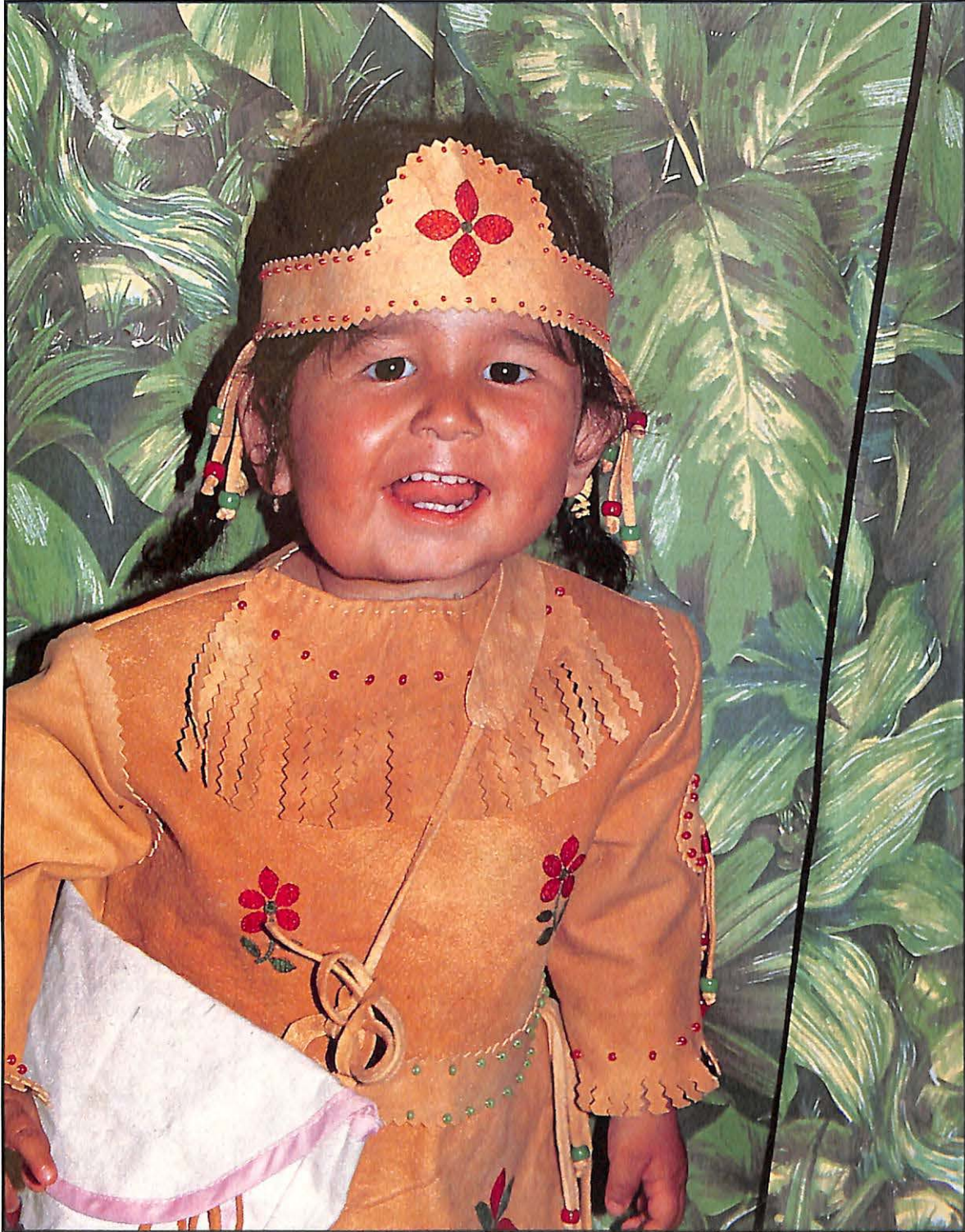


MAY 1992

BAPTIST HERALD



Ministering to the First Canadians see page 8

Good things are happening in Romania

BUCHAREST, ROMANIA (EBPS)—"Good things are happening among Baptists in Romania," says Vasile Talos, president of the Romanian Baptist Union.

A revival conference dedicated to Bible study and devotional messages for pastors was held April 27 through May 1 "to inspire pastors, to put fire in their souls," Talos said. The number of Baptist churches in Romania is increasing rapidly. "We have more than 300 small, new churches," Talos said, "and they have no chapels, no adequate places to meet."

The Baptist Union is creatively seeking to meet this need. It has enlisted a modern building company to design and build two church models, one for a village, the other for a city. Each church will seat 100 worshippers.

Also, Romanian Baptists are searching for a large piece of land in Bucharest on which to locate the Union's Bible Institute (seminary). It has a goal to train 200 students. They also hope to establish a Baptist university campus in Bucharest where ten percent of Romania's population live.

Romanian Baptists number approximately 75,000 members in 1,300 churches, one of the largest Baptist unions in Europe.

BWAid delivers 1.3 million pounds of food to Moscow

WASHINGTON, DC (BWA)—Russian Baptists are delivering 1.3 million pounds of food to the needy in Moscow during April and May. Working

through Brothers Brother Foundation, Baptist World Aid has obtained this large supply of surplus food from the US Department of Agriculture. Altogether, BBF is taking 13 million pounds of food to Moscow, and Baptists are receiving ten percent.

"Can you imagine 60 giant trucks full of food?" asked Paul Montacute, BWA's Director of the Division of BWAid. "Baptists in Moscow showed how they could handle food distribution when we flew in 132,000 lbs. of food in January on our Angel flight." Food will be distributed to families and institutions in Moscow.

"The warehouse in Moscow will enable BWAid to do far more than distribute food," said Montacute. "Already, we have accepted 5,000,000 antibiotic capsules worth more than US\$1,000,000."

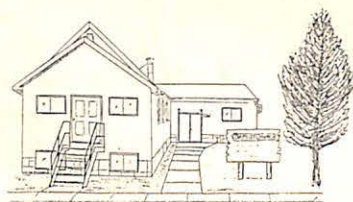
Volunteers for "Project Brotherhood" are being and have been recruited from various North American Baptist conventions, including the N.A.B. Conference through the Rev. Fred Folkerts. The volunteers are working alongside and training Russian Baptists.

Funds to support this project can be sent to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181 earmarked for "Project Brotherhood."

Bible Distribution in Cuba

NEW YORK (ABS)—72,000 Bibles and thousands of New Testaments and Scripture portions are being distributed to more than 50 Protestant and Orthodox denominations by members of the United Bible Societies. The Bibles were printed and shipped to Cuba from Mexico, Chile, and Sweden.

There is a growing demand for the Scriptures both inside and outside the churches. At a recent book fair, the Bible turned out to be the best seller. At a small printing press in Matanzas, Cuba, thousands of Scripture portions were recently produced with the help of materials and expertise provided by the UBS.



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A Moscow family with food donated from Baptist World Aid's ministry.



8



11



16

- 2 News
- 4 Spiritual Warfare *Michael Campbell*
- 6 A Canadian's First Time in Cameroon *Ron Berg*
- 7 Visiting the Church in Cameroon *Gerald Scheel*
- 8 Ministering to the First Canadians *Richard Grabke*
- 11 You Are a Man without Hope! They Said *Barbara Binder*
- 14 A City of Great Needs *Lenore Lang*
- 16 Someone You Should Know Doing God's Work
Georgia Fisher
- 18 Beginning Again *Dan Leininger*
- 20 Why Doesn't My Church Grow? *Lyle E. Schaller*
- 22 Women In Action
Unrecognized Mothers *Mae Dillon*
- 23 Diamonds in the Rough *Nancy Lennick*
- 23 Ministry Idea
- 24 Biblical Imperatives in Action
- 26 In Memoriam
- 27 Estate Planning
Name that Church!
- 28 People Who Serve
Sisters Keep Nursery Going
Youth Mix Fun and Ministry *Alice Schenk*
- 29 What's Happening
Baptist World Aid

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The Kingdom Strikes Back: Spiritual Warfare in Missions Perspective

by Michael E. Campbell

What do you think of first when you think of our mission program? Cross-cultural evangelism, discipleship, and church planting—or perhaps hospitals, dispensaries, and medical stations or Bible schools and theological training centers—or budgets, strategies, and programs that advance the Christian witness around the world.

All these things, without doubt, involve the world Christian movement. But let's think about the hidden, invisible world of missions—spiritual warfare!

The Apostle Paul, perhaps the chief New Testament missions spokesman, makes it clear that ministry everywhere involves an unseen world, a supernatural conflict when he writes:

"Our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world, and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand" (Ephesians 6:12-13).

In terms of local and global missions, perhaps the great omission is

the failure to recognize the spiritual dynamics of sowing and harvesting in a fallen world. Paul says it is a "dark world" under the influence of "spiritual forces of evil" in heavenly realms. In this regard, every believer ought to see himself/herself as an armed missionary—a warrior on foreign soil.

It is futile to take our stand against the devil's schemes if we are not properly dressed. We must be prepared—put on the full armor of God. It is His battle and His armor; He is looking for believers who are willing to stand—to wear the armor. Whether we are on the front lines of the field or part of the supportive forces at home, we need to be fully equipped for battle. The spiritual forces of evil may attack the supportive weapons of prayer, plans, and financial provision or the missionary's physical, mental, and spiritual health in the midst of a demanding task.

The Apostle Peter wrote candidly to the spiritual leadership of his day concerning the spiritual activity of the enemy in I Peter 5:7-9: "Cast all your anxiety on Him because He (meaning God) cares for you. Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith . . ."

We need to be confident in God's care for us—all of us. But we also need to wake up, be alert to the

paw prints of the lying lion who will devour and destroy whomever he can on the overseas field or at home in North America.

Let's wake up to the fact that missions is more than programs and money. It is a supernatural conflict where the kingdom of God strikes back, where the powers of Light pierce and push back the darkness.

Our church completed a Spiritual Adventure that addressed the need to bring Christ's hope to our nation and the conviction that repentance concerning seven deadly sins is a good place to start: 1) a craving for more and more, 2) a preoccupation with self, 3) a bondage to numerous fears, 4) a callous disregard for life, 5) an entertainment addiction, 6) an obsession with physical gratification, and 7) a create-your-own-God mentality.

These sins represent not only national sins but also spiritual strongholds that captivate people and cultures around the world. Our world is in deep spiritual bondage to powers and authorities that have constructed spiritual strongholds on individual lives and cultures. These greatly restrict the spiritual penetration of the gospel and the advance of the world Christian movement.

So often, when we run into barriers in missions, we think of the people, culture, or local government as the problem. Do we see the real-

ity of spiritual powers of evil of local spiritual strongholds?

We need to see missions through divine lenses, through the eyes of God's love and power. Paul put it well when he says: "Though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ" (2 Corinthians 10:3-5).

So then, whether we serve Christ in a Islamic, Marxist, Hindu, or Western culture, the issue for missions looms larger than cultural anthropology. There are spiritual strongholds which must be torn down along with the sowing of gospel seed.

The "demolishing of strongholds" is translated into real defeat of Satan's schemes and sizeable advances for the kingdom of Christ. Following the return of the 72 who joyfully reported to Jesus in Luke 10 that "even the demons submit to us in your name," Jesus replied, "I saw Satan fall like lightning (swiftly) from heaven (heavenly realms) (v.18)." Clearly, when Satan's strongholds in people's lives are torn down, Christ's power can provide spiritual breakthroughs.



But someone might say, "What does this really mean, what can I do that will make a real difference in the future of missions? The Apostle Paul gives four specific instructions. These instructions are found in Ephesians 6:10-19. The implications of these directives are far-reaching for the church today and the missions movement for future generations.

Be Strong. "Be strong in the Lord and in His mighty power." We must recognize that any significant advancement in missions abroad or evangelism here at home will be dependent on the Lord's mighty power—not human strength or ability. God wants His people to serve in His supernatural enabling power. Our education, financial resources, and personnel must stand in full trust in God's strength. The battle is the Lord's.

Put on. "Put on the full armor of God . . ." We must recognize the nature of the spiritual battle and actively prepare by putting the "armor of God" on ourselves. The armor is the equipment that is crucially necessary for each and every day. The battle is waged every day. Truth, righteousness, peace, faith, salvation, and the Word of God are pieces of the armor that stand together. They are interlinking parts that employed together make one fully equipped for ministry.

Stand firm. "Stand your ground"

means regardless of the opposition, in God's might, with His armor, you are able, like David, to slay giants. The Kingdom's cause can advance when God's warriors stand tall. Our fruitfulness is dependent on our rootedness. We are called to be God's oak trees of righteousness—not tumbleweeds of popular opinion.

Pray. "Pray in the Spirit on all occasions with all kinds of prayers and requests." Prayer is more than "naming and claiming," it is well-informed intercession guided by the power of the Spirit. Praying in the power of the Spirit means being motivated and disciplined by the Spirit for the purpose of praying faithfully and effectually. Paul speaks of his "fearless" presentation of the gospel as being assured by the prayer of intercessors.

Yes, this world is currently under the influence of dark and evil supernatural forces. But the Kingdom is striking back, victoriously. You are in the winners' circle. You are a key to the future of Christian missions. Missions has to do with cross-cultural spiritual warfare. You are armed; the battle is the Lord's; and "we are more than conquerors through Him (Christ) who loved us." □

The Rev. Michael E. Campbell is pastor of Bethel Baptist Church, Missoula, MT.



A Canadian's First Time in Cameroon

by Ron Berg

With great excitement, my wife, Ruth, and I prepared for our travel to Cameroon, where I would spend three months teaching pastors and church leaders. One nagging thought lingered, however: Would my teaching be relevant to people of a culture I had never seen? The truths were the same, but would my illustrations make sense to them? Would my applications apply?

The Rev. Gerald Scheel and I were to teach on the theme, "The Christian Life, a Spiritual Battle," a study of Ephesians 6. Could we talk about a spiritual warfare with which they could identify?

During our first seminar, a pastor asked me to pray for him. He confessed that during times of stress, he was very abusive to his wife and family. The whole village could see his poor testimony.

A leader's wife asked me to pray with her about her compulsive buying. She owed money, yet she continued to spend her grocery money on new clothes.

A group of church leaders had a lively discussion on how to handle the pressure to participate in keeping their village safe from the spirit of a deceased patriarch by sacrificing a chicken. It sounded like someone from home struggling with his boss's order to cheat or lose his job.

The heart and its needs are the same everywhere. Not that there aren't differences. There are cultural dilemmas I will never understand. But to serve and minister to the people in Cameroon was tremendously rewarding.

Someone gave us this advice, "If you are going to serve people in an-

other culture, accept them and their ways. Don't complain about their un-American ways. If you want American, go to America." It helped us hold our tongues and our attitudes about the food, the priorities, and the living conditions, as well as helped us to better serve.

Gerald Scheel and I taught in the seminars along with Missionary Ken Priebe and two Cameroonian pastors, the Rev. Isaac Komi, assistant evangelism director, and Emmanuel Cheng, youth director and president of the Baptist World Alliance African Youth Council.

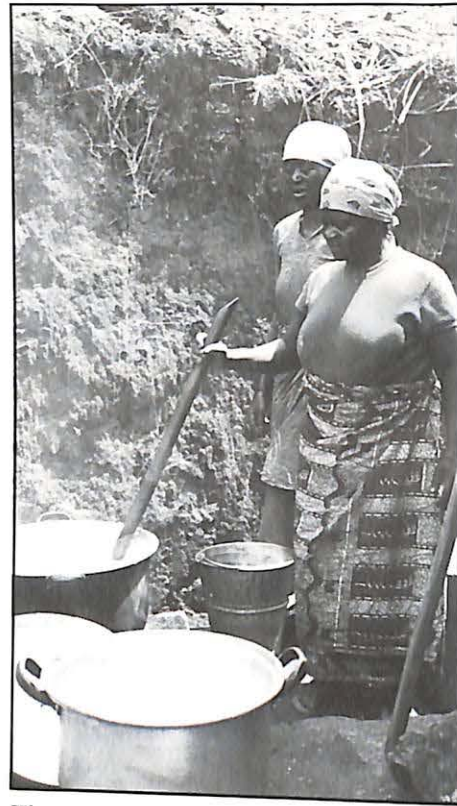
At each seminar, we hung a banner of an African warrior holding a goat skin shield and a cutlass, and these words, "Stand Strong." It was an African symbol but a worldwide message.

In a conversation with Emmanuel Cheng's wife, we learned that she had worked all day on her farm plot three miles outside of the city and had brought back her freshly ground corn. We talked about her husband's desire to study in America. "I don't know if I want to go," she said, "and I could never eat stale cornmeal that has been weeks on a store shelf."

I recognized the same fear I had about fitting in, being relevant, and able to serve. Ruth assured her that she would be loved and that she would have lots to offer American people.

Being able to serve in a different culture, even for a few short months, is a life-changing experience. □

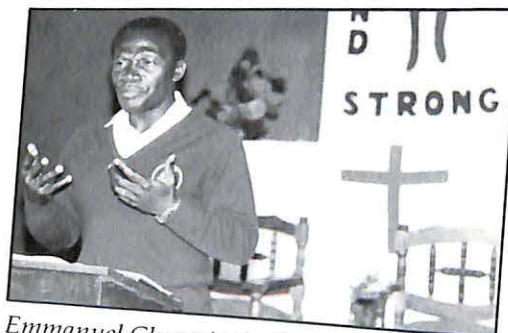
The Rev. Ron Berg is the pastor of Steele Heights Baptist Church, Edmonton, AB.



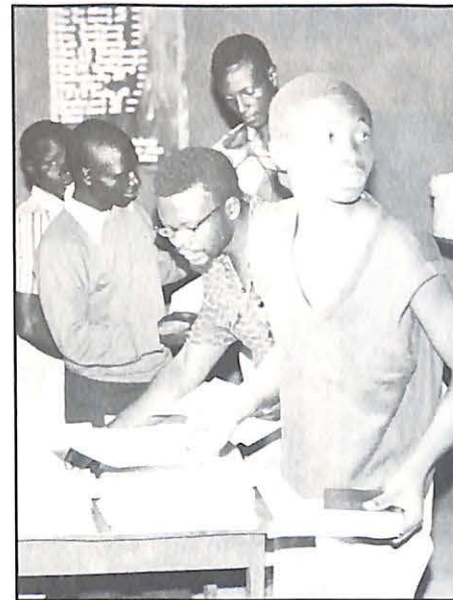
The women prepared food for all of those attending the seminar.



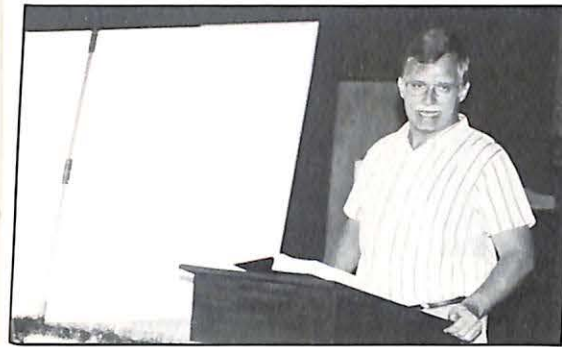
Ron Berg talks about the role of a minister with a Cameroonian pastor.



Emmanuel Cheng is the Cameroon Baptist Convention Youth Director as well as the President of the Baptist World Alliance Africa Youth Council.



Notes and a free book on spiritual warfare were given to the seminar participants.



Gerald Scheel participated in the seminars teaching, "The Christian Life, a Spiritual Battle."



Cameroonian pastors and church leaders met for prayer during the seminar.

Visiting the Church in Cameroon

by Gerald Scheel

The church in Cameroon struggles with many of the same problems that we do here in North America. As in North America, there are churches and individuals who are obviously excited by the good news of the gospel and willing to share it. Because of this willingness, good things are happening. People are being saved. Prayer groups are being started. There is an excitement as they talk about their faith.

In other places we visited in Cameroon, it is obvious that people aren't as excited about the good news. They are distracted because of problems and divisions in the local church; therefore, the work of the Holy Spirit is being hindered. Because of this diversity, it is difficult to make blanket statements about the church in Cameroon, but there were several things that impressed me.

The Cameroon Baptist Convention is growing. This is not because they have a great deal of finances or have slick programming, but it is because of the dedicated witness of the Christians. Some of the reasons why the work is advancing are 1) individuals getting together with a few of their acquaintances to pray and study the Bible; 2) churches establishing preaching points where lay persons and pastors go to share the good news on a regular basis; and 3) sending evangelists to remote areas to proclaim the gospel.

The obvious display of the servant's heart was a joy to see among many of the leaders. Their call to serve the Lord is very strong, and it is seen in many practical ways. Many have taken a cut in salary in these tough economic times so that the work can continue. Others have not been paid for a long time yet are still faithfully serving, trusting the Lord to meet their needs.

The schools are producing excellent graduates who sense the call to witness. Many Cameroonian Christians are seeing new doors of opportunity to plant churches in remote areas and in tribal groups that have traditionally been their enemies. They seem to have grasped a vision for the gospel's ability to make a real difference in Cameroon during these turbulent times.

One can only be impressed by the group of North American missionaries who are serving on the field, whether in the area of evangelism, medical work, administrative responsibilities, or teaching. We encountered a very gracious and hard-working group of individuals who have a burden for the church in Cameroon and who live the biblical imperative, "Compelled to Serve." □

The Rev. Gerald Scheel is pastor of Faith Baptist Church, Regina, SK. He served as a volunteer in missions in 1991 leading seminars for pastors in Cameroon.



Ministering to Our First Canadians

by Richard Grabke

"Before, I worshipped the sun, but now I worship the Son of God," said a Native.

Hearing the testimonies of the children at the Native Camp fire-sides is enough to make this camping ministry worthwhile.

Not many years ago, as an N.A.B. Conference, we had mission work among the Indians in Saskatchewan and Alberta. The results of that work are still gratifying with people going on with the Lord, and a number are in full-time Christian work.

For the past seven years, the Saskatchewan Baptist Association has conducted a week of camp for Native children, ages eight to fifteen. The Saskatchewan Association offers the Good Spirit Lake Camp facilities free of charge, and the youth are sponsored by persons contributing \$25 per youth. Each sponsor is given a picture and address of the youth, so they can pray and correspond with that child.

People from the Saskatchewan churches volunteer to cook and provide the meals, collect and distribute clothing and Bibles for the children, do maintenance, act as counselors, and serve in a variety of ways.

Many who work at the camp become so involved in this ministry that they feel "they just can't wait each year for this special outreach."

Lester and Velma Shingoose, Native workers at our camp say,



SUSAN KRAMER PHOTO

Indian girl

"We wish we could have Native Camp all year." Some of the Shingoses' many contributions to camp have been their beautiful spirit, the making of a 24-foot Indian Teepee, and teaching horsemanship and canoeing.

Unique features of the Native Camp are teaching the children and youth about their rich, Native heritage, love of nature, bead and leather work, archery, and appealing to their sensitivity to spiritual things.

Faith comes so naturally to Indian people. But if they don't hear about Christ, then they will wholeheartedly believe in the spirit world, worship creation, or turn to

alcohol, drugs, or illicit sex.

"This is why we need to reach them when they are young," says Velma Shingoose.

Almost all of the children at our camps have had their father or other relative serve time in prison. "There is no shame in serving time. There is even a kind of macho image about going to jail," says Lester Shingoose.

"Girls at the age of 12 in Regina, Saskatoon, and other centres are working the streets as prostitutes just to survive," says Velma Shingoose.

How do we find potential campers? Making an announcement in several of our churches to invite Native youth to our camp is not sufficient. We advertise through radio and newspapers as well as on television in Yorkton and Saskatoon. To

find these youth, we survey various areas of the cities and towns of Saskatchewan as well as on the Indian Reserves. For example, you will find Natives living in about a 10 block square area in northwestern Regina. So we canvass that area by going door to door. Where necessary, we provide transportation for the campers from their homes to the camp.

This camping experience helps to increase the Native youth's feelings of self-worth and, above all, introduces them to Christ and His way of life. You realize that the youth are open to the Gospel as you see them sitting under a tree reading their Bibles rather than playing.

Unfortunately, at every camp, we have seen demonic oppression because of previous involvement in the spirit world. However, we have seen deliverance, also.

One year, a girl told us how when she was young she was involved in an Indian ritual. This ceremony was designed to conjure up the evil spirits. She was placed in a cage with her arms tied to willow branches calling for the spirits to come. She was not allowed to sit down or eat. For four days, the witch doctor and others danced around her. During this time, she was given no food. If anyone would have given her food, a curse would have been placed on that person. Little wonder she had received an evil spirit.

One summer, when she was eight years old, she came to our Native Camp. During the night, she awoke, screaming from fear. Her counselor brought her to me, and we washed her face, thinking she was having a nightmare. But two hours later it happened again. She screamed, "I can see them—the ugly creatures—they're talking to me—they're saying to me: 'Don't have anything to do with that man. He's talking to you about Jesus.'"

I gathered a group of people around this eight-year-old girl, and we prayed over her. We encouraged her to denounce any alle-

giance to Satan and any agreement that her grandparents or parents may have made with Satan concerning her. The demons left her, and she declared with joy on her face, "I feel so clean." She began a new life with Jesus Christ.

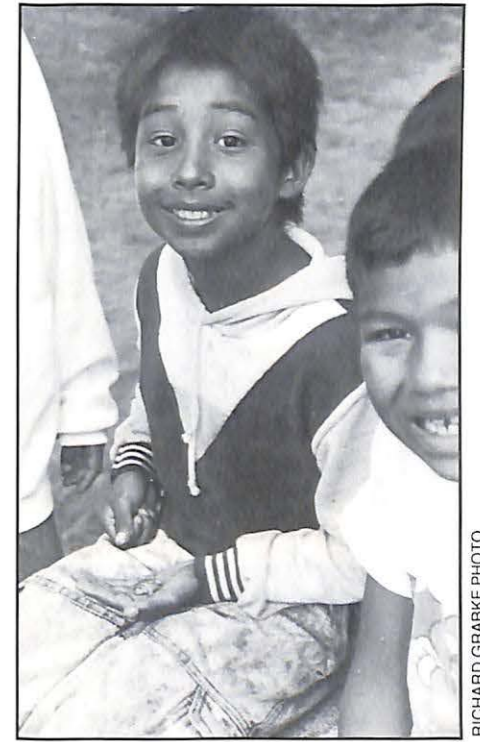
In another instance, a boy complained that he was having visions. He told me, "I want Jesus, but I don't want to give up the power that the devil gives me." I told him, "You must choose." He struggled, but finally answered, "Then I'll choose the devil." He continued to be troubled—almost tortured—in spirit throughout the week.

Another year, a young girl said that her deceased father appeared to her as we were having chapel. She said, "He came right down the aisle and talked to me." I told her that it was not her father. I said, "If that happens again say, 'In the name of the Risen Jesus Christ, if you are not my dad, get lost.'"

The next day, as she was swimming, the vision appeared again. She spoke the words that I had suggested. The vision left, and she gratefully exclaimed, "I'm free!"

Almost 100 percent of those attending accept Jesus Christ as Savior for the first time and are followed up with a Bible Mail Club. Many times, though, follow-up is difficult, because people move.

We also contact pastors of



RICHARD GRABKE PHOTO

Dale Batisste

churches, if possible, in the youth's home areas and ask them to follow-up these youth. For example, our N.A.B. Conference church in Saskatoon, Bay Park Baptist, ministers to some of these children as well as Springside Baptist Church. First Native Baptist Church in Regina also follows up these campers.

The most thrilling of all is that we have seen lives changed, and families come to Christ.

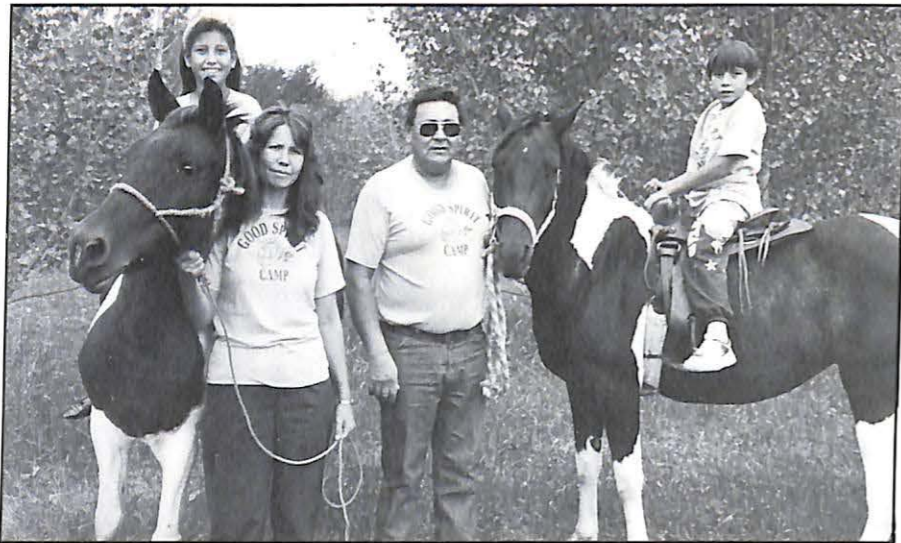
We prepare the camp workers to serve in this outreach ministry. Each worker must take a special course in order to work at this camp and, wherever possible, visit in some Native settings before they come to camp. This helps acquaint the workers with the homes, culture, and needs of those who come to camp. We guarantee that the workers will never be the same!

Some of the Native children who attended the first camps are now counseling and serving as leaders at the Camp. A number attended our Triennial Conference in Milwaukee in 1991.



RICHARD GRABKE PHOTO

Frances and Nikki Bird



Delta, Velma, Lester, and Leon Shingoose

I invite N.A.B. Conference youth to contact me for training and ministry if you feel God leading you into this mission field—one right at your front door. You may volunteer for the week of camp, Aug. 2-9, 1992, or for two weeks before camp through to one week after.

Those burdened to pray or work for this ministry, write to me at Good Spirit Native Camp, P.O. Box 280, Springside, SK S0A 3V0, phone (306) 792-2102.

It will be a cross-cultural experience of a lifetime!

The Need

Most non-Indians know where their ancestors came from—Europe, Africa, or Latin America. But nobody knows for sure who the Native Indians really are. All we know is that Indians have lived in North America for thousands of years.

Recently, I saw a poster of the white man landing on our coasts with the words under the picture, "When the Indians discovered the White man." Treaties were signed by the Indians and the White man, because they both wanted peace. The Indians wanted to be free from others, and the treaties said that this would be enforced "as long as the grass shall grow and the rivers flow." But the treaties were not kept!

Today, there are about a million Indians in the United States and more than 600,000 in Canada.

"Don't just get involved financially but love the Indian next door to you. Love breaks down all cultural barriers," say the Shingooses.

Crystal Pelletier, age 16, who has been at Camp since we held our first Native Camp and who attended the Triennial Conference in Milwaukee, testified at the Saskatchewan Baptist Association sessions, "Had my earthly father not passed away, I might never have attended Good Spirit Native Camp and, as a result, learned to know and love my Heavenly Father."

Theresa Stevenson, who served as women's dean at our camp, has

now started a program of feeding the hungry children in Regina, SK. She and seven other volunteers feed up to 250 children a day in a programme called "Chili for Children." The city and province has aided in supporting this programme.

Would you pray with us for

Good Spirit Native Camp in Saskatchewan, August 2-9? Pray also for the Manitoba Association as it plans for a Native Camp ministry. □

The Rev. Richard Grabke is pastor of Springside Baptist Church, Springside, SK.

Let's Look at the Facts

The Saskatchewan Indian population has increased by 43 percent in the past ten years and is expected to increase by 66 percent to more than 100,000 by the year 2000. Forty percent of the Indian population in Saskatchewan is under the age of 15.

There are many unique problems that we must recognize. Indian mortality rates are about 214 percent higher than the general population.

Three-quarters of their births are to unmarried mothers. The suicide rate in Saskatchewan among our Native people is the highest of any group in the world. Suicide is the leading cause of death. One third of the Native deaths last year were by suicide and another third by substance abuse.

Income among Natives is less than one half the provincial average. Tuberculosis is 25 times higher than among non-Indians. Sexually transmitted diseases are

ten times that of the general population. Diabetes is ten times more prevalent among the Indian population than the general Canadian population. Only two percent receive a university diploma.

More than 30 percent of Indian families are headed by single parents. Most children live with divorced parents and often are raised by grandparents or other relatives.

It is estimated that 50 percent of the children by the age of ten have been sexually abused by a relative or friend.

Many of these problems are caused by social isolation and its resulting despair. Low self-esteem, cultural disintegration, unemployment, undereducated, and alcohol and drug abuse just add to the dilemma. □

Statistics taken from the Vital Statistics for Registered Indian Population of Canada, Saskatchewan Government.

A servant you should know

You Are a Man without Hope! They Said

by Barbara Binder

"I have heard people boast about what they left behind before becoming Christians," says Juan Luna. "I tell you that I did not leave anything behind. I was lifted up from the trash can of the world. I left behind a naked, demon-possessed person."

Born and raised in a single parent Christian home, Luna, was brought to church very early by his mother.

Luna did not know his father, as he had abandoned him and his mother.

"Still, I wanted to know and meet my father very badly," recalls Luna. "But my mother prevented me from meeting him." He was married to another woman, and they had children.

"I decided to leave home to search for my father," says Luna. This began his long journey which almost ended as a man with no hope.

"When I found my father," says Luna, "he had me put in jail. The reason? I almost broke up his present home. My father had lied to his wife. He had told her that he had never been married and that he had no other children."

For three years, Luna was confined to reformatory school. "There is a world of difference between Sunday school and reformatory

school," notes Luna. "I was only eleven years old, and I didn't know what was happening. The only way I knew how to get out was to escape."

Luna returned to Mexico City to find refuge in his mother's home. The greeting Luna received was not what he had expected.

"You have other brothers, and I don't want you to influence them," said his mother. There was no welcome back home.

This left Luna with the alternative: To run the streets. "I got into drugs. At 16, I got my first shot of heroine. It was a horrible experience. The next time, it was different, and by the fourth one, I was hooked."

For nine years, Luna went back and forth, trying to break the habit. He went to Los Angeles—then to New York to Teen Challenge. "For some weeks, I'd be okay," recalls Luna, "but as soon as I left those places, I'd go back to drugs."

In 1960 when Luna crossed the border to Mexico, he was caught with drugs and sentenced to serve time. "I spent one year in Alcatraz. When it closed, I was transferred to Leavenworth, Kansas." While there, he took college courses and learned to read the Bible.

Reading the Bible didn't happen because Luna wanted to read it. "I was in solitary confinement for try-



Juan Luna

"If Jesus can change me, He can change you!"

ing to kill a guard. The only book I could get to read was the Bible. I felt even this was punishment."

Luna read the King James Version through four times. "In it, I found the message of pure love. I realized that I did not deserve this love of God. I was born and raised in a Christian home, and I ran away willingly. I got deep into the habits of drugs and alcohol, because I wanted to. My mother, who was a Christian, said, 'You will be killed, no one will save you. There is no hope for you.' My uncle, a Pentecostal preacher, told me I had no hope."

Luna had been sentenced to serve 40 years. One year after his sentencing, the same judge reduced the sentence to ten years. The psychiatrist at the penitentiary who treated Luna told him, "You are a lost case. I don't want to see you anymore. You are the worst. You will never get well. You are going to be a drug addict until you die."

The case worker, who handled his case at the penitentiary, told Luna, when he was about to be released, "I will wait here for you, Luna. You will be back. You are prison flesh."

Released in 1967, Luna was deported to Mexico.

"I walked the streets in northern Mexico, looking for drugs. I felt I was going to be a drug addict for life or until someone killed me. That's how alcoholics feel—that they will be alcoholics until they die."

As Luna walked the streets in Monterrey, he saw a banner, "Christ—the Only Hope," above the entrance of First Baptist Church. This was the year of a Baptist witnessing emphasis throughout Latin America.

"I entered the church," recalls Luna. "The guest evangelist was reading Luke 18:27. There the Lord says that all things impossible with man are possible with God."

The evangelist gave the challenge: "When you have tried all,



Juan Luna visits his mother in Mexico City. He is living in an apartment above hers.

and nothing has worked, why don't you try Jesus and invite Him into your heart." There was no beating around the bush.

The evangelist was an ex-drug addict and ex-convict from Texas. He talked from the heart. "If Jesus can change me, He can change you."

"The Holy Spirit knew I was there," says Luna. "I accepted the invitation. I went to the front of the church. I asked Jesus to forgive my sins and to change me. When I came into the church that night, I was high on drugs. When I left, I was free! From that day on, I have never experienced any better day in my life."

That happened 24 years ago, and Luna has been free ever since. "We have been through problems and difficult situations, but God has been faithful to us," states Luna.

Three months after God saved Luna, God called him to the ministry. Four months later, he was studying at the Baptist seminary. But Luna had some unfinished business. The professors told him to go

back to his mother "to get right with her."

"I went back to Mexico City and pleaded with her, 'Mother, forgive me.' I listed all the wrongs I had done. 'I have become a Christian; the Lord has changed my life.'"

She replied, "No, son, I don't believe that!"

Luna answered, "I am going to the Baptist seminary."

She, not encouraging me, said, "No! No! Do not do that! You will waste those people's time and money. You will betray them. Please, son, don't do it."

Not following his mother's advice, he returned to seminary to prepare for the ministry.

Five months later, Luna was pastoring a Baptist Church, where he served for four years during his studies. "The Lord works very fast," comments Luna. "I was ordained June 17, 1978, almost 11 years after I was saved. My mother came to the ordination service. Afterward, she said, 'Now I believe you.'"

For some years, Luna served churches as a bachelor. Then one day, while visiting his mother, he met Amanda Jimenez. Luna knew how to play the piano, and since Amanda wanted to learn, he agreed to teach her. Amanda says, "It only lasted for four lessons. We fell in love."

They were married in 1973 in a civil ceremony and then in a religious ceremony as is the custom in Mexico. While Luna had been studying in seminary, Amanda had been studying Christian Education in Bible school. "The Lord prepared the way for us. Both of us were praying for a mate," says Luna.

Between 1973 and 1982, they served five churches together. In 1982, the Lord called the Lunas to serve Garcia's Ranch Baptist Church in Rio Grande City, Texas.

"It was hard to believe," says Luna, "as I had been deported 24 years earlier. The Lord worked, and I was able to return to the U.S.A. as



Worship service at Gethsemane Church in Mexico City. The Lunas' daughter Sara is at the organ.



Sara and Amanda Luna are a vital part of the ministry team.

a permanent resident. I even became a citizen. God opens the doors that the devil closes."

For 11 years, Luna and his family have served the Garcia's Ranch Baptist Church, a ministry in Spanish to Mexican-Americans. Amanda served primarily as the Christian Education Director, especially in women's and children's work.

Through these years, this Church has been supported by the Southern Association and the North American Baptist Conference.

Their daughter Sara serves as pianist for the services. If one visited the services, one would see Sara at the piano and her father at the organ. A junior in high school and a member of the National Honor Society, she hopes one day to become a medical doctor.

"For 24 years, I have experienced the grace of the Lord," says Luna. "Four years ago, we began praying for the people of Mexico, and that the North American Baptist Conference would open a mission field there."

The Lord put a burden in the Lunas' hearts for Mexico City. "Every time we go to visit our family there," says Luna, "we sense that burden. There are people everywhere. Every opportunity I have to preach, share, or participate in services, I always do gladly."

Luna never thought God would call him back to Mexico. "To my astonishment, He did," exclaimed Luna.

Three years ago, during the Board of Missions, Luna was attend-

ing an Urban Ethnic Task Force meeting at the N.A.B. International Office. The Board of Missions invited Luna to give his perspective on the need for an evangelical witness in Mexico City. "I presented the need and returned to my ministry in Texas."

In 1991, Herman Effa, overseas missions director, said, "Brother, we need to talk. We think you and your family are the ones to go to Mexico City to minister." Luna replied, "We have been praying for this for four years, but we never thought it would be us. I find the Scripture in Matthew very true. If we pray to the Lord of the harvest to send laborers into his field, the person who prays is going to be sent. That's because that person is concerned."

Amanda sees the hand of the Lord in all of this. "When my parents presented me to the Lord during a baby dedication service in my church, my father said, 'I want my daughter to become a missionary like the missionary lady in our church. Now it is true.'"

"As humans, we view others as hopeless—as my uncle, my mother, my psychiatrist, and my caseworker viewed me," says Luna. "But we love the Lord, and we have a vision for the people in Mexico City. The people there are beginning to sense their need and to open their hearts. They are tired of being without hope—tired of being deceived."

And so, a man, once known as a man with no hope, is bringing the hope he found through Jesus Christ to people in Mexico City.

Luna began his ministry as the first N.A.B. Conference missionary to Mexico in Mexico City in March. His present plans include serving at three preaching points where churches will be planted and helping a declining church to come alive again. Amanda and Sara, their 17-year-old daughter, will join him in June. □



A City of Great Needs

by Lenore Lang



"There we stood in the morning, on the roof of the house and with our eyes wide open, we prayed for the needs of the great city."

What pictures come to mind as you read that? Probably: 'Pretty crazy, seems to me! Standing on the roof—in the morning? And—we? How many were up on that roof? Eyes wide open? I should hope so—probably had to be hanging on for dear life, hoping you wouldn't fall off!'

Is that what you think? Well, no doubt it's something like that if you are from the States or Canada, where steeply-slanted roofs are the usual thing.

But if you could see yourself in Mexico City and realize that the roof in question was the fourth floor of a flatroofed building, the picture would make more sense.

Pictures make sense when we understand the situation—maybe mission ventures do, too!

You may have heard that we are starting a new mission field in Mexico City. Again, what pictures come to mind as you read that?

Sombreros? Cactus plants? Guitars? Tortillas?

Yes, those pictures may be accurate—as far as they go, but they don't go far enough.

Picture also: busy, busy streets, lots of Volkswagens (Mexico City is the site of a VW plant), shiny cars of

every description, cars in need of repair, people everywhere, plazas, Woolworth stores with "Mejor prisa" (better prices) signs.

Flat-roofed houses with TV antennas on the roofs, and wash lines with clothes flapping in the wind (some of our wash did that, too).

My husband, George, six N.A.B. Seminary students, and myself drove from Sioux Falls, SD, to Mexico City for a seminary missions class George led for two weeks in January. In those two weeks, we drove 4,700 miles, packed in a van with sleeping bags, suitcases, pillows, and snacks.

We were joined in Rio Grande City, Texas, by the Rev. Juan and Amanda Luna, important facilitators for our excursion into another culture. Also, the Rev. Dale (Bud) Fuchs came along, to gain insights into life and work in Mexico.

One of the first insights is the importance of knowing the Spanish language! *Por favor*—Please. *Gracias*—Thank You. *Como esta usted*—How are you?

All of those are phrases that begin to come naturally to one's lips after only a few days in Mexico. But, as a beginner, one feels like Moses must have when he said to God, "I am slow of speech" (Exodus 4:10).

Slow indeed, when pastors in churches seem to "rattle off" words at a great rate, and when the Anglo

listener strains to hear a familiar word: "Jesu Christo."

It is a great lesson in what it feels like to be in the minority—learning the ways of a different culture—all important items for seminary students or for anyone at all.

That is what the Rev. Juan Luna had to do when he came to the United States from Mexico quite a few years ago; he, as a Spanish speaker, had to learn English, learn the ways of Americans, learn many things. These days, he is becoming a naturalized American citizen, but in March returned to the city of his birth, Mexico City, to begin working in this new mission field.

It is new in the sense that officially as a denomination, we, as the North American Baptist Conference, have not been there before. But in most of the cities in Mexico, there are churches, Baptist and non-Catholic churches. There are many Roman Catholic cathedrals as well.

You may ask, "If there are already churches and missions in Mexico, why should we go there? Mexico City, where the Lunas are serving, is a large city of more than 20 million people—the world's second-largest city! Many of the people there need to hear the gospel message.

There are promising evidences of receptivity as indicated by the observations of Dr. Peter Larson, a professor at the Baptist Theological Seminary in Mexico City, a school of the Mexican Baptist Convention.

Dr. Larson reported that 10 years ago there were 40 Baptist churches in Mexico City. Today there are 105! In all of Mexico ten years ago, there were 350 churches. Today, there are about 80,000 members in 950 churches. Now the Christians have set as their goal 2,000 churches by the year 2000!

Does this show significant growth? Indeed it does! Throughout the country, growth has been taking place in spite of persecution.

Although the problems that believers undergo in Mexico City do not seem as intense as in such cities as Leon or Matehuala, where we also visited, the work will not be easy, nor will it produce "results" overnight.

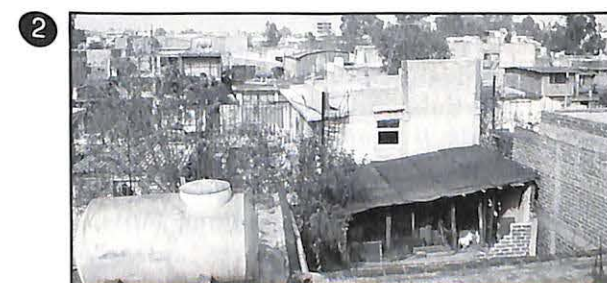
But as you and I pray for Missionaries Juan and Amanda Luna, they will sense the strength of those prayers and will have the courage they need to proceed.

That is why our group gathered on the roof of the house where the Lunas live—to pray for the needs of

that great city, Mexico City.

Yes, the Lunas need your prayers! Will you uphold them? Make a covenant today to be faithful in prayer for our newest mission venture—Mexico City! □

Mrs. Lenore Lang is a member of Trinity Baptist Church, Sioux Falls, SD, and serves as a nurse in Sioux Falls. Her husband George is Associate Professor of Missions and Librarian at N.A.B. Seminary.



① The Rev. Juan Luna and Dr. Peter Larson, professor at the Baptist Theological Seminary in Mexico City, discuss the great need to plant churches in Mexico.

② An inner city street in Mexico City.

③ A Roman Catholic Cathedral in Reynosa, Mexico.

④ The N.A.B. Seminary group sang at Matchuala Baptist Church.



SOMEONE YOU SHOULD KNOW

Doing God's Work

by Georgia Fisher
Tribune correspondent

Jean and George Stull moved to Dickinson, North Dakota, two years ago. After getting old photo albums in order and tinkering on other little projects, she had time on her hands. She asked God to show her how to use her spare time.

Soon a newspaper headline about a family who had lost everything in a fire caught her eye. She telephoned her pastor, the Rev. Daryl Dachtler, at Hillside Baptist Church and said she'd like to help the fire victims.

"Go for it, Jean," Dachtler said. She did, and has been ever since. "I had no idea what I was getting into," said Mrs. Stull.

In 1990, she and six faithful volunteers helped 80 needy people in Dickinson and the surrounding area. She thought the 1990s numbers were high, but in 1991, the volunteers have already assisted 910 needy people. Those are all new faces, Stull says.

Neither Stull nor social services professionals are sure why there are so many homeless, hungry, and needy people in western North

Dakota. Maybe it was the drought or the oil bust. Whatever the causes, Stull says the problem is growing.

Stull and her volunteer network supply the needy mainly with clothing, furniture, household items, and food. The majority are single mothers and farm families. Very few are transients. Nearly all have a roof over their heads, but Stull says most people would be appalled to learn what meager lives are led behind those closed doors.

To prove her point, Stull tells of people she had visited with for months. They'd been coming to her church and were friendly and neatly dressed in white shirts and ties. One particular Sunday, they asked if she might have a card table and chairs to use for company they were expecting. When she delivered the table and chairs, she found their living room bare, with only a picture on the wall and no dining room furniture at all.

People in trouble don't say they're sleeping on the floor or on cheap lawn furniture unless they absolutely have to, says Mrs. Stull. They have pride and prefer to keep their poverty a secret. How does Mrs. Stull work her magic?

First she activated what she calls a "prayer call." There are presently 36 families, divided into groups of

six, on the prayer call list. If for example, someone is in need of size 10 jeans, person No.1 on the list calls person No.2 and on down the line until they find a pair of size 10 jeans.

Mrs. Stull's husband, an engineer for the Patterson Lake Watershed, works nearly every evening repairing furniture for the needy. Her stepfather, Ed Berger, helps, too. TMI, a Dickinson furniture-making company, donated laminated materials, and Berger has built 15 four-drawer chests. A waiting list of 12 people, who now use boxes for drawers, will use Berger's finished products.

Stull herself has faced battles in life. Brain tumors at the base of her skull have required three surgeries.

She was raised in a socially conscious family. As a child, she and her family visited nursing home residents and shut-ins every Sunday after church. Love and concern for others have been a high priority throughout her life.

The ministry has been mostly word of mouth. Mrs. Stull often uses the radio "trade-e-o" program to advertise her needs for the day. Helen Stroh and Marie Mathews from St. John's Episcopal Church repeatedly heard Mrs. Stull on "trade-e-o" and decided to find out more about her and her work.



Jean Stull and her husband George, along with a network of volunteers, help needy families in Dickinson and the surrounding area. In 1990, they assisted 80 needy people; in 1991, the number was 910, and by the middle of February 1992, 120.

GEORGIA FISHER PHOTO FOR THE TRIBUNE

The acquaintance resulted in Stroh offering St. John's vacant parsonage as storage for the effort to help the needy.

Mrs. Stull had been spending three to four hours daily sorting donated items at an unheated, unlit rented storage unit.

"I would come home from there so chilled it would take hours to warm up," says Mrs. Stull. The offer of the parsonage was a blessing.

Hillside Baptist Church has a food drive the first Sunday of each month, and St. John's has a food drive the second Sunday of the month. Mrs. Stull, Stroh, and Mathews hope other churches will do the same. □

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Beginning Again

The life of faith keeps on beginning again and again!

by Dan Leininger

Our greatest asset in family life as Christians is not some automatic immunity from the dangers of the world, but the opportunity to see the redeemed life as always beginning again. It happens in every moment. The life of faith keeps on beginning again and again.

Sometimes life begins again in the simplest way. A three-year-old spills milk while pouring; this is a mess, yet it's a mistake born of inexperience. This is not the end of the world, though it may seem so in a child's eyes. Instead, in a relationship of love, such a moment becomes an unplanned opportunity to teach.

The first lesson is how to clean up messes, for life will be full of spills. The second is a call for more "pouring practice," maybe later at bath time; what a "goof proof" place for making pouring mistakes. Wise parents and grandparents pray for patience to teach not only the little lessons but also the essential lesson

of how life keeps beginning again even in the simplest circumstance.

Sometimes the journey goes more painfully. A marriage which began warmly with hope slowly cools into routine. Vows to cherish and honor grow weak in the daily hiding of hurts both real and imagined. The pressure erupts in brief outbursts of dissatisfaction that swell louder with each exchange. Each little act of unfaithfulness moves the marriage further toward danger until the broken vows are trampled in blindness and anger, and the relationship arrives at a dead end street.

Yes, life contains many dead end streets. Perhaps all of us have been down some of them, and each of us experiences them differently. Yet no matter where we may find ourselves, in each moment it seems that "life" keeps voting to begin all over again, and the polls are never quite closed on our choices or on the outcome.

Yet, sometimes the journey ends in tragedy. While I was growing up in East St. Louis, Illinois, a new highway was being built to replace the winding road that twisted through Dutch Hollow. Five miles of the concrete roadway was in

place, but a 50-foot gap in the bridge over Dutch Hollow still awaited completion.

One Saturday night, an angry, intoxicated teenager raced down the unfinished highway launching his car off of an incomplete bridge abutment in a fatal effort to span the 50 feet of summer night air in between. He didn't make it. Forty years later, I seldom drive that road without thinking of the night that it was just a "bridge to nowhere."

While the dead end streets may bring anything from humiliation to simple inconvenience, the bridges to nowhere can stand as inviting paths to certain destruction. Tragedy is always tragic, but needless tragedy seems doubly disastrous. To see life as a journey is to see a dead end street or an unfinished bridge as a temporary checkpoint rather than the final destination.

On a university campus, a student jumps through a plate glass dormitory window and swiftly sails 60 feet to the ground below. Lesser falls take a lethal toll, but such was not to be the case here. Beneath that window grows a certain little cherry tree which before this particular night could probably have been elected "the tree most unlikely

to save a human life." Into those waiting, wooden arms plummets the body of this very promising Christian student. That unlikely cradle lowers the student's body to the earth below.

The student sustains bruises, cuts, and a compressed vertebrae, but no broken bones. The tree suffers a broken limb at the bow which breaks to cradle the fall. What seemed a certainly fatal end becomes instead a painful opportunity for new beginning.

Not all such tragedies end in dramatic deliverance. Lost life and lost dreams can bring the pain of irreversible loss.

Yet, the dead end becomes the journey's end only if we cannot turn around. The bridge to nowhere becomes tragedy only when we continue galloping unaware down unexamined trails to disaster.

Self-correction requires awareness and openness to those around us. And more often, deliverance comes in the very ordinary opportunities to start afresh.

A family in conflict sat with their pastor. They smiled and joked after the pastor asked, "WHO is the most stubborn member of the family?" Later, the stubbornness was acted out as fingers were pointed, and necks turned red.

As the dust settled, the pastor changed the subject and asked how much money these parents and adult children had spent on tractors, trucks, and cars in their life time. The estimate quickly passed \$300,000.

Then the pastor asked if they had ever bought a vehicle without a reverse gear. "No." "Why not?" "Well, we couldn't back up to hitch up to anything." Interesting!

Life is about getting ahead, but it is also about backing up, turning around, and staying connected. It is

about the many simple skills that maintain our necessary attachments.

Life is about phrases like "I'm sorry . . .," "I was wrong . . .," "Let's find a better way . . .," "I regret if what I did hurt you . . .," "I have treated you badly . . .," "Some day I hope we can find forgiveness . . .," "I promise to never put you in such a situation again . . ."

Life is about having the reverse gears of honest confession, repentance, and forgiveness, which give new beginnings. It applies at home, at work, at school, and even in our relationship with God.

If life was run on a race track, then we might get by without a reverse gear. But life is more of an obstacle course than a speedway. In such a maze, the most amazing people know how to back up. They know that when they are standing on a cliff, progress is one step backward. They know life is always beginning again. They know what to do at dead ends and bridges to nowhere. They are aware that just because such places exist doesn't mean that they have to go there.

In the journey of life, being elected "the most unlikely to back up" is not a compliment. As Christians, we are called to become children of the Redeemer God who makes all things new.

By the grace of God, each of us has been brought into this world, and by that same grace, we are invited to begin again in every moment of every day. So have a good beginning . . . again. □



Dr. Daniel Leininger is Professor of Pastoral Care and Counseling and Director of the Counseling Practice at North American Baptist Seminary, Sioux Falls, SD.

Applications

Beginning again with children

JOYOUS FUN: At least once each week look for an opportunity to help a child turn a mistake into the joy of beginning again. Make the new beginning as goof-proof and as fun as possible.

Beginning again with adults

AN EXPERIMENT: Have you failed lately? Nothing we can ever do will make God love us any more than He already does. Shame can drive us to either give up or try harder when we fail.

Next time you make a mistake, instead of berating yourself and just giving up or trying harder, rest in God's love. Sing to yourself the words of "Jesus Loves Me This I Know." Then do an "adequate job" that is not perfect.

After the third time you have done this, tell a friend about your experiment.

Beginning again with God

Using a cassette tape recorder, read verses such as Isaiah 43:1-4a and 1 John 3:1-3 into the tape. Read slowly, emphasizing important words. Repeat the passages more than once. Then listen to the tape daily when you can close your eyes and relax. Let the words soak deeply into your soul.

Pick a particular word as your theme for the day: "called," "precious," "loved." Relax and allow whatever thoughts are stirred to be your prayer to God. □



Why Doesn't Our Church Grow?

by Lyle E. Schaller

"I cannot understand why our church doesn't grow," reflected a longtime leader of the 65-year-old, 293-member church. "I don't think you'll find a friendlier group of people anywhere.

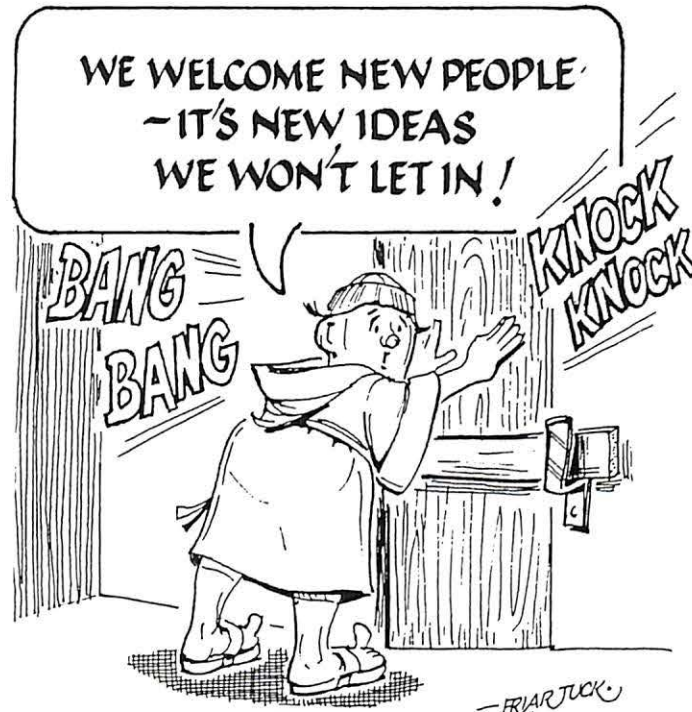
"That concerns me, too," agreed a 59-year-old member. "Last month I went to a church growth workshop. The leader explained how so many churches become self-centered and closed to newcomers, but that diagnosis doesn't fit us. Last year, the pastor and I spent nearly four months trying to find someone to fill a vacancy on the board. We finally persuaded Pat Kraybrill, who had joined less than a year earlier, to fill that vacancy. That proves, I think, we're open to new people and are not a closed church."

This brief conversation raises four issues that should be part of the process of developing a congregational church growth strategy.

1. Attracting as many members as needed

The vast majority of congregations that have been in existence for a quarter century or longer tend to attract only as many new members as are needed to replace the people who leave. Many do not attract even that many thus report a gradual decrease in membership.

Two-thirds to three-quarters of all long-established churches reach a plateau in size and find it easier to remain on that plateau or to shrink



Churches become exclusionary as they become passive toward outreach!

than to grow.

One reason is that most new congregations are organized around the goal of identifying, attracting, and assimilating new members. As the years pass, that primary goal gradually is replaced by the new priority: Taking care of the members. Rather than reaching new people, this becomes the central dynamic of congregational life and decision-making.

When the desire to maintain the status quo becomes more influential than the drive to create new forms of outreach or to make changes, this reinforces the natural institutional tendency for continuity and the resistance to discontinuity. Since numerical growth means change, this

becomes a force that must be overcome in the church growth strategy. The natural and predictable pattern is to expect newcomers to join an existing group or class or choir or organization or circle rather than to seek to attract new people by asking them to help pioneer the new.

2. Passivity

The members genuinely would like to see new people appear every week. Most of the leaders are willing to surrender the power they have acquired over the years. Many would be delighted to see the governing board composed entirely of newer and younger members—as long as that group does not come up with too many radical changes.

The central facet of this passivity, however,

is not resistance to growth, but rather an absence of that combination of the skill and the desire to make the changes necessary to break that cycle. Skill is needed to overcome passivity.

3. Generational homogeneity (we like each other)

The vast majority of people tend to socialize with people of their own generation. For example most new churches, except in retirement communities, tend to attract people in the 25-55 age bracket.

Fifteen years later, it is not uncommon for that congregation to be composed largely of people in the 35-65 age group. As the years roll

by, the median age of the membership gradually rises. Thus the 85-year-old congregation often includes a disproportionately large number of mature adults. For some, but not all churches, that means an active desire to grow larger may require skills in reaching a new generation of younger adults.

Most congregations are built around one of three approaches to interpersonal relationships.

- The most widespread is an emphasis on one-to-one relationships. This often is modeled by the minister and frequently creates the feeling, "Our members really like each other, and we care for one another."
- The second is to emphasize and create a large number of small face-to-face groups.
- The third is to place a high priority on programs and on high-quality large group events.

The first approach rarely produces numerical growth, while the third encourages it.

4. Growth or Change?

The smaller the size of the congregation, the more likely the combination of resistance to change, passivity, and generational homogeneity will be factors that must be coped with in preparing and implementing a strategy for growth.

The typical small congregation can expect to lose three to five percent of its members every year. By contrast, large churches often have to replace six to twelve percent of the members every year in order to remain on a plateau in size, while the very large and rapidly growing churches may bid farewell to as many as twelve to thirty percent of the members every year.

To maintain the status quo, the 100-member church usually must re-

ceive four members a year, while the 1,000-member congregation may have to receive an average of two or three new members every week.

The large church usually will have more practice in doing what is necessary to attract new members.

An Effective Church Growth Strategy

A second, and far more critical, point is that the church growth strategy should be seen as a plan for change rather than as a dream of more of the same.

Most long-established congregations seeking to experience numerical growth usually will need more than simply a desire to reach more people with the Good News that Jesus Christ is Lord and Savior.

Their church growth strategies will be more effective if reinforced by five ingredients.

- **Someone on the leadership team with skills as an advocate of planned change initiated from within an organization.** Ideally, this will be a team and not simply the pastor, but at least one member of that leadership group needs a high level of competence in the process of planned change.
- **The ability to respond creatively to the passivity.**

One means of activating the passive congregation is to motivate the members to become involved in achieving a specific, clearly attainable, measurable, visible, highly satisfying, and challenging goal. Once that initial goal has been accomplished, it is relatively easy to formulate and implement other goals. Success breeds success.

- **A willingness to overcome generational differences is necessary.** It may mean that instead of inviting younger adults to attend that

traditional worship service at eleven o'clock every Sunday morning, a new and different worship experience will be offered at an earlier hour.

It may mean the creation of new adult Bible study groups rather than expecting newcomers to join an existing adult Sunday school class. It probably will mean expanding the weekday program.

New members born before 1930 usually make their first contact with the congregation that becomes their new church home on Sunday morning.

Perhaps one-half or more of all churchgoers born after 1950 made their initial contact with the congregation to which they now belong at a time other than Sunday morning. Examples include the weekday nursery school, an athletic team, vacation Bible school, Mothers' Morning Out, exercise classes, Christmas Eve, a weekday or weeknight adult Bible study group, a wedding, choir rehearsal, a church-sponsored trip, a divorce recovery workshop, or a special musical event.

- **Recognize that current efforts in evangelism simply are not working.** This can be very painful. It may mean the time has come for new lay leadership, . . . or for new ministerial leadership, . . . or to leave what is now an inadequate and/or obsolete meeting place and move to a new, larger, and more attractive site, . . . or creating new circles in the women's organization to meet the needs of a new generation of younger women, . . . or organizing a new choir for that new early worship service, . . . or invite potential new members to help pioneer the new, thus creating new entry points for potential new members.

(continued on page 30)

Unrecognized Mothers

by Mae Dillon
Gaithersburg, Maryland
(Shady Grove Baptist Church)

Recognize a mother? She has conceived one or more children, birthed them, and cares for them in her home until they are grown. Most of us would concede that she would still be a mother even if the child were conceived by someone else, as in adoption. And some would allow that a foster mother might qualify though the foster child is not her biological child and may very well spend only a small portion of his or her life in the foster mother's home.

I would even suggest that there are people who fulfill the role of a mother while not meeting any of these criteria. I had a Great-aunt Agnes. She had no biological children. Yet she mothered several children over the course of three decades. We didn't live in her home, though we were invited there for special visits. Each of us thought we were Aunt Agnes' special "child." And each of us *was*.

I had a Sunday school teacher who mothered me for four or five critical years as well. Don't get me wrong! I am blessed with one of the best biological moms in the world. Though my own children are now grown, she is still very much my mother, both physically and spiritually.

So how do you recognize a mother? My dictionary says she is a woman who has borne a child or who nurtures or looks after or cares for a child. What does the Bible say about mothers? Here are some examples.

As Jesus was growing up, his mother must have taken care of his physical needs, for we find him climbing about the mountains and valleys as a grown man. But what we are told directly about her is that she "pondered," or thought about him (John 19:26-27).

There is Timothy. His mother was a Jewess and a believer (Acts 16:1), and his grandmother and mother passed on "sincere faith" to him (2 Timothy 1:5).

Hannah gave her child, Samuel, to God as soon as he was weaned, though she had agonized over being childless before he was born. She turned him over to the high priest, Eli, so he could serve in the house of the Lord. His spiritual development and usefulness were more important to her than her own comfort in having him with her. However, that was not the end of her responsibility. She continued to visit him, provide new clothes, and bring offerings to God's house.

From these examples, we can see that there is a commitment of spiritual training, teaching, and disciplining involved in mothering. Though my Aunt Agnes gave me special attention and thoughtful gifts, the most memorable thing she did was to invite me to sit next to her in church, helping me to find the place in my Bible, sing the hymns, and listen to the speaker. She also, gently but firmly, corrected me when I was thoughtless or wrong.

King Solomon advises his son not to forsake his mother's moral and spiritual teaching. Proverbs 29:15 tells us "that the rod of correction imparts wisdom, but a



child left to himself disgraces his mother." Correction is an important part of mothering. It is not fun at the time, but it brings lasting rewards to both mother and child.

Mothering involves a commitment of emotions. I was amazed to discover that a mother doesn't necessarily naturally love her children. In Titus 2:4, older women are exhorted to train the younger women to love their husbands and their children.

Other Scripture passages note the emotional, caring involvement of a mother. Paul says he was "gentle" among the Thessalonians, like a mother caring for her little children. Isaiah 66:13 uses the expression, "as a mother comforts her child." Is there an unrecognized mother in your or your child's life, someone who has made spiritual, physical, training, emotional, and time commitments to you or your child, enabling you to move further towards maturity? Maybe you are such a mother. Maybe you have some spiritual children who are wishing you a *Happy Mother's Day!*

Diamonds in the Rough

by Nancy Lennick
WMF President
Dickinson, North Dakota

Many emotions touched me as I heard the first notes of "Pomp and Circumstance" at my daughter's graduation last May. I remembered the day when with tears in my eyes, I watched a little girl with ribbons in her pigtails wave to me as I left her at kindergarten.

How quickly those 13 years had flown by. Now those years of hard work were being fulfilled as beaming with happiness, she received her diploma as a member of the National Honor Society.

Change—how difficult to accept. On some old home movies this past winter, I watched my children when they were two and five. I realized I would never hold them on my lap again—or play and laugh with them on the living room floor. But now I can enjoy a wonderful, new relationship with them—more adult-to-adult communication and friendship.

When the children were preschool age, I heard Daisy Hepburn speak at the Triennial Conference in Bismarck, ND. She said, "We should live our lives in front of our children in such a way that they would not have any desire to choose any other way of life than that of a Christian."

I decided that day that my goal would be for my children to choose the Christian life. Although I feel great pride and joy at the earthly accomplishments of my children, even greater is seeing them desiring to follow Christ and know Him in a personal way.

Proverbs 22:6 is a familiar verse: "Train up a child in the way he should go, and when he is old he will not turn from it." Looking closely at this verse, we see that from the time we begin training our children, it is God's design for them to someday go away from us to become independent adults. This should be the goal we have for our children.

During the days before my daughter's graduation, I remember leaving the house feeling blue that her childhood days were com-



ing to the end. That day there was a dense fog, closing in on my already disheartened spirit.

Driving to work, I came to the crest of a hill. Suddenly, there were rays of light coming through the fog, dispelling its density. My spirit lifted as I realized that just as God can dispel the fog with the rays of the sun, so He can dispel my sad spirit and bring joy once again. He shows His purpose in the changes He brings into my life.

I must claim His promise: "Humble yourself, therefore, under God's mighty hand, that He may lift you up in due time. Cast all your anxiety on Him because He cares for you" (1 Peter 5:6-7).

Ministry Idea

"New Moms' Ministry" can help moms during those first few days home from the hospital by encouraging them and their families with practical help.

- **Provide meals**
Set up a plan to provide meals to the family immediately upon returning home from the hospital or when home help leaves. You would need a coordinator to supervise this and solicit meal providers.

- **Help at home**
The new mom may appreciate helping hands an hour per day for folding laundry, washing dishes, or running the vacuum.

- **Child care**
Find out if care for older children is needed by the new mom.

- **Good resources**
Be aware of good books that help new (and old) moms. Suggest some for the church library. Try these:

Hold Me Steady, Lord (and other prayers for mothers) by Margaret B. Spiess

A Mother's Touch by Elise Arnat

Devotions for New Mothers by Bonnie Taylor

Family Building—Six Qualities of a Strong Family by Dr. George Rekers

Living, Loving, Leading—Creating a Home that Encourages Spiritual Growth by David and Karen Mains

The Power of a Parent's Words by H. Norman Wright.

COMMISSIONED TO WITNESS

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

■ LINTON, ND. The Rev. Alan Steier baptized four people and welcomed one other who came by membership transfer into the fellowship of First Baptist Church.—*Loretta Rau*

■ CRESTON, NE. Pastor Marlin Mohrman baptized two youth and one adult and welcomed them along with five other adults into the membership of Creston Baptist Church.—*Henrietta Scheffler*

■ JAMESTOWN, ND. Temple Baptist Church recently welcomed four new members by transfer and by confession of faith into the fellowship of the Church. The Rev. Randy Jaspers is the pastor.

■ ANAMOOSE, ND. Anamoose Baptist Church extended the right hand of fellowship by transfer of letter to a couple. Anamoose Baptist and Rosenfeld Baptist shared a combined baptismal service where the Rev. Rod Poppinga baptized one man and three children and welcomed the man's wife into the fellowship by profession of faith at Anamoose Baptist Church.

■ FAUST, AB. Three people were welcomed into the fellowship of Faust Gospel Chapel after being baptized at a joint baptismal service with Bethel Baptist Church, High Prairie.

"We are praying that God will send someone from our Church into Native Indian ministry. Pray with us for this extension of our Church ministry," says the Rev. David Lumsden. "In addition, I'm teaching literacy classes in the Church—'Learn How to Read the Bible.'"

Cascade church hosts sports banquet

■ VANCOUVER, WA. More than 80 men attended a sports banquet at Cascade Park Baptist Church. The purpose was to create an opportunity for the men of the Church to invite non-Christian friends or neighbors to an event where they could hear the gospel message.

Jay Carty, former NBA Los Angeles Laker player and director of "Yes! Ministries," brought the salvation message. Prior to the dinner, a competitive free-throw and three-point contest was held with the winners receiving new basketballs and Portland Trailblazer tickets.

"At least 30 of the men attending were not Christians," says Associate Pastor Steve Opp. Several men said they had the opportunity to share their faith in God." The Rev. Phil Yntema is the pastor.

Anamoose church creates opportunities to witness

■ ANAMOOSE, ND. The Anamoose Baptist Church has had many opportunities to witness to the community. These included a concert by the German Gospel Singers; showing the video series, "Reaching Your World through Witnessing with-

out Fear," on Friendship Sunday; and hosting a dinner concert given by Clyde and Janet Bauman, Bismarck, ND, where 212 people from several different religious backgrounds heard the plan of salvation. The Rev. Rod Poppinga is the pastor.

CHALLENGED TO GROW

Marriage enrichment seminar held in Alpena

■ ALPENA, MI. Jim Mathis, pastor of Gaylord Evangelical Free Church, presented a marriage enrichment seminar for Ripley Blvd. Baptist Church at an area hotel.

"We need to learn to listen, to allow each other to dream, become conscious of more than just words, notice facial expressions and tone of voice, and we should stop trying to prove which one is right," urged Mathis at his first workshop on communication between husband and wife.

At the second workshop concerning, "raising children," Mathis stated, "We should compliment each other by drawing on our strengths. We need to be unified as parents in raising our children, and most of all, we need to sit down and discuss matters when they occur." The Rev. Frederick Sweet and Tim Powell serve this Church.—*Mary Coy*

Indianapolis church holds special events

■ INDIANAPOLIS, IN. Douglas and Beth Snyder, representing the North American Baptist Seminary, Sioux Falls, SD, presented a musical program at Meridian Woods Baptist Church.

The WMF sponsored the annual Church Harvest Day Celebration. The Rev. and Mrs. Tom Eden of Woodruff Place Baptist Church presented a program of praise and thanksgiving in English and German. The Rev. Ben Kohrs is the pastor.

—*Sandra Gilkerson*

COMMITTED TO GIVE

Anamoose church distributes Christian literature

■ ANAMOOSE, ND. The Anamoose Baptist Church packed up Moments with God, Sunday school material, and other Christian literature for the ministry at Faith Baptist Church, Center, Colorado. The Rev. Rod Poppinga is the pastor.

New churches give \$87,313

In 1991, 33 church planting projects supported through the N.A.B. Conference missions and ministries budget gave \$87,313 for N.A.B. Conference missions and ministries, according to the Rev. Bernard Fritzke, associate director for church planting.

COMPELLED TO SERVE

WMF makes baby quilts for Right to Life organization

■ BENTON HARBOR, MI. The Women's Missionary Fellowship of Napier Parkview Baptist Church pieced more than 50 crib-size baby quilts for the local Right to Life organization and missionary families.

"We enjoyed the fellowship and the joy of doing a work of the Lord for the needy," reports Millie Enders. The Rev. John Kaufield is the pastor.

Kieper and Lenz speak at Fessenden

■ FESSENDEN, ND. Missionaries Barbara Kieper from Nigeria and Pat Lenz from Cameroon showed slides and told of their work on the mission field at First Baptist Church.

"It was a joy for all of us to see these dedicated servants of the Lord," reports Bobbie Wiese. The Rev. Oliver Bender is the pastor.

Patzer serves as volunteer in missions

Robert Patzer of Yorkton, SK, assisted Missionary Jim Garbat in the Central Treasury office for three months.

"His background with computers and particularly with the programs we are using is another testimony to the Lord's goodness towards us," says Garbat. Patzer not only did accounting work but also installed an updated version of an accounting program and arranged the installation of a new antenna for the shortwave radio.

"Instead of taking one day to install the antenna, it took three," observed Garbat. The reason: A young man had to climb a coconut tree, attach one end of the wire to it, and then shimmy down the tree. Then a 40-foot pole had to be dug out and moved when it was discovered that the tree and pole were not far enough apart.

"We greatly enjoyed having Robert here to help," says Garbat.

Paul church honors Kaurins

■ PAUL, ID. The Rev. Earl Kaurin (pictured at right) resigned in December 1991 as Visitation Pastor at First Baptist Church where he served for eight years. The Kaurins pastored churches in Helix, Oregon (1934-37), Jerome, Idaho (1937-45), New Plymouth, Idaho (1945-58), and Paul, Idaho, in 1958 assisting various churches when he was needed.



The Rev. Jim Dillon, former pastor at First Baptist Church, and the Rev. LeRoy Shauer (at left) gave tributes to the Kaurins at a special service. The Rev. John Ziulkowski is the pastor.—*Alice Schenk*

Tracy church celebrates ground breaking on Family Life Center

■ TRACY, CA. Valley Community Church held a ground-breaking ceremony for its Family Life Center on Jan. 12, 1992. The facility will be built on the Church's 7.5 acres. Valley Community, supported by funds from the N.A.B. Conference

and the Northern California Association for its first four years, became self-supporting Jan. 1, 1991.

The Rev. Dennis Dearmin is the pastor and has led the Church through many changes since their first public worship service in 1987. The current membership stands at 140, with 83 baptisms and 179 first-time decisions made, average Sunday morning worship attendance is 166, Sunday school 98, the evening service 82, and the midweek service 143.

CHALLENGED TO GROW

Brachlow speaks at N.A.B. Seminary Heritage Day

■ SIOUX FALLS, SD. Dr. Stephen Brachlow, professor of church history and Christian spirituality at N.A.B. Seminary, shared about the evangelical roots of the N.A.B. Conference and Seminary in his message, "Who in the Evangelical World Are We?" in his Heritage Day lecture at North American Baptist Seminary.

Alberta church holds Advance 92 seminar

■ OLDS, AB. East Olds Baptist Church recently participated in a well-attended growth involvement and direction seminar called Advance 92 conducted by Dr. Richard Houts, N.A.B. Seminary, Sioux Falls, SD, (at right) and introduced by the Rev. Ken MacDonald, Meadowlark Baptist Church, Edmonton (at left).



"Ron MacDonald, Church moderator, solidified our vision for unity and our need to meld together as God's people and to set goals for the future in order to advance in Christ's name," reports Hilary Lutz. The Rev. John Wollenberg served as pastor of East Olds Baptist before his retirement.

Jamestown church participates in 50 Day Adventure

■ JAMESTOWN, ND. The Church is participating in the 50 Day Adventure with the theme, "The Family God Wants Us to Be."

"The Church has painted its sanctuary, entrance, and foyer, added new pew cushions, and recarpeted the sanctuary. It is also completing a Church pictorial directory," reports Leona Meisch. The Rev. Randy Jaspers is the pastor.

■ ELEANORE (BLEICH) BREDY (77), Indianapolis, IN; born April 25, 1914, to Otto and Ella Bleich in Detroit, MI; died Nov. 30, 1991; faithful member, Meridian Woods Baptist Church, Indianapolis, IN; survived by her husband, Arthur; one daughter, Sandra Gilkerson, Acton, IN; four grandchildren; one great-grandson; the Rev. Ben Kohrs, pastor, funeral service.

■ FRIEDA W. HEINLE (90), Lodi, CA; died Jan. 16, 1992; married John Heinle who predeceased her; active member, Women's Missionary Society, custodian along with husband John, First Baptist Church; survived by one daughter, Adeline J. Fachner, Lodi; one son, Elder Heinle, Citrus Heights; two brothers: Henry and Oscar Siegele; three sisters: Bertha Akland, Irene Larson, Ann Akland; eight grandchildren; 17 great-grandchildren.

■ SIEGFRIED HORST KLEMM (63), Warren, MI; born Aug. 2, 1928, to Jonathan and Adina Klemm in Braunsvalde, Germany; died Nov. 6, 1991; immigrated to the U.S.A. in 1951; served in the U.S. Army from 1954-56; married Ingrid Heinrich, June 28, 1958, at Foster Ave. Baptist Church, Chicago, IL; active member, Ridgemont Baptist Church, East Detroit, MI; predeceased by his parents and brother, Helmut; survived by his wife, Ingrid; two daughters: Marlis (Steve) Hanley; Ellen Klemm; two sisters: Elsie Grams and Edeltraut Schulz; the Rev. Arthur Boymook and Dr. Herbert Hiller, pastors, funeral service.

■ GRETCHEN META KOCH LUEBECK (92), Sioux Falls, SD; born July 15, 1899, in Manhagen, Germany; died Feb. 17, 1992; married the Rev. Willy J. Luebeck, July 28, 1922, in Berlin, Germany; together they served churches in Köln-Mülheim (1922-24), Lehr East Friesen (1924-27), Southey, SK (1927-32), Ashley, ND (1932-45), Alpena, MI (1945-47), and Cleveland, OH (1947-65); her husband served as manager of the N.A.B. Publication Society (1956-60) and editor of *Der Sendbote* (1947-1961); member, Trinity Baptist Church, Sioux Falls, SD; predeceased by her husband, Willy, in 1976; survived by three sons: Herbert, St. Paul, MN; Gerald, Sioux Falls, SD; Raymond, Hot Springs, SD; four daughters: Magdalene (Donald)

McCabe, Sioux Falls, SD; Marianne (Don) Musil, Alpena, MI; Ruth (Vernon) Jenner, Ashley, ND; Dorothy Clem, Urbana, IL; 21 grandchildren; 30 great-grandchildren; the Rev. Leon Bill, pastor, funeral service.

■ IRENE LUTZ (70), Lodi, CA; born in Eureka, SD; died Jan. 2, 1992; active member, First Baptist Church, Lodi, CA; survived by her husband, DeLoyd, Lodi; three daughters: Della Lutz and Eanda Lutz, both of Sacramento, CA; Lana Jackson, Oakhurst; two brothers: Raymond Holzwarth, Minnesota; Ervin Holzwarth, South Dakota; three sisters: Martha Aman, Lydia Heinrich, Matilda Brockel; two grandchildren; Dr. David Mitchell, pastor, funeral service.

■ ROSE WALTH MILLER (94), Bismarck, ND; born Feb. 7, 1897, in Medina, ND; died Jan. 22, 1992; married Jacob Walth in 1915, who predeceased her as did two other husbands, Christ Opp, Ashley, ND, and Charles Miller, Hebron, ND; active member, Ashley (ND) Baptist Church and Hebron (ND) Baptist Church; served at Trinity Baptist Church, Sioux Falls, SD; honorary member of Hebron Women's Missionary Guild; survived by four Walth sons: Bennie (Rose), Tacoma, WA; Reuben (Violet), Hebron, ND; Roland, Spicer, MN; the Rev. Clarence (Dorene), Sacramento, CA; one daughter, Roselyn (Manuel Wolff), Turtle Lake, ND; 15 grandchildren; 21 great-grandchildren; four Opp step-sons: Harold, Rapid City, SD; Wilbert, Ashley, ND; Ted, Aberdeen, SD; Delbert, Bismarck, ND; two Opp step-daughters: Caroline, Medicine Hat, AB; Ella Loeb, Leola, SD; one Miller step-son, Charles, Jr., Glen Ullin, ND; two Miller step-daughters: Winifred Roth, New Leipzig, ND; Jennis Iachini, Tacoma, WA; numerous step-grandchildren; the Reverends Darwin Stahl and Terry Stollenow, pastors, funeral service.

■ FRIEDA K. PRIESTLEY (90), Sultan, WA; born Aug. 11, 1901, in Madison, SD, to Dettmer and Maria Koester; reared in N.A.B. parsonages in Madison, ID, Aplington, IA, and Corona, SD; died Feb. 25, 1992, last of seven children; married A.E. Priestley, an Irish Baptist minister, who had been ordained by Forest Park (IL) Baptist Church; returned to U.S. in 1942, widowed with two children; worked at

SDSU, Brookings; Central Baptist Home, Chicago, IL; active in worship, Hillcrest Baptist Church, Sioux Falls, SD; active in Seniors Fellowship, Trinity Baptist Church; volunteer at N.A.B. Seminary, Sioux Falls, SD; lead ladies Bible study the morning she died, Startup, WA; survived by one son, David T. (Janet) Priestley, Edmonton, AB; one daughter, Virginia P. (William) Neuman, Startup, WA; nine grandchildren; one great-granddaughter; the Rev. LeRoy Schauer, area minister, funeral service.

■ ALBERT RENKE (80), Lodi, CA; born Oct. 26, 1911, in American Falls, ID; died Nov. 17, 1991; married Martha Reck in 1933; active member, deacon for 25 years, First Baptist Church, Lodi, CA; predeceased by two grandsons; survived by his wife, Martha; two daughters: Betty Krueg and Carol Mertz, both of Lodi; one son, Marvin Renke, Sacramento; one brother, William; one sister, Frieda Mertz; five grandchildren; eight great-grandchildren; Dr. David Mitchell, pastor, funeral service.

■ REINHOLD WALKER (65), McLaughlin, SD; born Dec. 4, 1926, to Sam and Christina (Oswald) Walker near Selfridge, ND; died Feb. 15, 1992; married Martha Metzger, April 29, 1945; active member, deacon, trustee, usher, choir member, Sunday school teacher, quartet member, First Baptist Church, McLaughlin, SD; predeceased by his parents, one infant son, one brother, one infant sister; survived by his wife, Martha; three sons: Roger, Selby, SD; Ronald and Royce, McLaughlin; one daughter, Carol (Don) Syvrud, Belgrade, MT; two brothers: Edward and Sam Jr.; five sisters: Loretta (Clarence) Moser, Violet (William) Anderson, LaVina (Henry) Opp, Luella (Marlan) Stegeman, Louise Lenner; nine grandchildren; one great-grandchild; Pastor Robert Travis and the Rev. Kendall Mercer, pastors, funeral service.

■ LENORA FAYE WEBER (90), Okeene, OK; born Sept. 16, 1901, to Frank and Katherine Weber near Loyal, OK; died Nov. 17, 1991; faithful member, Zion Baptist Church, Okeene, OK; survived by nieces and nephews; the Rev. Monte Michaelson, pastor, funeral service.

Name That Church!

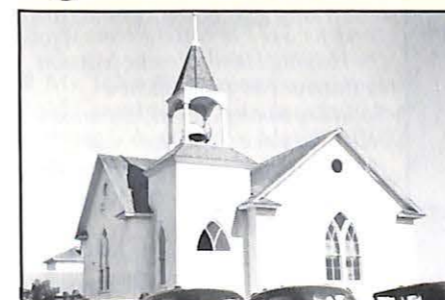
Our N.A.B. Conference Heritage Commission—which includes the N.A.B. Conference—has many unidentified photos. If you can, please help by identifying the photos. Please send us another picture, present address, and historical data. Refer to the code number of this picture. We would love to hear from you.

We are proud to recognize Mildred Roth of Peoria, IL, for identifying Photo A in the March 1992 issue of the *Baptist Herald*. It is the former State Park Baptist Church, Corner of Fourth and Fischer, Peoria, IL, which was succeeded by the North Sheridan Road Baptist Church in 1959.

Write to North American Baptist Heritage Commission, 1605 S. Euclid Ave., Sioux Falls, SD 57105.



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I

We have property that we would like to sell. But I understand that the taxes can be as high as one-third of the value of the property. Are there any alternatives?

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

People You Should Know

People Who Serve

Sisters keep nursery going

At First Baptist Church in Paul, ID, they don't know what they would do without sisters Lorena Comstock, Christina Jennings, and Alvina Praegitzer.

All three work in the church's nursery program. Comstock handles the 2- and 3-year-olds; Jennings cares for the infants; and Praegitzer lines up nursery help for worship hours.

"I am just extremely impressed with their commitment to the program," says church member Alice Schenk, who nominated the trio.

Schenk comments on how these days it's difficult to get people to volunteer for a year or two. But Comstock, for example, has been working in the nursery for more than 40 years.

"I like to work with the little kids," Comstock says. "You learn



with them just as they learn from you. Some of them I've had, they're married and have little kids."

Jennings can't get enough of children. Not only has she worked in the church nursery for 25 years, she also cooks each weekday at Paul

Elementary School.

"I love the little kids," she adds. "I like to be around them, watching their growing-up time." □

Reprinted from the *Times News*, Twin Falls, ID.



Members of the Junior High Youth Group of the First Baptist Church in Paul recently presented a check for \$171 to Hazel Reeves of the Helping Hands Rescue Mission in Burley. The group spent a Saturday baking cookies, cinnamon rolls, and twists, and then sold them the next day to members of the church. All proceeds were donated to the mission.

Pictured are (front, l-r) Jamie Church, Lacie Robbins, Hazel Reeves, Lindsay Snyder, and Eric Hartruff; (back, l-r) Darrin Haynes, JoAnn and Don MacRae, youth leaders, Brandon Talbert, Terry Rasmussen, and Shane Talbert. (MCN photo by Alice Schenk)

Youth mix fun and ministry

The youth of First Baptist Church of Paul, Idaho, have been involved in many ministry projects and have fun at the same time. They held an auction to raise money for campers registra-

tion, hosted the Mission Conference, held a bake sale, and donated the \$171 raised to the Helping Hands Rescue Mission. The Rev. John Ziulkowski is pastor. □

—Alice Schenk

WHAT'S HAPPENING

New Church

■ **Horizon Baptist Church** of Henderson, Nevada, was received into the Southern California Association at its annual meeting, Feb. 22, 1992. The Rev. Paul Cline is pastor of the Church.

New Church Plant

■ **Westlake Community Fellowship**, Rowlett, TX, began as a new church planting project in the Southern Association in February 1992. The Rev. Bradley N. Grubb is the church planter of this new project.

Ministerial Changes

■ The Rev. John Laeger from youth pastor, Redeemer Baptist Church, Warren, MI, to pastor, Shakopee Baptist Church, Shakopee, MN, effective April 1992.

■ Mr. Richard Stewart from minister of worship and youth, Bloomfield Hills Baptist Church, MI, to minister of worship and music, East Lansing Trinity Church, East Lansing, MI.

■ Mr. Tedd Seelye to interim pastor, Bloomingdale Baptist Church, Bloomingdale, IL.

■ Mr. Daniel Beck to assistant to the pastor, Forest Park Baptist Church, Forest Park, IL.

■ Mr. Paul Thomas from minister of youth, Grace Baptist Church, Racine, WI, to director of youth, First Baptist Church, Ellinwood, KS, effective April 1992.

■ Mr. John Bass from associate pastor, Gold Country Baptist Church, Shingle Springs, CA, effective March 1, 1992.

■ The Rev. Stephen May from discipleship pastor, Sunkist Baptist Church, Anaheim, CA, to pastor, Corona Heights Baptist Church, Corona, CA, effective Feb. 27, 1992.

Awards

■ **Chaplain Fred David** received the following awards: *Merit Award* by the Citizens Advisory Committee in recognition of public service to the students of the vocational high school and to the citizens of Portland, OR; the Department of Veterans Affairs *Performance Award* for substantially exceeding performance requirements; and the Department of Veterans Affairs *Service Award* in appreciation of 30 years of faithful service to the United States Government.

BAPTIST WORLD ALLIANCE



You can help provide food for former Soviet Union people

The Republics of the former Soviet Union continue to struggle with a tremendous shortage of food. Baptist World Aid, through negotiations with the

U.S. Department of Agriculture, is able to provide \$20,000,000 worth of food for a cost of less than \$100,000.

If your church can help provide relief funds, mainly for shipping the food stuffs, send your contributions to *North American Baptist Conference, Hunger Relief for Republics of the former Soviet Union, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.*

Volunteers Needed to Distribute Food

Volunteers are needed to work with Russian Baptists in repackaging 570 tons USA Government Surplus food, monitoring its distribution, and maintaining accurate records. Assigned for two weeks, they will rotate in various cities with a one-week overlap between crews. Estimated cost for each volunteer is about \$2,500.

Volunteers to act as on-site coordinators for up to two months in Moscow are also needed.

The distribution is occurring over a four to six months period. For more information, contact the Rev. Fred Folkerts, (708) 495-2000.

An Education That Lasts a Lifetime

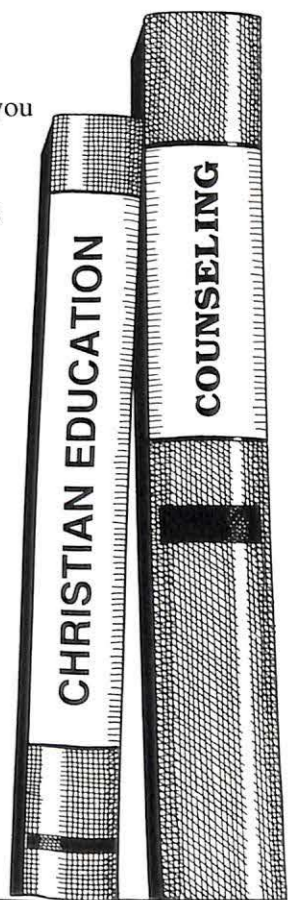


In only two or three years you can earn a degree from North American Baptist Seminary. But your training will prepare you for a lifetime. You will gain the needed tools for ministry that will make an impact for eternity. Begin preparing now to make a difference for eternity.

For more information, return the reply card stapled in the center page or contact the admissions office at:



North American Baptist Seminary
1321 West 22nd Street
Sioux Falls, SD 57105
605/336-6588



Opportunities to Serve

Volunteers Needed in Cameroon

- Consultant in administration for medical institutions
- Electrician for Cameroon Baptist Theological School
- Trainer for hospital and school chaplains
- Communications technician/consultant
- Church roof construction team
- Band and music teacher for summer seminar for youth.

Contact the Rev. Fred Folkerts, Missions Department, (708) 495-2000.

Wheels for Missionaries Needed

Are you planning to trade in your used car? Do you have a second car you no longer need?

When missionaries come home on furlough, they can lose as much as \$2,500 when buying and selling a car in a nine-month period.

The Missions Department is open to receiving good used cars, vans, or station wagons, which would provide reliable transportation. "You can use your donation as a tax deduction," says the Rev. Herman Effa, Missions director.

Contact the Missions Department, phone (708) 495-2000 or fax (708) 495-3301.

Short-term Missionaries Needed!

If you are interested in teaching music in Nigeria or Cameroon, English Conversation in Japan, or missionary children in Japan, or if you are a medical doctor and would consider serving as a career missionary in Nigeria or Cameroon, contact the N.A.B. Conference Missions Department, (708) 495-2000.

Workers Needed to Serve at Native Indian Camp

Young people interested in serving at the Native Indian Camp to be held at Good Spirit Lake Baptist Camp near Springside, SK, Aug. 2-8, 1992, are invited to contact the Rev. Richard Grabke, Box 280, Springside, SK, SOA 3V0, or phone him at (306) 792-2102.

Why Doesn't Our Church . . .

(continued from page 21)

- **The need to create, nurture, and affirm the existence of a variety of stability zones for longtime caring, assurance, affirmation, and mutual support.**

One may be that circle in the women's organization that was founded in 1963, and eleven of the original members still look forward to and attend the monthly meeting.

Another may be an adult Sunday school class founded in 1953 of young couples who have grown old together.

A third may be a social group that meets for dinner in different homes every month.

A fourth may be that Tuesday luncheon of senior citizens.

A fifth may be a Wednesday evening Bible study group started in 1959 when the new minister of that era dropped the Wednesday evening prayer meeting.

Stability zones are important points of affirmation for those members who prefer continuity to change. Every church growth strategy should include a means of reducing the potential alienation of longtime members as they see change coming faster than they feel they can cope with discontinuity.

Strengthening stability zones is one means of minimizing the potential alienation when the formerly relatively passive congregation begins to attract and welcome a flood of new members.

What is the nature of your congregation? Does it display signs of passivity? What are the key ingredients in your church growth strategy? Is one of the components an affirmation of the importance of stability zones? □

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First Baptist Church

Plevna, Montana

invites all to attend its
75th Anniversary Celebration
July 11 and 12, 1992

For more information, call the
Rev. Martin Schmidt, pastor,
(406) 772-5734 or (406) 772-5635

Immanuel Baptist Church

Portland, Oregon

invites all to attend its
90th Anniversary Celebration
October 18, 1992

All former pastors and former
and present members are invited.
Morning worship service
and Sunday school as scheduled
3:00 p.m. reception.

For more information, call the
Rev. John Dotson, pastor,
at (503) 252-6787

First Baptist Church

George, Iowa

invites you to attend its
Centennial Anniversary
July 23-26, 1992

Theme: "Celebrating God's
Goodness—An Historical Festival
of the Lord's Blessing"—Psalm 100
Cookbooks / Momentos available

For more information contact
the Rev. Mike DeLong,
RR 1, Box 147, George, IA 51237;
Phone: (712) 475-3440

Have You Written Your Will?

That is an important question to answer, and another important question is "Have you considered remembering a charitable organization in your will?"

For those of you who desire to include the ministries of the North American Baptist Conference in either your will or trust, the legal name of the Conference is North American Baptists, Incorporated, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.

To N.A.B. or not to N.A.B.?

That is the question.

While this question was not uppermost in Shakespeare's mind, it *is* uppermost in the minds of North American Baptists who are concerned about the future of our Conference.

Will there be a North American Baptist Conference as we know it if the shortage of leadership continues to escalate? In the next two decades, more than 350 new persons will be needed in our Conference to fill vacancies left by retired pastors and missionaries, to supply new church planting pastors, and to fill church staff positions.

Without men and women with marked determination and faith to lead the church, it will rapidly decline. Our ever-changing society demands the attention of dynamic spiritual leaders with the fortitude to remain steadfast in their adherence to the foundation of God's Word. Rather than bow to the subtle pressures of societal change, the Church must renew its dedication to transforming the society in which it exists.

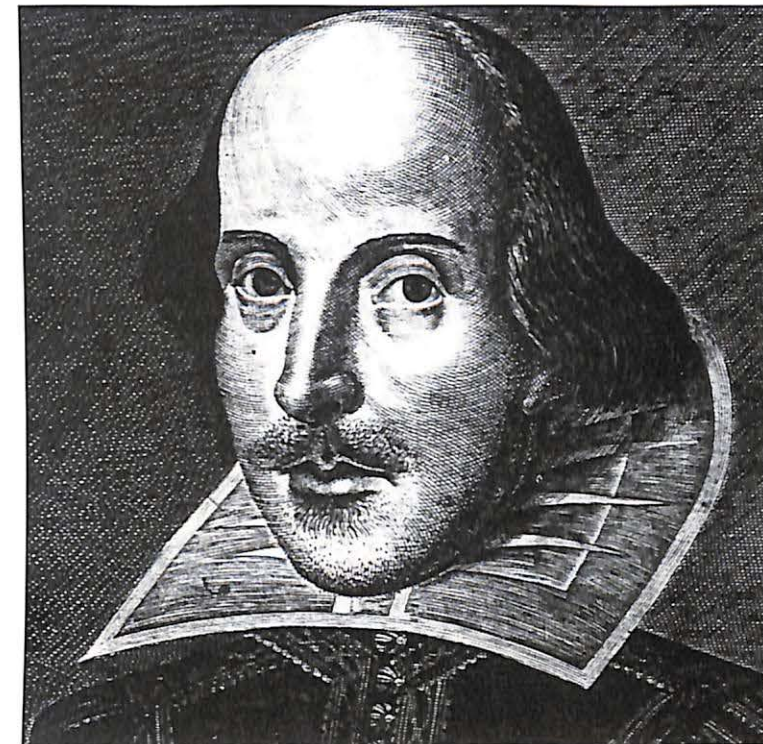
This is why we must commit *today* to building leaders for *tomorrow*. And this is why we must undergird the NAB Institutions with the support needed to continue their legacy of leadership development. By helping continue that legacy of strong, foundational theological education, you can play a significant role in reshaping the future of your church, your nation, and your world.

Your participation in the Foundations for the Future capital funds campaign will not merely provide much needed expansion to the campuses of North American Baptist Seminary and Edmonton Baptist Seminary...but like an architect, you will help lay the foundation for the birthplace of great leaders dedicated to achieving God's purposes in the world.

North American Baptist Seminary
1321 West 22nd Street
Sioux Falls, SD 57105
1-800-843-1300, ext. 801 (U.S. calls)
(605) 336-6588



Edmonton Baptist Seminary
11525-23 Avenue
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