

SEPTEMBER 1992

BAPTIST HERALD

• A • B • U • S • E •



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BAPTIST HERALD (USPS 042560) (ISSN-0 005-5700) is published monthly (except January/February and July/August bi-monthly) by the North American Baptist Conference, a binational conference of churches in Canada and the United States, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Phone: (708) 495-2000; Fax: (708) 495-3301. Second class postage paid at Villa Park, IL 60181 and at additional mailing office, and registered as Second Class Mail under permit #9327 at Norwich, Ontario.
SUBSCRIPTION RATES in the United States—one year \$8.00; two years—\$15.00; Canada—one year \$10.50; Church Family Plan (United States)—\$6.00, (Canada)—\$8.00; Single Copy (US \$)—\$1.00; foreign subscription (US \$)—\$16.00 one year
ADVERTISING RATE: \$8.00 per inch single column (2 1/4 inches), black and white.
OBITUARIES: \$8.00 US; \$9.00 CDN; to accompany obituary; (100 word limit).
CHANGE OF ADDRESS: Six to eight weeks notice required for change of address. Furnish effective date and address label from recent issue. Send address change to **Baptist Herald** subscriptions, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994. Member of Evangelical Press Association.
News reported and views expressed are not necessarily the position of the North American Baptist Conference.
16mm microfilm, 35mm microfilm, and 104mm microfiche are available through University Microfilms International, 300 North Zeeb Rd., Ann Arbor, MI 48106.
(Printed in the U.S.A.)



"Starting from Nothing ... I Love the Challenge!"

by Barbara J. Binder

"Cathay and I never wanted to live in Lloydminster," says Marty Wagantall. "We would pass Lloydminster as we drove from Yorkton, Saskatchewan, to Edmonton, Alberta." Lloydminster, located on Highway 16 between Edmonton and Saskatoon, straddles the Alberta/Saskatchewan border.

For six years, the Wagantalls made this trip in the fall to study at North American Baptist College and Edmonton Baptist Seminary.

As Wagantall neared graduation from the Seminary, he and Cathay learned that the Alberta Baptist Association was planning to plant a church in Lloydminster.

A professor, Dr. Ed Kern, encouraged the Wagantalls to consider serving in Lloydminster. "We wanted to go into church planting," said Wagantall. "I like the idea of starting a church from nothing and working to get it going. I love the challenge."

In 1991, the Alberta Baptist Association chose Lloydminster to start a new church. Wagantall, his wife, and three children, Andrew (12), Erin (11), and Sarah (8) moved to Lloydminster in May 1991.

Lloydminster is a young community of 18,000 people, and "it's growing," says Wagantall. Economically, it is one of the more stable communities in Alberta. A heavy oil upgrader—a \$1.5 billion project—was recently built here. "It is the biggest economic development in all of Canada. We sensed there would be growth here."



Marty and Cathay Wagantall

After arriving in Lloydminster, the Wagantalls surveyed the community to see how best the new church could meet the needs. The Wagantall's commitment to reach nonchurched rather than moving people from one church to another is evident. "We surveyed several hundred homes. If those we contacted already attended church, I thanked them for their time. If not, I asked why they did not. I asked them to be honest," recalls Wagantall. "The baby boomers felt that their needs—at least their perceived needs—were not being met."

"The church is always asking for money" . . . "the music is archaic" . . . "services are boring" . . . "messages are not related to my needs"—these were comments the Wagantalls heard.

As a result, this new church has been tailored to meet some of these needs. "My messages are topical, very much Bible-based, and I show how to apply biblical principles to life. We try to show people that God is relevant to their lives.

Obviously, our motivation is to see people won to Christ. And this is happening."

At the beginning, there was no core group to start this church, so it was exciting when the first few families made the commitment to become part of this new church.

In August 1991, the first four families started meeting on Sunday mornings in preparation for the first public service. They went door-to-door to personally invite people. Advertisements on nonchurch pages in the newspaper rather than the religion page drew the attention of nonChristians.

"We began with four families, and by the first public service on September 29, 64 attended," says Wagantall.

As people receive Christ as Savior or indicate that they want to get back to the faith, "we walk them through a basic discipleship study one to one," says Wagantall.

"Cathay and I led the first people through the study. As soon as they completed Phase One, they became the leaders for the new people in Phase One. This way they learn to assume responsibility as Christians to share their faith and to disciple others. This helps develop new leaders, also."

As of July, 17 people have walked through the Dynamic Basic four week one to one discipling course.

The Lloydminster Church uses Dynamic Churches material for discipling. "It's exciting because the basic program helps people look at what their passions, spiritual gifts, and temperaments are as well as what their spiritual maturity is,"



Special ministries are available for children. Grades four through six meet Friday evenings for specialized activities. On Sunday morning, during the message, children up to grade four have their own time of learning. Wildlife—a junior high youth ministry—recently began, also.

states Wagantall. "The assessment program helps people see their gifts and make adjustments in their life so they are available to serve."

"After completing the process, I sit down with each one to evaluate the results of this assessment program," says Wagantall. "It is our goal to have everyone in our Church involved in some way, whether he or she is a Christian or not. If one is not a Christian, he or she can still set up chairs or bring snacks. The assessment helps us provide a place for each person to serve no matter if they are a seeker or a believer."

Twelve persons have completed or are involved in Phase Two: Dynamic Discipleship (nine week, one to one discipleship program).

One person has graduated from the third stage—six weeks of learning to share his faith.

There is a different leader for each of the three phases, so a person who has gone through all three discipling phases has been nurtured by three different people.

"Our church membership requirements are somewhat different," notes Wagantall. "In order to become a member, you need to be involved in an area where you are cared for and are ministering. As people are being cared for, they get a sense of who the church is, and they can really see where they can be involved."

NewLife Community Church has excellent "servants." "We have some-

one who loves evangelism, who goes door-to-door. We have others who form a full band for Sunday morning worship service."

Wagantall is quick to point out that though they use a band, they are not trying to do away with "our rich heritage." To design meaningful worship services, a worship team meets weekly to plan and practice for the Sunday services. As barriers are broken down, the Holy Spirit touches people.

Cathay, who served as Director of Athletics at N.A.B. College from 1986-91, is definitely a part of the ministry team. "I am administratively gifted," she says. "I enjoy taking care of details. Marty is the dreamer. I am the square, the right angle. I serve almost full-time in the office. God has given us a wonderful facility. It is a lecture theatre in a college. It has all the equipment—and for \$60 a week! We have lots of advantages: an office away from home and resources to be with and do things with people." In May, the Church hired Cathay as administrative assistant.

The Wagantalls' patience and compassion are seen in their ministry. "We see the evidence of God at work as relationships heal and lives change. Rarely a day goes by without something exciting and challenging happening," says Wagantall. "The Lord is faithful, and our

prayer is that we will stay true to the work He has called us to here."

A 16-year-old youth, who accepted Christ and whom Wagantall personally discipled, told Wagantall, "You know, I bet there are a lot of people who have been coming to NewLife Community Church who are just like I was. They are afraid to take that first step. Would you mind if one Sunday, I got up in front of the church and told them that it is really worth it to ask Jesus to come into their life?"

Having had no church background, he was not familiar with the word "testimony" in a Christian context. "I told the young man that that would be great," said Wagantall. "And he did. He gave an honest, fresh, powerful testimony. Everyone broke into spontaneous applause as he concluded."

This young man had learned about NewLife Community Church when he came to sing at the Sunday morning worship service with a male chorus from Lloyd Composite High School. On December 29, he accepted Christ as his personal Savior and Lord at the Sunday morning worship service.

With the enthusiasm of a new Christian, he almost singlehandedly recruited seven high schoolers to attend Discovery Days at North American Baptist College in March.

Another new Christian thinking he was a believer when he came to NLCC, later realized he didn't really have a personal commitment to



In January 1992, the NewLife Community Church had its first business meeting. The Wagantalls' innovativeness is evidenced in this. "We rented the Barr Colony Culture Centre. I invited 25 people and their families to be part of the group, and 50 came, including children," states Wagantall. "At 4:30 p.m., we shared a meal together, and at 5:30, we moved into the art gallery for our first communion service. God blessed this meeting!"



"It was a powerful experience as we shared the Lord's Supper together beneath the life-size paintings of the Last Supper and the Crucifixion," says Wagantall. "At 6:15 p.m., our worship service began. This included our business meeting. The spirit at the meeting was incredible. We walked through the Constitution, discussed our 1992 budget, and explained the procedure for becoming charter members.

"I left the charter membership form on the front table. I said, 'If God is calling you to become a part of this church, please sign it.' That evening 19 of the 25 adults signed up as charter members."



The Recognition Council for the Church was held in Edmonton on February 1.

"We were very encouraged and felt well received by the Alberta churches represented." The NewLife Community Church was accepted into the Alberta Baptist Association in April 1992.

Jesus Christ. "Unknown to me at the time," relates Wagantall, "he accepted Christ during our first basic discipleship session together in January. He has been growing phenomenally ever since." He has completed the three phases of the discipleship program and works with alcoholics and with others with addictions. Through this ministry, he has brought a number of nonchurched people to church. Some have accepted Christ.

Last summer, the Wagantalls saw an excellent example of how well God coordinates events. "One of our first core members led a man from Tasmania to the Lord. A very influential man, the man from Tasmania has connections around the world with people that most of us will never know," says Wagantall. "At a recent conference, I met a couple from Tasmania. We exchanged names, and they will try to provide follow-up for this man."

When asked what the biggest obstacles are in reaching the unreached, Wagantall says, "We find people open, not opposed, to the gospel or to Jesus Christ. Very often the things that are stumbling blocks are misperceptions or bad experiences. Our people are very open. They are comfortable with inviting their friends.

"The biggest obstacle in any church is whether or not Christian people are meeting nonchurched people and are involved in their lives. They are the ones we contact

to bring their friends. We visit with them, also, and try to get involved in the community as they are—to show that we are real people. On Sunday mornings, they hear the message, and during the week, they see our life-style."

The Wagantalls' compassion, kindness, and understanding are evident in their relationships with people, yet there is an aggressiveness in contacting people in the community and becoming involved in the community in various organizations so that the nonchurched will come to know Christ.

Counselling plays an important role in church planting, as Wagantall meets with families to discuss and find answers for various problems.

An advertised sermon series on relationships interested a couple, and they started to attend NLCC. He told Wagantall, "I used to hate going to church, but now I enjoy getting up Sunday mornings." His wife has since become a Christian.

Quite a few families from other religions are attending NLCC. One, a former Jehovah's Witness, is close to accepting the Lord.

After seven months of public services, the NewLife Community Church (averaging 75 to 90 in attendance on a Sunday) observed Celebration Sunday on April 12, 1992, with 200 people in attendance. A number of Alberta Baptist Association churches came to

celebrate what God is doing through their prayers and support. Many Christians from the community and friends of attenders came, also.

"We wanted the congregations in Lloydminster to see that we want to work hand in hand with them to reach our community with God's love. We also wanted this time for nonchurched people to visit our church in a nonthreatening atmosphere to see what NLCC is about. We prayed that they would be drawn to Christ," says Wagantall.

Charles Littman, area minister, and Bernard Fritzsche, acting director for church planting, served as guest speakers.

This summer, NLCC participated in an interdenominational service on Father's Day and provided music. That same day, the Church's worship band presented two concerts in the park to about 4,000 persons. On Canada Day, July 1, the worship band presented another public concert there.

In July and again in August, Wagantall baptized new Christians in the swimming pool in his backyard. Averaging 104 in the spring, he thinks that by October NLCC will need to decide if it needs to go to two Sunday morning worship services, since the present facilities seat only 120.

The Wagantalls have a deep sense of call and commitment to planting a church in Lloydminster. "Everything God is doing at NewLife Community Church is a result of His power and grace. My prayer is that all we ask and imagine is in accordance with His will," says Wagantall. □



The service, celebrating one year in Lloydminster, was held in a banquet setting on Palm Sunday. It featured the singing of the children of the Church, who handed out palm leaf crosses they had made to the guests.

"We thank all of our N.A.B. Conference family for the financial and prayerful support of this new ministry," says Wagantall.



• A • TEACHER AND A PASTOR

Witness in a High School

by Marc and Sylvia Maffucci

The music of "Hammer," "Nirvana," and "En Vogue" pounded out the beat at the Junior Prom. Surprisingly at the height of the festivities, two teen-age girls, at separate times, left the dance floor and their dates to visit with the Baptist preacher. He had come as a chaperon but now stood outside the ballroom to escape the music.

Each of the conversations went something like, "... thanks for telling us how to know Jesus. I want to tell you I prayed to accept Christ when you asked us if we wanted to last week." In hearing those short crisp comments, the heart of the Pastor rejoiced.

It was a strange and wonderful experience to hear conversations about Jesus Christ in that setting, and it came about through a series of unusual events. The highlight of those events was when Pastor Marc Maffucci of the Latta Road Baptist Church in Rochester, NY, stood before a class of Juniors in a Catholic high school, invited to address the class on **How to Have a Personal Relationship with Jesus**. This opportunity for witness came as a result of the consistent life-style of Sylvia Maffucci (Pastor Marc's wife), who is a chemistry teacher at the school.

SYLVIA: It's intimidating to be a witness at a place where the people are religious. The teachers (some of whom are priests) pray, read, and know their Bibles. Students are



required to study theology every year; therefore they carry their Bibles to class. Each day begins with prayer, and religious services are held regularly. In this situation, your witness needs to be consistent both in word and action.

I'm surprised how interested my students are in Baptist worship services—the singing and use of contemporary music, spontaneous from-the-heart prayers, confession right to God, dedication of babies, and most fascinating of all, baptism by immersion. Students frequently ask me questions and express an interest to attend my church.

As a chemistry teacher, it's also exciting to talk about God during my lessons—to point out how wonderful and "smart" our Creator is to put all the scientific principles together.

A particular concept in science called entropy (the tendency of

nature to go toward disorder) is in direct contradiction to the theory of evolution. I like to talk about this and ask the students their thoughts. It's interesting that one of my students talked to me today about this very issue—four months after that lesson occurred. I'm amazed at how intently my students listen to the little things that I say.

Several years ago, our church held a series on "Life-style Evangelism." We were asked to write our testimonies. After doing that, God prompted me to share it with my students.

Since I had been brought up in a "religious" home but had never accepted Jesus as my personal Savior until a friend witnessed to me in high school, I knew I could share things with my students that they could relate to. Students talked to me; several even said it was the only time they ever listened to me.

On another occasion, I asked students to write down—on a scale of 1 to 10—a) how much they love themselves, b) how much they think others love them, and c) how much God loves them. It broke my heart to see so many answer one or two to these questions. Teen-agers need to know that they are people of worth—loved by others and loved by God. Our witnessing needs to focus on the love of God and the peace and the joy that His love gives us.

Little did I know that many of my students have discussed what has occurred in my class with their theology teachers. One of those teachers began talking with me on a regular basis about my classes and his desire for his students to learn how they can have a relationship with Jesus. I told him that I knew someone who would love to come to talk to his classes on this very issue, and I asked my husband Marc if he would be willing to come.

MARC: As a result of Sylvia's witness both in words and life-style, I received an unforgettable phone call. Late one evening in an almost apologetic voice, the theology teacher from the high school called and asked, "I wonder if you would come to explain to my class about how to have a personal relationship with Jesus Christ." What a thrilling invitation!

SYLVIA: I was thrilled, excited, and scared the morning Marc came to my school. I was thrilled and excited knowing that he was about to share the Gospel with many of my students (whom I would see later that day) and scared about what might or might not happen. I met Marc before the class, gave him a hug, and said a quick silent prayer.

MARC: Since I had the whole class period, I started by explaining how I feel that a big part of my life calling is working to stamp out "religious vagueness." I find that the

word "vague" describes to a great degree how many nominally Christian people feel about religion. The message that they can know assurance of eternal salvation usually sparks a sense of interest. We focused on Matthew 7:21-23:

Not everyone who says to Me, "Lord, Lord" will enter the kingdom of heaven; but he who does the will of my father who is in heaven. Many will say to me on that day, "Lord, Lord did we not prophesy in your name, and in your name cast out demons, and in your name perform many miracles?" And then I will declare to them, I never knew you; depart from me you who practice lawlessness.

Through a discussion of this passage and the reading together of the tract, "Your Most Important Relationship," I presented the claims of Christ. I gave each student the opportunity to pray the sinner's prayer.

As I left the class that day, I was



Marc and Sylvia Maffucci

happy to have had the opportunity but unsure as to what effect it had on those who listened. I thought that an opportunity like this would never come again, and I hoped that I had done my best.

SYLVIA: I saw several of my students shortly after their theology class. They told me a little about what Pastor Marc had said. Then Dena, a bright, exuberant girl who was in another theology class, said, "Could your husband come to my class and talk about what you believe?"

MARC: No sooner did I get back to the office, and the phone rang. It was Dena. She asked if I would talk to her class about "the differences between Baptists and Catholics." So the next day, I was back at the school in a different class, explaining salvation by grace through faith and the worship experience at our church. Once again, I left hopeful, but unsure as to how the Spirit would use this time of sharing.

Several days later, Sylvia said to me that we had been invited by the Junior Class to be chaperones at their prom. I took this as an honor and another opportunity to have contact with the students.

There, in the most unlikely of circumstances, the Lord confirmed that He had been at work during those presentations. In the midst of the evening, two young girls, unknown to each other, slipped away from the crowd, sought me out, and confirmed that they had decided to follow Jesus! What a thrill! I praise God for the wonderful opportunity He gave me. I pray that even more will be affected by the presentations of the Gospel.

And so we have seen the blessing found in ready obedience to the words of 1 Peter 3:15: "... always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have." □



A Church Dies — but the Benefits Continue

by Randall Battey

Seated in a circle in the basement of Anchor Baptist Church in South Sioux City, Nebraska, were the remaining members of the Church and the Iowa Association's Church Ministries Committee.

Most of the time, we just sat and listened as the Anchor Baptist members poured out their frustrations about the way things had been going. Attendance had been slipping; it looked like they couldn't go on. Some wanted to close the doors of the church right away.

But as this March 25, 1991, evening went on, they began to pour

their hearts out about how much their church meant to them. We left that meeting feeling that they could keep going. We had given them some ideas of things they could do to maintain their ministry and grow.

By the next Sunday, things had changed. The part-time pastor resigned. The church treasurer left at the same time. It was just a matter of time before the church would close for good.

By the end of July, they had voted to disband. All that was left was a building filled with memories of what the Lord had done in the last 12 years.

For the Iowa Association, it was a painful death. We had poured so much money and heartfelt prayer into that work. At different times, groups had traveled to South Sioux City to help canvass the neighborhood or to offer encouragement and guidance. We had done all that we thought we could do, but still the work had died. The inevitable questions arose: "Could we have done more? Why did we fail?"

The easy answers were that we could have done more, and we failed because we didn't try hard enough. The truth was harder to see

because it lay hidden behind a veil of emotion. When we parted that veil, we started to find that the Lord could heal the wounds.

The truth was that we probably could have done more, but God didn't expect us to do any more. He only asks us to do what is right.

Throughout the life of Anchor Baptist Church, our actions had always been the result of prayer. We always did what we felt was right in the Lord's eyes, and we always tried to follow His will. At times, the process was agonizing; the decisions were seldom easy; but all of us were convinced that we were doing the right things before the Lord. We did what the Lord led us to do.

In the end, we didn't close the church. It died a natural death. God in His sovereignty doesn't plan for every work to go on forever.

We placed a gospel witness in that town for 12 years. People came to the Lord and grew in Christ because of our commitment to ministry in South Sioux City.

The work in South Sioux City is ended, but the effects of that work are still going on. Some strong believers have moved on to strength-

en other churches in the area. The furnishings and all of the other personal possessions that a church needs to operate have gone on to benefit other works. The pews went to a local Southern Baptist church. The pulpit furniture went to Hope Fellowship in Kansas City. Christ Community Baptist Church in Puyallup, Washington, took everything else to use in their new church building. The proceeds of the sale of the building have been split between the Association and the Conference to help other church planting projects.

Just as the Lord magnified the ministry of the early church by bringing persecution that dispersed them throughout the land (Acts 8:2), He has also magnified the ministry of a small church in a small city in Nebraska. Its influence is going to be used to bring people to Christ in a city 1,500 miles away. No one can ask for greater success than that. We rejoice in God's ever-expanding ministry and that He allows us to be a part of it. □

Rev. Randall Battey is pastor of Victor Baptist Church, Victor, Iowa.

Death Is Swallowed Up in Victory

by Gordon Bauslaugh

On a Friday afternoon, I received a phone message from Rev. Bernard Fritzke, Conference acting director for church planting. He told me that the Iowa Association of the North American Baptist Conference was making available some church furnishings to a new church. Contact the Rev. Randy Battey of Victor, IA, he said.

The Iowa Association had already made a video inventory of the furnishings. Pastor Battey agreed to mail this to me.

The video arrived in Washington on Monday afternoon. That evening, 15 men and women from Christ Community Baptist met. With mixed emotions, we watched this video from the Anchor Baptist Church in South Sioux City, NE. We knew we were going through the belongings of a church that had passed away, yet we were thrilled to see how the Lord might be providing for His church on South Hill in Puyallup, WA.

We presently meet in a school while building our initial first phase during 1992. Many of the items we saw in the video were exactly what we had budgeted for this year. Our group had to decide if it would be cost effective to obtain these furnishings.

A local N.A.B. Conference trucker, Terry Anderson, from our sister church, Timberline Baptist, Lacey, WA, was very willing to help us move these furnishings . . . making it even more cost effective.

Four individuals—Tim and Laura Shadle, Gordon Frank, and Mike Raden—from our Church drove straight through to North American Baptist Seminary in Sioux Falls, SD, where they were given a beautiful meal by President and Mrs. Charles Hiatt. Tim and Laura stayed overnight at the Hiatts, while Gordon and Mike stayed at the Seminary, where Laura Borman made it possible for them to stay in a guest room.

The next morning in South Sioux City, NE, our foursome were joined by several from the Iowa Association, particularly from George, Iowa, to help load the truck.

You know, out here in the Pacific Northwest, we have several famous mountains. But none, no more famous in recent days, than Mt. St. Helens. You should see her now. The trees, flowers, bushes, and the animals are causing her to "come back to life." She rises from the ashes. A beautiful sight to behold. So, too, do these church furnishings and the ministry of Anchor Baptist Church, since passed away. A different kind of "death is swallowed up in victory."

How grateful we are to be part of God's bigger picture and plan. And part of a bigger family—God's family, which includes our North American Baptist Conference family. □

The Rev. Gordon Bauslaugh is pastor of Christ Community Baptist Church, Puyallup, Washington.

Name That Church!

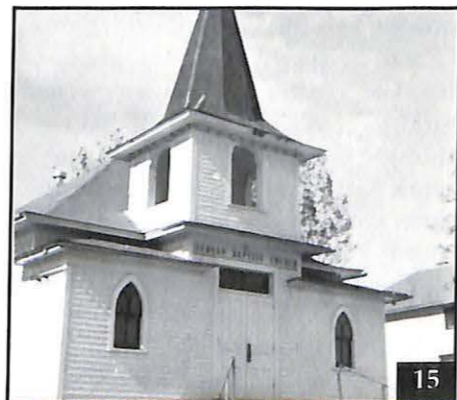
Our N.A.B. Conference Heritage Commission has many unidentified photos. If you can identify a photo, please send us another picture, present address, and historical data. Refer to the code number of this picture. Send your answers to N.A.B. Heritage Commission, 1605 S. Euclid Ave., Sioux Falls, SD 57105.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



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God Is Urbanizing His World

by Barbara J. Binder

OAK BROOK, IL. "God is urbanizing His world," emphasized Charles Lyons, "by drawing people from jungles, bushes, and cornfields to the cities. God is at work in our world. God is using powerful forces—wars, famines, earthquakes—to move people to the cities so that His good news can be preached to every creature. We don't have much time. God is arranging masses of people in the world so they can hear the Gospel more easily. Jesus is returning. The cities of our world are on fire with need. We are the people! We have the good news!"

Pointing out the great and urgent need for ministry to people in the cities, Lyons stated that in 1900 less than 20 cities had a population of a million plus. By the year 2000, it is estimated there will be 450 cities of a million plus population with Mexico City at 30 million.

Lyons, pastor of inner-city Armitage Baptist Church in Chicago, addressed the General Council at its opening dinner, Friday evening, June 5.

To be effective in today's world, Lyons stated, ministry needs to be modeled after the ministry of God's own Son. "At our Church, our ministry has tried to be incarnational. God sent His Son and wrapped His Son in flesh. Christ didn't commute. He wasn't on a summer or a several week mission trip. To model our ministry after the ministry of God's Son means to go to a place and live out God's plan in a neighborhood of a city. It takes time—years."

Acknowledging that cities scare us, and that we put a lot of distance between "them and us," Lyons urged, "but that's where the fish are. We must learn to put up with the neighborhoods—the customs—the culture."

Lyons challenged the General Council to think about God sending



ART HELWIG PHOTO

Charles Lyons

His Son to earth and "putting up with us. The people in the neighborhoods need to know that our roots are put down in that neighborhood . . . that we are living out the good news—not just shouting out that 'God loves you.' God didn't penetrate the cities with a media ministry. We need to live where we minister—not commute to the ministry area."

Stating that ministry needs to be intentional and that you must know what you believe, Lyons said, "Matthew 28:19-20 is our business. Everything we do at our Church is to seek the lost and disciple these people to reproduce. We have goals—spiritual expectations. God expects, and I expect, something to happen."

Lyons recalled that when he started his ministry 25 years ago in the declining Logan Square area of Chicago, he started with 24 Appalachian whites—women and children—and no other men. "I was out of place. I did have a good youth group. But I decided that in order to build a church, I needed to reach men and people with jobs. I intentionally sought to remove the bar-

riers that kept people from coming to this church. I learned to shake hands and say *Buenos Dias*. I held the funeral of a gang member and preached about salvation to 250 of the biggest, baddest Vice Lords."

In addition to being intentional in ministry, Lyons said ministry must also be personal. After Jesus preached to a crowd, He preached to one, two, three, four—whosoever. It is not possible for the pastor to reach everyone in the neighborhood, "so it is important that the people that God gives us are taught to reach their world—to reach out beyond our or their culture," Lyons told the Council. "It excites me that my children are a minority in our Church. People work cross-culturally; they go to school cross-culturally. We can't make people come to our churches, but we can remove the barriers and lift people's sights," noted Lyons.

"We can't be all things to all people, but we can lift their sights. We have infiltrated the local street gang and are evangelizing inside it. If Jesus' power is real, it works anywhere—where best to test God's power, but in the city and where better to plant a church than in an inner-city. Remember that Paul went into Ephesus and made a difference."

"If your God is real, come to the city," invited Lyons. "Go after the biggest, baddest, worst cases in the community, and you'll make a difference. Our cities are on fire with children, youth, and adults running around trying to find ladders."

"Jump on the shoulders of someone already there to bring the Gospel to the lost," urged Lyons. Pointing out that each person is precious in God's sight, he said, "God expects us to rescue these people—no matter the cost. Send laborers to use that empty building in a city neighborhood to build a vital ministry." □

by Ron Kelway

Freedom to Serve

Have you heard of freedom 55? Why not make it freedom 25—more or less? It's based on the verse from the Bible, "Where the Spirit of the Lord is, there is freedom" (2 Corinthians 3:17 NIV). At First Baptist Church of Minitonas, Manitoba, our people are being encouraged to start their own ministry of outreach. No official sanction is needed, just a desire to help win others to the Lord Jesus Christ. If our building is required for a ministry, permission is obtained from the Church board.

The importance of evangelism is being rekindled in our hearts. But it is difficult for the whole Church to respond quickly to the renewed vision. In the meantime, freedom ministry opens two exciting doors of opportunity: One, ministries of outreach can begin right away. And, two, active Christians are given an outlet for unusual talents and abilities. It recognizes that not everyone is meant for or led to engage in the regular ministries of the Church.

First Baptist Church in Minitonas is a strong and long established, traditional Church. However, under this new emphasis, two of our members have begun ministries that are touching the community in ways that we once could only dream about. We have a "Mom's group," led by Vivian Sagert, a young mother with a set of twins and two other highly active little ones. Until now, they have never had a meeting without a new "young mom" visiting from the community. Just recently, they decided to meet twice instead of once a month. They also agreed to continue through the summer.

Beth Gust, another young mother, works with a team to reach unchurched children in the community. This ministry began when it



was discovered that 33 of the 100 children who attended our Vacation Bible School had no church home. Since then, the average attendance of these meetings, which are held once a month, has been more than 30. Plans are being considered to begin children's club, which would meet once a week.

We are concerned about how to win these new people to the Lord and how to confirm them in the faith. We also need to find ways to build them into the Church Family. That will mean helping them to cross the barriers between the world and the Church. In the days to come, our Church Growth Committee will be thinking about these issues. We won't take over ministries that have begun in the "freedom of the Spirit." Instead we hope to stimulate new ideas and have a part in promoting them among our Church Family.

There is one other very important point. The prayer meetings of our Church are kept in touch with the needs of our "Freedom Ministries." We regularly and fervently pray for the leadership and for the people attending the meetings. If there is any secret to the measure of success enjoyed so far, it is the prayers of God's people.

Challenges are still waiting. For instance, there is interest in starting a Used Clothing Depot. Consideration is being given to starting Evangelistic Bible studies among sports-oriented young adults. The possibilities are unlimited. We're waiting for God to lay His hand on someone in our Church Family. We are praying for Him to speak to that one, and say, "Here, this is what I want you to do." □

The Rev. Ronald Kelway is pastor of First Baptist Church, Minitonas, MB.

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A • B • U • S • E



by Dan Leininger

Abuse is a robber! Every day children, adults, families, and communities are deprived of safety, of health, of esteem, and of wholeness by this bandit called "Abuse." Day and night, it stalks through homes and neighborhoods. Sometimes abuse comes as physical or sexual violence, and the marks it leaves behind are seen moments and years later. In its emotional and spiritual forms, it sneaks with all the stealth of a pickpocket, leaving a loss to be discovered only when we reach for a familiar part of ourselves and find it wounded or gone.

IS
A
ROBBER!

Abuse runs a vicious cycle. In many families, the tracks go back for generations. In abuse, "the sins of the fathers" (and mothers) are passed down from one generation to the next (Exodus 20:5-6). King David's sins left a legacy of family abuse, which included incest and murder. Victims of abuse find themselves in the very awkward position of needing to guard against the abusive mistakes of past generations, yet so shaped by those same violations that they feel trapped to repeat them.

Abuse describes a wide range of neglect and damage inflicted on family members. It covers a spectrum from *emotional*, to *physical*, to *sexual*, or *spiritual*.

In healthy family life, people learn the ability to talk, to feel, to accept problems, to solve problems, to take responsibility for their own actions, and to ask for help. Personal relationships are flexible; care is provided; and personal boundaries are respected.

In contrast, emotionally abusive relationships rob persons of these abilities. Such damage may be inflicted either actively by "invading" one another's boundaries, or *passively* in terms of "abandoning" one another in rigid isolation.

First, consider emotional abuse. *Active emotional abuse* consists of such acts as yelling, screaming, namecalling, put downs, profanity, mind reading, and emotional infidelity. The last two bear further explanation.

Mind reading consists of telling others what they should feel or think. It occurs when someone does not listen to or accept someone else's feelings as valid. "I know what you are thinking." "Don't feel

that way." "If mother knew that, she would die."

Emotional infidelity develops when one's priority of relationships becomes distorted. An example would be a lonely parent who perhaps unknowingly turns a child into a confidant and companion. The relationship may woefully become more satisfying than the marriage.

In healthy family life, people learn the ability to talk, to feel, to accept problems, to solve problems, to take responsibility for their own actions, and to ask for help.

The child's identity becomes filled with the parent's wants, feelings, and thoughts. It is like the old story of the woman who asked her friend, "Should I marry my boyfriend?" After hearing the tales of the boyfriend and his intense devotion to his mother, the friend advised, "No, it would be a case of bigamy. He's already married to his mother."

Passive emotional abuse is less verbal and less obvious. It occurs when one is abandoned in a relationship. Efforts to communicate needs of information are met with little response or attention. One is not listened to or heard. No care or nurture is exercised. No affection is expressed or shared. People are physically present but unavailable emotionally to each other. Children in such environments begin to doubt if they really exist. Such actions of neglect shipwreck one's self-esteem with all the ruthlessness of a pirate

attack. This robbery slowly but powerfully hollows out a pit of emptiness in the center of the soul. Feelings of shame, doubt, and mistrust quickly enter into this void.

Physical abuse is much more aggressive. It results when one person is angry and tries to control another. It involves acts, such as hitting, slapping, pushing, and shoving. Spanking may also become a form of physical abuse when it is done in public, or out of rage, or without an intent to teach what behavior is acceptable.

Family members who witness violence also become victims. Children who witness their parents physically abusing each other may carry the scars of chronic anxiety and depression.

In its *passive* forms, *physical abuse* exists when physical needs are not met. Whenever a lack of adequate food, shelter, clothing, personal hygiene training, or medical care exists, then physical harm is experienced, and the person becomes partially diminished. When a very small child is left alone, feelings of fear and inner panic may surge into a sense of physical abandonment. While not leaving any visible bruise, repetition of such physical neglect chafes until it becomes an anxious wound of physical abandonment.

All of the thievery which emotional and physical abuse represent become compounded into the confusion of *sexual abuse*. In some sense, both emotional abuse and physical abuse are present in sexual abuse.

Too often, the perpetrator was a trusted person who held some

physical or emotional power over the victim.

The victims lose a sense of control over their bodies. Often their secret shame lies buried for years. They live in continuous fear of being "invaded." Like traumatized combat veterans, they may display symptoms of Post Traumatic Stress Disorder.

As one woman told her pastor, "It took so much energy constantly being 'on guard' that I could never relax or sit still, or read a book, or watch a movie." She could not enjoy normal sexual activity. Only after a decade of flooding her fears in alcohol did she finally face her pain and get on with life in the present. Because sexual abuse involves these multiple levels of harm, its devastation robs the victim of a sense of safety in other relationships, also.

The incidence of sexual abuse in our society is difficult to determine. Though estimates vary, it is thought that one of every four women have experienced some type of sexual abuse.¹ Some estimates would double that to suggest that half of all women have experienced sexual abuse in their life time.² Data for men suggests that about half as many men experience sexual abuse as do women. Accurate figures are difficult to gather for a problem which is even more difficult to talk about and which may have happened years ago in childhood.

Other more subtle forms of *invasive sexual abuse* can occur whenever the victim senses that a particular form of physical contact, such as touching, hugging, kissing, lap sitting, or tickling, "is not for the purpose of healthy nurture but rather for the purpose of the sexual gratification of the other person."³ Similarly, invading the privacy of older



The home may become a place of spiritual abuse. Children who are disciplined "in the name of God" for the trivial everyday offenses of childhood are being taught a distorted image of God.

children or teasing them about their bodies, sexual development, or romantic feelings may create feelings of embarrassment and shame.

Sexual abuse can also take the form of *abandonment*. Families who never touch, don't show affection, or don't discuss sex, still give powerful messages in their silence. Sexual feelings in such families may arouse emotions of confusion, fear, and shame. These emotions make it difficult to talk or seek help.

A similar misuse of power within families and religious communities has been described in recent years with the term *spiritual abuse*. The prophet Ezekiel de-

nounces the "Bad Shepherd" of Israel in chapter 34, which stands in marked contrast to the "Good Shepherd" announcement of Jesus in John 10.

Additionally, Jesus pronounces "Woes" on the legalism of some of the Pharisees in Matthew 23. "They tie up heavy loads and put them on men's shoulders but they themselves are not willing to lift a finger to move them." While the phrase *spiritual abuse* may be new to our vocabulary, the concept goes back through the centuries.

The home may become a place of spiritual abuse. Children who are disciplined "in the name of God" for the trivial everyday offenses of childhood are being taught a distorted image of God. "Jesus will get you for being mean to your little brother" is the kind of message, which may be recalled painfully in later moments of family tragedy.

Spiritual abuse can also result when parents or religious leaders use their spiritual position to control or dominate persons in their care. It also occurs when feelings and opinions are imposed on others without regard to their state of mind or well being. Johnson and Van Vonderen suggest:

*Spiritual abuse is the mistreatment of a person who is in need of help, support, or greater spiritual empowerment, with the result of weakening, undermining, or decreasing that person's spiritual empowerment.*⁴

Wherever the wrath of God is so emphasized that unloved persons cower in fear, wherever suffering people are brow-beaten with messages of their own evilness, wherever religious people are frantically driven to appease an angry god or religious leader, there the slavery called *spiritual abuse* is

masquerading as faith.

Victims of spiritual abuse find their life experience getting in the way of their walk of faith. Areas of struggle may include any combination of the following: distorted images of God, a shame-based self-identity as worthless to God, difficulty in being grace-full to oneself/others, fearful relationships with religious leaders, perpetual concern with "performing" religiously, alternating periods of extreme over-responsibility followed by exhaustion, a life-style of fearful isolation from non-Christian persons, and a massive denial that abuse is happening.⁵

Abuse is a thief! It steals some portion of the basic abilities that we need to be self-sufficient persons. As human beings made in the image of God, we have many basic freedoms and abilities: 1) the ability to think our own thoughts rather than what we are told to think, 2) the ability to feel our own feelings rather than what we are told to feel, 3) the ability to see what we see rather than what we are told to see, 4) the ability to want our own wants rather than what we are told to want, and 5) the ability to appreciate ourselves as growing human beings with a life of our own.

Abuse robs us of these basic freedoms at some level and compromises our ability to live as courageously or independently as we might otherwise. Sometimes it doesn't steal openly but just sneaks away with the loot before we realize that our trust has been violated.

Over time we can come to trust our own brains, our own hearts, and our own perceptions. With love, effort, and dedication, we can grow to recover these losses. We

can learn to trust what we think, see, feel, and know. Then we can begin to choose our own actions and to live beyond the distortions of abuse in the past.

In my backyard, a baby robin warbled a noisy "cheep, cheep, cheep." The gangly bird seemed quite upset and discouraged about this new life beyond the comfortable nest. He wobbled on shaky legs along the ground at the bottom of

cisions and live one's own life. Prolonged abuse can lead one to believe that there is no one watching who really cares, and that anyone who does come will bring harm not nourishment. Abuse is a robber who takes away some things and pilfers everything.

As loved children of the eternal God, we are called to repent and to care about all forms of abuse and those whose lives are plundered by

**As loved children of the eternal God,
we are called to repent and to care about
all forms of abuse and
those whose lives are plundered by it.
For there is a God
who cares . . . !**

the board fence. Back and forth, the ruffled bird paced using those clumsy wings as makeshift crutches. Growing tired, he slipped repeatedly and fell to the ground as motionless as a pile of feathers.

About 40 feet away on top of the same fence, sat a mature adult robin watching carefully. With grace-filled swiftness, the adult bird swooped to the ground, plucked a worm from the soil, flew to the baby robin, and placed the worm in the gaping mouth that seemed to open magically. Within a few minutes, the bird revived, flapped those clumsy wings, and flew away.

Life is difficult outside of the nest. It is even more difficult if that nest has not been a safe place to grow strong and to find one's wings. Abuse can rob a person of many of the basic skills and abilities that are needed in order to make de-

it. For there is a God who cares and in Christ has reminded us "Don't be afraid; you are worth more than many sparrows" (Matthew 10:31). And no matter how difficult life may be, there are moments when frightened birds find nourishment and flap those clumsy wings and take flight. □

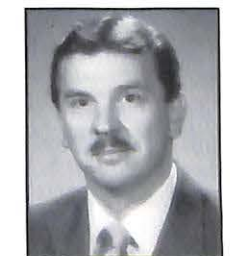
¹Mark R. Laaser, *The Secret Sin: Healing the Wounds of Sexual Addiction*. Zondervan, 1992. p. 106.

²James Newton Poling, *The Abuse of Power: A Theological Problem*. Abingdon, 1991. p.11.

³Laaser, p. 107.

⁴David Johnson and Jeff Van Vonderen, *The Subtle Power of Spiritual Abuse*. Bethany House Publishers, 1991. p. 20.

⁵Johnson, pp. 41-50.



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How to Have a Mission/Church Planting Fair

by Lyle E. Schaller

If we could help our members see all the ways this congregation is engaged in and supportive of missions, I'm sure they would be more generous in the support of our work," declared Janet Andrews at the monthly missions committee meeting.

"That's a good idea!" agreed Pat Jacobs. "Let's pick one weekend when nothing else is scheduled, set up booths downstairs in the fellowship hall, and let each program or project tell its own story."

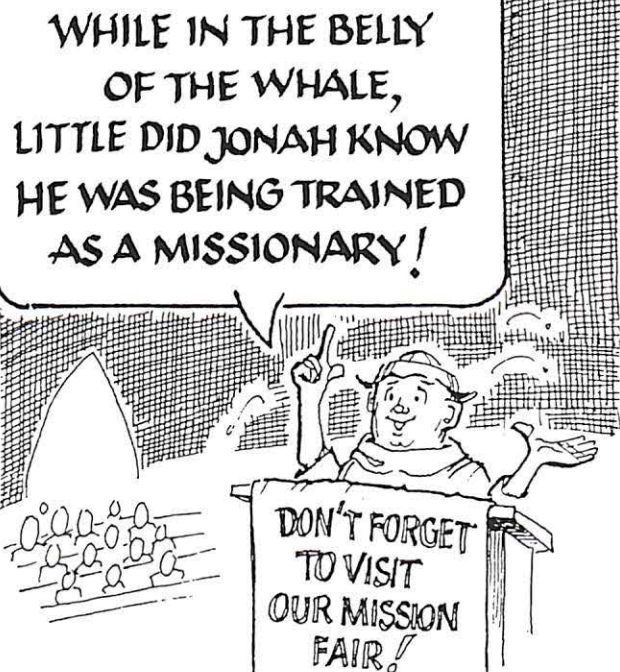
"Why not rent a big tent and set it up on the lawn between the parking lot and the entrance so people would walk through it on their way in or out of church?" urged Terry Winchester. "I'm afraid a lot of people won't go downstairs."

"Maybe we can lure them with food," said Jim Jefferson.

"Why not both?" urged Janet Andrews. "Why can't we rent a tent and also invite people to stay and have lunch? Some can't or won't, but at least they can see the displays on their way into the building and when they go back to the parking lot after church."

"I can't agree with the idea of a tent," objected Tom Bontrager. "I can't see spending money to rent a tent; that money should go directly to missions. And putting the tent between the parking lot and the entrance means people coming in will hurry through. They won't study the exhibits. Having walked through it on their way in to Sunday school or church, they won't go through it again on their way out."

"We could set it up so they would walk through it on their way



Combining the Mission Fair with worship and Sunday School will increase attendance!

-FRIAR JUCK-

out, but not on their way in," suggested Terry Winchester. "If we had a fellowship hall on the same level as the sanctuary, we could direct people to the mission fair as they leave church."

This conversation illustrates only seven of the ingredients that can help make your mission fair an inspiring, well-attended, instructive, enjoyable, memorable, and influential experience. What are they?

- an enthusiastic, creative, and determined cadre of people who share strong convictions about the importance of missions;
- a recognition that rarely can any one event be designed to attract and hold the attention of everyone for three or four hours;
- an affirmation that food can be a

valuable ally;

- the decision to choose a weekend with minimum competition;
- an understanding of the merits of visual communication;
- an appreciation of the impact of location—far more people will be attracted to that ground-level tent than would be motivated to go down the stairs to the fellowship hall in the basement; and
- an affirmation of the merits of combining two events into one trip—some members might not attend the mission fair if it were scheduled as a special event on a different day, but by combining it with Sunday morning worship and Sunday school, the attendance can be increased.

The Floor Plan

One critical issue is the floor plan. Ideally, the exhibits and displays will be located around the perimeter of the room so that as people

walk through, they need look only in one direction. If displays also are located in the middle of the room, this creates competition among the displays, slows traffic, and may encourage two-way traffic.

One alternative is to place a portable visual barrier or partition down the middle of the room. A second-best alternative is to place two rows of chairs (back-to-back) down the center for people who want to sit, relax, talk, and watch the passing parade. (An alternative is to locate all display booths in an island in the center of the room or tent and ring the perimeter with chairs.)

A lesson the Disney theme parks has taught is to keep all pedestrian traffic moving in the same direction with a clearly defined entrance and

a separate exit. If space allows, it will help to have two pedestrian paths, the "slow track" at ground level next to the exhibits and a "fast track" on a raised platform between that center partition and that slow track. Each track should begin at the same entrance and lead to the same exit. That fast track can be on planks or supports a foot or so above the floor.

Many displays need signs hung above or behind them. Placing the exhibits next to the wall along the perimeter of the room can facilitate this. Any "peep show" type of display that requires people to look into a box or exhibit should be placed approximately 55 to 60 inches above the floor. Do not expect people to bend over to view these displays! Place them at eye level for average adults.

One alternative is to group those exhibits of special interest to children in one place and have an elevated walk for children for that section.

Discourage the giving out of food or beverages at any display. That slows the flow, encourages two-way traffic, distracts, and may increase the cleanup crew's work. Do not mix information-sharing, education, questions, and food.

Refreshments—When?

Food is a special attraction and should have its own special place so it does not inhibit the flow of traffic or compete with displays. The ideal arrangement begins with a brief introductory display at the entrance followed by the exhibits followed by refreshments at or just past the exit. In some settings, it will be necessary to serve the refreshments in another room just beyond the exit from the display area.

Never begin with refreshments! That attraction comes after people have viewed the displays. Ideally, the space allotted for refreshments will include room for chairs to enable people to sit and visit and reflect on what they have seen and heard.

Preparing the Displays

It is somewhere between naive and presumptuous to expect every group, committee, task force, and project to be prepared to produce a display without help. Some highly creative people will rise to the occasion, but that is not the norm.

Every group or task force providing a display should have at least two months for planning and preparation. Encourage them to place descriptive titles above each display in large type; to utilize large, not small, photographs (8X10 inches and larger); and to report fully and precisely on last year's accomplishments as well as on current ministries and programs and on proposed new ventures in missions.

It may help to spell out for groups preparing a display several common goals, such as 1) information sharing, 2) helping members comprehend the full range and variety of outreach ministries this congregation is engaged in and supports, 3) motivating future volunteers, 4) raising the level of congregational self-esteem, 5) expanding the definition of "missions," 6) provoking serious discussions on "missions," 7) increasing support for missions, and, perhaps, 8) offering a preview of next year's priorities.

Every group with a display should ask themselves, "What story do we want to tell? How can we tell it effectively to those who know nothing about what we are doing?" Another common purpose of a mission fair is to enhance the interest of children, youth, and recent new members in missions.

What Will Be Displayed? Who will provide the displays?

- Possibilities include
- a display by a missionary/church planter
 - a display by the women's organization on their involvement in missions
 - a report from a new church your congregation helped launch
 - posters, photographs, slides, or other reports from the N.A.B. Conference International Office

- a report on world hunger
- a report from a missionary/church planter your congregation helps support
- a report from your task force on sheltering the homeless
- a report from your committee that helps supply the local food pantry
- a display by your missions committee on the ministries supported by your congregation
- a display from a nearby local mission venture or program that your congregation helps support
- a statistical report covering each of the past ten years indicating how much money and/or what proportion of your congregation's total expenditures were allocated to missions/church planting
- photographs and reports from missionaries your church supports
- a literature display from your church's library or missions committee

- a display describing a challenge in missions for the coming year for which you are seeking to mobilize resources
- a display from the Sunday school or perhaps from each class reporting their current support for a specific missions project
- perhaps a videotape from your denomination's mission agency that can be run on a VCR in one corner
- a report on each special financial appeal for missions by your congregation for the past 12 months
- a representative from a local outreach ministry you help support
- a locally produced videotape of the work of your missions committee
- a display by your men's fellowship, and
- an opportunity for people to pledge or in some way indicate increased financial support for missions and church planting and/or their own involvement in the work of your missions committee.

Finally, expect your mission fair to be a fun event for all! □

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Overcoming Great Obstacles

Dear Marjorie,

The other day, when our prayer chain members met together, your name came up—as it always does. In all our hearts, there was such genuine longing for an end to your travail, so that you can be back among us again.

We pray for other people, Marjorie—children, friends, acquaintances, names in the news—but you have kept us on our knees the longest. We want your eyes to be healed, and more selfishly, we want you back. Not because of the services you have done for us (although always appreciated), but because we just like having you around.

The women in our congregation have not been allowed to take our pastor's wife for granted. If you were still waiting on us, as pastor's wives are generally expected to do, that might have happened. Instead, we are learning your true value.

I remember when I first moved here, how you phoned me so faithfully every evening while my husband was away. I knew that you did it out of a sense of ministry, but as we chatted, it was clear that you also offered friendship.

Now, as you battle diminishing vision and great pain, you have honored me with your trust. You shared with me how small blessings mean so much more to you now, how you've developed more empathy for others who are ill, and most importantly, how moved you are by the prayers of many friends in many churches in the N.A.B.



Marjorie Weber

Conference. And you've also admitted to times of extreme frustration, futility, and anxiety.

The other day you told me that you worried about how your poor health and unavailability would affect your husband's ministry. "Maybe people are getting weary of my problems," you said. "Perhaps the congregation feels it is getting a bad deal."

I try to understand what you are going through: a cheerful, gracious woman, used to helping out your husband's ministry wherever you are needed; now confined to a shaded home, unable to read or watch television; discouraged from doing even the smallest task because of the exhausting effect of the drug therapy. It is not hard to see how the isolation and struggle for health could cause your weary mind to doubt us.

But be assured that it is not your help in the women's ministries, baby-sitting, or music ministry which gives you value. Your friendship, as a sister in Christ, is what is of value to me, and I believe that is what is important to most of the women here. I know many different people call you "friend" and pray for you fervently.

In January, after the transplant rejection abated, and some sight was restored in your eye, we praised our Lord. In May, when you felt well enough to travel to visit your sons and grandchildren (we know how you adore them and miss them), we rejoiced.

But last Sunday when you shared how your sight was receding and the pain was back, we wept with you. While the elders prayed over you, we pleaded with God in our own hearts. Then as the Holy Spirit filled the sanctuary, we all knew God's love and comfort was drawing us together. We were unified in deep caring for one of our body.

You are treasured by God, and He has lovingly shared you with us. When we pray for your eyes, the personal love we feel is medicine for our own vision. We see that a friend in Christ is defined by love, nothing else.

And "... far be it from me that I should sin against the Lord by ceasing to pray for you" (1 Samuel 12:23).

Love,
Jana Joujan

Background

Marjorie Weber is the wife of the Rev. Loren Weber, pastor of Brooks Baptist Church, Brooks, Alberta. She inherited a degenerative disease of the cornea called Fuch's Dystrophy but was unaffected until the late 1980s. Then the sight in both her eyes began to deteriorate, so her ophthalmologist, a top-rated eye surgeon in Calgary, put her on a waiting list for a cornea transplant. She was able to undergo surgery on the right eye in February 1990. In June 1991, the eye began a massive rejection of the new cornea, and Marjorie was prescribed large doses of steroids until August when the rejection stopped. Cornea transplants are common and usually successful. Her physician admitted he has never seen such massive rejection.

The steroids themselves caused weight gain, exhaustion, and some moodiness, the effects of which have not yet completely worn off. The pain in that eye continues with only occasional relief.

At this writing, the eye is not rejecting the cornea, but Marjorie is confined to her home most of the time for fear of straining it. Meanwhile, the vision in her other eye is deteriorating.

Marjorie has heard from many people, both friends and people she has never met in Canada and the U.S., who are praying for her. She says knowing so many people care has given her much encouragement.

The Webers have served churches in Rapid City and Isabel, SD; Arnprior and Ottawa, ON; Bellwood, IL; Medicine Hat and Brooks, AB.

From the Director

by Linda Weber
women's ministries director



Every fall energies are poured into jump-starting programming that was on vacation for the summer. Whether your group functions on a fall through spring calendar or by the calendar year, your planning is crucial to the survival of your ministry. In fact, one of the biggest obstacles to overcome will be lack of planning.

It is imperative that you have a well-balanced purpose in mind: to unite all women of your church in Christian fellowship; to provide opportunities for Christian growth through Bible study and prayer; and to provide an outreach ministry at home and overseas. These need to be personalized and adapted to fit the needs of your church and the needs of your women.

These are some new resources that will assist you in your planning and strategizing.

44 Ways to Revitalize the Women's Organization by Lyle E. Schaller (Abingdon Press). Based on the assumption that a women's fellowship exists not only to serve the women of that congregation but also to reach out beyond the membership to others. From there, the author launches into practical ideas for ministry that work in both small and large churches and transcend ministry styles.

The women of the North American Baptist Conference have been and continue to be strong on the denominational level and have been able to affect ministry both in North America and through international missions. This is part of our uniqueness and is not so for many denominations according to the author's viewpoint.

Women's Ministry Handbook edited by Carol Porter and Mike Hamel (Victor Books). Women are specifically designed by God to meet the needs of women; helping them achieve that objective is one of the chief aims of this book. This is a resource full of both organizational and ministry tips, adaptable to churches of all sizes, covering the range of the "whys" of women's ministry, leadership development, and planning specific ministries.

The 1993 Program Resource by the Women's Missionary Fellowship (WMF Office, Oakbrook Terrace, Illinois). This annual packet of resources is based on the Conference Biblical Imperatives and provides a wide range of programming ideas for any size church. Many ideas, written by women from our churches, have proven successful in meeting needs. □

2000

Our Strategic Focus On The Biblical Imperatives

COMMISSIONED TO WITNESS

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

■ WEST FARGO, ND. Dr. Kent McKinnon baptized three people, and nine were welcomed into the membership of Grace Baptist Church. —Jennifer Bender

■ EUREKA, SD. The Rev. Perry Schnabel extended the right hand of fellowship to a person joining First Baptist Church by testimony of faith. —Irene Kusler

■ EMERY, SD. Eight people, four by baptism and four by letter of transfer, were welcomed into the membership of First Baptist Church. The Rev. Charles P. Davis is pastor. —Margie Fluth

■ COLUMBUS, NE. Pastor Richard Lute baptized one person and welcomed him into the fellowship of Shell Creek Baptist Church. —Ruth Ann Behlen

■ MILLET, AB. The Rev. Grayson Paschke baptized two young people, one of whom was Pastor Paschke's son, and welcomed them into the fellowship of Wiesenthal Baptist Church. —Anne Hoffmann

■ 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

■ EMERY, SD. Four babies were dedicated to the Lord by their parents at First Baptist Church. The Rev. Charles P. Davis is pastor. —Margie Fluth

CrossTimbers church continues to grow

■ FLOWER MOUND, TX. "CrossTimbers Baptist Church has grown from 72 members to 100, 11 of those by baptism. New Sunday school and worship attendance records continue to be set," reports Pastor Ron Presley. The Church sent 23 youth and four counselors to the Southern Association camp. Four of those campers accepted Jesus Christ as their Savior. Three of those four were nonchurch friends invited by our youth.

Latta Road men hear Hill

■ ROCHESTER, NY. More than 90 men and boys of the Latta Road Baptist Church and the community heard former N.F.L. Pro-Bowl player, J.D. Hill, speak recently.

"I enjoyed success on the field of athletic competition," he said, "but I failed in life because of the use of alcohol and drugs."

Eventually, he became destitute, living on the streets and seeking only crack cocaine. His surrender to Jesus Christ turned his life around. Hill challenged the men to take seriously their role as examples of righteousness for the boys in the Church and the community. "The Gospel was clearly presented to many who do not know Jesus Christ, for that we are thankful," says Pastor Marc Maffucci.

Sunkist church involved in jail ministry

■ ANAHEIM, CA. Sunkist Baptist Church has been involved with the Gleaners Jail Ministry for more than 10

years. Groups of people minister to the men and women of the Orange County Jail System by sharing the hope of Jesus Christ with them. Gleaners works with more than 60 churches in Orange County to provide Bible studies and church services to the inmates.

In the past year, Sunkist has added a second ministry team in order to minister to both the women's and men's jail. As members of Sunkist serve, they, in turn, are blessed by those incarcerated there but who have found freedom in the Gospel.

Wiesenthal WMF host retreat

■ MILLET, AB. The Wiesenthal Baptist WMF hosted their 12th annual retreat, using the theme, "Stirred with Love," from II Timothy 1:6. Mrs. Elsie Kerber from Calgary, AB, challenged the group with messages on hospitality and contentment. "This effort continues to be an outreach in our area; each year we see many new faces," reports Anne Hoffmann. The Rev. Grayson Paschke is pastor.

Minitonas church hosts evangelistic meetings

■ MINITONAS, MB. First Baptist Church hosted special meetings with artist/evangelist Jerry Beltz. People from community churches and the local junior high school band provided music. More than 200 attended the Monday night service when the school band played. The Rev. Ronald Kelway is pastor. —Monica Muller

Decisions made for Christ at Bismarck couples' banquet

■ BISMARCK, ND. "At the first couples' banquet, five first-time decisions were made for Jesus Christ, and one man committed his life to Christ through the Church support group ministry," reports Ms. Lou Schwindt.

Three couples from Century Baptist Church served on the steering committee to bring Stonecroft Couples Club to the Bismarck area. The Rev. Randy Mitrovich is pastor.

Golden Prairie breakfast used as outreach tool

■ GOLDEN PRAIRIE, SK. First Baptist Church held its annual Good Friday Breakfast as a means of evangelism in the community. The men of the Church prepared breakfast for 67 guests, and Pastor Eric Spletzer spoke on "The Reason for It All," God's desire to forgive us.

"Through this, contacts were made for further follow-up," says Pastor Spletzer.

Creston church reaches children in community

■ CRESTON, NE. "We have touched on a large need in this small community," says Pastor Marlin Mohrman. "The idea for a Bible Club in the Creston community was spawned at the Triennial Conference in Calgary in 1988." Creston Baptist Church begins its fourth year of Pioneer Clubs for children. The Bible Club grew from 13 to 52 regular attenders. The year-end finale drew more than 90 people.

Pacific Northwest Association holds missions retreat

■ TACOMA, WA. Missionary James Black, on home assignment from Nigeria, spoke on the theme, "The Field is the World" (Matthew 13:38) at the Pacific Northwest Association annual Family Missions Retreat held at Lake Retreat, WA. Among the 135 people attending the one day retreat were several missionaries.

The Rev. Don Burnett, Calvary Baptist Church, Tacoma, served as retreat coordinator. The Rev. Rainer Kunz, church planter in Silverdale, will be coordinator next year. —Earl Shadle

West Fargo church begins outreach ministry

■ WEST FARGO, ND. Joe and Mary Jameson of Grace Baptist Church, began a support group called Overcomers Outreach, Inc., for people who are chemically dependent, co-dependent, or have compulsive behaviors. This program uses a scriptural basis for the twelve-step program of Alcoholics Anonymous. Six people are attending regularly, and the program has been opened to the

community. Dr. Kent McKinnon is pastor. —Jennifer Bender

Tacoma church hosts Christian Men's Conference

■ TACOMA, WA. Calvary Baptist Church co-sponsored with Navy Yard City Bible Church, Bremerton, and Tabernacle Baptist Church, Seattle, a Christian Men's Conference on "Christian Living in an Immoral World." The Conference was open to people of all denominations. —Earl Shadle

COMPELLED TO SERVE

Heritage youth host 50s flashback outreach

■ YORKTON, SK. Heritage Baptist Church youth hosted a 1950s flashback outreach with 19 parents and 28 youth participating. There were hula hoop contests, lip syncs, 50s trivia, a Jr. High jazz band, and a family photo shoot on a Harley Davidson motorcycle.

"The purpose of the evening was to reach out to families both within and outside our Church as well as a fundraiser for youth activities," reports Kim Martens, youth pastor. The Rev. Robert Sandford is pastor.

DeNeui and Westerman honored as N.A.B. Seminary volunteers

■ SIOUX FALLS, SD. At a recent gathering at the N.A.B. Seminary, Louise Westerman of Sioux Falls and Edith DeNeui of Chancellor were honored as new members of the "100+ Club." They have donated more than 100 hours as volunteers. Thirteen volunteers are members of the "100+ Club."

Sixty volunteers celebrated the joys of volunteering at the Seminary. This year 1,319.5 hours were donated for projects such as stuffing envelopes, putting on labels, serving lunches,

babysitting, and telephoning. Marj Buseman, Otto Bleeker, and Louise Westerman told of their memories as N.A.B. Seminary volunteers. Lorraine Hindbjorgen, coordinator of volunteers, served as master of ceremonies. Allan Kostboth, director of admissions; Dan Grueneich, student; President Charles Hiatt; Ben Engbrecht, administrative vice president; and Linda Pelzer, director of public relations and marketing, participated in the program. —Lorraine Hindbjorgen

Youth serve on mission projects

■ WEST FARGO, ND. Two of Grace Baptist Church's youth served on summer missionary projects. Kyle McKinnon, son of Dr. Kent McKinnon, went to Europe with Royal Servants, and Jason Harrington, son of deacon Dan Harrington, went to Mexico. —Jennifer Bender

Eureka church hosts concerts

■ EUREKA, SD. First Baptist Church hosted two concerts as an outreach ministry. Concerts were presented by the choir of Venturia (ND) Baptist Church and the Manitoba Association youth choir. The Rev. Perry Schnabel is pastor. —Irene Kusler

House of Manna relocates to larger facility

■ DICKINSON, ND. The House of Manna, a ministry to the needy, moved from a church basement to a business house in Dickinson. This ministry recently became an incorporated organization with an executive board and a director from each of the ten cooperating churches still under the direction of Hillside Baptist Church.

House of Manna assisted 490 people in 1990 and more than 900 people during 1991, which included the homeless, domestic violence cases, and social service clients. One household a week is set up with used furniture, household items, and clothing to help people get on their feet and give them hope.

"We want to first meet their physical needs and then help them with their spiritual and emotional needs, as well as refer some to professional people for help," says Pastor Daryl Dachtler.

Hillside WMF workshop

■ DICKINSON, ND. The Hillside Baptist Church WMF hosted a workshop which included sectional topics. Dr. LaVon Larson, Bible professor from Trinity Bible College, Ellendale, ND, spoke on "Women of the Nineties." —Mrs. Fred Kulish

Parenting class offered at Hillside church

■ DICKINSON, ND. Hillside Baptist Church has added a Sunday school class on parenting. "Parents felt they needed to be better equipped to help their children deal with the peer pressure and other pressures youth face everyday," reports Mrs. Fred Kulish. The Rev. Daryl Dachtler is the pastor.

Martens honored for 50 years of service

■ LEDUC, AB. Pastor John Martens was honored for his 50th ordination anniversary at Temple Baptist Church. Besides serving as pastor at Temple Baptist, Martens operated a home for Christian servicemen and pastored N.A.B. Conference churches in Alberta and Saskatchewan since 1977. Dr. Charles Littman, Alberta Association area minister, presented Martens with a plaque. Rev. Gordon Denison is pastor. —Mrs. Vi Fleck

Tacoma youth present dinner theater

■ TACOMA, WA. The youth of Calvary Baptist Church presented a dinner theater, "The Fool," based on I Corinthians 1:27.

"The message was not to be ashamed to tell others that we are Christians and about our Lord and Savior Jesus Christ; loving our neighbor; having a forgiving spirit; and concluding with an act on the prodigal son," reports Earl Shadle.

The production was directed by youth director, John Gonnerman. The Rev. Don Burnett is pastor.

Napier Parkview singles hear Japanese women speak

■ BENTON HARBOR, MI. The Single Adult Fellowship of Napier Parkview Baptist Church heard the testimonies of two Japanese women, Mrs. Masuko Kagai and Mrs. Shizuko Uchida. Mrs. Kagai and her husband have lived in the U.S. for one year and attend Napier Parkview.

Mrs. Uchida, the first member of the Kyoto (Japan) Church, opens her home for

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neighborhood Bible studies. Retired N.A.B. missionary to Japan, Florence Miller, interpreted for Mrs. Uchida. —*Millie Enders*

Children's choir presents musical

■ PORTLAND, OR. The Bethany Baptist Church children's choir presented a musical, "We Like Sheep," dedicated to the memory of the Rev. Larry Bienert, who passed away last year, according to the Rev. Herbert Halstead, pastor of senior adults. Mr. Bienert served as a Conference executive staff person in youth ministry and as the Conference's bookstore manager in the 1950s and 60s.

Alpena church breaks ground

■ ALPENA, MI. Members and friends of Ripley Blvd. Baptist Church gathered for the ground-breaking service of the new Word of Life Baptist Church. The men and boys, using a donated antique horse plow, pulled together to break the ground. Construction for the 450-seat sanctuary is scheduled for completion within the year.

Participating in the service were Frederick Sweet, pastor;

Timothy Powell, associate pastor; Jacob Ehman, former pastor; Gertrude Kirschner, member of the first Church; Don Liske, Curt Eagle, and Tim Pollard, members of the building committee; Bruce Johnson, architect; Jere Gagnon, contractor; and Donna Pollard, choir director.

From Nehemiah 1, Pastor Sweet challenged the members to have the same interest and desire to be involved in the building of the new church, following the theme, "Building for the Future."

—*Mary Coy*

Temple church youth activities center on serving

■ LODI, CA. "Serve wholeheartedly, as if you were serving the Lord, not men" (Ephesians 6:7). This describes how the youth at Temple Baptist Church have been serving! They participated in work-day at the Church and in several Church members' homes; served at the Spring Banquet waiting on tables and cleaning up afterwards; and helped with child care during the Family Living Conference.

"The kids enjoyed the work experience and learned

how to serve others. The youth are growing and learning more about the Lord each

day," reports Pastor Brian Siken, director of youth ministries.

CHALLENGED TO GROW

Bethel church observes a week of prayer

■ ANAHEIM, CA. Bethel Baptist Church, a recently merged congregation of Romanian Baptist Church and Bethel Baptist Church, observed a week of prayer using the Baptist World Alliance Prayer Guide. The Church also provided a bus tour for its Senior Citizens to Big Bear Lake, CA. The Romanian people were overjoyed as it brought back memories of their homeland, Romania. Saturday evening 20-40 junior and senior high youth meet at the church for youth programs. The Rev. Daniel Branzai is pastor.

Wright and Faust conduct seminars at Quail Lakes church

■ STOCKTON, CA. The largest marriage seminar Dr. Norm Wright has ever held occurred at Quail Lakes Baptist Church when 400 people participated in the "Day of Marriage Renewal" seminar.

Earlier this year, Dr. Marvin Faust of Detroit, MI, an N.A.B. psychiatrist, led a retreat, "Improving a Great Relationship," in Pleasanton for members and friends of Quail Lakes Baptist Church.

Alberta Baptist women hold retreat

■ LAKE LOUISE, AB. More than 200 women attended the 36th annual Alberta Baptist Women's Retreat held at Lake Louise. Guest speaker, Mrs. Elizabeth Inrig, spoke on "God of All Comfort."

Former missionary to Kumba, Cameroon, Maureen Moody shared mission field experiences and expressed appreciation for the White Cross, letters, and prayers for them.

The Gowing family of Grace Baptist Church, Calgary, presented music. —*Edith Kerber*

BC Association hears Laser and Chapmans

■ VANCOUVER, BC. Dr. Rick Laser, professor of homiletics and pastoral theology at N.A.B. College, Edmonton, AB, and missionary appointees to the Sonora region of Mexico, Keith and Evelyn Chapman, served as speakers at the 43rd annual meeting of the British Columbia Association. Bethany Baptist Church hosted the 134 delegates plus visitors. —*June Hunt*

Grosse Pointe singles ministry meets needs

■ GROSSE POINTE WOODS, MI. Grosse Pointe Baptist Church recently launched "Eastside Singles." At the first "Talk It Over," Christian psychiatrist Marvin Faust spoke on "His Needs/Her Needs" to an overflow crowd of 130. This new ministry meets a deeply felt need in the community.

Single members of Grosse Pointe Baptist provide the leadership for "Eastside Singles."

Fritzke speaks at Eastern Association retreat

■ GUELPH, ON. The Rev. Bernard Fritzke, associate director of church planting, at the N.A.B. International Office, served as guest speaker at the men's retreat.

Every year since the first men's retreat was organized in 1956, men have come to enjoy a weekend of renewal. The next is scheduled for June 18-20, 1993. —*Harry Zuch*

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COMMITTED TO GIVE

Century members challenged to give

■ BISMARCK, ND. The members of Century Baptist Church are working to eliminate their mortgage of \$180,000. In December 1991, commitments were made of \$110,000 to be given through December 1992. Every member was challenged to give one percent of their net worth. The Rev. Randy Mitrovich is pastor. —*Ms. Lou Schwindt*

Brandon Valley church burns mortgage

■ BRANDON, SD. Brandon Valley Baptist Church held a mortgage burning ceremony to retire the loan made available to them by Mr. and Mrs. Ray DeNeui of Chancellor, SD, for their building project.

The DeNeuis' faith in our building project, plus their financial support helped in so many ways," reports Peggy Deremo. "We are also thankful for the prayer support we received." The Rev. Mervin Kramer is the pastor.

Ebenezer church organizes capital funds drive

■ EBENEZER, SK. Dr. Lewis Petrie, development director at the N.A.B. International Office, met with Ebenezer Baptist Church's board, Pastor Wayne Jorstad, the Deacon Board, the Building Committee, and the Finance Committee to organize a capital funds drive for a building project.

Petrie also challenged the congregation at the worship service to a commitment to God and to His building. —*Martha Dreger*

Bismarck Church holds fund-raising banquet

■ BISMARCK, ND. At a fund-raising banquet, Century Baptist Church raised \$3,000 for youth summer missions, Helping Hands ministry, and the John Thompson fund. The Rev. Randy Mitrovich is pastor. —*Ms. Lou Schwindt*

CALLED TO WORSHIP

Rowandale church takes part in Passover meal

■ WINNIPEG, MB. The congregation of Rowandale Baptist Church observed and took part in a condensed, traditional Old Testament Passover meal. The regional director of International Ministries to Israel presented the meal in a family setting skit and "explained the meaning of the symbols and the new meaning that Jesus gave to the Passover meal," reports H. Kahler. The Rev. Bryan Hochhalter was senior pastor at the time.

Men's Brotherhood hosts singfest

■ FESSENDEN, ND. The Men's Brotherhood of First

Baptist Church hosted the Northern Dakota Association Men's Singfest; 300 persons attended. The Rev. Oliver Bender is pastor. —*Bobbie Wiese*

Apple Valley church holds music festival

■ APPLE VALLEY, MN. Apple Valley Baptist Church held its third annual music festival, "To God Be the Glory." Vocal and instrumental music was presented by members of Apple Valley Baptist and Randolph Baptist Churches. The Rev. Etan Pelzer is pastor of Apple Valley Baptist Church. —*Shirley Maytan*

COMMANDED TO CARE

Meridian Woods Church women meet in a retreat

■ INDIANAPOLIS, IN. The W.M.F. of Meridian Woods Baptist Church held its annual Ladies Retreat with the theme, "Missions in Mexico and in our Hometown." Mrs. Debbie Kohrs, wife of Pastor Ben Kohrs, spoke on Indian culture and the influence it has on the Spanish and Mexicans today. The group toured a missionary pantry and a community food pantry with plans to start their own "Pantry of Service." —*Sandra Gilkerson*

Children weigh in for missions project

■ ROCHESTER, NY. During the Missions Conference at Latta Road Baptist Church, the children took a ride on the missions train to Brazil, Japan, and Mexico. While visiting Brazil, the children weighed in for missions.

Over several weeks, they were challenged to bring an offering equal to their weight to raise money for a type-



ger. The Rev. Marc Maffucci is pastor.

Famine hits St. Joseph youth

■ ST. JOSEPH, MI. In a joint effort with World Vision of Monrovia, CA, Oakridge Baptist Church staged a Planned Famine to raise funds for impoverished Third World families.

"This event helped the needy with immediate cash support," says Associate Pastor Michael Hernandez, "but it helped these young people gain a broader, personal understanding of the plight of hungry people."

The participants went for 30 hours. Sponsors pledged financial support for each of the 30 hours the youth went without eating. The event included a film, singing, and discussion about what the group felt and learned. The Rev. Floyd Robinson is pastor.

Sharon Glen sponsors "Sandwich Years" discussion

■ WHEATON, IL. Sharon Glen, a Life-Care retirement village in Wheaton, sponsored a presentation by Dr. Dennis and Mrs. Ruth Gibson, co-authors of *The Sandwich Years*, a book for middle-aged persons coping with demands from adult children and aging parents.

In preparation for the opening of the village in mid-1993, more than 130 have made reservations to be residents.

Members of Illinois Association Churches serve as the Board of Directors of Sharon Glen.



■ EWALD BREITKREUZ (85), Edmonton, AB; born Sept. 5, 1906, near Rovno, Wohlynia; died May 10, 1992; immigrated to Bruce, AB, in 1927; married Adeline Froehlich in 1931, who predeceased him in 1981; active member, church clerk, deacon, Sunday school superintendent, Onoway Baptist Church, AB; faithful member, Central Baptist Church, Edmonton, AB; survived by five sons: Elmer (Ellen) and Walter (Sharon), Edmonton; Ben (Candace), Charleston, SC; Cliff (Shirley) and Milton (Wendy), Onoway, AB; four daughters: Ruth (Fred) Kruschke, Evelyn (Art) Schneider, and Gladys (Laurie) Bubenko, Edmonton, AB; Beatrice (Ernie) Stinner, Kelowna, BC; 26 grandchildren; six great-grandchildren; two brothers: Eric and Art; the Reverends Terry Fossen and Ken MacDonald, pastors, funeral service.

■ JOYCE D. (HALLER) NICKEL, (61), Trochu, AB; born June 27, 1930; died April 1, 1992; faithful member, Trochu Baptist Church; predeceased by her mother, Louise Haller and brother, Rodney; survived by her husband, Helwin; two sons: Dean (Mercy), Edmonton, AB, Larry (Joy), Surrey, BC; one daughter, Tammy (Tim) Zeman, Beaumont, AB; father, Otto (Freda) Haller; seven grandchildren; one brother, Ralph (Vi); one sister, Deloras (Ervin) Strauss; the Rev. Dean Eisner, pastor, funeral service.

■ LEAH SCHUBER HAMM (91), Durham, KS; born April 5, 1901, near Okeene, OK; died April 29, 1992; married Bill Hamm, July 27, 1921; faithful member, Sunday school teacher, officer of WMF, First Baptist Church, Durham; predeceased by her husband, Bill; survived by two sons: Gaylord and Gus, Tampa, KS; two daughters: Arlene Pankrat, Durham; Marcella Mohn, Hillsboro; 11 grandchildren; 19 great-grandchildren; sister, Frieda Riffel; the Rev. Lloyd Harsch, pastor, funeral service.

■ GEORGE H. HERBEL (91), Durham, KS; born Jan. 12, 1901, to George and Anna Herbel, in Durham; died June 2, 1992; married Louise Geis, Dec. 25, 1924; faithful member, deacon, treasurer, trustee, First Baptist Church, Durham; predeceased by his wife, Louise; one son, Francis; one grandson, Bradford; survived by a son, Willis, Tampa, KS; a daughter, Jean Miesse, Marion, KS; a daughter-in-law, LaVaughn Herbel, Topeka, KS; seven grandchildren; four great-grandchildren; the Rev. Lloyd Harsch, pastor, funeral service.

■ CLARENCE BURTON OSTERCAMP (77), Parkersburg, IA; born Oct. 30, 1914, to Bouko and Katherine Huisinga Ostercamp in Grundy County, IA; died May 26, 1992; married Kathryn Johnson, Feb. 17, 1938, who predeceased him in 1990; active member, trustee, Aplington Baptist Church; survived by son, Alan (Becky), Aplington; two grandchildren; two sisters: Alice Harms, Kathryn Brouwer; two brothers: Les and Bob; the Rev. James Renke, pastor, funeral service.

■ WILLIAM PRITZKAU (94), Napoleon, ND; born Nov. 21, 1897, in Mcintosh County, ND; died July 1, 1992, in Bismarck, ND; married Jennie Lubbers, Feb. 23, 1921; active member serving various offices, custodian, Napoleon Baptist Church; survived by his wife, Jennie; three daughters: Dorothy (Don) Ganoung, Wheaton, IL; Shirley (Ken) Cook, Waterville, MN; Janice (Jack) Beaver, New Hope, MN; three grandchildren; one brother, Philo; the Rev. Edward Kopf, pastor, funeral service.

■ SAMUEL JOHN RICH (86), Hillsboro, OR; born Aug. 4, 1905, in Salem, OR; died May 19, 1992; married Merle Hopton in 1928, who predeceased him in 1985; married Dorothea Hoffman in 1986; active member, deacon, moderator, choir member, instructor of adult classes, Bethany Baptist Church; directed youth camp program for Oregon Baptist Association; served as board member of Baptist Manor; predeceased by son, Donald W., in 1979; survived by his wife, Dorothea; three sons: Robert, Aurora; Bruce, Hillsboro; Sam Jr., Portland; sister, Helen Holsman; brother, Amos; 13 grandchildren; 22 great-grandchildren.

■ JOLENE JOY SENTZ (45), Aplington, IA; born Feb. 1, 1947, to Clifton and Henrietta Kampman Card, in Hampton, IA; died June 1, 1992; married Kenneth Sents, June 9, 1967; member, Sunday school teacher, choir director, St. James Lutheran Church, Allison, IA; active member, director of Bible school, youth leader, Aplington Baptist Church; survived by her husband, Kenneth; daughter, Melissa (Tom) Lindaman, Aplington; son, Kevin, Ackley, IA; parents, Clifton and Henrietta Card; sister, Carlene Hauser; grandparents, Mr. and Mrs. Chester Card; the Rev. James Renke, pastor, funeral service.

■ MARTHA MEIER SCHAEFER (83), Marion, KS; born Feb. 23, 1909, in Rossochi, Russia; died June 24, 1992;

married Carl Schaefer in 1936; active member, quilt maker for missions, Emmanuel Baptist Church, Marion; predeceased by her parents, Jacob and Katherine Meier; her husband, Carl; three brothers; four sisters; survived by daughter, Ruth (Chet) Smith, Wichita; brother, Alexander Meier; step-granddaughter; three great-grandchildren; the Rev. Elton O. Kirstein, pastor, funeral service.

■ PAUL ROBERT VOOGD (79), Aplington, IA; born June 26, 1912, to Oltman and Clara Paul Voogd; died March 2, 1992; married Pauline Schroeder, March 21, 1941; longtime member, Aplington Baptist Church; predeceased by his parents, two brothers, Abe and William; survived by his wife, Pauline; two sons: Ralph (Carol), Parkersburg; Jon, Aplington; three daughters: Suzanne (Ronald) Weger, Cedar Rapids, IA; Valerie (Dick) Bultman, Wayland, MI; Barbara (Tom) Sandersfeld, Elkader, IA; six grandchildren; one sister, Margaret; the Rev. James Renke, pastor, funeral service.

■ RUBY STONE WEISSER (88), Odessa, WA; born Dec. 7, 1903, in Marlin, WA; died May 28, 1992; married Samuel Weisser in 1927, who predeceased her in 1971; faithful member, Missionary Fellowship, Odessa Baptist Church; survived by three sons: Raymond, Marlin, WA; Vernon, Connell, WA; Gary, Renton, WA; two daughters: Maureen Knopp, Lesleville, AB; Donna Cognetti, Anaheim, CA; 23 grandchildren; numerous great-grandchildren; the Rev. Charles Smith, pastor, funeral service.

■ THEODORE (TED) ZIEMER (19), Waxhaw, NC; born Aug. 28, 1972; died Feb. 25, 1992; served in the U.S. army, Ft. Knox, KY; survived by his parents, Don and Immie (Tiede) Ziemer; two brothers: Trevor and Tim; grandmother, Mrs. Ida Albrecht, Oak Bank, MB; grandparents, Myron and Viola Ziemer, Hutchinson, MN; funeral service, Calvary Church, Charlotte, NC.

Correction

On the time line on page 5 in the June issue of the **Baptist Herald** under 1958 (German Mission) Mayfair Park, Chicago, IL, it should read *Erwin F. Radant*.

Ministerial Changes

■ **Martin Woodrow** to youth pastor, Sunkist Baptist Church, Anaheim, CA, effective June 1, 1992.

■ **The Rev. Brian Hochhalter** from pastor, Rowandale Baptist, Winnipeg, MB, to church planter, Country Hills Community Church, Calgary, AB, effective Aug. 1, 1992.

■ **The Rev. Monte Michaelson** from pastor, Zion Baptist Church, Okeene, OK, effective Aug. 30, 1992.

■ **The Rev. John Kim** from pastor, Korean Baptist Church, Edmonton, AB.

■ **The Rev. James Leverette** from associate pastor, Mission Baptist Church, Winnipeg, MB, to senior pastor, Zion Baptist Community Church, Edmonton, AB, effective Aug. 30, 1992.

■ **The Rev. Charles Smith** from interim pastor to pastor, Odessa Baptist Church, WA.

■ **Larry Warkentin**, Edmonton Baptist Seminary graduate to pastor, Fellowship Baptist Church, Leduc, AB, effective June 1, 1992.

■ **The Rev. Terry Fossen** from pastor, Central Baptist Church, Edmonton, AB, to assistant professor of Christian ministries, North American Baptist College, Edmonton, AB, effective Aug. 1, 1992.

■ **The Rev. Garry Dirk** from pastor, Pilgrim Baptist Church, Vancouver, BC, effective Aug. 30, 1992.

■ **Tim Stark** to youth pastor, Oak Street Baptist, Burlington, IA, effective June 28, 1992.

■ **The Rev. Daniel Bergen** to minister of music, worship, and adult ministries, Redeemer Baptist Church, Warren, MI.

■ **Mike Rose** to minister of youth, Redeemer Baptist Church, Warren, MI.

■ **The Rev. Gordon Freiter** from pastor, Ft. George Baptist Church, Prince George, BC, to senior pastor, Rowandale Baptist Church, Winnipeg, MB, effective August 1992.

■ **The Rev. Clifford Powell** to senior pastor, Bloomfield Hills Baptist, Bloomfield Hills, MI, effective July 13, 1992.

■ **The Rev. Myles Randolph Beck** from Oakland Hills Baptist Church, Rochester Hills, MI, to pastor, Holiday Park, Pittsburgh, PA, effective August 1992.

■ **The Rev. Lorne Hamp** to pastor, Calvary Baptist Church and First Baptist Church, Killaloe, ON, effective Sept. 13, 1992.

■ **The Rev. William Sherfy** from pastor,

Folsomdale Baptist Church, Cowlesville, NY, to pastor, Emmanuel Baptist Church, Marion, KS, effective July 17, 1992.

■ **The Rev. David Soldner** from pastor, Martin Baptist Church, ND, to church planter, Christ Church - Baptist, West Des Moines, IA, effective Aug. 23, 1992.

■ **The Rev. Ray Williams** to associate pastor of worship, Temple Baptist, Lodi, CA, effective Aug. 1, 1992.

■ First Baptist Church, Emery, SD, bid farewell to two of their church staff recently: the choir director, **Scott Fossell**, and the youth director, **Steve Miller** and wife Shelly and son Joshua.

■ On Sunday, June 21, 1992, Temple Baptist Church of Leduc honored their former pastor, **the Rev. Frank Schmidt**. He received his Doctor of Ministry degree from Bethel Theological Seminary, St. Paul, MN, on May 30, 1992. He serves as Director of Pastoral Care and Counselling, Leduc General Hospital and the Wetaskiwin Hospital District No. 81.

■ On July 5, 1992, the Aplington (IA) Baptist Church where the **Rev. and Mrs. James Renke** served for four years honored Renke and his family at a farewell. They accepted the call to plant a new church in Modesto, CA. —*M. Lindeman*

Ordinations

■ **Tom Anderst**, associate pastor of Greenfield Baptist Church, Edmonton, AB, ordained to the gospel ministry, June 7, 1992.

■ **Timothy Dekker**, ordained to the Christian ministry by First Baptist Church, Warburg, AB, on May 24, 1992.

■ **Ronald Stoller**, ordained to the Christian ministry by Bethany Baptist Church, Portland, OR, June 28, 1992. The following participated in the service: Rev. Randall Kinnison, sermon; Rev. LeRoy Schauer, Northwest area minister, charge to the church; Rev. Bernard Fritzke, acting director for church planting, charge to the candidate; and Rev. V. Harris Youngquist, Ron's father-in-law and missionary, ordination prayer.

Ron and his wife Joan served as missionaries to Japan since 1977. Ron received a Master of Divinity degree from Multnomah School of the Bible in May. They plan to return to Japan in August as N.A.B. Conference missionaries in church planting. —*Herbert C. Halstead*

■ **Keith Chapman**, ordained to the Christian ministry, Aug. 16, 1992, by Mary Hill Baptist Church, Port Coquitlam, BC. Keith and his

wife Evelyn are newly appointed N.A.B. Conference missionaries to Mexico.

■ **Richard Marshall**, ordained to the Christian ministry Aug. 30, 1992, by Woodland Shores Baptist Church, Bridgman, MI.

Retirements

■ **The Rev. William Effa** retired from active ministry effective September 1992. Ordained in Yorkton, SK, July 5, 1953, Effa served the following churches: student pastor, Lashburn, SK, 1951; assistant pastor, Bethel Baptist, Sheboygan, WI, 1952; pastor, Zion Baptist, Drumheller, AB, 1953-61; German-town Baptist, Cathay, ND, 1961-66; First Baptist, Sidney, MT, 1966-70; Shell Creek Baptist, Columbus, NE, 1970-82; First Baptist, Bison, KS, 1982-1992. He and his wife Ruth now live in Columbus, NE.

■ **The Rev. Kenneth Schmuland** retires from the active pastoral ministry September 1992. A graduate of N.A.B. Seminary, he was ordained at Creston Baptist Church, Creston, NE, Sept. 23, 1960. He served the following churches: Creston Baptist, NE, 1960-63; Bethany Baptist, Hunter, KS, 1963-67; Bethel Baptist, Sheboygan, WI, 1967-73; Cypress Baptist, Lynnwood, WA, 1973-81; Rowandale Baptist, Winnipeg, MB, 1981-87; and Eagle Rock Baptist, Idaho Falls, ID, 1988-92.

Church Closings

■ **The Oakland Hills Baptist Church**, a church planting project in Rochester Hills, MI, voted to close effective June 30, 1992.

■ **First Baptist Church**, Bison, KS, holds its last service Sept. 27, 1992.

Church Anniversaries

■ The following churches celebrate anniversaries: *25th Anderson Road Baptist Church*, Houston, TX, August 9; *75th First Baptist*, Plevna, MT, July 11-12; *Grace Baptist*, Medicine Hat, AB, Sept. 20; *First Baptist*, McIntosh, SD, Oct. 3-4; *100th First Baptist*, George, IA, July 23-26; *Rabbit Hill Baptist Church*, Edmonton, AB, Aug. 15-16.

N.A.B.S. announces latest faculty publication

North American Baptist Seminary announces the release of a new book, *Trinitarian Hermeneutics: The Hermeneutical Significance of Karl Barth's Doctrine of the Trinity*, by Dr. Benjamin Leslie, assistant professor of systematic theology and Christian ethics. The book is available through the Seminary Bookstore in Sioux Falls, SD.

What Did That Box Say?

You should know 1) I appreciate receiving *The Baptist Herald*, 2) it is a superb magazine, and 3) I read it. The enclosed (see below) is a gesture of appreciation. Thanks for a great job. Shalom! —Lyle E. Schaller, church growth consultant, Naperville, Illinois

In the lower right hand corner of page 19 of the June 1992 issue of the *Baptist Herald* was a little box containing a few statistics for 1991. What did they say?

It stated that the North American Baptist Conference launched five new churches in 1991. How many is that? Five is equivalent to 1.3 percent of the existing 379 congregations. A denomination needs to launch one new congregation per year for every 100 existing churches to remain on a plateau in size, two

to grow, and three to have a significant impact on the unchurched population.

The statistics in that box reported 60,641 members and an average worship attendance of 56,257. That averages out to a ratio of 93 percent. How much is 93 percent? The mainline Protestant churches average about 40 percent; a commendable ratio of worship attendance to membership is 60 percent. In high commitment congregations, that ratio is between 80 and 95 percent.

Perhaps most important, that box reported 1,685 baptisms and 495 deaths—a 3.4 to 1 ratio. The ratio in the American population is two births for every one death. When that ratio of baptisms to deaths exceeds a 3 to 1 ratio, this means 1) a collection of relatively young members or 2) a priority on evangelism or 3) a rigid requirement on admission for new members from

other traditions.

That box reported 60,641 members and 495 losses by death. That means a death rate of 8.16 per 1,000 members. What is it for the American population? For the past several years, the death rate for Americans has been 8.7 deaths per 1,000 residents. That 8.16 figure suggests that either the N.A.B. Conference is a relatively new denomination, or the churches in it display a far above average ability to reach younger adults, or most members drive carefully.

That box reported that 1,156 members were received by letter of transfer. That averages out to 1.9 per 100 members. The churches that both attract and welcome newcomers joining by letter of transfer annually average four to nine new members for every hundred mem-

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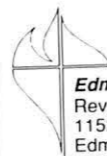
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bers. Is that figure low because many were coming from other traditions and thus the initiatory rite was baptism rather than transfer? Does that partially explain that relatively high number of baptisms?

Finally, that total of 3,630 losses (495 by death and 3,135 by removal) represents a loss of almost six percent. That includes transfers to other N.A.B. Conference congregations. That means the average N.A.B. Conference congregation must replace six percent of its members every year to remain on a plateau in size and seven or eight percent to grow.

How did you interpret the statistics in that box? □

Church Planters Say Thanks

Hope Fellowship Church, Kansas City, MO, celebrated its fifth birthday as a church planting project on Sunday, January 5. This marked the beginning of our church being self-supporting.

As a congregation, we acknowledge our gratitude for the tremendous support of the N.A.B. Conference and the Southwestern Association. Our people marvel at the generous support and great confidence that has been displayed. The congregation is excited about the future.

—Pastor Dennis Dewey
Hope Fellowship Church
Kansas City, MO

On behalf of all of us at Stony Creek Church, we want to thank the Conference for your generous support during 1991. Your prayers, words of encouragement, and financial assistance made the difficult task of establishing a new work a little easier and a lot more reassuring.

I hope that it will encourage you to know that things are going well at Stony Creek Church. January 5 we had 73 people attend our Seeker Service. Many people who haven't attended church in years are coming, hearing the gospel, and being transformed! There is a noticeable rate of growth in the lives of each of

us. Our God is so good.

Things have by no means been easy. God has taught us (me in particular) some difficult but badly needed lessons. Yet we are all stronger and more dependent on Him for it.

—Randy Rheume, church planter,
Stony Creek Church
Shelby Township, MI

A sincere "Thank You" to the N.A.B. Conference Office and constituency for all the support Oak Hills Baptist Church, Sioux Falls, SD, has received as a church plant, both for your prayers and finances. We have officially gone off of Conference financial support January 1992.

We hope that this will not only help the Conference with other budget needs in 1992, but also will encourage you to continue the important work of planting new churches in the days ahead. With thanksgiving and praise.

—Pastor Art Bollaert
Oak Hills Baptist Church
Sioux Falls, SD

Veterans' Hospitals

For the past several months, I have been doing volunteer work at a nearby veterans' hospital; the mission needs there are greater and more far-reaching than I at first realized—due to the prevalent attitude of "out of sight, out of mind" regarding war veterans by the public at large.

I am 52 years old and in all my life have never noticed any church mission projects connected with the needs of hospitalized veterans—certainly not on any organized, advertised basis.

I feel deeply that this is wrong. We would not be a free society, free to worship as we are able without those who made sacrifices defending it.

It is not right for the vets to be neglected in their human persons, as they are many times.

Shouldn't there be a mission field in this regard?

—Robert Berray
Fairport, NY

The Baptist Home, Inc.
and
The Baptist Apartments, Inc.
Annual Meeting
will be held
October 20, 1992
at 10 a.m. and 11:30 a.m.,
respectively at
The Baptist Home
1100 East Boulevard Ave.
Bismarck, ND.

FIRST BAPTIST CHURCH McIntosh, SD

will be celebrating their
Seventy-Fifth Anniversary
Sunday, October 4, 1992

- Worship Service 10:00 a.m.
- Praise Service 1:30 p.m.

For further information contact
Rev. David L. Ling,
Box 355, McIntosh, SD 57641-0355
(605) 273-4364.

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BAPTIST WORLD AID



BWAid Assists Many—Funds Needed to Aid Former Yugoslavians

Funds Needed for Yugoslavian Pastors

Baptist pastors and families have been displaced and are suffering as the result of the civil war in the former Yugoslavia. Baptist World Aid has sent some funds to the European Baptist Federation to help provide for these families, but more is needed.

Please remember the pastors and their families as well as the Baptist churches in your prayers and pray for peace in the Republics.

Funds Needed to Assist Yugoslavian Refugees in Austria

Missionary Harold Dressler reports of the need for relief assistance for Yugoslavian refugees in Austria. An amazing amount of evangelism is taking place among these refugees through the ministry of a retired Austrian pastor. Recently, 20 refugees were baptized. Contributions will be used for food, clothing, and resettlement.

Your gifts designated for Relief for Yugoslavian Pastors or Relief for Yugoslavian Refugees in Austria may be sent to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.

Baptists Appreciate BWAid Assistance

WASHINGTON, DC (BWA)—During the first half of this year, Baptist World Aid (BWAid) has provided assistance all around the world.

"Through BWAid, we've donated \$1.5 million so far," says Paul Montacute, director of BWAid, "and that doesn't include the substantial amounts of material donations such as seed, grain, and books."

BWAid has been helping Baptists around the globe by

- sending an "Angel Flight" to Moscow with 66 tons of food
- facilitating the distribution of 570 tons of USDA surplus food in Moscow
- sending seeds to Romania for the spring planting

- helping with dam construction in Ethiopia through food for work projects
- supporting the Convention of Philippine Baptist Churches Medical Clinic and team
- enabling a water filtration system to be installed at the Baptist Christian Hospital in India
- giving assistance to the people of China following the floods
- helping to send 270 tons of flour into Albania
- providing assistance to flood victims in the Philippines
- providing paper for children's Bibles to be printed in Russia
- assisting Baptists in Croatia and Serbia in ministering to refugees and displaced people in their war-torn countries
- helping to feed rescue workers and others following the explosions in Guadalajara, Mexico
- helping the Karen Baptist Convention in Thailand
- give assistance to Burmese refugees
- sending the final construction costs for the Mpho Preschool in Tembisa Township, South Africa
- funding medical supplies being used in Croatia
- sending a designated gift to Rick's Institute in Liberia
- shipping four containers of flour to the CIS

Baptists are thankful for the work done by the BWAid. Josip Mikulic, general secretary, Baptist Union of Croatia, thankfully reports, "Maize seeds arrived in time for the late sowing this year. The Union of Baptist Churches in Croatia has . . . proved to its citizens that it has brothers and sisters throughout the world, who express their faith and love towards the Lord in their love and care for their neighbors."

"The needs in Croatia and other parts of Eastern Europe are overwhelming," says Montacute, "and we are pleading with Baptists around the world to help."

To contribute to a BWAid project, indicate the designation, make your check out to North American Baptist Conference, and mail to 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.