

# BAPTIST HERALD

OCTOBER 1992

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with gladness...  
Enter his gates  
with thanksgiving  
and his courts  
with praise.”**

Psalm 100: 2,4



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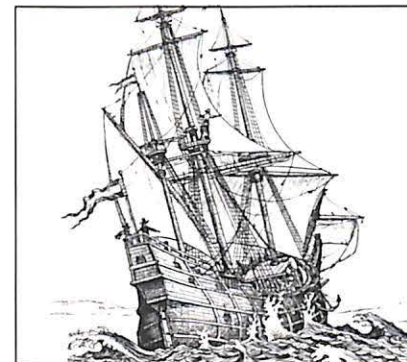
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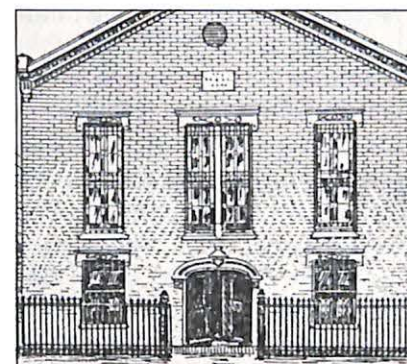
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# GOD'S GRACE-AMAZING!

by Dale DeWerff

John Newton wrote one of the most well-known hymns in history. That hymn was a personal testimony of God's action in his life.

John was the son of a sea captain who was engaged in the Mediterranean trade. His mother died when he was six.

At the age of eleven and after only two years of formal schooling, he joined his father's ship. His early life was one of immorality, overindulgence in sensual pleasures, and failure. He was rejected by his father, in trouble with all his employers, and finally jailed and degraded.

Years later, John served on slave ships, where by his own actions, he became the target of hatred for his employer's African wife and virtually became a "slave of slaves."

This miserable seaman was brought to his senses by reading Thomas à Kempis' book, *Imitation of Christ*. His actual conversion was the result of a violent storm at sea in which he almost lost his life.

It was God's grace that reached out to Newton. When he learned that Christ loved him and died for him, even after the kind of life he had lived, he was utterly amazed. I think that this is how most people react to the realization of God's grace. In utter amazement! At the age of

39, John Newton became a minister and gave the rest of his life to serving God in the church.

What do you think of when you hear the word "grace"? Most Christians think of passages of Scripture like Ephesians 2:8, "For it is by grace you have been saved." But do we only receive God's grace at the time of salvation? Or do we need to work very hard from then on?

I grew up in a performance-related family, not sports performance, but work performance. In order to be recognized as a part of the family, you had to work hard.

When you worked real hard, you were important. But if you spent too much time goofing off, then you were considered a bum. Most of the time, I was a bum.

I am afraid that I carried quite a bit of that logic into my Christian life. In fact, I am almost embarrassed to say this, but this performance attitude may have been part of my motivation for attending seminary. I thought that if I could work real hard for God, maybe He would love me just a little bit more.

I thought I was the only one who felt that way until I picked up a book, *Transforming Grace: Living Confidently in God's Unfailing Love*, by Jerry Bridges. The dust cover of the book had statements that read, "You know you don't understand God's grace when you

- Feel sheepish bringing your needs before Him when you've just failed Him
- Feel you deserve an answer to prayer because of your hard work and sacrifice
- Feel more confident before Him if you've been "faithful" with your Christian disciplines (prayer, quiet time, witnessing)
- Aren't experiencing consistent peace and

joy in your Christian life

- Assume you can do something to make Him love you more or less.

I don't know about you, but this hit me where I live! I had been constantly bombarded by statements like, "There is no such thing as a free lunch!" and "God helps those who help themselves!" (A recent survey said that 60 percent of the Christians surveyed believed the second statement was in the Bible.) But that is not the message of grace.

Grace tells us there is nothing that we can do to make God love us more or less. Grace is not based on us or our merit but can only come from God. He gives grace as He pleases. It is only by the grace of God that we exist. It is only by the grace of God that we can continue on day to day. We cannot gain grace by trying to earn it.

As I look at many churches, it seems that even when we do understand God's grace, we still have trouble sharing it with others.

A good friend, who is a youth pastor with a large youth group, tried to figure out why new people would come to youth functions but wouldn't stay in the group. He struggled with programs, activities, and almost every other possibility. He said that he made real progress when he realized that the members of his group were more than willing to accept God's grace for themselves but weren't quite as willing to extend that grace and share it with others. They expected anyone new to the group to behave just like they did before they would allow the "outsiders" to really enter into their fellowship.

Immediately, I thought back to

the churches that I had observed. It seemed that the ones that were experiencing healthy, mature growth were the ones that were

**In comparison to the great debt that God canceled to give us salvation, shouldn't we be willing to forgive all of the terribly insignificant things that people do to us so we can share God's grace with them?**

extending God's grace to others. They were willing to accept people where they were instead of making them become "perfect Christians" first.

Jesus' ministry is the model for this kind of acceptance. He was always ready to accept people where they were, come alongside them, and help them to change. He didn't expect them to change by themselves before He would accept them. He accepted them where they were. If we could learn to model this same habit of sharing grace, we wouldn't be able to keep people away from our churches.

Jesus used several parables to convey the message of God's grace. One of the most striking comes from Matthew 18:23-35. Even though the key word here is

forgiveness, the grace of God seems to override the significance of the act of forgiveness. If we, like the unmerciful servant, have been forgiven so much by the grace of God, then shouldn't we also be willing to forgive others?

In comparison to the great debt that God canceled to give us salvation, shouldn't we be willing to forgive all of the terribly insignificant things that people do to us so we can share His grace? We may be overlooking a great opportunity by being too legalistic. Jesus and the writers of the New Testament seemed to fight that battle constantly. Maybe we should fight it, too.

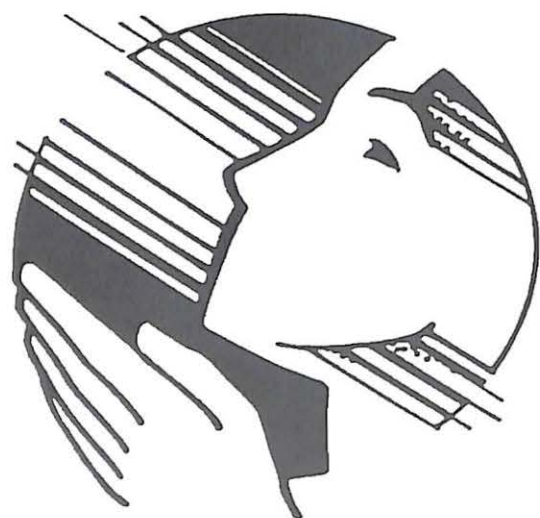
Oh, by the way, John Newton didn't just understand God's grace as a one-shot, one-time experience. The third verse of his hymn, "Amazing Grace," says, "Through many dangers, toils and snares, I have already come; 'Tis grace hath brought me safe thus far, and grace will lead me home."

I hope that grace will grow to mean as much in your lives as it has in mine. May the words of II Peter 3:18 come to impact your life, "But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever! Amen." □



The Rev. Dale DeWerff, a 1992 graduate of N.A.B. Seminary, Sioux Falls, SD, is pastor of Sierra Heights Baptist Church, Renton, WA.





# WORSHIP: RELIGION OR RELATIONSHIP?

by Jim Altizer

Becoming *religious* is a simple process: Join the club, learn the secret handshake, master the vernacular, memorize the rituals. Presto—you're religious! In this context, worship is merely a hoop to jump through that shows you belong.

If by contrast, Christianity is described as a personal *relationship* with God, rather than a religion, then one is left both awe-struck and wondering: awe-struck that creature and Creator—flesh and Spirit, seen and Unseen—could commune on such a level as to be termed a relationship—wonder regarding what to say, think, feel, and do—wonder

regarding what it is to worship in the context of a *relationship* and how to do it appropriately.

God has not left us to wonder without instruction. In Ephesians 5: 31-32, God uses marriage as a picture of this relationship between God and man and labels it a "profound mystery."

In the same instant, we are both encouraged with the possible glimpse into the nature of this relationship and warned that our understanding will be limited.

Being duly warned about the frailty of both our own understanding and of this God-breathed analogy, let us work through the

parallels between marriage and the Christian life, pursuing what God says to us about the nature and priority of worship.

## COMMITMENT: Participant or Profiteer

Although the marriage relationship includes both the *role* and *appreciation* of the marriage partner, it begins with an initial ceremonial *commitment* and includes a change of identity, a promise of fidelity, and a combination of assets.

The *commitment* of the Christian also involves a change of identity (new life), fidelity (faithfulness), and the combining of assets (God's resources, promises, spiritual gifts).

If *commitment* is withheld from these relationships, one has become a "profiteer" for participating in the relationship without fulfilling the requirements of it.

## ROLE: Participant or Parasite

The *role* of the marriage participant encompasses the actual living out of the commitment (the "Ss", if you will): Self-sacrifice, Sex, Support, Shopping.

The *role* of the Christian also revolves around the "Ss": Service, Spurring on, Self-denial, Sharing.

If the *role* is shirked, one has become a "parasite" for participating in the relationship without fulfilling the responsibility of it.

## APPRECIATION: Participant or Prisoner

The *appreciation* of the marriage participant (most often referred to as "Love") is the key to stimulating and maintaining emotional intimacy. It is expressed through 1) honest communication, 2) romance, 3) trust, 4) admiration, and 5) enjoyment.

Its parallel in the life of the Christian is worship (appreciating God). The *appreciation* of God

(worship) is expressed through honest communication (humility in prayer), romance (reverence), trust (reliance), admiration (adoration), and enjoyment (rejoicing). If *appreciation* is not continually nurtured, one will become a "prisoner" by participating in the relationship without fulfilling the reality of it.

In summary, if one has no *commitment*, that one is a "profiteer"; and if one does not fulfill his or her *role*, that one is a "parasite."

Sadly, it is both possible and commonplace to make the *commitment* and to satisfy the *role* of a relationship while emotionally divorcing oneself from that very relationship. This reduces marriage to a social merger and reduces Christianity to a religion.

The line, then, between being a *prisoner* and being a *participant* in Christianity is drawn by the presence and priority of worship in the believer's life. I am *not* saying that without worship my commitment and service are null and void (i.e., a loss of salvation or lack of eternal blessings).

What I do believe is that the consistent practice of worship is an integral, primary function of any who would have a relationship with God. It is neither optional nor secondary. To neglect personal and/or corporate worship is to become a religious prisoner in a cell of one's own design.

The indictments *loom concerning* a loveless religion. The Bible uses phrases like "lukewarm," "form without power," and "loss of first-love."

So how do I appreciate or worship the Almighty? How do I make sure my commitment remains based on love, my service based on gratitude, my obedience based on reverence?

If worship is to Christianity what appreciation/love is to marriage; then what do I do, how do I sit, what do I say? I return to the



marriage analogy from Ephesians 5 and think back to courting my wife.

## Honesty and Humility

I could tell her anything: hopes and fears, strengths and weaknesses, dreams, and disappointments.

I tried to tell her everything, so that she would know what she was getting into. She could have decided that loving me was too much work, but she didn't. On the contrary, she actually seemed honored that I would trust her so.

What has this to do with worship? It shows appreciation through trust. We often come to God as we think He wants us, or as we wish we were, rather than simply as we are. When we tell it like it is, we show that we trust Him. When we humble ourselves before Him, however, we show Him that we believe in His unconditional love and complete acceptance. This bestows honor upon the Lord.

## Romance and Reverence

My wife and I talk differently to each other when no one else is lis-

tening. We have words and phrases that only we use and understand . . . ordinary words . . . silly words . . . their meanings forged in the mold of shared experience. Their purpose is to communicate things of the heart—things for which there are no words. We communicate to each other that the other one is the sole object of affection and devotion.

To appreciate God is to revere, esteem, and treasure Him. To appreciate God is to go out of your way to please Him—to shower Him with attention and affection.

I Chronicles 17:1 says that King David's motivation to build the house of the Lord grew out of the realization that the ark of the covenant sat in a tent while he dwelt in a house of cedar. David, therefore, drew the plans, designed the furnishings, and gathered the materials which became Solomon's temple.

Whether I bow my head, raise my hands, kneel on the ground, or pray eloquently; I must find meaningful ways to appreciate God to the point of reverencing Him.

## Trust and Reliance

Throughout our dating and courtship, I attempted to build my wife's trust in me. I told her I would do anything necessary to protect and provide for her. I tried to show her in little ways (like fixing her car and buying her meals) that I was able to take care of her. Her trust in me grew, until one day she actually left her own father (a well-proven protector and provider), left her name and residence, left her financial security, and married me.

Prior to our marriage, she trusted me, but now, she relied on me. I can remember feeling so honored that I almost burst.

When we rely upon God, we extend to Him similar honor. We rely upon Him by giving sacrificially, by seeking His will daily, and by so committing ourselves to the



cause of Christ that we would be utterly ruined if He failed us. Only then have we appreciated God to the point of complete reliance. The saying is true: "Christ will never be all you need, until He is all you have."

#### Admiration and Adoration

Three times a year (birthday, anniversary, Father's/Mother's Day), my wife and I give each other appropriate cards with nauseatingly appropriate poems, written by someone neither of us knows. Underneath the mush that nobody ever reads (except maybe the card-writer's wife, who wonders about whom he is writing), we write our list.

We list things that we like about each other; we list things that we



**The consistent practice of worship is an integral primary function of any who would have a relationship with God. To neglect personal and/or corporate worship is to become a religious prisoner in a cell of one's own design.**

floods. When He wants to bless, He sends helpmates and friends.

Likewise is the command throughout Scripture to rejoice. The Spirit's fruit includes it (Galatians 5:22); the Apostles commanded it (Philippians 4:4); and the Psalmists instructed it (sing, shout, play skillfully, clap, dance, give thanks).

Christ chastised His generation for their lack of response by saying, "We piped, and you would not dance" (Matthew 11:17). Even the early church fathers realized that the chief aim of Man was to "love God and enjoy Him forever" (*Westminster Catechism*).

To appreciate the Living God means that we who would have a relationship with Him must learn to rejoice appropriately, both spontaneously and as an act of the will. In the fullest sense of the word, we are to commit and apply ourselves to the appreciation of God (worship). Humility, reverence, and reliance are to be nurtured, while adoration and rejoicing are to be entered into with reckless abandon.

If we dare, we will find ourselves in relationship with the King of the universe, and we will see Him respond in a marvelous way:

"He will take great delight in you, he will quiet you with his love, he will rejoice over you with singing" (Zephaniah 3:17). □

*Jim Altizer (pictured with his wife above) is Minister of Music at Quail Lakes Baptist Church, Stockton, CA.*

admire about each other; we list things that we appreciate about each other. The amazing thing is that the lists are getting longer—not because we are so much better than before—but because we are getting better at appreciating each other.

Often, my adoration of God is also expressed in a list. I list His names, like Jehovah-Rohi (The Lord my Shepherd) or Jehovah-Jireh (The Lord Provides). Sometimes I list His attributes (wisdom, grace, justice, love), or His actions throughout history, or His creation.

There are times when I put together my own names for Him—names like "The Mighty and Merciful One" or "The Most High and Holy God." I compare and contrast Him with myself, by saying things like "You are great, and I am small," "You are the Creator, and I am the creature." In whatever way one goes about appreciating God, it must express wonder, marvel, and a profound adoration.

#### Enjoyment and Rejoicing

There can be no question that marriage was designed to be enjoyed. In Genesis 5:2, God created male and female and blessed them. The Bible is full, too, of very graphic encouragement and instruction regarding the physical appreciation and enjoyment of the marriage partner. When God wants to punish or chasten, He sends plagues and

*Friend is a member of First Baptist Church in Arnprior, Ontario. She and her husband Stephan committed their lives to Christ during the summer of 1991 and were baptized on Easter Sunday 1992.*

*The Friends were instrumental in pioneering Celebration, a seekers service, which has grown from 40 to 100 since October of 1991 at First Baptist. Stephan currently serves as the music coordinator for the service as well as the lead guitar player for "Won by One," the band that plays weekly.*

*Sheila regularly sings and plays mandolin with the band. Both are enthusiastic about the seekers service's potential for reaching their friends for their Lord and Savior.*



## A Pilgrimage to a Front Row Seat

by Sheila Friend

people, I thought I could handle things on my own—that was the biggest mistake I ever made. I learned that things are so much easier when you have God on your side.

I've always believed that when we are faced with bad times there is a reason for it. If things hadn't happened the way they did for me, I wouldn't be where I am now.

I've always been taught that God forgives us for wrong things we've done and that He loves us and is always there for us, but we have to realize that we must forgive ourselves, too. I learned that I cannot go through life pounding myself over the head for things I did in the past. When God forgives us, our slate is wiped clean. It's that simple!

All we have to do is ask Him.

I think of what has happened to me in the past as a hard lesson. I feel that God made sure I passed this lesson with flying colours because I don't want to take this course over again.

And so came Easter Sunday this year, the most special Sunday ever in my life—the day of my baptism. It seemed like the most natural and logical step to take next. I wanted to let everyone know how happy I was now that I have Jesus as my Friend! He will always be there for me. I can't imagine life being any other way. The celebration of my baptism was even more special, as my husband was baptized with me—an experience I will never forget.

Since that day, I've felt a closeness with God. It's hard to explain. I think of it this way. Imagine sitting in a theatre watching a movie except you are in the very back row with a hundred heads bobbing around in front of you distracting your view. Now imagine getting up from your seat and walking to the very first row and sitting down. Suddenly, there are no obstacles in front of you—only a big, beautiful, clear picture. You feel like you could reach right into the screen and touch the actors. That's how I feel about God now. I've got the best seat in the house, and best of all, the admission was free!

I know things won't always be a bed of roses, but I know God will help me through the rough times. As long as I remember that God is in control, and He is not going to hand me anything more than I can handle, I will be okay!

When you feel that the world is falling apart around you, turn around and grab God's hand. He wants to lead you back home again.

If you follow Him, you will discover that life is full of wonderful things waiting for you to enjoy. Life is much too precious, don't waste it! □

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# Singing a new song unto the Lord

Young people flock by hundreds to an upbeat Baptist worship service

by Kim Hazelwood

Five hundred and fifty seats are filled, and so many people line the walls they are spilling from the dimly lit sanctuary into the foyer. Two keyboards, a couple of electric guitars, a drum set, and three singers lead the enthusiastic worship. This is Glimpse of Glory at Central Baptist Church in Edmonton, AB, on a typical Sunday evening.

What began as a prayer and singing time for 20 young people after the evening service in 1986 has swelled into a huge praise and worship session for more than 700 from all over the city.

Pastor Howard Lawrence, who oversees the program, says its growth and popularity are a result of God's moving and the people's responding, rather than careful planning. It started six years ago when Val Krinke played the piano for the few Central Baptist young people who wanted to get together after the Sunday evening service. Soon their friends began attending, as did other musicians. "For no apparent reason, Glimpse started to grow geometrically," says Pastor Lawrence.

In 1987, Kurt Remus organized a couple of Saturday night Glimpse of Glory praise sessions and invited youth from other churches in the

city. In ever-increasing numbers, they came both for the Saturday night sessions and the regular Sunday evenings. Those who wanted to play instruments were welcomed to join in.

By 1989, there were so many musicians that they had to split into three teams, leading the worship on rotating Sunday nights. Regular attenders now arrive at least 45 minutes early to find parking and seating.

"Glimpse is encouraging, uplifting, and helps us focus on God," says 22-year-old Amrita Chakrabarti, who is not a member of Central Baptist, but often attends Glimpse. "Some songs are exhilarating and make you want to clap

and stamp your feet. They remind you that God is not only awesome but also fun. Others are slow and have powerful, meaningful words that make you think."

Team leaders Ian Magnusson, Jeff Keillor, and Harry Sumantry choose the music for the sessions, which usually includes a lot of recent material by Bob Fitts of Youth With A Mission and Integrity Praise.

The idea for an outdoor Glimpse, held on the Provincial Legislature Grounds emerged from the leadership of the three teams. The evening of praise, which ran from 7 to 10 p.m., Saturday evening, July 11, featured 40 minutes with each worship team. Information on churches in the city was posted to



**"This is a phenomenon that we didn't really plan," says Howard Lawrence, a pastor at Central Baptist. He believes that "young people have a need to worship in their own language."**

encourage those who attended Glimpse to get involved in a church.

Pastor Lawrence explains that Glimpse has two major goals, which were developed only after the thing started to balloon. "We asked, 'What is God trying to do here?'" The first point is to enable young people to speak to God in their own language. "Wesley's hymns are culturally relevant only to those who grew up singing them. Worship needs to be translated into the language of today's kids," says Pastor Lawrence.

The second goal of Glimpse is to promote unity among the churches. At one service this winter, leaders took a poll and found 45 churches represented among the worshippers. He also has heard of conversions and reclamations.

He doesn't know where the program will go in the future, but

Pastor Lawrence is convinced it won't stay the same for long. "Worship has always been an expression of devotion to God in the language of the culture. So Glimpse, and worship in general, will continue to change as culture changes," he says.

Pastor Lawrence agrees that there is always a danger of becoming so culturally relevant as to forget about God. He cites three safeguards against that danger in the case of the Glimpse of Glory program. The primary one is Scripture, the second is the leading of the Holy Spirit, and the third is the traditions of the church, including a belief in the doctrines of the Trinity, and salvation from sin through Jesus Christ. □

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August 11-15, 1993  
Harare • Zimbabwe • Africa

Baptist young people from every continent will gather in Harare, Zimbabwe, Africa, in 1993 to explore their role as Christians in a changing world. More than 4,000 young people are expected to gather and spend five days in exploration, application, and celebration of the Conference theme at the 12th Baptist Youth World Conference, a festival of Baptists from all over the world.

The Conference will begin on Wednesday, August 11, and conclude on Sunday, August 15, 1993.

The young people who assemble in Harare will consider the Conference theme, "Risking All for Christ... Our Only Hope."

This is the first time that the Baptist Youth World Conference has been held on the continent of Africa.

The country of Zimbabwe and its capital city Harare are extending a warm welcome to everyone for this significant world gathering of Baptists.

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by Maria Evans



**"Cleaning chairs is not one of my 'important things to do.' It is one of my great privileges."**

**I**t would be easy for me to skip out on the lowly task of cleaning the barn where our new church meets. After all, such work isn't expected of me by the members. I live 25 miles away, and I have important things to do. In fact, I have often muttered such things to myself when faced with menial tasks. But all of the members of Batang Bible Community (BBC) in the Philippines take their turns cleaning this little barn.

But while I was at the barn the other Saturday—cleaning chairs—one-by-one—I began to think about the people who would sit on those chairs the next day. As I cleaned, I pictured the face of each member of BBC. All of them are simple, poor barrio folk, but I saw much more than that.

I saw nothing less than royalty in each one—the much-loved sons and daughters of the God who "chose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him."

I suddenly found myself happy to be cleaning chairs for the children of the King—honored to serve the brothers and sisters of Jesus Christ.

I have a lot of important things to do but no greater privilege than serving God's people. In the barn, it dawned on me that cleaning chairs is not one of my "important things to do." Rather, it is one of my great privileges. □

*Maria Evans serves with her husband, Gregg, as church planting missionaries in the Legazpi City area, Philippines.*

## A Job? An Adventure? A Ministry!

by Maria Evans

**A** few years back, the U.S. Army's recruitment campaign centered around the slogan, "The Army. It's not just a job, it's an adventure." I don't know what kind of adventures the Army provides, but given the kind of adventures I have every week, I'd imagine most people would gladly settle for a job.

Picture this: I'm sitting on a wobbly chair in the home of one of my church members. The home is a single room, open on two sides, with a floor of soft-packed dirt, and a roof of tattered thatch. Seven people call this room home.

For lack of a better place to sit, the man of the house is situated cross-legged on top of a hand-hewn table, the home's principle piece of furniture. Children, dogs, and chickens roam in and out at will. A pig, unseen behind some clutter, grunts in one corner.

I've just eaten a mixture of stewed pig innards and blood ladled over noodles. The meal didn't bother me, though some of my dining companions—scores of flies—are an annoyance. As I drink my glass of well-water, I think of the recent outbreak of cholera in our province. As another ragged dog saunters through the room, I think about the ongoing rabies alert in our area.

But our conversation centers on more important things—how to strengthen the faithful, conditions for welcoming back fallen members, and how to reach more of the community for Christ.

Church planting. It's not just a job, it's an adventure. And it's not just an adventure; it's a ministry. □

## Has the Axehead Fallen Off Your Axe?

by Dale and Marcy Hufnagel



*"As one of them was cutting down a tree, the iron axehead fell into the water. 'Oh, my lord,' he cried out, 'it was borrowed'" (2 Kings 6:5).*



Have you ever felt like the axehead fell off your axe, and you just didn't have the tools necessary to get the job done? Well, welcome to Cameroon—the land where we use machetes instead of an axe.

In the past six weeks since we moved to Bafoussam, we have been involved in construction—the roof of our church building, Prospect Baptist, as well as French ministry tools to be used in discipleship and teaching.

Those of you who are carpenters—can you imagine building nine wooden scissor rafters strong enough to span 15 meters with only a couple of old hammers, a two-foot bow saw, and 18-inch hand saw? If that isn't enough, try working with warped, hardwood timbers roughly cut to dimension by hand chain saws.

The rafters are up now, but we still need to purchase the roofing sheets. The Church people have pledged money for this need.



Those of you who are teachers—can you imagine entering a cross-cultural, cross-language situation to teach people how to be effective servants of God when most of them have no Bible? To confront matters, you find that most any materials available are too costly and really not applicable.

It is so easy to take for granted the nice sharp axehead that is always there back home—until you find that it was only borrowed and has fallen in the water not to be retrieved.

Our Lord is great. He knew what the needs would be when we arrived in Bafoussam, and He prepared us in advance for the task of preparing materials for His French ministry. Five students graduated from the French Theological Education by Extension course in August.

Most of our efforts are focused on preparing discipleship materials that can be reproduced easily as well as taught and transferred even by poorly educated people.

Pray with us for this work. As you do, God will raise that axehead that is on loan from Him. □

*New missionaries Dale and Marcy Hufnagel serve in Bafoussam, Cameroon, and seek to plant a Baptist church among French-speaking people.*

## A Guava Branch and Mistletoe



by Jim and Joy Mische



A senior student at Mambilla Baptist Theological School in Gembu, Nigeria, Peter Biru, brought a wonderful object lesson in chapel recently. Holding a guava branch he had broken from a tree on the compound, he noted that one part of the branch was full of flowers and tiny fruit, but the other bore only leaves.

Upon closer inspection, we saw that the branch without fruit was really a sprig of mistletoe. It had grown out of the guava branch from a seed left in a crevice in a bird's droppings.

The second branch, actually a parasite, drew water and nourishment from the roots and branches of the guava tree but produced seed of its own kind.

Peter compared the second branch to a seed planted by Satan in our minds. Perhaps a desire of a position of greater importance in the church. Maybe the object of some strong carnal desire, or feelings of neglect and misuse connected to tribal issues. Resentment. Bitterness. Bearing no fruit for God, these things sap our strength and keep us from putting all our energy into His work. □

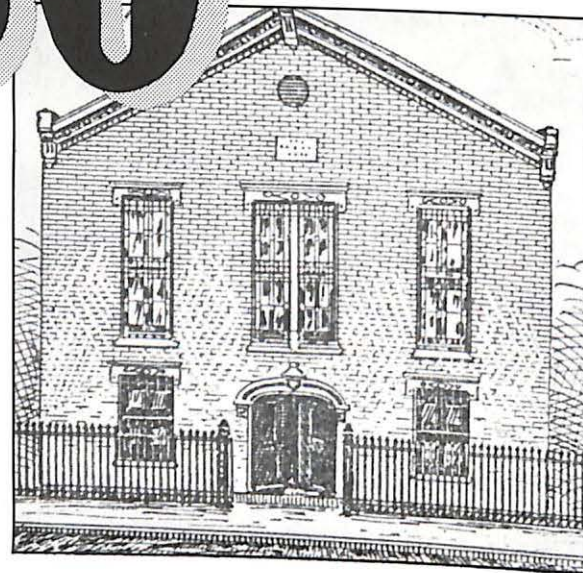
*Missionaries Jim and Joy Mische serve at the Mambilla Baptist Theological School.*



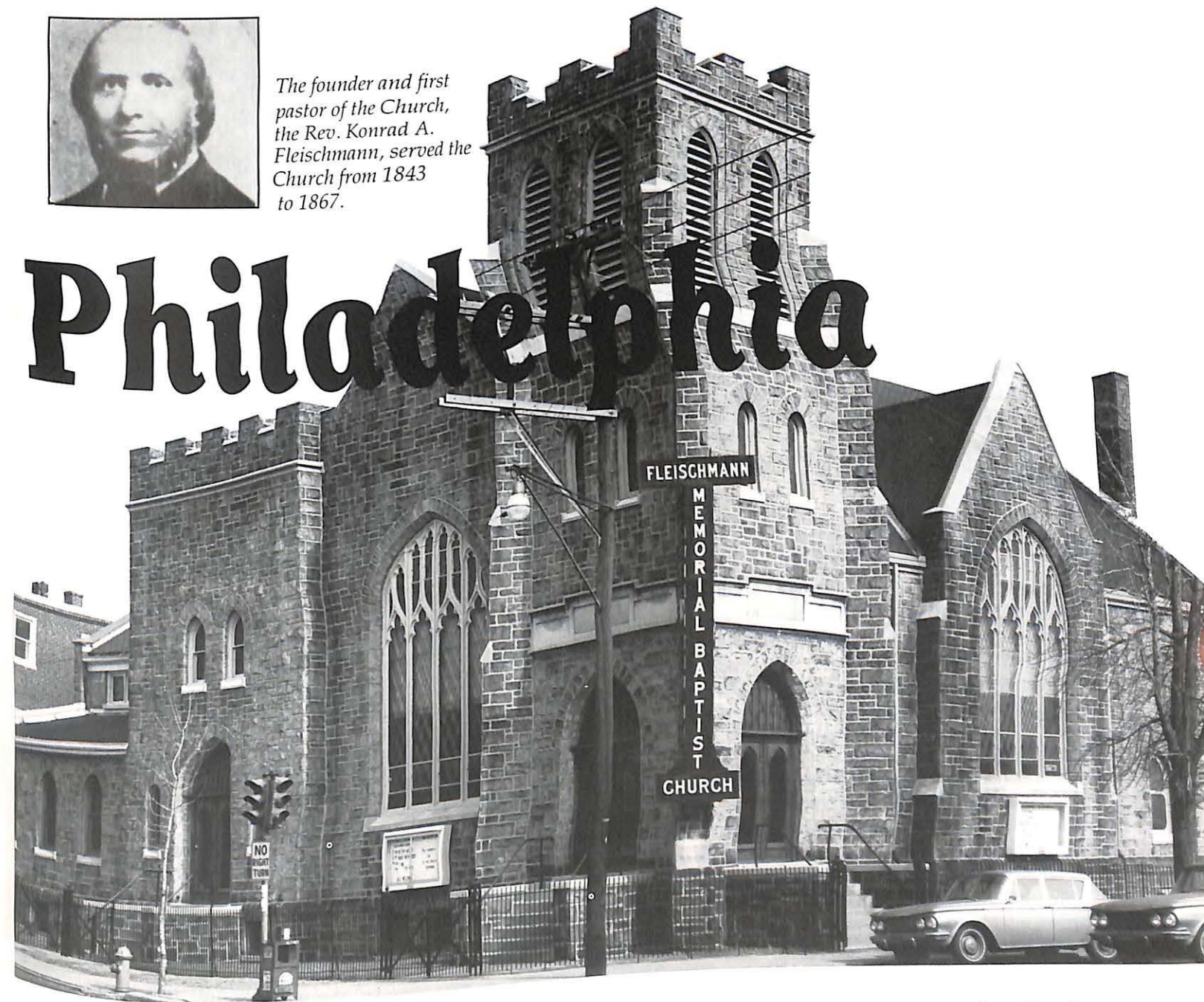
# Celebrating 150 Years in Philadelphia



The founder and first pastor of the Church, the Rev. Konrad A. Fleischmann, served the Church from 1843 to 1867.



The building where the congregation, The German Church of the Lord That Meets on Poplar Street, met from 1850 to 1914. Fleischmann Memorial Baptist Church in Philadelphia is the oldest existing N.A.B. Conference church.



By Pat Daley and James Correnti



The present pastor, the Rev. James Correnti, has served the Church for 18 years. He is well-known throughout the Conference as an accomplished pianist and has presented concerts at many churches and associational meetings.

Some years ago on PBS, a show, "Connections," demonstrated how a single modern device, such as the airplane, can be traced back to completely unexpected origins hundreds of years in the past. When contemplating the kingdom of God, however, the answer is both simpler and deeper than any trail of human connections: the sovereignty of God.

The oldest church in the N.A.B. Conference, Fleischmann Memorial Baptist Church, anticipates celebrating its 150th anniversary in Hunting Park, North Philadelphia, in 1993. How has God moved in this Church so today it is one with a multi-cultural White/Hispanic/African-American/Asian inner-city ministry?

In 1839, Konrad Anton Fleischmann arrived in the United States from Germany to bring the gospel to German immigrants in America. He preached in New York City and then ministered in Newark, New Jersey. From there, he went to Reading, Pennsylvania. His preaching was so blessed in Lycoming County that in 1841 the area experienced a revival.

In 1842, Fleischmann came to Philadelphia, and by 1843, this new group of believers had grown to 19. They held their first baptismal service in March and celebrated their first communion service on Easter Sunday—traditionally recognized as the date of the church's founding. Its name was "The German Church of the Lord That Meets on Poplar Street." In 1848, the Church joined the Philadelphia Baptist Association as the First German Baptist Church.

North of Philadelphia, horse racing and betting flourished during the first half of the 1800s. Eventually, the city passed a law against betting on horse racing; the track was closed; and a group of Philadelphians purchased the land and donated it to the city. Over the years, they added land, planted hundreds of trees, and Hunting Park became an 87-acre recreational area at the city's northern edge.

Pastor Fleischmann's First German Baptist Church grew from the original 19 members to 204 by the time of his death in 1867. The

Church continued on Poplar Street until 1914, when it changed both its name and its location to Fleischmann Memorial Baptist Church at 9th and Luzerne Streets, across from the northeast corner of Hunting Park.

Over the years, German immigrants had moved in large numbers to a north Philadelphia neighborhood that became known as Germantown.

Beginning around 1900, this ethnic group also moved into the neighborhood known officially as

Nicetown but popularly as Hunting Park. As the decades and generations changed, the predominant language became English. By 1934, church services at Fleischmann were entirely in that language.

By the 1940s, the neighborhood experienced significant transition. The area became fully developed; children who had grown up in Hunting Park and had families of their own relocated out of the immediate area; and other ethnic groups, principally Italians, Irish, and Polish purchased a number of homes in the area.



By 1950, almost half of those attending Fleischmann no longer lived within walking distance. African-Americans gradually moved east into the area, so that by 1960, they were a significant presence in Hunting Park.

By 1960, Hispanics began moving into the Hunting Park area from farther south. All of these groups were people who had saved enough money to purchase their first homes in this middle-class community.

"Urban renewal" in the 1970s and 1980s brought another dynamic into the picture. Because developers began buying up properties in traditionally Hispanic areas south and just north of center city Philadelphia, poorer Hispanics were pushed farther north. Hunting Park became a poor inner-city neighborhood.

Then came cocaine in the 1980s, particularly in the cheap and fiercely addictive form called "crack." Both the open drug selling on several streets as well as the general notoriety as evidenced in a TV feature by Peter Jennings in 1983, took its toll on the neighborhood. A number of people sold their homes, and residents experienced increased frustration and confusion upsetting the fragile blending of ethnic groups.

So what is Hunting Park today? Some find it hard to get past the common stereotypes: Poverty. Graffiti. Welfare. Very high dropout rates among school children. Crime. One-parent families. Poor housing, burned-out housing, squatters living in abandoned homes. Local factory buildings standing empty. Addiction. Prostitution. Very high level of drug dealing. Violence. Very high number of children in some kind of contact with the juvenile justice system.

But there is so much more. Hunting Park is highly residential (up to 40 houses per block). It is home to a rich cultural mix. Many still own their homes and work for a living.

A growing coalition of vital community organizations (Fleischmann



*In an effort to become part of the neighborhood, a number of Fleischmann's members relocated near the Church.*

*A graphic representation of the Church's servant attitude was the Reborn Thrift Shop paid for by members and friends of Fleischmann.*



is a founding member) networks to take the community back. The area is full of children, full of opportunities for evangelism—a place where God can mightily manifest His power.

God knew in 1843 what would happen to Konrad Fleischmann's church. And He preserved this work for 150 years through the efforts of those shepherds he sent to keep watch over His flock: Konrad Anton Fleischmann, Jacob S. Gubelmann, Lewis Kaiser, Heinrich Schulz, Louis C. Knuth, Herman Kaaz, F.P. Kruse, Martin L. Leuschner, Milton R. Schroeder, John F. Crouthamel, Norman Klann, Peter Kemper, Ernest A. Hoffman, Herbert J. Freeman, James A. Correnti, along with associates Charles Vuolo and Greg Huston.

In recent years, God has watched over the Church as it reached out under the leadership of Pastor Jim Correnti, ministering at Fleischmann since 1973. A solid transition has been effected as the church grows to a new awareness of and commitment to what it means to embrace its community.

While it is not yet a large congregation, it has become a vibrant, min-

istering, interracial, cross-cultural, urban congregation. Outreach ministries have included intensive work with Southeast Asian refugees, the raising up of a Cambodian congregation, a thrift store, the closing of local illegal business operations, witness teams at drug corners, evangelistic street meetings, a summer-long day camp, neighborhood/church youth group and Pioneer Club, weekly food program, after-school tutoring, and a teen drama troupe. In the last decade, 11 of our former members have gone into full-time Christian ministry.

The church building itself is now home to two churches in addition to Fleischmann: the Second Spanish Baptist Church as well as Sanctuary



*Teaching the Bible at Fleischmann*



*God has moved churches to send short-term missions teams to join with Fleischmann to reach out to the neighborhood, including N.A.B. Conference churches: Quail Lakes Baptist Church, Stockton, CA, and Village Green Baptist Church, Glen Ellyn, IL.*

Ministries, an African-American church plant. Our building is also the home of the Hunting Park Community Gospel Choir, as well as the current location of the Hunting Park Task Force, our coalition of agencies, churches, schools, and block clubs.

The Lord has raised up many from across the continent whose faithful prayers, volunteer labors, and financial support have made many outreach opportunities possible. He has provided many partners in ministry, notably the Center for Urban Theological Studies and Kingdom Works, locally.

God has sustained us with His mighty hand. These are exciting days in Philadelphia, as churches across the city join together to work, to pray, and to proclaim Jesus as the Way, the Truth, and the Life. The recent urban unrest in the U.S.A. demonstrates the ineffectiveness of

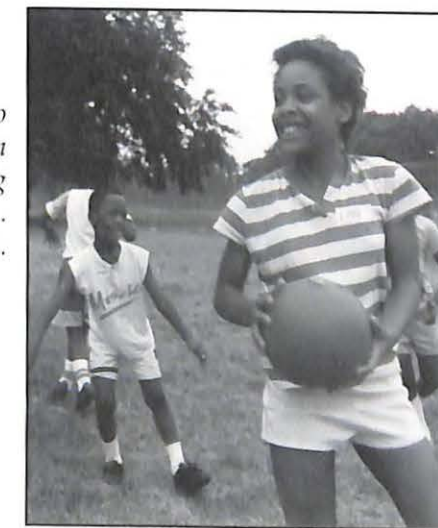
mere human effort. The cities need the Lord! And He is here already, working, glorifying Himself.

Join with us July 22-25, 1993, as we, at Fleischmann Memorial Baptist Church, celebrate God's glory, faithfulness, power, and love as manifested in Hunting Park, Philadelphia, PA. □

#### Sources:

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*Written by Pat Daley and Jim Correnti with help from Marion Steinbronn, Gary Chilutti, and the Reference Section of the Philadelphia Free Library.*



*Becoming all things to all people in evangelism has meant bringing the Gospel to people . . . in Hunting Park.*

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# Women's and Children's Health Targeted in Cameroon

by Kathy Kroll

*The Life Abundant Programme (LAP) of primary health care provides training for village health workers. These workers screen children for adequate growth and development and treat common illnesses. Health education is an important part of their job description.*

*Approximately two years ago, LAP began training birth attendants (TBAs) to do regular prenatal screening. They were also taught to do deliveries using clean methods and to provide follow-up care for the mothers and babies. An important task is to refer women who are likely to experience problems to a Center that has more highly trained staff.*

*LAP support teams visit the village health posts every one to two months. During those visits, all the women whom the TBA has been seeing come for a consultation visit with the nurse or midwife. Kathy Kroll served as a member of this consultation team on this visit to Mbepji. By the way, a new group of TBAs was trained in March by a medical doctor and a national nurse/midwife.*

**W**hen mothers are not well, the whole family suffers, as mothers are the primary health care providers for their children. It is so in Cameroon where the mothers grow and prepare food for their families.

One of the very strong health needs in Cameroon is for preventive health care for women of childbearing age and for children. Nearly half of the population in Cameroon is under age 15. Teaching wellness and illness prevention strategies have great potential for improving overall health.

Recently, I made a consultation visit to a village health post in Mbepji, Cameroon. Nine

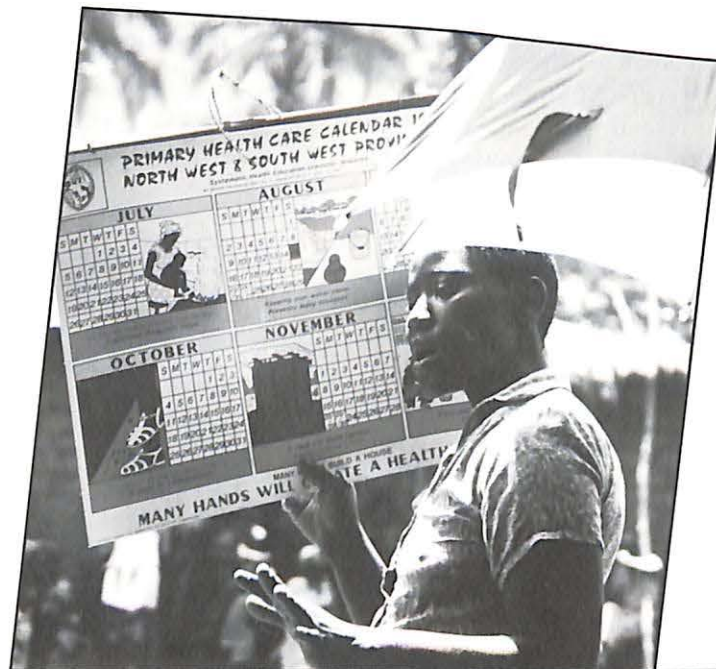
of the 14 women had been under the care of Hannah, a trained birth attendant (TBA), on a regular basis. The others came for the first time.

Interesting and rewarding is the fact that this ministry is accomplished by people with little training. Hannah's resume would read: seven years of elementary school, village health worker in training, and a three-week trained birth attendants (TBA) course. Hannah is giving good and appropriate care to

the women.

The second day in Mbepji, two families asked me to make home visits to people who had not been able to attend the general medical clinic. I had a wonderful morning trekking out among the mountains doing the kind of nursing I like best.

My first visit was with a wizened old man. He lived in a small house with room for a bamboo bed on each side and a small fire in the center to keep warm. The doorway was



low, and I stooped to enter. Having forgotten about the low height, I knocked my head on the ceiling as I stood to examine the man.

This man was very concerned about a hernia that had recently reoccurred, but he was not at all worried about the cough which led to the reoccurrence of the hernia. Out of gratitude for my visit, he gave me a small chicken, which had

to be caught. After struggling to get it, he wove a cage from grass to transport the chicken back to Bansa. The local pastor, who served as a translator for me, took care of the chicken details while I made the second visit to a sick child in another compound.

Late in the afternoon after a meeting with the village health committee, we set off with a heavily loaded

vehicle of foodstuffs, equipment, the staff, and a child who was very ill with rheumatic heart disease.

As we started up a long mountain road, my thoughts focused on God's provisions for my day.

"Thank you Lord for this very special day. The experiences you provided for me to renew acquaintances with the Fulani in this village were far beyond that for which I could have hoped. Thank you for allowing me to meet the local Muslim religious leader and for providing us with an opportunity to interact as we traveled between compounds out among the hills while making the home visits.

"Thank you that along with writing a prescription for their medications, they also welcomed my prayer for them. Thank you for Hannah's good work as a village health promoter and her interest in providing good maternal child health care."

Just then, the vehicle started making hissing sounds and came to a halt—it overheated. We contributed what remained of our drinking water, and after the engine cooled, we set off again. This process was repeated several times, as we filled water from streams and springs. Finally we had to stop.

As we sat in the dark on the deserted road, it was not easy to say, "Thank you Lord for allowing the vehicle to break down so you can continue to demonstrate your ability to care for all of our needs."

The Lord did intervene and sent the last taxi of the evening so we could travel to Ndu to get help. We returned to Bansa Baptist Hospital at midnight. □



*Kathy Kroll is an N.A.B. Conference missionary serving as a medical nurse/midwife at Bansa Baptist Hospital and nursing school in Cameroon.*

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# The Changing Music Scene

by Lyle E. Schaller

"Ever since we joined this church nearly 40 years ago, I've wished we could have a pipe organ," reflected Esther Webster longingly. "I think organ music adds so much to a worship service."

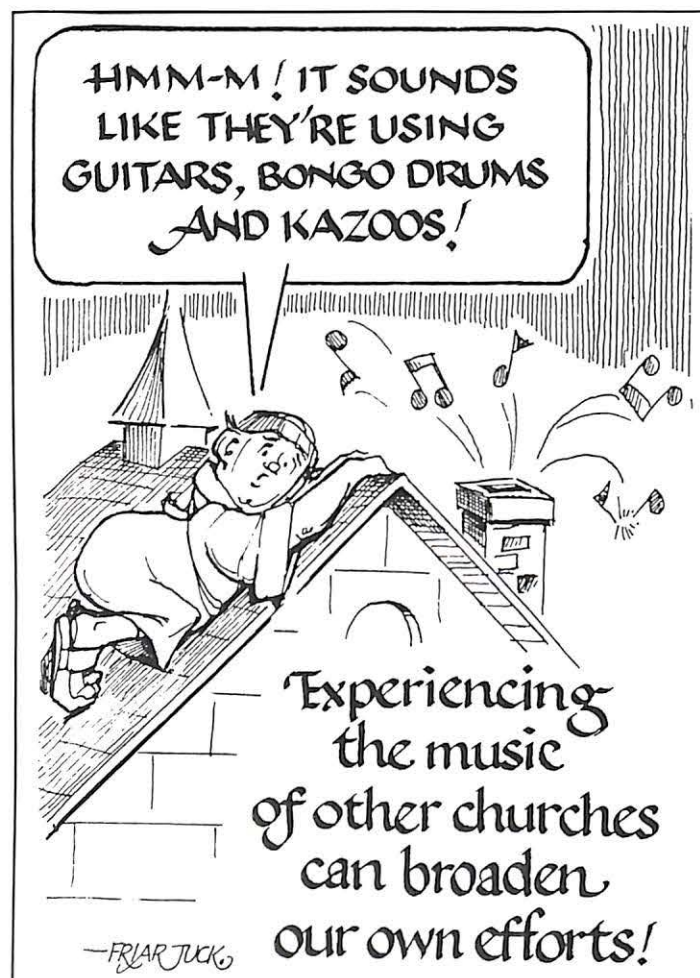
"Maybe it's just as well we don't have one," consoled her friend. "I hear there is a serious shortage of church organists."

"We have five worship services every weekend," explained the senior pastor of a very large church.

"Those who have to work on Sundays and those who prefer a more informal service in a small-church atmosphere with a piano for the instrumental accompanist come to the 5 p.m. Saturday service in our chapel. I preach there about eight times a year, but one of our other ministers really 'owns' and designs it."

"We have an 8 a.m. Sunday service that attracts about 200 to 300 people. At 9:30 Sunday morning, we have a traditional service with the organ in the sanctuary and also a celebration service in the gymnasium with a keyboard, drums, and three or four stringed instruments for musical accompaniment. Each of those services averages about 300 to 400. At 11 a.m., we have a traditional service in the sanctuary with a men's and boys' chorus. That's our big crowd. Lately we've been averaging nearly 600 at that service, thanks largely to the men's and boys' chorus."

"We are experiencing a shortage of people who want to be church organists," conceded the minister of music in another large congrega-



of albums of Christian rap. I had never heard of Christian rap music before. My idea was to design an early service for teenagers and young adults around what I thought was contemporary church music. These kids convinced me that a better way to begin would be to bring in a group for a Friday night concert of Christian rap music.

"I went to four of my pillars for money to fund it, and they all told me they would do anything that would get the kids into church. As it turned out, we packed the sanctuary, including the balcony, with the biggest crowd this church had experienced in at least 40 years. The freewill offering more than covered all our costs, including the publicity and the fee for the group. The following Sunday, we had more than 200 here for that

8:30 service, and it's been averaging between 165 and 180 ever since."

"How did your people respond?" asked the visitor.

"In several ways," replied this pastor. "It helped that this is a theologically conservative church, and as you may know, Christian rap is at the conservative end of the theological spectrum."

"Some of our folks are happy because the combined attendance for the two services is higher now than anyone can remember. Several are unhappy because about three dozen people defected from our regular 11 a.m. service to the early hour, but we've replaced them. We now average about 135 at the second service."

"One of the more interesting side

effects is that the couple who now teach our high school Sunday school class have those kids busy setting the Psalms and some other key Bible passages to the rhythms of rap. These are used as memory verses in our fifth- and sixth-grade Sunday school class and with children's clubs. These younger kids really love the rhythm of rap, and they compete with one another in how much they've memorized."

"What do you use for a hymnal at that early service?" was the next question.

"We don't," quickly replied the pastor. "We have two overhead projectors, and we flash the words on two screens on either side of the platform. That way the kids can sing with their heads up rather than with their chins in their chest."

"About three years ago, we decided that one way to improve congregational singing was to ask our choir director to direct the singing of congregational hymns," explained another pastor. "The second thing we did was to supplement our old hymnals with a new paperback that includes a lot of contemporary church music. Many of them are easy to sing."

"More recently, we have changed the schedule so we begin by rehearsing next week's opening hymn with the early arrivals. We follow that with the prelude, the welcome, announcements, and call to worship. Those three changes have greatly improved the quality, participation, enthusiasm, and vitality of our congregational singing."

"Probably the most significant single change I've introduced since I came here four years ago was to bring in a different hymnal for the early service," reflected the 34-year-old pastor of a 103-year-old congregation. "When I came, they averaged about 45 at the first service and a little more than 100 at 11 a.m. We can seat about 140 and another 60 in the balcony."

"My predecessor initiated two services. Many hoped that, when he left, the new minister would agree

to go back to just one service. I didn't agree, and I suggested that we change from the second service being a carbon copy of the first, except the choir sang at 11 a.m., to making them two different worship experiences."

"What was your first step?" inquired the visitor.

"We decided to begin with music," explained the pastor. "We continue to use our denominational hymnal, but we compiled our own paperbound hymnal for the first service. The words for the first hymn in it were written by a longtime member as part of our centennial celebration. We use that as the opening hymn at the early service on the first Sunday of every month."

"We paid a little more than \$800 for our limited reprint rights for the other hymns and songs in that paperback, so we can make as many copies as we need, but we cannot sell or distribute them beyond this church. All but a half dozen songs were written since about 1965. The next step was to make that early service a more informal worship experience with a greater emphasis on music, intercessory prayer, personal testimonies, and lay involvement."

"I thought churches had difficulty attracting young adults to early worship on Sunday morning," observed the visitor. "I assume your early service draws the younger people and your later, more traditional service, draws the older folks?"

"Not true!" corrected the pastor. "I'm sure the median age of the crowd at 11 a.m. is a little higher than at the first service, but the difference would be only a few years. The highly visible difference is that the early service now averages close to 150, while at 11 a.m., we average about 120. A couple of dozen of the regulars at the early service changed their schedule to come at 11 a.m. when we changed the music. The most significant difference, however, is that the vast majority of new members, and most of the people who worship with us, but haven't joined, come to the early service. Thanks to that new

format, we've nearly doubled our total attendance on Sunday morning."

"My hunch is it took more than a new paperback hymnal to double your attendance in four years," challenged the visitor. "I suspect your preaching, your competence, your energy, your creativity, and your leadership have been more influential than that new hymnal in what has happened here."

"Well, maybe," conceded the pastor modestly, "and I agree the new paperback hymnal was only the beginning of several changes we've made, but a lot of credit has to be given to the longtime members here who have allowed a few of us to transform that first service."

## Six Observations Concerning Church Music

These illustrations, all taken from real life, lead to a half dozen observations.

1) Radical changes are occurring in church music. 2) Music may be the most divisive single issue to surface in recent years. 3) No one approach to music in the church can satisfy everyone. 4) The piano and organ are being joined by many other musical instruments in an increasing number of churches. 5) MTV may be the most influential single force in shaping the music preferences of people born after 1965. 6) Music may be one, but only one, of several factors that determine which churches are most effective in reaching new generations of churchgoers. □

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*How has the use of music changed your worship services and attendance at your church? What steps did your church leadership take to introduce change? How did you continue to meet the needs of those who did not want change? Address your letters to Editor, Baptist Herald, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181*





# Whatever Happened to the Old-fashioned Missionary Prayer Meeting?

by Diane Dadian

The death of Alice Sowerby did not make the six o'clock news. In fact, few in the city seemed aware of the 85-year-old woman's death. Traffic continued to move, and the stores stayed open. So why did I feel so shaken? For that matter, why were so many other missionaries in the tiny chapel? And why did they look shaken, too?

Many Canadians hold affectionate memories of some elderly relative, usually female, who often seemed in a hurry to get to prayer meetings where letters of an indescribable dullness would be read aloud. And, continues the fond recollection, this activity seemed attended only by geriatrics too malcontent to settle permanently at the front window or the TV set.

Alice was definitely in their number. She built her life around a multitude of prayer meetings. Society probably found her eccentric.

But was she? I have come to think that it's the rest of us who are the truly eccentric—"off-centre"—while just a few have stubbornly remained close to the centre Himself, firmly focused on matters of eternal value.

Missions are much on the heart of God, who sent His Son into the world to save humanity. Christians are rooted in the belief that almighty God, for reasons of His own, cares about us. Most of us share some notion that God cares

about other people, too, even about those who have not heard of Him. In fact, most evangelicals believe in spreading the gospel to the lost, even if someone else actually does the spreading.

What concerns me is that some of the keenest, Bible-thumpingest, missionary-mindedest evangelicals never turn up at any form of missionary prayer meeting, be it at church or one of the many special groups. Across Canada, mission representatives have reported the shrinking of prayer groups as members move on to heaven.

Denis Lane of Overseas Missionary Fellowship concluded recently that young Canadians are "too cowardly to attend missionary prayer meetings." He noted that most who do attend usually end up in overseas service; a young person capable of reserving one Friday night a month for prayer is also capable of following the Lord in other matters. Clearly, this is a risky activity.

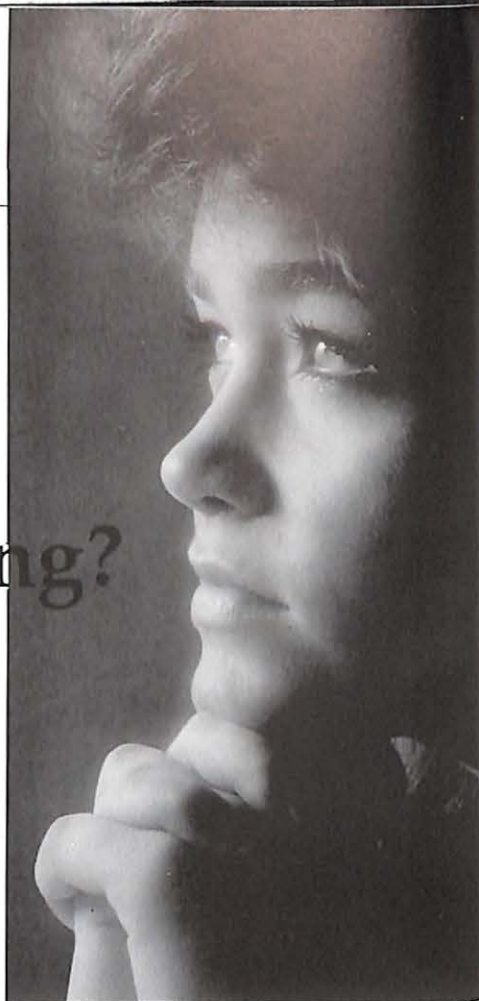
Not elderly enough, too busy, not interested, too chicken-hearted—these are common reasons for shunning prayer meetings. My own suspicion is that missionary prayer meetings, associated as they are with elderly women with uneven hemlines, simply lack excitement in the eyes of today's more sophisticated churchgoers.

How wrong they are!

Some of the most gripping and timely true stories in the world are found in missionary meetings. For security reasons, many of these accounts will never be put into print, but they can be shared privately in small groups.

During the Persian Gulf war, many Canadians became news junkies, sitting bleary-eyed in front of the television, watching CBC, CNN, and all the other initials, trying to keep up with events. Only a few people at home took real action.

We prayed earnestly in little groups across Canada for the believers trapped in Kuwait. We prayed for Christians drafted into the Iraqi army and for their testimony to their fellow soldiers, knowing many would die soon. We remembered our brothers and sisters in Israel as the Scuds began to fall. We upheld believers in Baghdad during the bombing there, grateful for Christian radio announcers dedicating programs to those



in the bunkers, conveying our love and prayers.

I can remember Alice's great whoop of joy when she heard reports of the many souls who turned to Christ during that time. We all were moved by reports of answered prayer in the afflicted areas.

We have seen mountains moved. By faith, we saw communism crumble and even Albania open to truckloads of Scriptures. We have seen indigenous missionary societies rise up within the Soviet Union. We have seen God at work in the world He created.

What if our meetings seem boring at first glance? What if some missionary prayer letters are wordy? We are dealing with raw material, on-the-spot accounts of true happenings, often written in haste.

Whenever I meet someone who is too young or too tired or too dull to come to prayer meeting, I remember Alice wistfully. She would have known how to connect yesterday's newspaper accounts of the Mt. Pinatubo volcanic eruptions in the Philippines with today's reports of thousands of people finding the Lord in emergency shelters. She would have known how to call upon the Lord to protect these newborn babes in Christ. How she would have rejoiced.

Come to think of it, Alice is rejoicing. And so are the angels. But we need more "eccentric" reinforcements down here, people who are not afraid to be in the minority at church. □

*Diane Dadian is the editor of the "Fellowship of Faith" prayer bulletin; she lives in Toronto. This article first appeared in the January/February 1992 issue of Faith Today and is used by permission of the author.*

## MINISTRY WITH WOMEN

### If We Do Not . . . No One Will

by Linda J. Weber  
women's ministries director



On every continent, women are struggling in many ways—survival amidst war, starvation, violence, and disease; striving to achieve emotional well-being and self-esteem amidst illiteracy and poverty. All of these struggles are real and painful. Women need to support each other, care for each other, and minister to each other. If we do not, no one will.

Every year, on the first Monday in November, Baptist women in more than 200 countries, including more than 150 Baptist groups, gather in homes, churches, and other meeting places to pray for their Baptist sisters around the world.

The Day of Prayer is sponsored by the Women's Department of the Baptist World Alliance and by the six continental unions that make up its membership. Our continental union is NABWU (North American Baptist Women's Union). Each continental union alternately writes the program for the Day of Prayer. The program is then translated into more than 200 languages and dialects.

The Day of Prayer offering is the most important project of the six continental unions. Our offerings combine with those of other unions to meet women's needs worldwide, supporting special projects for relief, education, and evangeliza-

tion, as well as the administrative needs of the Women's Department of the Baptist World Alliance.

It may be tempting to "not bother" to plan the Day of Prayer, yet Christ's mandate for us is to "... pray without ceasing..." If we do not, no one will. You may choose to join women from other Baptist churches nearby and plan a joint Day of Prayer; or you may include the entire congregation. If you cannot join together in a group, make copies of the Day of Prayer program and pray individually. □

## MINISTRY IDEAS

How to Pray for Missionaries  
Pray for

- health in body and soul
- compatibility with coworkers
- understanding of the culture
- proficiency in the use of the language
- their family home life
- their children's schooling needs
- discipline in devotional life
- protection from Satanic attack

*(adapted from 1992 WMF Program Resource)*



## 2000

Our Strategic Focus On The Biblical Imperatives

## COMMISSIONED TO WITNESS

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

■ **GEORGE, IA.** Pastor Michael DeLong baptized four persons in the Little Rock River at the closing service of the weekend celebrating 100 years of ministry of First Baptist Church.

■ **MARTIN, ND.** The Rev. David Soldner baptized five youth and welcomed them into the fellowship of Martin Baptist Church.—*Viola Fiesel*

■ **PORTLAND, OR.** Two women—an 83-year-old and an 85-year-old—were baptized at Glencullen Baptist Church by Pastor Jason Haas who had led them to the Lord. One had never been to church before, and the other was an inactive Mormon who lived across from the Baptist church for years.

■ **WINNIPEG, MB.** The Rev. Bryan Hochhalter baptized three young people at Rowandale Baptist Church. One youth testified that being a part of the Christmas musical contributed to the process of making a decision for Christ. "This baptismal service convinced a young couple to make a public stand to follow the Lord, so Pastor Hochhalter baptized them three weeks later," reports Miss Helga Kahler.

■ **RAPID CITY, SD.** The Rev. Ralph Cooke, interim pastor of South Canyon Baptist Church, baptized six youth, welcoming them and six adults into the fellowship of the Church.—*Wanda Decker*

■ **WINNIPEG, MB.** McDermot Ave. Baptist Church held a baptismal service at Lake Nutimik Baptist Camp in conjunction with the congregation's annual Camp Sunday. Dr. John Hisel is the senior pastor.—*Maria Rogalski*

■ **LODI, CA.** Temple Baptist Church has seen many good things happen during the year. "Our attendance and giving are up, and that is encouraging," reports Pastor Lee Hamby. "We have witnessed 60 baptisms, welcomed 60 new adult members, and 53 student members."

■ **SILVERDALE, WA.** The Rev. Rainer Kunz, church planter of West Sound Community Church, baptized seven people in the Hood Canal.

■ **DEVON, AB.** Pastor/Church Planter Larry Froese baptized seven people and welcomed several others into the fellowship of Riverside Baptist Church.

## 200 people at Temple make decision to witness

■ **LODI, CA.** More than 200 people committed themselves to reach friends for Christ this year through the Ken Poure meetings and a concert with Nielsen and Young piano duo at Temple Baptist Church.

Three slots were scheduled for people to choose a time to view and discuss the video, "For Love of Pete." "This is an insightful look at the opportunities and problems involved in sharing our faith with friends," says Pastor Lee Hamby.

## South Canyon youth witness at State Fair

■ **RAPID CITY, SD.** South Canyon Baptist Church youth and Associate Youth Pastor John Druckmiller with his wife, Angie, ministered together with C.E.F. directors Gordon and Suzette Smith at the Central States Fair.

"Hundreds of boys and girls came to our booth and heard the Gospel resulting in more than 200 youth receiving Jesus Christ as their Savior," reports Wanda Decker. The Rev. Ralph Cooke is interim pastor.

## Yorkton parents dedicate children

■ **YORKTON, SK.** A child dedication service was held at Heritage Baptist Church for three young sisters and their infant brother. The Rev. Robert Sandford is pastor.—*Hertha Rowden*

## Flower Mound Church and YMCA work together to reach youth

■ **FLOWER MOUND, TX.** CrossTimbers Baptist Church received permission to run an AWANA program in the YMCA facility as well as to promote it through the YMCA mailings and promotional materials. The YMCA has committed the full facility

at no cost for the Church to use each Saturday night after 6 p.m. on an on-going basis.

The Church plans to start this January-May program in January 1993.

## Financial gift makes ministry possible in Gillette

■ **GILLETTE, WY.** In a five month period, 30 young people received Christ as their Savior at Gillette Baptist Church. They were part of a group of more than 90 children who were ministered to through a children's club ministry each week.

"More than 20 adult and teenage leaders/helpers faithfully worked together to make this all possible," says Pastor Paul Humphrey. The Church thanks the Central Dakota-Montana Association for the generous financial gift that helped to fund this ministry.

## McDermot parents dedicate newborns

■ **WINNIPEG, MB.** Four couples presented their newborns to the Lord at a dedication service at McDermot Ave. Baptist Church. Dr. John Hisel and the Rev. Werner Dietrich are the pastors, and Brian Cooper is youth pastor.—*Maria Rogalski*

## COMPELLED TO SERVE

## Faith church recognizes missionaries

■ **MINNEAPOLIS, MN.** Faith Baptist Church welcomed home Missionaries Jerry and Monie Fluth and their son, Kevin, from three years of service in Cameroon.

The Church also held a farewell service for Missionaries Douglas and Sharon Woyke, who worshipped and served with the Church during their home assignment. The Rev. Harvey Mehlhaff is the pastor.—*Anne Kruegel*

## Teens report on mission trip

■ **MINNEAPOLIS, MN.** Seven teens of Faith Baptist Church reported on their mission trip to South Texas with other youth from the Minnesota/LaCrosse Association.

The young people worked in a Bible school at La Iglesia Bautista Central Church at Edinburg and distributed outreach literature for the South Austin Fellowship Church. The Rev. Harry Anderson is youth pastor.



## Zeeks honored for 20 years of service

■ **COLUMBUS, NE.** At the annual sessions of the Southwestern Association that met in Columbus, NE, the delegates and visitors honored the Rev. Milton and Mrs. Alice Zeek. He marks 20 years of service as South Central Area Minister.

## Lansing youth build fire ring

■ **LANSING, MI.** Under the direction of youth leaders, Mark and Janet TenHove, 15 youth and adults from Colonial Village Baptist Church built a new stone fire ring and seating for 116 persons at Brook Cherith Camp in Pierson, MI.

After the fire ring was built, the youth spent a week at the camp digging holes for the supports, cutting lumber, assembling the benches, then securing them with concrete. The Rev. Donald Kirkland is pastor, and Randy Morgan is the associate pastor.

## Shakopee youth plan to serve

■ **SHAKOPEE, MN.** "Do you have a project around the house that you could use help with? Would you enjoy a monthly visit from our teens?"

This fall, beginning September 16, the junior and senior high young people of Shakopee Baptist Church are spending Wednesday nights serving Christ through

service to His people in the Shakopee area.

## Southwestern Association holds annual meeting

■ **COLUMBUS, NE.** First Baptist, Shell Creek Baptist, and Creston Baptist Churches hosted the 20th annual Southwestern Association meeting, July 10-12.

The Rev. Ron Klassen, director of Rural Home Mission Association, and Dr. Richard Houts, N.A.B. Seminary, Sioux Falls, SD, served as guest speakers with Dan Grueneich providing a musical concert. The Reverends Ron Klassen, Marlin Mohrman, Gary DeWeese, Dr. Houts, and Dr. and Mrs. Dennis Palmer presented workshops. Gordon Zoschke led the business sessions.

Special recognition was given to Mr. Arlen Janssen, Lorraine, KS, for serving more than 15 years as Association treasurer.—*Elaine Strobel*

## South Canyon sponsors men's conference

■ **RAPID CITY, SD.** In September, South Canyon Baptist Church sponsored "Dad, the Family Shepherd" Men's Conference, which was open to the community.

"With the breakup of families, men are encouraged to be better husbands and fathers taking their responsibilities as the head of the home," reports Wanda Decker. The Rev. Ralph Cooke is interim pastor.

## Hamilton Church serves

■ **HAMILTON, ON.** The senior youth groups of Hamilton, Kitchener, St. Catharines, and Toronto Baptist churches take turns hosting get-togethers once-a-month.

The College and Career group of Mission Baptist Church enjoy camping, and while there, spending time in God's Word.

Members of the Church are collecting groceries and clothes for the city mission.

"Due to our social problems in Hamilton, it seems that the number of people using the city mission is growing," reports Irene Noack.

The WMF of the Church sold handmade craft items in shopping malls and used the proceeds for mission projects. The women also have a bake sale and fundraising lunch at the Church. The Rev. Walter K. Schroedter is the pastor.

## Rowandale church holds commissioning service

■ **WINNIPEG, MB.** Area Minister Jake Leverette spoke at a commissioning service at Rowandale Baptist Church for Karen Wegner, short-term missionary assigned to Hillcrest School, Jos, Nigeria, and the Rev. and Mrs. Gottfried Schalm, also to Nigeria.

## CALLED TO WORSHIP

## Seniors choir presents musicals

■ **BISMARCK, ND.** The Senior Saints Choir, under the direction of Associate Pastor Bill Keple of Bismarck Baptist Church presented musicals not only at the Church but also at the Senior Citizens' Center, the Baptist Home, and the 50s Plus Camp at Crystal Springs.

"This choir ministry is an encouragement to the choir members in that they have talents that can still be used to share their faith," says Keple. The Rev. Ed Bartel is the senior pastor.

## Shakopee church changes evening service format

■ **SHAKOPEE, MN.** On Sunday evening, September 13, the last night of Shakopee Baptist Church's discipleship

(Karen Wegner continues to wait for a visa to enter Nigeria along with other recently appointed N.A.B. Conference missionaries to Nigeria). Former pastor and wife of Rowandale, the Rev. and Mrs. Bryan Hochhalter, were commissioned to church planting in Calgary, AB.—*Helga Kahler*

## Greenvine church recognized for 130 years

■ **BURTON, TX.** At the sessions of the Southern Association Churches, Area Minister Milton Zeek presented a plaque to members of the Greenvine Baptist Church for its 130 years of service and outreach. The Church was organized in 1861 by Pastor Frank Kiefer. The Rev. Donald Mashburn is the pastor.—*Franklin Effenberger*

conference, the Church started new weekly Sunday evening celebrations.

The first service included a time of music, worship, and reflective prayer in a concert of prayer. The next Sunday evening, the film, "Seeds of the Harvest," was shown. Testimony time, praise, and celebration of the Lord's table were elements of the last Sunday in September's service.

On October 4, a "Praise Gathering" including music, testimonies, the celebration of baptism, and the receiving of new people into the Church ministry, was observed.

## Hamilton church continues bilingual ministry

■ **HAMILTON, ON.** Mission Baptist Church continues to have two worship services—one in German and the other



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in English. The evening services alternate between English and German. For special services, the two congregations meet together.

The Church has a choir for mixed voices and a choir for ladies' voices and instruments. These choirs sing in both languages. The Rev. Walter K. Schroedter is the pastor.—Irene Noack

## COMMANDED TO CARE

### South Canyon church implements care groups

■ **RAPID CITY, SD.** South Canyon Baptist Church has implemented Deacon Care groups, Home Care groups, and Fellowship Dinner groups. These care groups encourage people to share needs, help people in need, and fellowship with one another. The Rev. Ralph Cooke is interim pastor.—Wanda Decker

### Oakridge youth participate in planned famine

■ **ST. JOSEPH, MI.** Twelve youth from Oakridge Baptist Church earned more than \$1,000 by going through a "famine" for 30 hours. The youth, participating in a nationwide "planned famine,"

### McDermot ministers to international students

■ **WINNIPEG, MB.** International students meet Sunday mornings at McDermot Ave. Baptist Church for Sunday School and fellowship with members of the congregation. Recently, a picnic was held for the students. Dr. John Hisel is the senior pastor.—Maria Rogalski

received the money from supporters who pledged financial support for each hour the youth went without food.

"We learned about the plight of the hungry," says Youth Pastor Michael Hernandez. "The amount we received will be helpful in providing food to needy families in Third World countries."

During the "famine," the youth saw several presentations on hunger, sang songs, and shared their feelings about going for a full day without food.

"Aside from being with our friends and enjoying their company, we went without food to get an idea of what the people in countries who don't have enough food would feel," says Dave Miles. The Rev. Floyd Robinson is the senior pastor.

I Corinthians 3:10-17. Then the congregation met at the building site to witness the ground breaking by both pastors, the architect/contractor, and the Building and Planning Committee.

"The Church dedicated this project to the glory of God and the proclamation of the gospel, committing to unity in faith, fellowship, and purpose," reports Maria Rogalski.

## Church Anniversaries

■ **PLEVNA, MT.** First Baptist Church celebrated its 75th anniversary July 11-12, with 283 members, former pastors, and friends. Pastor Bob Burkle, Corn, OK, spoke. Former pastors attending were the Rev. and Mrs. Bob Burkle, Corn, OK; Rev. and Mrs. Edward Kopf, Napoleon, ND; Rev. and Mrs. Henry Lang, Avon, SD; Rev. Dick Lawrenz, Sheboygan, WI; Rev. and Mrs. Herbert Vetter, Spearfish, SD; Rev. and Mrs. R.H. Zepik, Bismarck, ND; and pastor's wife, Mrs. Betty Beuttler, Lodi, CA.

The Rev. Martin Schmidt is the pastor.—Betty Kusler

■ **HUNTER, KS.** The ladies of the Bethany Baptist Church Mission Circle celebrated their 71st anniversary with guest speaker, Myrtle Wirth Meacham, Lorraine, KS. She shared memories of growing up in Bethany Baptist Church. The Rev. Anthony Dickinson is the pastor.—Clara Dressler

■ **KYLE, TX.** The WMF of Immanuel Baptist Church celebrated its 95th anniversary by presenting a pageant featuring the past, present, and future of the organization.

The women's group, organized in 1897, serves the cause of missions and supports missionaries.

"Esther Lengefeld, Dorene Losh, and Ruby Wiegand represent the third generation and Linda Schmeltekopf the fourth generation in their families to be members of the WMF," reports Frances Cobb. The Rev. Robert Weiss is the pastor.

■ **CRESTON, BC.** Creston Baptist Church celebrated its 25th anniversary in June with 200 members and friends.

Among the guest speakers were Pastor Percy Keith; former Pastors Fred Moore and Norman Dreger; Pastor Mark Morris, Camrose, AB; and the Rev. Charles Littman, area minister.—Margaret Johnson

■ **SASKATOON, SK.** Silverwood Baptist Church celebrates its 10th anniversary on October 25. The Rev. Michael Goethe is the pastor.

■ **WILSONVILLE, OR.** Stafford Baptist Church celebrated its 100th anniversary Oct. 2, 1992, with a Gospel Sing, special celebration service, and banquet.—Denise Chamberlain

## Wedding Anniversaries

■ **The Rev. Aaron and Mrs. Dorothy Buhler,** First Baptist Church, Lodi, CA, celebrated their 50th wedding anniversary with family, July 25, 1992.

■ **Mr. and Mrs. Elmer Wambold,** Temple Baptist Church, Leduc, AB, cele-

brated their 50th wedding anniversary with friends and family.

■ **The Rev. and Mrs. Alfred Weisser,** Trinity Baptist Church, Sioux Falls, SD, celebrated their 60th wedding anniversary with friends and family, July 13, 1992.

## IN MEMORIAM

■ **ROSALIA BAUDER** (93), Portland, OR; born in Klek, Hungary; died July 23, 1992; active member, gift of hospitality, Trinity Baptist Church, Portland, OR; predeceased by husband, Jacob; son, Dr. George Bauder; daughter, Rosalia (Mrs. Robert) Cahill; survived by two sons: Rudy M., Sr. (Florence), St. Helens; Ernest (Lorraine), Sudbury, MA; son-in-law, the Rev. Robert Cahill, Avenal, CA; two sisters; one brother; 13 grandchildren; 14 great-grandchildren; two great, great-grandchildren; Dr. Donald Richter and the Rev. Rudy Bauder, Jr., pastors, funeral service.

■ **MILTON THEODORE HEPERLE** (35), San Francisco, CA, formerly of Plevna, MT; born Sept. 16, 1956, in Butte, MT, to Ted and Darlene Follmer Hepperle; died May 21, 1992; former member, First Baptist Church, Plevna, MT; active member of Presido Bible Church, CA; survived by his wife, Linda; his parents, Ted and Darlene, Plevna; one brother, Dean; grandmother, Ottilia Follmer; the Reverends Martin Schmidt and Darrell Losing, pastors, funeral service.

■ **GEORGE HUETHER, JR.** (78), Baker, MT; born Feb. 20, 1914, to George and Pauline Huether in Wessington Springs, SD; died June 13, 1992; married Hulda Sieler, Nov. 14, 1935, in Plevna, MT; predeceased by twin sons, one daughter, Irene, one brother, Walter; survived by his wife, Hulda, Baker, MT; four sons: Arnold, Wilbax, MT; Victor, Rapid City, SD; David, Miles City, MT; Spencer, Ekalaka, MT; two brothers: Henry Jr. and Albert; two sisters: Mary Kassian and Helen Uribe; seven grandchildren; the Rev. Martin Schmidt, pastor, funeral service.

■ **PAUL LEONARD LEUSCHNER** (85), Vista, CA; born Aug. 11, 1906, to the Rev. Max and Emma Leuschner; died July 4, 1992; married Lydia Vasel, Sept. 18, 1962, who predeceased him, July 14, 1990; spent most of his life on the family orange grove in Anaheim, CA, until the property was divided with part donated as the site of Magnolia Baptist Church; survived by his nephew, Ronald, son of Martin L. Leuschner, long-time editor of the *Baptist Herald*; the Rev. Rick Koole, pastor, funeral service.

■ **MARY PATZER** (85), Nokomis, SK; born Oct. 21, 1906, to Peter and Katherine Schmunk in Schwab, Russia; died July 23, 1992; married David Patzer in 1933; faithful member, Nokomis (SK)

Baptist Church; predeceased by her husband, David in 1986, two sisters, and one brother; survived by two daughters: Lila (Horst) Ross and Ida (Darold) Graves; one son, Albert (Marianne); one sister, Amy; five grandchildren; three step-grandchildren; seven step-great grandchildren; the Rev. Graham Kern, pastor, funeral service.

■ **EMIL SAYLER** (86), Ashley, ND; born Feb. 9, 1906, at Venturia, ND, to Andrew and Christina (Stoebner) Sayler; died April 9, 1992; married Idalia Wiedmann, June 1, 1933; active member, Ashley Baptist Church; survived by his wife, Idalia; two sons: Milo, Minot, ND; Jerome, East Grand Forks, ND; one daughter, Marilyn Boyle, Papillion, NE; three brothers: Edward, Otto, Arthur; two sisters: Lydia Heer and Ella Wahl; seven grandchildren; four great-grandchildren; three step-grandchildren; the Rev. Gordon Voegel, pastor, funeral service.

■ **DR. ROBERT SCHMIDT** (77), Walton, NY; born Feb. 3, 1915, to Julius and Matilda Lithe Schmidt, in Munson, PA; died May 26, 1992; married Geraldine Noldt in 1942; member, Troy First Baptist Church; graduate of N.A.B. Seminary of Rochester in 1942; served churches in North and South Dakota and Iowa; professor, Minot State, ND; University of Evansville, IN; Morris Harvey College, Charleston, WV; survived by his wife, Geraldine; daughter, Joyce Hafele, Downsville, NY; two sons: Richard, Racine, WI; Neil, Blackburg, VA; three sisters: Ruby Bishop, Freida Petruske, Dorothy Linder; the Rev. Paul Cronin, pastor, funeral service.

■ **REV. EMANUEL WOLFF** (87), Salem, OR; born Eureka, SD, June 30, 1905; died July 18, 1992; married Edythe Mae Quant, June 10, 1933; 1933 graduate, North American Baptist Seminary; served as pastor of Calvary Baptist Church, Bethlehem, PA, 1933-1938; Dayton's Bluff Baptist Church, St. Paul, MN, 1938-1943; White Ave. Baptist Church, Cleveland, OH, 1943-1947; Salt Creek Baptist Church, Dallas, OR, 1947-1954; Oak St. Baptist Church, Burlington, IA, 1954-1959; Union Baptist Church, Arnold, PA, 1962-1964; Trinity Baptist Church, Sioux Falls, SD, 1964-1967; Eastern District Secretary, N.A.B. Conference, 1959-1962; chaplain, Baptist Home, Bismarck, ND, 1967-1971; survived by his wife, Edythe; daughter, Shirley M. Radke, Salem; three sisters: Ella Biel, Ida Goehring, and Irene Trefz;

The Office of the Public Trustee of the Province of Manitoba is attempting to locate any living relatives of the late Alfred Buss, born July 23, 1933, and deceased March 11, 1990.

The following individuals were known to be his siblings: Assuph (1925); Ruth (1926); Elsie or Velda (1930); Martha (1932); Annie (1935); Adolf (1939); and Abner William (1941). (Dates in parenthesis are years of birth.)

If you have information as to the present residence of any of the above, please contact Ms. S.G. Kihn, The Public Trustee, 13th Floor, Woodsworth Building, 405 Broadway, Winnipeg, MB, R3C 3L6 or phone (204) 945-2713.

### CHOIR ROBES FOR SALE

50 beige with rust trim choir gowns in excellent condition. For viewing or more information, contact Rob Gowing, minister of music and worship, Grace Baptist Church, 2670 Radcliffe Dr. SW, Calgary, AB, T2A 7M2. Phone (403) 235-3636.

three grandchildren; two great-grandchildren; the Reverends Perry Kallis, LeRoy Schauer, and Wally Kroguletz, pastors, funeral service.

■ **REV. GERHARD P. GEBAUER** (92), Evergreen Home, White Rock, BC; born Sept. 15, 1899, to Paul and Anna Gebauer, in Wuestegiersdorf, Germany; died July 14, 1992; married Johanna Hanauske, Sept. 17, 1929; worked in the office of the German Baptist Mission of Cameroon; served in the army during WWI; ordained in 1947 at Baptist Church, Luneburg, Germany, where he served as pastor from 1947 until he immigrated to Canada in 1953; pastor: Bethany Baptist Church, Vancouver, BC, 1953-56; founding pastor: Immanuel Baptist Church, Vancouver, 1956-65; Pilgrim Baptist Church, Vancouver, 1965 until retirement in 1974; during retirement he ministered at Bethany Baptist, Vancouver, and Grace Baptist, Kelowna; predeceased by two daughters; survived by his wife, Johanna; four daughters: Hanna, Karin, Reinhild, and Gabriele (Jerry); one son, Roland (Hanni); 14 grandchildren; nine great grandchildren; one brother, Martin; three sisters: Anni Berger, Magdalene Schirrmann, Elfriede Schuettel; sister-in-law, Klara; the Rev. Richard Hohensee, pastor, funeral service.



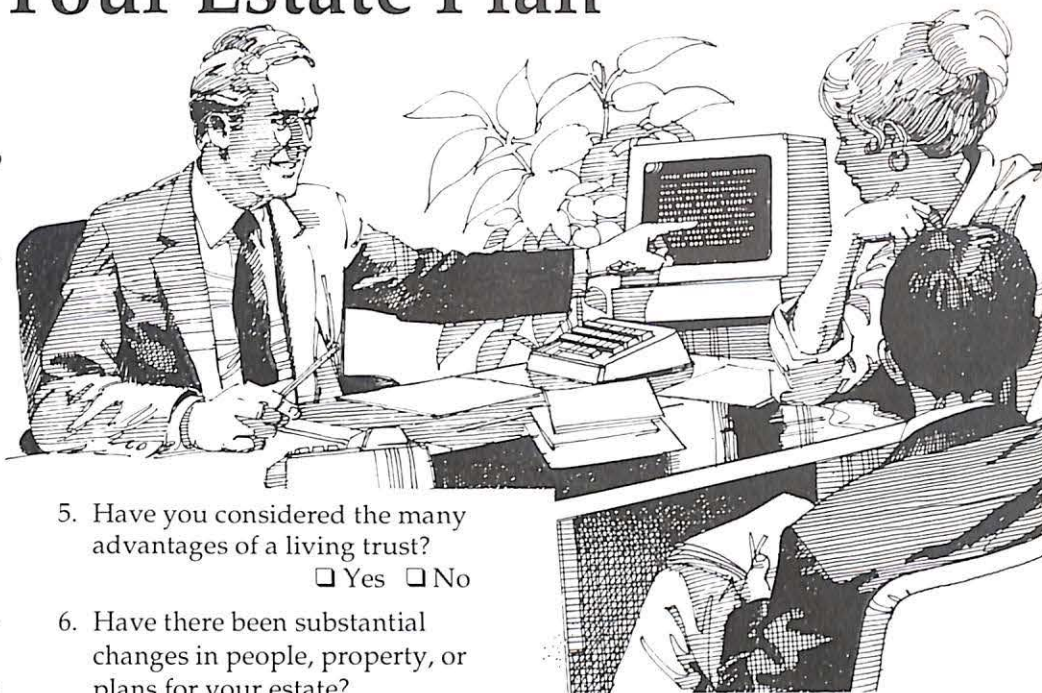
# Reviewing Your Estate Plan

**M**ost information written about estate planning is geared to the individual who has no estate plan. Therefore, we often think that once we have signed our wills or planned our estates, we can forget about them.

But this is not true. Estate planning is a continuing process.

The following checklist will help you determine whether or not you need to review your estate plan. Please take a minute to answer these questions.

1. When you established your present estate plan, did you realize that God was the owner of all, and was your estate plan designed under the direction of the Holy Spirit? ☐ Yes ☐ No
2. Do you have a durable power of attorney to manage property in case of incompetency prior to death? ☐ Yes ☐ No
3. Has your estate plan been reviewed within the last three years? ☐ Yes ☐ No
4. Do you have a letter of instructions for the distribution of household goods and personal effects? ☐ Yes ☐ No
5. Have you considered the many advantages of a living trust? ☐ Yes ☐ No
6. Have there been substantial changes in people, property, or plans for your estate? ☐ Yes ☐ No
7. Have you done everything possible to avoid interpersonal conflicts among family members? ☐ Yes ☐ No
8. Is the ownership of your property coordinated with your estate documents? ☐ Yes ☐ No
9. Have you provided for guardianship and property management for minor children? ☐ Yes ☐ No



10. Are you totally comfortable with your existing estate plan? ☐ Yes ☐ No

If you answered "no" to any of the above questions, it's important that your estate plan be reviewed.

## How Do I Review My Estate Plan?

The review of your estate plan will follow much the same process followed when you created your original estate plan. Many individuals have found the material our staff has designed to assist our friends in the estate planning process, to be just as valuable in the review of their estate plans.

We have prepared a special **Will and Trust Planning Guide**, which includes information and guidelines for the estate planning process, and an inventory form which can be utilized to list the data on your people, property, and plans.

We would like to make a copy available to you at no cost and no obligation. If this can be of value to you, please write for your free copy today. ☐

## Ministerial Changes

■ **Mr. Brian Mullins** to associate pastor, Whitehaven Road Baptist Church, Grand Island, NY.

■ **The Rev. Dwayne Turner** from pastor, Southfield Memorial Baptist Church, Southfield, MI, to pastor, First Baptist Church, Bellwood, IL, effective Sept. 1, 1992.

■ **Mr. Norm Poehlke** to pastor, College Heights Baptist Church, Prince George, BC, Sept. 1, 1992.

■ **The Rev. Jim Black** from missionary, Nigeria, to pastor, Pilgrim Baptist Church, Vancouver, BC, Oct. 1, 1992.

■ **The Rev. Erwin Babel** from part-time German language pastor, Ridge-wood Baptist Church, Brookfield, WI, to part-time German language pastor, Humbervale Park Baptist Church, Toronto, ON, effective Oct. 1, 1992.

■ **Mr. Douglas Snyder** to associate pastor, new church planting project, Country Hills Community Church, Calgary, AB, effective Sept. 1, 1992.

■ **The Rev. Fred Martin** from pastor, Faith Baptist Church, Hillsboro, OR, effective July 26, 1992.

■ **The Rev. Elton Kirstein** to interim pastor, West Center Street Baptist Church, Madison, SD.

■ **Rev. Don Schmid** from pastor, First Baptist Church, Mercer, ND, to pastor, Bethel Baptist Church, Harvey, ND, effective Sept. 13, 1992.

■ The Martin Baptist Church, Martin, ND, held a farewell dinner for the **Rev. David Soldner** family on Aug. 16, 1992. A program followed the fellowship dinner, and gifts of appreciation were presented to the Soldner family. Soldner is now church planter at Christ Community Church, formerly Christ Church-Baptist, West Des Moines, IA.

## Recognitions

■ **Chaplain (LTC) LeRoy Kiemele** from command chaplain, U.S. Army Garrison—Panama, to installation chaplain and pastor to the Protestant program, White Sands Missile Range, White Sands, New Mexico, effective Aug. 15, 1992. Chaplain Kiemele received the Meritorious Service Medal, 4th Oak Leaf Cluster in July 1992. He has completed 17 years of active duty with the Army.

■ **Chaplain (LTC) John W. Hoffmann** (Army Reserve) received the Army Commendation Medal (ARCOM) for meritorious service with distinction in support of combat operations as the Brigade Chaplain in Operation Desert Storm; ARCOM, (1st Oak Leaf Cluster), for exceptionally meritorious achieve-

ment as Team Leader, Disaster Assistance Logistics Information System (DALIS), in the development and testing of a logistics database for use by human services agencies; Humanitarian Service Medal, Joint Meritorious Unit Award; and Kuwait Liberation Medal.

From January through March, Chaplain John Hoffmann was in the former Soviet Union as an independent contractor with the State Department. He established the distribution and monitoring plan for all U.S. humanitarian aid to Turkmenistan. In May, he participated in Ocean Venture '92, a joint service exercise, filling in for the 82nd Division (Airborne) Chaplain.

## Church Anniversaries

■ The following churches celebrate anniversaries in October: 10th anniversary, **Silverwood Baptist Church, Saskatoon, SK**, Oct. 25, 1992; 90th anniversary, **Immanuel Baptist Church, Portland, OR**, Oct. 18, 1992; 100th anniversary, **Stafford Baptist Church, Wilsonville, OR**, Oct. 2-4, 1992.

## Transitions

■ **The Rev. James Porterfield**, 60, pastor, Washburn Baptist Church, ND, died in his sleep, Aug. 29, 1992. He

served as pastor of the following churches: Pymatuning Community, Williamsfield, OH; Bazetta Baptist, Warren, OH; Bethel Baptist, Jefferson, OH; First Baptist, McIntosh, SD; Isabel Baptist, SD; and Washburn Baptist, ND.

■ **The Rev. Charles Feeney**, 35, church planter, Crossroads Baptist Church, Fairfield, CA, was killed instantly in an automobile/truck accident, Aug. 31, 1992. He served the following churches: intern, Salem Alliance Church, OR; Christian education/ youth minister, Riviera Baptist, Salem, OR; church planting pastor, Crossroads Baptist Church, Fairfield CA.

## Ordination

■ **Valerie Jean Putnam**, ordained for hospital chaplaincy ministry at Trinity Baptist Church, Sioux Falls, SD, on May 22, 1992, by Oak Hills Baptist Church where she is a member. She is serving her internship at Sioux Valley Hospital and McKennan Hospital, Sioux Falls, SD, with a goal to become a hospital chaplain. Mrs. Putnam received the Master of Arts in Counseling and the Master of Divinity degrees, at the N.A.B. Seminary Commencement Service on May 24, 1992.

## BAPTIST WORLD AID



## Food and Medical Aid Needed in Somalia

**Y**ou have probably seen pictures on television of the starving children and families in Somalia. It is estimated by the Red Cross that one-third of Somalia's 4.5 to 6 million people risk death by hunger unless food reaches the starving.

The combination of clan-fighting and drought has brought mass starvation to the country. The continuing violence and looting of food that is flown and trucked in has made delivery of food to outlying areas nearly impossible.

Baptist World Aid is responding to this emergency situation working in cooperation with Baptist bodies who have relief programs in the area. In addition to supporting aid agencies working in Somalia, BWAid is contributing towards massive feeding and medical programs in Northeast Kenya among the large Somali refugee population. We are working through Baptist Mission Boards who work with Somali refugees there.

The situation is critical. Funds are needed to support the feeding programs that will help sustain life for the millions at risk. Your contribution will help save lives. Designate your gift for Somalia Relief and send it to *North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.*

☐ **YES! Please send me a free Will and Trust Planning Guide. I understand that there is no obligation.**

Please indicate if ☐ Your estate is more than \$600,000, or  
☐ You own your own business.

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





## Children Need Adoptive Family

Corrine, Angela, and Samuel need an adoptive family. They need parents who will be loving, kind and patient, and willing to take them to church. In exchange, they will offer love, some challenges, and they will "tell them about God if they don't know."

Angela is two years old. She is a beautiful girl with excellent language skills combined with some physical limitations. Sam is seven years old and entering second grade. He likes to talk about everything, play with his sisters, and do flips on the trampoline. Corrine is eight years old and entering third grade. She likes to read and is interested in everyone.

The children have been in foster care for two years in the home of former N.A.B. Conference missionaries. The children are now available for adoption.

If you think you might be their new family, please call the foster parents of Corrine, Angela, and Samuel at (503) 623-3728 or call the Oregon Children's Service Division at (503) 623-8118 and ask for Charlene.

## BAPTIST WORLD AID



### Baptists provide help for Hurricane Andrew victims

Baptist World Aid is sending donations to assist in rehabilitation following the devastation caused by Hurricane Andrew in the U.S. and is awaiting news from Bahamian Baptists on their needs. BWAid will channel any donations received to assist those most affected by this disaster.

Andrew, the first hurricane of the season, devastated parts of two states in the U.S.: Florida and Louisiana. Many homes were totally destroyed; others severely damaged with all services disrupted.

Baptists moved quickly to respond to the disaster. The SBC Brotherhood Commission had "Disaster Teams" in Florida even before the hurricane hit. Liaising with Baptists in Florida, the Brotherhood Commission anticipates a long term role.

*Funds to provide help should be sent to North American Baptist Conference  
1 So. 210 Summit Ave.  
Oakbrook Terrace, IL 60181, and  
designated for Hurricane Andrew.*

### Is Your Church Having an Anniversary?

Many of our North American Baptist Conference churches are planning for anniversary celebrations.

Help us to make the history of your church a part of our N.A.B. Conference Historical records.

Please send us at least one copy (three would be welcome) of your recent and older anniversary booklets to B. Westerman, North American Baptist Heritage Commission, 1605 S. Euclid Ave., Sioux Falls, SD 57105.

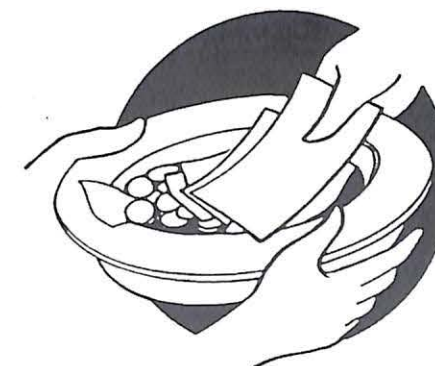
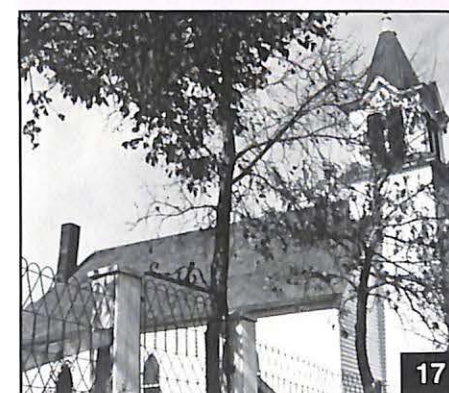
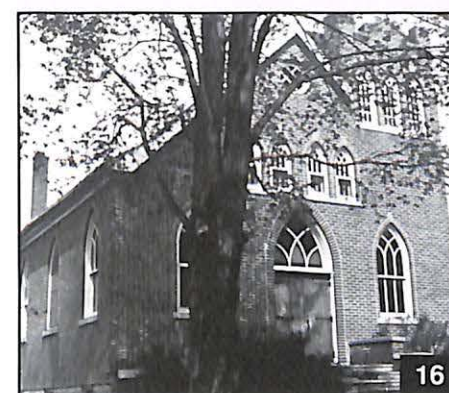
## Name That Church!

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.

Thanks to those who named the churches:

Rev. Randy Tschetter identified photo H of the May 1992 issue as Ventura Baptist Church in North Dakota.

Irene Eben of Avon, SD, identified #11 in the July/August 1992 issue as Danzig Baptist Church in South Dakota.



## Giving Is 13 Percent Below Last Year

Overall contributions (\$2,860,441.75) for missions and ministries are 13 percent behind last year and 19 percent behind in Established Ministries as of August 31.

"We are facing a potential financial crisis," Executive Director John Binder recently told a gathering of pastors. At the same meeting, it was acknowledged that it might well take "miracle" giving by our churches to reach the Conference goal of \$6,600,000 by year end. The Conference leadership and many individuals will need to learn to manage with less funds and have faith that God will still accomplish His purpose.

To date, August 31, giving by Association is as follows:

ASSOCIATION	1992	1991
Alberta	\$496,606	\$512,234
Atlantic	67,182	107,547
British Columbia	285,439	477,731
Central Dakota-Montana	90,384	105,087
Central Pacific	100,594	96,026
Eastern	117,901	156,976
Great Lakes	268,053	266,661
Illinois	100,481	246,614
Iowa	90,694	94,599
Manitoba	150,590	160,052
Minnesota-LaCrosse	85,934	86,321
Northern California	230,148	248,121
Northern Dakota	85,344	88,611
Pacific Northwest	61,235	74,321
Saskatchewan	76,281	107,146
South Dakota-Wyoming	118,551	124,926
Southern	57,653	57,337
Southern California	62,508	86,675
Southwestern	111,753	120,896
Wisconsin	76,241	110,608

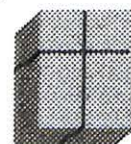
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# BAPTISTHERALD

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(708) 495-2000

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Done in Christ's name, our acts of service become acts of worship as well as grace. In helping one another, we discover what it means to put others' well-being ahead of our own. We experience firsthand the deeper meaning of Christ's death on the cross.

Through the process of sharing someone else's burden, we recognize how much God cares for us. As we listen intently to others, we are reminded that God not only gives us His word, but also He lends us His ear.

Providing generously for the needs of others, we follow the pattern of our heavenly Father, who loved us so much that He gave. Helping . . . sharing . . . listening . . . giving. Whatever the act of Christian kindness, it creates a spirit of thankfulness and worship in the sensitive heart.

The Celebration of Gratitude offering is another way of worshiping through service. It gives you the opportunity to share your blessings—to God's glory—with hurting people around the world.

As you reflect on the Lord's goodness to you through the gift of Christ, let your thanksgiving offering be a resounding "service of worship" . . . in the church and around the world. You have a great opportunity to "serve the Lord . . . with thanksgiving," as you give to the Celebration of Gratitude Offering in your local church or mail your offering to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.

**"Celebration of Gratitude" Offering**  
**1992 goal \$230,000**