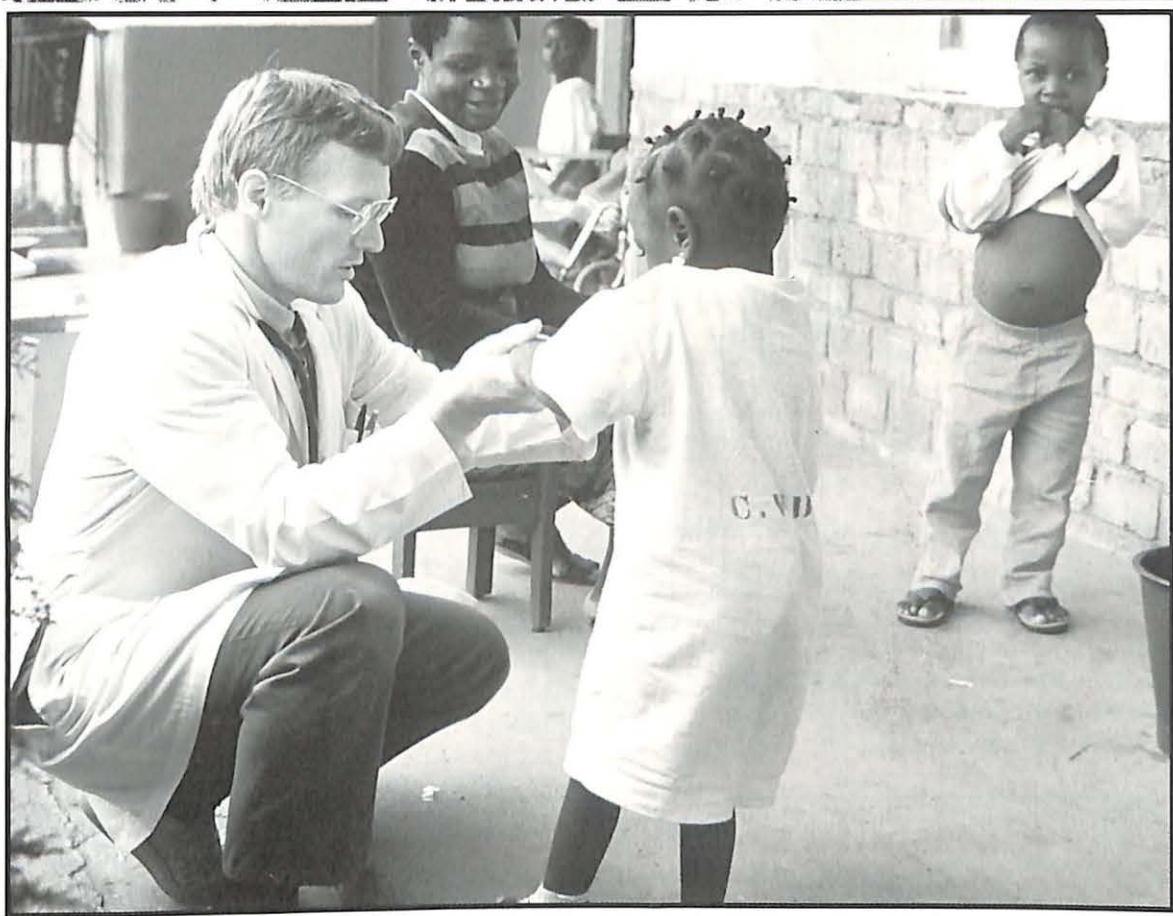


BAPTIST HERALD

MAY 1993



**We sensed the hand of God . . .
bringing recovery . . .
protecting us from
violence.**

(See page 21)

"We've Been Highly Favored"

On March 1, 1987, a new ministry began in Puyallup, Washington. Gordon Bauslaugh accepted the challenge to plant and pastor this local church now called Christ Community Baptist Church.

"To some, we may be known as 'the gypsy Baptists,' since we have met in five different locations on Sunday mornings since we began," says Bauslaugh. "I'll never forget one family who asked me at the beginning, 'How long do you think it will be until we will be in our own building?'"

The Church never set a date to be in its own building. "Missing that date would have only discouraged us," states Bauslaugh. "But I never dreamt that we would still be looking forward to being in our own meeting place."

The Israelites had a Tabernacle (pre-Temple) for nearly 500 years. "There is no way that it takes that long for a new church today to 1) locate and purchase a suitable sight, 2) draw up plans and obtain proper permits, 3) raise enough be-



Groundbreaking ceremonies for the new church building took place on Oct. 11, 1992.

ginning funds and secure proper financing of a loan . . . only then the actual building begins. It only seems like 500 years to a people who live in the fast lane, having grown up on instant hot cereals, who now live with fax machines," comments Bauslaugh.

Bauslaugh feels that Christ Community Baptist has been "highly favored." "We are considered by many as a 'healthy and vigorous new church.' Throughout our six years, God has given us a supportive N.A.B. Conference and Pacific Northwest Association of churches." Our Church began with a nucleus of mature Christians. God has given spiritual birth and growth to many individuals as well as numerical growth to the church (177 in attendance on February 28).

"We have been a people who, at most times, are not anxious," observes Bauslaugh. "A people of great faith . . . Christians both young and old . . . who recognize God's sustaining hand upon us. But it takes time . . . Good thing that God has a lot of that, too!"

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4



8



16

- 2 Building Churches into the 21st Century
"We've Been Highly Favored" *Gordon Bauslaugh*
- 4 Answered Prayers Open Doors to Nigeria
- 6 Tithing Truth from the New Testament *Lewis J. Petrie*
- 7 On Tithing *Bob Drummond*
We'll Help Design Your Own Charitable Gift
- 8 Teach Your Kids to be Responsible *Bill Denney*
- 10 The Church Is Alive and Well in China *Donald Richter*
- 12 Giving Back to God—a Short-termer's Testimony
Karen Wegner
- 13 Is Church-State Separation a Figment of
Our Imaginations? *J. Brent Walker*
- 14 Like Screaming Whistles *Brian C. Stiller*
- 15 What Are the Boundaries of Your Youth Ministry?
Allen Kjesbo
- 16 Serving in Philadelphia—Refuge Evangelical
Baptist Church *W. S. Richardson*
- 19 Assimilation by Expectations *Lyle E. Schaller*
- 21 Serving in Troubled Times *Rodney Zimmerman*
- 22 A Mother's Legacy *Pam Arends*
- 24 Biblical Imperatives in Action
- 27 In Memoriam
- 28 Name That Church
- 29 What's Happening
- 30 BWAid: Funds Needed for Bibles and
Christian Literature for Eastern Europe

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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.)



Answered prayers open doors to Nigeria

The Missions Board appointed Peter and Sue Aaldyk as missionaries to serve on the Mambilla Plateau in Nigeria. After a year of prayer and waiting, Nigeria granted visas for the Aaldyks. We praise the Lord for this answer to prayer. They left for Nigeria in April to begin ministry there—he as field secretary and she in woman's work. Their ministry is urgently needed on the Mambilla Plateau, since there is a shortage of missionaries there. Thank you for your prayers on their behalf.

"You have a calling to do your best," says Peter Aaldyk, "so you don't see work as a burden but as a ministry." For Peter, there was a time in his life when he felt life was not worth living. "I tried to run away, and I did," recalls Peter. "I told my family I was going to Sweden on vacation . . . and I never went back home."

Peter was born to Adrianus and Petronella Aaldyk and raised in Schiedam, Holland. Peter's mother sent him to Sunday school when he was a small boy, but when he became a teenager, he quit going to church.

"After three and a half years in Sweden," Peter says, "I was still in the same boat. I started running again . . . this time it was to Canada." There Peter got a job as a sheet metal worker in Kitimat, BC. He hadn't told his new employer that his occupation was really a ship builder—not a sheet metal worker. He worked for eight weeks, and it became evident that he was not a sheet metal worker—"I was fired!"



In those days, work was scarce, and Kitimat had only one company.

The only other option was to shovel snow! "Every morning I stood in line to shovel snow."

Peter met a man who invited him home for a meal. "Since I was alone, I accepted," recalls Peter. "A week later, I was invited to his son's home, and two weeks later, to his daughter's home. This man, a Baptist, invited me to go to church with him. It was through his invitation that I found I really enjoyed church."

The family invited Peter to special meetings at the church. "I didn't know what 'special meetings' were," recalls Peter. "The first night the choir sang in German."

During the service, Peter listened to the evangelist. Peter realized that he had been running around the world from place to place, making new starts over and over again, "but with the Lord, I made a lasting new start." So he received Christ as Savior. The Rev. Arthur Pohl baptized Peter at the Baptist Church in Kitimat, BC.

About his growth as a Christian, Peter states, "Christian friends and the church encouraged me to deepen my faith. Soon after my conversion, some young people suggested that I attend Bible school in Edmonton, AB.

"I could never visualize how God could use me," says Peter. "One day

an old evangelist used the illustration: 'If you can play the piano, you can dust it!' Through the instruction, chapel services, and school influence, I became convinced that somehow, somewhere, the Lord would be able to use me."

Soon the door of opportunity opened for Peter to serve the Lord among the Canadian Indians. "God gave me a love for First Nation people," says Peter. "I greatly enjoyed this ministry for six years and felt very much at home."

After serving the Indians, the Lord led Peter to pastor Whiteshell Baptist Church in Seven Sisters Falls, MB, for six years. Following this ministry, Lake Nutimik Baptist Camp in Seven Sisters, MB, employed him as camp director. He served in this capacity for 15 years.

Peter's first wife, Irmgaard, served alongside him in the various ministries. During this time, five children were born to them. The Lord called Irmgaard home after a struggle with cancer.

In 1987, Peter married Susan Krier, a former missionary to Cameroon.

About his ministry Peter says, "In the many years I have been involved in Christian service, I am always convinced of God's call into His service. I sense God's leading and provision, His joy and peace. I serve Him the best I can according to my abilities.

"I am thankful that the Lord has a place for me to serve Him. I never doubt that God leads me. I have been criticized, and I have been alone; but I have a calling to do my best, so I don't see work as a burden but as a ministry," says Peter.

Sue Krier was born to Wilson and Ruth Krier in Bethlehem, Pennsylvania. She received Christ as her personal Savior at age 14. The Rev. Robert Cook baptized her at Calvary Baptist Church in Bethlehem.

Sue chose chemistry as her field of study and later taught chemistry for several years. After two years of teaching, she studied at the University of Delaware, earning her master's degree. She also held an assistantship in the Chemistry Department during this time.

Sue says, "My greatest desire is to be used of God. Jesus Christ died for me—that's just too great to really grasp fully. He is the source of the greatest peace and sense of purpose to life."

Sue chose short-term missionary service as one way to share her faith. Arriving in Cameroon in 1970, Sue spent two years at Saker Baptist College in Victoria. She extended her term of service and taught the next two years at Joseph Merrick Baptist College in Ndu. "In my teaching," says Sue, "I strive to teach with the love of God for all my students—even the ones I could do without."

Sue applied for career missionary service and returned to Cameroon in January 1977, after earning an Master of Divinity degree at N.A.B. Seminary in Sioux Falls, SD.

In Cameroon, her specific assignment involved working with the young people. She found working with youth at the Baptist camp—including the development of the campground—fulfilling and challenging.

"Camping meant a mixture of work and play as we tried to complete projects to develop and estab-

lish a Baptist camp. Evening campfires were a time for Bible study, singing, and dancing," recalls Sue.

Sue returned to North America in 1984 and resigned as a missionary to Cameroon.

God led her into a new experience, which also took place at a camp. "You are never too old to meet someone at camp," says Sue. While Sue was serving as missions speaker at Lake Nutimik Baptist Camp in Manitoba, she met Peter Aaldyk, the resident camp director.

This relationship grew and "For the past five years, I have had the privilege of being Peter's wife and working alongside him at the Camp," says Sue.

In 1970, Sue learned that God knows best. That's when He led her to serve in Cameroon. "Since then, I have tried to be who and where God wants me to be. Living at Camp Nutimik was a time of growth. I especially experienced God's strength, patience, self-control, and wisdom. I strove to consistently make prayer my first response rather than the last resort—especially in those unexpected, stressful times that arise. I want to be actively involved in outreach. I feel I can effectively teach others so they are better equipped for their work. Above all, people need the Lord."

When Herman Effa, N.A.B. missions director, called to ask Peter about serving in Nigeria, "We prayed a lot about that," recalls Sue. "We learned that God's way is the best. I strongly urge you to let God show you where He wants you. Let Him lead and guide you. Rocks, stumbles, and the difficult times always come, but peace only comes by obeying the Lord." □



Tithing Truth from the New Testament

by Lewis Petrie



In the New Testament, there is not a great deal of direct teaching on the tithe. But as with many other issues dealt with in the New Testament, it comes down to a question of heart attitudes.

In all likelihood, Jesus paid the tithe. By His own testimony, Jesus came to fulfill the law (*Matthew 5:17-19*). Jesus also supported the idea of the tithe (*Matthew 23:23*). The writer of Hebrews states that Jesus also receives tithes (*Hebrews 7:4-8*).

Stewardship was a favorite subject of our Lord. Understanding His circumstances, it is only reasonable to assume that the tithe was an integral part of His thinking and lifestyle.

In his book, *The Grace of Giving*, Dr. Prince Burrough points out concerning Christ's teaching, "If, therefore, Jesus had extended His selection of illustrated material to include the tithe law, we would expect Him to be saying something like this: 'Ye have heard that it was said by them of old time, the tenth is holy (devoted) unto the Lord; but, I say unto you not the tenth alone is holy unto the Lord but all that ye have belongs to God; yea, ye yourselves also; for ye are not your own, ye are bought with a price.'"

The Apostle Paul was clear in his understanding of the issue of support of ministers of the Gospel. In *1 Corinthians 9:13-14*, he writes, "Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share with the altar? So also the

Lord directed those who proclaim the gospel to get their living from the gospel." Paul's contention is that as the priests in the old Testament were supported from the tithe so also should those who labor for the Gospel expect to be supported (*Numbers 18:21-32*).

It would seem strange indeed to read into the many passages on giving in the New Testament a standard of giving that is different than the tithe.

Costen J. Harrel in his small book, *Stewardship and the Tithe*, comments on this issue when he writes, "Sometimes it is suggested that another ratio than the tenth may be designated as the dedicated portion. Why can we not substitute the more indefinite rule of 'proportionate giving' for the law of the tithe and let each decide for himself what his ratio giving shall be? One who speaks thus speaks as though he were the owner of whatever he has and God the object of his charitable consideration. But such is not the case. As we have previously observed, God is the owner, and we are keepers of a trust. If our possessions were our very own, we might be free to determine the dedicated portion; but because Another is the owner, the decision is made for us . . . the tithe is rooted in man's best intuition and established in God's Word to us. No thoughtful man will lightly cast it aside." □

Dr. Lewis J. Petrie is Development Director for the North American Baptist Conference.

On Tithing...

Darrell McKay's article on tithing (January/February 1993 *Baptist Herald*) struck me. Every story is different.

We tithe. This includes everything including unemployment insurance checks.

In early 1979, we bought a new car. About 45 days later, I was laid off. This lay-off was to extend for four and a half years. All our working and married life, we have both worked.

With one income we had to watch what we did. I kept looking for work and did odd jobs. I did spring cleaning for a widow . . . heavy work for our church sexton' who had a heart condition, and so on.

During all this time, we tithed. We never missed a house payment or a tax payment (no escrow). And we paid off the car loan early.

After I was finally called back, I was told I would not get my old job back. I got my old job back and less than six months later was promoted to my present position.

In this position, I went back to college at company expense (not texts) and earned my M.S.A. degree.

We have a daughter who is now a senior in college majoring in German (education). My being laid off allowed her not to be a latch key kid from third through sixth grades. Before that, she had been babysat by an older student or a classmate's mother.

We praise God for His faithfulness to us during those years. And we continue to be amazed at how He continues to bless in so many ways.

*Bob Drummond
Member of
Redeemer Baptist Church
Warren, MI*

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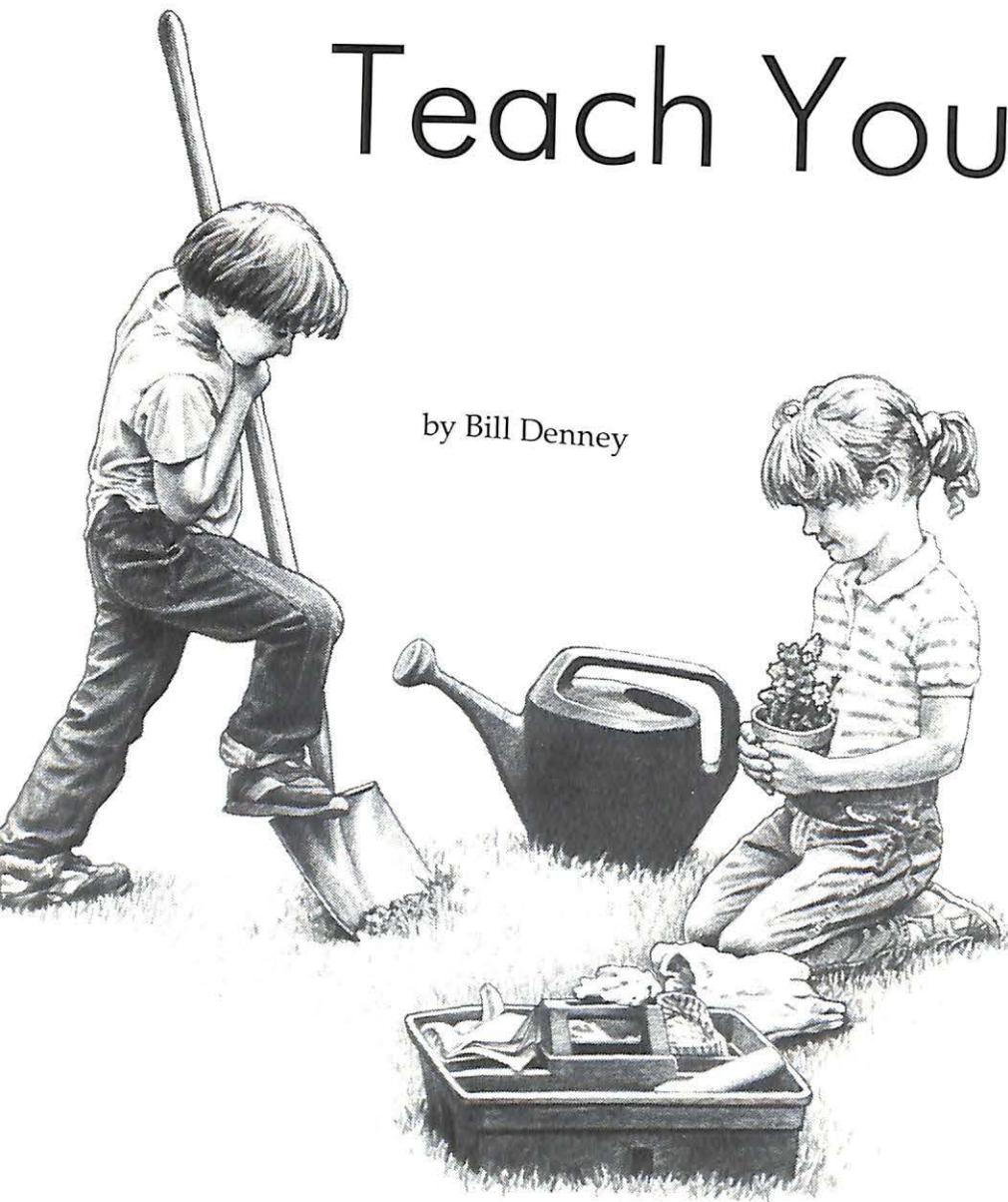
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Teach Your Kids To Be More Responsible



by Bill Denney

"Dad, Dad, you've gotta come," pleaded my ten-year-old son. "Don't bother me. Can't you see I'm trying to say good-bye to Mom?"

My four sons, my brother-in-law, and his three children, and I had met at the airport to see our wives off to a Christian music conference. The two women were about to board the plane when my son arrived breathlessly on the scene.

"But Dad, it's important! You have to come and see what David and I did," he insisted.

The airport was undergoing a major renovation, so as Bruce and

I walked down the makeshift plywood corridor with its small windows, he tearfully explained. "David and I were taking turns jumping up to see who could touch the highest spot on the window. I hit it too hard, and it broke."

After checking to see that he was not injured, I lost my cool. "For pete sake," I yelled, "we're here to see Mom off on her trip, and you are running through the airport breaking windows. Now get back with the rest of us where you belong, and when we get home I'm going to give you a spanking."

The car was unusually quiet as

we drove home, and as my anger began to cool, I had time to think. Why had I gotten so angry? Why had I told Bruce that I was going to spank him? What would spanking teach him in this situation? How could I redo the whole situation in such a way that my son would learn something? What could I do with all my anger at him?

At the house, Bruce went up to his room and shut the door. I went to my room to think and pray a bit more. I emerged shortly and headed up to Bruce's room.

"Bruce," I said, sitting down on the edge of his bed, "I'm sorry I got so angry at you. I was out of line, and I'm sorry. Will you forgive me?"

"Sure Dad," he quickly replied. "Are you still going to spank me?"

"No, I was wrong there, too. You see, it was an accident. Breaking the window was wrong, but it was not intentionally disobedient. You know," I continued, "if I had broken the window, no one would have yelled at me, and no one would spank me. I would just have to pay for the damage I had done. That is how it is in the world. When you break or destroy someone else's property, you have to be responsible and pay for it. I have decided that that is what you can do. When we go back in a few days to get Mom, we will stop at the security guard's station, and you can tell him what you did and offer to pay for the window."

I was amazed to watch his expression as I talked. It all made sense to him. Of course, he was delighted to learn that the spanking would not be forthcoming, but it was more satisfying to him to have me take a rational approach in his discipline. He was more than happy to go along with my plan.

I even teased him a little by telling him that after we discovered how much the window cost, he could break all of them that he wanted to pay for. "That's OK, Dad," he quickly responded, "one will be enough for this time."

Teaching children responsibility at an early age is not the easiest job in the world, but it certainly is easier than trying to teach them when they are older. Not only is the teaching job more difficult, but also the consequences the individual suffers for lack of responsibility get increasingly more severe as he or she gets older. The consequences that a three-year-old experiences when he does not pick up a toy when asked is certainly much less than the consequences suffered by a sixteen-year-old girl who finds herself pregnant due to wrong and irresponsible sexual behavior.

Children can learn to be accountable and trustworthy. If we produce little robots who are merely conforming to parents' demands, we are not teaching our children to assume personal responsibility for their actions and choices. Children can learn to obey because they want to, and because they have discovered that it pays to obey and costs to disobey.

Here are some ideas you might find useful.

Set guidelines and limits

Let your children know exactly where the boundaries are, when curfew is, what is meant by "pick up your room," and what is acceptable behavior with the cat.

Often as parents, we don't give very clear guidelines, and then we get upset when the children don't read our minds and fall into line.

That produces great frustration for both the parent and the child. Involve the children in the process of determining the rules that they are to live by. They will be more apt to go along with them because they own them.

Establish a consequence for violating the rule

One of the biggest mistakes parents make is that they often give rules, but they don't, at the same time, give the consequence for any infraction of the rules. That leaves the child with a great dilemma. The child doesn't know exactly what will happen if he or she breaks the rules; therefore, the child can't make a clear choice of "obey" or "pay."

This is the way God deals with us, as His children. He does not force us to obey Him, but He does tell us that if we do, we will experience His blessings; if we don't, we will suffer the consequences.

Make the consequence fit the behavior as much as possible. When Bruce broke the window, the consequence was to pay for the window. If your son's irresponsible behavior involves the car, some loss of car privileges for a specified time would be appropriate. Yelling at the kid and telling him what a jerk he is will only provoke him to anger, and the cycle of disobedience builds.

Model responsible behavior

When you are stopped by the police for speeding, don't try to con the officer by giving him all the excuses for your irresponsible behavior. Let your children see that you pay for your wrong choices, just as they do.

Give choices to the children

Let your children know that they have a choice to either obey and experience the joy in that behavior, or disobey and suffer the consequences. Both choices are open to them.

As a parent, you probably will have a difficult time forcing your children to stay inside the boundaries. That will run you ragged. Rather, spend your energy setting up the family rules, establishing the consequences, and then carrying out the consequences. You can do that. If you do, you will have a much greater sense of being in control of the children. Your own anger and frustration, and theirs, will also be less.

Do not protect the child from the consequences

Let the child experience the full effect of the preestablished consequences. If you shield him or her from the consequences, you might as well not have any. Then both you and the child lose.

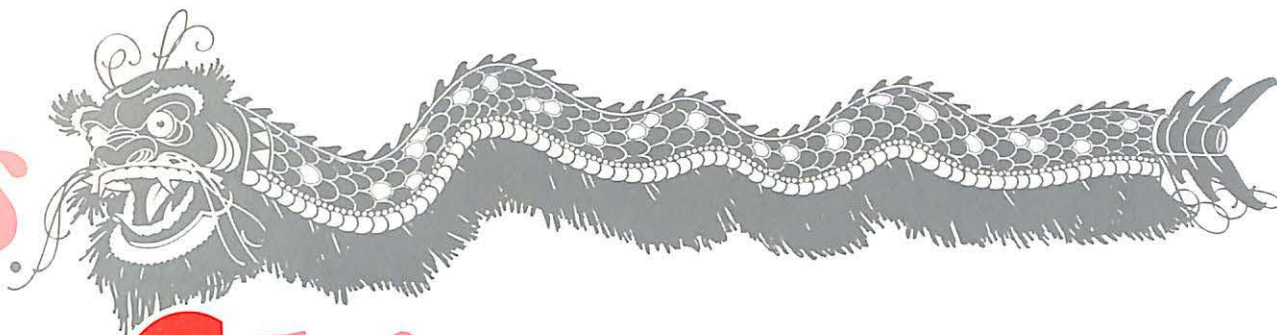
Give the child freedom to blow it

Can you give your child the freedom to fail? Ouch! That hurts, doesn't it? Let him or her fail and pay the price. Start early on simple things. Then, with the Lord's help, you will experience the joy of having an older child who learned in the early years the lessons of assuming personal responsibility for behavior—lessons that can last a lifetime. □

Bill Denney is a marriage and family counselor in Reno, Nevada. He and his wife, Theda, have four sons.

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The Church Is Alive and Well in China



by Donald Richter

China is a place where traditions of an ancient civilization confront the modern world and the socialist system of the Peoples Republic of China. In the heart of Beijing, the capital of China, the Forbidden City looms over Tianamin Square, the Mao Zedong Memorial, the parliament building, and more monuments to the current government.

The Forbidden City was the name given to the nearly one square mile of walls and buildings in which the emperors of China lived since the sixteenth century. It was the enclosure for the Emperor in order to keep foreigners and others at a distance. And it stands as a symbol of the many means used to keep God out of the lives of the people of China.

God cannot be kept out of the world that He has made. All barriers come down before Him. And when God's love is in the heart of a Christian for another person, the barriers are not only removed, but a way is opened to reach out in the name of Jesus Christ.

A Christian friend invited me to visit him in his home in Shanghai. Alfred became my friend on his visit to America in 1989. He turned up at our church one day in January with his granddaughter, Elaine. He had looked for a church, close to his

daughter's house, where he could discover more about the Christian faith. He had retired from teaching English in China and had had a distinguished career. This was his long-awaited reward for work well done. His wife, Mayne, remained in China because of travel restraints. Little did she think then that someday an American pastor would be a guest in her home. God works in mysterious ways.

Alfred attended Trinity Baptist Church services every Sunday for months. Being a friendly person, he made friends easily. He was invited into homes for talk and meals. For some of the time, he stayed in the home of one of the church members because his daughter and family were moving to another city. A few folk spoke of their own Christian faith, which is what he wanted to hear. He came to a place where he made a decision to accept Jesus Christ as his Savior and Lord. Within a few months, he was baptized. Soon his time to return home came. And we said good-bye with mixed emotions.

Alfred invited us to be his guests. He often repeated this in his letters; no one ever went. Then one day, I felt that if I did not go, there would come a time that I would not be able to do it. So I went to see my friend and learn of the church in China.

We interviewed pastors in Shanghai, Nanjing, and Beijing. We met with lay people in their homes. We visited Sunday services as well as churches in other situations. And in all my visits during this three weeks, I was impressed with a church that shows all the signs of being alive and well.

At Shanghai Grace Church, I saw a packed auditorium of about 1,200 with an overflow of several hundred. The service lasted about two hours and 15 minutes. On communion Sunday, the first Sunday in the month, the service is 30 minutes longer. The church has a simultaneous Sunday school of about 400 children. There are three such services each weekend with each one packed. There are Bible studies during the week for men, women, couples, and youth with a combined total of nearly 2,000. The church has established a mission work nearby in the Cantonese dialect for people living in Shanghai who do not speak the Shanghai version of Mandarin.

I saw happy people, and I heard Christians speak of their present window of opportunity to spread the Good News in China. They spoke of an involvement in a joint-venture medical ministry in a province northeast of Shanghai where the pastor had just returned from launching the ministry and

A demonstrated loyalty to Jesus Christ seems to have been a recurring theme in minds of how youth came to Jesus as Savior and Lord.

visiting 15 churches. An American medical team had provided equipment and training. The Chinese church provided the large mobile van and Chinese workers.

The people told me much about the largest printing press, Amity Press, in China. This is part of another joint venture with American and European Bible Societies. Amity Press printed one million Bibles last year plus hymnbooks, chorus books, Christian education materials, and extensive correspondence courses.

It was my privilege to interview Bishop Ding (Ting) in Nanjing about the life and church affairs of Christians in China. He informed me that as of the summer of 1992, there are more than seven million people in the Three-Self Patriotic Movement churches, and there are more than seven thousand churches throughout China. Considering that under the Cultural Revolution

(1966-77) all churches were closed and many Christians persecuted, this is a remarkable recovery.

Other sources told me that perhaps another seven million people associate themselves with the TSPM churches. Three-Self means self-supported, self-administered, and self-sufficient.

That same source informed me that scattered throughout China are many house churches with as many or more people. Many house churches (a house church is a group of Christians meeting in private quarters such as a house and not officially connected with the TSPM) continued during the Cultural Revolution and choose to remain together.

This is an amazing work of God within a land that still shuns any approach from foreign missionaries. It appears from everything told to me that God is doing His work and enabling many Chinese to enter into the harvest that He is doing in China.

It is not only the harvest that is astounding, but also it is the vigor of faith. I enquired of some people about how each had come to be a Christian. I shared my own testimony and asked for them to do the same. For the older ones (conversion prior to 1949 when

China came to be the People's Republic of China), it was in a family or mission or near-by church. They recalled their earlier days and times of fellowship with a gleam of nostalgia.

For the younger ones, it was often the family influence or out of a curiosity about a casual friend who remained true to his or her faith in the midst of persistent opposition. A demonstrated loyalty to Jesus Christ seems to have been a recurring theme in minds of how youth came to Jesus as Savior and Lord.

Have the three weeks spent in homes, on buses, on trains, in churches, on visits to many famous sites, and in prayerful review each day made a difference in my life? The Lord has changed my life at a fundamental level. I have learned to know and to love and appreciate the Chinese people. I want them to be my friends. I have learned much of their culture and respect them for what they are in today's world. I have learned to pray for the work of God in their land in a way that is also making a better Christian out of me. □

Dr. Donald Richter is senior pastor of Trinity Baptist Church, Portland, OR.

Giving back to God—a short-termers' testimony



"My mother taught me to be thankful for what we have and, in turn, to give back to God something of that," says Karen Wegner. "I feel by teaching music at Hillcrest School in Jos, Nigeria, that I am doing that. Why did I want to go to Nigeria? In Philippians 1:6, we read, 'He who began a good work in you . . .'"

Karen left Canada on January 20, 1993, to serve in Nigeria.

Karen grew up in a rural setting as the youngest of three children born to Harold and Ingrid Wegner. Brought up in a strong Christian family, Karen became a Christian at the age of six. Her decision came during revival meetings at their church. The Rev. Hans Serger baptized her in 1977 at Whiteshell Baptist Church, Seven Sisters Falls, MB.

Christianity was practically lived out by Karen's family, "for me," she

says, "it became an outside, exterior type of thing. By the time I reached high school, I was living good, and people would say 'Karen is living a religious . . . a good . . . life. She never gets in trouble.'"

When Karen was in high school, she began to question things . . . not "Was God real?" . . . but "How could I live out the Christian life?" It was during this time she became a Bible study leader. "I met a new Christian named Robin," recalls Karen. "She had been on drugs and alcohol . . . but her salvation was dramatic, and she changed just like that. She was so very excited about her faith."

Karen was so challenged by this new Christian's faith that she knew she had to do something about it. So in grade 10, Karen started a Bible study group. "I invited non-Christian friends," says Karen. "A couple of non-Christians came; they were interested and sincere. They asked, 'What can give my life meaning and purpose?' This study group was a good experience for me . . . and it hit me how powerful God is."

After graduating from high school, Karen enrolled in Bible college and studied there for four years. "It was there that it hit me," says Karen. "I knew I wanted to go into music." While in college, she actively participated in music and chapel programs, student council, Youth Encounter, prayer groups, and basketball.

About her Christian growth, she says, "I am learning how to trust in God and not to worry. I have learned to give my abilities to Him. My greatest joy comes after a day

when I can see that God was part of even the small decisions and when my thoughts have centered on Him and not myself."

Karen's activities at church included playing piano, serving in choir, directing a children's musical, teaching Sunday school and vacation Bible school classes, participating in a growth group, and leading a Discovery class for non-Christians, new believers, and newcomers in the church.

Karen worked for Child Evangelism for two years as well as piano studies. "I am very excited as to how God has led me to this point," reflects Karen.

While waiting for her visa to enter Nigeria, things began to overwhelm Karen. She says, "In my devotions I read, 'Do not yield to the temptation of looking at everything at once as if everything would happen at once and all the events of the day be crowded into one hour. Receive your day piece by piece from Him who will remember always that when He gives you work to do you need strength to do it.'"

"To me," Karen says, "missionary service is being where God wants me and doing what He desires. I feel God has led me to Nigeria as a short-term missionary music teacher." Karen's call to consider overseas service came through her experiences at college, the college missions conferences, her sister, who serves as a teacher in Child Evangelism in Cypress, and close friends. □

Is Church-State Separation a Figment of Our Imaginations?

by J. Brent Walker

**CELEBRATE
RELIGIOUS LIBERTY DAY
June 6, 1993**

Americans hear a lot of talk nowadays bashing the wall of separation between church and state. One Baptist leader has even called it the "figment of some infidel's imagination."

The concept is not the brainchild of modern secularism. In fact, the contrary is true. It was Jesus Himself who said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Colonial Baptist Roger Williams first coined the actual phrase when he talked about a "hedge or wall of separation between the garden of the church and the wilderness of the world." And then, a century and a half later, Thomas Jefferson in an 1802 letter to the Danbury, CT, Baptist Association defended the principle of religious freedom and then said: "I contemplate with solemn reverence the act of the American people which declared that Congress should make no law respecting an establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between church and state."

Jefferson articulated what Williams prophetically sensed, that the protection of full-blown religi-

ous liberty calls necessarily for a wall of separation—however many holes Americans have managed to knock in it over the past 200 years.

But some will say that the words "wall of separation" are not to be found in the Constitution or the Bill of Rights. True, the literal words "separation of church and state" do not appear there, but the constitutional reality that the "wall" metaphor points to certainly does. The words "separation of powers" or the "right to a fair trial" are not in the Constitution either, but who would dispute their constitutional origins? Even the Supreme Court has adopted the metaphor as a convenient, shorthand way of expressing the deeper truth that religious liberty is promoted and preserved best when church and state are separated and neither tries to interfere with the work of the other. *United States v. Reynolds* (1879); *Everson v. Board of Education* (1947).

The separation of church and state is good, not bad, for religion. As a result of the distance that the

separation principle places between church and state, religious people are free both to utter a prophetic critique of government and to exercise their religious convictions without undue governmental interference. Separation of church and state does not require the divorcement of religion from politics. It does not mean that religious people have to relegate their faith to acts of private devotion or forego their rightful place in the public forum. Religious people can speak out, become involved, and participate in politics the same as anybody else.

Thus, the wall of separation is as Baptist as Roger Williams and as American as the Fourth of July. It is needed because Jesus did not commission the church to wield the sword of civil government, and He discounted any competence on the part of Caesar to discharge religious functions. Separation results in a free, pluralistic society and a healthy, robust church. Both the church and the state are a lot better off when neither tries to do the job of the other. □

J. Brent Walker is Associate General Counsel, Baptist Joint Committee on Public Affairs, Washington, DC.

LIKE SCREAMING WHISTLES

by Brian C. Stiller

There is one sure way for evangelicals to ruin any opportunity of influencing our nation. And there are indications that it is happening.

Recently the topic of the day on an open-line radio show concerned homosexual rights. Two early callers identified themselves as believing in the Bible and then launched into a tirade against homosexuals, spewing out vindictive comments and revealing a deep hatred. I knew that any further attempt to offer a biblical analysis to that particular debate on homosexuality would be lost on most who had tuned in.

Just before Christmas, I read a letter written to a member of parliament from one of that MP's constituents who claimed to be an "evangelical." If that MP had any thought that evangelicals care about leadership or that an evangelical approach to life is redemptive and constructive, the letter killed it.

We face an enormous opportunity of presenting a public witness of Christ to a post-Christian world. I rejoice in the growing number of Canadians who, in their commitment to biblical faith, are showing signs of widening their witness to our nation. But unless evangelicals speak in redemptive and God-honoring ways, our voice of faith is in danger of being rejected.

What generates such unbridled hatred as I heard on that radio show? What brings out such malicious attacks as I read in that letter? From Christians!

There are cultural analyses which

provide some answers. People who feel they have lost their rights lash out. If they perceive they have no way to influence major decisions, deeply expressed anger may be their only way of responding. But is that reason enough for evangelicals to behave that way?

From time to time I receive hate mail. And even on the occasional open-line radio show an evangelical will lash out at me. Trying to get at the heart of this, I found Isaiah 66:

There is one sure way for evangelicals to ruin any opportunity of influencing our nation. Boldness does not allow for arrogance.

—Brian Stiller, Willowdale, Ontario

"Heaven is my throne, and the earth is my footstool. Where is the house you will build for me? Where will my resting place be? Has not my hand made all these things, and so they come into being? This is the one I esteem: he who is humble and contrite in spirit."

God reminds us that the earth is a place to rest His feet. That is how small we are in His cosmic empire. Then He tells of those he esteems: those who practice humility. That is the central issue at stake. Humility does three things: It helps one to see accurately; to love unconditionally; to act generously.

Pride—humility's antithesis—does the opposite. In the face of in-

tense opposition, fear churns reaction. And in the challenge of personal loss, selfishness blocks any sense of otherness—that is, caring for another before ourselves.

Without authentic, Christ-derived humility, our witness will be like screaming, irritating whistles.

That is not to say that humility requires one to forego a firm stand on truth. A clear, biblical understanding of issues (homosexuality, in the instance of the radio show) is critical. The issue at stake is how we speak to a fallen world of Jesus Christ.

Humility shapes the way we think and speak. It reminds us that we are not perfect, that we do not have the final word on every subject, that God's work is more than our ideas or projects. When I listen to Christians who unleash their hatred, I can feel fear driving their spirits. The love "which casts out fear" is powerfully absent.

From a strategic point of view, what gives one a platform from which to speak a word of truth to our culture? Or another way of asking the question is, what would cause a public policy maker to listen to an evangelical's analysis and recommendations?

One word: credibility. Without that, no one will listen. If all we are known for is hatred and malevolent

rhetoric, people will hang up the phone, close the file, turn off the radio. We demonstrate that pattern ourselves in our personal lives. We are prepared to receive tough words only from those who are credible to us. If not, we shut them out.

There has been enormous progress within our evangelical community in the past couple of decades. I see an immense growth in many fields as more and more evangelicals have carefully built credibility in their various spheres—education and medicine, to name only two. As we enter into times of difficult and morally wrenching debate on sensitive issues such as the drive for equal rights for homosexuals, now is the time to speak truth, within the borders of humility.

At the Republican Convention in the United States last summer, some speakers expressed their faith concerns about the nation in an obnoxious way. Some evangelical leaders suggested they were at the point of "taking over." I looked in vain for any evidence of humility.

In Canada, at that very time, the constitutional debates were on in Ottawa. The word quickly spread: "Be careful of the religious types. Look what they are doing South of the border." In that environment, the proposed Preamble was dropped. Boldness does not allow for arrogance. Faith does not suggest ignorance. Courage does not imply insensitivity. Truth does not permit rudeness. Honesty does not denote crudity. At the very heart of Christ's call, and essential to our ability to be "salt and light," is humility. Let that be the fragrance of Christ to our world. □

Brian C. Stiller is Executive Director of Evangelical Fellowship of Canada, Willowdale, Ontario. Reprinted by permission "Sundial," first quarter, 1993.

What Are the Boundaries of Your Youth Ministry?

by Allen Kjesbo

As a youth ministry matures, the boundaries broaden. Increasingly, youth ministry needs to include the parent(s). Here are three ways to make the youth ministry **Family Ministry**.

The **first** approach is to host meetings in which the direction of the youth ministry is communicated to parents. When a parent feels outside of the information loop, they may feel suspicious of what is happening. Quarterly parent meetings enable communication of information and a desire to be partners with the families in the maturing of students. Ultimately, they build a sense of cooperation between parents and the youth staff.

The **second** area of ministry to touch parents is parent/youth trips. During these trips, we provide time for parents and young people to be together with other families of the youth group.

In the course of a year, three types of parent/youth activities can be developed. In the spring and fall, we take a group of parents and youth to a professional sporting activity. In that weekend, we include shopping and a variety of activities that would be appealing to parents as well as to young people. We travel by bus and use the time on the bus to share information and to do activities which build openness in the group. Two teaching times, focusing on teaching families relational skills are also a part of the two-day trip.

Over the summer, we host a campout, which allows families time to play together. We try to give the families some challenges that encourage cooperation between parent and teen.

The **third** way to minister to parents is by having a Sunday school class that meets for the purpose of supporting parents in the task of raising young people. Out of the Sunday school class, parent small group opportunities can be formed to share more closely in prayer and encouragement. Topics may range from, "How to Parent Adolescents" to Bible study. Along with the teaching, there is a common sharing of concerns and prayer requests that strengthen parents' bonds with one another as well as strengthen the families.

Parents are bombarded by guilt-inflicting messages, which make the responsibility to raise "perfect" children overwhelming. In youth ministry, we can walk beside these parents to encourage them in the task God has given to them. □



Allen Kjesbo of Sioux Falls, SD, formerly served as youth pastor at West Meadows Baptist Church, Edmonton, AB. He has also served as speaker for young teens at the N.A.B. Triennial Conference. Presently, he serves as youth pastor at First Baptist Church, Sioux Falls, SD.

Serving in Philadelphia Refuge Evangelical Baptist Church

by W.S. Richardson

Refuge Evangelical Baptist Church began with what I affectionately call the "Jericho Road." This experience occurred after a class project at C.U.T.S. (Center for Urban Theological Studies), where Jim Hawkins and I chose to do street evangelism as a project. We decided to begin with the area around the school.

After the completion of our assignment, I felt a burden for those to whom I witnessed. I felt leading them to Christ was not enough, so I went to counsel and encourage them to study the Word (particularly the four African brothers from Nigeria and their landlord who were among the first members of Refuge.)

One Sunday morning, after many sleepless nights, while my family and I were on the way to church, using the Broad Street route, I realized

I was seeing the most incredible sights I had ever encountered. For the first time, I really saw the junkies, pimps, prostitutes, homosexuals—people with all kinds of depravities—in a demonically oppressed city. It seemed that everyone who passed by and advanced on this Jericho Road did so without being affected by what they saw.

Between the journey from my comfortable home to the security of my church (Calvary Baptist), there were far too many lost people, too many abandoned homes for me to overlook. I simply could no longer sit in comfort or stand behind the pulpit after that experience.

The vision of Refuge began there on that Jericho Road. There the Holy Spirit convicted me to help those who were lost—no matter what their race; to feed the hungry—both physically and spiritually; to



A Sunday school class in the old building.

find housing for the homeless; to clothe the naked; to challenge the community in which I live to awaken to its responsibilities to reach out to help one another with their time, talents, and treasures—and to do this with an evangelical thrust, teaching and training all new converts to exercise their spiritual gifts, and to make the kingdom of this community the kingdom of our Lord and Savior Jesus Christ.

In my home on Nov. 17, 1984, five adults and their children began this ministry. We took the name Refuge Evangelical Baptist Church with Psalm 46:1 as its inspiration.

Soon the numbers increased, and it became necessary to relocate to our first edifice, 1220 Oaklane Ave. Organs, piano, pulpit furniture, offering plates, P.A. systems, time, and labor were all donated to the Church.

With the continued leading and guiding of the Holy Spirit, we now praise God for a 250-member congregation.

(Continued on page 18)

The Rev. Jim Arends, moderator, Atlantic Association; the Rev. John Ziegler, Eastern Area minister; Dr. Kenneth Staley, associate pastor, Christian Stronghold Baptist Church; the Rev. W.S. Richardson, pastor, Refuge Evangelical Baptist Church; and the Rev. James Correnti, pastor, Fleischmann Memorial Baptist Church.



Refuge Evangelical Baptist Church purchased this building located at 1100 Oaklane Ave. as its new church facilities and dedicated it the weekend of December 4-6, 1992.



After beginning the Church in Pastor Richardson's home, the Church used this building for its meeting place.





Assimilation by Expectations

by Lyle E. Schaller

"I wonder how many of them will be active five years from now," whispered Max Becker to his wife Evelyn one Sunday morning as they sat in a rear pew at Grace Church and watched 19 adults being received into the membership of this 70-year-old congregation.

Four years later, Max was serving on the membership committee when it recommended the removal of 43 names from the membership roll of Grace Church. All 43 had been completely inactive for at least two years when this recommendation was sent to the Board. While Max was not aware of this, seven of the names on that list were people from the group of 19 who had joined Grace Church five years earlier.

What had happened to those 19 new members during those five years? Five changed their place of residence and joined another church. Four are now among the most valuable and respected volunteers at Grace Church. Three continue as active members at varying levels of involvement at Grace Church. Seven dropped into inactivity, and their names are on that list of 43 who are to be deleted from the current membership roster. That pattern is not unusual.

Several Protestant denominations

AFTER STARTING OUR NEW BIBLE STUDY, SINGING IN OUR NEW CHOIR, AND A MEMBER OF OUR NEW TASK FORCE ON WORLD HUNGER, THELMA, IS JOINING OUR CHURCH!



To assimilate new members is to encourage them to be a part of something new!

—FRIAR JUCK.

accept letters of transfer. Others move away and drop out of church.

Two of the largest groups who are removed for inactivity are • persons, especially youth, who join by profession of faith; • men who have lost a wife by death or by divorce; and • those who never were adequately assimilated into that fellowship.

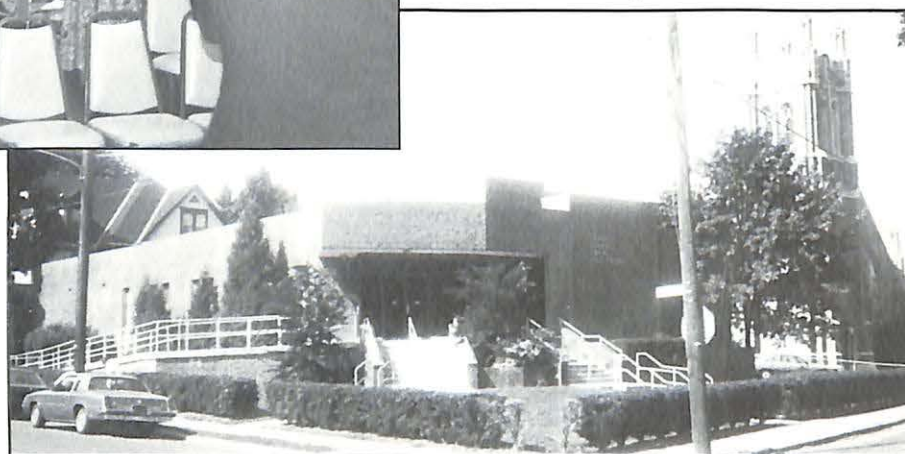
How do we reduce the number of dropouts?

It may be unrealistic to expect that every new member will be fully and completely assimilated into your church. But the rate of "dropouts" can be reduced by at least one-half or more by

- Recognizing that the assimilation of new members must be given a high priority in the allocation of scarce resources including the time of both paid staff and volunteers.
- Understanding it is easier and more effective to focus early on the assimilation of new members, rather than wait and attempt to reactivate those who drop into inactivity.
- Building a redundant system to facilitate the assimilation of new



The newly dedicated facilities (15,500 sq. feet) consist of two levels. On the upper level, one finds a sanctuary seating 400 people, a commercial kitchen, nursery, ministry offices, deacons' office, church clerk's office, receptionist, hospitality room, ushers' room, and an elevator. On the lower level, the pastor's office, a board room, a portable kitchen, two fellowship halls: one is used for seminars, weddings, prayer meetings, and social events; the other can be divided into five classrooms. Seven other classrooms are situated on this level. The building was purchased from a foundation serving the handicapped.



Worshipping in the old building at 1220 Oaklane Avenue.

Refuge Evangelical Baptist Church dedicates new building

A weekend of dedication services—praise, prayer, and fellowship—was held Friday, Dec. 4, through Sunday, Dec. 6, 1992. Special speakers included Pastor L. Medley of Calvary Baptist Church on Friday evening and Pastor Willie Richardson of Christian Stronghold Baptist Church on Saturday evening.

On Sunday, the dedicatory march began at the home of the pastor, the Rev. W. S. Richardson. This was the place where Refuge Evangelical Baptist Church was born. From there, the congregation marched to 1220 Oaklane Ave., the second meeting place of the Church and continued on to the new facilities at 1100 Oaklane Ave. for the service of dedication.

The Rev. John Ziegler, Eastern Area minister, prayed the dedicatory prayer for the Temple; the Rev. Richard Buller, pastor of Oaklane Presbyterian Church, welcomed the Church to the neighborhood with Deacon Kenneth Duncan responding. Irma Duncan and Dr. Bill Krispin of C.U.T.S. reflected on the birth and growth of the congregation. Dr. John Binder, executive director, N.A.B. Conference, brought the dedicatory sermon. The choir sang songs of praise and jubilee.

Through many joys, challenges, frustrations, and blessings, Refuge's vision includes acquiring a larger edifice, which has happened. The Church obtained a CEIF loan to aid in the purchase of the property. The vision also includes extending their ministries, housing missionaries on home assignment or who are here training in the urban setting; beginning a halfway house for unwed mothers and/or aid in establishing displaced families with housing; a counseling and recreation center and a Christian day care and school.

This is only the beginning of the Refuge vision. □

Rev. W.S. Richardson is the pastor/founder of Refuge Evangelical Baptist Church, Philadelphia, PA. He is a tent-maker pastor who is employed fulltime as supervisor at Budd Company.

members. If one system or method does not work with a particular new member, perhaps another will be effective.

What Is Most Effective?

While it would be unrealistic to expect any one approach will be universally effective, the best single approach can be summarized in one word: *Expectations—project clear and precise expectations of members.* **What does it mean to be a member of this congregation?**

In some congregations, all that is required is for the prospective member to assert an interest in joining and to come forward to publicly be welcomed into the church membership. This "easy entrance" approach may be supplemented with a new-member orientation class. The common result is one-third to one-half of the new members eventually disappear via inactivity.

By contrast, in the high-expectation churches, several expectations are projected and explained to those interested in becoming members of that particular worshiping community. Among the more common expectations are

- Regular participation in public worship
- A commitment to continuing participation in an adult study program such as an adult Sunday school class or an evening Bible study group or a weekday prayer and study group
- A commitment of time and energy as a volunteer in the life, ministry, and outreach of that congregation
- Meaningful (sometimes called sacrificial) financial support of the life, ministry, and outreach of that congregation
- A commitment to a personal spiritual discipline

- Participation in the fellowship of that worshiping community through a group, cell, class, choir, organization, or task force that is small enough to nurture one-to-one relationships.

The leaders in these congregations understand it is not sufficient to simply articulate these expectations. They must be accepted and lived out by prospective new members. Thus no one is invited to become a member until they have responded faithfully to all of these expectations for several months.

One result is that worship attendance in these congregations often exceeds the current membership total.

A second is that the process of assimilation is well underway before that person unites with the congregation.

A third is that many of the church shoppers who are seeking a low-commitment church go elsewhere.

A fourth outcome is some visitors do decide to go down that path of high commitment and find their lives are transformed by that experience.

A fifth is many of the members who move away may encounter some difficulty as they search for another high commitment congregation.

Three Alternatives

A common criticism of these high expectation churches is they may be perceived as excessively legalistic.

- Thus one alternative that is being adopted by an increasing number of congregations is the extended new-member class. This class meets weekly for 24 to 48 weeks. Prospective new members are expected to enroll in and attend one of these classes. At any point that

prospective new member wishes, after 16 to 20 weeks, they may ask to unite with that congregation. They are expected, however, to continue in that class until it is concluded.

One goal is no one is eligible to join that church until after they have been thoroughly introduced into the nature, belief system, expectations, culture, and role of that particular congregation.

A second goal is that the assimilation process will begin with membership in a class. About half of these classes decide to continue as permanent ongoing adult study groups.

- Another popular alternative rests on the assumption that God has given to every person a gift or skill that can be utilized to

a) enhance the personal and spiritual journey of that individual;

b) enrich, expand, or fulfill the ministry and outreach of the congregation of which that person is a member; and

c) help a new member experience a sense of "belonging" by the exercising of that gift. Among the more highly visible examples are choir members, teachers, greeters, callers, trustees, nursery attendants, ushers, cooks, and youth counselors. The crucial dimension is the nominating process.

The focus is *not* on recruiting warm bodies to fill empty slots. The focus is on enlisting volunteers for assignments that will enable them to utilize these gifts. The two central expectations are that

a) everyone has been granted a special gift and

b) assimilation into the larger fellowship can be facilitated by utilizing that gift.

(Continued on page 28)



COMPELLED TO SERVE

Serving in TROUBLED TIMES

by Rodney Zimmerman



Monday morning, Nov. 2, 1992, started uneventfully. In fact, I thought to myself after rounds at 8 a.m., "It sure is quiet here—hardly any outpatients this morning."

I opened my office to catch up on some paperwork before starting in the clinic.

About mid-morning I thought I heard my name being called from the hospital entrance. I was met there by a vehicle with five to six wounded patients. They had been brought from Belo by a Wycliffe missionary. Apparently, they had encountered a contingent of gendarmes on the road. After failing to give way to them quickly enough, there had been gunfire.

We immediately began triage—assessing the injuries and assigning priorities of care. Several cases were critical. Dr. Sandberg took one young man with abdominal and chest wounds to surgery to repair his diaphragm and intestine.

As I looked at another patient with a large wound in his left thigh, I saw the femur exposed with a severely damaged muscle. Would

he lose his leg? His major vessels had been miraculously spared.

Later while in his hospital bed, the femur fragments became displaced. With sterile gloves, I again brought the ends directly together and applied traction to keep him from moving.

A third patient lost an eye, but was fortunate that a bullet just barely missed entering his brain avoiding instantaneous death.

By the end of the day, we had admitted about eight patients. Over the course of that week, we operated on several of the wounded, removing bullet fragments and debriding injured muscle tissue and bone. Their subsequent days and weeks in the hospital were marked by slow but definite healing. Complications stayed at a minimum. Remarkable! Not one of them died!

The community sent food and people to help care for the patients. Several patients were discharged by the second week. By the end of two months, only two remained.

Slowly the man with the abdominal wound, despite numerous complications, gained strength, main-

tained his blood level, and was discharged. The other individual, who was in grave danger of losing his leg, walked with a brace, and was also discharged. The large wound in his thigh had nearly completely filled in—leaving only a shallow depression.

During all this time, we weathered the rumors of revenge—thankful for the steady work and compassionate care of our staff. Most of all, we sensed the very hand of God bringing recovery to these injured ones and surrounding our hospital with His almighty arms—protecting us from outside hostility and violence.

Thank you at home for your faithful prayers during the troubling time in Cameroon. Your faithfulness is being answered as we are able to continue to minister here at

Mbingo in Christ's name. □



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



A Mother's Legacy

by Pam Arends, Gaithersburg, MD
First Vice President, WMF



All of us receive a legacy from our parents. A legacy, "anything handed down from one generation to another" (*New World Dictionary*), comes in many forms. It may be monetary, genetic, or in the form of attitudes, faith, or morality—to name a few.

The Scriptures declare the centrality of the family in modeling and communicating values and the important, God-given role of parents in this teaching process. "Listen, my son, to your father's instruction and do not forsake your mother's teaching. They will be a garland to grace your head and a chain to adorn your neck" (*Proverbs 1:8-9*).

As we honor our mothers this month, we are focusing on their role as teachers in the home and the legacy they have passed on to their children. Women of all ages and backgrounds throughout our N.A.B. Conference have shared their tributes to their mothers, remembering important lessons learned from

them. Contributors are identified by their age category and a descriptive word or phrase.

The most important thing my mother taught me about . . .

◆ Sacrifice

As I grew older, I started to notice that my sisters and I would get new clothes, shoes, etc., but Mom rarely bought for herself—(20-40/mother of four/homemaker).

My mother was not perfect, but in the eyes of one adoring daughter, she came close. Her service and complete sacrifice of self for her family and others was done with a smile—(81-100/mature lady with a cane).

Though times were hard for my immigrant parents, we never went without. Mother sewed into the wee hours of the night so we could have Easter and Christmas outfits—(41-60/wife/mother/hairdresser).

Mother raised three of us alone for some years and sacrificed in many areas. We never really knew we were "poor." She gave continually of time, love, energy, and encouragement—(20-40/wife/mother of three).

Amid hardships, she never complained but worked hard and sacrificed for her nine children. In her, I saw the love of God revealed—(41-60/gardener/grandmother of three)

My mother gave all of herself for her family. She would go without

things so we children would be fed and comfortable—(81-100/mother/artist).

◆ Prayer

My mother's prayers with her three children in my parents' bedroom early in the morning taught me to start the day with God—(41-60/homemaker).

◆ Forgiveness

The sooner you forgive, the sooner you can forget. Hatred hurts you a lot more than the person you want to hurt—(teenager/student).

She modeled to me, as a child, rebellious teen, and wayward adult, that God's example of forgiveness is not easy to follow—but it is not debatable either—(41-60).

My mom taught me to give unconditional love to my children and to forgive when a loved one does wrong. No matter what you do, you can be forgiven—(20-40/perfectionist/outgoing).

◆ Overcoming

My mother was a single parent raising four children. We didn't have much, but my mom always provided for us. She never gave up—(20-40/devoted wife and mother).

◆ Serving others

My mother taught me to serve others by her example. She was always giving of herself to others, and she encouraged others in their

faith—(41-60/mother of two teenagers).

In her quiet manner, she was always ready to serve others. It never mattered if others didn't notice. This was her way of demonstrating God's love—(61-80/homemaker).

All my life I've been most influenced by my mother's service to others, just as God has instructed us—(teenager/musician/student).

God is the strength of my heart, and with this knowledge I can model my mother's service to others; God's Word tells us how—(61-80/retired professor, nurse).

Mom did not have an easy life, but her own welfare and comfort were on the bottom of her priority list. She denied herself and took up her cross daily—(41-60/homemaker).

An aunt taught me by her loving example that God has placed us here, not for ourselves, but for what we can do for others—(61-80/volunteer/gardener).

My mother said, "My dear, always be aware of those hurting around you and always open your home to God's people. Never think you are above serving others"—(41-60/grandmother of six).

My mom was always serving others with love. She told us that the happiness we give to others will come back into our own heart—(61-80/wife/mother of three).

◆ Thoughtfulness

Mother wrote beautiful notes of appreciation, birthday, and special occasion cards; rejoiced over new life and consoled the bereaved. Mother's notes of encouragement were cherished—(61-80/retired social worker/letter writer).

◆ Marriage

Marriage is not a 50/50 proposition. I should be prepared to give 100 percent—(20-40/homemaker).

Marriage is a commitment be-

tween two people: stronger than any other. Your spouse can be your best friend, someone to share, cry, talk, and laugh with—(wife/bank employee).

Marriage is enjoyable. She really liked going for walks and rides, and just spending time with dad. She always powdered her nose and combed her hair before dad came home—(41-60/happily married).

To accept and adjust to changes in my husband's vocation and/or dreams, in finances, in family (without neglecting my primary relationship with my husband)—(61-80/homemaker/grandmother).

◆ Parenting

Mother taught me that children are truly blessings from the Lord, and raising them up in the Lord is the most important and rewarding job there is!—(20-40/mother of six).

When widowed at age 53, Mom always kept a positive attitude and supported us when we faltered and struggled with our loss. She always reminded us to "keep looking up"—(41-60/wife/mother/homemaker).

◆ Love

Mother lived a dedicated life of love to the Lord, her family, and church. In practical ways, she demonstrated how to show love to all people—(61-80/grandmother of five).

My mother was a gentle, loving lady. She taught us to love each other by her example. Her husband and five children were her life—(81-100/mother of three).

Her love and concern for me has been a wonderful guide in my life, both spiritually and in my day-to-day living as wife and mother—(61-80/mother/retired).

◆ Faith

Mother is a remarkable person. She is now 84; body twisted, one

lung, a pinched nerve causes unbearable pain—but she still insists, "God is in control"—(41-60/grandmother of five).

A deep-rooted faith in God should not only be the center of my life but also practically applied in reaching out to others in love—(20-40/pastor's wife/mother of two).

God is number one! Mom always says that. She's been an example of one who has kept God first, and I'm going to follow in her footsteps—(teenager/student).

Mother always sent me to church activities. Everything was mostly centered around church, and she always prayed I would marry a "Baptist Bible college student." I did!—(20-40/mother/Jill of all trades).

Mom valued listening and playing with me over having a spotless house. I learned to value what was valuable in heaven—(20-40/wife/mother/homemaker).

◆ Relationships

Mother showed me that it was OK to spend a "frivolous" day together and to giggle at the dinner table. Families who share laughter share love—(20-40/mother/teacher).

I believe my mother's ability to listen and sympathize was crucial to helping me be able to establish relationships and witness to others—(20-40/wife/mother of two).

◆ Everything

Most important person
Open about everything
Teaches me about God
Helps me grow spiritually
Excited about my life
Reflects God's love.
I love you, Mom!
—(teenager/student)

We all say, "Thanks, Mom!" for your living legacy to our families, churches, and communities. ☐

2000

Our Strategic Focus On The Biblical Imperatives

COMMISSIONED TO WITNESS

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

■ BENSLEM, PA. Pastor Joseph Hart baptized four people and welcomed five people into the fellowship of Neshaminy Valley Baptist Church.

■ LEDUC, AB. Pastor Gordon Denison baptized two people after they gave their testimony of accepting the Lord Jesus as their Savior. One new member was also welcomed into the fellowship of Temple Baptist Church.—*Violet Fleck*

■ APPLE VALLEY, MN. Pastor Etan Pelzer baptized eight people and welcomed 16 into the fellowship of Apple Valley Baptist Church, Apple Valley, MN.

■ CALGARY, AB. The pastors of Grace Baptist Church recently welcomed 13 new members into its fellowship.—*Dezene Huber*

Bensalem church begins community outreach ministry

■ BENSLEM, PA. Neshaminy Valley Baptist Church began a new outreach ministry called "Karate for Christ." The 60-minute program includes a vigorous 50-minute self-defense workout and concludes with a 10-minute gospel presentation.

"We have seen two people come to know Jesus Christ as their Savior," says Pastor Joseph Hart.

Evangelical churches of Dickinson unite for outreach

■ DICKINSON, ND. The evangelical churches of the Dickinson community are cooperating in a unified approach for outreach. The special services each church schedules can be enjoyed and used as a means of outreach by Christians in these congregations.

The unique approach offers each born again individual the opportunity to invite the unsaved and other needy people to the services for the purpose of finding the Savior and answers to their needs.

The leadership for this united effort came via the Evangelical Ministerial Association.

The first of these services was held in November 1992. The second series, consisting of three services, was held in January with the Rev. Herman Effa, N.A.B. missions director, and Dr. Lewis Petrie, N.A.B. development director.

The week of March 14-18, Pastor Michael Brandt, a Lutheran minister from Sioux Falls, SD, spoke during the third series.

"The response to this

shared evangelistic outreach has been favorable," reports Mrs. Fred Kulish. "More than that, God has been using this united effort not only to unite the Christian community, but also to reach the unsaved."

Youth witness through their spiritual gifts

■ BENTON HARBOR, MI. The junior and senior high youth members of

Napier Parkview Baptist Church's Word of Life Club ministered at the Wednesday evening prayer services recently.

"The youth presented the Christian message using music, drama, and storytelling," reports Mildred Enders. "This is the first requirement to be able to compete statewide and internationally." Mr. Cal Alderink is the youth pastor.

COMPELLED TO SERVE

Discovery Club organized at Temple church

■ LEDUC, AB. Lyndell Camble from N.A.B. College, Edmonton, AB, works with the children in junior church and has organized a Discovery Club at Temple Baptist Church. The Club meets while the adults attend Sunday evening services.

"It is thrilling to see the happy faces of our children. We praise the Lord the work is growing," reports Violet Fleck.

College group feeds homeless

■ CALGARY, AB. The college and career group at Grace Baptist Church serves dinner once a month at the Mustard Seed, a drop-in centre for homeless and needy people in downtown Calgary.

Several grocery stores in the city supply the ingredients for the soup or stew the college group prepares. Dr. Walter Kerber is the senior pastor.—*Dezene Huber*

Temple church hosts missions rally

■ MEDICINE HAT, AB. Area Baptist churches joined in a missions emphasis at Temple Baptist Church. A rally Friday evening featured a panel of former missionaries: Grace and Bevin Breitreuz, the Rev. W. Mueller; Luanne and Eric Spletzer, Karin and Robert Moss, and Gertrude Schatz. The missionaries were asked questions about their call to missions, their preparation, and rewards of service as either short-term or career missionaries.

"Their responses challenged all, especially the youth, to consider a career in missions," reports Madeline Kern.

At the Saturday morning breakfast, each missionary gave a brief update on what they are doing now and shared prayer requests for specific needs in their mission field. Guests at the Haven and Sunnyside Homes were visited by some of the missionaries.

Sunday morning the Breitreuzes ministered at Brooks Baptist, AB; the

Rev. W. Mueller at First Baptist, Golden Prairie, SK; and Gertrude Schatz at Grace Baptist, Medicine Hat.

To conclude this weekend, the W.M.F. of Temple presented a program of songs and project reports. Missionary Gertrude Schatz shared her experiences in evangelism in Cameroon. The offering received provided the W.M.F.'s annual partial support for medical missionary, Dr. Rodney Zimmerman, in Cameroon. The offering also helped toward the cost of white cross and medical supplies for Cameroon. The Rev. Irwin Kujat is senior pastor.

Calvary church sponsors women's retreat

■ ABERDEEN, SD. Eighty-five women from several of the N.A.B. Conference area churches attended the Women's Winter Retreat sponsored by Calvary Baptist Church. The theme was "Bridging the Generation Gap."—*Jeanette Heupel*

Tacoma youth present musical program

■ TACOMA, WA. The Tacoma Baptist School choir of juniors and seniors presented "Blessed Hope" at Calvary Baptist Church. These students have performed this program many places.

"It is very encouraging and heart-warming to see so many young people serving the Lord with their musical abilities," reports Earl R. Shadle.

The Rev. Don Burnett is the pastor.

Potratzes speak at Lorraine church

■ LORRAINE, KS. A Friendship Banquet was held at First Baptist Church with 200 people attending. Short-term missionaries Dale and Carol Potratz showed slides of Nigeria, where they served. The Rev. Lamont Loudenslager is the pastor.—*Betty Craig*

New Life Ministries implements job program

■ WINNIPEG, MB. "You can get a person into a job, but there are a number of things that prevent that person from keeping that job," says Greg Glatz, a pastor at New Life Ministries. "They've lost jobs because of attitudinal or behavioral problems."

Since January, Glatz has been working two nights a week with six men from 30 to 45 years old who have had jobs and lost them, but who much prefer working to being on welfare.

Glatz is concentrating on psychological and attitudinal training while preparing the men for work doing building and property maintenance—cleaning, painting, shoveling, weeding, sweeping.

New Life Ministries formed a non-profit corporation called REAL Life to employ and supervise the program's first graduates. "There's no point in job training without a job to go to," states Glatz.

New Life Ministries launches inner-city housing registry

■ WINNIPEG, MB. Harry Lehotsky and Greg Glatz, pastors at New Life Ministries, launched an inner-city housing registry, using their computer, that will identify and inspect available housing and match vacancies with tenants.

"It's kind of a pro-active approach to stabilize the housing stock," says Pastor Harry Lehotsky. "We're trying to make it more feasible for families to stay in the community."

WASH—Willing Acceptance of Standards for Housing—is aimed at stabilizing housing. Landlords contact New Life Ministries with available housing; a volunteer checks out the premises; okays it; and enters the information into the WASH database.

When there is a vacancy, Lehotsky or Glatz calls it up on the computer and looks for a match.

Lehotsky has asked City Centre community committee for grants to help with mailing and software.

COMMITTED TO GIVE

The wall came tumbling down!

■ DICKINSON, ND. The wall between the sanctuary and the fellowship hall of Hillside Baptist Church was removed to accommodate the change to one

Morris church WMF sponsors workshop on abuse

■ MORRIS, MB. The Women's Ministries of Morris Baptist Church sponsored an all day workshop on abuse. Sixty from area churches attended. The sessions were chaired by a counselor from the University of Manitoba, a representative from the "Voices for Non-violence, a police constable, and a family lawyer.

"Informative packets were provided, along with a question and answer time, and role-play with audience participation," reports Cynthia Bergstresser.

The ladies of the church provided lunch. The Rev. Del Bertsch and his wife Evelyn serve this Church.

Pastor's daughter selected to tour

■ DICKINSON, ND. Tarina Dachtler, daughter of Pastor Daryl and Mrs. Cecilia Dachtler, was accepted as a Junior Continental Singer. Hillside Baptist Church is assisting Tarina financially with the project.—*Mrs. Fred Kulish*

Sunday worship service. After a year of two worship services, the congregation chose to go to one, so the wall was removed to make room for the required seating.

The renovation included a floor project of

2000

Our Strategic Focus On The Biblical Imperatives

putting down another sub-floor over the existing floor and the original carpet. New carpet was installed throughout the entire Church. Cushioned, interlocking chairs were added for the extended seating. "These changes and ad-

ditions have contributed much to the general acoustics," reports Mrs. Fred Kulish.

The entire project was funded with an offering taken last Thanksgiving. The Rev. Daryl Dachtler is the pastor.

CHALLENGED TO GROW

Memory Lane church dedicates new addition

■ WICHITA, KS. Amidst one of the biggest snowstorms in recent years, the people of God at Memory Lane Baptist Church dedicated their new addition and themselves to the Lord on Jan. 10, 1993. The Rev. David Breese, president of Christian Destiny, presented a challenge for a Christ-centered vision for church growth and evangelism. Mr. Robert Mayforth, C.E.I.F. director, represented the N.A.B. Conference at the dedication.

The 5,000 square foot addition doubles the size of the Church building and provides a new covered entrance, additional classroom facilities, two nurseries, a library, a large kitchen plus a community room that easily converts into classrooms. The 25-year-old existing facility was also extensively remodeled to provide a new foyer, additional classrooms, new restrooms, and new offices for the pastor and staff.

Since the building has been completed, atten-

dance has risen by approximately 30 percent. More than that, a strong sense of unity and spiritual renewal are evident in the body life of the Church. The Rev. Jim Zier has been pastor since July 1990.—*David Riffel, diaconate chair*

The Rev. Jim Zier has been pastor since July 1990.—*David Riffel, diaconate chair*

Lorraine children give gifts to inmates' children

■ LORRAINE, KS. The children's Sunday school class at First Baptist Church donated gifts for the children of inmates, who are serving time at the Ellsworth Correctional Facility. The Rev. Lamont Loudenslager is the pastor.—*Betty Craig*

Home Bible studies grow in Dickinson

■ DICKINSON, ND. Home Bible studies have expanded and are including many in scripture study each week. Along with this growth, Greg and Julie Schoneck have been successful with the Bible studies at the local college. The Rev. Daryl Dachtler is the pastor.—*Mrs. Fred Kulish*

Lifebuilders go on an adventure

■ WICHITA, KS. More than 20 adults from the Life-builders class at Memory Lane Baptist Church went on the 50-Day Spiritual Adventure: "Survival Skills for Changing Times" sponsored by the Chapel of the Air. Adults were

challenged to downscale their lifestyles for the sake of freeing up resources for the Kingdom.

As a class, a goal was set to practice downscaling by combining resources to purchase an electronic keyboard for the Church. The Rev. Jim Zier is pastor.—*David Riffel*

CALLED TO WORSHIP

World Day of Prayer service held at McClusky church

■ MCCLUSKY, ND. "Lord, Teach Us to Pray" was the theme for the community-wide World Day of Prayer service, March 5, 1993. Each of the local churches participated in presenting the program based on adoration, confession, thanksgiving, and supplication. "When a Christian ACTS in prayer, God's power is applied."

The WMF and Naomi Mission Circle served as hosts. The Rev. Les Buening is the pastor.—*Grace Faul*

Hamilton Church develops goals, Bible studies, and fellowship

■ HAMILTON, ON. Under the direction of the new pastor, the Rev. Hero Ulrichs, Mission Baptist Church had a brainstorming session regarding future goals for the Church. "Many ideas surfaced,

good and bad ones," says Irene Noack, reporter. "Some were implemented the next day; others will take a long time. It was inspiring to see some 150 people work together, mapping out the future." The men of the Church organized and served a breakfast at this planning session.

The Church has started another Bible study group in the English language; this brings the number of Bible study cells to one German and three English.

Mission Baptist Church found it necessary to have more adult socials so that people could become more acquainted with each other and with new people. These times included a successful bowling night, with a lot of people enjoying each others' company as well as a hike through the woods.

Sharon Kerr, a McMaster University student, plans to go to Lithuania with InterVarsity Christian Fellowship.

ANNIVERSARIES

■ **Mr. and Mrs. Albert Hoffman**, Heritage Baptist Church, Yorkton, SK, celebrated their 55th wedding anniversary on March 15, 1993.

■ **Mr. and Mrs. David Wright**, Temple Baptist Church, Lodi, CA, celebrated their 70th wedding anniversary on April 27, 1993.

IN MEMORIAM

■ **EDITH G. BARTON** (78), Norridge, IL; born March 18, 1914, to William and Paula Barton in Chicago, IL; died Dec. 17, 1992; her father died 13 days after her birth; studied to become a medical technologist and awarded Medical Technologist of the Year; active as church clerk, treasurer, and WMF president at Grace Baptist Church, Chicago, formerly Second German Baptist Church; First Baptist Church, Norridge, IL, which later merged with Northwest Fellowship Baptist, Chicago; volunteered as lab technician in 1970s and 1980s, doing blood tests, aiding and visiting residents at Central Baptist Home, Norridge, IL; served on the boards of Central Baptist Home and Northwest Fellowship Baptist Church; participated in the Elder Fellowship; generously supported N.A.B. Conference, N.A.B. Seminary, N.A.B. College, and Village Creek Bible Camp; Sharon Glen, Wheaton, IL, established the Barton Benevolent Fund in Edith's honor for her long and dedicated involvement in Central Baptist Home; Rev. Larry Cavin, pastor, funeral service.

■ **OTTO HALLER** (91), Trochu, AB; born Jan. 22, 1902, to John and Katrina Haller in Java, SD; died Feb. 20, 1993; married Louise Bergstahler in 1923, who predeceased him in 1981; married Freda Pregitzer in 1982; member, Trochu (AB) Baptist Church; predeceased by one son, Rodney in 1948; one daughter, Mrs. Joyce Nickel in 1992; survived by his wife, Freda; one son, Ralph (Violet), Trochu; one daughter, Deloras (Ervin) Strauss, Kelowna, BC; son-in-law, Helwin Nickel, Trochu; three brothers, Fred, John, and Alex; one sister, Ida Falkenberg; 16 grandchildren; 31 great-grandchildren.

■ **DR. HERBERT HILLER** (84), Warren, MI; born April 22, 1909, to Gustav and Alwine Hiller in Poland; died Feb. 23, 1993; immigrated to the United States in 1930; graduated from N.A.B. Seminary, Rochester, NY, in 1934; Marquette University, 1934-40; ordained July 11, 1935, Bethany Baptist Church, Milwaukee, WI; married Froh Streuber, (whom he met at a triennial confer-

ence in Burlington, IA), Nov. 9, 1940; served N.A.B. churches faithfully for 59 years: pastored Bethany Baptist, Milwaukee, WI, 1934-41; Temple Baptist, Buffalo, NY, 1941-49; West Center St. Baptist, Madison, SD, 1949-50; professor of Old Testament, N.A.B. Seminary, Sioux Falls, SD, 1950-56; pastored Central Baptist, Edmonton, AB, 1956-65; Immanuel Baptist, Woodside, NY, 1965-71; Ridgmont Baptist, East Detroit, MI, 1971-77; pastor of visitation for 10 years, Grosse Pointe Baptist, Grosse Pointe, MI; remembered as shepherd of his flocks and minister to sick and shut-ins; honored with Doctor of Divinity degree, N.A.B. Seminary, Sioux Falls, SD, 1967; taught part-time at N.A.B. College, Edmonton, AB; served on N.A.B. Conference General Council and Board of Missions; authored devotional book, *The Living Stream*, with proceeds going to N.A.B. missions; contributor, *Moments With God* devotionals; survived by his wife, Froh; one son, Harry (Bev), Calgary, AB; one daughter, Ruth (Richard) Pleines, Port Washington, NY; four grandchildren; two brothers, Bruno and Arthur; mother-in-law, Frida Streuber, Winnipeg, MB; the Rev. David Wick, pastor, funeral service.

■ **ANNA KURZWEG** (82), St. Paul, MN; born Aug. 7, 1910, to August and Mamie Kurzweg near Anamoose, ND; died Jan. 10, 1993; active member for more than 50 years, Sunday school teacher, deaconess, WMF, Riverview Baptist Church, West St. Paul; predeceased by parents and one brother, Albert; survived by one sister, Ruth; two brothers: Harold and Gottfred (Irene); one sister-in-law, Ann Kurzweg; the Rev. Harold Lang, pastor, funeral service.

■ **WES J. LITKE** (82), Corn, OK; born Dec. 1910, to John L. and Minnie (Sallaska) Litke; died Feb. 16, 1993; married Sarah Vogt, Nov. 8, 1931; charter member, trustee, Calvary Baptist Church, Corn, OK; predeceased by his parents and one brother; survived by his wife, Sarah; one daughter, Betty (George) Benton; one son, Dennis (Patsy); four

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Contact N.A.B. International Office or the Seminary for additional information. Brochures are being mailed in November.

grandchildren; three great-granddaughters; one sister-in-law, Ann Litke; the Rev. Bob Burkle, pastor, funeral service.

■ **REV. EDMUND MITTELSTEDT** (91), Grosse Pointe, MI; born to Gustav and Emma Mittelstedt in Zgierz, Poland; died Feb. 10, 1993; married Elizabeth Diedrich in 1933, who predeceased him in 1962; married Alma Kayser in 1967; served in the Polish army musical band playing trumpet and violin; attended Rochester (NY) Baptist Seminary, directing the 50-voice Men's Glee Club while pursuing his studies; graduated, N.A.B. Seminary, Rochester, NY, 1933; ordained in 1933 in Rochester, NY; pastored Emmanuel Baptist, Morris, MB, 1934-40; First Baptist, Hebron, ND, 1940-43; Inglewood Knolls Baptist, Inglewood, CA, 1943-67; worked closely with Dr. William Kuhn, executive director, N.A.B. Conference; in demand as Conference choir director and musician; during retirement served as interim pastor at Ridgmont Baptist, Eastpointe, MI, and Bethel Baptist, Windsor, ON; survived by his wife, Alma; the Rev. David Wick, pastor, funeral service.

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. Elmer Breitzkreuz of Edmonton, AB, identified photo #25, March 1993, as Glory Hills Baptist Church near Spruce Grove, AB.

Send your answers to N.A.B. Heritage Commission, 1605 S. Euclid Ave., Sioux Falls, SD 57105. We would love to hear from you.—Bee Westerman



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Create a Scripture banner to represent your church at the celebration

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August 4-15, 1993

Participate in an urban service opportunity in Philadelphia

To serve, contact Gateway Ministries of the N.A.B. Conference Missions Department, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.

Assimilation . . .

(continued from page 20)

- Overlapping that is the assumption that the most effective road for the assimilation of new people is by enlisting them to share in the creation of the new. The central expectation is people can and do bloom by expressing their creativity.

Thus minimal effort is made to encourage newcomers to join long-established classes, groups, choirs, committees, cells, or fellowships that are dominated by tradition. That alternative is open, but the governing principle is "new groups for new people." Thus newcomers are invited to join in the pioneering of a new Bible study group or a new choir or a new task force to help alleviate world hunger or a new adult Sunday school class or a new circle in the women's fellowship or a new book study group or a new missions task force or a new athletic team or a new prayer cell.

The most highly visible example, of course, is the feeling of community among the charter members of that new church launched two years ago. The big price tag on this expectation that most newcomers will be assimilated most effectively by pioneering the new is obvious. This approach evokes considerable hostility from the leaders of long-established and shrinking classes, choirs, groups, committees, and organizations who look to the new members to replenish their ranks.

What are the expectations your congregation projects in the process of assimilating newcomers into that larger fellowship? Are you willing to pay the price required to turn those expectations into reality? □

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Retirements

■ **The Rev. Bernard Fritzke** retired from acting Church Planting Director of the N.A.B. Conference effective February 1993. Mr. Fritzke was ordained into the Christian ministry at First Baptist Church, McLaughlin, SD, July 17, 1951. He served as pastor of the following churches: First Baptist, McLaughlin, SD, 1951-55; church planter, Grace Baptist, West Fargo, ND, 1956-61; church planter, Cedarloo Baptist, Cedar Falls, IA, 1961-67; Bethany Baptist, Portland, OR, 1967-77; Riviera Baptist, Salem, OR, 1977-84; N.A.B. area supervisor for church extension in Florida, Church Growth Department, 1984-85; associate director of church planting, Church Growth Ministries Department, N.A.B. Conference, 1986-92; acting director of church planting, 1992. Rev. Fritzke and his wife, Lorraine will be living in Beaverton, OR.

Ministerial Changes

■ **The Rev. Edward Hedding** to assistant pastor-youth, Immanuel Baptist Church, Kankakee, IL.

■ **The Rev. Rick Bayer** from associate pastor, Springside Baptist Church, Springside, SK.

■ **Mr. Mike Lueken** to associate pastor, Grace Baptist Church, Racine, WI.

■ **The Rev. Harry Johnson** to pastor, Danzig Baptist Church, Avon, SD, effective April 11, 1993.

■ **The Rev. Jacob Ehman** to part-time interim area minister for the Great Lakes Association.

■ **The Rev. Vasile Branzai** to associate pastor, Bethel Baptist Church, Anaheim, CA.

■ **The Rev. Dieter Reda** from pastor, Temple Baptist Church, Calgary, AB.

■ **The Rev. LeRoy Moser** to senior pastor, Fort George Baptist Church, Prince George, BC. He is a doctoral candidate, Doctor of Ministry degree, Pacific Western University.

■ **The Rev. Fred Martin**, formerly pastor of Faith Baptist Church, Hillsboro, OR, has completed an internship with Hospital Chaplains of America (HCMA); now serves as a hospital chaplain at Kaiser Permanente in Woodland Hills, CA. Pastor Martin enjoyed 15 years of ministry with N.A.B. Conference.

■ **Rev. Randy Kinnison** and others of Bethany Baptist Church staff in Port-

land, OR, are serving Golden Road Baptist Church, formerly Faith Baptist in Hillsboro, OR. —*Marcia McBeth*

■ **Joel and Ellen Stark**, commissioned Jan. 31, 1993, for service at First Bap-



tist Church of Paul, ID. Rev. LeRoy Schauer, Central Pacific area minister, spoke at the commissioning service. Mr. Stark is the minister to young families. —*Alice Schenk*

■ **The Rev. Arlen Tofslie** to pastor, Eagle Rock Baptist Church, Idaho Falls, ID.

■ **The Rev. Steve Turner** from pastor, Whitehaven Road Baptist Church,

WHAT'S HAPPENING

Grand Island, NY, to senior pastor, First Baptist Church of Lake Worth, FL, effective Dec. 1, 1992, following seven and a half years of service.

■ **Brian Mullins** to associate pastor, specializing in youth and music ministries, to Whitehaven Road Baptist Church, Grand Island, NY, effective Aug. 1, 1992. A recent graduate of Central Baptist Seminary in Toronto, ON, he previously served at Waverly Road Baptist Church for four years as an associate pastor.

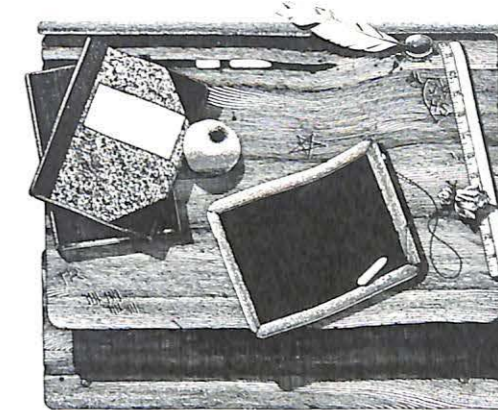
■ **The Rev. Abram Dueck** to interim pastor, Whitehaven Road Baptist Church, Grand Island, NY, effective Jan. 1, 1993. His counselling degree is from Liberty University. He pastored Calvary Baptist Church in Western New York for five years and served at Buffalo Christian Center for 10 years. —*Martha Preckler*

Installation Service

■ **The Rev. Gordon Stork** installed as senior pastor, Trinity Baptist Church, Sioux Falls, SD, Feb. 14, 1993. Neighboring sister churches attended and

(Continued on page 30)

We Get Back to the Basics



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What's Happening . . .

brought greetings. Pastor Harry Kelm, Hillcrest Baptist Church, gave the message. Pastor Gordon came to Trinity Baptist from South Austin Fellowship Church in Austin, TX.
—MarJean Johnson, reporter

Ordination

■ **Andy Dietrich**, ordained into the Christian Ministry, Aug. 16, 1992, at McDermot Ave. Baptist Church, Winnipeg, MB, where he serves as associate pastor of the Church. Dr. John Hisel, senior pastor, led the service. Dr. William Eichhorst, Providence College and Theological Seminary, Otterburn, MB, gave the ordination address. As Andy and Lisa, his wife, knelt, Andy's father, the Rev. Werner Dietrich, led the laying on of hands by attending pastors and church elders. Pastor Dietrich gave the challenge for ministry to his son and presented the certificate of ordination to

Andy. "His ordination as a 'son of the church' was a joyous and significant event," says Maria Rogalski, reporter. Andy served the Church as pastoral intern during several summers. On completion of a Chaplaincy program in August 1993, Andy will be free to commence pastoral ministry and is looking to the Lord for guidance.

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Funds needed for Bibles and Christian literature for Eastern Europe

The demand for Bibles and Christian literature continues to grow throughout the many countries we used to know as Eastern Europe.

Now it is possible to print Bibles and Christian literature in most of Eastern Europe. These can also be imported quite freely. There is an unbelievable clamor for Bibles and theological literature throughout all of Eastern Europe.

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The Baptist World Alliance, through Baptist World Aid, has supported Baptists in Central and Eastern Europe by providing them with Bibles and literature for many decades. Even though the situation has changed, our Baptist member bodies still look to BWAid to continue this work.

Funds needed for Bibles and Christian literature in Eastern Europe total \$50,000.

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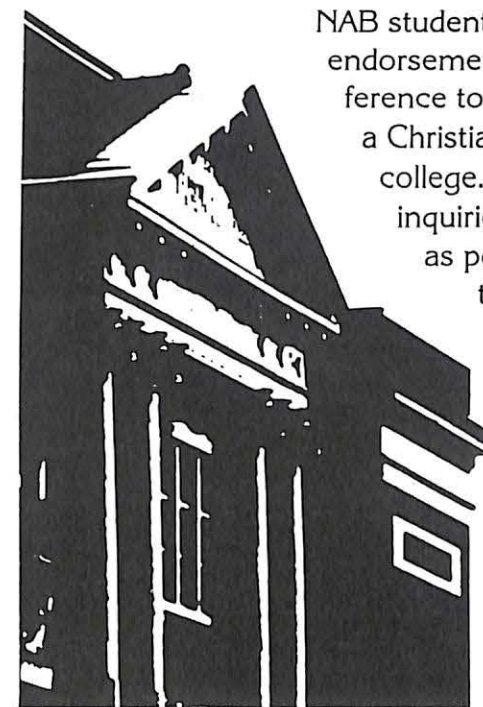
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