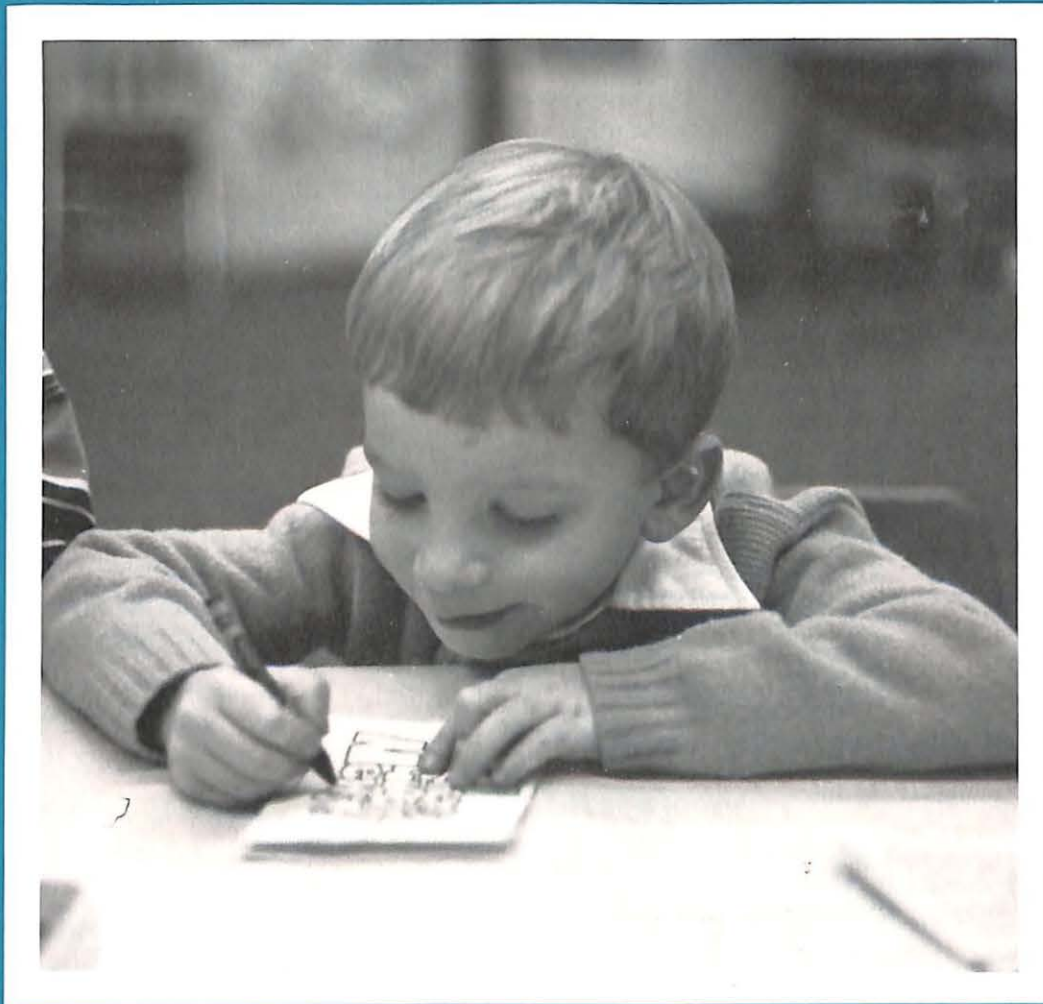


# Baptist Herald

September 1982



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# Baptist Herald

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# Bible College! For Me? My Children?

by J. Walter Goltz

Why attend a Bible College? Is it not more productive to attend a university or technical school, which will make a significant contribution to my earning power during the balance of my life? These are questions, which we frequently encounter, when we speak to young people as well as to their parents regarding their future.

In the past, such questions tended to be raised primarily by non-Christian parents. Increasingly, these questions are raised by Christian parents and by Christian young people. We need to recognize that these are legitimate questions, particularly in light of the astronomical increases in educational costs during the past few years. What then is the purpose of a Bible College education?

These questions need to be placed within the larger context of the purpose of education in general. When we reflect on this issue, we soon realize that different educational programs have different purposes. We also recognize that post-secondary education faces increasing polarization in our contemporary society.

At the one pole, stand the universities, with an orientation toward credentials, degrees, theoretical knowledge and, in general, an emphasis on the development of the person to enable him/her to function effectively in a complex world. At the other pole, stand the specialized institutions, such as community colleges and technical schools with an orientation toward performance, community needs and interests, practical knowledge, service requirements and, in general, an emphasis on the development of practical skills,

which are readily marketable in the workplace. The Bible College has traditionally sought to provide a happy balance between credentials and performance; thus to preserve the best of both approaches.

## How Is NABC/DS Different?

How then does the North American Baptist College and

---

**The Bible College has traditionally sought to provide a happy balance between credentials and performance; thus to preserve the best of both approaches.**

---

Divinity School differ from either the university or the technical school. Why should I choose to attend NABC/DS over either of the others?

While it is true that here you will find the opportunity for personal growth and development as well as acquiring practical skills for making a living, there is an additional dimension which you will find at neither the university nor the technical school. This is the spiritual dimension. In addition to general and professional training, there is a primary emphasis on Biblical truth and the provision of standards for living based on the inspired Word of God.

## What Is the Purpose of My Life?

And so the question regarding the purpose of education needs to be placed within the context of the larger question regarding the purpose of my life. What is the purpose

of my life? Does the fact that I am a Christian have any impact on my answer to that question? If life is nothing more than the provision of "food and raiment" or if it is simply "making a living," then a university or technical school education is certainly sufficient.

Our Lord instructs us, however, that "life is more than food, and the body than clothing" (Luke 12:23). He concludes by commanding us: "And do not seek what you shall eat, and what you shall drink, and do not keep worrying. For all these things the nations of the world eagerly seek; but your Father knows that you need these things. But seek for His kingdom, and these things shall be added to you" (Luke 12:29-31). Jesus overturns the value systems of the world and establishes new priorities for his followers.

As Christians, we are to place top priority on seeking the kingdom of God. What does this imply? At the very least, it implies that we must become actively involved in serving Christ with all of our talents, abilities, and gifts within the context of our local church. And if we would serve Christ effectively, is it too much to ask that we receive some training for this responsibility?

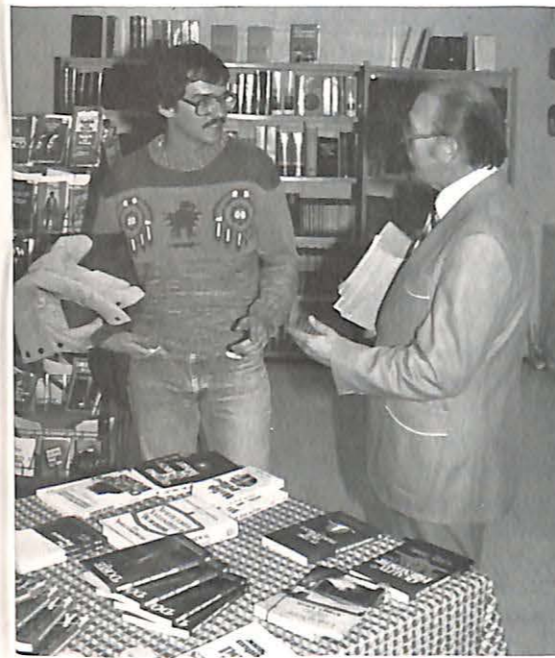
## Provides Lay Leadership Training

North American Baptist College and Divinity School has been engaged in the task of training young people to serve the Lord Jesus Christ through the agency of the local church for over four decades. Known as the Christian Training Institute until 1968, the college was founded as a residential school to replace the shorter local church Bible schools that had been conducted by our churches throughout the Canadian West since 1924. The chief purpose was to provide effective trained lay leadership for the local church.

That purpose has been vigorously pursued throughout the entire history of the school. Lay leadership training continues as an important focus at NABC, with two programs

(Diploma in Biblical Studies and Diploma in Music) providing the thrust of this training.

The aim of these programs is to provide a solid foundation of Biblical knowledge and to develop practical skills that will enable young people to become effective, involved lay leaders in their local



The bookstore at North American Baptist College with Professor John Taylor visiting with a student.

church. It is true, then, that NABC/DS exists in order to serve the local church and will continue to exist only as it continues to meet the needs of the local church.

## Students Find God's Direction for Them

In addition to training young people for lay leadership, another significant contribution of the school to the local church is the provision of pastors, missionaries, and other individuals involved in a variety of full-time ministries. Throughout the history of the school, there have been a good number of individuals each year who initially came for lay leadership training, but who sensed and responded to the call of God to full-time ministry.

A host of pastors and missionaries within our Conference fellowship first responded to the call of God through the impact of chapel services, personal Bible study, mis-

sionary presentations, dormitory prayer meetings, faculty encouragement, interaction with other students, and a host of other positive factors encountered during their years of study at the school. The ministry of these individuals has extended throughout Canada and the United States, as well as the rest of the world.

Only eternity will reveal the impact that these individuals have had for God and the cause of righteousness throughout the world. We are grateful for the contribution that we have been able to make in their lives, and ultimately in the life of the church.

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**The North American Baptist College and Divinity School exist to serve the local church . . . provide training for effective lay leadership . . . provide atmosphere for youth to respond to God's call . . . provide training for pastors and missionaries.**

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## Preparing Pastors, Missionaries and Staff

A third facet of ministry of NABC/DS has been the training of pastors, missionaries and other full-time workers in the church. This aspect of the ministry was begun in 1958 when the North American Baptist Conference voted to establish a theological department with degrees offered in theology and religious education, and culminated in the fall of 1980 with the establishment of the North American Baptist Divinity School.

Three priorities were established for this school at its founding: 1) While recognizing a wide diversity of Christian ministries, the primary emphasis of this program is preparation for pastoral and missionary ministries. 2) Students are to be prepared for ministry in N.A.B. churches, particularly in the Canadian context. This priority does not exclude non-N.A.B. nor non-Canadian students, but rather is

meant to indicate the context in which their theological education will take place. 3) The curriculum will provide ample opportunities for practical experience and supervised training in an organized field education program.

In summary, North American Baptist College and Divinity School exist to serve the local church. They provide training for more effective lay leadership. They provide the atmosphere within which young people may experience and respond to the call of God. They provide training for pastors and missionaries.

If you believe that these tasks are paramount, we ask you to encourage your young people to attend, and to pray for faculty, staff, and students, as we seek to carry on in this ministry which has been entrusted to us by God. □



"Prelude" is representative of musical teams who have traveled each year on behalf of North American Baptist College. "Prelude" has been traveling to churches this past summer and to the Triennial Conference.



Prof. J. Walter Goltz is president of North American Baptist College and Divinity School.

# How Is Faith Communicated?

by Lou Sawchenko

Learning is a topic of much concern today even as it has been for a long time. As parents we wonder how to best teach our children the things that they need to know for living in harmony with others. As teachers, we wonder how to best organize available material/curriculum so that the students will be more than hearers only—doers of it as well. As employers/employees, we wonder how the work can be more effectively done with minimum discomfort for all concerned.

Yes, adults are faced with many questions related to learning. Nowhere do they seem to be more abused, ignored or ridiculed than in the local assembly of Christians. We speak before we think. We make decisions before engaging in serious consideration and unbiased research. We bring up the "past" with no regard for the changes that have taken place in the meantime.

## How Do We Learn Best?

Even though the way people are taught to learn has changed, one comforting fact is that some things have not changed about the way people learn best. An important such area is that children still learn best from the behavior of their family and friends.

Children are educated/socialized into most of the raw material of life by the time they are three years of

age. Things like interest/confidence in learning, trust, ability to express and accept love, and an awareness of places and people around whom they are comfortable seem to be firmly held. This gives moms and dads, older brothers and sisters as well as grandparents lots to do. Teachers of young children must also share in this learning task.

## Children still learn best from the behavior of their family and friends.

### How About the Atmosphere?

The place where the church meets must be a place of calmness, respect, love, warmth and general well-being. Instead, the nursery and early years of Sunday school are often tense, strict, loud, uncontrolled, impersonal and generally anxiety producing times.

*Think about the "at home," pre-church rushing around to get ready, arguing about clothes, threats, hurried breakfast if any at all, perhaps a spanking or two and then to drive to the church building, possibly exceeding the legal or safe speed. Now remember the late arriving teachers who rush around to get set up, no appropriate nursery facility in many church buildings. There is the requirement to sit still without noise for most of an hour, especially the last half, while a man is speaking during the adult worship time. This occurs with accompanying threats, coloring books, tearing of hymnals followed by more threats, expressions of feelings often followed by spankings. . . .*

*We wonder why a lot of church kids stop attending as soon as they can? It all began when they were small. They learned that the place where the church meets is not a warm and happy place and that, "the people there put pressure on my family."*

The little example just illustrated and actually lived out in dozens,

maybe hundreds, of churches every week is simply an evidence of adults, failing to consider the needs of small children when the people of God gather for worship and Bible study. Please don't limit your thinking to small children. What about our senior aged members, teenagers, single parents or unemployed breadwinners in many families?

You see, when I think of how people learn best, I am forced to remember that we are dealing with whole persons. People, all humans of any age, come to experiences of life including group worship and group study as whole persons who think, behave and feel. The task of Christian education is to mobilize the people of God with their thoughts, actions and emotions into people of God who grow more and more into the likeness of Jesus Christ. This must include all of the people in a fellowship, of all ages, all conditions of life, all abilities to learn and all motivational levels. That is a big job.

### What about Attitudes?

Since it is true that a lot is taught through action and since most church education pursuits are dependent on written curriculum, perhaps a way to maximize learning among fellowships of believers is to be sure that what is being studied in classes is being lived out by the whole local church community. To help us do that, we could answer a group of questions and then consider how in practice we are doing as a local church. Here are some questions that might get us started:

- 1) How do we, as a fellowship, show preschool children that we love them? (Substitute other groups into the question, such as single parents.)
- 2) How do we, as a fellowship, show respect and consideration for families? (As family units, not one member at a time.)
- 3) How do we, as a fellowship, show our love to people in our geographical area, the community where we live?

- 4) How do we, as a fellowship, show care and forgiveness when sin is made known among our members? (Especially sexual or ethical sin.)

Answers to those kinds of questions will be a better predictor of our people's attitudes toward God and each other than the Bible study material which is purchased and then taught in a classroom.

## The task of Christian education is to mobilize the people of God with their thoughts, actions and emotions into people of God who grow more and more into the likeness of Jesus Christ.

I can't imagine a Christian parent who is unconcerned about the spiritual welfare of the children in their home. An awesome, even fearful question has been raised by John Westerhoff in his book, *Will Our*

## We Need Consistency Between Home and Church Life

If we admit that learning can take place in a classroom and outside of a classroom, then we must focus on trying to bring consistency between the two in our fellowship. If classroom education can be called intentional education because we plan and prepare for it, then maybe we should define it, since we do a

This, of course, presupposes that Christian education focuses on believers and that people are not educated into the kingdom.

Another belief which I have is that individual persons are important and that we all teach and learn from each other in the Body of Christ—this includes the little children as well!

In his book, *Where Faith Begins*,



Gwendolyn Dickau Photo



Gwendolyn Dickau Photo

*Children Have Faith?* He suggests that the Son of Man, when he comes to earth, will find religion that includes institutions, creeds, documents, artifacts, perhaps even commitment and enthusiasm, but he wonders if God will find faith among people (Luke 18:8).

lot of it and spend a lot of money on it in the life of the church.

Christian education might be described as those deliberate, systematic and sustained efforts of the community of faith which enable persons and groups to evolve Christian lifestyle (Westerhoff).

Ellis Nelson suggests that, ". . . faith is communicated by a community of believers and that the meaning of faith is developed by its members out of their history, by their interaction with each other and in relation to the events that take place in their lives." I agree.

The Bible is not silent on the theme of faith development and consistent lifestyle as interdependent factors. Let's resolve, as N.A.B. people of God, to do a better job of bringing teaching and daily living together so that learning in our fellowships will be unconfused and useful for the sake of the kingdom of God. □



Ludwig (Lou) Sawchenko is Associate Professor of Education at North American Baptist College and Divinity School, Edmonton, AB. He is also in-

involved in Ph.D. studies at the University of Alberta.

# The Congregation Is the Church

by David T. Priestley

"One of the things a Baptist in the nineteenth century would 'go to the wall' for was their congregational form of church government." The Lutheran historian who said approximately that in conversation understands an important element in how Baptists define what a church is. Historically, he is right.

But is it enough to simply accept this idea as "the Baptist way of doing things"? Shouldn't we think about why the notion was accepted in the first place? May it be that we want to do things democratically in our churches just because that is "the American way"?

Baptists have argued since the early 1600s, of course, that the church in the New Testament age was congregational. But then, Presbyterians have argued that the New Testament church was led by a kind of "committee." And Roman Catholics are convinced that Christ intended his church to be a strict hierarchy of bishops and clergy. According to others, the New Testament speaks of other types of church structure or even allows for



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many congregational forms. So what about the "democratic" Baptist way?

One of the exciting things about snooping around in 350-year-old books is to discover that the first Baptists chose to establish and defend a democratic church structure for serious theological reasons, not on grounds of common sense, political theory, or anti-Catholic prejudice. The church is every Christian, they said, not just some Christians.

**The first Baptists chose to establish and defend a democratic church structure for serious theological reasons. The church is every Christian, not just some Christians. Our spiritual forebears advocated that the whole congregation vote on those to be baptized and received as members, on the ministries undertaken and the financial support given them, on the pastor called and other officers designated, on the discipline and the commissioning of members, and on other matters of policy and action.**

So our spiritual forebears advocated that the whole congregation vote on those to be baptized and received as members, on the ministries undertaken and the financial support given them, on the pastor called and other officers designated, on the discipline and the commissioning of members, and on

other matters of policy and action.

Obviously, that can be a cumbersome and inefficient way to do things. But those seventeenth century explanations of the principles behind that "inefficiency" and "confusion" are both convincing and challenging for Baptists today.

## Responsibility for the Church

A church, the early Baptists understood Scripture to teach, is a unified body of Christians whom God has convicted and regenerated in ways distinctly appropriate to the uniqueness of each person. It is a body of Christians whom God has gathered for regular mutual encouragement, instruction, discipline and ministry. Because those purposes are mutual, the responsibility for them is not limited in number (to a "board") or in direction (to a hierarchy). Each member is responsible for the spiritual well-being of every brother and sister in the fellowship. In fact, some Baptists said that a church ought to be small enough so that all could be intimately acquainted. The fellowship and discipline of the body provided a powerful assurance of one's own salvation (or "election" as they would have preferred to speak of it).

Those early English Baptists were very familiar with the New Testament teaching on the variety of spiritual gifts; in colonial America one of their objections to the official clergy was that such a system prevented others from "improving their gifts." Responsibility within the body is what motivated their congregationalism. Each one, they said, whatever gifts the Spirit may bestow is responsible before God for his own faithfulness as a Christian. It is to the Lord that we finally answer for the quality of our discipleship. But that discipleship is nurtured and exercised within the body, so we are each also accountable to God for the health of the church of which we are a part. Paul said that the ear cannot say it is not part of the body because it is not the eye; these early

Baptists would say: neither can the ear be unconcerned about what the eye does just because an ear is not an eye.

So in England and the colonies, Baptists insisted that in a church a few could not decide who would be acknowledged as a fellow child of God; one could not determine who should be disciplined or in what way. Instead, all should act or speak for the good of the whole; all must test the teaching and the spirit proposed to the body, for all are responsible for the health of Christ's church.

## Freedom of God

Even more important for the congregational way of working as a church, in the eyes of early Baptists, is the "freedom of God." In the seventeenth century, they accused "papacy, prelacy and presbytery" alike of limiting God. Such organizational patterns, they said, denied that God would work outside the lines established by hierarchy or government. If God is sovereignly free, they countered, he may speak in and through his simplest child. In principle, an episcopal hierarchy or a



presbyterian session or classis prevented that. The Christian and the church cannot contradict the freedom of God by reserving to one member or to only a few the right to speak or act for all.

It would be naive to assume that every Baptist then properly exer-

cised his sacred responsibility or that all rightly expected God to speak and guide the church through all its members. In practical holiness, as well, they were probably no better or worse than twentieth century Christians. Nevertheless, these twin emphases on

**Baptist polity consciously acknowledges each member's responsibility before God for the health of the whole body. It declares that God is sovereignly free to work in and through any member he has incorporated into the body of Christ. By joining in a Baptist church, we offer ourselves to God in exercise of our stewardship for the body of Christ**

human responsibility and divine freedom are exciting principles by which to appreciate and to participate in congregational life.

## An "Inalienable" Responsibility

Our responsibility to yield to God's dominion cannot be surrendered. Everyone in a church may not be sufficiently informed or interested to intelligently speak and vote, but that is a practical problem of communication, nurture, and

discipline. Everyone in a church may not be sufficiently capable of carrying out specific tasks, but gifts or talents must be distinguished from responsibility. Everyone cannot discuss every detail of church life, but to delegate authority does not mean that final responsibility has been waived (to accept a committee report is a responsible act of the whole, not an automatic "rubber stamp" for the "elite").

Reading Baptist writings of seventeenth century England and eighteenth century New England has made me realize that there is a profound theological and biblical basis for the way Baptists operate. God does work in other patterns; other polities are by no means sub-Christian. Those who understand God's truth differently than we may be as truly Christian as we consider ourselves to be. But at the very least, by following a different polity they differ from the historical Baptist understanding of what a Christian or a church is.

Polity is not a matter of indifference or convenience or imitation; structure expresses how we understand fundamental truths. Baptist polity consciously acknowledges each member's responsibility before God for the health of the whole body. It declares that God is sovereignly free to work in and through any member he has incorporated into the body of Christ. By joining in a Baptist church, we offer ourselves to God in exercise of our stewardship for the body of Christ. These principles of responsibility and God's liberty should revitalize a genuinely congregational church order. □

# Retirement! How Prepare?

by Floyd E. Moore

When Social Security was enacted in 1935, a very small percentage of male workers were expected to live to collect payments at 65 years of age. The extended life of men in the intervening years makes retirement the normal, expected thing in 1982. The average female can expect to live seven years longer than the average male in North America.

A large number of men and women alive today can expect to live into their 80s. This fact makes a great deal of difference in perspective from that when a shorter life made planning for the future seem rather useless or a frivolous pastime.

In terms of major periods in a lifetime, one fourth of a person's life will be spent in so-called retirement. This could be from 15 to 25 years for those reaching retirement age at the end of this century and the beginning of the 21st century.



Dr. Floyd E. Moore retired as Professor of Christian Education at North American Baptist Seminary, Sioux Falls, SD, in May. He had served there since

1966. He and his wife now live in Texas.

The transition to retirement usually involves serious changes: loss of income, increase in time for leisure, and changes in family and social relationships. For some, there is the loss of status and identity, as well as meaning derived from one's work.

Without proper preparation in each of these areas before retirement, obstacles may occur which lead to unhappiness in retirement. It is good advice to prepare and plan to live longer than the actuarial tables say persons might live.

### Retirement to . . .

Yes, there should be at least an equal emphasis upon retirement to something as to retirement from the work situation. Too often persons allow themselves to become so fed up with their work situation that it becomes unbearable.

Because of lack of interest, drudgery, pressure, or relationships, some can hardly wait till retirement time comes. But in the process of "getting away," there is little or no thought given to the years that lie ahead. It is very possible to jump from "the frying pan into the fire."

Retirement can be a rich time of fulfillment, change, challenge and creative involvement, but this will not happen by accident. Modern day life is full of potential stresses, and retirement time may just bring on more stress or a different set of stresses. The switch from full-time work to part-time work and mostly leisure should not be taken lightly.

### When to Begin?

Not all aspects of pre-retirement planning are tied to the same timetable. Income maintenance is one which probably demands the most in advanced preparation. Even without inflation, Action for Independent Maturity advises people to begin charting their financial retirement course when they are in their late 40s and early 50s.

For most people, it takes a number of years to make significant gains in financial matters. Some basic steps are advised: 1) figure your net worth—how much you own and how much you owe; 2) compare your net income today with what you estimate it will be in retirement; 3) identify your sources and amount of retirement income, and if it does not prove to be adequate take steps to make up the difference; and 4) plan to preserve what has been accumulated—insurance, savings, and property.

### Where to Live?

Where to live in retirement is a major decision. The first question to answer is whether or not a move will outweigh the benefits of staying near loved ones, lifelong friends, or the church.

If the decision is to move, planning should start a few years before retirement in order to avoid pitfalls. It will take from one to three years to fully explore various desirable areas for retirement. Personal needs must be kept in mind because individuals vary greatly in their desires for living arrangements and involvement. A visit to a prospective area, and subscribing to the newspaper for a short period, can aid in the decision.

Some creative persons, after narrowing the areas to one or two, spend an extended vacation in the prospective living area. This allows time to experience climate, the people, living costs, general life-style of the community, plus facilities that are deemed desirable.

### Preparing Spiritually and Physically

The spiritual aspects of retirement are so personal that it is hardly possible to put a time on the beginning of preparation. The results from a number of surveys indicate that persons do not just naturally grow religious with age.

Deliberate efforts made throughout life, and especially in middle age, brings the deeper satisfactions desired. Psalms 92, verses 12 through 15, tell us that those who are "planted in the house of the Lord shall bring forth fruit in old age." The fruit-bearing tree must be planted and cared for over a period of years before mature fruit will come.

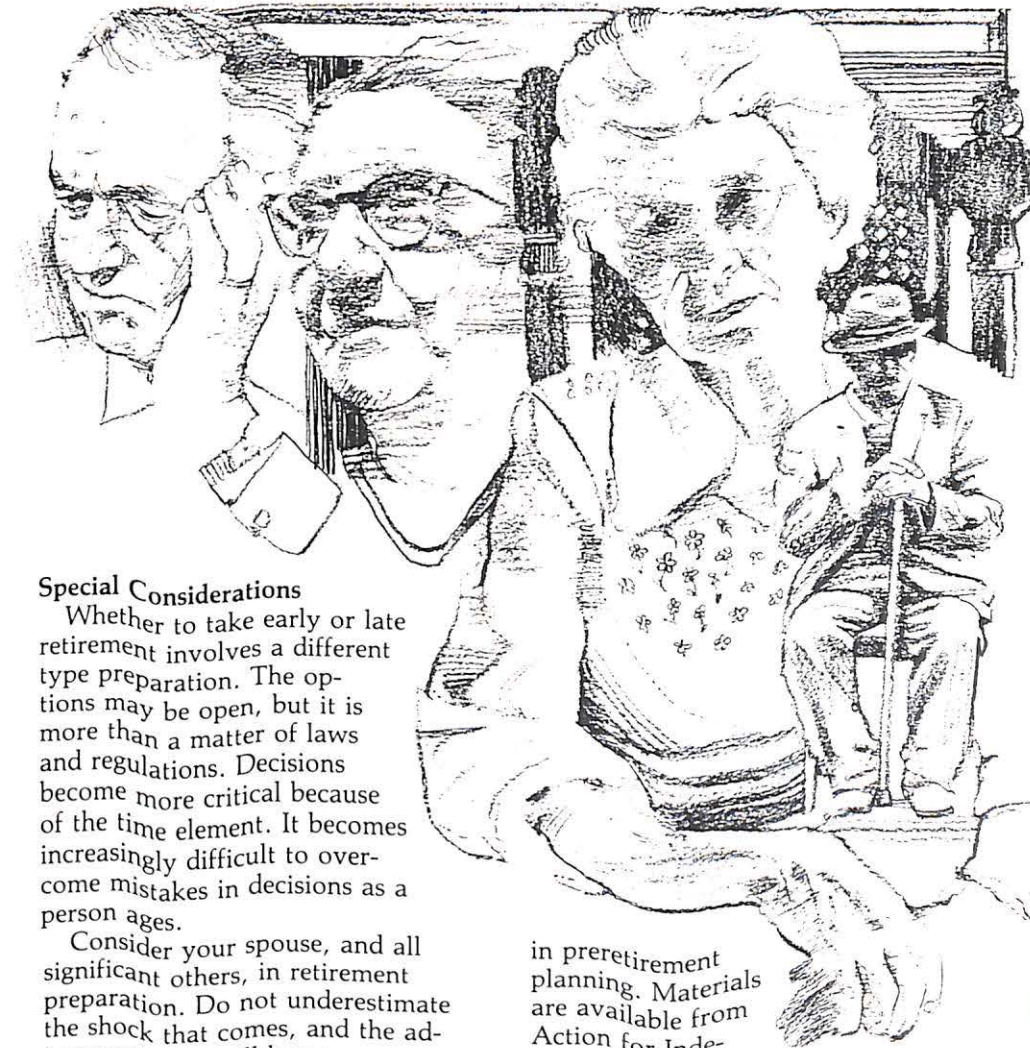
The house of the Lord provides the atmosphere and spiritual nourishment that aids in the production of spiritual fruit. Private and family spiritual preparation is vital to a growing and sustaining faith.

Health maintenance and legal affairs are matters that are important from young adulthood throughout life. The challenge is to continually revise plans and make adjustments as age and circumstances change or dictate. Proper diet and effective exercise are basic, and might become an additional challenge just before and during retirement.

### Use of Leisure

Creative use of the leisure time of retirement is often neglected until preparation time is past. Many retired persons advise involvement in a number of potential hobbies and recreational activities some years before retirement. This will allow time to experience the joy, or lack of it, in each while strength and resources are more available. Plans for a one big, glorious fling—a cruise, or globe circling trip—could be a disaster without plans for all that glut of time after the fling is over.

The key to preparation is not just planning to fill available time, but in continuing a creative, satisfying life. This is something that a person should begin many years before retirement. The above mentioned specifics, plus others, are some of the vital elements that relate to that creative life in retirement.



### Special Considerations

Whether to take early or late retirement involves a different type preparation. The options may be open, but it is more than a matter of laws and regulations. Decisions become more critical because of the time element. It becomes increasingly difficult to overcome mistakes in decisions as a person ages.

Consider your spouse, and all significant others, in retirement preparation. Do not underestimate the shock that comes, and the adjustments that will be necessary, when one or both married partners retire. The majority of couples, even farm couples, are not together most of the 24 hours in each day.

In retirement that will tend to change toward more togetherness. Wise preparation in this area may be more important than other obvious ones. Begin early to plan and enjoy doing things together.

Make radical changes in life-style with much caution, especially during the years immediately before retirement. Because many couples reach a time in their 50s when all the children are gone from home, and earning power is at a peak, there is the tendency to go on a spending spree. A possible trap is set when persons begin to live in a style that will not be possible during retirement. This could make adjustments more severe.

Encourage and work with your employer and church to be involved

in preretirement planning. Materials are available from Action for Independent Maturity, P.O. Box 2204, Long Beach, California 90801. "The steps of a man are from the Lord, and he establishes him in whose ways he delights" (Ps. 37:23).

# Recording the Story of Your Church by George Dunger

The story of your church is really "His Story," the work of God in Christ through the Holy Spirit in and through the believer in fellowship with others. This story calls for recording and preservation. Church archives mean the safe keeping and faithful use of "His Story."

"His Story" of your church involves both personal and collective records. They issue from the past via the present into the future. They are the collective witness and work evidenced by documents of different values. Together with membership records of past years are the records of decision-making by committees and the congregation, some of them of profound legal importance; pastoral acts; Association and Conference relationships. Aside from the congregational records, there are also significant genealogical data which must be considered.

Following the Biblical model of "His Story," all those data and materials which mean "People," "Place," "Time," and "Event" make up the records of your church. They are, with reference to our day and time:

## A. The "MUST" Documents

1. *Church Constitution*, both present and past, together with Articles of Incorporation and Conference affiliation.
2. *Deeds and Descriptions* of church properties, titles, leases, surveys, rights of access and other pertinent certificates.

3. *Church Register* of membership and significant details such as baptism, birth, residence, marriage, burial, transfer or dismissal.
  4. *Minutes* of official congregational meetings, permanent boards, standing committees and officially designated organizations.
  5. *Records of the Treasurer*—non-operational and annual—together with the audits.
  6. *Official Correspondence* and copies of *Reports* of the church, the pastor and the chairpersons of boards, committees and organizations.
  7. *Histories* of the church.
- ## B. The "OUGHT" Documents
1. *Record* of the charter members.
  2. *Records* of the calls extended to pastors and other church ministries personnel.
  3. *Contracts* for land, construction of the church building and facilities, together with plans, blueprints and papers relating to properties.
  4. *Certificates* of mortgages and any other financial contracts.
- ## C. The "MAY" Documents
1. Public relations materials.
  2. Research materials.
  3. Special events materials.
  4. Statistical materials of Sunday school, youth organization, men's and women's organizations.
  5. Data of church statistics related to the Association and Conference.
  6. Lists of officers and members of boards and committees.
  7. Objects: autographs of persons, facilities and events; other oral or visual materials (phonograph records, slides, tapes, for example); carvings; utensils; pictures.

## D. The "HOW?"

1. All *official records* should be copied legibly on a permanent ledger-type book with consecutive, printed page numbers. Typed proceedings should be bound every five years, depending on volume. These records should be indexed to facilitate ready reference. The index should include congregational events, personnel and property.
2. *Official correspondence* of whatever nature is to be filed in suitable folders, preferably acid-free, in alphabetical order. Care must be taken to distinguish personal from corporate correspondence.
3. Sunday bulletins and other *church publications* should be annually assembled, placed in permanent binders or stored in acid-free file boxes.
4. All *printed and handwritten materials* must be preserved flat, without clips, fasteners, staples or pins. Plans, drawings and blueprints should be rolled up and placed in strong tubes the ends of which can be tightly closed.
5. *Vital records* should be microfilmed. The original negative and positive prints should be stored in the Conference Archives. A positive print is to be kept by the local congregation. Other vital records may be stored in the vault of a bank.
6. Since temperature, humidity, dryness and insects can damage and destroy archival materials, *periodic inspection* is called for in order to preserve them.
7. When filing church records notation as to their "MUST," "OUGHT" and "MAY" value should be made. This *retention and*

*destruction schedule* should be agreed upon by the pastor together with knowledgeable church officers; it should conform to published state and federal regulations when applicable.

8. *Ideal facilities and conditions* for storage and security include a lock and key fire-proof file cabinet in a room least subject to temperature changes and humidity-dryness extremes.
9. *Objects* no longer used for worship purposes, such as crosses, banners, utensils, Bibles, hymnals as well as plaques should be cleaned and stored in suitable boxes.
10. All boxes, drawers of file cabinets and containers should be *clearly labeled* with regard to their contents, place and date.
11. Problems of *restoration and repairs* should be referred to the Conference Archivist.
12. Questions regarding *archival supplies* as well as any archival-related matter should be directed to the Conference Archivist.

## E. Team Work

No church stands alone in its history. No church stands really alone in its work. It is for these reasons that archival concerns and work call for team effort. This means, primarily, sharing of records and transmission of records when they are no longer of vital interest and value to the local congregation. Among the records to be shared or deposited with the Associational or Con-

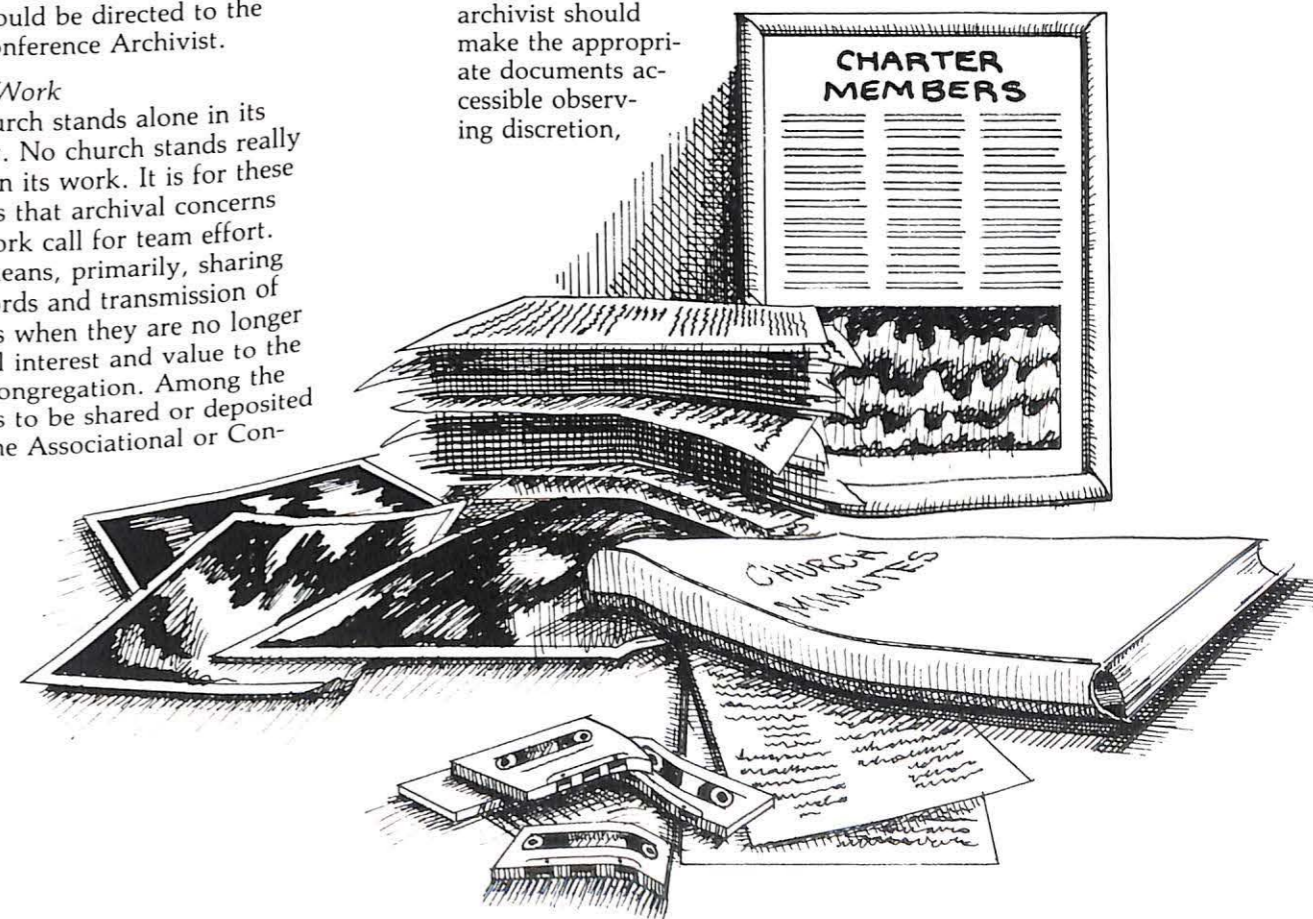
ference Archives are the following:

1. "His Story"—the story, the history of the local congregation, either in original or copy including:
    - a. Accounts of special services such as installation of pastor, ordination, dedications, anniversaries.
    - b. Photographs of special events and persons, clearly and permanently identified by name, place, date, occasion.
  2. Publications of special events, such as bulletins, brochures, newsletters and periodicals.
  3. Biographical materials regarding church leaders and their work.
- ## F. The History of the Church and the Church Archives as a Resource for God's People
1. Any church member who has legitimate purpose should be invited and assisted to use the archives.
  2. The church historian-archivist should make the appropriate documents accessible observing discretion,

however, when personal information is concerned.

3. Records should be searched under supervision of the historian-archivist and immediately refiled, thus preventing loss or damage.
4. Records of research work should be kept by the historian-archivist, and an annual report of archival activities should be submitted to the pastor and congregation.

Note: Numerous suggestions contained in this "Guide" are based on the procedures followed by archivists of various denominational churches with many years of experience in historical and archival work. Indebtedness to them is herewith acknowledged and appreciation is expressed in general for their spadework in areas where the North American Baptist Conference Archives has had to rely on their competence. □



Dr. George Dunger is N.A.B. Conference archivist in a part-time capacity at the North American Baptist Seminary, Sioux Falls, SD.

# Yaounde, the Church on the Grow

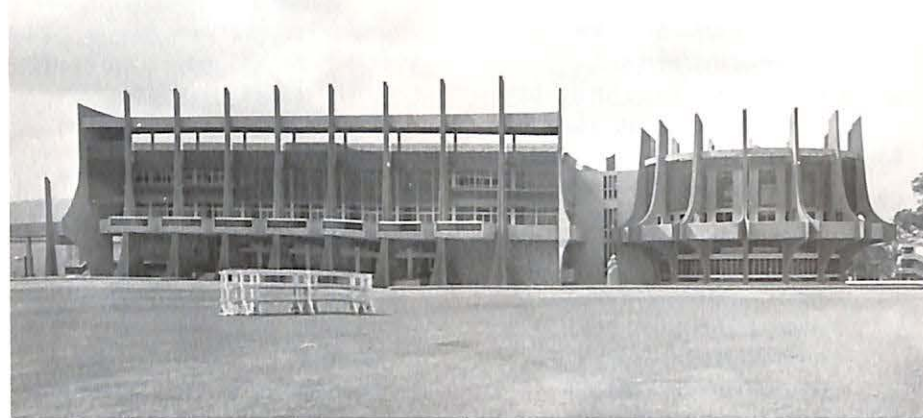
by Ray Hoffman

"If my people will" describes the Baptist Church in Yaounde, Cameroon. These people "willed" to go forward.

For approximately seven years, the people of the Yaounde Church worshiped in a classroom in a Yaounde school. At the beginning, this provided a place that the small group could depend on to worship in each Sunday. However, it didn't take very long before this school room overflowed with people each Sunday. Benches were placed along the outside by the windows for those who could not get inside to worship.

In the meantime, the lay leaders of the church seriously looked for land to purchase in order to erect a

church building. They saw the urgent need for this as they began to notice that some people no longer attended the services because of the crowded conditions. Four people sat



One of the many new buildings in Yaounde—the city hall.

on a school bench meant for two students during the worship service.

## Obstacles Encountered in Search for Land

Searching for land, time and

again, they met with disappointment. At one point, it seemed certain that they had found some land. They made a down-payment, only to find they were not

allowed to put up a church building in that area. To add injury to hurt, they could not get a refund on their down payment.

They found another parcel of land. The owner insisted they pay him in cash for the entire plot, but he was not even going to give them a receipt for their money. It was doubtful whether this man even owned the land and whether title to the land could ever be obtained, so they didn't pursue that any further.

Finally, in the fall of 1980, they found land which was located not very far from the University of Yaounde. The owner was willing to sell 4,796 square metres of land at a reduced price since it was for church purposes. The entire selling price of 13,426,000 francs (\$44,500 approximately) was to be paid at the close of the transaction. Having learned from previous experiences, great caution was taken when the down payment was made in order to hold the land.

Some of the members of the church made special trips to Bamenda to present the matter to the Cameroon Baptist Convention officials. They needed money for this project since they now had already made a down payment. The need became more urgent by the

day, because after the owner had agreed to sell, he changed his mind a few days later. Evidently, he had been offered a much better price. Because of this, he set a deadline stating that if not all of the purchase price was paid by that time, the deal was off.

With the prospect of losing the land, an emergency meeting was called at the C.B.C. office in

visit to Cameroon. Even though it would be the rainy season and time for exams at the University, we knew that the Ambassadors would be of great help. These eight young people from the U.S.A. and Canada could participate in the crusade through music, personal testimonies and visitation.

The next decision was where to have the crusade, since the newly

tent for that week. Since the crusade would be during the rainy season, we were very thankful for the opportunity to use the tent. My wife, Esther, and I went to Yaounde a week prior to the crusade to make all the necessary preparations including the erection of the 40' x 60' tent.

"On what will the people sit during the services?" The church decided that every family be responsible for supplying one 12-foot bench, including the cost of materials and labor. Someone was given the responsibility to see to it that all the benches would be identical. Fifty benches were ordered, built and paid for by the members without us-



A delicious meal is enjoyed Sunday noon at the home of Mr. and Mrs. Peter Mabu

Bamenda to see if the additional money could be raised. The various accounts were looked into. Some money was borrowed from certain accounts including some from the Medical Authority. The Yaounde church group already had accumulated more than four million francs toward the purchase of land.

With all the money combined, the total amount was sufficient to make the total payment. It was an exciting moment to realize that the Yaounde church land was now a reality after coming within a half day of losing out again.

## An Evangelistic Campaign Planned

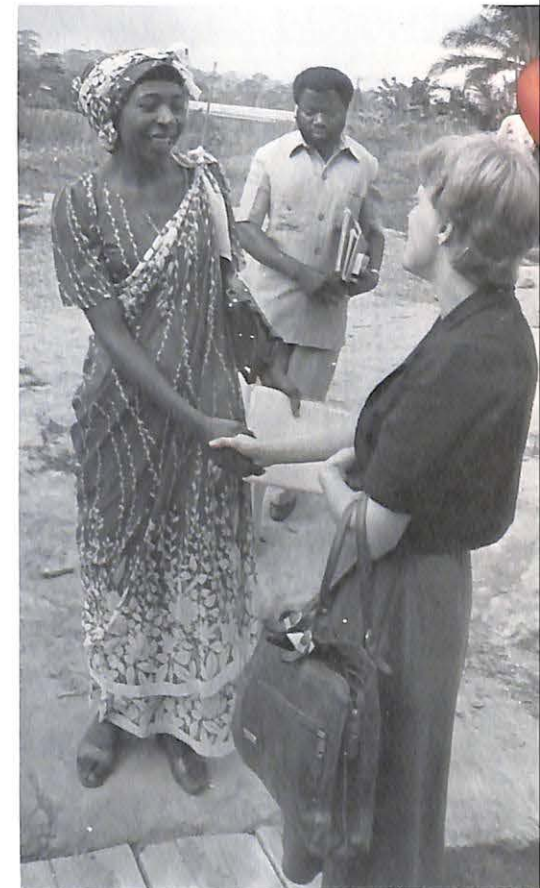
As advisor to the Yaounde church, they asked me to help them plan an evangelistic crusade, partly as an expression of joy and praise to God for what he had done.

The week of June 7-12, 1981, was chosen. It was also the second week of the Good News Ambassadors'

acquired land did not have a building in which to meet. We learned that the National Center of Evangelism in Yaounde had a large tent, which had never been used. In checking with the director, he assured us that we could use that



Missionary Ray Hoffman preaches from the pulpit which he built and donated to the church.



Missionary Debbie Auch (right) greets Mrs. Wango (left) as she arrives at the church.



The women meet for their lesson taught by Mrs. Wango, women's president.





The Good News Ambassadors from the N.A.B. churches in the U.S.A. and Canada participated in the Crusade through music, testimonies, and visitation.

ing any church funds. A total amount of 150,000 francs (\$500.00) was paid for the benches upon delivery.

The Good New Ambassadors arrived for the crusade from Victoria. During the first service they sang their way into the hearts of the people. A large part of the success of the crusade can be attributed to the ministry of these young people. Rev. Peter Evande, pastor of

the tent for worship for some time after the crusade. The request was granted. One of the reasons was that the tent could not be stored unless perfectly dry or else mildew would ruin it. As it turned out, the tent was used until the middle of October.

#### Results—A Building and Church Growth

During that time, the Lord con-

tinued to work in the hearts of the people by challenging them to build a building which can be used temporarily until such time as a permanent church building could be built. The congregation was challenged to raise two and a half million francs among themselves. By the middle of October, they were worshipping in

the new cement block building. One member remarked, "This building is a direct result of our crusade." Young people accepted Christ and a number of older Christians rededicated their lives to Christ during the crusade. On the Sunday following the crusade, a baptismal service was held on the church grounds. At the lower corner of the church land is a small spring. Here a dugout was made to retain water. This was used for the baptismal service for those who had requested baptism and had gone through the inquirers' classes in preceding months.

Since the crusade, the attendance continues to increase. Even though the membership is around 70, the attendance averages about 175 each



At the lower corner of the church land is a small spring. There a dugout was made to retain water, which was used for the baptismal service.

Sunday. It has also reached over 200 on special occasions.

#### The People of The Church

Many of the people in the Yaounde church are government employees, teachers and university professors. This has its advantages



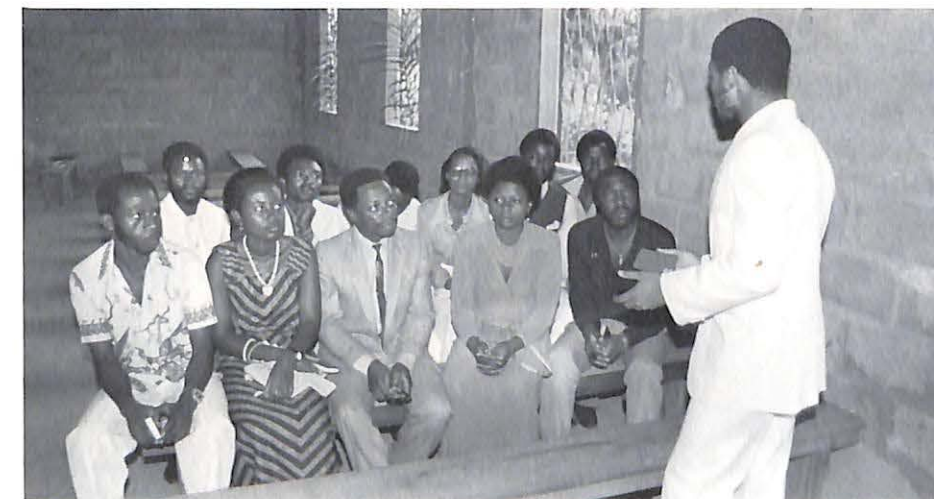
At worship—Many of the people in the Yaounde Church are government employees, teachers, university professors and university students.

and disadvantages. Their salaries are usually better, but many face the problem of being transferred every few years to different places for service. Whenever active members of the church are transferred, it leaves vacancies to be filled. On the other hand, many are transferred to Yaounde and take up the work in the church left by others.

Yaounde has many students. Since the new church site is not too far from the university, many of them worship in the Yaounde church. Most of these also leave after completion of their education. At present, there is also a great need for some place to have Sunday school and children's church.



The inquirers' class is taught by a former Bible school student.



The young people's group meets following the Sunday morning worship service.

#### A Pastor and a Missionary Needed

What about the future of the Yaounde church? It looks very promising. The church is in the process of calling a full-time pastor.

The lay people have been doing the work of the ministry over the years but have not been free during the week to do a pastoral work. With the employing of a pastor comes the

need of housing for him and his family. The next project of the church is to build a pastor's house.

Recently Esther and I spent a week in Yaounde along with Abraham Chiambah of Belo, who was a member of the Cameroon Choristers, surveying and pegging a site for the new house. If it were possible for the house to be constructed now, it could probably be constructed for five million francs. With every few months of delay, the cost increases considerably due to inflation. Being in the capital city, costs of materials and labor are much higher than in most areas of

Cameroon. Because of the terrain of the land, a split-level house has been suggested. We continue to urge you to support the Yaounde project with your prayers and financial support.

The church continues to plead for a resident missionary. It is an interesting and challenging area of service, particularly because it is located in the former East or French-speaking section of Cameroon. Even though many residents understand some Pidgin, it is necessary for a mission working there to have a working knowledge of the French language.

Truly, the work in Cameroon is great, and the laborers are so few. I challenge pastors to consider the outreach and evangelism ministry of Cameroon. Perhaps you will have to be the answer to your own prayers for laborers on the mission field. □



The Yaounde Church choir runs through its song prior to the worship service.

Ebenezer Baptist Church of Victoria, was the evangelist.

By the end of the crusade week, the people had experienced such an additional joy and blessing because of the roominess of the tent that they said, "We will never go back to that school room again." It was decided to ask for permission to use

tinued to work in the hearts of the people by challenging them to build a building which can be used temporarily until such time as a permanent church building could be built. The congregation was challenged to raise two and a half million francs among themselves. By the middle of October, they were worshipping in

# Church Extension Project

## Challenge Confronts Chino, CA, Church

by Norris Helms

**D**o you go to church? The reply: "No, we haven't attended since we moved to the Chino/Ontario area about five years ago!"

The names are different, but the response is the same as we go door-to-door inviting people to come to worship with us at the new Mountain View Church, 12885 Mountain Avenue in Chino.

Over 1,000 calls have been made to the homes in the area since January 1982. Nearly one family in every four contacted has indicated it has no church home. Truly, the fields are white unto harvest.

Most of the people still have no church home in spite of our efforts. Yet, we will continue to invite our community to worship with us.

The new Mountain View Baptist Church is located in the Mountain Village Shopping Plaza in Chino. Many thousands of new homes and condos have been built in this area in the last six years. The construction continues as an anticipated 2,000 homes are to be built in one area in the summer of 1982.

In our brief history, we have seen people respond to our door-to-door visitation at the rate of one family per month. The Lord wants his house full as he exhorts us to "go out to the highways and hedges and compel them to

*The Rev. Norris Helms is pastor of the Mountain View Baptist Church, Chino, CA.*

come in that my house may be full."

In the book of John it says, "Andrew first found Peter and introduced him to Jesus." We praise God daily for our small group of believers who personally invite their friends to our church. Nine families are attending because of a personal invitation from a friend.

The total commitment of three families who live in the Ontario/Chino area, from the mother church, Sunkist Baptist Church of Anaheim, has assured a good start for the new church extension church.

"The Lord added daily to the church those who were being saved." This was true in the book of Acts. The truth of that verse is being repeated today at Mountain View. Our average attendance has increased steadily from an average attendance of 25 in February to an average attendance of 45 in June. A high of 59 joined with us in worship on June 20.

But with the growth in attendance monthly, a new challenge confronts the Mountain View church extension. The purchase of land and the construction of a building for worship is a must if we are to continue our growth. We are "too big" in attendance to continue much longer in our present location, and we are "too small" to finance the land and building by ourselves. Your contributions to this church extension or your investments in the Lord's work through the Church Extension Investors Fund will enable us to go forward with a ministry in one of the fastest growth areas in the nation.

# Church Extension Project

## Growing a Church in West Edmonton

by Steven J. Berg

*"It is not the lofty sails, but the unseen wind that moves the ship."*

—W. Mac Neille Dixon

**C**hurch growth has been this congregation's vision for almost five years. The lusty economy of "Boom Town, North America," has brought thousands of people spilling over into new suburbs. Our vision is for West Edmonton—a mixed community of 30,000 fortunate and fortune seekers, and with any optimism, 80,000 before 10 years. At times, we have hoped that the vast ocean of this opportunity would get our ship on the move.

From the very beginning, we have been gifted with a dynamic and persistent nucleus of people. Young families, single parents, and young adults are our resources. Experience, stability, and maturity remain yet as our goals. At times, we have hoped that our youthful, energetic crew could get us sailing.

If the outriggers of all the planning and programming by themselves could move the ship, we would be running well. Despite the aesthetics of a school gymnasium, our

*The Rev. Steven J. Berg is pastor of Westland Baptist Church, Edmonton, AB.*

worship setting is an event of renewal that meets the needs of the whole family. Christian education programs are offered for every age. Five adult cell groups function weekly to care for people, to bring them to Christ and to nurture them.

But the movement, progress and growth of this church has never been because of the vast ocean, the energetic crew, or the brightly blooming sails. It has only ever been in the blowing of God's Spirit, and our cooperation to trim the sail. We are discovering that this union begins on our knees.

In our experience, church extension has never been like running effortlessly out in front of a gale. At times we have felt ready to sail, but there has not been wind. At times the wind blows, but we are too tired, too disorganized, too discouraged to care. Yet, there are times that the wind blows; the people respond; and God is accomplishing his work.

As I write today, I celebrate in God's demonstration this week. One woman's hesitant response to God's Holy Spirit has resulted in four people discovering Christ.

*"For all who are being led by the Spirit of God, these are the sons of God" (Romans 8:14). □*



Some men who attend the men's breakfast held at a local restaurant.



The Rev. and Mrs. Norris Helms and family.



A spirit of concern is shown toward visitors.



Pastor Steve Berg and family

# Reflections on "New Day's" Tour by John Kiemele

Imagine strolling down a grassy lane spotted with wild flowers, as the breeze gently blows in your face. Every so often, a meadowlark breaks the teeming silence with an occasional note or two. To one side of the path you see a crystal-clear lake and change the direction of your course, taking you to the banks of this mirror-like pool.

Peering into the water, you plainly see yourself looking back at you.

A reflection is very interesting; you can tell a lot by studying one. By looking directly at a reflection, the result of passing time, a foundation can be laid, and much about the future can be determined and constructed.

Throughout a year of tour as "New Day," segments fall together, forming a pool upon which valuable reflections can be drawn for years ahead. By looking into the pool of 1981-82, definite reflections vividly stand out in my mind.

## Learning about God

The foremost one is learning about the divine character of our Almighty God. It's incredible to meet God daily through various situations and experiences and, when the day comes to a close, consciously understand God a bit more. The thrill is in his allowing himself to be found by those desiring to seek him. What motivation! There were times we could watch God work in mighty ways right before us, and then other times he subtly and deftly accomplished what he desired.

Unmeasured insights were gained as God met needs we had along the way in one form or another. One of the most obvious answers to prayer

observed throughout the tour was the abundant and punctual supplies of strength God provided for us. When bodies were tired, illnesses struck and maybe weather hindered a bit, or whatever it was, then the Lord opened wide the floodgates and consumed us, upholding and transporting us along the prepared way.

Through recognizing our needs, we also noticed the accompanying need of a deeper reliance on God. Growth within the realm of God's love offers invaluable foundations and confidence as we continue discovering more and more of him.

## Growing in Friendship

Along the growth lines follow the bonds of friendship. These cherished

companionships were not the mere human-constructed friendships either, but rather relationships grounded and established in the love of Jesus Christ, that eternal, uniting factor. The unity of fellow believers all working for a common goal is indescribable, as is that feeling of family created.

Many situations catalyzed this unity and growth in the team. One never really knew what to expect when standing in front of a strange door during door-to-door visitation calling, or even calling on church prospects. Other areas of outreach each had their own uniqueness that stirred one team member or another to a new level. The sharing times, following these experiences among members, nourished and cultivated

## A Tribute to "New Day 1982-83"

"New Day" has come and gone. . . . .  
 And in the coming and going, we gained much from their example.  
 To us  
 they gave time, talent, and toil.  
 To us  
 they gave their voices until those voices yearned to rest.  
 To us  
 they gave of their strength until it seemed no strength remained  
 Then with a word of prayer, God supplied more strength.  
 To us  
 they gave a smile yet yearning for the return of a member or  
 two who fell to illness.  
 To us  
 they gave: singing during the dawn, both morning and afternoon  
 And in the evening to the late night.  
 To us  
 they gave freely  
 with love,  
 the love only God creates.  
 To us  
 they gave God's love proving that even in this day and age  
 It is still worth the sacrifice to proclaim:  
*"For God so loved the world that He gave His only begotten Son that  
 whosoever believes in Him should not perish but have everlasting  
 life." (John 3:16).*  
 "New Day" has come and gone. . . . .  
 Leaving us an example to follow and to do! □

Dennis Sigle, pastor, Bethany Baptist Church, Hunter, KS.

new areas within the friendships.

In the unseen manual on *Growth*, the chapter titled "Sensitivity" was thoroughly covered and required constant reviewing by us as team members in order to be most effective with others outside the group as well as within. The cry, or just the look of despair, hurt or need, is the signal we, as Christians, have the obligation to be sensitive to. Throughout this year God definitely supplied us with "perceptual training" for the many signals sent out in our society.

Not only was there outward growth, but also an obvious, encouraging inward growth as fit each individual. New mental and spiritual heights were achieved through constant association with each other. Benefits from upholding and encouraging each other were detected as time passed. Growing inwardly

and outwardly as brothers and sisters in Christ surpassed anything ever experienced before. Praise the Lord!

## Serving in a Variety of Places

It was incredible to share this ministry in places unseen or even unthinkable to us, for instance prisons and other correctional facilities, public schools of all ages, neighborhood homes, shopping malls, and retirement and nursing homes. What is more is the fact that God's grace is sufficient to cover all of his people in these areas, plus that beyond our comprehension.

The privilege was extremely ours as members of "New Day" 1981-82 to partake in this North American Baptist Conference ministry. The total effect was felt by being involved in working to promote Godliness and heavenly things in

our Conference churches across the U.S.A. and Canada.

There is a strong Conference-wide family feeling evident, always offering a warm, accepting atmosphere. Together with the desire to affect people, the potential is there to initiate thought to godly motivation and action which can and should be a continuing goal in not only our churches but also our lives.

God asks our all, ever-changing, ever-growing to press into the mold he established for us. Who said growing isn't fun?

We look forward to the Father's leading and guiding in our lives in a much deeper way, and also give this charge to the new team(s) ahead: Strive to make yourselves totally available to God and watch what he does from there! □

## Carlson Appointed to Seminary Faculty



The Reverend Ronald Carlson has accepted a call by the Board of Trustees to become Instructor of Evangelism, Discipleship and Church Growth beginning September 1982 at the North American Baptist Seminary, Sioux Falls, SD.

Reverend Carlson is a graduate of Trinity College, Deerfield, IL. He received a M.Div. from Bethel Seminary, St. Paul, MN, where he is currently a D.Min. candidate. Youth work and a six-year senior pastorate form the basis of his practical experience in ministry.

In his acceptance letter, Rev. Carlson states, "I am willing to work within the guidelines of the school and will seek to contribute toward the program and ministry of North American Baptist Seminary to the

best of my abilities. I wish to state, as I have mentioned previously, my concurrence with the "Six Basic Commitments" of the Seminary's statement. After establishing ourselves as a family in Sioux Falls I will also establish membership in a North

American Baptist Church."

Reverend Carlson and his wife, Marlene, have two children, Peter and Elita. They will take up residence in Sioux Falls in August and begin teaching responsibilities when the fall semester begins. □

## Dickerson Resigns from Seminary Faculty



Dr. Herbert Dickerson, associate professor of Homiletics at the North American Baptist Seminary, Sioux Falls, SD, for the past six years, resigned from this position effective June 30, 1982. He has accepted the pastorate of the First Bap-

tist Church, Jonesboro, Louisiana.

Having had a fulfilling teaching ministry while at the North American Baptist Seminary, he sensed God's strong leading into an area he has always loved, namely, the pastoral ministry. After considerable thought and prayer, he and his wife determined this decision to be God's will for them at this time. While the Seminary regrets his resignation, we wish Dr. Dickerson and his family God's richest blessing as he returns to the pastorate. Sincere thanks is expressed for the six years of devoted service to the Seminary. □

# WOMAN'S WORLD

## Parents Wanted for Christian Education Position

by Sara Pasiciel, Steinbach, MB

One of the occurrences I used to find most frustrating as a public school teacher was the occasional parent who said, "What do you

mean, you can't control my child? Why do you think I send him to school? You're supposed to be teaching him those things!" I often felt like taking that parent by the shoulders for a good shake and a lecture . . . "You teach him values and manners at home; then I can do my job with the academic subjects."

This reaction may seem logical and easy to accept. Of course we don't expect school teachers to instill all our children's values and social behavior. Yet I wonder how many of us, mentally at least, say to ourselves, "My child is a teenager and hasn't made a

commitment to Christ yet—what have I been sending her to Sunday school for all these years? Haven't the Sunday school teachers been doing their job?"

At a time when the Christian education departments of our churches are developing as never before, when we have ready access to outstanding curriculum materials, effective teacher training programs, and complicated audio/visual equipment and aids, it seems imperative to take a serious look at our attitude as mothers, as parents, toward Christian education.

All of the materials and methods were developed with the best intentions of supplementing, of adding to, the nurture of the child in the home. In some cases, of course, instruction was, and is, provided for those who come from non-Christian homes—but initially there was no intention of taking over the role of the parents.

vironments for meetings.

I basked in hugs, warm notes, and generous comments expressing appreciation for our women's leaders. I will never forget that day when I felt I had become a celebrity. A little, "mature" lady came up to me and said, "I finally get to meet you in person!"

Our women do have lots of love to give away and that's what they are doing. It is observed in many ways . . . sewing and sending, cleaning and mending, praying and giving.

N.A.B. women stand out in the crowd for the right reasons. They visit the lonely, offer tea and cake, give back rubs to feverish bodies, send bouquets to encourage, and wear smiles. They teach others, and are teachable. They minister with talents of all sorts. They go by such names as Karen, Brenda, Phyllis, Emily, Lenore, or maybe Louise. They are everywhere and they are unforgettable.

I hope I won't be forgotten after 1982. I hope I will simply be remembered as "one of the bunch" who used her gifts and was faithful with a temporary responsibility. I would like to be thought of as a FAT Christian—Faithful, Available, and Teachable.

loved me in spite of my "forgettable" errors and handicaps.

On the positive side, by comparison, my memory bank holds many more "unforgettable" treasures.

"A friendly discussion is as stimulating as the sparks that fly when iron strikes iron" (Proverbs 27:17, LB). My life has been permanently energized by discussions with North American Baptist women from a broad spectrum of geography and lifestyles.

Women like Beatrice Nokuri of Africa and Setsuko Yuzawa of Japan come to mind. Other nationals met at world or continental conferences have enriched me. How gifted and unique are the WMF executive committee members I've worked with, who are now my lifetime friends.

I have impressions of homemakers who gave me rest and nourishment during "speaking tours." They were my kind of ladies . . . the ones who served coffee and soda crackers if they weren't prepared in advance for an elaborate coffeetime. I felt at home.

There were women at retreats who shared gut-level heartaches as we cried together and prayed. Local presidents graciously provided equipment and pleasant en-

## Up the Stairway

by Dorene Walth, WMF president, Citrus Heights, CA



My stint on the stairway as president of the Women's Missionary Fellowship will be over December 31st. These six invaluable years leave me with abundant memories!

Some of those memories are of "forgettable" experiences that still threaten to weaken my self image. Why would I want to remember that Prayer Day speaking appointment at an associational women's meeting within driving distance? It was a rare occasion when my husband's schedule was open for him to gallantly offer to accompany me that night. It was such a treat to be alone together, a special oblivion set in. We engaged in so much interesting conversation and sharing that we neglected to watch the road signs, missed an important exit, and arrived at our destination one-half hour late!

I'm grateful to the people who have taught me so much while they demonstrated patience with me and

Ironically, as the Christian education program of a church develops, the parents begin to see that program as complete. We send our children to school to learn academic subjects; we send them to a teacher to learn piano or trumpet; we send them to hockey or basketball clinics or camps to learn sports; why not send them to church to learn religion? It's a subtle trap laid by our advanced and affluent society, and it's no wonder that well-meaning Christian parents fall into it.

Is the answer to do away with the Christian education program at the church and get it back to the home where it belongs? In a way, it would be nice if we could—but it's an unrealistic idea, for several reasons: (1) There are many children and teens who participate in our Christian education programs who do not come from Christian homes, who depend on the nurture and concern of teachers and leaders in our churches; (2) there are many parents who themselves need training in concepts and understanding before they can pass that knowledge on to their children; and (3) there will always be value in interaction with peers who have the same problems and questions and interests, as well as interaction with adults other than parents who love and nourish young Christians.

Rather than doing away with Christian education programs, we need to re-establish the working partnership between home and church (and, where possible, school) to "train up our children in the way they should go." I'd like to make three suggestions that might help us return to that ideal situation.

### Three Suggestions

First, we need to accept the idea that we cannot return to the "good old days" of the family Bible, the quiet Sunday afternoons, the father presiding at the dinner table each evening, the church socials as the only social outlet or activity for the family. In some areas, families still have these experiences; but for most of us, today's world demands a different lifestyle. Instead of regretting our past or dreaming over someone else's memories, we need to establish our own methods of communicating our beliefs to our children, of setting

priorities, of planning time and activities together. The function of the church's Christian education program then becomes to explain, or to supplement, what children learn at home about the Bible, about a Christian lifestyle, and about their relationship to God and to each other.

Second, we need to realize that we cannot assume that our children learn from our example what it is to be a Christian. On the one hand, it's true that "what we do speaks louder than what we say." But whether we're concerned that we don't "force" our ideas onto our children, or are embarrassed to talk about our religion, expecting our children to understand Christianity only through our actions is naive. We must also continually tell them what we believe and, as they grow older, why. We must give them the privilege of feeling the stability of our faith, experiencing answers to prayer, knowing why we support missions, responding to the Word of God through the Scriptures. Then, of course, we must also be very careful that what we do echoes what we say—but it cannot replace it.

And a third suggestion for helping us to reassume our function as Christian educators is that we learn that we cannot depend on books and films and current trends alone to help us in this area. The mass media has made "help" books available in abundance, until we find ourselves reading and watching and listening frantically to catch up with the latest techniques for getting along with our husbands, our children, or pastor's wife, our pets, and even ourselves! Again, the intention, and even the content, of the books is often good and helpful, but we too quickly find ourselves "reading about" instead of doing, or even reading books about the Bible instead of reading our Bibles. Only when we are steeped in the wisdom and principles of God's Word can we make responsible use of those other materials to supplement the teachings of God. Only when we depend on Scripture and prayer to give us our foundation as Christian educators of our children can we see the Christian education program of the church as the partner-in-training it was intended to be.

The primary responsibility for the

## Continental Assembly Coming Soon

by LaVerna Mehlhaff, women's work director



The North American Baptist Women's Union of the Baptist World Alliance will meet in Kansas City, Missouri, for the Seventh Continental Assembly on October 20-23, 1982. It is being sponsored by seventeen women's organizations in Canada, Mexico, the Caribbean, and the United States.

The theme of the assembly, "What We Yet May Be," is based on 1 John 3:2. The sessions will include Bible studies, a variety of inspirational speakers, seminars, music, and drama.

Kerstin Ruden of Sweden, president of the Women's Department of the Baptist World Alliance, will bring the keynote address. Other speakers will be Duke K. McCall, president of the Baptist World Alliance and Gerhard Claas, BWA general secretary.

The assembly will open on Wednesday evening with a roll call of the participant Baptist organizations and will close on Saturday evening with a parade of flags and women dressed in international costumes from countries affiliated with the Baptist World Alliance.

For more information contact: In Canada—Mrs. Edith Allaby, 217 St. George St., Toronto, ON, M5R 2M2; in the U.S.—Mrs. Beth Wildes, 600 N. 20th St., Birmingham, AL 35203 (phone (205) 322-6511).

Christian education of our children is ours, with the guidance of the Holy Spirit. We are co-workers with the church, stewards and educators of the children God has given us.

## our conference in action

### WEDDING ANNIVERSARIES

Mr. and Mrs. Ernest Toepfer of Eunice, LA, celebrated their 50th wedding anniversary with an open house hosted by their son and his family on April 7, 1982.



They are members of the Mowata Baptist Church of Eunice. (Stephanie Bieber, reporter.)

Relatives and friends of Mr. and Mrs. Jacob Fischer met on March 13, 1982, to celebrate their 60th wedding anniversary at an open house hosted by their children.



Mr. and Mrs. Fischer are members of the Ashley Baptist Church, ND, where Mr. Fischer has been the adult Sunday school teacher for 40 years. They both have been active in church work through the years.

The children of Mr. and Mrs. Adam Fehr of Hebron, ND, hosted a reception in honor of their parents' 65th wedding anniversary, April 10, 1982. The Fehrs have



been active members of First Baptist Church since 1918, serving in the Sunday school, as deacon, in the choir and in the women's work. (Delores Kitzen, reporter.)

Mr. and Mrs. George Durscher, Clermont, IA, recently celebrated their 50th wedding anniversary at an open house hosted by their daughter Marlene at First Baptist Church, Elgin, IA. For many years



both have been active members of the Church; Mr. Durscher as treasurer and Mrs. Durscher in the Sunday school. (Mrs. Leon Jacob, reporter.)

**PLEVNA, MT.** The B.Y.F. sponsored an annual musical request program, on Mother's Day.

The Missions Committee featured the Cameroon Mission field and the Woyke House, Jos, Nigeria, through two films and reports during the afternoon service.

The Rev. Dale Potratz of Kansas City, MO, was guest speaker for the Spring Revival Time in May. His theme centered on Christian growth. The Rev. Greg Odell is pastor. (Mrs. Alberta Couch, reporter.)

**MARTIN, ND.** A Ministering Seminar was held at Martin Baptist Church conducted by the Rev. Alvin Harsch, chaplain, Rehabilitation Hospital, Grand Forks. His topics concerned hospitalization, visitation, and ministering to the dying and the bereaved. Neighboring churches were invited.

On Palm Sunday evening, the 24-member choir of the Church, presented John W. Peterson's inspiring Easter cantata, "Hallelujah! What a Savior!"



**BEULAH, ND.** The Gospel Light Quartet from the Valley City, ND, area, sang recently at Immanuel Baptist Church. The community and other churches shared in this special evening. The church was filled for this inspirational evening. (Luella Forthun, reporter.)

**COLUMBUS, NE.** The Rev. Woodie Wood, Junction City, KS, conducted spiritual growth meetings at Shell Creek Baptist Church for one week. Special sessions were held with the youth, and a breakfast meeting with the men.

The film, "John Hus," was shown recently.

Two young ladies followed the Lord in baptism and were received into the Church.

Shell Creek hosted a singspiration to which about ten area churches contributed special music.

The church also hosted the graduation banquet, honoring graduates from grade school, high school, and college, who attend the Creston, Redeemer and Shell Creek churches. (Ruth Effa, reporter.)

**IDAHO FALLS, ID.** A near capacity crowd participated in the Jan. 3, 1982, dedication of the new Eagle Rock Baptist Church facility, a culmination of nearly five years of planning and effort by determined Christians proclaiming Christ in a city growing steadily toward 50,000.

Among the nearly 160 persons attending the Sunday afternoon dedication were local clergy, members of the N.A.B. International Office, and representatives of the Oregon-Idaho Association.

James Wood, Holly Carlson, Rob

directed by Pastor Bill Keple.

Following the presentation of the cantata, eight persons were baptized. The hand of fellowship was extended to them by Pastor Keple (pictured).

An Easter sunrise service was held with the youth in charge. A breakfast was served by the Men's Brotherhood.

The graduates of the church were honored at a graduation banquet on May 30. (LaVerne Fiesel, reporter.)

Anderson, Doug Graf, Christy Cook and Elsa Seidel provided special music.

Mr. Graf of the Association Church Extension Committee gave greetings of the Oregon-Idaho Association as did Dr. H. J. Wilcke, Western Area minister. The Rev. James Dillon, Paul, also spoke. The First Baptist Church of Paul has been very supportive of Eagle Rock Baptist.

Additional greetings were brought by four pastors of local churches. Congregational response was offered by Robert Seidel, Eagle Rock building chairman, and Peter Coomer, Eagle Rock's moderator, gave announcements of future activities.

The dedication message was presented by the Rev. Connie Salios, after which Eagle Rock's pastor, the Rev. Robert G. Lennick, led the congregation in the facility's dedication.

The new structure is L shaped and incorporates a large fellowship hall. An attractive wood and brick motif forms the exterior.

The building standing at 1080 S. Bell Road is located in an area of expansion for the city of Idaho Falls. Of greater significance, though, is its testament to the donation, sacrifice and expression of love and generosity that made its construction possible. The congregation expressed its consecration and thankfulness to the Master Builder for his leading. (Jim Cotton, reporter.)

**VERNON, BC.** The W.M.S. of Faith Baptist Church presented Diamond Jubilee program, "The Voice of Women."

Pastor and Mrs. Werner Lemke of Kamloops told about the church extension work in Kamloops, BC.

**TROCHU, AB.** Trochu Baptist Church saw the beginning of one phase and the ending of another with the sod-turning ceremony for a new addition to the church, which will provide a large foyer, pastor's study and Sunday school rooms. Pastor Leonard Pye and the building committee made up of chairman Shelby



Reichel, Alex Haller, Reinhold Muench, Art Rode, and Marvin Franke, as well as old timers, John Schmierer, Julius Kesterke, Adam Yost, Ed Rode, and John and Fred Haller participated in the turning of the sod following the service Sunday, April 25. A fall completion is hoped for. (Mrs. Richard Snook, reporter.)

## our conference in action



The Rev. Sig Schuster, area minister, shared words on renewal during special meetings. A Sunday School Growth emphasis occurred on April 25, and a V.B.S. program was held the first week in July. (Kathy Stockdale, reporter.)

**OLDS, AB.** The W.M.F. hosted its annual Fellowship Supper at which special music and testimonies were given by several members.

Members of the East Olds Baptist Church ministered at the penitentiary in Bowden through a chapel service and visiting with the inmates.

Fourteen persons visited 65 homes in our rural community inviting people to the Easter service. The cantata, "The Glory of Easter," was presented by the mixed choir.

The Christian Service Brigade and Pioneer Girls had a joint banquet and awards night. Gary Lefebvre, Edmonton Eskimo football veteran and present director of Circle Square Ranch, Halkirk, AB, was special speaker.

Pastor Ritchie White baptized seven people. Nine new members were received into the church fellowship. (Jeanine White, reporter.)

**DAYTON, OH.** The Centennial Committee of Shroyer Road Baptist Church is enthusiastically anticipating its centennial celebration scheduled to take place the weekend of Sept. 24-26, 1982.

The festivities begin on Friday evening with an introduction of special guests, a hymn fest and refreshments. Saturday morning people will enjoy a "coffee" and view memorabilia in the Historical Room. The remainder of the day will include a tour of the city, dinner and evening entertainment.

A Sunday morning coffee hour and worship service with former choir members singing will close the celebration. Former pastors have been invited to come.

Members are direct descendants of charter members with current family ties, priceless photographs, and fond memories that are still being shared. It is a church with a harmonious blend of these same ties along with new faces and new ideas, that are bound by common commitments and goals. (Darlene S. Sherman, reporter.)

## our conference in action

**WINNIPEG, MB.** "He is risen" proclaimed the Rowandale Baptist Church choir with the accompaniment of three trumpets and the piano. This preceded the ordinance of baptism. Pastor Kenneth Schmuland, pictured with the eight candidates, and the moderator of the Rowandale Baptist Church welcomed these new members during the evening service.



The Laura Reddig Easter offering amounted to about \$6,000. Giving is up about ten percent for the first three months over that of 1981.

Mr. and Mrs. John Macloskie, members of the church, completed their short-term service in Cameroon in July. As of January 1982, the church partially supports Mr. and Mrs. Werner Peters, missionaries to Austria. (H. Kahler, reporter.)

**BOCA RATON, FL.** Members and friends of Evangel Baptist Church showed their love for and appreciation of the ministry of the Rev. and Mrs. W. Stanley Sommerschild by hosting a farewell social after the evening service April 25.

The Sommerschilds began their interim ministry in December 1981, endearing themselves to everyone by their ministry of love, healing, unifying and challenge. They were also able to aid the church in calling a new pastor. The Rev. and Mrs. Arthur Bollaert, Xenia, OH, began their ministry on June 15. (Joyce Batek, reporter.)

**MISSOULA, MT.** A pulpit exchange program was initiated in Bethel Baptist Church. Pastor Hero Ulrichs traveled to Spokane, WA, and spoke there April 18. The pastor of the Colfax, WA, church, John Ziegler, ministered to our church. Pastor Harvey Motis served in the Colfax church. Because of positive reaction, it will be done again in the future.

A mini-retreat, sponsored by the Women's Missionary Fellowship, was held at the church. Supper, skits, a tape on stress, games and snacks were part of the evening's program for 25 who attended. Fifteen ladies stayed for the night.

Breakfast, devotions, fellowship, exercise and lunch were enjoyed the next morning.

An in-depth Bible study is led by Ella Mae Klautd every Tuesday morning. It is a great learning fellowship for all. (Ann Marie Carter, reporter.)

**FARGO, ND.** Eight church members brought to life Jeremiah 13 through a portrayal (pictured) at Metropolitan Baptist Church.



On Easter Sunday morning, a sunrise service was held followed by a breakfast prepared and served by men of the church.

Two persons were baptized. They plus seven others were welcomed into the fellowship of the church.

Missionary Ron Stoller and his family spoke and showed their slide presentation on Japan. (Shirley N. Bertsch, reporter.)

**EDMONTON, AB.** The Lord is really blessing Northgate Baptist Church, Marvin Rust, pastor, baptized a number of people, adding to the membership.

The ladies recently started a course on the "Measure of Woman," meeting Wednesday mornings, ending with a time of prayer.

The men started a male choir. The congregation is blessed by their singing. A youth choir has started, also.

Our Women's Missionary Fellowship has increased in membership, and we praise God for this. (Mrs. Jean Rozanski, reporter.)

**GLADWIN, MI.** The Round Lake Baptist Church was an inspiring scene on May 2 when four persons followed the Lord in baptism. The Rev. Robert Brown extended the hand of fellowship to these and two other persons by testimony into the church fellowship.

Several children were dedicated to the Lord by their parents on Mother's Day.

Ed Bartel, student at N.A.B. Seminary, Sioux Falls, SD, and member of Grosse Pointe Baptist Church, MI, was the summer youth worker. (Mrs. Jean Kleiss, reporter.)

**VANCOUVER, BC.** By means of feasting and famine, Bethany Baptist Church reached out. The Women's Missionary Society provided a delicious family banquet on April 23. This brought in an offering of slightly over \$4,000 for a mission project in Nigeria.

The following week end, some of the young people went without solid food for 30 hours, so that they could identify with hungry people. Through soliciting sponsorship for their efforts, they were able to send over \$1,270 to World Vision. (Elsie Baum, reporter.)

**ONOWAY, AB.** The Onoway Baptist Church held its Easter service in conjunction with a baptismal service at which time five persons (pictured) were baptized



by Pastor Wenzel Hanik. Another baptismal service was held in May. (Bonney Guidinger, reporter.)

**PHILADELPHIA, PA.** At the close of a "New Day" evangelistic week at Pilgrim Baptist Church, two men followed their Lord through the waters of baptism. Pic-



tured are four new members who were baptized in 1982 and the pastor, the Rev. Paul Meister. We praise the Lord for the work of the "New Day" team and are thankful for their ministry.

**SHEBOYGAN, WI.** Fourteen Hmong were recently baptized by the Rev. Darrell W. McKay, pastor, at Bethel Baptist Church. Twenty-one new members were welcomed into the membership of the church, sixteen of whom are Hmong. There are now 39 Hmong members at Bethel reports Pastor McKay.

## In Memoriam

MRS. CLARA DE GROOT (78) George, IA, was born May 8, 1903, to Ben and Martha (Kruse) Schrick in Lyon County and died March 2, 1982. She accepted Christ as her Savior at an early age, was baptized Nov. 11, 1923, and became a faithful and loyal member of Central Baptist Church. On Nov. 27, 1929, she married Henry De Groot. They farmed in the George area and retired to George. Mr. De Groot died in 1976. Her dedicated Christian witness, love for her church, and concern for the N.A.B. were the main interests in her life. She served the Lord as a Sunday school teacher, Ladies' Aid president, and church treasurer. Survivors are one brother, Melvin Schrick; and four sisters: Mrs. Anna Duin, Irene (Mrs. Ben) Siebrands, Martha (Mrs. Elmer) Kersten, and Ruth Tirrel. Officiating at the funeral service was Pastor Glen Epp.

GUSTOV GIECK was born in Russia in 1904 and immigrated to the Dakotas as a child. In 1926, together with his parents, he moved to Carbon. As a boy of 10, he accepted Christ as his Savior; he reaffirmed his faith in a prayer with the Pastor before his death. He was predeceased by his father, John; his mother, Katherina Schell; three brothers; two sisters; one half-sister, and one adopted brother, Walter; two stepmothers: Margaret Neumiller and Lydia Erfele Rempfer. Survivors include his wife Grace; two sons, Ronald and Randall; daughter Beverly; one sister Lydia Schuler; Jean, who was like a daughter to Mr. Gieck; half-sisters: Alvina Ohlhauser, Gertie Grose, Lilly Fox, and Violet Renn; stepbrothers: Emil, Ted and Walter Rempfer; stepsisters: Beanie Kary, Molly Wilson, Kay Adams, Patsy Tetz, Erna Trachsel; and 10 grandchildren. The Rev. Richard Grabke officiated at the funeral service.

MR. PHILIP FISCHER was born Aug. 17, 1900, in Odessa, Russia, and died April 10, 1982. Prior to World War I, he immigrated together with his parents to Canada and made the Hatton district of Saskatchewan his home. On Nov. 24, 1928, he married Emily Makus. They were married 53 years. This marriage was blessed with one son, Leonard, who preceded his father in death Feb. 28, 1963. Mr. Fischer came to Kelowna, BC, in 1948, where he became a friend of Trinity Baptist Church. He accepted the Lord Jesus Christ as his personal Savior in 1971. Survivors are his loving wife, Mrs. Emily Fischer; five grandchildren; his brother Henry, and a number of nephews and nieces. The Rev. Richard Hohensee and the Rev. Reinhard Neuman officiated at the funeral service.

THELMA A. WILKENS was born Thelma Hays Sept. 15, 1906, at Frederick, KS, and died April 4, 1982. She was a faithful member of First Baptist Church, Lorraine, KS, and lived a friendly Christian life. On Nov. 4, 1928, she married Theodore Wilkens. In 1978 they celebrated their 50th wedding anniversary. Through the years, she greatly influenced many through her Sunday school teaching, her leadership in Sunday evening junior youth groups and her services in the church library.

Survivors include her husband, Theodore; one son, Glenn, Overland Park, KS; two daughters: Mrs. Mary Mullender, Vista, CA, and Mrs. Ellen Ehler, Holyrood, KS; six grandchildren; one brother, Jack Hays; and two sisters: Mrs. Martha Campbell and Mrs. Joann Whitney. Pastor Herbert Vetter officiated at the funeral service.

RUDOLPH KWAST (Rudy) (72) was born in Germany Aug. 1, 1909, to Gustav and Bertha Bothe Kwast and died April 24, 1982. He came to the United States from Germany in 1923. On April 10, 1937, he married Margaret Leola Becker. They celebrated their 45th wedding anniversary two weeks before he died. He founded Kwast Bakeries in 1938, and with wholesale and retail outlets was serving as Chairman of the Board at the time of his death. He joined the Holmes Street Baptist Church upon baptism April 8, 1945. He served his Lord faithfully during the years as deacon, choir member, and was a former choir director. When Holmes Street Baptist Church moved and changed its name to Colonial Village Baptist Church, he was on the Building Committee. Survivors include his wife, Leola; sons and daughters-in-law James D. and Nancy, and Lawrence Lee and Judy, both of Lansing, MI; five grandsons; two sisters: Mrs. Olga Powell and Mrs. Erna Strauss; three brothers: Reinhard C., Alfred L., and Dr. Harold A. Kwast; and mother-in-law, Mrs. Ida Becker. He was preceded in death by his parents and an infant son, Wayne. The Rev. Arthur Boymook officiated at the funeral service. Friends have contributed to the Colonial Village Baptist Church Handicapped Entrance fund in memory of Rudy.

MARTIN WALTHER (80) of Linton, ND, was born July 12, 1901, and died April 28, 1982. He accepted Christ and was baptized in 1920, becoming a lifelong member of First Baptist Church of Linton. On Dec. 13, 1927, he married Alvina Rau. They farmed until their retirement in 1963. Survivors include his wife Alvina; five sons: Milo, Dickinson, ND, Neil, Underwood, ND, Curtis, Des Moines, IA, Charles, Linton, ND and Rev. Robert, Carrollton, TX; one daughter, Mrs. Earl (Carol) Kresbach, Auburn, WA; 22 grandchildren; six great-grandchildren; and two sisters, Mrs. Edward (Katie) Fuehrer and Mrs. Magdalen Fuehrer. The Rev. Clyde Zimbleman and the Rev. A. J. Fischer officiated at the funeral service.

Laura Elizabeth Scholz Graalman (96) was born Oct. 31, 1886, in Montague, MI, to the Rev. and Mrs. Joseph Scholz, and died March 25, 1982, in Oklahoma. As a minister of the German Baptist denomination, Rev. Scholz served in churches throughout Michigan, Ohio, Missouri and Illinois. They moved to Chicago in 1900, where Laura began to seriously study the music that would always be at the center of her life. After her mother's death in 1902, Laura served as her father's traveling secretary during his duties with the church convention. Laura worked as a governess in a merchant's home in Budapest, Hungary, for two years when she was called home in 1908 due to the death of her father. She married Otto Graalman in Chicago on May 16, 1911, and they established their home in Okeene, OK. She was a member of Zion Baptist Church

where she was organist for 50 years. She assisted in the organization of the first music programs in the Okeene public school, started Music Clubs and taught piano. She was a member of the National Federation of Music Clubs. Survivors include her husband, Otto, Okeene; one son, Robert, Fairview, OK; two grandchildren and two great-grandchildren. The Rev. Edward Kopf and the Rev. Robert Searle officiated at the funeral service.

MRS. PAULINE LOSING, 80, of Baker, MT, was born Aug. 5, 1901, in Alt Freidentahl, near Odessa, Russia, the daughter of Ludwig and Elizabeth Bechtold and died March 28, 1982 at the age of 80. Her family immigrated to the U.S.A. in 1905 to Selby, ND, and in 1910 to the Baker, MT, area. She married John H. Loring Dec. 14, 1922. After accepting Christ as Savior, she was one of the first members of First Baptist Church of Plevna, MT. She remained active in the church, Ladies' Mission Circle, and Sunday school. Survivors include her husband; three sons: Albert, Paul and Ivan of Baker; one daughter: Mrs. Edward (Jeanette) Burkle, Plevna; six sisters: Mrs. John W. (Christine) Loring, Mrs. Jake (Martha) Schweigert, Mrs. Louise Hepperle, Mrs. Art (Alma) Hepperle, Mrs. Roland (Lilly) Hover, and Mrs. Phil (Esther) Galipo; one brother, John F. Bechtold; 13 grandchildren; 11 great-grandchildren; many nieces and nephews. She was preceded in death by two brothers.

GUSTAV MINTZ, 87, was born in Ukraine, Russia, Jan. 21, 1895, and died April 6, 1982. In 1912 he immigrated to Canada, in Stony Plain, AB, he received the Lord Jesus Christ as his Savior and was baptized Aug. 22, 1915. In 1936, he moved to British Columbia. In 1975 he and his wife, Pauline, joined Bethany Baptist Church, Vancouver. Gustav was a hard-working man interested in what was right and fair. He never complained of his pain even though hospitalized for more than a year. Survivors include his beloved wife Pauline; two daughters and two sons: Helen Winter, Ladner, BC; Martha Macmillan, Burnaby, BC; John Mintz, Smithers, BC; and Edwin Mintz, Edmonton, AB; 14 grandchildren; and four great-grandchildren. The Rev. Ulrich Laser officiated at the funeral service.

THERESA GRAUMAN was born March 27, 1902, in Wolyhynia, Russia, and died March 15, 1982. In 1912 the family immigrated to Canada and settled in Beausejour, MB. In 1916, Theresa was baptized. Two years later, Theresa married Albert Grauman, who died in 1949. They joined McDermot Avenue Baptist Church, Winnipeg. In 1963 Theresa moved to Vancouver and joined Ebenezer Baptist Church where she was involved in the Women's Missionary Society and weekly Bible studies. In 1978 she joined Bethany Baptist Church, becoming active in a personal ministry of compassion and mercy. Survivors include six children: Otto and wife Margaret, Moosehorn, MB; Ed and wife Else, Vancouver; Alfred and wife Doris, Balmoral, MB; Christine and husband Steve Nemeth, La Mesa, CA; Jeane and husband, the Rev. Bruno Voss, Edmonton, AB; and Bernice, Vancouver, BC; 18 grandchildren; and 17 great-grandchildren. The Rev. Ulrich Laser and Dr. Helmut Waltereit officiated at the funeral service.

# In Tribute to the Rev. Reuben Carl Stading 1923-1982

*pastor*  
Rosenfeld Baptist Church, Drake, ND, 1951-53;  
Creston Baptist Church, Nebraska, 1953-60;  
Washburn Baptist Church, North Dakota, 1960-66;  
Grace Baptist Church, Gackle, ND, 1966-73;  
Shakopee Baptist Church, Minnesota, 1973-78;  
First Baptist Church, McLaughlin, SD, 1978-82.

It was in the fall of 1946 that I became acquainted with Reuben Stading, as we travelled those long miles from North Dakota to Rochester, NY, to attend our North American Baptist Seminary. Reuben's wife, Leota, and my wife, Helen, grew up in the same church, so they knew each other before this time. I had heard how the year before Reuben and his bride took the train to Rochester for his first year at the Seminary.

Now, a year later, my wife and I also were on our way by car to the Seminary, as were also the Stadings. As we entered our preparations for our life's work through our training at the Seminary, Reuben and I became close friends as well as co-laborers for Christ.

As I saw Brother Stading's drive, courage, and dedication to be well-trained and qualified for the ministry, I was greatly encouraged in my own preparations. He was an inspiration to me. Something which I needed very much.

Upon graduation from Seminary, we went in different directions, but my interest in Reuben continued as that same drive accompanied him into the ministry. His humble attitude about himself and his dedication to his work gave me encouragement. Even though our paths only crossed occasionally at associations and conferences, it was always a joy because of Reuben's friendship, sense of humor, dedication, and love for the Lord.

When Reuben was first afflicted with cancer, I wondered how a person would adjust to a situation such as that. As I visited with him and saw how well he coped with his condition, I found it as a source of courage for my own problems with cancer. I'm sure there were days of

struggle, fear, and doubt, as all of us experience, but his faith in the Lord came through very well.

I shall miss him as a friend here on earth, but I shall meet him as a brother-in-Christ over on the other side. Maybe we'll talk about that first memorable trip we took to Rochester, NY, as we have often done since, but most of all we will thank our Lord for his love and the fellowship that we had together while engaged in his work.



May his family find strength in the Lord as they draw to remembrance their loved one's faith and devotion to Jesus Christ. We continue to pray for them and to thank our Lord for every remembrance of our brother. His work on earth is done but the memories of his faith will continue on in the minds of those of us who loved Reuben and treasured his fellowship.—*Jacob Ehman, pastor, Ripley Boulevard Baptist Church, Alpena, MI.*

Our fondest memories of growing up at the Rosenfeld Baptist Church in North Dakota was the wonderful influence and devotion to the Lord exhibited by the Rev. Reuben Stading. He had a real gift of showing the love of the Lord to even the small children. Our family will ever be grateful to him and his wife for their ministry to us at Rosenfeld.

Special times we recall are the many meals we shared together, the evenings

around the piano, and how we looked forward to vacation Bible school.

We shall surely miss him.—*The children of Emil and Frieda Isaak*

Every pastor who serves a church leaves an indelible impression on one's mind but none as much as the pastor during one's teen years. The Rev. Reuben Stading was such a man.

We met him at Crystal Springs Baptist Youth Camp. He was camp pastor and counseled my wife as she dedicated her life making Christ the Lord of her life.

As our pastor in Gackle, ND, he organized a youth choir—getting us as teens involved in quartets, trios, duets and a ministry of sharing Christ with others.

Pastor Stading has always been our friend, and their home was always open to youth.

Our last visit together was at his hospital bed in January. We recalled memories—sharing them through tears and laughter. We appreciated the chance to say to him, "thank-you" for being our pastor and friend.

Pastor Stading is now with our Lord; but God has blessed us with memories, and Leota and their children as our friends. For this we are thankful!—*Rory and Sheila Metz, Leola, SD*

Pastor Stading's work at Shakopee, MN, was very much appreciated and is still remembered by the many with whom he came in contact. His desire to serve the Lord and do his will led him to do the all-important groundwork needed to start and establish a church extension work. He influenced many during his ministry in Shakopee. Many came to know the Lord and were strengthened by his testimony.

I wish to give tribute to a man who contributed so much to the Shakopee Baptist Church, Minnesota, the community, and to me personally. I thank God for knowing such a man.—*David Seibel, Lakeville, MN* □

## What's Happening



*Schauer Appointed Western Area Minister*  
The Rev. Le Roy Schauer, pastor of Olympic View Baptist Church, Tacoma, WA, was appointed Western Area

Minister for a three-year term effective Sept. 1, 1982. The appointment was made by the Executive Committee of the General Council upon recommendation of the Western Area Search Committee consisting of moderators and General Council representatives from the Southern California Association, the Northern California Association, the Oregon-Idaho Association and the Pacific-Northwest Association.

Schauer has been pastor of the Olympic View Church since 1971. Prior to that, he served the following N.A.B. churches: Central Baptist, Waco, TX; Redeemer Baptist, Columbus, NE; Ebenezer Baptist, Shattuck, OK; and First Baptist, Mott, ND. Schauer and his wife, Carol, have moved to Vancouver, WA.

Schauer succeeds Dr. H. J. Wilcke who retired as Western Area Minister on Aug. 31, 1982, after serving 12 years in this capacity.

Mr. Alan Effa was ordained into the ministry at Plum Creek Baptist Church, Emery, SD, on May 7, 1982. He left for Nigeria as a North American Baptist missionary in August.

The Rev. Wilfred Weick began his ministry as associate pastor of ministry and outreach at Temple Baptist Church, Medicine Hat, AB, effective Sept. 1, 1982. The Weicks served as N.A.B. missionaries in Japan for the past 15 years.

Mr. Barry Seifert, a 1982 graduate of N.A.B. Seminary, SD, was ordained at Strassburg Baptist Church, Marion, KS, on June 6, 1982. He became associate pastor of evangelism and youth at Park Meadows Baptist Church, Lethbridge, AB, on July 1, 1982.

Timberline Baptist Church, Lacey, WA, was accepted into the Pacific Northwest Association at its 1982 annual meeting. The Rev. Larry Neufeld is pastor.

Mr. Larry Adams resigned as assistant pastor of South Calgary Community Baptist Church, Calgary, AB, effective June 1982. He is now involved in secular work.

Mr. David Vetter, a 1982 N.A.B. Seminary graduate, is the new pastor at Forest Baptist Church, Winburne, PA.

The Rev. LeRoy Moser resigned as pastor of Community Baptist Church, Red Deer, AB, effective June 27, 1982. He is awaiting the Lord's guidance for future service.

Mr. David Lake resigned as pastor of Fort Richmond Baptist Church, Winnipeg, MB, effective July 31, 1982, where he has been pastor since 1978. He was appointed acting field secretary for the Cameroon Baptist Mission effective August 1982. He will serve in this position during the furlough year of the Rev. Oryn Meinerts.

The Rev. Myrl Thiesies accepted the pastorate of Odessa Baptist Church, Washington, effective July 1, 1982. He previously was pastor of Evergreen Baptist Church, Renton, WA.

Miss Deanne Barker resigned as church staff worker, Bethany Baptist Church, Lethbridge, AB, effective May 1, 1982. She married Mr. Sam Wirzba, and will be teaching school in Lethbridge.

The Rev. Randy Paugh resigned as pastor of First Baptist Church, Buffalo Center, IA, effective July 11, 1982. He served there since 1979.

Mr. Dale Lint, a 1982 graduate of N.A.B. Seminary, SD, has accepted the pastorate of Ebenezer Baptist Church, Abilene, KS, effective June 1982.

The Rev. Henry Lang resigned as pastor of First Baptist Church, Avon, SD, to retire effective June 30, 1982. He served there since 1972.

Liberty Baptist Church, Howell, MI, was accepted into the Michigan Association at its annual meeting, April 29-May 1, 1982. The Rev. James B. Wheeler is pastor.

Dr. James Dyet resigned as pastor of Sierra Baptist Church, Arvada, CO, effective June 20, 1982.

The Rev. Bill Keith resigned as pastor of Springside Baptist Church, Saskatchewan, effective June 30, 1982. He served there since 1975.

Southdale Community Baptist Church, Winnipeg, MB, was accepted into the Manitoba Association at its annual meeting April 17, 1982. The Rev. Jerry Edinger is pastor.

Mr. Gregg Donaldson, a 1982 N.A.B. Seminary graduate, was ordained into the ministry at Faith Baptist Church, Hillsboro, OR, on June 20, 1982. He became pastor of First Baptist Church, Avon, SD, on July 1, 1982.

Mr. Lyle Richards became pastor of Parkland Baptist Church, Spruce Grove, AB, on May 16, 1982. He is a 1982 graduate of N.A.B. Divinity School, Edmonton, AB.

Mr. Neville Denny is the new assistant pastor at Calvary Baptist Church, Wetaskiwin, AB.

The Rev. Alvin Auch resigned as pastor of Tyndall Baptist Church, South Dakota, effective May 1, 1982. He continues to serve the Danzig Baptist Church, Avon, SD. The churches have become separate ministries.

Mr. Marc Maffucci is the new associate pastor of Bethel Baptist Church, Getzville, NY.

Mr. Alan Johnson, pastor of Community Baptist Church, Beiseker, AB, was ordained into the ministry at Carbon Baptist Church, Alberta, on June 20, 1982.

# "N.A.B. Conference Grows" Hears the General Council

The General Council met for its annual meeting on June 10-11, 1982, in Chicago. The Council, composed of moderators and council representatives from each of our 21 Associations across the U.S.A. and Canada, the executive committee, and Conference board chairmen and department directors, heard departmental reports and made decisions. It was chaired by Dr. Peter Fehr, moderator of the Conference.

Dr. Donald Miller, chairman of the Long-Range Planning Committee, briefly reported that many people were involved in the planning process. The Committee agreed on two major thrusts for the Conference: missions and church extension/church growth. The committee identified goals to be reached and set priorities in reaching these goals.

## The N.A.B. Conference Grew in 1981

The Rev. Ray Harsch, associate director of evangelism and acting director of church ministries, reported 1981 was a year of growth for the North American Baptist Conference. 15 Associations grew in 1981: Alberta led the group followed by Northern California, British Columbia, Penn-Ohio, Illinois, Wisconsin, South Dakota, Eastern, Iowa, Saskatchewan, Southern California, Northern Dakota, Oregon-Idaho, Central Dakota-Montana, and Southern.

Six Associations decreased in 1981: led by Michigan, followed by Minnesota-LaCrosse, Pacific Northwest, Atlantic, Southwestern, and Manitoba.

Of the 366 N.A.B. churches, 48 percent or 176 grew. This is a six percent increase over 1980. The majority of the growth (42 percent) came through baptisms (2,280) in 246 churches, next through testimony (1,337), and then through transfers from non-N.A.B. churches (1,102).

On the other hand, 52 percent (190) of the churches reported no change or declining memberships. It was disheartening to hear that 120 churches

reported no baptisms in 1981.

Most of the membership losses in churches came through erasures.

The fastest growing church in each Association in 1981 was as follows: *Alberta*—Century Meadows, Camrose; *Atlantic*—Immanuel, Woodside, NY; *British Columbia*—College Heights, Prince George; *Central Dakota-Montana*—Hillside, Dickinson, ND; *Eastern*—Pineland, Burlington, ON; *Illinois*—First, Bellwood; *Iowa*—Twin Pines, Cedar Rapids; *Manitoba*—Fort Richmond, Winnipeg; *Michigan*—Napier Parkview, Benton Harbor; *Minnesota-LaCrosse*—Shakopee, MN; *Northern California*—Sunrise, Fair Oaks; *Northern Dakota*—Bethel, Harvey and Washburn; *Oregon-Idaho*—Stafford, Wilsonville, OR; *Pacific Northwest*—Odessa, WA; *Penn-Ohio*—Southside, Monclova, OH; *Saskatchewan*—Hudson Bay Park, Saskatoon; *South Dakota*—Hillcrest, Sioux Falls; *Southern*—Anderson Road, Houston, TX; *Southern California*—Fountain Valley, CA; *Southwestern*—Meadow Hills, Aurora, CO; and *Wisconsin*—Bethel, Sheboygan.

Harsch also reported that Sunday school enrollment increased by five percent.

Dr. S. Donald Ganstrom, interim director of church extension, reported that the 1981 statistics show that there are 43 church extension churches in 20 Associations. These churches reported 340 conversions, 182 baptisms, 1,831 total membership and \$61,152.28 given to the N.A.B. budget. All of the new church extension projects in 1981 were started in Canada: four in Alberta, one in British Columbia, and one in Ontario.

## Action Taken by Council

The Council made the following decisions:

- Approved reduction of the size of the Board of Missions from 15 to 10 voting members. This includes one pastor and one layperson from each of three areas of the Conference and one member-at-large to be elected at the Triennial Conference for three-year terms. The Missions Director, General

Treasurer, and the Executive Director of the Conference complete the Board.

- Approved a Church Extension/Church Growth Department



Dr. H. J. Wilcke, (R) Western Area minister, was presented with a Citation of Appreciation by Rev. Clarence Walth (L) on behalf of the General Council. This was in recognition of Rev. Wilcke's 12 years of ministry as Western Area Minister. He retired from this position Aug. 31, 1982.

Board of seven members plus the General Treasurer, Department Director, Area Ministries Director, and Executive Director.

- Approved an additional \$30,000 in the Special Projects Budget for new missionaries, Allan Effa and Dennis Kerber.
- Approved a N.A.B. Conference budget of \$4,150,000 for 1983. This is an increase of seven percent over the 1982 budget.
- Approved a Consultative Capital Funds Campaign to be launched in September 1983 with the covenants to be paid over a three-year period. The total amount for the Conference needs would be about \$2,500,000 with the amounts for each Association to be negotiated.
- Approved realignment of the Great Lakes Area and Eastern Area as follows: Michigan and

Penn-Ohio Associations to form the Great Lakes Area with a newly appointed Area Minister. The Eastern Area Minister, Wilmer Quiring, will continue to serve the Eastern Area composed of the Atlantic and Eastern Associations. Area Ministries Director, Willis Potratz, will continue to serve Illinois and Wisconsin.

- Chose Anaheim, California, as the site of the 1985 Triennial Conference upon recommendation of the Alberta Association, which encountered difficulties in hosting the Conference in Calgary in 1985; Calgary is scheduled for 1988.
- Appointed Dr. Stanley Grenz, Sioux Falls, SD, as representative on the Baptist Joint Committee on

Public Affairs (1983-85).

- Appointed Peter Fehr, Robert Ihrle, Douglas Bleeker, Calvin Stone and Stanley Johnson to the Constitutional Change Committee (1982-87).
- Reappointed Richard Hohensee and appointed DeForrest Bullock to the Pension Fund Committee (1983-88).
- Reappointed Jacob Ehman, Seno Rist and Al Stober to C.E.I.F. Board of Directors (1983-88).
- Appointed an Archives Committee: George Dunger, Conference archivist, chairman; George Lang; Stephen Brachlow; Alfred Weisser; and B.C. Schreiber.
- Approved that the moderator appoint a task force which will result in scripturally based position

papers on ordination; specifically 1) Shall persons be ordained to positions other than the pastoral ministry? 2) Shall both men and women be ordained?

Other items of business were approved for action at the Triennial Conference in Niagara Falls, NY. These decisions will be reported in a future issue of the *Baptist Herald*.

**Congratulations!** to Bloomfield Hills Baptist Church, Michigan, for joining the Church Family Subscription Plan to the *Baptist Herald* with 26 families. Thanks to Mrs. Lois Merseles, agent, and the Rev. Norman Vernon, interim pastor, for their promotion.

BIBLICAL

EVANGELICAL

PRACTICAL



## PROGRAMS OF STUDY

DIPLOMA IN BIBLICAL STUDIES	2 Yrs.
DIPLOMA IN MUSIC	2 Yrs.
BACHELOR OF ARTS IN RELIGION	4 Yrs.
BACHELOR OF RELIGIOUS EDUCATION	4 Yrs.

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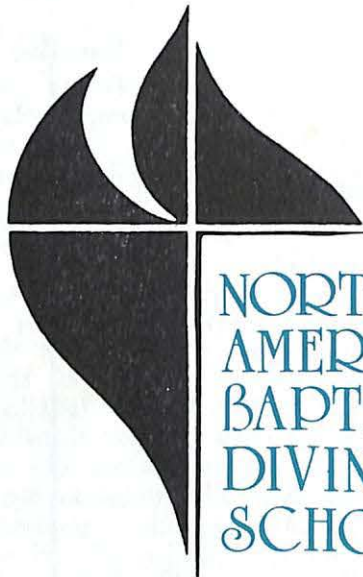
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