

BAPTIST HERALD



God's standards for marriage never change. But the fact is that people are divorced. Children are in pain. We must minister to these broken lives.

Celebrate God's Goodness!

Celebrate God's goodness and His work. To Him be praise and honor. He changes lives, churches, and ministries.

■ Southern Osaka has officially been chosen as the location for Missionaries Doug and Sharon Woyke's new church planting work in Japan. "Pastor Higashi from our Matsusaka Church has had a Bible study there so there is a core group of two women and a married couple with whom we can start this work. They are excited about having regular services and an outreach into their community," says Sharon.

■ More than 700 attended the closing rally of the Rio Grande do Sul Baptist State Convention. Thirty people decided to accept Christ as Savior, and 30 rededicated their lives to Christ. Missionary Richard Rabenhorst served as a counselor, and his wife, Beth, sang in the choir.

■ N.A.B. College and Edmonton Baptist Seminary experienced a great start this new academic year. "There is a vibrant spirit on campus," says Dr. Paul Siewert, president. Enrollment at these Edmonton, AB, schools stands at 281 full-time and part-time students in N.A.B. College and 92 full-time and part-time students at Edmonton Baptist Seminary.

■ Our first missionary to Mexico, Juan Luna, baptized two women since he started ministry in Mexico City in March. Along with his pastoral ministry at a local church, he works with and encourages 14 people who made a profession of faith following the presentation of the *Jesus* film. Ten children made professions of faith in Jesus Christ as the result of the Gospel being presented at

the church's first Vacation Bible School in the church Luna pastors.

■ North American Baptist Seminary, Sioux Falls, SD, announces a fall enrollment of 180. Two-thirds of this fall's full-time students are in programs preparing them for church ministry positions (Master of Divinity and Christian Education programs.)

■ Pastor Ken Sharpe recently baptized a lady from a Hindu background and praises God for the four new converts at All Nations Baptist Church, a church planting ministry in Weston, ON.

■ Country Hills Community Church, a new church plant in Calgary, AB, started this summer with a new approach using a team of planters, Bryan and Holly Hochhalter and Doug and Beth Snyder. A core group, meets for Bible study, sharing, and training each Thursday evening. In answer to prayer, approximately 40 individuals have expressed a sincere interest in being part of this Church.

■ Yuri Nakano, a new short-term missionary to Japan, teaches English as a second language. She is a 1992 graduate of North American Baptist College in Edmonton.

■ After multiple obstacles were removed, midwifery and laboratory aid students at the Cameroon Baptist Convention Training School for Health Personnel (CBC TSHP) in Bansa, took their final exams. "All of the students received recognition for their high marks," says Missionary Kathy Kroll, director of the School.

■ A new medical doctor, Julie Stone, leaves for Cameroon, West Africa, December 6, to begin service as a career missionary medi-

cal doctor. She'll be serving at Bansa Baptist Hospital, a 200-bed facility, located in Cameroon's North West Province. "Serving alongside national nurses and hospital chaplains, my goal is to ultimately minister to the spiritual needs of the Cameroonians," says Stone. Having served previously in the U.S. Army, she says, "I've left one Army to join His Army; we are in league with the One who has overcome."

"There is reason to celebrate! God is at work through the North American Baptist Conference! The attitude among our people is positive. Each day there are new and exciting reports of people who are touched by the grace of God through N.A.B. Conference mission and ministry activities. These reports are circulated to you through the *Baptist Herald*, "N.A.B. News," *Moments with God*, "Link," and "Missions Update." Without these important publications, we lose many of our connections to our local churches, associations, educational institutions, mission fields, homes, camps, and other important ministries. Your financial gifts allow for the telling of the N.A.B. story," says Lewis Petrie, development director.

"In 1992, we will again celebrate God's goodness as demonstrated to us through the death, burial, and resurrection of Jesus Christ. This is the most vital connection we enjoy as believers in the North American Baptist Conference." □

As of October 14, \$3,532,880 have been received toward the 1992 \$6,600,000 mission and ministry goal. Pray that the \$3,067,120 needed for ministries, such as these we celebrate above, will be funded by December 31.



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Barbara J. Binder, editor
Phyllis Hill, subscriptions fulfillment
Holly Fann, assistant
Jean Gingrich, assistant
Dorothy Eisaman, typesetting
Joyce Wagner, design

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Servanthood— Ministering with the Aging

by J. Gordon Harris

Servanthood and ministry with older adults go together. Servanthood, as God defines it, means that a stronger person assumes a stance of humility or weakness to strengthen the weak. Such an attitude especially helps older adults who may be facing the more dependent years of extended old age. Society's image of old age increases the importance of assuming the approach of servanthood. Western society values productivity and physical strength or beauty and devalues the signs of aging. It views advanced age as a time of disintegration, depreciation, and disengagement. To coun-

"Do not cast me off in the time of old age; do not forsake me when my strength fails" (Psalm 71:9).

ter-act these negative expectations, servanthood friends of and to learn teach them from their experience.

Listening to the lessons learned by the aging benefits both the listener and the elder. From older believers, listeners learn how to understand God better. They gain new insights into life. Through this, aging believers then find their faith and life

experiences affirmed by younger listeners. Both experience God's grace in fresh ways. From the aging, servants learn that God blesses, sustains, and cares.

Servants Learn That God Blesses

Older believers can correct youthful, activist expectations. A society that stresses that "God acts" forgets that God also "is." The language of divine action emphasizes what God can achieve in world events.

God gives significance to life at every stage; thus blessings are experienced at each. Persons who take time to learn from the aging will discover how God's presence ensures hope, strength, and meaning in the present and the future.

Proverbs proclaims that long life is God's reward for wisdom and righteousness. In ancient times, people feared an untimely accident or a shortened life. Few made it to enjoy white hair or grandchildren.

Now, more reach old age because of medical care rather than righteousness and wisdom. Because of this, the elderly fear an extended life as much if not more than a shortened one. They find that poor health robs them of control over their resources and future.

What good then is righteousness or wisdom? Aging adults can help younger listeners read carefully the entire Bible to discover its full message. The Bible helps both the elderly and the young think through the confusion of modern aging dilemmas. God's blessings offer room to grow—not necessarily ease and financial prosperity. Without the plight of the elderly, however, the younger generation might not study Scripture enough to discover this truth.

As one ages, one learns that God grants room to grow and blossom to the weak and fragile as well as the strong. As God granted Israel a land, so God gives all a space where they can become the people

of God. Servants can learn what the blessing of God means in the life of spiritually mature elders.

The elderly who realize that God grants them a significant role at every stage of life will continue to act as agents of God's blessing. God's blessing cannot be taken away from them by any crisis or deteriorating health. Even those confined to a bed can share lessons learned from God. Servants need to learn this lesson of spiritual maturity.

Servants Learn That God Sustains

Youth creates an illusion of self-sufficiency and independence. In the words of Ecclesiastes 11-12, that illusion represents a quickly fading stage of life. Elderly believers have experienced that truth and can teach servants a more realistic perspective. They believe, as the Bible teaches, that God supports and sustains everyone through crises (storms) and bodily disintegration even unto death. No one remains self-sufficient or fully independent. Experience calls servants to admit limitations and to realize their need for mutual interdependence.

Not all elderly accept their need for interdependence. Most elderly citizens of the U.S.A. and Canada enjoy their independence and feel embarrassed and demeaned if they must depend on others. That pride is not bad. So the ultimate goal of a servant ministry to the frail elderly is to help them retain at least a measure of "high-headed dependence." Still, the elderly can teach younger servants how to respond better to increasing dependence.

Little by little, the elderly lose the signs of power and strength. Some remain healthier than others, but eventually time catches up. At this time, the frail elderly become more dependent on social structures that God established.

The foundation for this security rests on the fifth commandment: "Honor thy Father and Mother." Giving honor to parents goes beyond taking care of physical needs; although it includes that. The com-



mandment addresses adult children at a time when their parents cannot demand honor. God steps in and demands it for them.

God demands that children treat parents as significant persons and, thereby, honor them in their frailty. Ask any older person how important this is to them. You will learn what this command really means.

God created social supports for the aging, and all generations inherit the responsibility to carry on these goals. Such supports treat the pleasant and bitter elderly equally as creations of God. Each deserves significance as a product of God's design.

Therefore, Leviticus 19:32 calls for all to "rise up before the white hair and honor the face of an old one, and fear your God: I am the Lord." God supports the elderly with the holy name and reputation. Even when old age depletes the strength of elders, God demands respect and attention for them.

A servant who is willing to learn from aging, frail adults will discover that nothing compares with God's creations. As well, such a listener will learn that dependence on God's support demands that the younger generation mobilize to express God's love.

Servants Learn That God Cares

Healthy, prosperous adults tend to ignore the pain of the weak and vulnerable. Servanthood demands that these adults care for the vulnerable as God cares. That goes against tendencies toward concentrating on issues of self-preservation.

Vigorous adults can break this insensitive attitude by exploring with the frail older adults what it means to suffer or to care for those who slip into diseases like that of Alzheimer's. Hopefully, learning from the pain of sufferers will sensitize servants to increase their compassion to the level Christ demonstrated on the cross.

Through laws and the prophets, the Bible stresses God's concern for the vulnerable young, the old, the orphans, and the widows. Taking time to listen to the frail elderly will bring new meaning to the passages about widows.

Among the elderly, one finds more women than men. On the average, these widows live alone on less money than their male counterparts. Conversing with the elderly will help a servant learn how to care for those who are lonely and financially vulnerable.

Learning from the elderly also brings new sympathy for the handicapped. Sight and hearing disabilities are common problems for frail elders. Such disabilities make the elderly especially vulnerable to stairs, dim lighting, and inadequate sound systems. God cares deeply that persons not place barriers in the way of the blind and not speak curses to the deaf (Leviticus 19:14).

Servanthood demands not only that people not harm the disabled but also that they enable the sight

(continued on page 13)



J. Gordon Harris is Professor of Old Testament and Academic Vice President, North American Baptist Seminary, Sioux Falls, SD.



What Decision Is Right for You and Your Loved Ones?

by Mary Vaughn Armstrong

"Could you have cared for your mother-in-law if you hadn't been a nurse?" My friend's question took me by surprise. Could I?

"Yes," I told her.

I can't deny that being a nurse helped. And as Penny's death crept closer, prior experience helped me pace myself.

Penny's peaceful death in our home concluded Bob's and my season of caregiving. For a hundred reasons, that was a right ending for us. But for others, it isn't.

Thousands of caregivers need relief before the death of their loved one occurs. Perhaps you've reached a fork in your own road: One way leads further into caregiving, and the other goes a different direction. How do you decide which road to take? Which is right for you and your loved one?

Spotting Cracks in the Earthen Vessel

Our bodies are the earthen vessels, and they are fragile. Under the weight of caregiving, they often develop cracks.

Some can be repaired. Others can't. But fixable or not, any fracture on the surface of your caregiving is a gracious warning from God. You need to pay attention, lest it expand and shatter you.

A former caregiver confided, "I would like to have known how long to continue care and when to let go. For us, we should have let go a little sooner." Despite ominous warning signals, thousands of caregivers push themselves ever onward.

"Some people can handle caregiving," wrote David Sprowle, "and some can't. I couldn't. I had to learn by doing. It is a serious event, one that needs thought before doing it."

"Caring was ended when Dad suffered a stroke from which he did not fully recover," wrote a caregiver of both parents. "It made home care impossible. The toughest decision we had to make was placing them both in a convalescent facility."

Making the Decision

When it comes to making other arrangements, David Sprowle gives good advice: "Provide the care to the best of your ability," he says, "and be ready to accept the fact that you can no longer care for a person when he or she becomes too much. When you reach the point that you can't do it anymore, do not feel guilty about placing the person in a care facility."

When and if you think you may be reaching the point where home care is no longer practical, try to get some of the legwork out of the way ahead of time. If feasible, call a family conference. Also talk it over with your minister, especially if you are struggling with the decision. As with every caregiving phase, pray specifically about your search. Continue to network.

Set aside a prearranged time for a discussion with your relative's doctor, either in person or by phone. Be sure you understand exactly what your loved one needs. Should he or she be in a skilled nursing care facility? Or would an intermediate care complex meet his needs? Would he be happiest in a facility that provides limited assistance?

Tips for Caregiver Survival

Some women—and men—discover that their calling in life is caregiving. Before long, they're remodeling their home, making its rooms as big as their hearts.

You may not be called to a ministry of perpetual caregiving. But at

the same time, you've examined other options for your relative and ruled them out one by one. Several times, Bob and I seriously considered placing Penny in a facility. We made dozens of phone calls and toured several full-care nursing homes.

But as good as those options appeared, each time we decided against them. We would pray, talk, rearrange Penny's and our schedules a little bit, and decide to push on a while longer.

Survival techniques can help

- Remember your priorities. Though caregiving may twist them like a pretzel, keep your sights on God.
- Allow nothing to come between you and your relationship with God. Each day, fight for your time with God: Read His Word; pray; allow Him to meet you right where you are. No time? Get creative: Pray while you're in the shower, driving to the store, or washing dishes. Somehow, get to church on Sunday. Fill yourself up with God's love and tangible love of His family on earth.
- Discipline yourself to live one day at a time. This is one of the great mysteries of the Christian life: We move through it with our eyes on heaven, our hands and feet on today.
- Nurture yourself by maintaining a part of your life separate from caregiving. Look for ways to distance yourself a little each day from your loved one, even within the same house. Keep in mind that you don't have to tell your relative everything. Nor must you drop whatever you're doing the second he or she calls.
- Join (or pray about starting) a caregiver support group.
- Take care of your own body.

Ignore nothing. Schedule regular physical, dental, and vision check-ups. Remember caregiving's axiom: Protect yourself—you are your loved one's most vital asset.

- Remember: Caregiving will end. No matter how you feel today, this season in your life isn't forever.
- Cry once in a while if you feel like it. You don't always have to be strong.

Do You Know a Caregiver?

Caregivers are everywhere, and they're usually easy to spot. They are the ones who arrive late and leave early, who always look tired, and who either can't stop talking or say nothing at all. If one of your friends fits this description, you can help by avoiding certain things. Here are some caregiver no-nos your best friend wouldn't tell you.

- Think before you visit a caregiving friend. If she's a caregiver, she's doing well to stay awake through dinner. Baking of any kind has become a distant memory. No matter how gracious your friend may sound, no matter how brief your upcoming visit, don't stay with her. She's simply not up to it. Stay in a motel or with other friends, but never stay with a caregiver.
- Park your children somewhere else if you visit a caregiving friend for an hour or less. It's not that she doesn't like your children. It's that she's worn out and has no energy—even for peanut butter sandwiches.

Would you still like to help—really help—your caregiving friends?

- When you see your friend, ask first how she is—not her relative. Everything in her life is revolving

around somebody else. Ask about her. Give her time to answer, then listen while she does. You don't need to offer her pearls of wisdom for everything she says—just a sympathetic ear.

It's pretty easy to talk about serving others. Caregiving puts shoe leather to the intention. As months and years of caring for Penny passed, Jesus revealed Himself to me more and more.

- Once in a while, call your friend and arrange a day for you to take dinner. Do the whole thing: Main course, salad, rolls, and dessert. Put everything in foil pans so she won't have to bother returning clean dishes.
- Set up a time in advance when you will stay with your friend's relative, or take him out. This gives the caregiver precious hours of relief—and the fun of looking forward to it—and provides a most welcome change of pace for the relative.
- Announce your intention to perform a specific seasonal chore for your friend: Mow her lawn, wash the storm windows, hose the patio, clean the house, shampoo the carpet in her relative's room,

or take a load to the dump. Then be sure to do exactly what you promised.

- Remember the expenses involved with caregiving. Does your friend need financial help? If you can, assist with a loan or outright gift. Or organize a community or church fund-raiser.

The Rewards of Caregiving

Caring for Penny was the most difficult thing we've ever done. In looking back, however, we realize it was God's gift to us. Such a perspective comes late in caregiving. Before that, it must be taken on faith.

God refined and built my character as I cared for Penny—sanding and polishing its many splintered and gnarled places. Caregiving forced me to acknowledge how Penny had hurt me. It made me admit my confusion, bewilderment, frustration, and pain. Because Penny lived with us, I couldn't simply walk away from it all.

Caring for her also provided opportunity for my healing, though that didn't happen overnight. It was up to me to initiate help and be willing to accept it.

It's pretty easy to talk about serving others. Caregiving puts shoe leather to the intention. As months and years of caring for her passed, Jesus revealed Himself to me more and more. It was one thing to say that I was serving Jesus by taking care of Penny. It was quite another to learn to do it. As I realized the privilege that was mine, I could only drop to my knees before Him. □

*This article was excerpted from chapter 11 "Forks in the Road" of Mary Vaughn Armstrong's book **Caregiving for Your Loved Ones** (David C. Cook Publishing Co.) Used with permission.*

The Visit

by Maria Rogalski



People said she was terribly confused and agitated; senile, bitter, and suspicious. Living alone, age had crept up on her to the extent that she had to enter a nursing home. Now I heard that she was in the hospital.

Whenever I prayed for the sick and shut-ins, Julie's name would linger in my mind, and I determined in my heart to go to see her. But week after week went by.

When I entered her hospital room, she was sitting in a wheelchair, her mouth opening and closing in a continuous chewing motion. I placed my hands on hers and greeted her with a cheerful, "Hello, Julie! Remember me?"

Her memory failed her, but I in-

quired how she was feeling and began making small talk about things and circumstances surrounding her. She answered my questions but kept her head pressed against the high back of the chair, her eyes fixed on the ceiling. When we talked about days gone by, tears would come to her eyes.

And then her lunch tray was brought in. "Can you manage by yourself, or would you like me to help you?" I asked cautiously.

She said she wanted some help, so I held the soup bowl close to her mouth and steadied her hand guiding the spoon. I buttered the bread and placed it in her hand and then proceeded to slowly feed her the cheese souffle and green peas. She

finished everything on her tray.

Having only an English *New Testament* in my purse, I thought I would recite the 23rd Psalm to her in German, her mother tongue. To my surprise, she began to say it right along with me, phrase after phrase with amazing accuracy, only faltering slightly here and there. I was deeply moved to see how well she had God's Word "hidden in her heart."

"Shall we sing 'Gott ist die Liebe? (I know God loves me)'?" I offered.

"Ja," she replied eagerly, and so we began to sing this precious childhood song telling of God's marvelous love and grace.

Again she chimed right in. I was surprised and touched by the way she sang those well-known words with obvious joy and conviction, struggling with recalling the odd word in some lines, but almost leading in others, lifting her voice to the Lord in praise and adoration. We sang all the verses and several other familiar songs from her Sunday school days.

Nurses stopped in the doorway and listened with amazement. Was this the same woman who at times would scream uncontrollably? The head nurse could not believe what she was hearing. "That's beautiful," she said. "Did you know that she cannot see? She is blind. That is why she screams sometimes. It's out of frustration and loneliness."

"Blind?" I exclaimed, incredulously, now even more impressed and overwhelmed at what I just experienced. In her physical darkness, I had the rare privilege of catching a glimpse of the glorious light of Jesus in her heart.

I only made a sick-visit—but I came away richly blessed.

I went to minister—but I found myself ministered to. □

Maria Rogalski is a member of McDermot Ave. Baptist Church, Winnipeg, MB.

"I Just Met Jesus!"

OAK BROOK, IL. "For five years during high school and university, I was an atheist," Kent Carlson told the N.A.B. Conference General Council during its Friday morning devotional time June 6.

One evening in 1974, a Polish Catholic student arrived at a university party, approached Carlson and exclaimed, wide-eyed, "I just met Jesus Christ."

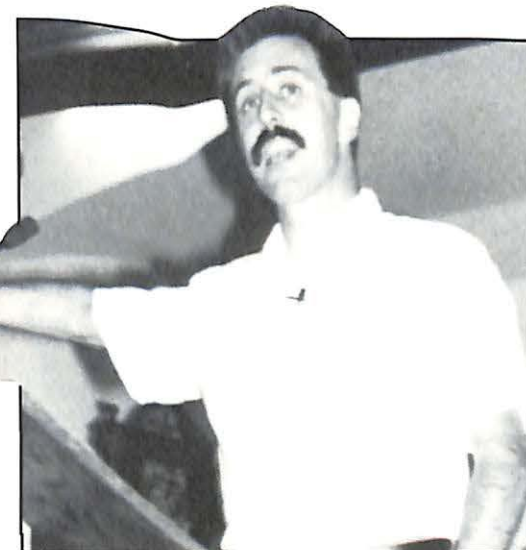
"I offered objections," said Carlson, "but he said, 'Kent, He's real! I met Him. Why not pray about it and see if He's real. I trust you to God's hands.'"

"I went back to my room and prayed, but it didn't seem anything happened," Carlson recalled. "I went to bed an atheist. In the morning, I woke up a Christian! Then I went to the next party, and I said, 'I just met Jesus Christ.'"

Carlson noted that Donnie, who had witnessed to him, and he became best friends. "It was as natural (witnessing) as breathing to us. We dropped out of university traveled around the country—in awe—with an overriding passion to tell people about Jesus Christ."

Carlson returned to school for further training and later served as an associate pastor. Now a church planter, Carlson related that two years ago, he faced the truth that somewhere along the way, he had lost "the passion." He knew how to preach and how to pray, but the "fire in his belly" was gone. He confessed this to his elder board, and his elders confessed, also.

Together, they evaluated their program, budgets, and staff. "We were good at hugging people, but not at remembering that Jesus Christ died for the lost in our community. God blasted me big time," emphasized Carlson. "I was



"Do you remember what it is like to be lost? I make a plea, when planning budgets, programs, buildings, services, remember the lost people!"

creamed by God. The elders and I made a pact to build a church to reach the community. We've been working at recreating our church to reach nonchurched people. As a result, more people have come to Christ in two years than in the whole time I've been at this church."

Carlson noted that during this change some Christians who didn't get their hands held long enough criticized and complained.

"If we don't represent the needs of the nonchurched to the community, who will? North America needs to wake up and reach out to a lost world" Carlson challenged. "What drives the decisions of meetings? Do you remember what it is like to be lost? I make a plea to all, when planning budgets, programs, buildings, services, remember the lost people!"

Carlson is pastor of Oak Hills Baptist Church, Folsom, CA. □

—Barbara Binder

by Barbara Dycus

These two words altered my life for all time: "I'm leaving." My father said those words as he walked down the stairs of our home with two suitcases in his hands. Those words signaled the end of a marriage that had begun almost 25 years earlier.

With those words, I became a child of divorce.

My father had served as Sunday school superintendent; my mother was active in the women's activities at church. They took me to church for the first time when I was eight days old, and I was in nearly every service from then on. My parents were very proud of their church heritage and lived as nearly like Christ as they were able to live.

Then in 1959, our cozy Christian existence changed forever. My mother experienced an emotional upheaval for which she would accept no help, and from which she could not fully recover.

She focused her frustration on her stable, 25-year marriage, and several confused months later, that relationship was shattered beyond repair. My parents were devastated by this development. They felt that a failure to live according to God's laws had removed them from His favor. They were unable to prepare my sister or me in any way for the changes that divorce would bring.

The night my father left, I did not know whether he meant he was leaving for a night, for a trip out of town, or forever. In the weeks and months to come, I would be isolated by my hurt, having no one to reach

The Day My Father Left

out to me with healing. I felt as though I had been trapped in a nightmare.

The small, conservative church we attended was unable to accept this breach of conduct from two of its stalwarts. We were asked to leave the congregation.

The issue here is not whether people should or should not divorce. God's standards for marriage never change. But the fact is that people are divorced. Children are in pain. We must minister to these broken lives.

The church must serve divorced and separated individuals. Those who form the caring, compassionate relationships needed for such service will soon discover that di-

vorced and separated people are in pain. They are not looking for someone to "kiss it and make it better," but for someone to accept them as they are, understand what they are going through, and lead them and their children to a place where the atmosphere of healing allows recovery.

Divorce has held so many people captive to their hurts. God is calling us, His church, to bring them back from their captivity so that He may reveal to them His plans for their lives. By His grace, He can use us to help heal. □

*Barbara Dycus and her husband, pastor Jim Dycus, work with divorced and single-parent families, and are the authors of **Children of Divorce**, David C. Cook Publishing.*

WITHIN REACH

by Irene Kahler

I had encountered many difficult situations in my nursing career, but none had prepared me for this assignment. The day I was told I was to care for a man with a homosexual life-style who was dying of cancer was the day I finally began to realize there were some things that I, a Christian nurse, needed to face.

I knew I could not refuse to care for this patient, but I was also aware that I had to change my attitude before entering his home. During those hours before going to Joe's house, I searched the scriptures and prayed for God's wisdom.

Walking up the stairs of his beautiful San Francisco home, questions poured through my mind. What would I say to Joe? How could I respond to the uncertainties of this assignment without compromising my Christian values? Soon I was to experience the fact that when you make yourself available to God, He will lead the way in all the situations you encounter no matter how difficult!

As I began to see Joe as a person whom God loved, I found I could love him, too. And the doors began to open for me to share the Gospel with Joe and even with his lover as well.

When I had gone to San Francisco in 1984, to complete my Masters degree in Nursing in the area of Cancer (Oncology), the AIDS epidemic was soaring in that city. Since AIDS and cancer have a number of similarities, the AIDS disease became a part of my clinical program. The next step led me to the hospice organization, which was my introduction to caring for terminally ill persons with AIDS.

During the following six years, San Francisco became the place that God used to teach me what true Christ-like love really means. It happened as I worked with people like Pat, Robert, Albert, and Sue.

I shall never forget Sue's forgiving spirit. Infected by her husband, because of his bisexual life-style, she was hurt and wounded. But during the two years that she was a part of my life, not once did I hear her blame him. Instead, we finally saw her husband turn to the Lord because of the tender, unconditional love she demonstrated to him. From the world's perspective, it was tragic, for Sue and her husband both died, but today they are in the presence of the Lord.

Working with AIDS patients is an incredible challenge because of the fear and hopelessness that this disease identifies. Then there is the social stigma which is an even greater component of the challenge. But in spite of this, God is working in many lives. "God works best when things are messy," said a chaplain working with AIDS in Chicago. How true this has been for me!

In this work, we not only deal with AIDS patients but also with their families. Often they face the death of their loved one alone, having risked and been broken by the rejection they have received by their friends and people who are part of the Christian church.

We, as Christians, have a unique mission field at home today. But, sadly, perhaps the most frustrating aspect for me is the lack of compassion shown by the judgmental attitudes of God's people.

Has Jesus ever rejected anyone? No! Our Great Physician has called



on us to display unconditional love. When are we going to learn to reach out to those God has brought within our reach? Whether we are called to minister to AIDS patients or not, we need to put all our prejudices aside and practice Christ's love. This does not mean we condone wrong but that we love people into the kingdom as Christ would have us do.

My sincere desire is to be faithful to Him, reaching out with God's unconditional love to those He has brought within my reach. □



*Irene Kahler (M.S. in Nursing, UCSF) is a member of Trochu Baptist Church, Trochu, AB. She is Director of Agape Manor Hospice in Calgary, AB, and a specialist for Cancer and AIDS patients. Reprinted by permission from **Servant**, Prairie Bible College.*

What Makes a Home "Good"

by Lawrence O. Richards

Each year in a Christian home course that I taught at Wheaton College (Illinois), I asked my students to isolate what they remembered about their homes as "good." What, to them, spoke most clearly of unity and stability, of a healthy climate in which they could develop as persons? The answers remained the same year after year.

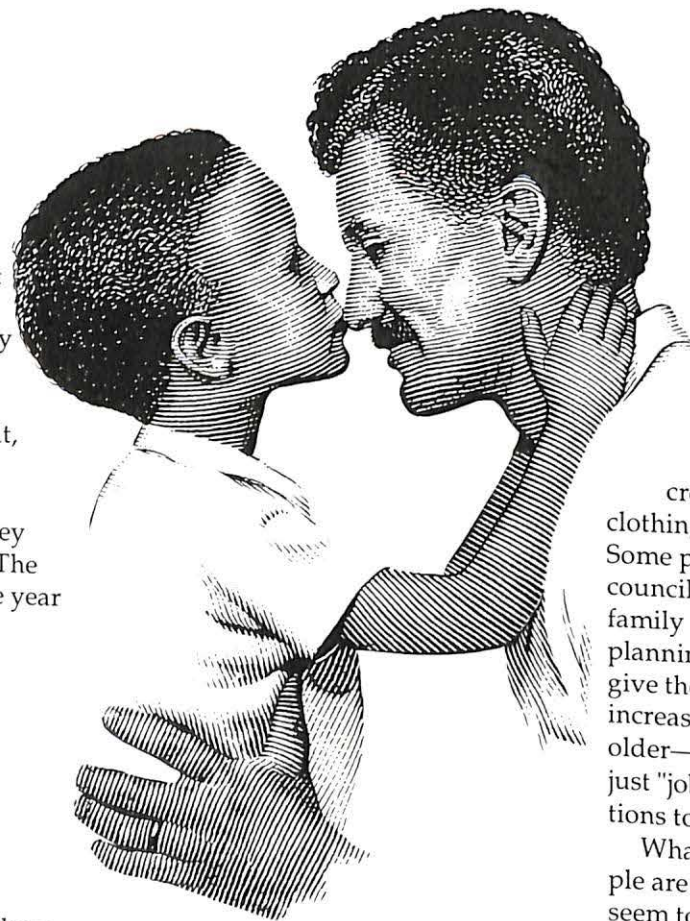
Unconditional Love

"My parents loved me."
"I always knew they cared for me, even when I did something wrong."

They remembered unconditional love. Unconditional love is God's kind of love. It does not excuse sin, but it never rejects the one who falls short.

Respect and Trust

Successful Christian parents also showed respect for the feelings,



ideas, and capabilities of their sons and daughters. "My parents always showed respect for my opinion."
"From the time I was young, I was given responsibilities and helped to meet them."

Respect can be shown in a num-

ber of ways. Some parents give their children an allowance when their children are very young and teach them how to spend it wisely. As the children grow, the parents increase the allowance to include clothing and other personal items. Some parents develop a family council, where the ideas of each family member are considered in planning for the group. Still others give their children responsibilities, increasing them as they grow older—responsibilities that are not just "jobs" but meaningful contributions to the family's life together.

What counts is that young people are aware that their parents seem to trust them and respect them as persons.

Communication

"Mom and I always talked a lot."
"I felt that if I had a problem or a good time, I could share it with Dad." A sense of openness in com-

munication is a tremendously critical factor, one on which many of the other factors hinge.

Communication takes place heart-to-heart. It is marked by openness, by eagerness for reconciliation and harmony, and by the free flow of forgiveness. There can be no communication without the awareness that each cares for the other and shares his or her real self.

Standards

"My parents had clear standards for themselves and for me." "I saw in their lives the commitment to what they said was very important."

Young people resent it when parents expect behavior and attitudes from their children that they don't expect of themselves.

Years of Change

As a child grows, the ways we communicate unconditional love, show respect, set standards, and keep open communication lines grow, too. This is why no one can say, "This is what to do to build a good family." Our practices and emphasis shift with the growth and change of our children.

Babies. To babies, love is communicated in many ways, but primarily by touch and tone of voice. Babies under six months require no discipline, no training. But they do require love: Handling, cuddling, talking to, laughing with. It's easy to give time to babies; they're lovable. And it is vitally important that from a child's first days he or she senses the warmth and intensity of our love.

Toddlers. Toddlers are sometimes hard to love! Over, under, around, and into everything—exploring, often testing and retesting the limits we set for them. Toddlers also need love and attention, cuddling, sitting with and looking at pictures while "reading" a book, or

going on special walks to explore the wonders of God's world.

Toddlers also need limits. Parents must also respect their need to explore. Too often a pattern of relationship is set during these hectic days. Dad or Mom is constantly saying no to everything a child does—trying to change a child into a "little adult" long before the child is capable of behaving in a grown-up way.

Elementary children. To the patterns of life you have established when your child was a preschooler, you now have much to add—listening when the child comes home from school, looking at his or her papers and projects, displaying them. You can find so many, many ways to show the child that you care about what happens to him or her. You care about what the child is interested in.

Adolescence. With the teen years come fresh opportunities. You can find new ways to increase your son's or daughter's freedom of choice, things the adolescent will be able to handle because you worked toward this time by giving opportunities for decision making when he or she was younger. You can do more things together. You can communicate on a deeper level. You can step up into wider adventures of living. Good families are developed as parents successfully express unconditional love and respect for their children. There is not only a consistent parental example but also a free flow of communication. To build good families, it is vitally important that we sense our oneness, our love, and our respect for each other, and that we open up our lives and share with our children. □

Lawrence O. Richards, Ph.D., is a well-known Christian educator and has authored more than 80 books. Reprinted by permission of David C. Cook Publishing.

Servanthood . . . (from page 5)

and hearing disadvantaged to negotiate a building without difficulty and to make sure that all hear the message of God. As servants learn how to care from the elderly, they become advocates for the physically disadvantaged.

A servant sees or views the elderly as teachers rather than disabled dependents. To learn how to approach the elderly, one can learn by listening attentively to the concerns of older persons in the Bible. In Psalm 71, an older worshipper, experiencing the loneliness of old age, comes to God for assurance. The worshipper cries to God: "Do not cast me off in the time of old age; Do not forsake me when my strength fails" (Psalm 71:9).

Older adults feel that old age often means that they are treated as worthless—"cast off" by churches and society. The elderly worshipper wants to know: Will God also treat me as worthless?

The Psalmist pleads again: "Even when I am old and gray, O God, do not forsake me, until I declare your strength to this generation, your power to all who are to come" (Psalm 71:18). This aging worshipper does not want to die, as much still remains to be accomplished. That elder wants to witness to everyone about the blessing, sustaining, and caring nature of God. From this elder in the Psalms, we can learn about God's faithfulness.

Servants recognize that wisdom comes from others, especially aging, mature believers. Spiritually strong leaders also can learn from the experiences of aging. Their testimony to the blessings, support, and compassion of God needs to be heard.

Servants who listen to the aging may overcome tendencies toward workaholicism. They may escape their phobias about dependence and weakness. Elderly believers can put the younger generation in touch with the pulse of divine justice.

Those who listen become agents of God's honor and respect the elderly. They will structure compassion for the vulnerable. May all discover the blessings of serving the elderly as learners from God's wonderful teachers. □

Influencing Canada

PART I

Major Factors

by Brian C. Stiller



If in the 1960s we studied sociology to save our world, in the 1970s psychology to save ourselves, and in the 1980s business management to guarantee our economic future, what will we study this decade? I suggest it will be the environment as we attempt to preserve our future. The difference today, compared to 10 years ago, is that we no longer expect that life will automatically get better. Fatter pay cheques and exotic holidays are no longer assumed. Survival has become the byword.

Baby boomers (people born between 1946 and 1964) no longer expect that becoming a YUPPIE (young, urban, upwardly mobile professional) is their inalienable right. This is the critical group to watch as it is the single largest age grouping and has the greatest purchasing power in our society. Sociologists call it the "pig in the python" syndrome: It is a large age group passing through society.

What are the important trends for us to watch? I see a number of factors influencing this generation, which, if we do not recognize and make some attempt to understand, will end up limiting our churches' ministry.

Canadians Are Not Mad at God

Though few Canadians are going to church (on average, only 22 percent attend a place of worship each week), interest in spirituality is growing. Apart from traditional Christianity, some beliefs flow from New Age type of thought, and others are distinctly anti-Christian faiths.

Recently, I noticed a bookstore's display of hardcover books. It included *Witchcraft and Demonology*, *Mysterious Happenings*, *Mysterious Monsters*, *Mysteries of the Afterlife*, *Mysteries of the Universe*, *Mysteries of Prediction*, *Mysteries of Magic*, *Into the Unknown*, *Tarot*, *Encyclopedia of*

Witchcraft, *Encyclopedia of White Magic*.

This tells us that the world of the metaphysical, or that which is beyond the physical, continues to interest Canadians. The danger is to get caught up in fighting deviant forms of spirituality and fail to see people's desire to know and experience spiritual life. The sharp rise in interest in New Age forms is a reminder of people's need for an inner spiritual life. Much of what we see may be a cry for help.

Secularism Rules the Public Square

The paradox is that while people show increasing interest in matters of spirituality, the place of religion, and, especially, Christian faith are pushed out from public life.

This results from a split view of life: Faith is considered to be only for one's private life and has no business influencing public policies or engaging in public affairs.

This is evident in the outlawing of Bible reading or prayers in our public schools, the refusal to allow Christian groups to use school facilities during the school day, the barring of Gideons from giving Bibles to students, and the movement of courts to censure any Christian content in any form from education.

This past Christmas season offered some glaring examples: Carols mentioning Christ or scenes showing the Nativity were prohibited by authorities in some schools and municipal buildings.

Media Narrowcasting Is Increasing

In 1993, the United States will launch a satellite that will make 100 channels available to Canadian television viewers. These channels can be picked up with a 300-dollar, two-foot-wide receiver. The effect of this new service will be to create on television what we already get by way of the newspaper, magazine, and book industry: narrowcasting. This word refers to publica-

tions designed to serve very specific topics and special interests.

Since the arrival of cable and the use of the converter, we have an increased number of channels to select; television has changed from "broadcasting" to "narrowcasting." The expected 100 channels will extend the ability to serve even narrower interests. The many channels will focus on sports, news, fashion, shopping, weather, business, movies, religion, gardening, fitness, non-English languages, education, and countless other possibilities.

For Canadians, there are two important trends: The increased internationalization of our information (more than just American material) and the increased fragmentation of what Canadians are thinking and believing. No longer can we assume that most people are watching particular programs. Increasingly, we lose a shared experience of events, ideas, and movements as our collective attention is divided among many events, ideas, and movements.

Violence in Homes Includes Christian Homes

As our culture gave its approval of violence in the media and sports, we now are waking up to the results as seen in sexual and domestic violence.

The increased reporting of child molestation is opening up the memories of people—often women—who were abused in their childhood. And, to the shock of most Christians, Christian homes are not exempt.

We will increasingly learn of sexual abuse going on within families in our congregations. Add to the child sexual abuse issue, violence against women, and it totals a society, including our church families, which is in deep need of spiritual healing.

This is not to say that pastors now have to become professional counselors but that church leaders must wake up to this reality so that

healing can take place. If we pretend it does not exist, we add to the burdens of those who come to our churches looking for a lifting of their burdens.

The issue of men sexually abusing children and physically battering spouses is at its heart spiritual; it calls for confrontation, counseling, and accountability. The church cannot afford to ignore or deny its reality.

The Walls of Economic Protectionism Are Falling

All of us are aware that we have been going through a recession. At the heart of our continuing economic struggle is a massive restructuring of our economy.

The Canada/U.S. Free Trade Agreement is part of a larger worldwide trade movement. Witness, for example, the free-trade zone in western Europe. Protective tariff barriers are coming down, meaning that business in one country is not protected from foreign competitors.

To assume that the old track of prosperity is just around the corner is to miss the point. The world has changed, and we are being dragged along. Even if the Europeans and Americans were to lower their food subsidies, resulting possibly in better prices for Canadian grain farmers, the pulp and paper industry, for example, will be forced to compete at world prices without tariff protection.

For some, these changes will mean serious vocational dislocation—the loss of a job, the need to be retrained or even to pull up roots and move. The expectation to remain on the farm, to live in the home fishing village, to work in the same mill as dad did, or live to retirement on the same job may come to a crashing end.

What does the gospel have to say? Is our response lost in anger at government policies or at the unfair world trading practices? What can we offer as Christ's response to severe dislocation?

Women's Issues Cannot Be Ignored

In a recent meeting in Miami, 1,500 women from 83 countries met at the world's Women's Congress for a Healthy Planet. It was the largest assembly of its kind. They met to plan for the world meeting on the environment in June 1992 in Brazil. They met to prepare their position papers and to influence this, the biggest of current issues.

Translate that into your community. Increasingly, women are rising in leadership in business, education, and government. A new generation of younger women is arriving, and they assume they have as much right to compete for a job as do young men.

Those same women come into our churches, most of which do not allow women to usher, let alone serve on a senior board. The danger is that church leadership will respond to the desire for ministry by reacting, believing it comes out of a radical feminist view rather than a heartfelt desire to be used of God.

Some church leaders will focus on the issue of ordination. Another way to deal with it in the interim, however, is at the local church level, asking how to give opportunity to someone gifted by God, without using gender as the dividing line.

I offer these issues with the suggestion that you make these, along with others you will list, an agenda for your board meeting, Sunday school class, or prayer group. And then ask, "What is the Spirit of God saying to us about the needs of our people?" □

(to be continued)

Brian C. Stiller is Executive Director of the Evangelical Fellowship of Canada. Reprinted by permission from "Sundial," Evangelical Fellowship of Canada, Willowdale, ON.

Baptist Women of Africa Say "The Bones Shall Rise Again"



◀ The 3-H Girls of the Cameroon Baptist Convention gave presentations showing the women from other countries how they could improve their work. They were led by Mrs. Jessy Dom.

by Pat Meinerts, Catherine Allen, and Beatrice Nokuri

With drums beating, hands clapping, and feet dancing, the Baptist Women's Union of Africa held its eighth continental assembly, August 2-6, in Douala, Cameroon, West Africa.

The purpose was to give the women of Africa hope amid sorrow and disaster.

The total registration of 302 exceeded all previous Africa continental meetings. Thirteen countries were represented.

Of the more than 50 nations on the African continent, approximately 20 have no Baptist women's contact. These nations were represented in the roll call of nations by a black banner decorated with the dark blue traditionally used for mourning in Cameroonian culture.

Festive opening ceremonies included an audience at the governor's palace and reception by government officials, a march with

union banners through the streets of Douala to the historic Bethel Baptist Church for a worship service that included a 400-voice men's choir singing a new composition on "The Bones Shall Rise Again."

The Cameroon Baptist Convention women, together with the women from the Union des Eglises Baptistes du Cameroon and from the Eglises Baptistes du Cameroon, welcomed 41 African sisters from 12 other countries, seven American missionaries, Mrs. Catherine Allen, the BWA women's president, and Mrs. Aduke Akinola, BWA women's treasurer.

Daily Bible studies based on Ezekiel 37 included historical data about sexual and political misdeeds, which led to the "dry bones" of spiritual death. Comparing the Biblical context to the condition of Africa today, Rev. Peter Nymunloh of Ndu urged the women to work

for personal and corporate repentance and purity. "The Israelites needed revival, and so do we!"

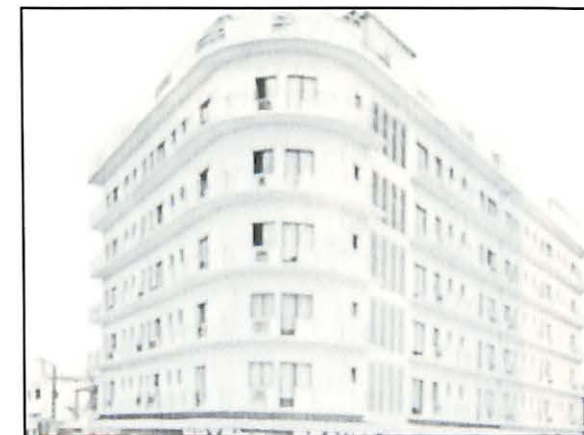
Pastor Louise Tappa from Douala introduced the theme for the Conference, "The Bones Shall Rise Again," as she addressed the audience the opening evening.

After each message, group Bible studies settled the key ideas more deeply in the women's hearts. Daily, short dramas on the theme vividly portrayed by women from different countries at times brought tears as they depicted the problems of hunger, homelessness, and injustice. "Bones show that life is gone. They reflect a state of hopelessness and worthlessness. Is there any hope? Yes, in God. He has the answer!"

Beatrice Nokuri of the Cameroon Baptist Convention has served as president of the Baptist Women's Union of Africa for the past five



◀ Missionary Oryn Meinerts opened the anniversary cake at the BWUA Conference.



◀ Beausejour Hotel, the site of the BWUA meeting

years. In her president's message, she challenged the women to attack some of the insurmountable problems facing Africa, ills which she called "A heap of dry bones."

Highlights of the meeting included

- Welcoming three groups who attended BWUA for the first time: women from the Mambilla Baptist Convention of Nigeria, Equatorial Guinea, and the Eglises Baptistes du Cameroon.
- Singing songs in many African languages. The translation of a Kenyan song in Swahili was "When you hear the lions roaring, sinners get saved."
- Participating in the opening march with flags of each country flying, and high Nigerian head-ties topping colorful dress.
- Dancing and singing together at the UEBC Home Economics Centre, as the women gave offerings and celebrated their joy in the Lord who can raise dead bones.
- Feeling with the representative from East Africa as she shared the

problems of war, refugees, drought, and hunger that almost all of the countries in her region are experiencing. Their attendance at the Conference was low due to these difficulties.

- Using ear phones for spontaneous translation of English to French and vice versa. That saved so much time in comparison to the line by line translation that most of the women are used to in their own areas with local languages.
- Fundraising with proceeds being used to start an African Evangelization Fund.
- Illustrating through a media presentation by Missionary Pat Meinerts the success of Cameroon Baptist Convention women in starting churches and ministering to women's needs.

The handwork display reflected the talents of the Continent: tie-dyed cloth and basketry from Cameroon, beautiful sewing from Sierra Leone, and fine cloth from Kenya.

Representatives of governmental and United Nations ministries were also among program speakers. They emphasized issues concerning women's health in Africa—such as maternal death, malnutrition, genital mutilation, and birth control, as well as economic issues affecting women.

Study topics of Women in Evangelism, Women and Culture, Women and Political/Economic Affairs, and Women and Health Concerns pinpointed tremendous obstacles which many women face daily. Along with obstacles are opportunities. The women were encouraged to be women of determination, to teach the fundamentals of spiritual warfare to their children, to work together, and to tell others about the Lord. The presentations of women from many countries



▲ Delegates at the BWUA Conference consider the theme, "Dry Bones Shall Rise Again."

were thought-provoking and stimulating.

The Conference sessions were made joyous and vigorous by drumming, singing, and dancing presented in the styles of each cultural group represented. Several delegations presented dramatic theme interpretations.

One group presented a pantomime based on John 4, the encounter of Jesus with the Samaritan woman at the well. After the drama, the woman who had portrayed the Samaritan woman ran from the room in tears. A sister delegate rushed to comfort her. Together, they went to the prayer room where the "Samaritan woman" confessed that she was not acting, that the story she portrayed was actually her own. Her comforter prayed with her until she felt forgiven and experienced conversion to Christ.

The women were thrilled and thank God for the reports of what has been accomplished during the past five years. The World Day of Prayer material was produced by an African. The African newsletter, "Organ of News," was published, albeit irregularly. Their history



Beatrice Nokuri of the Cameroon Baptist Convention served as president of the Baptist Women's Union of Africa for the past five years. She thanks the North American Baptists—both in North America and in Cameroon—for their help.

book is published, ready to buy! More countries and groups have joined the BWUA although they were not all at this meeting. Tours were made.

There were difficulties to overcome, difficulties in correspondence across Africa, difficulties due to turbulence, but the President, Mrs.

Nokuri, advised the women to strive for "excellence" not "good" whatever the situation may be. □

In Appreciation

"The Baptist Women's Union of Africa Continental Assembly was a thrilling occasion showing the fruit of many years of missionary effort from Europe and North America," says Catherine Allen. "Beatrice Nokuri was an outstanding leader of Africa—and also worldwide—throughout her five years as president of the BWUA.

"Without the assistance of the N.A.B. Conference and your missionaries (Oryn and Pat Meinerts and Jim Garbat) the success of the meeting would have been greatly hindered.

"Most of the time Pat Meinerts worked behind the scenes empowering many women from the CBC to chair hostess committees that worked very successfully," says Allen.

"Please accept my personal gratitude, admiration, and appreciation for the wonderful support shown by your office, by Dr. John Binder, Linda Weber, Rev. Fred Folkerts, and your workers in Cameroon." □

Cameroonian missionaries appointed to Bioko



The Cameroon Baptist Convention has appointed its first Cameroonian church planting missionary couple, the Rev. and Mrs. Ilija Jam, to the Island of Bioko (formerly Fernando Po), Equatorial Guinea, West Africa.

In 1858 because of religious persecution, Missionary Alfred Saker left Bioko and landed in Cameroon. August 2, 1858, became a history-making day as Saker beached his dugout at Bimbina with eight Christians from Fernando Po.

Seven days later, Saker transferred the group farther up the coast to Victoria and began what was later to be the Ebenezer Baptist Church in Victoria, now Limbe. As it became increasingly unbearable for the Christians to exercise their evangelical faith on the island, more immigrants arrived in Victoria.

Now the Cameroon Baptist Convention is going back to the



ARDA/TH EFA PHOTO

people of Fernando Po with the same Good News of 150 years ago and to still spiritually-hungry people.

Today, there are only 40 Baptist believers on the Island. In contrast, because of the Gospel coming to Cameroon in 1858, the Cameroon Baptist Convention exists with a membership of 60,000 Christians.

"The Cameroon Baptist Convention is determined to help establish Christ's church on Bioko," says Missionary Ken Priebe, "because it recognizes its mission responsibility. If Christ or Paul were physically in Cameroon today, there is no doubt in my mind that either of them would have also taken Cameroon Airlines and flown to the Island, 20 miles off-shore from Limbe, to preach the Good News of salvation in Jesus. We look forward to a great spiritual harvest as we, the Cameroon Baptist Convention, become involved in overseas missions."

Missionaries Oryn and Pat Meinerts and Ken and Eileen Priebe as well as the Rev. Isaac Kome, acting evangelism secretary of the Cameroon Baptist Convention, visited the Island in April to plan this new ministry in Bioko.

Pray for this new ministry and for the Jams. They will face persecution by the State Church. □

God's hand seen in medical work

by Rod Zimmerman



One can see the work of God's hand in our small, overcrowded maternity ward. Our midwives are committed to good care.

One patient, whom we had been observing closely due to hydro-ninios (excessive amniotic fluid in the uterus indicating a fetal abnormality), was admitted in labour. To our surprise, she delivered a healthy baby, and it was discovered there were twins. However, the second twin was obstructed during delivery.

We thank God for His help during the forceps delivery. Though quite depressed at first and swollen in the face, the baby responded well. Two days later, I could hardly distinguish between the twins.

(Soon we hope to have our new maternity ward open for service.)

In another instance, we saw God work in the life of a young man.

A well-known thief and gang leader came with a bullet wound very near major vessels in his upper shoulder. Surgery successfully cleared the infection.

In counseling with our chaplain, this young man asked Jesus into his heart. Though he still faces the consequences for his past deeds, he appears to be serious in his new life. Pray that the chaplain may be able to visit and encourage him in prison and witness to others as well.

Daily, we see patients for whom a diagnostic ultrasound instrument would help in diagnosis and management. We do praise God for a new and long awaited X-ray unit, which is in the process of being shipped. □



Dr. Rodney Zimmerman serves as a medical doctor at Mbingo Baptist Hospital in Cameroon., West Africa.



Symbols of Hope or Defeat?

by Lyle E. Schaller

"Last summer, for the first time in 20 years, we scheduled our own Vacation Bible School," said the pastor of a 140-year-old congregation. "A previous pastor had persuaded the church board that it would be better to plan a joint VBS with three other churches—a symbol of Christian unity. Three weeks after I arrived as the new pastor two years ago, that joint school was held. We had three kids from this congregation enrolled in it."

"That winter we created an ad hoc committee to review the subject; they decided to pull out of the joint school. Last summer, we ran our own with 47 children enrolled. This summer, we expect close to 80, since we are making a special effort to invite new families in the community to enroll their children in our VBS."

"When I arrived, I was told the summer slump always hit this church very hard, since many people have four weeks of vacation every year. We also have a lot of teachers and retirees," recalled another recently arrived pastor. "The year before I arrived, worship attendance averaged 143 for the entire 12 months, but the average for the Sundays in July and August was only 94."

"The first summer I was here, we offered breakfast at 8 a.m. every Sunday morning beginning with the first Sunday in June. Several years earlier, the decision had been made to cut back to two classes in the Sunday school during the summer. One class was designed for older youth and adults while the other was for children."

"When we began to offer 8 a.m. breakfast, we continued the old summer schedule of Sunday school at 9:00 and worship at 10:30. However, we increased the number of



Cutting back on programs or possibilities promotes pessimism!

—FRIAR JUCK

classes in the summer Sunday school from two to seven. We now offer three classes for adults, three for children, and one for high schoolers."

"That first summer we averaged 40 at breakfast, 90 in Sunday school, and 135 in worship. This summer we are averaging nearly 70 for breakfast and more than 100 in Sunday school, while the church service is averaging more than 150."

"The number of people who have joined by letter of transfer or certificate of membership has increased for every one of the past six years," reported the pastor of a 100-year-old congregation in what had been a rural community until about 15 years earlier. "In looking back over the records, I was surprised to learn that 20 years ago this church was re-

ceiving about 15 new members annually by letter of transfer. As the community began to grow with new subdivisions, that dropped to about eight or ten a year."

"That's predictable," interrupted an older pastor. "Along with those new houses came several new churches and competition for new members. Our congregation relocated nine years ago to a 12-acre site. When I came here 15 years ago, we averaged about a dozen new members by letter of transfer. Now we're averaging closer to 50 or 60 every year."

"Maybe you're right," conceded the other pastor. "Maybe the competition is stiffer and that accounts for the drop. Last year, however, we received 26 new members by letter, up from 22 the year before, 17 the year before that, and 14 a year earlier. The reason, of course, is obvious. Four years ago, we began a systematic program of calling on every new resident within a week after their arrival."

"When I was asked to chair the missions committee in this church five years ago, we were allocating 14 percent of our budget for missions," observed a widely respected member at Central Church. "We set a goal of increasing that by one percentage point each year. We're now up to 20 percent. I won't be satisfied until we get it up to 25 percent."

"When I was in seminary, I was told I should spend the first year in a new pastorate calling at every home and getting acquainted with the members," reflected a 47-year-old pastor. "I did that in my first three pastorates before I finally realized that it simply reinforced the image of the pastor as a hired hand who was paid to look after the members."

"When I came here, I decided I would spend one-half of my visitation time every week calling members and one-half calling on prospective future members. That has made all the difference in the world! We're now receiving twice as many adult new members every year as we did during my predecessor's time."

"Equally important, however, is that this flood of new members had influenced how the old-timers see me, see this congregation, and see the future."

"Repeatedly, I'm told the most significant sign of hope is that row of new members we receive on five or six Sundays a year. Some of the older people were beginning to wonder whether they would outlive this congregation."

"When I came here, we had only the one choir," explained another pastor. "Only three of the choir members were under 50, and at least half were past 60. They sang every Sunday morning except in July and August. They reinforced the image that this was a church for mature adults."

"A few months after I arrived, the high school hired a new music teacher who subsequently joined our church. She's an energetic 56-year-old widow who is a real extrovert. Thanks to her, we now have two children's choirs. One sings on the second Sunday of every month and the other on the fourth Sunday. We also have a youth choir that sings on the first Sunday and a young adult group that sings on the third Sunday. That means we have two vocal groups every Sunday. That's the biggest single reason why our attendance is up by nearly a third in only two years."

"Equally important, however, is the symbolism. That second choir offsets the impression given by our chancel choir that this is an aging congregation with no future."

The Common Threads

All six of these brief accounts illustrate a common theme. Each comment offers a sign of hope for the

members of that particular congregation. Whether it be a new and growing Vacation Bible School or a second choir every Sunday morning or a successful effort to cancel the traditional summer slump or a consistent increase in the financial support of missions or a regular flow of new members, each incident offers a visible and positive sign of hope to the members.

A second thread common to all six illustrations is they represent an effort to expand the ministry. This may sound trite or simple or of minor importance, but it is difficult to overstate the symbolic value of these efforts.

A third common thread is that five of the six also represent potential entry points for future new members.

The Common Alternative—Undercutting Hope

The significance of these six examples can be appreciated more if one looks at the most common alternative. While it is rarely done with this intent, a more widespread pattern is to undercut hope in tomorrow by cutting back.

Among the more common expressions of the cutback syndrome are

- either drop the annual VBS because of dwindling enrollment or combine with one or two other congregations in a joint program
- cut the Sunday morning schedule back from two worship services to one
- sharply reduce the summer schedule, thus creating the self-fulfilling expectation that people do not want to attend church during the summer
- reduce the allocation of money for missions in order to balance the budget
- combine two choirs into one in order to simplify life and to shorten the time for corporate worship
- ignore first-time visitors in order to concentrate staff time on serving the members
- combine two shrinking Sunday school classes into one
- merge the junior high and senior high youth groups

- merge one dwindling circle in the women's organization with another shrinking circle

- merge two standing committees into one
- reduce the size of the paid staff
- rather than organize a new youth choir, encourage teenagers to join the adult choir.

While it is easy to offer a rational, and sometimes even a persuasive argument for each of these expressions of the cutback syndrome, each one can be identified as a symbol of defeat.

The Either-Or Question—Offering Symbols of Hope

This leads into the basic policy question: As you plan for the life, ministry, and outreach of your congregation over the next year or two, are you offering your people symbols of hope? Or do your policy decisions convey an image of defeat or despair or pessimism?

What do the oral announcements made before or during Sunday morning worship convey to the first-time visitor? Hope? Or despair? Is optimism or pessimism the dominant theme of your church newsletter?

Hope is an essential ingredient in planning, in projecting optimistic expectations, in creating and nurturing a positive future orientation, and in minimizing the power of the past.

The temptation often is to take the easy and comfortable road of cutting back. This may be expressed by cutting back from three services on Christmas Eve to two, or by closing down the Sunday school for two or three months every summer "to give the teachers a vacation," or by merging two groups, but is that the wisest course of action?

Do your policy decisions carry a note of hope or a note of pessimism about the future? Are you seeking to raise the level of expectations? Or do you assume each year will bring a lowering of the commitment level of your people? □

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Hope for Healing and Wholeness



by Lynn Eastman
Fair Oaks, CA

Sexual abuse is not new. Sexual abuse is rampant and has the power to affect every area of your life for the rest of your life. That's the bad news!

The good news is there's hope for healing and wholeness. Joel 2:25 says, "I will restore to you the years that the locust has eaten." This promise doesn't mean we can change the past, but that God can bring good out of what man meant for evil. Healing is a long, hard process worth the work and commitment necessary to "get better."

Scripture tells us, "I can do all things through Christ who strengthens me." Even though we may be angry with God and not trust Him, that does not change the truth of Scripture.

We can learn to make peace with our past. First, by understanding that our life today is affected by what has happened in the past. Second, by deciding that we are willing to break the bondage of the

past and work through the healing process. Third, by seeking the help we need to work through this process.

Psalm 139:13-17 shows our value in Christ. This helps build our self-esteem. Our worth as a person is not built on what has happened to us, but on who we are in Christ.

Sexual abuse has stolen the victims' self-esteem, innocence, and ability to trust and understand the truth about what has happened to them . . . that what happened was *not* their fault. The perpetrator *chose* to do what he/she did. The victims are not responsible for what occurred but are responsible for how they choose to deal with the sexual abuse. This can become an area of victory by taking back what Satan has stolen, or it can continue to be an area of defeat.

Getting started in the healing process can be scary and overwhelming. But take heart, there are many excellent Christian books on the subject of sexual abuse. Reading helps us understand there are many others who have experienced abuse and moved into wholeness. The authors give specific steps to help work through the feelings, pain, and bitterness. They can be very helpful along with support ministries.

Check with your pastor, pastor's wife, or women's ministry leader to find Christian sources of counseling and support groups in your area. Don't be afraid to call and ask questions about the counselor or support group, such as how much experience the counselor has had in working with sexual abuse issues and what methods are used in counseling. If you find you aren't comfortable with the counselor, it's

okay to change. It's important for you to feel safe as you share.

When Christ died on the cross, He shouldered all the sin, shame, and pain you have experienced, and covered it with His blood. He understands exactly how you feel and waits for you to release the hurt and shame back to Him. It's Jesus' blood that God, the Father, looks through when He looks down and sees you. He loves you where you are and sees you as you will be. If you are reading this article and have been abused, I pray it will encourage you to seek the healing Jesus has for you.

You may be one who has never experienced any form of sexual abuse and wonder if this information is relevant. At some point in your life, you will be touched by sexual abuse. A friend, neighbor, or relative may share their "secret" with you.

Practical ways to minister to these hurting women

- Begin praying for the women (known and unknown) in your church who have been sexually abused.
- Understand there isn't any "quick fix." Healing is a process that takes time. Jesus is the ultimate healer, but the victim must work through the pain to reach the goal of freedom and wholeness through forgiveness.
- As you become involved in helping victims, be sure to have someone praying for you. You are entering Satan's territory, and he will try to defeat and discourage you.
- Educate yourself regarding sexual abuse. Find out what books, support groups, and counseling

are available in your area. Check which books are in your church library; if there is a lack, donate some good Christian books.

- Be a friend. Listen to them. Once the secret is out, they need to talk. You don't have to have answers, just know where to direct them. Listening says, "I care. You are important."
 - When they share, keep it confidential. Trust is an important issue. If you break that, they feel betrayed and will pull away.
 - Victims need to see and experience the love of Jesus. Show them God's love by encouraging them with notes and cards. Remind them they are special and loved by God and by you. They need to know they are worthy of love because their sense of shame causes them to feel defective and completely unlovable.
 - One-on-one discipling or Bible study is a good source of encouragement. Choose a study that will help them experience the love of God, learning who God is, and their position in Christ. Most often victims have a distorted view of God and what He "wants" from them. Have them commit to a specific number of weeks, ask them to complete homework, and be there regularly.
 - Encourage fun and laughter. Send a cartoon or silly card; go play on the swings; or run barefoot in the park. Laughter is healing.
- I marvel at what God has accomplished in my life. Through my healing journey, He has taken all the ugly, pain-filled "garbage" of sexual abuse, covered it with His blood and wrapped it in His love to bring wholeness to me. I am no longer a victim or just a survivor, but a victorious woman who offers the hope of healing God has for each of these women.
- Many have never felt the love of God. You have the opportunity of letting them experience God's love through you! Go for it, and God bless you! □

How You Can Help

by Linda Weber
women's ministries director



Our churches are filled with women who are hurting and in pain. Their hurts may be emotional, physical, or a combination of both. Women's ministry can work with the other ministries of your church to create an environment in which the healing of women in pain can happen. It is important to remember that we are not the healers, the Holy Spirit is, and we have the privilege and responsibility to be the human instruments through which He works.

This peer level of counseling can be a great help with the everyday business of life. But, be careful! It cannot help with everything. There are some situations which should be referred to a professional Christian counselor: Any life-threatening situation in the home; homosexuality; incest; physical abuse of a spouse or child; sexual abuse of a spouse or child; suicidal behavior; severe depression; psychotic behavior; multiple personalities; and severe marital problems, to name a few.

In developing a women's peer counseling ministry, it is important to work with your pastor and to use a professional Christian counselor to train those best gifted for this ministry. Well-trained peer counselors can significantly reduce the counseling load for the pastoral staff of your church.

Perhaps the best way Christian women can begin to help one another with the struggles of life are by 1) being good listeners, 2) praying with and for one another, and 3) encouraging one another. □

Recommended Reading

- A Door of Hope* by Jan Frank (Here's Life Publishers)
- The Gift of Forgiveness* by Charles Stanley (Thomas Nelson Books)
- Healing for Damaged Emotions* by David Semands (Victor Books)
- Healing from Sexual Abuse* (InterVarsity Press)
- Helping Victims of Sexual Abuse* by L. Heitritter and J. Vought (Bethany House Publishers)
- A Safe Place* by Jan Morrison (Harold Shaw Publishers)
- When Victims Marry* by Don and Jan Frank (Here's Life Publishers)
- The Wounded Heart* by Allender (Navpress)
- The Wounded Heart Workbook* by Allender (Navpress)

A more extensive listing may be requested from Women's Ministries, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994. Phone: (708) 495-2000; Fax: (708) 495-3301. □

COMMISSIONED TO WITNESS

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

■ **DEVON, AB.** The Rev. Larry Froese baptized seven people at Riverside Baptist Church. The Church, formerly a church planting ministry, became self-supporting, July 1, 1992.

■ **LLOYDMINSTER, AB.** Pastor Marty Wagantall reports one membership addition by testimony and two recommitments at NewLife Community Church.

■ **NEWMAN, CA.** Pastor Dennis Shippy baptized five people and reports that eight people made first-time decisions to accept Jesus as Savior at Central Valley Baptist Church.

■ **WINNIPEG, MB.** The Rev. Erwin Kelbert baptized one person at Abundant Life Baptist Church.

■ **SHELBY TOWNSHIP, MI.** The Rev. Randy Rheume baptized three people and reports two conversions at Stony Creek Church.

■ **WESTON, ON.** The Rev. Kenrick Sharpe baptized one person. Four people made first-time decisions to accept Jesus Christ as Savior, and five people made recommitments to Christ at All Nations Baptist Church.

■ **FLOWER MOUND, TX.** CrossTimbers Baptist Church praises the Lord for the four children who accepted Jesus as their personal Savior.

Lewisville Hospital referred the Rev. Ron Presley to a young couple when they lost a baby prematurely at 21

weeks. Three days after the baby died, these parents asked Christ into their lives.

■ **KILLALOE, ON.** Pastor James Zurbriggen baptized three young women, one being his daughter and one a young mother, at Bonnechere Baptist Camp on Round Lake.—*Kathryn Kuehl*

■ **TACOMA, WA.** At Calvary Baptist Church, Pastor Don Burnett baptized two senior citizens, one a retired military man who recently accepted the Lord as his Savior.—*Earl Shadle*

■ **AUSTIN, TX.** The Rev. Gordon Stork baptized three youth and seven adults, one of whom accepted the Lord as Savior just days before the baptism. She was visiting her sister, who was going to be baptized. When she heard her sister's testimony, and Pastor Stork presenting the Gospel message, she said, "I want what my sister has! I want to accept Jesus into my heart!"

More than 20 children made first-time decisions to accept Jesus as Savior of their lives recently at South Austin Fellowship Church.

Benton Harbor church canvasses neighborhood

■ **BENTON HARBOR, MI.** Members of Napier Parkview Baptist Church conducted a successful canvass of 500 homes surrounding the Church.

Sixty-five homes accepted the packet containing activities and general information about the Church, a copy of the Gospel of John, and an invitation to the Church picnic.

A number of those con-

tacted attended the picnic as well as families who have been attending services. Pastor John Kaufield gave a welcome message and introduced the leaders of the various ministries who had displays explaining their departments.—*Millie Enders*

■ **EBENEZER, SK.** The Rev. Wayne Jorstad baptized three adults and welcomed two of them into the fellowship of Ebenezer Baptist Church.—*Martha Dreger*

■ **RED DEER, AB.** Unity Baptist Church received 13 people into membership: six by baptism, four by personal testimony, and three by transfer of letter. The Rev. Dennis Liesch is pastor.

Exercise class used as outreach ministry

■ **SURREY, BC.** Sunshine Ridge Baptist Church offers a women's exercise program, "Don't Be Unfit—Come to Sunfit." The classes are led by Kathy Neufeld and Vivien Dickson, certified instructors

with the Parks and Recreation Association. Many non-churched women from the community attend as well as those who have children in the church's preschool.

"At the end of each session, there is a devotional and invitation to attend the women's Bible studies and other Church functions," reports Viola Pahl. The Rev. John Neufeld is Pastor of Family Ministries.

Hillside church plans for witness renewal weekend

■ **DICKINSON, ND.** Hillside Baptist Church appointed a committee to plan the program for "Lay Witness Renewal Weekend" in November. After each Sunday evening Bible study, time is spent in prayer for this weekend as well as the congregation being encouraged to pray daily. The Renewal Weekend Challenge includes all ages and is geared as an "in-house revival." The Rev. Daryl Dachtler is pastor.—*Mrs. Fred Kulish*

COMPELLED TO SERVE

First Nation youth hear gospel message at camp

■ **SPRINGSIDE, SK.** The Saskatchewan Association continues its annual camping ministry for First Nation youth. Eighteen of the campers traveled 12 hours to come to camp.

Demonic oppression was again present at camp with complete deliverance to all who came for help. "One 15-year-old ran from the fireside screaming, 'Take them away, take them away.' We rebuked the spirits in Jesus' Name, and she was completely



freed from this oppression," says the Rev. Richard Grabke.

Eighty of the campers were new, and almost all first-timers accepted Christ as their Lord and Savior. The question is "Can they stand when they go back to the Indian reserves where incest and drug and alcohol abuse is common?" "We have confidence that 'greater is He that is in you, than he that is in the world,'" quotes Grabke. "Thank you to all who prayed."

Two Korean college students, who had worked on the Indian reserves for six weeks, served at the Good Spirit Native Camp this summer.

Petrie speaks at South Austin church

■ **AUSTIN, TX.** Five years ago, South Austin Fellowship Church was planted. The congregation celebrated its fifth anniversary on September 12 and 13 with special meetings with guest speaker, Dr. Lewis Petrie, N.A.B. Conference development director.

At the morning worship service, many came forward to continue to commit themselves to the vision of changing lives in southwest Austin.

"We praise God for what He has done in the past, and we look forward to what He will do as we faithfully move to the future with His help and direction," says Pastor Gordon Stork.

Youth share ministry experiences

■ **FOUNTAIN VALLEY, CA.** Youth pastor, Paul Spurlock, and several youth shared their ministry experiences in inner-city Los Angeles at Fountain Valley Baptist Church. They ministered at the Union Rescue Mission and visited a child care center operated by two Christian women.

Two other youth, Kim Stahley and Joy Ramseyer,

reported on their recent trip to Poland. They participated in a joint effort of International Messengers and North American Baptist Conference working with students interested in learning or improving their English.

The students were also led in Bible studies, question and answer sessions, and English conversation groups. N.A.B. Conference missionaries, Harold and Ruth Dressler, served as houseparents.—*Marilyn Barker*

Minot XYZs serve

■ **MINOT, ND.** First Baptist Church's XYZ (eXtra Years of Zest) group completed another summer of exciting meetings and tours. Their outreach ministry includes cards and visits to shut-ins. The Rev. Douglas Timm is the pastor.—*Inez Rhone*

Teen Missions International visits Alpena church

■ **ALPENA, MI.** At Ripley Boulevard Baptist Church, Teen Missions International presented a program and slides showing how they train youth to serve.

The ten teens and their leaders represented 12 countries. Each dressed in their native costume, carried the flag of their country, and sang songs in their own language. The Rev. Frederick Sweet is pastor.—*Mary Coy*

Nikkel still serves at 99

■ **KELOWNA, BC.** The Rev. Erdman H. Nikkel was 99 years old on October 13. Though blind and hard of hearing, he has a weekly Bible study every Thursday and conducts devotions on Tuesdays at the care home where he lives. Nikkel is a member of Trinity Baptist Church. (At press time, it was learned that he died October 12, one day before his birthday.)—*Mrs. Albertine Speizer*

COMMANDED TO CARE

Ridgewood WMF host retreat

■ **BROOKFIELD, WI.** The WMF of Ridgewood Baptist Church hosted the annual Wisconsin area N.A.B. Women's Retreat. More than 200 women participated in this time of fellowship.

A special musical number and a play were performed around the theme, "New Beginnings," using the verse Isaiah 42:3, "A bruised reed, He will not break."

"We learned much about God's grace, His enabling power, and unmerited favor toward us from guest

speaker, Linda Strom," reports Margie Baab. Dr. Ronald Read is pastor.

Baptist Home initiates new program

■ **BISMARCK, ND.** The Baptist Home has initiated a program, "Adopt a Grandparent." A resident is assigned to an individual or family and visited on holidays and the resident's birthday.

"This is a good program since many residents have no one who comes to see them," says Alvin Haas, home administrator. "We invite you to inquire about this program."

CHALLENGED TO GROW

Greenvine church holds service on death and dying

■ **BURTON, TX.** There are many aspects to death and dying—spiritual and physical. The church often deals in the spiritual realm of death, especially the life that comes after death. It is also important to consider and prepare for the physical aspects of death.

Greenvine Baptist Church planned a special Sunday evening service centered around the topic, "Everything You Ever Wanted to Know About a Funeral, but You Were Afraid to Ask." Mr. Michael Addicks of the Brenham Memorial Oaks Chapel addressed this topic. The Rev. Donald Mashburn is pastor.

Minot church holds Labor Day retreat

■ **MINOT, ND.** First Baptist Church held its annual All-Church Labor Day Advance with guest speaker, Jerry Bridges from Navigators, Colorado Springs, CO. The retreat was attended by 175 people.—*Inez Rhone*

Quail Lakes church offers preschool

■ **STOCKTON, CA.** The Elder Board of Quail Lakes Baptist Church approved the incorporation of the Growing Tree Preschool as a part of the Church's ministry. It will be evaluated in January 1993 and again in June for its effectiveness. The Rev. Fred Jantz is the senior pastor.

2000

Our Strategic Focus On The Biblical Imperatives

CrossTimbers church holds seminar

■ FLOWER MOUND, TX. September 11-12, Cross-Timbers Baptist Church offered a Walk Thru the Bible Seminar. Using novel memorization and review techniques, Walk Thru the Bible teaches anyone the basic content of the Bible—the entire sweep of major people, places, and events. The Rev. Ron Presley is pastor.

Red Deer church retires first mortgage

■ RED DEER, AB. Unity Baptist Church held a Jubilation Sunday to celebrate the retiring of its first mortgage and the launching of its building

fund. Congratulations were brought by the local Minister of the Legislative Assembly and the Mayor of Red Deer. Former pastor, the Rev. Neil Strochein, also participated in the service.—Kathy Tabler

Hilda WMF see record attendance

■ HILDA, AB. The WMF of Hilda Baptist Church held its annual Mother/Daughter Tea recently. Darlene Renner addressed the theme, "Creating Family Memories." "We had the largest number of ladies attend this Tea that we have ever had," reports Linda Enslen. The Rev. Robert Findley is pastor.

COMMITTED TO GIVE

Stewardship video series shown at Quail Lakes church

■ STOCKTON, CA. Are you looking for some practical approaches to managing your financial resources? The people of Quail Lakes Baptist Church had the opportunity to view a series of six videos by Ron Blue, an active Christian with extended experience as a CPA. The purpose of the videos is to help people become more effective at being good stewards.

"The series is biblically sound and challenges even the most mature Christian," says Fred Hammond, elder for finance at the Church.

The six videos were shown each Sunday morning in the Chapel during the 8:15 a.m. worship hour beginning

September 13 through October 18, 1992, while the worship service continued in the main sanctuary. Child care was provided with the Bible study hour and late worship following.

Following the videos, additional materials on stewardship were introduced. "This series afforded each of us an excellent outreach opportunity to invite a friend or family," says Hammond.

The Quail Lakes Church is also compiling a directory of professionals in the Church with experience in financial planning, estate planning, wills, trusts, taxation, or the gifting of property. It is being distributed to the congregation along with the portfolio, *Above and Beyond . . . Financial Strategies for the 90s*.

In Memoriam

■ PHILIP MOSER (99), Mobridge, SD (formerly of McIntosh and McLaughlin); born Aug. 5, 1893, to Wilhelm and Margaret (Walker) Moser in Wilhelmsdahl, Russia; died Aug. 9, 1992; immigrated to U.S.A. in 1909; married Elizabeth Quenzer, March 2, 1919; active member, Sunday school teacher, Ananthal Baptist Church, McIntosh, SD; member, First Baptist Church, McIntosh, and First Baptist Church, McLaughlin; predeceased by his wife Elizabeth in 1990, an infant daughter, his parents, six brothers, and six sisters; survived by four daughters: Freada Mertz and Tillie (Gottlieb) Dietterle, Mobridge; Adeline (Argo) Brockel, McLaughlin; Betty Pareno, Visalia, CA; three sons: Edwin (Ida), Corvallis, OR; Clarence (Arlene), Walker, SD; Marvin (Essy), Gillette, WY; one brother and one sister; 10 grandchildren; 22 great-grandchildren; Pastor Gary Street, minister, funeral service.

■ ALFRED V. SCHACHT (91), Lorraine, KS; born Feb. 14, 1901, to Henry and Hattie (Heitschmidt) in Lorraine, KS; died Aug. 12, 1992; married Florence Murphy, April 4, 1929; life-long and faithful member, First Baptist Church, Lorraine, KS; survived by his wife, Florence; four daughters: Ramona (Eldon) Schroeder, Dundee, IL; Janet (Douglas) Friederichsen, Orange, CA; Marilyn (Jerome) Janssen, Lorraine; Jean Stromberg, Geneva, Switzerland; 11 grandchildren; 13 great-grandchildren; the Rev. Monty Loudenslager, pastor, funeral service.

■ PEARL MOSER BOHLENDER (72), LaSalle, CO; born Sept. 21, 1919, to Henry and Rose Moser; died Sept. 12, 1992; married Harold Bohlender, Sept. 6, 1940; active member, church organist, Sunday school teacher, WMF, First Baptist Church, LaSalle; survived by her husband, Harold; one daughter, Janet Frazier, Denver; one grandson; two sisters: Joann Frise, Fairfax, VA; Lorriane White, Sutherland, NE; the Rev. Allan Williams, pastor, funeral service.

CALLED TO WORSHIP

Hilda church hosts country music concert

■ HILDA, AB. Hilda Baptist Church hosted a country music night with the musical group, "God's Country Gentlemen." Don Wudel from

Calgary was the guest speaker.

"The concert was well attended by church and community people," reports Linda Enslen. The Rev. Robert Findley is pastor.

Church Anniversaries

Zion church celebrates 40th anniversary

■ DRUMHELLER, AB. Zion Baptist Church celebrated 40 years of ministry on Sept. 13, 1992.

"A slide presentation, music, and poems helped recall fond memories," reports Lonna Bertsch. The Rev. Lloyd Driedger is pastor.

You Can Receive Many Benefits

Many individuals are unaware of the substantial benefits available if they make a special gift before December 31.

Among them are

- Potential tax savings and benefits from charitable gifts
- Increased income from nonproductive or low-producing property
- Avoidance of capital gains tax on highly appreciated property
- Income tax deductions and benefits this year for gifts, which are actually made in future years
- Personal satisfaction in knowing that you are involved in a worthwhile mission

Some Advantages

■ **Increased Tax Benefits from a Charitable Deduction.** You may need additional tax benefits this year since many of the standard tax benefits you have previously taken on your income tax returns are no longer available to you.

■ **Giving from Cash Flow.** When you give cash for the mission and ministry of the North American Baptist Conference, you can receive an income tax benefit. And many times, giving cash is the easiest way for you to give.

■ **Gifts of Net Worth.** Tax benefit savings are available when you make gifts of property . . . insurance policies which you no longer need . . . stocks, bonds, mutual funds . . . real estate . . . tangible personal property related to our exempt function. All of these provide tax benefits this year if your gift is completed before December 31.

Many times you can make a larger gift of property and receive a substantially higher tax benefit, because it does not affect your current cash flow.

You can also create an income tax charitable deduction and benefit, which will provide substantial tax savings, by simply guaranteeing

today that a charitable organization will receive certain properties at the time of your death. This can be accomplished with property, such as, your home, or with investment properties from which you wish to maintain income.

■ **Avoidance of Capital Gains Tax.** The property you have available for giving may have substantially appreciated in value.

If you sold the property, you would pay a tax on the difference between what you paid for the property and what it is worth today. This is called a capital gain, and it is taxed at the same rate as your ordinary income.

However, if you contributed the property rather than selling it, you would receive a charitable tax

benefit for the full value of the property, and you would avoid the tax on the capital gain.

■ **An Income Tax Benefit Now for Gifts Made in Future Years.** For example in the United States, if your income tax bracket is higher this year than it will be in future years, or if you need an additional tax benefit this year, you can establish a specially designed trust. Property is transferred to the trust with income payable to a charitable organization for a period of years.

At the end of the trust period, the property will be returned to you.

With a properly designed trust, you will receive an income tax benefit this year for the current value of the future income gifts of charity.

(continued on page 28)



YES! I would like to receive additional information to help me in my year-end giving.

- ☐ Please send me information on
- ☐ Gifts of appreciated property
 - ☐ How to take a tax benefit for future gifts
 - ☐ Gifts with retained benefits
- ☐ Enclosed is my year-end gift of \$_____ to help reach people for Christ through the ministry of the N.A.B. Conference.
- Name _____
- Address _____
- City _____ State/Prov. _____ Code _____
- Phone: Daytime () _____ Evening () _____
- Birthdate _____ Spouse's birthdate _____

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

Name That Church!

Our N.A.B. Conference Heritage Commission has many unidentified photos. If you can identify a photo, please send us another picture, present address, and historical data. Refer to the code number of this picture. Send your answers to N.A.B. Heritage Commission, 1605 S. Euclid Ave., Sioux Falls, SD 57105. We would love to hear from you. —George Dunger and Berneice Westerman



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20



21

Lately I've been thinking What's Happened to Compassion?

Anyone who spends an evening watching television would undoubtedly witness a dozen or more violent crimes, marriage infidelity and break-up, drug addiction, illness, and a variety of other tragedies. Our emotions can become so calloused that we are unmoved when we watch the evening news showing us the devastation of hurricanes or people dying from starvation or conflict.

If we are moved at all, it is in the form of a simple prayer, "Thank you, Lord, for allowing me to live in such a secure part of Your world."

How can we once again be sensitized to the tragedy of human suffering and injustice? Of even greater concern is a growing disinterest in the spiritual lostness of man. Do we really believe that people without Christ are eternally lost? If so, what is it that will motivate us to be the witness that Jesus commissioned us to be?

This is not a time to sit idle while the world perishes. Only a new focus on our Lord will enable us to see the world as He sees it, being moved with compassion for souls who are lost and for those who suffer the tragedy of famine, earthquake, storms, and diseases.

May we move with the Spirit of Christ into these areas to dispel darkness and to relieve human suffering. We are a people of hope for a world in despair. □



Herman L. Effa is Missions Director for the North American Baptist Conference.

You Can Receive . . .

(continued from page 27)

■ **Increased Income from Your Charitable Gift.** Many of our United States friends are finding that interest received on their investments is at the lowest point in many years. Others have property that is paying little or no return. However, because of high appreciation, they cannot afford to sell the assets and invest the proceeds to achieve a higher return (not available in Canada).

But rates on charitable gift annuities have maintained their high return. Many individuals find this a more attractive investment.

Or property can be placed in a specially designed charitable trust, providing a substantial income tax charitable deduction. The property can then be sold by the trust, totally avoiding tax on the capital gain.

The trustee can invest in high income-producing assets, resulting in a considerably higher income.

The assets are invested to provide income for you and are not actually transferred to the charitable organization until the end of the trust period (which is usually at your death).

■ **Personal Satisfaction.** This is an advantage available with all of the above giving plans . . . knowing that you are receiving substantial personal benefit, as you, along with others, are helping the North American Baptist Conference accomplish our mission. This is a winning combination—doing good for others while helping yourself.

May We Help?

It is our desire to assist you with your year-end planning. We have only been able to share concepts with you in this article. However, our staff has prepared a more detailed report, **How to Maximize Your Year-End Giving**, at no cost or obligation to you. If we can provide personal assistance to you in any of these areas, please let us know. □

(Neither the Development Department nor the N.A.B. Conference is engaged in rendering legal or tax advice. For advice or assistance in the 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. Pat Colley** to pastor, Martin Baptist Church, Martin, ND.

■ **The Rev. Michael Colladay** to senior pastor, Ebenezer Baptist Church, Vancouver, BC, effective Sept. 1, 1992.

■ **The Rev. Curtis Wiens** from military chaplain to pastor, Ebenezer Baptist Church, Shattuck, OK, effective Oct. 1, 1992.

■ **The Rev. Anthony Dickerson** from pastor, Bethany Baptist Church, Hunter, KS, to pastor, Zion Baptist, Okeene, OK, effective Oct. 15, 1992.

■ **Mr. Rick Hamil** to minister of youth and music, Community Baptist Church, St. Clair Shores, MI.

■ **The Rev. Hero Ulrichs** from pastor, Northwest Fellowship Baptist Church, Chicago, IL, to pastor, Mission Baptist Church, Hamilton, ON, effective December 1992.

■ **The Rev. Fred Kahler** from pastor, Central Baptist Church, Kitchener, ON, to pastor, Immanuel Baptist Church, Vancouver, BC, effective January 1993.

■ **The Rev. Ben Kohrs** from pastor, Meridian Woods Baptist Church, Indianapolis, IN, effective Oct. 1, 1992.

■ **Mr. Sean Sagert** to youth pastor, Mission Baptist Church, Winnipeg, MB.

■ **The Rev. Fred Sudfeld** from associate pastor of family life ministries and Christian education, Central Baptist Church, Edmonton, AB, effective Oct. 1, 1992.

■ **The Rev. Ed Bartel** from pastor, Bismarck Baptist Church, Bismarck, ND, to associate pastor, First Baptist Church, Elk Grove, CA, effective Oct. 11, 1992.

■ **The Rev. Winston Smith** from pastor, Central Baptist Church, George, IA, to a non-N.A.B. church in Albanay, OK, effective October 1992.

■ **The Rev. Robert Allen, Jr.**, to pastor of adults, Sunkist Baptist Church, Anaheim, CA.

■ **Mr. John Kiemele** to associate pastor of discipleship, Meadowlark-Westland Baptist Church, Edmonton, AB, effective September 1992. He will be a December 1992 graduate of N.A.B. Seminary, Sioux Falls, SD.

■ **Mr. Rob McLaren** to part-time associate pastor for youth ministry, Unity Baptist Church, Red Deer, AB, effective Aug. 1, 1992. —Kathy Tabler

■ **Mr. Doug Meyers**, a 1992 graduate of North American Baptist Seminary, Sioux Falls, SD, to youth and worship pastor, Park Meadows Baptist Church, Lethbridge, AB, effective August 1992.

■ **Mrs. Roxane Meyers**, a 1992 graduate of North American Baptist Seminary, Sioux Falls, SD, to part-time director of children's ministries, Park Meadows Baptist Church, Lethbridge, AB, effective August 1992.

■ **The Rev. Michael Campbell** from pastor, Bethel Baptist Church, Missoula, MT, effective Dec. 31, 1992.

■ **Mr. Bruce Southard** from associate pastor of youth and music, Bethel Baptist Church, Missoula, MT, effective Dec. 31, 1992.

■ **Mr. Charles Carlson** to pastor, Bethany Baptist Church, Hutchinson, MN.

■ **The Rev. Fred Salerno** from pastor, Hinton Baptist Church, Hinton, AB, to associate pastor, Faith Baptist Church, Regina, SK, effective Aug. 16, 1992. —Joan Kramer

■ **The Rev. Frank Camper** from pastor, Grace Baptist Church, Sterling Heights, MI, to pastor, Community Baptist Church, Beavercreek, OH, effective October 1992.

■ **The Rev. Ken Phillips** to youth pastor, Oak Hills Baptist Church, Folsom, CA.

■ **Mr. Jeremy Erb**, Boring, OR, installed as youth director, First Baptist Church, Minot, ND, Sept. 13, 1992, from youth intern at First Baptist, Minot, this summer. —Inez Rhone

Thank You

■ Thanks to all of you for your faithful prayers and moral encouragement and support following Larry's accident resulting in paralysis from the waist down. God has been so good and granted needed strength for each day. Larry was discharged from Rehab in Detroit August 26. We are living at 2443 W. Knowles Ave., Mesa, AZ. —Sally Prast

Awards

■ **The Rev. Erhard Knull**, staff chaplain, Department of Veterans Affairs Medical Center, Cleveland, OH, received an Outstanding Rating Certificate for "significant contributions to the mission of the Department of Veterans Affairs through exceptional performance for the rating period."

New Names

■ **Tri-Community Baptist Church**, Elk Grove Village, IL, and **Bloomington Baptist Church**, Bloomington, IL, have merged. The Church is now called **Edgewater Community Church** and meets in the former facilities of Bloomington Baptist Church. The pastor is **Mr. Jim Vyleta**.

WHAT'S HAPPENING

■ **First Baptist Church, Trenton, IL**, changed its name to Grace Community Baptist Church.

Ordination

■ **Mr. Donald Wayne Burnett** ordained into the Christian ministry, Sept. 20, 1992, at Calvary Baptist Church, Tacoma, WA. Participating in the service were Rev. Ervin Gerlitz, former pastor at Calvary, invocation; the Rev. Merle Brenner, Lodi, CA, message, "A Model for Ministry"; the Rev. Dale DeWerff, pastor, Sierra Heights Baptist Church, Renton, WA, charge to the church; the Rev. Edgar Wesner, former pastor at Calvary, charge to the pastor; the Rev. Larry Neufeld, church planting pastor, Federal Way, WA, "laying on of hands;" the Rev. Leroy Schauer, Northwest area minister, presentation of the ordination certificate. —Earl Shadle

Farewells

■ **Calvary and First Baptist Churches**, Killaloe, ON, held a joint farewell service to celebrate 13 years of ministry of the Rev. James Zurbruggen and his family on June 26.

Officers of the congregations expressed thanks for the Zurbruggens' dedicated service and presented them with gifts. Members of the Sebastopol Church were present at the service. The Zurbruggens now minister at Oakbank Baptist Church, Oakbank, MB. —Kathryn Kuehl

■ **Pastor and Mrs. Erwin Babbel** were honored at a farewell service on September 20 at Ridgewood Baptist Church, Brookfield, WI. Many members told of the Babbels' ministry to them during their 18 years in the Milwaukee area. —Margie Baab

■ **The Rev. Blair Nelson** was honored at a farewell recognition for his two years of service as associate pastor, Faith Baptist Church, Regina, SK, ending Aug. 30, 1992. He is studying at the University of Wisconsin. —Joan Kramer

Transitions

■ **Mrs. John (Millie) Ziegler** of Amhurst, NY, wife of area minister, the Rev. John Ziegler, died on Sept. 30, 1992, after a several year struggle with lung cancer. A memorial service was held October 12 at Bethel Baptist Church, Getzville, NY.

■ **Pastor Eric Spletzer and Louanne Wiens** were married Aug. 8, 1992. First Baptist Church, Golden Prairie, SK, where he serves as pastor, provided a special program to celebrate their marriage. Louanne is a former short-term missionary to Cameroon. —Leota Fritzsche

TEXAS



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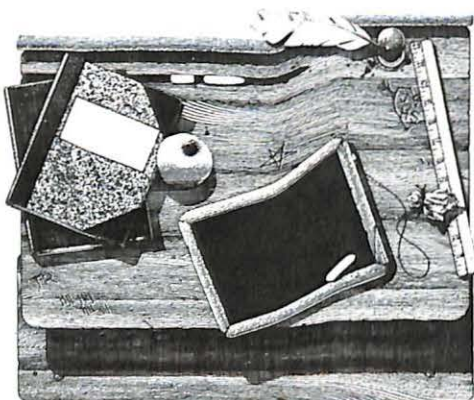
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A Ministry for Handicapped Persons

Christians who wish to be included in developing a newsletter for handicapped persons or individuals who can supply personal stories of God's care for the handicapped to be included in a book are requested to write to Gerry Peterson, 14407 McQueen Rd., Edmonton, AB T5N 3L3.

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Faculty Vacancy Head Librarian

North American Baptist College and Edmonton Baptist Seminary invite applications for the position of Head Librarian, effective Fall 1993. Candidates should possess an MLS degree, as well as a Master's degree in a theological discipline. Substantial library experience and working knowledge of computerized library systems are essential. Applicants must be committed to the schools' evangelical, Baptist belief and mission. Canadian citizens and permanent residents of Canada will be given priority. The College is affiliated with the University of Alberta. Application deadline is January 15, 1993.

Address inquiries, with full curriculum vitae, to: Dr. Glen G. Scorgie, academic vice president, North American Baptist College, 11525 - 23 Ave., Edmonton, AB T6J 4T3. Fax: (403) 436-9416.

Old Testament Position

Edmonton Baptist Seminary is accepting applications for a full-time position in Old Testament to begin in the fall of 1993. Applicants must have theological training (M.Div. preferred), possess an earned doctorate, and be committed to an evangelical, Baptist expression of the Christian faith. Experience in pastoral ministry would be an asset. In accordance with Canadian immigration laws, preference will be given to Canadian citizens and permanent residents of Canada. January 15, 1993, is the closing date for submitting applications.

Apply in writing to Dr. Syd Page, academic vice president, Edmonton Baptist Seminary, 11525 - 23 Ave., Edmonton, AB T6J 4T3.

Link Up with N.A.B.ers via Electronic mail

I am compiling a list of all N.A.B. Conference pastors and lay-people who have computers and subscribe to an online service that has access to the Internet system such as CompuServe, America Online, MCI Mail, AppleLink, etc. If you would like to link up with fellow N.A.B.ers via electronic mail, then send me your name, postal address, plus any other information about you that would be of interest. Send this information to me, and I will disseminate it to all others.

My E-Mail address is:

Internet: jhaw@aol.com

Or send to: Rev. Jim Haw,
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Unless there is a great increase in trained leaders for our N.A.B. Conference, many of our churches will be without a pastor by the year 2010. North American Baptist Seminary has designed a strategic plan to increase the Seminary's capability to train leaders for our Conference. Crucial components of the "Foundations for the Future" campaign plan include building a chapel and desperately needed facilities for a larger student body as well as increasing endowment funds for student financial aid.

As of October 1, 1992, North American Baptist Seminary has received \$1.72 million dollars in cash and faith-promises toward the \$2.2 million dollar goal. Each new faith-promise after July 1, 1992, will be matched 1:1 through a matching gift opportunity. For more information on how you can build the foundation for the future of the N.A.B. Conference, contact:



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