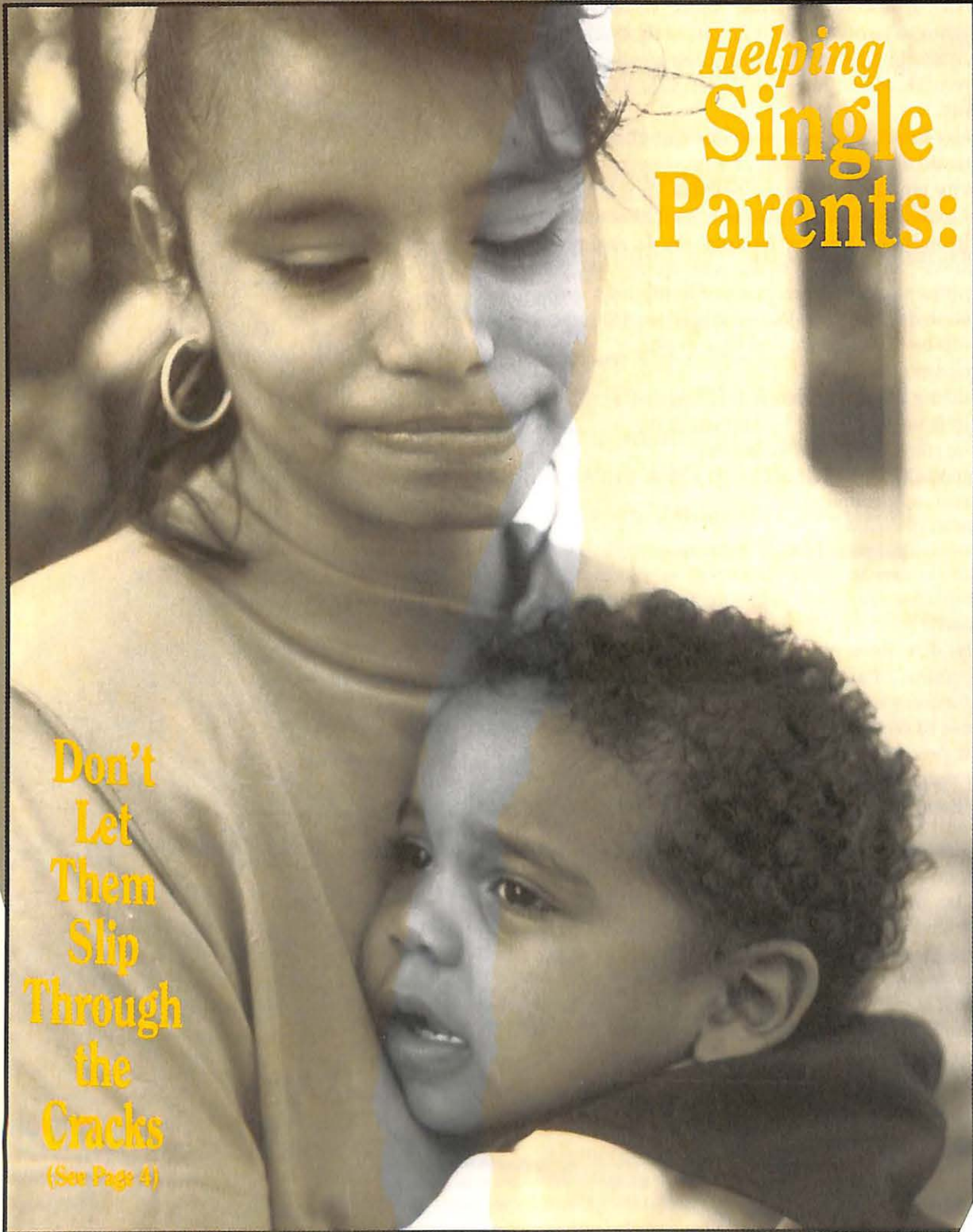


NORTH AMERICAN BAPTIST
HERITAGE COMMISSION

JANUARY/FEBRUARY 1994

BAPTIST HERALD



*Helping
Single
Parents:*

*Don't
Let
Them
Slip
Through
the
Cracks*

(See Page 4)



Launching the Care Imperative

by Ron Mayforth

It seems to me that often we are not only motivated by commands, but also by examples and experiences of sincere care from others. To have friends who want to know us, who go out of their way to listen to us, accept us, affirm us, and share words and deeds of love with us—to have such friends is a highly valued treasure.

Many times, however, we need caregivers who can help us do a personal audit of who we are, where we are, why we hurt, where we're stuck, or where we might head. We need someone who is able to help us sort through our history, feelings, needs, and potentials so that we can move on in life with energy, joy, and commitment. Sometimes years of living lead to foggy confusion and despair. We need a wise caregiver who can help us take a fresh, real look at our

- Feelings
- Guiding life principle
- Beliefs we really live by and count on
(Also our illusions and idolatries)
- Potentials
- Perceived problems
- Actual priorities
- Levels of responsibility assumed
(Our lives are forged at the point of our choices.)
- Resources available . . . partners of healing and growth
- New directions possible . . . as Barbara Johnson proclaims, "Pain is not optional for human beings, but misery is."
- Sense of well-being or brokenness
- Our presentation—how we come across to others, are perceived by others, affect others. We are often only as sure of our self-perceptions as we receive honest feedback from significant others.

So often our problems are so heavy and so many that they tend to blind us to much of what is involved or could be. In a fast-changing world, thank God for those who are willing and able to help us take stock. Thank God for those who also point us to life's final answer—Christ.

- Christ is our
- Creator
- Shepherd
- Teacher
- Savior
- Example/Standard
- Purpose
- Physician
- Friend
- Companion
- Benefactor
- God
- Entrance/End

To know Him is to live abundantly, eternally. To miss Him is to cope with the latest fad, friend, or fabrication. Counselor Larry Crabb reminds us that it is always better to find God than just feel good! (*Finding God*, Zondervan, 1993.)

Thank God for your care givers and seek His way to know best how to become a care-giver. In 1994 the Conference launches the Biblical Imperative, "Commanded to Care."

It is suggested that N.A.B. Conference churches and individuals focus on caring ministries . . . evaluate, plan, and implement. □

Ron Mayforth is the Church Growth Ministries Director, N.A.B. Conference.

A * HEART * THAT * CARES



44TH TRIENNIAL CONFERENCE
NORTH AMERICAN BAPTIST CONFERENCE CHURCHES
DALLAS, TEXAS * AUGUST 2-7, 1994

TRIENNIAL CONFERENCE TO MEET IN TEXAS IN AUGUST

HERE IS ONE OF MANY REASONS TO ATTEND . . .

Special events—just for singles, ages 25-45—are planned, but not to interfere with other exciting Triennial Conference programs for all age groups. • An introductory breakfast early in the week to get acquainted. • Towards the middle of the week, dine in one of the many restaurants in the West End, a restored warehouse district of Dallas, which comes alive at night, complete with street musical shows, unique shops to explore, and horse-drawn carriage rides. • Close the week with a good 'ole Texas BBQ at the renowned Mesquite Rodeo. "Start shining your boots and make plans to join us for a wonderful time," invite Holly and Amy Strauss, singles chairs. "Y'all come down now, hear."

See your pastor, your church's Triennial Conference representative, or the *Baptist Herald* for more details and registration forms. Registration deadline is May 31, 1994.

For FREE travel information including a 248 page full-color travel guide, call the Texas Travel Information Center at 1-800-8888-TEX.



4



15



16

- 2 **Launching the Care Imperative** *Ron Mayforth*
- Triennial Conference to Meet in Texas in August**
- 4 **Helping Single Parents: Don't Let Them Slip Through the Cracks** *Willard Black*
- 6 **A Ministry to Alcohol and Drug Abuse Victims** *Frederick Green*
- 8 **How to Use Your Money** *James Fann*
- 10 **Ida Reflects on Her 100 Years** *Donald Richter*
- 12 **A Servant of God** *Randall Kinnison*
- 13 **Pet Rock Syndrome: Building Your Child's Character** *Kay Kuzma*
- 15 **Socorro's Death . . . a Blessing!** *Sue Baron*
- 16 **Held Hostage in Room 320** *Ken Steinken*
- 19 **The Benefits of a Charitable Gift Annuity**
- 20 **The Nineties Are Different!** *Lyle E. Schaller*
- 22 **Caring Enough to Work with the Disabled** *Eleanor Stump*
- Caring Enough to Teach Values** *Marilyn Rickabaugh*
- Caring Enough to Volunteer with the Homeless** *Janet Cozad*
- 23 **Caring Enough to Increase Literacy** *Karen Stoneburner*
- Diamonds in the Rough** *Nancy Lennick*
- 24 **Biblical Imperatives in Action**
- 27 **In Memoriam**
- 29 **What's Happening**
- 31 **Parma Heights: Building for the Future** *Paul Thompson*

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Helping Single Parents:

Don't Let Them Slip Through the Cracks

by Willard Black

Based on my experience as a pastor, a Christian leader, and a single parent for more than ten years, I have developed some guidelines that will help congregations keep single parents from slipping through the cracks.

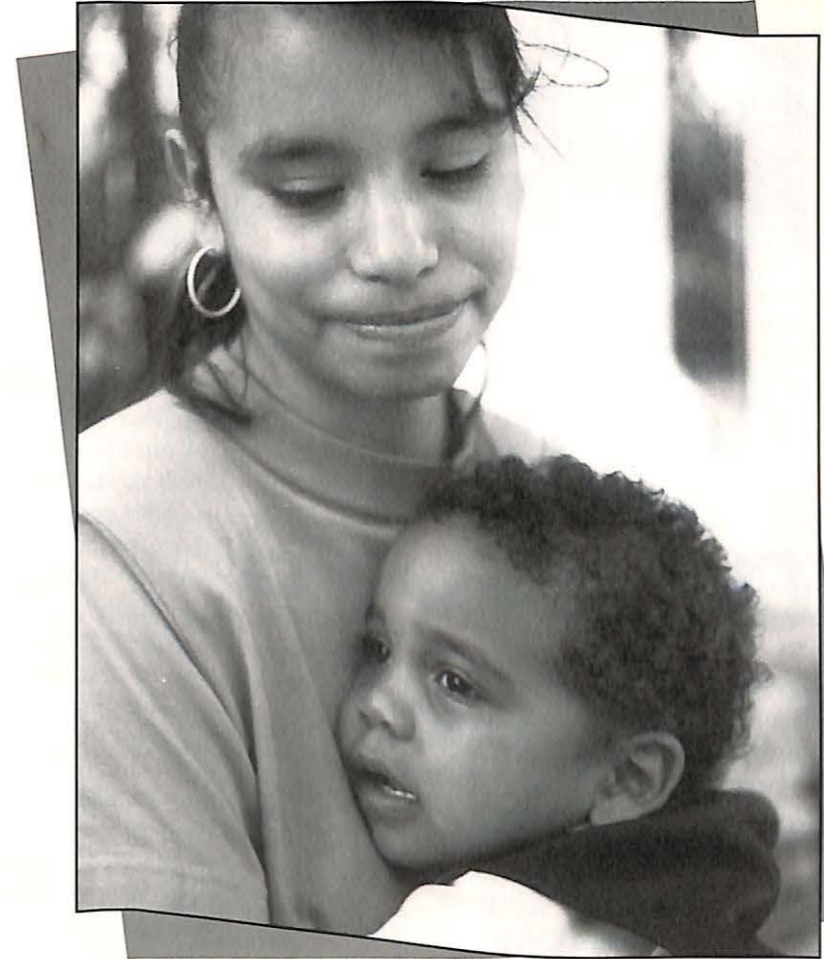
■ **Offer help immediately.** The new demands are overwhelming. Household management, income production, parenting, helping address the children's emotional needs—plus keeping up with their church and school activities—is a massive overload.

Don't wait for the single parent to seek your help. Following divorce, death of a spouse, or pregnancy outside of marriage, few men and women have the emotional energy to ask for help. Some new single parents are too hurt or humiliated to request support, even from close friends or family members. Be the initiator and make your offers of support as soon as possible.

■ **Provide support based on specific needs.** Before you meet with a single parent, imagine that you have just become one yourself. No longer do you have a spouse with whom you share household and parenting tasks, and your household income has been slashed from 30 to 40 percent.

When Virginia, who has six children, was divorced after 19 years of marriage, it could have been the end of her world financially.

She said, "Money was a problem right away." She had not been em-



ployed since she was first married, and there were no family savings. She did, however, belong to a church where several families got together and put a large sum of money in a long-term fund for her.

Each month, for several years, the church sent her a check. This assured her of having food on the table. Her need was understood, and her friends were on target. Since needs vary considerably among single parents, individual assessments are needed to stay on target.

■ **Specify the kind and amount of help you can give.** Predictable help, either little or much, is often the best kind. Will you give emotional support or financial support? Can you visit in person or on the telephone? If caring for children, can

you receive them after school, or will you keep them one weekend a month? Answers to such questions will clarify the expectations of the person being helped and will not overburden the helper.

Specific and predictable help not only meets obvious needs, but also it helps single parents define areas of their own responsibility. This gives them a greater sense of control over their own lives.

■ **Commit help for an extended period of time.** Needs of single parents often continue much longer than anyone would like. Most responses which fulfill a need take six months or longer.

Bill needed an extended commitment of time to help him recover emotionally from his loss. He felt to-

COMMANDED TO CARE

tally rejected when his wife left him. Four years later, I asked him what helped him most. He said, "Jim and Mary invited me over every Wednesday night for dinner and a Bible study. I was welcome to stay after that and watch television as long as I wanted to. They just asked me to lock the door as I left."

For nearly two years, Wednesday night was Bill's night at Jim and Mary's. This extended commitment of time, love, and hospitality helped him regain his self-worth.

■ **Terminate help at the appropriate time.** One message I repeat frequently to single parents in conferences is: "It's okay to be a consumer." Most of us would prefer not to be in a dependent position. It is important to know when to reduce or end your support so that it is not awkward for either the giver or the receiver. Monitor the needs as they change, and keep communications open.

In congregations where appropriate care is extended to single parents, a particular leader—or team of leaders—accepts the responsibility to see that care is given. An organizational structure and process is put in place to see that people are not overlooked.

Some needs are met spontaneously, but this occurs only for people who are well established in their congregations. Marginal church members and those completely outside the church have their needs addressed only when formal attention is directed their way.

By following the above suggestions, single parents will find much of the support and encouragement they so desperately need. The church can, and must, perform an adequate ministry to single parents. □

Willard Black is founder and director of the Institute for Christian Resources, San Jose CA. Reprinted by permission of David C. Cook Publishing Co., 850 N. Grove Ave., Elgin, IL 60120.



A Ministry

to Alcohol & Drug Abuse Victims

by Frederick Green

A.D.A.M. (Alcohol/Drug Abuse Ministry) at Sunrise Baptist Church, Fair Oaks, CA, is a Christ-centered ministry to alcohol and drug users and abusers, and victims of the same. A.D.A.M.'s outreach is supported by individuals who once suffered as many suffer still. We are a support and recovery ministry, not a rehab center.

We use traditional AA/NA meeting openings, round table discussions, and sharing times at our meetings. However, because we put a name to our "Higher Power," that being God our heavenly Father, Jesus Christ, His Son, and the Holy Spirit, the Spirit of God, our emphasis is on the in-depth study of the 12 steps of recovery originated by AA, as they relate to the Bible. We are currently using for reference and study purposes

1) the Bible,

- 2) Rapha's 12 step program for Overcoming Chemical Dependency by R. McGee, P. Springle, and S. Joiner, and
- 3) AA's Big Book.

I am a firm believer that meetings need to be more than just "bleed your heart out" sessions, week after week, month after month, year after year. Lasting recovery only comes when a person is willing to commit to consistent prayer, in-depth study of God's Word and other recovery materials, and fellowship times with like spirits. Sharing new-found wisdom and praises to God with others who can relate and give positive, uplifting feedback, is just as important as opening up stuffed and aged wounds from life's hurtful past and present.

Our fivefold purpose as stated in our A.D.A.M. information flier and which is based directly on God's

Word, is set forth as follows

- 1) to provide fellowship in recovery
- 2) to BE and to LIVE reconciled to God and His family
- 3) to gain a better understanding of alcohol and drugs, and the life-threatening challenges of addiction
- 4) to be built up and strengthened in our faith in Jesus Christ
- 5) to render dedicated service to others who are suffering as we once suffered. (Step 12 . . . to spread the message)

We are nothing more than we say we are. We are not a cure-all, but God can be *if we allow Him* to be. We are seeing results . . . life-changing results, the kind of positive responses that can only be attained through the working of God through people's lives, as they learn to live out the practice of Step 3 . . . "to turn our WILL and our LIFE over to the care of God as we understand Him."

Recently Pat, one of our new members, shared an acronym for the great big word . . . EGO: Edge God Out. He shared that his way of dealing with this challenge of "edging God out" is to verbalize to himself a phrase he learned in recovery, "I can't, He can, so let Him!" This is not just another cliché for Pat or myself or many others like us struggling to be able to consistently turn our will over to God. It is rather a simple, profound statement of fact.

For years we have tried to run our lives in our own strength, by our own power, according to our own wisdom. What a tragic mess we've created for ourselves and countless others. But now . . . by the grace of God, because of His supreme sacrifice, the shedding of His

COMMANDED TO CARE

life-changing blood on the cross for us, by accepting Him into our life to be our Savior and to become the Lord and Master or our lives, by consciously making the decisions to turn our WILL over to Him, we came to realize that we can't, He can, so we MUST LET HIM! It is a matter of life and death . . . both physical as well as eternal.

Our ministry is firmly committed to God's promise found in 1 John 4:4b, which encourages us by saying, "Greater is He that is in me, than He that is in the world," and also in 2 Corinthians 5:17, which promises, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things become new." (KJV)

Only physical, mental, and spiritual imprisonment, tragedy, and ultimately death, come to those who continue to live in "that other world" of alcohol and drug abuse. Only in naming our Higher Power and by consciously deciding to believe in Him, placing our trust and faith in Him, and voluntarily turning our WILL and our lives over to Him can we find freedom . . . and a new life in this world as we know it, and eternal life in God's heavenly kingdom in our life hereafter. May God's abundant new life become yours. □

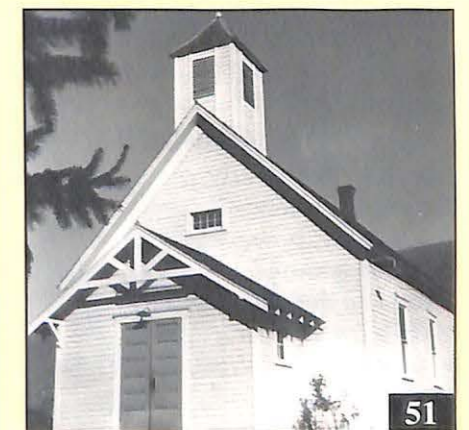
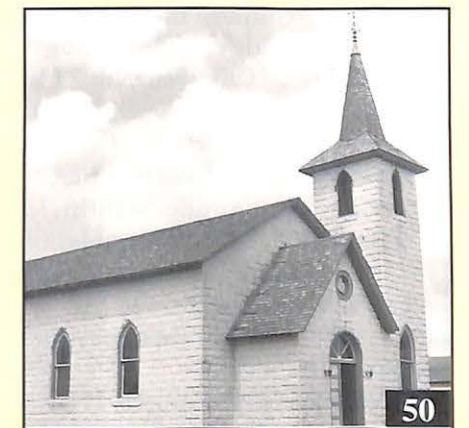
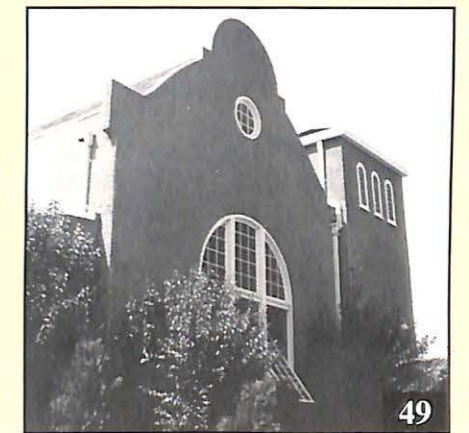
Frederick Green is a recovering alcoholic since February 1988 and Coordinator of A.D.A.M. at Sunrise Baptist Church, Fair Oaks, CA. He is married and the father of two children. He and his wife own and manage a family restaurant.



Name That Church!

Our N.A.B. Conference Heritage Commission has many unidentified photos. If you can identify a photo, please send us another picture, present address, and historical data.

Send your answers to N.A.B. Heritage Commission, Bee Westerman, 1605 S. Euclid Ave., Sioux Falls, SD 57105.



How to Use Your Money



How should Christians use their money? I was reminded of an extremely practical answer to that question recently. The source was a two-and-one-half century old sermon by John Wesley.

John Wesley, the founder of Methodism, made lots of money in the process. He earned enormous sums from preaching, and the sale of his writings made him one of England's wealthiest men. "In an age when a single man could live comfortably on £30 a year," one historian has noted, "Wesley's annual income reached £1,400."

Wesley was so successful, that his earnings came under scrutiny. In 1776, the English tax commissioners questioned his return. Assuming he had silver dinnerware in his house, they warned him to pay the proper tax on it.

"I have two silver spoons at London and two at Bristol," Wesley replied. "This is all the plate I have at present, and I shall not allow myself any more while so many around me want bread."

Wesley had not always thought like that. In his early years, he spent his money freely.

One day, however, as he was hanging some pictures he had purchased to decorate his room, a chambermaid came to his door. It was winter, and Wesley noticed that she was wearing only a thin linen gown. Reaching into his

"Lord, Thou seest I am going to expend this sum . . . Let this, I beseech Thee, be an holy sacrifice, acceptable through Jesus Christ. And give me a witness in myself, that for this labour of love I shall have a recompense when Thou rewardest every man according to his works."

by James Fann

pocket to give her some money for a coat, he found he had little left. He asked himself, "Will the Master say, 'Well done, good and faithful steward?' You have adorned your walls with money that might have screened this poor creature from the cold! O justice! O mercy! Are not these pictures the blood of this poor maid?"

The experience helped change Wesley's perspective. In 1731, he began to limit his expenses so he would have more to give to the

poor. Even when his income rose into the thousands of pounds, he lived moderately and gave the remainder away.

"If I leave behind £10 [when I die], you and all mankind can bear witness against me," Wesley declared matter-of-factly. True to his promise, at his death, he left only the loose money in his clothes and bureau. During his lifetime, it is estimated that Wesley gave away more than £30,000.

What advice did John Wesley have to give about money? "All the instructions which are necessary," he maintained, "may be reduced to three plain rules."

Gain all you can

Wesley's first rule is "Gain all you can." However, he quickly balanced this by cautioning against "buying gold too dear." He did not believe that the pursuit of wealth is without limits. He outlawed any quest for gain that endangers life or health. Whatever deprives us of "proper seasons for food and sleep" or that is contrary to "the spirit of a healthful mind" or to "the Law of God or of our country" is forbidden on that ground.

On the other hand, he was equally firm about hurting one's neighbor. "None can gain by swallowing up his neighbor's substance," he declared. Nor may we sell anything "which tends to impair [his] health." Also, we are forbid-

den from "ministering . . . either directly or indirectly to his unchastity or intemperance."

According to Wesley, we must always keep such cautions and restrictions in mind. Yet we are not thereby freed from the obligation of the good stewardship of making money. The path to gain can be dangerous, and money may be used wrongly.

But as Wesley saw it, in the hands of God's people, money answers the noblest ends: "It is food for the hungry, drink for the thirsty, raiment for the naked; it gives the traveller and the stranger where to lay his head. By it, we may supply the place of a husband to the widow, and of a father to the fatherless. We may be a defence for the oppressed, a means of health to the sick, of ease to them that are in pain; it may be as eyes to the blind, as feet to the lame; yea, a lifter up from the gates of death."

In short, "all manner of good" comes from money accumulated and used according to Christian wisdom. Thus, "it is the bounden duty of all who are engaged in worldly business to observe the first and great rule of Christian wisdom with respect to money, 'Gain all you can.'" The virtues of "honest industry" and "unwearied diligence" lead us to the same verdict.

Save all you can

"Save all you can" is Wesley's second rule. But he was not thinking about putting money in a bank or building a nest egg. He is warning instead against squandering money on "idle expenses." He especially cautions against using it "merely to gratify . . . the flesh." He offers some trenchant advice for overindulgent parents.

Spend no money at all "to gratify the desire of the flesh, the desire of the eye, or the pride of life," Wesley counselled. He was referring pri-

marily to extravagance in food, dress, and lifestyle. "Elegant epicurism" ("a regular, reputable kind of sensuality" that delights in delicacy and variety), as well as drunkenness and gluttony, is singled out. So, too, is the wearing of "superfluous or expensive apparel" and "needless ornaments." To use money like that is "just the same as throwing it into the sea."

Indeed, Wesley argued that it would be better actually to throw our money into the sea than to spend it for such purposes. At least this way no one gets hurt. Spending it to gratify the flesh poisons ourselves and all who see it with "pride, vanity, anger, lust, love of the world, and a thousand 'foolish and hurtful desires.'"

Wesley probed parents with similar pastoral concern: "And why should you throw away money upon your children, any more than upon yourself, in delicate food, in gay or costly apparel, in superfluities of any kind"? Surely what is harmful to parents is equally harmful to their children.

The principle applies to inheritances, too. "If you have good reason to believe they would waste what is now in your possession, in gratifying the desire of the flesh . . . do not set these traps in their way." He recognized it was a hard saying. Yet he maintained that his Christian duty was to have provided for his children "in such a manner as I judged would be most for the glory of God."

Give all you can

Wesley believed that with increased income, the Christian's standard of giving should rise, not simply his or her standard of living. Thus, his third and final rule: "Give all you can." To attain that goal, he set out a list of priorities, "directions which God has given us, touching the use of our worldly substance."

They are

- Provide what is needful for yourself: food, clothing, "whatever nature moderately requires for preserving the body in health and strength."
- Provide in the same way for your wife, children, and anyone else who belongs to your household.
- "Do good to them that are of the household of faith."
- "As you have opportunity, do good unto all men."

In addition, because situations involving money are not always clear even with carefully marked out priorities, Wesley offered a series of questions that a conscientious Christian might ask.

- In spending this money, am I acting as if I owned it, or am I acting as a steward of the Lord's goods?
- What Scripture requires me to spend money in this way?
- Can I offer up this purchase as a sacrifice to the Lord?
- Will God reward me for this expenditure at the resurrection of the just?

Finally, Wesley suggested a brief prayer: "Lord, Thou seest I am going to expend this sum . . . Let this, I beseech Thee, be an holy sacrifice, acceptable through Jesus Christ. And give me a witness in myself, that for this labour of love I shall have a recompense when Thou rewardest every man according to his works."

Wesley's three plain rules contain a wealth of words about money. They do not say all that needs to be said. But they clearly take us down the right path. □



The Rev. James Fann is Church Planting Director, N.A.B. Conference.

Ida Reflects on Her 100 Years

by Donald Richter

Nearly 200 people gathered at the Baptist Manor in Portland, Oregon, to celebrate the 100th birthday of Ida Lohse. She was born on April 10, 1893, to Carl and Maggie Wobig on a farm near Canova, South Dakota. Her mind is as crisp as a fresh carrot; this led to the following interview.



Ida Lohse

Q What early memory foretells the changes seen in your lifetime?

Ida Lohse: When I was five years of age, I attended vacation Bible school taught by a student pastor, John Olthoff. I remember walking two miles with him to the schoolhouse where the Bible school was held. Imagine me keeping pace with such a tall man! God became more and more real to me through the lessons.

After one day in the school, I sat outside with my grandfather. The moon was beginning to rise. I looked at it and asked him how God could make it and would anyone ever get up there.

Grandpa said, "Oh, don't talk so foolish! No one will ever get up there." Now I wonder who was talking foolish, Grandpa or me?

Q Any other memories connected to changes seen?

A When I was eight years old, something happened that left an indelible impression. We had no radio or telephone, but news still traveled fast.

Father came home from town one day and told us the sad news that President McKinley had been shot. It was September 12, 1901. It seemed as if the world was a little bit darker.

Two years later, I accepted Jesus Christ as my personal Savior and was baptized in the West Vermillion River near our home.

Father always read the Bible at family devotions, and I loved to attend church, even the business meetings. I learned the greater the darkness, the greater the light of Jesus in the world.

Q How did you express that light and life of Jesus?

A When I was ten, my mother ignited my growing interest in music by enabling me to

take piano and pump organ lessons. I learned quickly and easily. At 13 years, I began playing for church services. I have played all these years and still play often in the services of the Baptist Manor, (a residence for senior citizens).

Q You sound like a privileged only child?

A Never! We were three brothers and three sisters, Father, Mother, who was sick much of the time, and Father's parents—all in one farmhouse. I did laundry with the washboard, milked cows, shocked grain, pitched sheaves onto the hayrack, husked corn, and housework.

At 16 years, Mother sent me from home to Madison, SD, to learn sewing as a domestic. I'm really glad she did. I made a suit and sewed most of my own clothes for years.

Q Does Madison have any other memories for you?

A There I met Otto Lohse, who came there to serve as student pastor in 1913. He was from Rochester, New York. He eventually asked me to marry him. I did not hesitate, and we were married on May 22, 1914.

Q And what then?

A We moved to Lebanon, Wisconsin, five miles east of Watertown. It was a country church . . . old, not very active.

Q We still have churches like that.

A We had an extra church that we also served at a place called Concord, about 13 miles away. They had an active youth group, and we went there every third Sunday for all day. We did not have a horse and buggy for the first few months and hitched rides with farmers traveling on the road.

On our way home on Monday, a man set a live hen into the buggy for us to have. Halfway home, she laid an egg.

On that same road was a cheese factory with fresh butter—three pounds for a dollar—and fresh cheese. One of our church members gave us fresh milk nearly every day from her Holstein cows.

Q Was your husband a good man?

A Our first daughter, Anna, was born at Lebanon. At age two, she loved to pick beautiful flowers. It was fall, and she bought me a bouquet of asters from the yard. She knew I enjoyed taking pictures. So I had her pose. I took a roll of film with an old box camera. I developed my own film at home. None of the pictures turned out. More flowers and more pictures. I went through 12 rolls of film until finally I became aware I had snapped the camera twice instead of once.

My husband said, "It's okay. You always have to pay for learning."

Q As a pastor's wife, did you ever see any miracles of healing?

A Yes! Me, I was healed. It happened that after the great flu epidemic of 1918-19 that a serious but isolated strain of flu was still around. I had a case of that isolated flu. I was in bed for a whole month. I could not eat a bit and coughed up so much phlegm that the doctor gave me up as dying. The church prayed very earnestly for me, and God brought me out of it. [She smiled her sweet, knowing smile.]

Q You impress me as a positive person, but can you remember some tough times and how they strengthened you?

A We were serving a church in North Dakota, and the parsonage sat on church property. People felt they could use our basement as if it were their own. One man left his sausages to dry in our basement. He said we could have two but no more. We had two.

When he returned two months later, he claimed we ate more, and now he was short of his supply. It was hard to worship and be accused of stealing.

Later, he found his error when he came across his note to himself. He apologized, but it was still hard.

Q Anything else?

A Well, we soon moved to McIntosh, South Dakota. It was 1935. Drought. Dust. The grasshopper invasion was so bad that they ate the paint off the side of

the house. The government gave orders for all young calves to be killed and buried.

The church was already split when we came, and the minister was still leading the group that left the church. We tried to get everyone back together, but it never happened.

It all started when the minister before us, Rev. Koschel, had started an orchestra. One man played a mouth organ, considered a great sin. That caused the split.

My husband began losing his sight and three years later resigned. We moved to a smaller house. His health became worse, his heart enlarged and leaked, and his hospital stay was five months. He died in 1960.

Our debt was large, so I went to work at 67 years taking care of a young girl and doing housework. I finally paid off the debt through also working a little as bailiff, judge at elections, piano teacher to young students, and Social Security which I received from my own earnings.

Q When did you finally retire?

A I moved to Myrtle Creek, Oregon, in 1976 to live with my daughter, Anna, and her husband. My other daughter, Helen, married and lives in Oxnard, California. I still kept busy with blackberry picking and things around the house.

In 1981 at 88 years of age, I decided to retire in the Baptist Manor. I have kept busy playing for chaplains Huber, Wilcke, Barnet, Mays, and Heacock, over the years. Now that I am 100 years, I think that it is time to rest. (She looks forward to her 101st birthday in April.) □

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

A Servant of God

by Randall L. Kinnison

On a small farm in South Dakota, John Wobig learned early in life how to work and serve. He was born to Carl and Maggie Wobig on September 5, 1901.

As a young man, he felt the call of God but struggled to yield his life to the will of God. After great inner struggle, the young Wobig journeyed to Rochester, New York, to enter seminary. There he enrolled in several years of academy before beginning his seminary studies, which were in German and English. He often shoveled snow to earn extra money to pay for his education.

On June 5, 1931, he married Cecelia Bleeker, also of South Dakota. To them were born Bernietta B. Graf, Sylvia J. Wolfer, and John L. Wobig, M.D.

Between his pastoral experience on the farm and his seminary training, Wobig became a wonderful servant and shepherd for the Lord Jesus Christ. His first ministry was to Immanuel Baptist Church in Wausau, Wisconsin. John determined early in his ministry that a shepherd feeds and cares for his sheep. He spent many hours both in his study and in the homes of parishioners. He fed his flock the Word of God while caring for them as a shepherd of God.

The sheep know the shepherd by his voice. They respond to the true Shepherd so that false shepherds may not lead them away.

Even though Wobig pastored one of the largest churches in the North American Baptist Conference, he still knew the names and families of his members. Caring for the needs of others was always a high priority. Because the sheep knew the voice of their shepherd, they were willing to follow his leadership. Jesus said, "... other sheep I have of other pens."

People from all across the North American Baptist Conference knew Dr. Wobig through his leadership as moderator, his membership on the Board of Trustees of the North American Baptist Seminary, and as an evangelist. In 1956, the North American Baptist Seminary in Sioux Falls, South Dakota, honored him by bestowing upon him a Doctor of Divinity degree.

In today's world of false prophets and shepherds, where there are many who would climb over the fence to rob and steal from the flock, it is refreshing to remember a servant of God who held integrity, till his last breath. As our Conference reminds us of the Biblical Imperative of Servanthood, shining examples such as Dr. John Wobig need to be remembered.

(He was called to his Heavenly Father on November 2, 1992, and was a brother of Ida Lohse.) □

Randall L. Kinnison is pastor, Bethany Baptist Church, Portland, Oregon.

Pet Rock Syndrome:

Building Your Child's Character



by Kay Kuzma

true value. With some cutting and polishing by caring hands, their true potential can emerge.

The importance of actively building a child's character was made clear to me when I was miles above the earth. "We have reached our cruising altitude of 35,000 feet," the pilot's voice came crackling over the intercom. "It's a little choppy up here. We're doing everything we can to make your ride as comfortable as possible, but . . ."

I tightened my seat belt. "I hate turbulence," I muttered as the plane bounced through the air. My seat mate laughed.

He was an administrator of a large juvenile detention facility with more than 900 incarcerated kids. In the course of our conversation, I learned that his facility, although one of the best, had only a 40 percent success rate in preparing the kids to fit into society without having them return at some future date.

When I probed for an answer to why the majority of the kids ended up back in jail, he responded, "These kids have never heard of integrity. Their value systems are confused—upside down—and we have to lay a foundation for a new way of thinking. We've got to teach

I wasn't paying much attention. The TV was on in the other room so I didn't hear all the story, but it was something about this fellow who had a pet rock. It sat on his desk for weeks, months . . . it may have been years.

Then one day someone noticed the rock, picked it up, examined it, and recognized its potential. A treasure that when cut and polished by caring hands would be worth millions.

At the mention of the extraordinary turn of events, I ran to the TV just in time to see the stone being polished. The inside beauty, with its shape and rich blue color, was starting to appear. The pet rock was in the process of becoming a stunning, multiple-karat gem!

As I reflected on the story, I wondered how many of our children are like that pet rock. We live with them; we've grown accustomed to their ways but are oblivious to their

these kids, from the inside out, a whole new set of values. And it's difficult to do what needs to be done so late in life—and in such a short period of time. If they could have a more supportive family or peer group when they return to society, it would make a real difference."

I was troubled with what he said. Yet I knew that the philosophy and way of life of many people today is opposite to God's way. Contrast God's way with the confused, upside-down way of the world. The dominant motivating force for the worldly person today is self-gratification, winning by whatever means possible, acting dishonest as long as you don't get caught, solving problems with violence, performing questionable acts as long as it feels good, and having little respect for authority.

There is a character crisis in our culture. An effective way to solve this crisis is with a plan that starts within your own heart and home . . . and starts now! Postponement will only make the task more difficult. Halfhearted resolve will never do it. Building your child's character must become your all-consuming passion. But it can't be done effectively unless you are working daily on your own character development—a task that is equally challenging!

How can our children develop godly characters in a society that doesn't know the meaning of integrity? Somehow we have to instill integrity, which by definition is the state of being of sound moral principle; uprightness, honesty, and sincerity; in perfect condition; complete. We must develop those fundamental, biblical principles that will

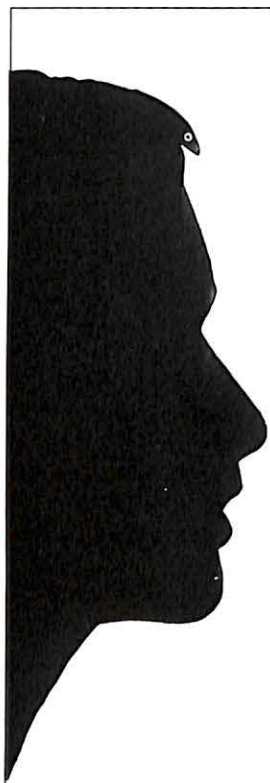
help them develop distinctive characters in spite of growing up among corrupting influences.

True character development must begin on the inside with correct motives, unselfish desires, and pure thoughts that come as a result of having a close relationship with God. When kids are spiritually healthy, we don't have to worry about them catching society's "colds!"

You must assume the responsibility for developing your child's character, and with the Master Designer's help, nurture it, inspire

it, and polish it until your child's character is everything God intended it to be—Christlike and beautiful "from the inside out." □

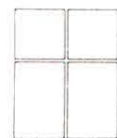
*Dr. Kay Kuzma is author of **A Hug & a Kiss—And a Kick in the Pants** and **Building Your Child's Character from the Inside Out** (both David C. Cook) and also serves as president of Parent Scene, a non-profit organization committed to the promotion and maintenance of family and social relationships. Used by permission of Chariot Family Publishing, David C. Cook Publishing Co.*



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Socorro's Death . . . a Blessing!

by Sue Baron



It was 100 degrees Fahrenheit when we stopped in Allende, Coahuila, 80 miles from the U.S. border. The evening was a mixture of sorrow and joy. From there, we drove out to the village of Los Alamos, saddened to have learned that our dear sister-in-Christ, Socorro, had gone to be with the Lord only three months before.

Behind their little, run-down, cement-block house, Secundino, her husband, hugged Royce, and wept profusely. Then he hugged me and held my hands as he continued to weep. Socorro, his bubbly wife of 58, with a beautiful, mischievous smile, and twinkling eyes, was now with the Lord. Neighbors say a witch's spell was cast on her. Her son, Evaristo, told how she vomited blood repeatedly, and the doctors could never find the problem. But Evaristo said, "When the vomiting would let up, she would sing, 'I'm trusting You, Jesus, I'm trusting You.'"

For many years, Socorro had grieved as she watched her large family stray from God. On her deathbed, Secundino looked down at his frail wife and told her, "You're going to get better, Old Woman. You're not going to die."



"No, Old Man, I'm not going to make it this time. But I leave the children in your hands. I've wanted them to follow God, but they haven't wanted to. Try to get them to go to church with you." With that, she closed her eyes and was ushered into the presence of the One she loved and served.

That night as we talked, Socorro and Secundino's children began to gather at the house with their spouses and children. These poor country people were obviously dressed-up to go somewhere, and we didn't want to keep them any longer. So we held hands, prayed, and cried together before saying, "Adios." It was then that they told us where they were headed: there were special services in the little village church . . . they were all going—as a family!

Before leaving, Secundino gained his composure long enough to say, "The pastor said, 'Socorro's death is a blessing.' Now that I see all our children following the Lord as Socorro had wanted, I understand what he meant." □

Sue Baron is an N.A.B. missionary serving with her husband Royce in Mexico City.

by Ken Steinken

HOLD HOSIAGE IN ROOM 320

As the class watched in terror, the gunman fired at an overhead projector. Pieces of plastic and metal shattered and sprayed across the room. Seventeen-year-old Chris Ericks knew he had to do something.

By fifth hour, Chris Ericks was ready to go home. He just had to make it through his intermediate algebra class, which ended at 11:55, and then he was done. Chris, like many of the school's 1,500 students, was still adjusting to being back in school. The sunny, warm September weather did not help.

The day had started earlier than usual for Chris. At 6:45 a.m., the six-foot-four senior football player gathered with a dozen other students around the flagpole in front of Stevens High School in Rapid City, South Dakota. As part of the school's weekly Bible study group, they were joining in a day of prayer with students across the nation who were dedicating the new school

year to God. Chris had no way of knowing at that time that by the end of the school day he would be the answer to the prayers of many.

This was no drama club skit

Chris slipped into his desk chair in Room 320. His algebra teacher, Joe Pogany, took roll. Pogany, a 21-year teaching veteran, marked two students absent. A full week into the school year and one of the students, Ryan Harris, had not yet shown up for class.

Chris and many of his 20 classmates were not looking when a student wearing a knee-length trench coat entered the room five minutes after class began. The stranger went directly to Mr. Pogany. The boy's long hair hung over the left side of

his face as he told the teacher to leave the room and release the fire alarm when he left. When Pogany refused, the boy opened his trench coat, pulled out a sawed-off shotgun and repeated his demand.

Most of the class was now looking to see what was going on. *It's a drama club skit*, flashed through Chris's mind. But there were no other actors. The invader was swearing as he spoke to the teacher.

"Are you kidding"? Pogany asked him.

"Does it look like I'm kidding"? the young man responded and then pumped a shell out of the bottom of the gun and held it up.

As an experienced hunter, Chris recognized the sound of the gun as it was cocked. He saw the shiny



RAPID CITY JOURNAL PHOTO



gold shell that the stranger held up. This was no toy. "Ryan, what are you doing?" a girl asked. Ryan did not answer. He returned the shell into the chamber and leveled the gun at Mr. Pogany.

Staring down at the barrel of the gun, Pogany asked, "What do you want? What can I do for you?"

"Just leave and shut the door behind you," Ryan said.

Pogany asked again how he could help. Ryan was getting agitated. He repeated his demand, "Leave! Leave!"

"Just don't do anything stupid"

"Mr. Pogany, you better leave," a student called out.

Pogany reluctantly left the room, closing the door behind him. Immediately, the gunman blasted the wall above Mr. Pogany's desk. While the class sat frozen in silence, the invader walked across the front of the room, took shells from a zipper pouch he had around his neck, and emptied several dozen onto the teacher's desk. He sat down at the desk and began stacking up the shells.

Ryan Harris had finally decided to show up for class—but not to

learn about intermediate algebra. Most of the students in the room did not know Ryan. He had just transferred to Stevens from a smaller private school. But he had attended the public junior high with a few of them. He lit a cigarette and started talking to his classmates.

"I bet you guys are pretty scared, huh"? he said as he placed another shell on the stack. "Just don't do anything stupid, and we'll all be fine."

The tension eased somewhat until the principal came on the intercom. "We have a situation in the building, and we need you to follow our instructions carefully. Close the door of your room and lock it. Do not allow anybody to leave."

Ryan turned to the intercom speaker and said, "No. Don't tell them to stay in their rooms. Get them out. I want them evacuated." Eventually Ryan got his wish; the school was cleared of all students—with the exception of those in Room 320.

After a few nervous minutes, Ryan picked up the intercom phone and made his next demand: "We want some pizza up here and some pop." Then Ryan took orders from

his classmates and relayed the information to the office. "And send up a carton of cigarettes."

Ryan encouraged everyone to relax. A group of students pushed back desks and began playing hacky sack. Others made nervous small talk. Ryan sat at Pogany's desk and fiddled with the shotgun, flipping the safety off and on, pumping out shells, putting them back in. He played with the shotgun shells on the desk.

By this time, the school counselors' offices had been converted into a police command post. Negotiators trained for crisis situations arrived, as did the police Special Response Team loaded down with shields, bulletproof vests, high-powered rifles, backpacks, and an array of specialized weapons. If Ryan meant this to be a bizarre prank, the joke was over.



RAPID CITY JOURNAL PHOTO

A replay from a Stephen King thriller?

"Have you ever read the Stephen King story called *Rage*?" Ryan asked. His reason for asking was obvious to those who had. The King thriller was about a student who held his math class hostage; during one climactic scene, several people were killed. Ryan mentioned that yesterday was his birthday and that neither of his parents gave him a present or even said a word about it.

In time, Ryan was back on the intercom again with the police. He wanted to know why his pizza hadn't been delivered. It had been more than 30 minutes. He grew impatient and slammed down the receiver. He turned and fired the gun at the overhead projector. Pieces of plastic and metal sprayed some of the students. After another talk with the negotiators, Ryan ripped off three shots into the bookshelf. With another shotgun round, he shattered a chalkboard. He finally stepped back several steps and blasted away at the intercom speaker.

A plan and a prayer

Chris recognized the shotgun. It was the same kind his grandpa used when the two of them went hunting. He worried about how Ryan carelessly gestured with the gun as he spoke, not watching where he pointed the muzzle. As Chris looked around the room, he sensed that his classmates were afraid to die. He saw the terror in their eyes, and he prayed, "Let it be me, not them." He also prayed for a safe ending to it all. Chris later told a reporter that he wasn't afraid during the whole ordeal. His Christian belief had given him a feeling of peace.

Chris' mind shifted to the police officers outside; he feared if they rushed the room there would be an exchange of fire and someone would get hurt or killed. Somebody on the inside would have to take Ryan by surprise. He began to look for an opportunity.

One, two, three hours passed. Several news networks informed the nation that a math class was being held hostage in a western South Dakota high school. People

across the country pled with God for the safety of the captives. Many also prayed for the teenage gunman.

Ryan let senior Suzanne Ward go to the bathroom. She didn't return. Another senior, Barry Edwards, told Ryan he had a doctor's appointment. Ryan let him go. But during this time, he also stepped into the hall and fired in both directions at police officers. Another girl asked to go to the bathroom. Ryan walked up to her, pointed the gun at her and said, "Boom!"

"Come and get him, guys!"

Shortly after 2:30 p.m., three and a half hours after the takeover, Chris' opportunity came. Ryan had just offered cigarettes to some of the students. With one hand resting on the gun, he lit their cigarettes. In a flash, Chris grabbed the weapon.

"Get out, everybody!" Chris yelled as he turned the gun on Ryan. Chris' classmates hesitated only a moment, then bolted from the room. Ryan walked toward Chris.

"Do you think I came here to not get shot?" Ryan asked.

"I don't know, but I'm not going to shoot you," Chris said, slowly backing toward the door. Ryan kept begging for Chris to shoot him.

"Come and get him, guys!" Chris shouted as he backed into the hall, shotgun in hand. Police materialized from everywhere, weapons drawn, and pointed at Chris. They ordered Chris to lie down on the floor and then cuffed him with his hands behind his back until several other police entered the room and determined that Ryan was not the person lying in the hall.

Faith and "level-headedness"

Ryan had planned to die that day. But Chris had spoiled his plans. So did police, who had several clear shots at Ryan but decided not to fire.

Chris was crowned a hero by his classmates, his football coach,

(continued on page 30)

The Benefits of a Charitable Gift Annuity

Mrs. Smith, age 70, has been involved with the N.A.B. Conference for many years. Several years ago, Mrs. Smith purchased some stocks which proved to be a very successful investment for her, having a current value of \$15,000. However, Mrs. Smith would like to be relieved of her investment responsibilities and receive more income than her investment dividends provide. She is also concerned about her estate plan and would like to give a portion of her estate to the N.A.B. Conference.

A Charitable Gift Annuity is ideal for her situation. She would receive a fixed annual income of \$1,170, of which a portion is tax-free. She would also receive an income tax charitable deduction of \$7,467, resulting in a current federal tax savings of \$2,091 in a 28 percent tax bracket.

Mrs. Smith originally paid \$5,000 for the stock. With a gift annuity, capital gains tax is only payable on approximately 50 percent of her \$10,000 gain, and this amount can be prorated over her life expectancy. This results in an actual tax savings of \$1,400.

The charitable gift annuity is not part of Mrs. Smith's estate, thus avoiding estate tax and probate costs. Mrs. Smith also has the satisfaction of knowing that a portion of her money is being used to help in the ministry of N.A.B. Conference.

The Charitable Gift Annuity

- A *single annuity* will pay income to you for as long as you live.
- A *survivorship annuity* will provide income to you for as long as you live and will continue to pay

income to a survivor for life.

Advantages of investing in a charitable gift annuity are

- You receive the satisfaction of making a significant charitable contribution, and your gift supports ideals and programs of eternal worth that will long outlast your own life.
- You receive income tax benefits both now and in the future.
- The income which you receive will never be reduced for as long as you live.
- You have no management or investment worries or service fees to pay.
- You gain valuable advantages in the avoidance of estate taxes and probate costs.
- There are no health or age limitations.

Gift Annuity Taxation

You will be entitled to a charitable contribution deduction on your federal income tax. This can be deducted up to 50 percent of adjusted gross income in the year the annuity is established if you use cash to fund the annuity. If you use appreciated property, your contribution is deductible up to 30 percent of adjusted gross income. If the amount of the deduction exceeds this percentage, any "excess" can be carried over for up to five additional years. You should consult your own advisors for the method which would be most advantageous to you.

You receive a portion of each payment tax-free. It is considered to be a return of your investment in the contract. The remaining portion of the payment that you receive is considered to be interest earned on

the investment in the contract and is taxed to you as ordinary income. We will provide you with the data needed to report your annuity income for federal income tax purposes.

When you are the only beneficiary of your gift annuity agreement, there are no gift tax implications. However, when another individual, other than a spouse, is named to receive income from your annuity, the value of his or her right to receive income is taxable in your estate.

Q Are gift annuities designed for wealthy people?

A No. The charitable gift annuity is designed for anyone who wants to help the N.A.B. Conference and needs the income that can be derived from his or her capital. With a charitable gift annuity, you can do both.

Q If I purchase a gift annuity, can I withdraw the fund later?

A No. The agreement is irrevocable. The terms of the annuity agreement must be definite in order to provide the fixed payments for life.

Q Is there a minimum amount required for a charitable gift annuity?

A Yes. There is a \$5,000 minimum for each annuity. We also recommend that you have at least \$100,000 in assets

(continued on page 26)



The Nineties Are Different!

by Lyle E. Schaller

"People come, People go. Nothing ever happens."

Those memorable words from the last scene of the motion picture *Grand Hotel* have become the operational slogan of too many churches. "People do come and people do go, but let's keep on doing what we have been doing here for years—the same way we have always been doing it."

That can be an appropriate approach to ministry in two different types of congregations. One is the church with a precisely defined theological stance that is focused on reaching the slice of the population that is comfortable with that theological position. "People come and people go, but our theological position never changes."

The second is the church that has been successful in reaching the third, fourth, and fifth generations of the children of the founders of that church. Most of the children reared in that church move away, but those who continue to live in close geographical proximity to their parents and grandparents often find that sense of continuity with the past to be reassuring to them. This pattern is most highly visible in rural communities with an unusually stable population.

For most congregations, however, that operational slogan usually is an effective strategy for growing older and smaller. Those churches that plan to continue into the twenty-first century must recognize that new generations of people bring new expectations, new opportunities, and



new challenges. This can be illustrated by looking at how the 1990s already differ from earlier decades, as well as a couple of implications of each change.

1) In 1970 only 36 percent of all American women age 20-24 (born in the 1946-50 era) had never married. By 1990 that proportion of young never-married women had climbed to 63 percent of those born in the 1966-70 era.

An even greater change, in percentage terms, had occurred in the marital status of women age 30-34 years. In 1970 only 6.2 percent of all women in that age bracket had never married. By 1990 that proportion had more than doubled to 16.4 percent for those born 1956-60.

The change was even greater for men. In 1970 only 9.4 percent of all males, age 30-34, had never married. Twenty years later, the comparable figure for men born in the 1960-64 era was 27.0 percent.

Implications. The most obvious implication for ministry is the need to focus on single adults, not solely on families, if the goal is to reach adults born in the post-1960 era. This trend also explains the increase in the number of never-married ministers and program staff members, the growing number of churches that schedule brunch following Sunday morning worship, and the proliferation of Saturday evening worship experiences designed primarily for young, never-married adults.

The most significant implication, however, is in evangelistic models. The traditional emphasis on households still works reasonably well in reaching families. The most effective strategy, however, for reaching young, never-married adults is to focus on existing social networks, not households or individuals.

2) The proportion of all households consisting of husband-wife couples without children under 18 at home was approximately 30 percent in 1970, 1980, and 1990.

One big change, however, was the proportion of all households consisting of a husband-wife couple with their own children under 18 at home. That dropped from 40.3 percent of all households in 1970 to 26.3 percent in 1990. Between 1970 and

1990, the population of the U.S.A. increased by 24 percent, and the number of households increased by 47 percent from 63.4 million to 93.4 million, but the number of married couples living together with their own children under age 18 at home dropped from 25.5 million in 1970 to 24.5 million in 1990.

Implications. This also means that churches seeking to reach people living in one-generation households no longer can count on the social pressures exerted by parents, grandparents, and children to bring people to church. It usually means the turnover rate in the membership goes up with an increase in the proportion of one-generation households. This change also has hastened the obsolescence of that old slogan, "If you can reach the children, their parents will follow." That tactic is irrelevant with the majority of today's households.

3) The number of Americans living alone doubled from 11.2 million in 1970 to 22.4 million in 1989.

The five biggest factors behind this change appear to be

- affluence
- a desire for privacy
- young adults postponing marriage
- the increase from 14.1 million in 1970 to 19.4 million in 1990, of Americans age 55 and over who never married, are divorced, or widowed, and
- increased availability of housing for persons desiring to live alone.

Implications. Since 77 percent of this increase in the number of older adults living alone consisted of women, this helps to explain why most singles groups designed for persons age 55 and over are largely female. With 24 percent of all housing units in America occupied by only one person, this helps to explain why so many churches now

begin the Sunday morning schedule with breakfast.

4) The proportion of the American population age 65 and over rose from 9.8 percent in 1970 to 12.6 percent in 1990 and is expected to be 13.8 percent in 2010.

Implications. This is good news for those congregations and denominations that specialize in reaching and serving mature adults. That is a growing market! This age cohort also includes millions of generous financial contributors.

5) In 1991, 71 percent of all American men born in 1931 were in the labor force, but only 51 percent of the American men born in 1929 were still working. Age 62 has become the new retirement age for American males. (Source: *Monthly Labor Review*, March 1993, pp. 31-32.)

From a longer term perspective, between 1890 and 1990, participation in the labor force by males who had passed their sixty-fourth birthday dropped from 68 percent to 17 percent. Most of that decline occurred since 1940. In 1948, 90 percent of all American men age 55-64 were employed. In 1990 that proportion had dropped to 67 percent.

Implications. As more and more ministers choose early retirement, that creates more openings for younger pastors. More significantly, however, is the combination of earlier retirement, longer life expectancy, and better health.

The big new source for volunteers in the churches is men who have chosen early retirement. This is also a source for part-time lay program staff and bivocational ministers to serve smaller congregations. Only one-fourth of all employed men, age 60-64, are working on a full-time basis. This trend also makes it easier for pillars of the church to be away on weekends every year.

It can be argued, however, that the most significant implication of this and other trends is the growing adult orientation of American society. Public policy has placed the welfare and comfort of adults at the top of the priority list. A lower priority has been assigned to the welfare of children and youth.

6) As recently as 1970, employed men outnumbered employed women in the American labor force by a 50 million to 30 million ratio. In 1990, however, that ratio had changed to 64.4 million employed men and 53.5 million employed women. Approximately 62 percent of that increase of nearly 38 million jobs represented jobs filled by women.

Implications. The most obvious implication is that as women move toward equality in the labor force, they will expect a more egalitarian style of congregational life. It also means a) greater difficulty in scheduling events and activities for women, b) greater competition for the time of women, c) comparatively fewer women available to serve as daytime volunteers in the church, and d) the availability of more and more women with a sophisticated level of technical and leadership skills.

7) For literally thousands of families, the biggest change in American society in recent years has been the increase in the number of murders.

The United States Department of Justice recorded 8,740 murders in 1961 and 24,700 in 1991. The number of violent crimes reported rose at an even faster rate—from 289,390 in 1961 to seven times that many, 1,911,770 in 1991.


Implications. Violence has now moved to the top of that list of community concerns the churches are

(continued on page 26)



Caring Enough to Work with the Disabled

by Eleanor Stump
Sheldon, IA

 "Eleanor, take this paper! I've drawn a picture for your granddaughter, Krista," said pretty, wheelchair-bound Paula, who only has use of one arm. Greg asks me to tell Boomer that he ate all his supper. Even my cat, Boomer, has achieved a place in the residents' lives.

The members of the Silver House family, a part of Northwest Village Unlimited, have a wide range of mental and physical disabilities. Our goal is to help each resident achieve the best life possible here on earth and to give him/her the opportunity to open the door to eternal life. Theirs is a simple faith. Choruses of "Jesus Loves Me" often ring through the dining room.

Terry—blind, wheelchair bound, with very limited kidney function and subject to severe seizures—was a resident who looked forward to the time he would see Jesus and leap for joy in His presence. He has achieved his goal. I had the privilege of visiting Terry in the hospital on his last day on earth.

When I was in high school, I said I wanted to be a missionary somewhere in the United States. I guess I am doing this because Northwest Village's philosophy is based on Matthew 25:40: "... Whatever you did for one of the least of these brothers of mine, you did for me." □




(Eleanor Stump is a Food Service Technician in Silver

House at Northwest Village Unlimited, a facility for adults with mental and physical disabilities. She is past president of the Iowa WMF and has four children and four grandchildren.)

Caring Enough to Teach Values

by Marilyn Rickabaugh
Loomis, CA

 It is my experience that our young women battle with lust and a desire to be loved. "Just Say No!" is not enough for most girls. Giving them a vision of themselves in God's eyes of love and forgiveness as well as equipping them with a better understanding of themselves and the dynamics of love has helped in hundreds of girls' lives.

"Love 'n' Life, A Day of Encouragement" focuses on high school girls yet also includes all women who have a concern in the area of premarital sexual purity. It is an all-day seminar designed to educate, equip, and encourage girls to remain pure and enable those who come with impurity in their lives to find forgiveness as they gain an understanding of the difference between remorse and repentance. A declaration of feeling loved, accepted, and renewed with hope comes from each person who attends the seminar.


My personal joy is seeing that God is faithful to His Word: "I can do all things through Him who strengthens me." Fear is my personal obstacle; that is why this verse has had to stay in the forefront of this ministry: "Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (1 Corinthians 15:58). □

(Marilyn Rickabaugh developed and leads "Love 'n' Life" seminars in her community. She is a wife, mother, and a public high school principal. Discipleship, prayer, leading Bible studies, writing devotionals, and labor-coaching unwed girls and married women are her favorite activities.)



Caring Enough to Volunteer with the Homeless

by Janet Cozad
Costa Mesa, CA

 Crying and shaking, the two-year-old girl was carried into the examination room. Her left shin was red, swollen, and cut. As I bathed and dressed the area, I thought, "How do you ask parents to wash and redress this wound three or four times a day when the family lives in a car?"

That situation occurred more than five years ago while I was completing my education as a Family Nurse Practitioner. Once I earned my degree, I continued to volunteer as a health care deliverer in a free medical clinic that serves the indigent and homeless. My role includes history taking, examination, diagnosis, and prescribing treatment and medications. I have been privileged to participate in various clinics from prenatal to chronic and acute care. Many of the clients are unlovable by the world's standards. Still Jesus' words keep coming back to me: "I was sick and you looked after me ... whatever you did for one of the least of these brothers of mine, you did for me" (Matthew 25:36, 40).

And so I continue to volunteer at one clinic a week. Who knows the actual impact on the patients, as I usually don't have the opportunity to see them again. Hopefully, my presence has done a little to make God visible to them. You, too, can help. Many clinics operate throughout the world. Each one has need of nurse practitioners, physicians, nurses, lab technicians, typists, or people willing to file or even clean up the rooms and stock shelves.


Won't you consider this way to "love one another"? I guarantee that joy will be yours, and you will come away rejuvenated. □

(Janet Cozad, a Certified Family Nurse Practitioner, works in acute care walk-in and women's health clinics. She also teaches in the nursing program at Biola University. She is a wife, mother, and women's ministries coordinator at Fountain Valley Baptist Church, CA.)



Caring Enough to Increase Literacy

by Karen Stoneburner, Elk Grove, CA

 As I consider ways to live out my Christianity, especially in regard to modeling Jesus' compassion for the needy, involvement in some kind of community service project has been a natural choice for me. When I was growing up, my parents instilled in me (through their teaching and personal example) the value of helping others in need. They instilled in me that *faith without deeds is dead*.

Since 1990, I have been working with the California Public Library's Adult Literacy Campaign.

As I observe my student and also the other tutors and students, I'm impressed with how much this pro-

gram significantly changes lives for good. By improving his reading skills, I have seen my student improve his self-confidence. His horizons have been broadened. He can read street signs and road maps and can more confidently travel by himself now. He can write down phone messages. He can read to his grandchildren. He can read a menu. He can read work reports. As he continues to improve his reading skills and his speed of reading, there are less and less circumstances that cause him extreme embarrassment.

With other students, I've heard wonderful testimonies of how they've been able to get better jobs because they can read. Almost every week I listen to one of the older students read from the Bible, and I imagine his joy in being able to read the Scriptures for himself.

Because I spend one and one half

hours a week with my student, we have gotten to know each other well. We are good friends. We feel free to talk with each other on any issue. Many times our conversations have turned to spiritual matters. My student is in his 50s. He's a Catholic. I trust and pray that as our work and friendship continues, I'll not only help my student have a better life because he can read but also help him find abundant life in Jesus Christ. □

(Karen Stoneburner, a secretary at First Baptist Church in Elk Grove, CA, has been involved in several areas of church ministry, including youth ministry, singles ministry, missions in China, and choir.)



Diamonds in the Rough

by Nancy Lennick
WMF president, Dickinson, ND



In 1994, we begin our emphasis on the Biblical Imperative, Commanded to Care. Friendship is a way of caring. It has been said, "A friend is someone who comes in when the whole world goes out."

How important friends are to us as women. The days of women getting together to quilt, can meat, fruit, and vegetables are memories of the past. With our busy schedules, we hardly find time to have a cup of coffee with a friend or a hurried lunch on our break from work.

In Ecclesiastes 4:9-10 we read, "Two are better than one, because they have a good return for their

work: if one falls down, his friend can help him up. But pity the man who falls and has no one to help him up!"

By caring through friendships, we can help others through problems and difficulties they may be facing. We can be strength for a friend when they have none of their own.

In this new year, endeavor to reach out and care by taking the time to be a friend, building each other up in a world that tries to tear us down. □

COMMISSIONED TO WITNESS

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

■ PENTICTON, BC. The Rev. Mario Giraldo baptized three youth at a local church and welcomed them into the fellowship of Calvary Baptist. Another young man was welcomed by letter of transfer. Calvary Baptist is a church planting project.—*Vicky Laframboise*

■ WARBURG, AB. Pastor Timothy Dekker baptized three adults and two children in two separate baptismal services recently. Since coming to First Baptist Church in August 1990, he has welcomed 15 new members into the fellowship. "We praise God for

these blessings," says Mary Hubscher.

■ GOODRICH, ND. Pastor Kenneth Wutzke baptized eight young people and extended the hand of fellowship to them into First Baptist Church.—*Norma Felchle*

■ OCHRE RIVER, MB. Pastor George Ridley of Grace Baptist Church welcomed two new members, one by baptism and one by statement of faith.—*Jean Roos*

■ BISMARCK, ND. Pastor John Thielenhaus baptized three teenagers. As part of the baptismal service, the parents of the candidates shared a special scripture passage and pledged their support to their son or daughter.—*Darleen Hoover*

CHALLENGED TO GROW

Spiritual renewal week held at McDermot Ave.

■ WINNIPEG, MB. A week of spiritual renewal meetings with the Rev. Larry Burd was held at McDermot Avenue Baptist Church. "Once again, Pastor Burd challenged us in a powerful way to rely solely on the word of God for our direction and values, and to live our lives in complete commitment and dependence on the Lord," says Maria Rogalski. "He emphasized the need for

and power of prayer."

There was an opportunity to sign a personal covenant form with God to seek Him with all one's heart and soul, to read His word and pray every day, to seek what is good and right in His eyes, and to look for opportunities to share Christ with others.

Many commitments and recommitments were made, and a number of people came at the end of each session for spiritual counseling, prayer, and

support. The search for a senior pastor was the subject of special prayer. The

Rev. Werner Dietrich is associate pastor.

COMPELLED TO SERVE

Family Fun Night is Halloween alternative

■ WINNIPEG, MB. McDermot Avenue Baptist Church structured its evening services on October 31 as a Family Fun Night. Children came to the Halloween alternative in costume, dressed as Biblical characters or animals. The program theme was Noah's Ark, and stuffed animals of all descriptions

and sizes were plentiful in the "Ark" and as table decorations. Fun songs, inspirational singing, stories, and a quiz made up the program.

The Rev. Ray Cooper gave "the scoop" regarding the spirit world. "The name of our Lord Jesus Christ and His Spirit were worshipped and lifted up," declares Maria Rogalski.

COMMITTED TO GIVE

Onoway surpasses missions offering goal

■ ONOWAY, AB. At the Thanksgiving Service held at Onoway Baptist Church, the offering goal for missions was met and surpassed. The Onoway Baptist Choir and the Men's Quartet from Leduc First Baptist Church presented special music. The Rev. Rick Foster is pastor.—*B. Guidinger*

Shell Creek celebrates at Harvest Mission service

■ COLUMBUS, NE. Ingo Brockel of Germany, a senior at N.A.B. Seminary in Sioux Falls, SD, gave an inspiring message, "Tell the Good News," during the Harvest Mission Service at Shell Creek Baptist Church. One couple asked to join the church during the invitation.

After a fellowship dinner, Brockel showed the

slides of his short-term mission work in Brazil this past summer.

In conjunction with this, the Church displayed memorabilia to celebrate 120 years of ministry. The Rev. Richard Lute is pastor.—*Ruth Ann Behlen*

McDermot Ave. completes building project

■ WINNIPEG, MB. The congregation of McDermot Avenue Baptist Church gathered together for a fellowship dinner held in their new multi-purpose hall. There were two reasons for the gathering: first, to rejoice together and give God the glory for the completion of the building project, and second, to raise funds to reduce the mortgage.

"An informal program of special music, reports, and a challenge by the Rev. Ray Cooper led us to rejoice in God's blessings

and to commit ourselves to be faithful in building God's kingdom through the ministry of our church," reports Maria Rogalski. Cooper is the father of their youth pastor, Brian. The Rev. Werner Dietrich is associate pastor.

Goodrich church hosts Missions Conference

■ GOODRICH, ND. First Baptist Church hosted a Missionary Round Robin with Wilma Binder, missionary to Cameroon, as guest speaker. Members of nearby churches in Mercer and McClusky also attended.

Dr. Willis Potratz served as guest speaker for the annual Harvest Missions Festival in November. Mr. Kenneth Wutzke is pastor.—*Norma Felchle*

Manitoba Association raises funds for Meadowood Manor

■ WINNIPEG, MB. An association fundraising banquet sponsored by the Manitoba Baptist Care Society, held at McDermot Avenue Baptist Church, raised \$14,000 to support the chaplaincy program for Meadowood Manor.

The Rev. Ed and Helga Hamm minister as a chaplaincy couple to a community of about 300 peo-

ple—200 residents and 100 staff—at the Meadowood Manor. Two-thirds of these are not from the N.A.B. Conference, and many of them have no church affiliation at all. "It is an entire mission field of its own," says Maria Rogalski.

The Rev. Jake Leverette, area minister, and former chaplain, the Rev. Helmut Poschwatta, spoke of the important ministry of caring for the aged. Ron Salzman, management services director, N.A.B. Conference, brought greetings.

"It is our prayer that the money raised that evening will ensure continued spiritual care and ministry at Meadowood," says Rogalski. Mrs. Gerda Chernoff serves as Administrator of the Manor.

Bismarck church exceeds offering goal

■ BISMARCK, ND. Bismarck Baptist Church exceeded its Harvest Mission Offering goal of \$27,000 by \$1,600. Guest speaker for Harvest Mission Sunday, Dr. Herman Effa, provided challenging messages at both the morning and evening services. He shared some of his experiences at the Baptist World Alliance Church Planting Conference in Moscow. Dr. John Thielenhaus is senior pastor.—*Darleen Hoover*

COMMANDED TO CARE

Sod-Turning held for seniors' complex

■ REGINA, SK. Faith Baptist Place, a seniors' complex sponsored by Faith Baptist Church, held the sod-turning for the new 33-unit, four-story seniors'

complex. It is located across the street from Faith Baptist Church.

Approximately 100 people witnessed the sod-turning and heard greetings from federal, provincial, and municipal gov-

ernments. The Rev. Gerald Scheel led in prayer.

Construction began in November 1993, with occupancy expected by September 1994.

The Rev. Gerald Scheel and Mr. Fred Salerno are pastors of Faith Baptist.

McDermot Ave. celebrates anniversaries

■ WINNIPEG, MB. McDermot Avenue Baptist Church held a special celebration in honor of five se-

nior couples who have recently celebrated special anniversaries—50, 60, and 65 years.

Family members of honored couples were invited to enjoy this evening with their parents and the entire church fellowship. Slides of the individual couples on their wedding day were shown with commentary by their children. Pastor Werner Dietrich and Dr. John Foerster spoke.—*M. Rogalski*

WMF donates to hospital unit

■ PAUL, ID. The active ladies of the First Baptist church spend a lot of time working on projects to help the people of the community. The WMF brought new lap robes to the residents of the Extended Care Facility at Minidoka Memorial Hospital. The lap covers were made from bright colors in crochet and patchwork.

In addition to sending Kiloboxes and supporting missionaries through White Cross, the WMF members conduct bake sales and collect recipes for a cookbook. The Rev. John Ziulkowski is pastor.—*Alice Schenk*



ANNIVERSARIES

■ ALPENA, MI. "Great Is Thy Faithfulness" was the theme for the 40th anniversary celebration at Ripley Baptist Church (now Word of Life Baptist).

The event featured two services and a potluck dinner. Some 200 members and friends attended each event. Many older mem-

bers told of the beginning days of Ripley Baptist Church.

Sunday, December 5, was the first service in the newly built Word of Life Baptist Church, which has been one and one half years in the building stage. The Rev. Fred Sweet is pastor.—*Judy Priest*

The Benefits of a . . .
(continued from page 19)

outside the annuity to ensure that you have enough funds available to you.

Q Is a two life annuity available only for husband and wife?

A Any two persons can receive income from the charitable annuity. Payments are made to one for life, and then to a survivor for life; or payments can be made jointly and then to the survivor.

SAMPLE GIFT ANNUITY RATES			
Single Life		Two Lives	
Age	Rate	Ages	Rate
65	6.5%	65 & 60	5.8%
75	7.7%	75 & 70	6.5%
85	10.0%	85 & 80	7.9%
90 & over	11.0%	95 & 90	10.8%

(Neither the Development Department nor the N.A.B. Conference is engaged in rendering legal or tax advice. For advice or assistance in specific cases, the services of an attorney should be obtained. The purpose of this article is to provide information of a general character only.)

Yes, please send me information on a charitable gift annuity. I understand there is no cost or obligation.

Name _____
 Birthdate _____
 Address _____
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 Oakbrook Terrace, IL 60181
 • Phone (708) 495-2000
 • Fax (708) 495-3301

The Nineties Are . . .
(continued from page 21)

asked to address in a growing number of neighborhoods. Fear has become a powerful motivating force.

8) For those concerned with preaching and teaching, the most influential change has been in the proportion of adults, age 25 and over, who have completed high school.

That has climbed from one-fourth (24.5%) in 1940 to three-fourths (77.6%) in 1990 . . . a remarkable change in only five decades! The proportion of the population, age 65 and over, who had completed at least four years of high school doubled in 20 years from 15.7 percent in 1970 to 32.9 percent in 1990.

Implications. This means it is more difficult to prepare a sermon that will be equally meaningful to everyone in the room. It also has produced a need for a greater variety of "beginning points" in the teaching ministries.

The second most influential change for those concerned with preaching and teaching has been the dramatic increase in the proportion of Americans, age 25 and over, who have completed at least four years of college.

That proportion was 4.6 percent in 1940, 10.7 percent in 1970, and 21.3 percent in 1990.

Implications.

- The pastor no longer is the best-educated person in a growing number of congregations.
- The number of adults interested in high-quality educational experiences has sharply increased.
- The number of lay leaders who bring a high level of education to policy questions in both congregational and denominational debates has increased.
- Perhaps most significant is the demand by these well-educated leaders for a greater degree of local control over congregational affairs. This is one part of

the explanation for that tremendous increase in recent years in the number of large independent congregations composed largely of college graduates and their children.

10) In 1960, 5.3 percent of all births in the United States were to unmarried mothers. In 1990, that proportion has nearly quintupled to 26.2 percent.

In 1960, 3.5 percent of all American children were receiving some form of public assistance. Thirty years later, that proportion had more than tripled to 11.9 percent. The proportion of children under 18 years of age living with both parents in the United States dropped from 85 percent in 1968 to 77 percent in 1991.

Implications. Will the churches be expected to a) help reverse those trends, b) influence public policy in the hope of reversing those trends, c) affirm these patterns, d) accept a surrogate parent role, or e) place a greater emphasis on transmitting to younger generations the value of the two-parent family environment for the rearing of children?

These are but ten of many changes in American society that suggest the 1990s will not be a carbon copy of recent decades. For the clergy, the most significant single implication may be that these and other changes make the work of the pastor today far more challenging and more difficult than it was in the 1950s or the 1970s. What are the other implications for your congregation not identified here?

From a societal perspective, it may be that the biggest challenge to the churches will be to expand and enrich their ministries with children and youth. More and more people agree that American society has become an increasingly barren and hostile environment for the rearing of children. □

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■ **ERWIN HERBERT BABBEL** (68), Toronto, ON; born Dec. 5, 1924, to Gustav and Martha Babel in Albrechtsdorf, East Prussia; died Nov. 6, 1993; married Elisabeth Sophie Dörr, Dec. 18, 1948; immigrated to Edmonton, AB, in 1952; graduate in theological studies, N.A.B. College, Edmonton, AB, in 1962; pastor: Immanuel Baptist, Edmonton, AB, 1962-66; Grace Baptist, Kelowna, BC, 1966-74; Ridgewood Baptist, Milwaukee, WI, 1974-92; Humbervale Park Baptist, Toronto, ON, 1992-93; predeceased by his daughter, Lilly Karin in 1960; survived by his wife, Elisabeth; three sons: Wolfgang (Aida), Vancouver, BC; John (Sandra), Kelowna, BC; Dan, Milwaukee, WI; two daughters: Dorothy (Paul) Batke, Edmonton, AB; Ruth, Chicago, IL; nine grandchildren; brother, Siegfried (Irmgard); sister, Elsbeth (Gerhard) Fuellbrandt; the Rev. Mark Woods, memorial service; the Rev. Dr. Ronald Read, funeral service.

■ **CLARA IRENE LAUBACH FEDERMAN** (90), Okeene, OK; born June 10, 1903, to Henry and Mollie Laubach; died Oct. 13, 1993; married William Federman in 1942; member, Zion Baptist Church, Okeene, OK; preceded in death by her husband, William; survived by her adopted son, Thomas Ray; adopted daughter, Bessie Federman Applet, Yukon, OK; numerous grandchildren and great-grandchildren; two sisters: Dorothy Gieb and Ruth Kosonke; brother, Ervin Laubach; the Rev. Tony Dickerson, pastor, funeral service.

■ **ADOLPH BILL** (98), Stafford, KS; born Nov. 26, 1894, to Gottlieb and Mary Zoss Bill in Roanoke, IL; died Oct. 28, 1993; married Mary Hildebrand on Jan. 21, 1926; member, Calvary Baptist Church; farmer; WWI veteran; survived by his wife, Mary; son, Leon, Sioux Falls, SD; daughter, Dorine Hander, Stafford, KS; five grandchildren; twelve great-grandchildren; two sisters: Martha Wahl and Esther Koch; the Rev. Brad Seifert, pastor, funeral service.

■ **EMMA DENNING** (93), Bismarck, ND; born Dec. 25, 1899, to Frederick and Magdalena Weber Roll in Annental, South Russia; died Oct. 12, 1993; married

Fred Denning on May 11, 1924; moved to Germany in 1945 and the U.S. in 1950; member, First Baptist Church, Plevna, MT; predeceased by her husband, Fred; brothers, sisters, infant son, and daughter; survived by a sister in Germany; two nephews: Ewalt Graf, Alberton, MT; Victor Graf, Billings, MT; two nieces: Ida Sieler, Plevna, MT; Elizabeth (Florian) Znidaric, Winnipeg, AB; and several nieces and nephews in Germany; the Rev. Martin Schmidt, pastor, funeral service.

■ **CLARA IRENE LAUBACH FEDERMAN** (90), Okeene, OK; born June 10, 1903, to Henry and Mollie Laubach; died Oct. 13, 1993; married William Federman in 1942; member, Zion Baptist Church, Okeene, OK; preceded in death by her husband, William; survived by her adopted son, Thomas Ray; adopted daughter, Bessie Federman Applet, Yukon, OK; numerous grandchildren and great-grandchildren; two sisters: Dorothy Gieb and Ruth Kosonke; brother, Ervin Laubach; the Rev. Tony Dickerson, pastor, funeral service.

■ **BERTHA LAUBACH GEIS** (100), Mission Viejo, CA; born Nov. 26, 1892, to John and Catherine Laubach; died Oct. 22, 1993; married Jake Geis on Feb. 12, 1914; faithful member, Zion Baptist Church, Okeene, OK; preceded in death by her husband, Jake; survived by her son, Victor, Okeene, OK; daughter, Norma Geis Leece, Mission Viejo, CA; four grandchildren; seven great-grandchildren; sister, Olivia Laubach, Enid, OK; the Rev. Tony Dickerson, pastor, funeral service.

■ **HARRY H. GEIS** (95), Hillsboro, KS; born Nov. 27, 1897, to Frank and Elizabeth Geis in Okeene, OK; died Nov. 4, 1993; married Margareth Tiemann in 1920; member, deacon, Sunday School teacher, choir and men's quartet member, Zion Baptist Church, Okeene, OK; member, N.A.B. Conference General Council and N.A.B. Seminary Board; member, Gideons International; survived by his wife, Margareth; a son, Duane, Houston, TX; a daughter, Bettie Geis Batt, Marion, KS; three grandchildren; eight great-grandchildren; the Reverends Elton Kirstein and Roy Seibel, funeral service.

■ **MINNIE GROENEVELD** (98), Aplington, IA; born Feb. 18, 1895, to John and Annie Wolff Junker near Aplington, IA; died Oct. 22, 1993; married John H. Groeneveld, Dec. 29, 1921; member, Aplington Baptist Church; preceded in death by her husband, John; two brothers, George and Fred Junker; survived by son, Henry (Lila), Aplington, IA; two daughters: June (Howard) Best and Verna (Mervin) Best, both of Aplington, IA; nine grandchildren; 23 great-grandchildren; sister, Swanetta Groeneveld; two sisters-in-law: Sophia Junker and Anna Junker; the Reverends Marlin Mohrman and Donald Patet, funeral service.

■ **DOROTHY A. KIEMELE** (63), Bismarck, ND; born Sept. 8, 1930, to Curtis and Reva James O'Donald in Linton, ND; died Oct. 21, 1993; married Ray Kiemele on April 27, 1949; joined Bismarck Baptist Church in 1955 and served as church clerk, active in WMF and Awana leader; survived by husband, Ray; two sons: Kelly (Patty) Kiemele, Man-

dan, ND; Barry, Big Timber, MT; two daughters: Neva (Larry) Lang, Bismarck, ND; Cindy (Rick) Hoy, Broomfield, CO; six grandchildren; two sisters: Treva Koch and Karen Miller; brother, Robert; Dr. John Thielenhaus and the Rev. Bill Keple, pastors, funeral service.

■ **DELLA STROHSCHNEIN** (93), Wetaskiwin, AB; born March 26, 1900, to Samuel and Bertha Krause in Wetaskiwin, AB; died Nov. 23, 1993; married Fred Strohschein in 1920; member, Calvary Baptist Church, Wetaskiwin, AB; preceded in death by her husband, Fred; grandson, Allan Littman; one sister; four brothers; survived by a son, Rev. Allan (Bernice) Strohschein, Renton, WA; daughter, Audrey (Dr. Charles) Littman, Wetaskiwin, AB; two grandchildren; four great-grandchildren; three sisters; the Rev. Richard Emilson, pastor, funeral service.

■ **RICHARD "WAYNE" TECKENBURG** (51), Jamestown, ND; born May 27, 1942, to Richard Wayne Sr. and Lois (Gould) Teckenburg in Marshalltown, IA; died Nov. 9, 1993; married Marilyn Bourne, July 31, 1965, in Union, IA; General Manager of Maranatha Custom Churches, Jamestown, ND; member, Union Community Church, Union, IA; preceded in death by his father and a brother; survived by his wife, Marilyn; his mother, Lois Paxton, Union, IA; a son, Mark, Jamestown, ND; two daughters, Julie Stiefel and Jennifer Teckenburg, both of Jamestown, ND; twin granddaughters; two brothers: Danny and Rick; the Rev. Randy Jaspers and Pastor Roger Monson, funeral service.

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WHAT'S HAPPENING

Ordinations

■ **The Rev. Ken Dueck**, ordained into the Christian ministry at Rowandale Baptist Church, Winnipeg, MB, Oct. 24, 1993. Participating in the service were the Rev. Gordon Freiter, senior pastor; the Rev. Bryan Hochhalter, former senior pastor, message; the Rev. David Henkelman, the charge to the candidate; the Rev. Jake Leverette, area minister, the charge to the church; other pastors, the ordination prayer. The choir participated by singing Psalm 100 and "Here Am I Lord."
—H. Kahler, reporter

■ **The Rev. Charles Carlson**, ordained into the Christian ministry at Bethany Baptist Church, Hutchinson, MN, on Nov. 7, 1993. Participating in the service were Dr. Hugh Litchfield, N.A.B. Seminary, Sioux Falls, SD, ordination sermon; Mr. Milt Hildebrandt, area minister, Scripture; the Rev. Harold Lang, charge to the church; the Rev. Eric Coulon, the charge to the candidate; Chad Carlson, son, Scripture; the Rev. Greg Krumbach, ordination prayer and the laying on of hands; the Rev. Eric Coulon, ordination document and hand of Fellowship; as well as Pastor Tom Rakow and the Rev. Harold McGowen.
—Elenore Fratzke

Ministerial Changes

■ **The Rev. Nathram Jagnanan** to associate pastor, Bethel Baptist Church, Edmonton, AB.

■ **Ray Hoffmann** to interim pastor, Willow Rancho Baptist Church, Sacramento, CA.

■ **Mr. Tim Wagner** to associate minister of youth, Bethel Baptist Church, St. Clair Shores, MI, effective Sept. 15, 1993.

■ **Mr. Allan Hiller** to youth pastor, Whitemouth Baptist Church, Whitemouth, MB.

■ **The Rev. Ben Hulsing** from pastor, Willow Rancho Baptist Church, Sacramento, CA.

■ **The Rev. Sam Berg** from pastor, Nepean Baptist Church, Nepean, ON.

■ **Mr. Ken Elsner**, a student at North American Baptist Seminary, is serving as the director of youth ministries, First Baptist Church, Chancellor, SD.

■ **The Rev. Adolph Braun** to interim pastor, First Baptist Church, Chancellor, SD, effective October 1993.—Ray DeNeui

■ **Jeff Russell** to pastor, Abundant Life Baptist Church, Winnipeg, MB.

■ **Paul Spurlock** from youth minister, Fountain Valley Baptist Church, Fountain Valley, CA.

■ **The Rev. Ron Orr** from pastor, Zion Baptist Church, Terrace, BC, effective February 1994.

■ **Mr. Darrell Steel** to Business Administrator, Harbor Trinity Baptist Church, Costa Mesa, CA.

■ **The Rev. Jack Whitehead** from pastor, Collinwood Baptist Church, Fremont, OH, to a non-North American Baptist Church, effective Dec. 31, 1993.

■ **Paul Hoffmann** from associate pastor, Fort George Baptist Church, Prince George, BC.

■ **Dr. Ronald Mayforth** from Church Ministries Director, North American Baptist Conference, Oakbrook Terrace, IL, to senior pastor, Central Baptist Church, Edmonton, AB, effective March 1994.

Induction Service

■ On Nov. 21, 1993, Central Baptist Church, Kitchener, ON, held an induction service for its associate pastors: **The Rev. Arthur Drewitz** and his wife Adina, to shepherd the German-speaking members, and Pastor Felipe Rodriguez and his wife Olimpia, to lead the rapidly growing Latin-American ministry at Central. The Rev. Ron Kelway, senior pastor, charged the congregation to pray for their pastors. "It is through

prayer that doors of opportunity will open for your pastors, and people will respond to the message," he said.—Karen Yahn, reporter.

Honors / Awards / Milestones

■ **CPT Craig Bollinger** (*Air Force Reserve*) was selected to attend squadron officers school (SOS) August through the end of October 1994. "This is a highly competitive school to attend in residence. I feel blessed and fortunate to be able to attend."

■ **06/Col Gary H. Coad** (*California National Guard*) received the Meritorious Service Medal for work with the Medical Brigade and the Medal of Merit as the State Chaplain.

■ **LTC John W. Hoffmann** (*Army Reserve*) has been recommended to the U.S. Senate for promotion to the rank of Colonel. He also received the Army Commendation Medal (3rd Oak Leaf Cluster and 4th Oak Leaf Cluster) for "exceptionally meritorious achievement as project officer in the development and implementation of DALIS as an international instrument of humanitarian assistance" and for "outstanding meritorious achievement while serving as the Religious Relations Officer for the 354th Civil Affairs Brigade."

■ **CPT Gregg Drew** (*Army, Belgium*) received his 5th ARCOM from the 262nd Quartermaster BN, at Fort Lee, VA, before being transferred to Belgium.

Changes / Assignments

■ **MAJ David A. Rapske** (*Army*) has been assigned to Fort Lewis, WA.

■ **Dr. Ray Seuter** (*Pastoral Counselor, Edmonton, AB*) resigned as executive director of Cornerstone Counselling Centre and took the position of Manager of Pastoral Counselling at the Royal Alexander Hospital in Edmonton.

HYMNALS NEEDED:
50 of The New Church Hymnal. If any churches have extra of these hymnals, please contact:
 Rev. Daryl Dachtler
 Hillside Baptist Church
 1123 10th St. E.
 Dickinson, ND 58601

HAVEN of REST, SUNNYSIDE NURSING HOME, and GARDEN ESTATES is seeking chaplaincy applicants for May 1994.
 Please send resume to:
 Executive Director
 1720 Bell St. SW
 Medicine Hat, AB, T1A 5G1

Held Hostage . . .
(continued from page 18)

police, city officials, and the media. He has since done dozens of radio and magazine interviews.

But Chris, a member of South Canyon Baptist Church in Rapid City, SD, shuns the idea of being a hero and the glory that goes with it. "I was getting sick of being in there," admits Chris modestly. "I realized the situation and knew what had to be done to get out safely. I might have had more guts than anybody else, if that's what you call it. I call it level-headedness.

"Through all the TV and media interviews, on the news, at city council, I let people know that God was the One who did it, not me. He was in the room giving me the level head and the opportunity to do what I did." □

EBENEZER BAPTIST CHURCH of Vancouver, BC, invites applications for the position of SENIOR PASTOR

Ebenezer Baptist Church, an evangelical church located in South Vancouver, is searching for a senior pastor to provide leadership and direction to the ministries of the Church. The congregation has a membership of 300 representing both the immediate community and suburban areas of the city. A strong pulpit ministry is considered to be a central component of our mission. The Church is a member of the N.A.B. Conference.

Your inquiries will be received in strict confidence by the Chair of the Pastoral Search Committee, Mr. E.R. Martin
 6858 Fraser St.
 Vancouver, BC V5X 3V1

The Okanagan Bible College Board of Governors invites applications for the position of: PRESIDENT

Okanagan Bible College offers a one-year certificate Christian Life and Witness Program with strong emphasis on Bible knowledge and missions. O.B.C. is an interdenominational college located in the beautiful Okanagan Valley near Kelowna, BC. At this time, it has a small but growing enrollment.

The successful candidate will have strengths in administration and will be responsible for the spiritual tone of the college. A post-graduate degree and missions experience will be an asset. Duties to commence June 1, 1994.

Please submit resume to:
THE PRESIDENT
 Okanagan Bible College, Box 407
 Kelowna, BC, V1Y 7N8
 Fax: (604) 768-0631

Building Churches into the 21st Century

Parma Heights: Building for the Future

In 1992, Parma Heights Baptist Church, Parma Heights, OH, developed a plan for expansion that included a Family Life Center and a separate classroom facility. They funded their construction through a loan with Church Extension Investors Fund. Pastor Paul Thompson shares Parma Heights' planning process to help you develop your church's strategy.



Pastor Paul Thompson works on the site of the Family Life Center.

We shape buildings and, in turn, they shape our ministry. How does one develop the right approach to building planning or expansion?

Develop an overall philosophy of ministry. What is the purpose and mission of our ministry? What size and focus of ministry do we believe is appropriate? How much emphasis do we put on worship, discipleship, evangelism? Buildings are only a resource for the real church, so they need to reflect the philosophy and strategy of the church.

Exegete the community. Using two main procedures, we studied the demographics, looking at areas of growth or decline. We did not want to build in a declining area unless it was a mission extension of another ministry, since there would not be the financial support for it. We considered median age, family makeup, and socioeconomic mix. Also, we conducted a community

survey, researching social and spiritual needs. These greatly influence style of ministry, which, in turn, influences the type of building designed.

Survey the housing needs. We projected areas of growth for at least 25 years, looking at nursery, children, youth, adult, music, worship, and staff. This then translated into square footage. The "rule of thumb" used by church planners is 10 square feet per adult and 25 to 30 square feet for children.

Design the building or addition. We kept in mind the traffic flow, access and convenience of parking, control of building areas, classroom size. Some of the most common mistakes made are small areas for foyers and halls where crowds exit, jogs in hallways that create traffic jams, security, access for handicapped persons, and failure to develop a master plan for growth.

Finance. How will expansion be funded without putting the ministry into hardship or jeopardy? We determined not to use conventional financing but to give the Lord an opportunity to provide the resources through our people. We determined not to incur long-term debt.

The philosophy and goals we developed place strong emphasis on outreach and discipleship. We are keeping class size to 30 people, focusing on small discipling groups. Based on the community survey, we are also developing a family focus, planning a Family Life Center where families can enjoy recreation together.

Our planning process took two separate tracks: • To design a building to meet our future needs and • to launch a three-year capital funds campaign with the leadership of a professional consultant to raise what we felt the congregation could give. Our hope was that both tracks would intersect at their completion and leave us debt-free.

Our building expansion includes two phases: the classroom facility

(phase 1) and the Family Life Center (phase 2). When final costs came in, phase 1 was over the amount subscribed, so our leadership revised the second phase to include a small portion of phase 1 to stay within the proceeds of the campaign. As soon as the three-year capital funds campaign is complete, we will launch a second to complete both phases of the project.

CEIF personnel worked with us as a consultant through most of this process, especially with the financing portion. We are deeply grateful for support and counsel and for providing the short-term funds for construction. □

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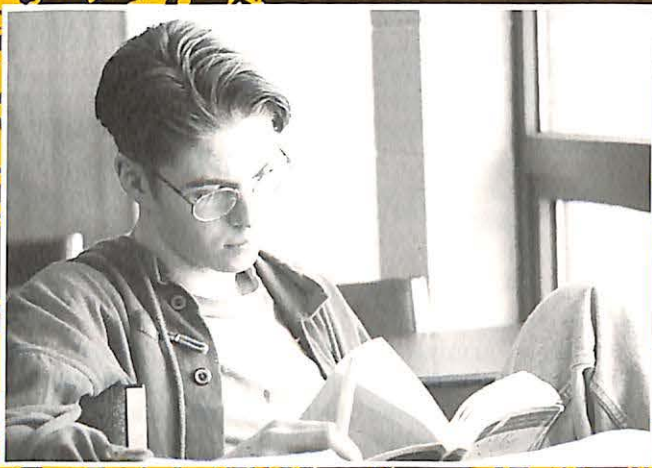
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