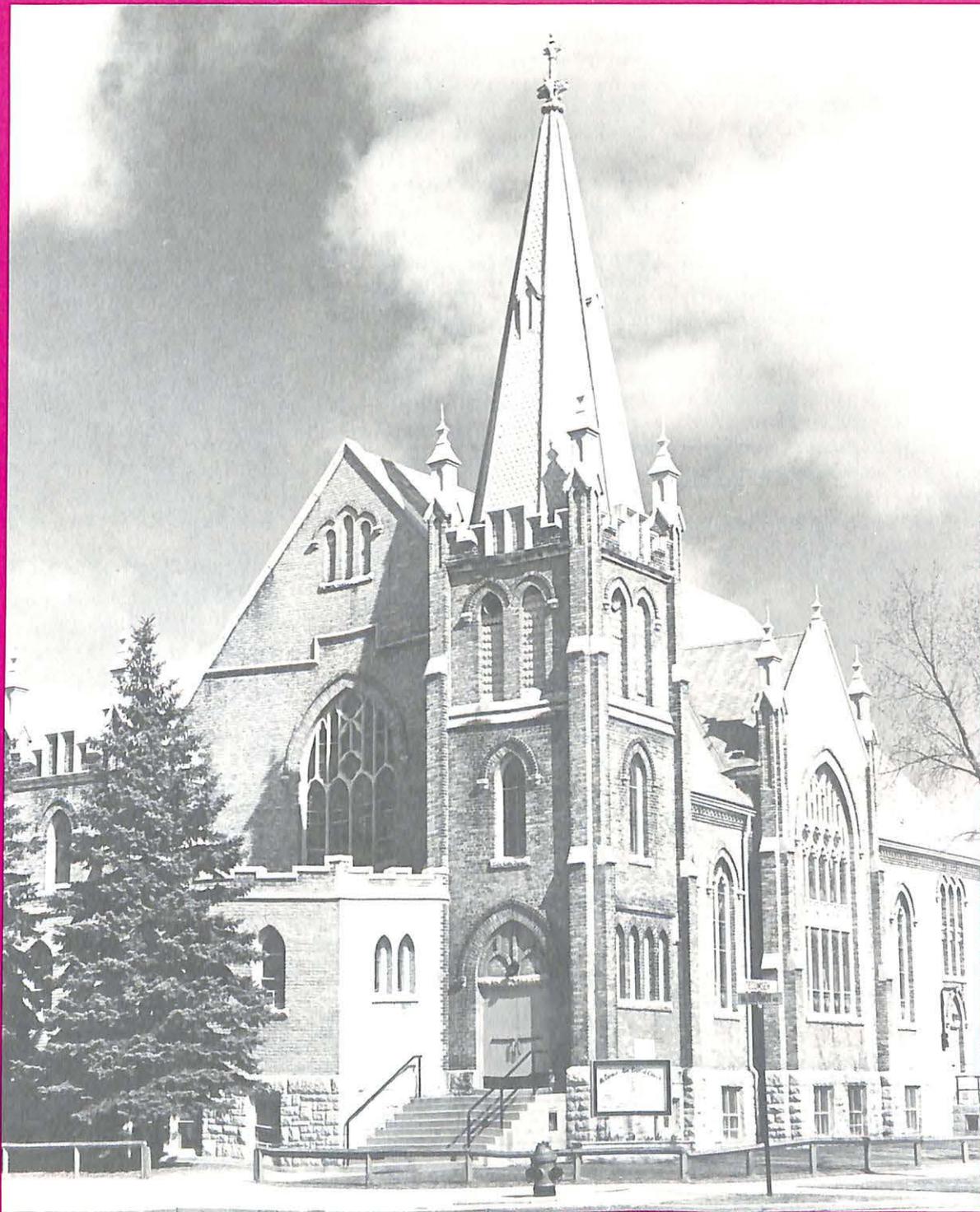


# Baptist Herald

December 1988



**McDermot Avenue Baptist Church—100 Years and Growing**

# Readers Respond

## Whitecourt Church Grateful for Support

We are responding to your letter of congratulations with our deep gratitude for the support program we were able to be part of through the church extension plan. We thank you (North American Baptist Conference) for the pastoral salary support during the past seven years, and for the great way in which so many of God's people have been a part of the birth and growth of the church here.

Our dedication service took place on June 19. We look forward to even greater events to follow, as we seek to evangelize and reap the harvest of souls ready to receive Christ from our community.

We will always appreciate the firm foundation and support provided by the North American Baptist Conference and will continue to enjoy the privilege of working together with all of you. — Mrs. A. Dickau, church clerk Whitecourt Baptist Church, Whitecourt, Alberta

## Committed to Give

I am very concerned about the way our churches give (or don't give) to the N.A.B. Conference. (So) I share what our young church is doing in this area...to encourage other churches to rethink what they are doing.

Because we are committed to the ongoing support of the North American Baptist Conference, and we understand that the N.A.B. Conference incurs its bills on a monthly basis, we (Hawkwood Baptist Church) have adopted the

following policy. We make our giving to the N.A.B. Conference a part of our yearly budget. In the past, it has been set at 10 percent of our gross operating budget. We make it a priority to send our payments to the Conference Office on a monthly basis. If other churches would do this, it would avoid the big "crunch" that seems to haunt the Conference every December.

This year we made a further commitment. Our Church decided to increase the percentage of its operating budget that is to be given to the N.A.B. Conference by one percent each year for the next five years. This year, it is 11 percent, next year 12 percent, and so on. While it does not sound like much, it could amount to a substantial increase as our yearly budget increases as well as the percentage. At the same time, it is manageable even for a young, growing church like Hawkwood, which has a new building to pay for as well.

That is the plan. It is simple, yet if other churches would be encouraged to do the same, it would go a long way to improve the financial position of the N.A.B. Conference throughout the year. — George Redington, pastor, Calgary, Alberta

## Let Your Light Shine

The car dealer I spoke about in the July/August Baptist Herald article lit the "Let Your Light Shine Candle" on Sunday, October 9. One of the men who works with him came to Christ. Praise the Lord. — Larry Burd

Calvary Baptist Church, Bethlehem, Pennsylvania

## Baptist Herald

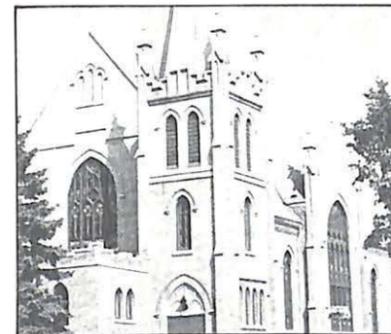
I really enjoy the Baptist Herald and all the news from our missionaries and want to wish you God's blessing and leading in your work. — Elma Hoffman Morris, Manitoba

## Triennial Conference

The Triennial Conference was an inspiration. Two young people on a train going downtown Calgary expressed a wish that they could have been able to participate "with all those happy, enthusiastic kids. They are having so much fun. We've never had a chance to do what they are doing." Millie and I agreed. — John Ziegler, New York

Congratulations on a great Triennial Conference! I was impressed with the organization and quality of the program. I was particularly impressed with Brown (Bible study teacher). He talks my kind of language. — ElDean V. Kohrs, Kansas

I am extremely happy about the stand you have taken concerning pornography in your Resolution on Human Sexuality. Our Church, Temple Baptist in Lodi, has a grass-roots movement against the gay rights issue and the pornography in our town, and we are very proud to see that our N.A.B. Conference is with us in our battle. Thanks for taking a stand against this issue. — Pat Croft, California



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BAPTIST HERALD (USPS 042560) (ISSN-0 005-5700) is published monthly (except January/February and July/August bi-monthly) by the North American Baptist Conference, a binational conference of churches in Canada and the United States, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Phone: (312) 495-2000. Second class postage paid at Villa Park, IL 60181 and at additional mailing offices, and registered as Second Class Mail under permit #9327 at Norwich, Ontario.

SUBSCRIPTION RATES in the United States—one year \$8.00; two years—\$15.00; Canada—one year \$10.50; Church Family Plan (United States)—\$6.00. (Canada)—\$8.00; Single copy (US\$)—\$1.00; foreign subscription (US\$)—\$16.00 one year.

ADVERTISING RATE: \$8.00 per inch single column (2 3/4 inches) black and white. OBITUARIES: \$8.00 US Funds, to accompany obituary: (100 word limit).

CHANGE OF ADDRESS: Six to eight weeks notice required for change of address. Furnish effective date and address label from recent issue. Send address change to Baptist Herald Subscriptions, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Member of Evangelical Press Association.

News reported and views expressed are not necessarily the position of the North American Baptist Conference (Printed in the U.S.A.)

# McDermot Avenue Baptist Church — 100 Years and Growing

by Maria Rogalski

How does one measure the span of a hundred years in the life of a church? Scripture says, "Days should speak and multitudes of years should teach wisdom. But there is a spirit in man and the inspiration of the Almighty giveth them understanding." (Job 32:7)

Looking into the history of McDermot Avenue Baptist Church, one cannot help but recognize how God's Spirit, alive in the hearts of men and women committed to Him, has enabled them through surrender, sacrifice, and service to further His Kingdom in our city and in the uttermost parts of the earth.

Like a small pebble dropped into a quiet stream sends ripples far out from where it is dropped, so the influence of the McDermot Church can be felt far afield today. Hundreds of faithful members of many of our North American Baptist Conference churches throughout North America began their journey of faith at McDermot. They owe their spiritual roots and nurture to its ministry. Over the years, twenty-two pastors and five missionaries came from the ranks of its fellowship.

"When I came to Winnipeg in the spring of 1952," says the Rev. Richard Hohensee, one of McDermot's more recent sons, "McDermot was ideal for young converts." Now pastoring the Immanuel Baptist Church in Vancouver, British Columbia, he adds, "there were positive examples of mature Christianity in the fellowship, people who let their light shine for Jesus."

After Canada's Confederation in 1867, Baptists of Eastern Canada

began to be burdened about evangelizing the vast new territory to the West. They sent their first missionary, the Rev. Alexander McDonald to Winnipeg in 1873. There he found muddy streets, no sidewalks, and only log or lumber houses. "All praying people" were invited to prayer meetings, held in private homes. This resulted in the establishment of the First Regular Baptist Church.

In 1885, this Church saw the need to reach the ever increasing number of German-speaking people coming to Winnipeg. J.B. Eschermann, one of their members of German background, was asked to start a German Sunday school class. The class grew so rapidly, that the group appealed to the German Baptist Conference of U.S.A. for help. They sent Rev. F.A. Petereit and his family to Winnipeg in 1886 to become the pioneer missionary to the German people in Western Canada. His assignment included Saskatchewan and Alberta. Under extreme sacrifice and difficulties, he laid the foundation for McDermot Avenue Baptist Church.

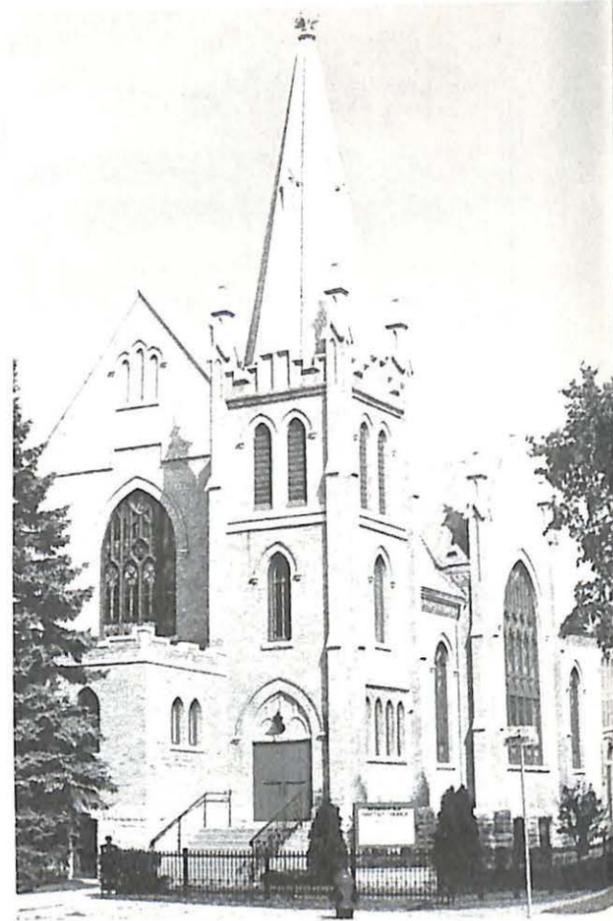
"In the beginning, my faith was severely tested," reveals Rev. Petereit in one of his reports. His appeals for much needed funds brought a reply that coffers were empty, "We cannot promise anything, but if you

have faith, bid you God's speed." He remained and continued his work saying, "My labours have not been in vain; spiritual interest is developing in the settlers."

On the evening of December 31, 1889, a group of 34 believers assembled in their rented quarters at the Bethel Church at Bannatyne and Arthur Street to establish a church with Rev. Petereit as pastor. The First German Baptist Church was born. (Eventually the name became McDermot Avenue Baptist Church.) With an additional number of adherents not present at the charter, a group of 70 formed the nucleus of the fellowship.

A month after the charter, the rent was increased, and the fledgling congregation decided to build their own sanctuary. At the start of construction, funds only amounted to \$131. At the dedication service that same year, Pastor Petereit announced to the happy congregation that the building costs of \$1,600 were covered, and the church was debt free.

From the start, the desire to make Christ known characterized the McDermot Church. Before the turn of the century, mission stations (church extension projects) in and around Winnipeg were established. When Pastor Petereit left the church in 1893, five churches were visible



proof of his seven and a half years of faithful service as pastor and travelling evangelist.

One can hardly comprehend what an incredible feat that was, especially in winter, since it took six days by oxcart to reach the station in Moosehorn, 120 miles away, a mere two and one-half hours drive by car today.

The Lord blessed the faithful proclamation of His Word. In 1901 Missionary Minnie Mueller was called to assist in the local work of the Church. Three others followed her over the ensuing years.

McDermot's present sanctuary, the congregation's third home, built in 1907, was dedicated on February 9, 1908. We marvel at the faith and vision of our forebears. That relatively small membership, believed to be around 200 (exact number not available), erected a large and imposing all brick structure in Gothic style. This worship center, which still

houses our present congregation of 527, is known to have seated as many as 1,300 at times. A newspaper report of the dedication referred to it as "a handsome and commodious structure, . . . a credit to the congregation, . . . in the part of the city which many people have been accustomed to think of as uninhabited prairie."

Not satisfied with only looking after its own interests, the church zealously supported and advanced the Kingdom of God wherever it could. A 1923 report from the Baptist Union of Western Canada stated, "The First German Baptist Church in Winnipeg, organized in 1889, has given generously, both of members and money, to sister churches throughout the West. No group of Christians in Western Canada is more aggressive than the German Baptist Conference, which is building good churches and making an entrance wherever their people are found."

In 1926 an influx in immigration

brought a large number of girls to Winnipeg looking for work. Since they had no place to stay, the Church responded by establishing Bethany Home, a Christian boarding house for girls and couples. Nine different religious denominations were represented at the home at one point. In its first year and a half of existence, 200 girls had found refuge there.

Another significant milestone of that year was the founding of the North American Baptist Immigration and Colonization Society. The church's pastor, the Rev. John Luebeck, long-time deacon Franz Dojacek, and Hermann Streuber were the executive members. This Society, later headed by Dr. William Sturhahn, helped resettle 8,000 European refugees in Canada. Dr. Sturhahn's book, *They Came from East and West*, tells this incredible story.

The "Dirty Thirties," when all the world was going through an economic crisis, was a time of severe struggle and sacrifice for the McDermot Church. Its pastor, the Rev. H.P. Kayser, twice offered to take a cut in his salary, and the church missionary did as well. To conserve heat, the choir loft was boarded up. One winter, the sanctuary was not heated at all, and services were held in the basement. There three potbellied wood stoves supplied heat and unwelcome smoke.

At the end of World War II, McDermot became the distribution centre for relief work to the thousands of refugees of war-torn Europe. The basement was a literal warehouse as the ladies and men worked untiringly cleaning, mending, and packing the mountains of clothing and food sent from all over Canada to be shipped to the destitute.

A phenomenal spurt of growth occurred during the height of immigration in the late 40s and early 50s, literally bursting the Church at its seams. Within a short span of three years, the membership grew by almost 300 to an all-time high of 756 in 1953.

Needless to say, this produced some growing pains, as the Church struggled to effectively minister to



The Rev. F.A. Petereit arrived in Winnipeg in 1886, where he laid the foundation for McDermot Avenue Baptist Church.

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both the German and the English speaking segments of the congregation. Due to the wise and patient guidance of the Rev. Daniel Fuchs, pastor at that crucial time, and God's perfect grace working through imperfect people, the conflict was resolved by giving life to a daughter church in 1950, the Baptist Mission Church, a thriving congregation of 400 today. Three years later, an additional 69 members were transferred to another daughter church, today known as the Rowandale Baptist Church.

Despite this exodus, the congregation flourished, and a harmonious bilingual ministry has been carried on ever since. In the last two decades, as the English work increased, changes to accommodate corresponding needs were made.

Since 1975, the congregation meets for a combined English evening service but has separate worship services in the morning, at 9 a.m. in German, led by Associate Pastor Rev. Werner Dietrich, and at 11 a.m. in English by Senior Pastor Dr. John Hisel. Blessed with an exceptionally large number of young people, Youth Pastor Norman Tauber oversees the extensive Youth Ministry.

Present outreach consists of a hospitality ministry to German soldiers who come to the Winnipeg area for military maneuvers every summer, a Ladies Morning Bible Study, a growing Awana Club program, and a very successful annual vacation Bible school.

The church building underwent an extensive renovation program over a period of seven years. Completed in 1986, this earned the church the coveted Heritage Preservation Award in 1987, presented by Heritage Winnipeg for the excellent architectural conservation in renovations to the Church.

McDermot has always been known for its excellent music in worship. Oldtimers remember first class sacred concerts, as singers from the neighbouring Mennonite church joined McDermot musicians forming a group of up to a hundred musicians, including soloists and a full orchestra. These groups produced "heavenly music which literally shook



McDermot established Bethany Home, a Christian boarding house for girls, in 1926.



It took Pastor Petereit six days by oxcart to reach a mission station (church extension project) in Moosehorn, 120 miles away from Winnipeg. Today, it takes two and one half hours by car.

the rafters and stirred our souls," recalls Joan Aarons. "Every seat in the sanctuary was filled, with chairs in the aisle for the overflow and some standing. At a time when there was not much outside activity in sports and entertainment, we made our own and loved it. Through it, God was glorified."

Glorifying God continues to be the goal of the McDermot congregation as it has been for the last 100 years. At

our Centennial Celebration, we look back with praise and gratitude to the Lord for the way He has led, consider the present, and share visions for the future, "showing generations to come the praises of the Lord and His strength and His wonderful works that He has done" (Psalm 78:4). □

Maria Rogalski is a member of McDermot Avenue Baptist Church, Winnipeg, Manitoba.

# An Experience of the Power of Prayer

Prayer is a crucial aspect of our responsibility to one another within Christ's body and of our partnership with God in bringing about God's will in the lives of others.



by Stan Grenz

In my twenty-two years of driving, highway accidents were always news items—events that happened to other people. On January 6, 1987, however, we learned firsthand what an accident can mean and, through it, experienced the power of prayer.

That day marked the beginning of the homeward leg of our three week Christmas holiday trip to Portugal and Spain. As we were saying goodbye to friends in Rota, I sensed a burden to pray for their continued well-being. I included the customary request for divine protection on our trip. We then set out on the main highway from Cadiz to Grenada. Although the road is a "national highway," in the mountains of southern Spain, it becomes a narrow, winding, crudely paved stretch. The adverse road conditions were made even worse by the drizzling rain we encountered. Then came the one curve that the car simply refused to negotiate, despite the slow speed we were traveling.

It is a most helpless feeling to lose control of an automobile. Try as I would to steer and to brake, the car simply would not respond. I watched in disbelief as it left the driving lane, crossed the other side of the road, and headed for the edge. I saw it all coming and knew what was about to happen. We were going over the embankment to face an uncertain fate below.

At this point, we needed a series of miracles. Our God was gracious to us. A first group of miracles came in the context of the accident itself. Fortunately, we encountered no oncoming traffic as we crossed the opposite lane of the road. Further, the drop was not as far as it could have been, given the mountainous terrain—only about twenty feet. Finally, although the initial impact was carried by the car's left rear wheel, its momentum carried the vehicle over for one complete roll, landing on the front right corner of the roof, and then coming to a stop on all four wheels in the soft, rain soaked, muddy meadow below the roadway.

Thanks to God's care and to the use of seat belts, not one of us was hurt, apart from Edna's slightly bruised knee and a little bump on Joel's head.

We had landed on "all fours." We were alive. We were all uninjured. God had been with us.

I quickly dashed up the muddy hill to the road to flag a passerby and in broken Spanish (a few words remembered from ninth and tenth grades) and in "hand-and-foot-ese" communicated our plight to the driver who promised to call for help from the next town.

With the major concern—the safety of the passengers—alleviated, other concerns pressed in on us. Could we get our fully loaded car back on the highway, a problem compounded by the fact that the day was a national holiday? And even if this were accomplished, could we get our car and our belongings to Munich? Thoughts of leaving luggage in an abandoned vehicle and of needing to travel to Germany by rail or air intensified the silent vigil that engaged our minds as we waited for help. We would need several more

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miracles, if we were to make it back to our sabbatical home.

The Spanish police happened by and then vanished, promising to send for a tractor. In contrast to their American counterparts and to our emphasis on filing statements and reports, they appeared totally uninterested in the details of the accident and unconcerned about the formalities we take for granted. The tractor they promised never arrived. But the "Guardia Civil" (a paramilitary civil defense network with units in many Spanish towns) did come, and they proved to be more helpful. Finally, after a long wait, they were able to locate someone willing to venture forth with a tractor on this holiday.

We prayed hard as what turned out to be a simple John Deere farm tractor began the task of pulling our car up the very cliff that it traveled down over two hours earlier. During the first attempt, the rope connecting our car with the tractor broke under the strain. The second try, utilizing a chain, was successful.

Would the car run? Before trying the engine, I checked under the hood. No sign of internal damages and full oil and water readings raised my hopes that another miracle was in the making. The key turned, and the engine started. The brakes worked as well as the transmission. Petitions turned to praises.

We followed our "hosts" to the nearby town, paid the towing bill, had a late lunch, and then set out for

home in our battered and dented car. The ordeal that had begun at 11:15 a.m. was now over, nearly five hours later.

One final problem still remained, however. We had intended to drive this car until July. Our itinerary included several long trips, among them a speaking engagement at the seminary in Backow, East Germany (GDR), and a lecture tour to several seminaries in Scandinavia. But was this possible, given the dented fenders and hood as well as the openings around the windshield, which fortunately was still intact? Our thoughts were the same: Let's drive through Stuttgart to Edna's relatives, for "Walter would know what to do."

Early the following Saturday morning (January 9) we arrived, having driven some 1,500 miles in the meantime with our wrecked car. Ten hours of work made the automobile more presentable and less windy. Perhaps it would, indeed, remain in service until July. God would bless us with yet one more miracle.

Our accident was an ordeal which we hope never to experience again. Sometimes I think back to that day and contemplate what could have happened. The drop-off could have been just as easily 100 feet as twenty. The car could have come to rest on its roof, rather than on its wheels. The meadow could have been hard, rather than soft and muddy.

People are killed or receive serious injuries in accidents such as ours.

Yet, we are alive. And the car brought us home and even remained in service to the end of our sabbatical year in Europe.

How is all of this to be understood? When we arrived in Munich after the ordeal, the answer became evident. In the Christmas mail that awaited us was a card from the faculty of the North American Baptist Seminary, where I teach. In fact, my colleagues had prayed specifically for us at the staff Christmas celebration. These prayers together with those of family and other friends were felt on January 6, we are convinced.

The prayers of family and friends do not always result in divine protection in the face of life's trials, I know. But in this case, God chose to respond to these petitions for protection in this miraculous way. There is no other explanation, except that we were simply the recipients of God's sovereign, gracious provision in direct response to the intercession of God's people—this, in order that God may be glorified by means of our experience.

In addition to the physical blessings of protection we experienced through it, the accident drew us closer together as a family, bound us together with colleagues and friends an ocean away, and brought us nearer to our God. It stands as a vivid reminder of the grace of God in the midst of life's trials. But above all, it constitutes an unforgettable illustration of the power of prayer.

Our experience, then, entails an important lesson. Praying for God's watchcare over God's servants is not to be written off as merely an exercise in evangelical piety. Nor is it to be treated lightly or performed thoughtlessly by habit. Rather, such prayer is a crucial aspect of our responsibility to one another within Christ's body and of our partnership with God in bringing about God's will in the lives of others. People can indeed experience the power of prayer. And this to the glory of our sovereign Lord. □

*Dr. Stanley Grenz is Professor of Theology at North American Baptist Seminary, Sioux Falls, South Dakota. Last school year he was on sabbatical studying in Germany.*



"I watched in disbelief as the car left the driving lane, crossed the other side of the road and headed for the edge. We were going over the embankment!"

# Improving Self-Esteem

by Marvin Faust

The development of self-esteem is important to all of us. Parents want their children to grow up with a healthy self-image; teenagers fear rejection by peers; and all of us dislike experiences that cause us to feel inadequate or inferior.

Too many times, however, we attempt to bolster our self-esteem through ways that the world promotes as attractive. Accumulation of wealth, increasing status and power, substance abuse, physical attractiveness, sensuality, and intelligence are generally advanced by society and the media as the important way to build self-esteem. It is essential that Christians reject society's priorities and, instead, use Biblical principles to develop their self-image.

## Confusing Sinful Pride with Self-Esteem

Frequently, Christians will confuse sinful pride with self-esteem and point to the Scriptural passages that condemn an attitude of pride. Proverbs 6:16-19 lists seven sins that God hates most; pride is listed first. Sinful pride is definitely seen when individuals have an attitude in which they do not acknowledge God in their life, or do not care at all about the feelings and needs of others.

On the other hand, God commands us to love others as we love ourselves. This implies that we cannot love other people effectively, unless we have a healthy self-love and worth. I have generally found that the most miserable people to be with are those who



do not like themselves. Individuals with an arrogant attitude are usually attempting to cover up feelings of inadequacy and inferiority.

The basis of an individual's self-esteem originates in childhood. This is greatly influenced by the parents' attitudes toward the youngster. If children are neglected or abused, they will mistrust others and set up situations in which they are rejected. This, then, reinforces their low self-esteem. This behavior pattern will persist into adulthood with the individual unaware that their low self-esteem is causing them to always be involved in self-defeating experiences.

## Conditional Love Leads to Fragile Self-worth

Children raised in an environment of conditional love are especially prone to developing a

fragile self-worth. In this setting, children only obtain parents' attention and approval through performing very well in activities, but do not receive praise or a basic sense of worthiness unless they have earned it. Their self-esteem becomes too heavily dependent on performance, with many of them eventually developing a workaholic personality as an adult.

Parents who want their children to develop a healthy self-worth must treat their children with an unconditional love, much like that seen in God's love and grace to us. Parents must spend a significant quantity of time with their children while participating in activities which will make the youngster feel important. For example, a three-year-old boy will feel wonderful if his father plays trucks with him, but his self-

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esteem will not grow if his father never takes an interest in him or his toys.

### Family Characteristics of Nurturing Self-esteem

One study evaluated hundreds of children and found that the youngsters with the highest self-esteem came from families with the following characteristics: 1) The high-esteem children felt loved and appreciated; 2) rules for behavior were clear; and the parents demanded accountability and responsibility; 3) emotional safety, acceptance, and openness allowed for the growth of individual personalities and the freedom to express feelings. It should be remembered by parents that even though children require correction and discipline, a premium should be placed on frequent compliments and reassurances of love.

As adults, our self-esteem is influenced by a number of factors including our background, circumstances, experiences, and relationships. Some individuals need to receive professional counseling because of the unhealthy parenting, which they received, as well as difficult circumstances, which continue to erode their self-esteem. However, all of us can improve our self-esteem by developing three areas.

### Three Areas To Develop

First, set appropriate personal goals and expectations and work hard to achieve them. These may be in the areas of obtaining additional education, career advancement, physical fitness, improved parenting techniques, or ministry in your church. Self-worth will rise as you develop self-discipline and earn additional skills.

The second way to improve self-esteem is to use your skills to serve others while developing closer relationships. All of us need to feel loved and appreciated. Developing an attitude of ministry to others will not only build their self-esteem but also give you a deep sense of satisfaction.

The final and most important way to develop self-esteem is to

## On Caring

by Ken Fenner

Have you ever thought about how important support is in life? There is not a day that goes by in which we do not need support in one way or another. It is also true that every day we are called upon to give support to someone.

Webster defines the word support in the following way: "to sustain, to hold up, to keep from sinking, to aid, to comfort or strengthen."

While at our Triennial Conference in Calgary, Alberta, this summer, I heard the following acrostic:

- S - stand by me
- U - uphold me
- P - positive input
- P - presence (letters, calls of encouragement)
- O - open listening ear
- R - responsive
- T - T L C (tender, loving, care)

Several things happened at the Conference to put this acrostic into living.

First of all, our North American Baptist Seminary graduating class had a reunion. We shared God's goodness and affirmed one another in ministry. Then one of the guys told how God had worked a miracle through four operations. He had worn a hearing aid ever since having scarlet fever as a child. He was approaching 65 percent deafness. The doctors were able to actually make new bones

improve your relationship with God. Engaging in prayer and Bible study on a consistent basis will deepen your relationship and allow God to reveal Himself in a personal way. To know that God created us with special gifts and talents, sent His Son to die for us, always thinks of us, understands our pain and suffering, and is even now preparing a perfect place for us, can only help one's

for his ears, and his hearing is now normal for the first time in 40 years. We all applauded as he shared this victory with us.

Secondly, another classmate had a stroke that left him without speech. That was four years ago. He had to resign from his church. All this time, therapy has taken place. He gave his first public testimony on Friday, read Scripture, and let all see God's goodness. He received a standing ovation and lots of supportive hugs and praise to God.

Thirdly, on Saturday evening, three teens out of the 1,500 present, gave a word of testimony. The one fellow had just accepted the Lord that week. When he finished, the 1,500 teens rose to their feet to affirm him as they applauded in praise to God.

How much this great word needs to be part of our gift to our children, parents, husband, wife, and brothers and sisters in Christ.

Remember the words of Dr. Stephen Brown (Bible study speaker at Calgary): "When it gets dark enough, even a little light looks good."

Many people are waiting for our light, in the form of support, to sustain them this day. Will you give someone your support today?

Ken Fenner in "The Spire Newsletter" Redeemer Baptist Church, Warren, MI, Volume 3, Number 1.

self-esteem grow immeasurably.

Psalm 139 has been helpful for many in developing self-worth. Allowing the Holy Spirit to transform your mind will give your self-esteem a strong foundation. □

Marvin Faust, M.D., P.C., a Christian psychiatrist, is a member of Grosse Pointe Baptist Church, Grosse Pointe Woods, Michigan.

—church growth

# How Can Modeling Become More Influential in Your Church?

by Lyle E. Schaller

What is the most effective method for raising the level of giving among your members? What is the closest to a guaranteed approach to rearing children to make sure that when they become parents that they will yell at their children? What is the best means of increasing the chances

that when a child reaches adulthood that child will be a churchgoing Baptist? What is the most effective means of motivating children to learn to read and to enjoy reading? What is the most effective way of persuading young boys to attend Sunday school? How can children be encouraged to smoke cigarettes? What is the most effective approach for increasing the number of unwed teenage mothers? How can you persuade your members to wear a nametag every Sunday morning? What is the surest way to increase the chances a child will use drugs? How can a church encourage more people to consider entering one of the Christian vocations such as being a missionary or a minister?

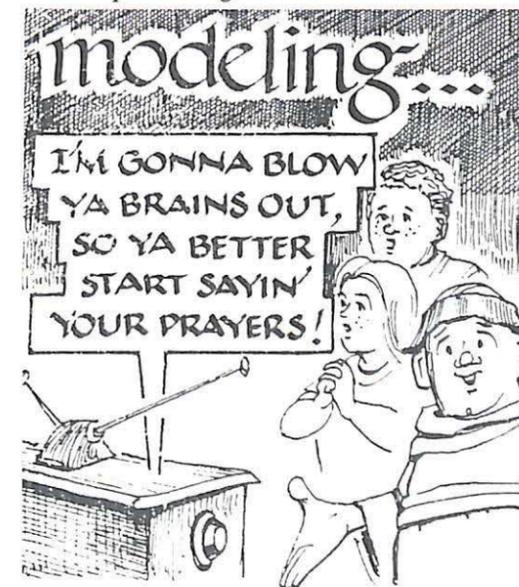
### What's the Answer?

The most effective means of raising the level of giving of your members is a) for the pastor to tithe, to give that entire tithe to that church, and to be willing for the members to know their pastor is a tither, b) to elect only tithers to policymaking offices, and c) to not keep secret the fact that all leaders are tithers.

The most effective approach to teaching children to read and to en-

joy reading is to have a parent read to them every day when they are young, to grow up in a home filled with books and magazines and with older siblings and parents who read and obviously enjoy reading.

Likewise, the most effective means of producing an adult who is a



Do they have better models at the place where you worship?

—FRANK JUCK

churchgoing Baptist is to have the person reared in a home in which at least one parent attends church regularly. The best way of persuading young boys to attend Sunday school is for them to see adult males attending Sunday school every week.

A long list of studies have revealed that parental behavior influences children in regard to smoking ciga-

rettes and in the use of drugs. Nearly two-thirds of all children and youth using drugs saw older members of their own families using drugs. Unwed teenage mothers tend, in disproportionately large numbers, to be girls reared by an unwed teenage mother. The vast majority of parents who yell at their own children or physically abuse their children experienced that behavior pattern when they were children.

The most effective means of persuading your members to wear nametags is for them to see (a) the minister wearing a nametag every Sunday morning, (b) the minister's spouse wearing a nametag, and (c) the three or four most influential lay leaders wearing nametags.

Several studies have revealed that a disproportionately large number of people entering one of the Christian vocations came from a congregation that gave high visibility to adults who had chosen a Christian vocation.

These are but a few of the scores of examples that could be cited to illustrate the power of modeling. Children and youth are greatly influenced by the behavior patterns they see in their parents, older siblings, and other adults.

Every week your church is a place where adults model for children and youth what those adults believe to be acceptable behavior patterns. If all of the participants in your Sunday morning worship experience express, by their behavior and responses as well as by their words, that this was

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## How Can Modeling Become More Influential in Your Church?

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a meaningful worship experience, children will see and be influenced by that response.

Some buildings were designed to make it easy for children to observe adults going to their Sunday school classes, while other buildings were designed to shield children from an awareness of the fact that adults also go to Sunday school. How was your building designed? If you do not like it, what can be done about it?

### Five Questions to Consider

This introduces five questions about congregational policies and practices that should be considered in the context of the power of modeling.

1) The most obvious is in the design of buildings. In the past, many church buildings were designed to segregate children away from rooms used by adults. This meant that, with the exception of a few teachers, the models young children saw on Sunday morning were mostly older children.

When the time comes for your congregation to design and construct a new building, should the power of modeling be a factor in the design of that building?

2) Unquestionably, the most delicate of these five questions concerns the policies and practices in regard to encouraging young children to be present for the entire time for corporate worship.

Do you want young children to be present and to see adults in worship? Or do you believe the adults will be modeling behavior you do not want children to observe? Should that worship experience be designed to welcome or to exclude young children? What is the lesson you are seeking to teach by your practices and policies?

3) Many will argue that because of the interaction between adults and children the most critical place in the church on Sunday morning in regard

to modeling is in the nursery and the Sunday school.

What do the adults who staff the nursery teach the very young children when a child begins to cry or needs a clean diaper?

A strong argument can be made that the critical decisions on curriculum are made when Sunday school teachers are selected, since they present to children a living model of an adult Christian. Surveys of adults repeatedly reveal their strongest and most positive recollections of their childhood experiences in Sunday school concern a teacher or some other adult who was modeling God's love for His children. Fewer than five percent of all adults lift up the content they learned, the Bible verses they memorized, or the doctrines they were taught as the best and most positive recollections of their childhood days in Sunday schools. The teachers constitute the heart of the curriculum.

At least a few churches place a great emphasis on enlisting men to staff the Sunday school, perhaps most commonly in staffing the kindergarten, as part of an effort to model the concept that Sunday school is also a place for boys and men. Other churches model the concept that Sunday school is for women and children by using only women as teachers and are baffled when teenage boys begin to drop out.

4) Perhaps the most subjective of these five questions will elicit a bored yawn among readers—and that may be significant. Back in the 1950s many congregations, both Protestant and Catholic, modeled a high degree of denominational loyalty. This was reflected in the words, actions, and attitudes of the pastor, in the allocation of benevolences, in the choice of a hymnal, in the selection of instructional materials, in the attendance of members at denominational gatherings, and in intradenominational transfers of membership.

The rise of the ecumenical movement, denominational mergers, the sharp increase in the number of interfaith or interdenominational marriages, the increasing proportion of high school graduates who entered a public college or university rather than a denominational college, the decreased circulation of many denominational magazines, and the growing number of ministers who

went elsewhere for a seminary degree has reduced the modeling of denominational loyalties. This often can be seen most clearly in very large congregations—and the number of very large Protestant congregations has increased sharply since 1950.

Does your congregation model a high degree of loyalty to your denomination? Perhaps most important, does anyone care?

5) Conventional wisdom suggests that the pastors of the 1930s, 1940s, and 1950s came in disproportionately large numbers from smaller congregations located in non-metropolitan counties. No one knows for sure because of the absence of research on that subject.

More recently, studies have been conducted that indicate that persons entering theological seminaries in recent years come in disproportionately large numbers from among a) young adults who grew up in large suburban congregations, b) persons who accepted Jesus Christ as Lord and Savior as part of their experience with a para-church organization, and c) older adults who were active lay leaders in larger churches when they made the decision to enter the full-time ministry.

In your denominational family as well as in your congregation, where does the most influential modeling take place as people contemplate the possibility of a full-time Christian vocation? What does your congregation model? What does the local record suggest has been the result? Do you want to change that?

Perhaps most important, how much weight do you give to this whole concept of modeling? For those who may consider this to be a new concept, it may be useful to recall the words from Noah Porter's inaugural address at Yale in 1871, "The most efficient of all moral influences in a college are those which proceed from the personal characters of the instructors...."

Some may argue that the most influential models of today are television personalities and actors. If you believe that and are unhappy with that pattern, it may be time to examine how modeling can become more influential in your church. □

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# What Lay People Expect of Their Pastor

by Edmond Hohn



Some time ago, the Executive of the Kelowna (British Columbia) Evangelical Ministerial asked me to give a presentation, sharing the most common complaints people have about their pastor. Realizing that I would have very little to share from my own experience in my area, I contacted the provincial leaders of other evangelical denominations. I expanded the topic to include the most common qualities churches are looking for when calling a pastor.

### Most Common Complaints

The most common complaints about pastors are

- 1) not enough visitation—by far the most common and most often mentioned;
- 2) failure to share leadership, which varied from a mild concern to "he's a dictator;"
- 3) failure to give strong leadership;
- 4) moving ahead without the congregation sharing the goals;
- 5) treating the church as a business corporation, which related to being program and activity-centered rather than person-centered, often manifesting itself in a nine-to-five mentality;
- 6) inadequate pulpit preparation—"We're not being fed;"
- 7) pastor's family does not model a good Christian life-style, especially in the area of financial stewardship;
- 8) staff conflicts.

### Qualities Desired in a Pastor

The most common qualities mentioned when calling a pastor were

- 1) a godly person who models the Christian faith;

- 2) a good preacher;
- 3) a caring spirit—one with a shepherd's heart;
- 4) a servant-leader attitude;
- 5) vision and ability to motivate and lead in growth;
- 6) a good track record; and
- 7) a supportive wife who is willing to share in ministry.

I want to say, first of all, that I see, by far, the majority of the pastors and pastoral staff as a sincere, conscientious, hard-working group of men. In fact, a number of them I would label as very close to being "workaholics." This is not to say that some of the laypersons' complaints are not valid. We do need to listen to what people are saying.

On the matter of visitation, I have yet to hear of a pastor who does enough. I sense that no pastor lives up to all the expectations of all of the people all of the time in this area. As I see it, "pastoral visitation," as most people understand and expect it today, is not a Biblical term nor a Biblical concept. I am not saying that it should not be done.

I maintain the Biblical approach is that much of what we expect "pastoral visitation" to accomplish should be happening naturally as all of the people of the congregation interact with each other, ministering to and encouraging one another. To pastors, I do say that I believe effective preaching is closely related to how well you know your people and the kind of rapport you have with them. That knowledge comes about by "visitation," on whatever level that that takes place.

A number of complaints center around the matter of leadership. Our people expect our pastors to lead. But there are different styles

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of leadership, and the preferred style by people even of the same congregation often varies considerably. Then, too, different churches, because of size and other factors, need different leadership styles.

From meeting with Pulpit Committees, I conclude that people most often look for what we call the "servant-leader" style. This term, too, is open to interpretation.

Another factor to be considered is the unique role of the pastor who, as the supposed leader, is also the employee of those whom he is to lead, and the employer usually calls the shots. I can highly recommend two books by Myron Rush, published by Victor books, that address this subject: *The New Leader* and *Management: A Biblical Approach*. I believe pastors would be challenged by and profit from reading these books.

The complaint about preaching and "not being fed" is a rather common one. But I also note that what is "good preaching" for some is not so for others. I have always maintained that in any given preaching situation one half of the power is in the pew. I really believe that attitudes developed toward the pastor for other reasons often create a barrier to "good listening." But, no doubt, there is some mediocre preaching out there, and I always encourage pastors to see this area of ministry as priority and to work hard at improving in it.

Recently, we have seen a sharp increase in the number of churches that have multiple staff. This brings on a whole new set of relationships that need to be worked at. Perhaps churches need to establish more clear-cut guidelines and job descriptions to help avoid staff conflicts.

More could be said, but I conclude with this. I welcome response, and I'm willing to do another project.

For pastors reading this, would you share with me your complaints about your lay people as well as the qualities that you are looking for in them? That could well be material for a follow-up article! □

*The Rev. Edmond Hohn, Kelowna, BC, is British Columbia Area Minister.*

# How Church Planting Changed Our Lives

by David Dykstra

**B**oth Linda, my wife, and I were raised in good, loving families. Linda was raised as an Episcopalian, and I was raised as a Lutheran with some strong Jehovah's Witness influence.

Both of us drifted away from any religious affiliation until the birth of our first child. This event had a tremendous impact on our perspective of life. It truly was a miracle and too complex to have just happened. There had to be a God! We felt a strong need to try to re-establish our relationship with Him.

To do this, we turned to the religions we knew. Of the three groups we had had experience with, the Jehovah's Witness appeared to take

the most biblical approach. We began what turned into nearly three years of home Bible study with the Jehovah Witness.

In all that time, we never felt that it was quite right. Something was missing. We were confused by some of the doctrines and beliefs, but what else was there?

One day, the pastor from a North American Baptist Conference church extension project in Bloomington, Illinois, called on us. At first, we were surprised that someone other than a Jehovah's Witness actually put feet to the gospel and went door to door. This first visit led to many others and gave us a fresh view on lots of issues that had been troubling us. This pas-

*David Dykstra, center, is moderator of Cornerstone Baptist Church. The Church Steering Committee also enjoys a time of fellowship.*



*Linda Dykstra teaches a Sunday school class.*



*The David Dykstra Family is an active part of Cornerstone Baptist Church, Carol Stream, IL.*

**"Through church planting, we have been made-over into tools that God can use to further His Kingdom."**

tor patiently answered our questions and continued to call on us for several weeks.

Eventually, we visited the church for a Sunday morning worship service. The group was meeting in a local elementary school. There, we met a group of caring Christians, and our involvement progressed from fellowship, to Bible study, to service on church committees, to baptism. We were learning what being a Christian meant, and we were experiencing the power of prayer.

Our transformation did not happen overnight. It took time and patience from the people around us. The life-style evangelism of the leaders of the church had the biggest

impact on the direction of our lives.

**T**he Bloomington experience led us to join a group of people who were beginning a church extension project in Carol Stream, Illinois. Up to this point, our experience had made it seem an easy enough task. Little did we realize what it takes to establish a church.

We needed a place to worship, meetings, some kind of ministries board, meetings, a constitution, meetings, a pastor, meetings, fund raisers, and meetings, meetings, meetings! Where was that spiritual high that had been there when we first began at Bloomington?

Should we even be trying to do this? We had two daughters by this time.



*A Sunday school class in front of Cornerstone Baptist Church.*

How was this going to affect their spiritual lives? Were we the people that God would have to do this? Those questions were answered when the first new person joined our fellowship. Watching someone come to know the Lord, and grow in that knowledge, adds a whole new dimension to your own Christian life.

Cornerstone Baptist Church has been established for more than four years now. We've had lots of ups and downs. We've made some bad decisions, misused resources, lost a pastor, experienced frustration and "burnout." Yet, we have seen God work in so many people's lives during this time, that a strong core group still feels it's the right thing to do.

With lots of prayer and support from the North American Baptist Conference, we are convinced that God has a place for us in Carol Stream. Evidence of this is our new pastor and his family who have generated a renewed excitement for our work here.

Have our kids been "lost" in this shuffle? Our girls are teenagers now who have literally grown up in a church extension church. While they have lost the benefits of a large youth group, praise God for the lessons in faith commitment and service that He has taught them through this experience.

Recently, we were privileged to be part of a "New Churches...New Life" weekend sponsored by the Conference. Meeting other people in our N.A.B. Conference family who are involved in church extension was a great encouragement. Anyone who is committed to church planting can identify not only with the hard work that it takes but also with the unique blessings that being faithful to that work will bring.

Is church planting easy? It hasn't been for us. Is it worth it? Most definitely yes! With God's help, we can help make it worthwhile for many others as well. □

*David Dykstra is treasurer and acting moderator of Cornerstone Baptist Church, Carol Stream, Illinois, as well as Pension Fund Director for United Airlines and Pension Fund Advisor for North American Baptist Conference. His wife Linda teaches Sunday school and is involved in a variety of other ministries at the church.*

# Introducing Our New Missionaries

2000

Our Strategic Focus On The Biblical Imperatives

by Herman Effa

In April 1988, the Board of Missions appointed missionaries to serve on our North American Baptist Conference overseas mission fields in Brazil, Cameroon, Japan, Nigeria, and the Philippines. This article introduces nine. The next issue will introduce five more. Pray for these as they adjust to new cultures and countries and seek to serve the Lord to win others for Christ and to plant churches.



## Bevin and Grace Breitzkreuz Teach in Cameroon

Bevin and Grace Breitzkreuz, short-term missionaries to Cameroon, teach at Joseph Merrick Baptist College and Cameroon Baptist Theological Seminary in Ndu. Grace serves also as campus nurse. Bevin's parents, Elmer and Ellen Breitzkreuz of Edmonton, AB, served as North American Baptist Conference missionaries in Cameroon from 1968 to 1973. The family has always been keenly interested in missions and has transmitted this interest to their children.

While in Cameroon at the age of 10, Bevin received Christ as Savior. At 15, he was baptized at Meadowlark Baptist Church in Edmonton, AB.

Bevin says, "Brought up in a Christian home, I heard the Gospel message as far back as I can remember. I realized the need to make a personal commitment and did, but my life was basically the same until a few years later when I attended Hillcrest School in Jos, Nigeria. Away from my family, I learned to rely on God."

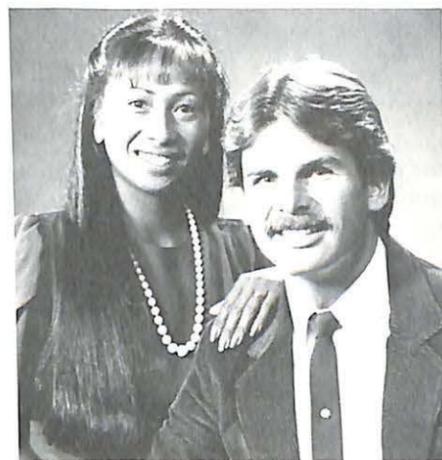
In relating his call to missions, Bevin says, "I believe we, as Christians, are expected to be missionaries, maybe at home, maybe overseas. I see the need to be greatest overseas."

Grace, the daughter of Daniel and Ruth Lange, grew up in a Christian home where missions was strongly supported and encouraged. She received Christ as her personal Savior at eight during a Barry Moore Crusade in Winnipeg, MB.

In reflecting on her spiritual growth, she says, "Christ as Lord of my life did not become real to me until high school when I faced various trials and needed to recommit my life to Christ. I continued to grow in knowledge during my years at North American Baptist College.

Grace was baptized at McDermott Avenue Baptist Church, Winnipeg, where she and her husband are presently members. As a child, Grace read books about missionaries and has heard many speak at her church over the years. When asked about her call to missions, Grace relates, "Mis-

sionary service has always been in my thoughts and is part of the reason I went to Bible school and later became a nurse." □



## Gregg and Maria Evans to Serve in the Philippines in Evangelism and Church Planting

Gregg and Maria Evans went to the Philippines this fall to serve as career missionaries in evangelism and church planting. Following their study of the Tagalog language in Metro Manilla, they will join Leland and Jennell Bertsch in the Bicol Region.

Gregg, the son of Mervyn and Beverly Evans, was born in Tacoma, Washington. Although he attended a church until he was 12, he did not have a life-changing encounter with Christ until he was 22. A radio broadcast of a sermon preached in a Philippine prison was used by God to convict him of sin, motivate him to repentance, and lead him to a

saving faith in Jesus Christ.

Maria was born in Hawaii to Jose and Maria Gorospe, an American-Filipino Roman Catholic family. While in high school, she stopped going to church. During this time, though, she continued to experience an inner longing for a personal relationship with God.

A close friend, a Christian, talked to Maria about her lifestyle. So Maria began visiting a North American Baptist Conference church in Tacoma, where she was overwhelmed by the love shown to her. Maria thought, "If these Christian people can love me like this, Jesus must love me, too."

At 21, she heard John 3:16 for the first time. She says, "It was knowledge of God's unconditional love that began the change in me. Since then, the Lord has done wonderful things in my life."

Gregg and Maria became involved in a Bible study group that later developed into Cascade Park Baptist Church in Vancouver, Washington. There they became interested in overseas missions.

From 1982 to 1984, they served as short-term missionaries in Japan. Those two years convinced them that God had gifted them for cross-cultural evangelism. They returned to America where Gregg completed his theological studies. During these years of study, Gregg and Maria continued to serve as teachers and leaders at Cascade Park Baptist Church. There Gregg was ordained into the Christian ministry, and they were commissioned as missionaries. □



## Ken and Sharon Jerzyk Serve in Administration and Education in Nigeria

Kenneth and Sharon Jerzyk arrived in Jos, Nigeria, on Aug. 6, 1988, to serve as short-term missionaries. Ken works as business administrator and treasurer of the Mambilla Baptist Mission. Sharon teaches math and computer science courses at Hillcrest School for missionary children.

Ken, the son of Florence and the late Ben Jerzyk, was born in Marinette, Wisconsin. He grew up in a Christian home and recalls, "I remember confirming my salvation at about the age of seven." He was baptized in 1977 at North Shore Baptist Church, Menominee, Michigan. "There has been continual growth in Christian responsibility and scriptural knowledge, leading to a desire to serve God in a less-fortunate country," says Ken.

Interested in missions for five years, Ken says, "The initial influence was perhaps the strong focus

Bethel College placed on missions. Attending *Urbana '84* confirmed my desire to go overseas. I want to fulfill, in my part, the evangelistic mandate as given in the Great Commission and the cultural mandate exemplified in Scripture. These are out of respect for God's command and love for mankind."

Sharon is the daughter of the Rev. and Mrs. Harold Lang, who served as North American Baptist Conference missionaries from 1963 to 1983 in Cameroon and Nigeria.

Sharon relates, "I became a Christian at the age of seven, under the guidance of my father, when I felt overwhelmed at my condition as a sinner with a need for a Savior." Sharon was baptized by her father at Grace Baptist Church, Grand Forks, North Dakota.

"I have continued to learn more about God and His will for me," says Sharon. "I see progress in the change of role from being ministered to, to now ministering to others. The blessings I have received from past mission experiences and the desire to follow the Lord's guiding have greatly influenced me for missionary service."

It is exciting for Sharon to return to Hillcrest School, where she once was a student, to teach other students. This year, she is also Junior Class sponsor.

To become oriented to his responsibilities, Ken has spent much time visiting government offices, meeting other missionaries with whom he will be in contact, and keeping the financial records of the Mission in order.

Ken and Sharon are members of Riverview Baptist Church, West St. Paul, Minnesota, where they served as youth directors for the junior and senior high group, and Ken served as a Sunday school teacher. □

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## Jewell Roehl Teaches Music in Nigeria

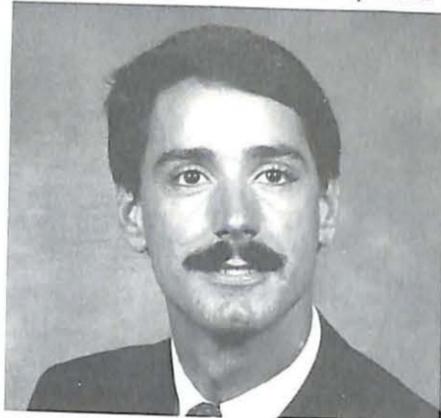
Jewell Ann Roehl, a short-term missionary, teaches music at Hillcrest School for missionary children in Jos, Nigeria. She was born in Elgin, North Dakota, to Floyd and Shirley Roehl. Her parents served as "God's Volunteers," and her sister Holly as a New Day team member. Over the years, this family presented musical concerts in churches, at Association meetings, and community functions.

At the age of five, Jewell felt her need for Christ and made a commitment to Him. She was baptized at age ten at First Baptist Church, Hebron, North Dakota. She is a member of Turtle Lake Baptist Church in North Dakota.

Jewell says, "My belief and faith in Jesus Christ as my personal Savior has always been an important part of my growing up process. My church youth group was a stabilizing and encouraging part of my high school years. The opportunities to sing with my family provided experiences to mature and to minister. Going to a state college was a challenging time for me. Some of my thinking was challenged, and my beliefs questioned. It made me rethink my life-style and make a real decision about what I believe and why."

Jewell has considered missionary service for some time. Her contact with missionaries fueled this desire. She says, "I would like to concentrate on serving the Lord full-time and experience ministry in another culture." □

Our Strategic Focus On The Biblical Imperatives



## Robert Joy Teaches Japanese Students

Short-term missionary, Robert David Joy, teaches English as a second language to Japanese students. In this way, he gives them their first contact with the Gospel.

Growing up in a strong Christian family, his parents, David and Beverly Joy, provided him opportunities for Bible learning in the home. Robert received Christ as his personal Savior at a young age. His faith grew through church and family nurture.

Robert says, "The second part of my salvation experience has been an ongoing learning process and that is my acceptance of Jesus as Lord. It is a soul-searching desire for guidance and for Him to accomplish his goals and objectives through my life."

Robert was baptized and joined Ripley Boulevard Baptist Church in Alpena, Michigan, the town where he was born. In his Church, he has taught in vacation Bible school, junior church, and Sunday school. He has also been involved in the youth group and "Single Purpose" activities. His sister Carla served on the music team of New Day.

Past relationships with overseas missionaries fueled Robert's interest in missions. He desires to grow in faith and share the Gospel in a non-Christian environment. □



## Walter Grob Serves in Central Treasury

Walter Grob, short-term missionary, serves as assistant to the Field Treasurer in the Central Treasury of the Cameroon Baptist Convention in Kumba. His training as a chartered accountant brings special skills to this position.

Walter, born in Hamilton, Ontario, is the son of Hans and Ursula Grob, who provided a Christian home environment for him. At age 14, Walter confessed Christ as his personal Savior, was baptized, and joined German Baptist Church in Hamilton.

Reflecting on his growth as a Christian, Walter says, "In my later teens, I began to have doubts of the validity of the Christian faith. However, God's control of things was confirmed to me through the role model example of my youth leader, Mark Woods, and the conversion of my sister." Active in his church, Walter served as a Sunday school teacher, youth leader, usher, and member of the finance and missions committees.

Being disillusioned with his career objectives and trying to reconcile the Great Commission with his life work were factors influencing him toward missionary service. Seeing some of his peers step out in faith and accept the challenge of missions gave him confidence to trust God and make himself available for missionary service. He left for Cameroon in June 1988. □

## mission news

### Serving in the Philippines

by Elsie Lewandowski

This summer, I participated in a two-to-three week assignment with the Timothy Team, a discipleship program established by Faith Academy for high school students. (Elsie is a short-term missionary serving at Faith Academy in Makati, Philippines.) Two adult sponsors and a team of six to ten students choose one or more service projects and make plans to accomplish the task.

Our group chose to work with a Southern Baptist family in the northern city of Tuguegarao. We taught vacation Bible school in a barrio in the morning and rebuilt a church in the afternoon.

The church had been destroyed in a typhoon seven years ago but could not seem to raise enough money for the trusses of a new roof. We had raised enough support to supply the money for the lumber, but the Lord had other plans! When we went to purchase the lumber, the owner chose to donate the en-

tire amount. We were then able to use the money for new galvanized iron sheeting for the roof instead of the rusty seven-year-old sheeting that had been salvaged from the typhoon! The church now has additional Sunday school space as well as a new church.

You may well wonder how much work a team of two men, two boys and six girls could do. Let me tell you, the girls may not have been able to swing a hammer that well, but they could certainly swing a shovel. We dug a hole for the CR (Comfort Room, or toilet, as you know it) that was 10 feet deep.

Our day began with breakfast at 6 a.m., a 35-minute drive to the barrio, V.B.S. from 8 to 12 a.m., lunch served by the barrio folk, working on the church, supper at the Philip Brewsters, Bible study time, preparation for the next day's craft and program, and bed.

V.B.S. was great, because it was in the country. Kids did their crafts on their benches or on planks or on an empty bed standing on the porch where the class met. Two little boys

"You've heard of stuffing a phone booth," says Elsie Lewandowski, short-term missionary serving in Philippines. "This is stuffing a CR (comfort room) or outhouse hole. This is the entire nine-member Timothy Team, plus three Filipino helpers and Mrs. Brewster and Joey. When we were finished, the hole was ten feet deep."



worked in a wheelbarrow, and one worked on an ironing board.

Mothers came to listen, too. If they thought the paper or the craft wasn't being done neatly, they would do it for the kids!

The results of our efforts are recorded in heaven, but the statistics are 86 children registered in Gabut, and 119 registered in Damurog. According to the pastors of these barrios, 80 percent of these children had never heard the gospel. The church in Gabut was dedicated before we left.

Eight out of every ten children had never heard Bible stories before. They really liked singing, too. Their favorite song was "My God Is So Big." Please pray that these boys and girls will understand that Jesus loves them, died and rose for them, and wants to be their Saviour.

Praise the Lord for His provisions and the things we learned. □

## Spletzer Ministers to Two Young Boys

Recently, two small school-age boys have been stopping by my office to visit," says Eric Spletzer, assistant to the Evangelism Secretary, in Bamenda, Cameroon. "I realized that the Lord was providing me with a good witnessing opportunity.

"In our literature room, I found some booklets on the story of Joseph, especially written for children. After giving them to the boys, I asked them to read them and then tell me what they thought of this story. Please pray for me as I witness to these boys, Akow and Jimbom, and that God would work in their young hearts." □

# Children learn 'everything' at different kind of Bible school

by Dena Bennett

Jim Hodges, dressed in periodic garb for a merchant of the time, demonstrates stone cutting during the Marketplace 29 A.D. day camp (right), while (left to right) Gregory Rice, Rachel Hoelzen, Tisha Baldwin, tribe mother Linda Coleman, Sarah Oleson, Erika Long, Stacey Mehaffy, Erica Keller, Jenna Brookhart, and Holly Wilson from Oak Street Baptist Church all spend a moment in the tent of Ephraim (below).



The Hebrew storyteller led the donkey to the Sierra Desert. As he told a story about Jesus Christ, dozens of children in robes followed and listened.

Although the donkey was a pony, the Sierra Desert was a pasture, and a physician served as storyteller, Marketplace 29 A.D. in Burlington, Iowa, was as authentic as its Oak Street Baptist Church sponsors had hoped.

During the three-day camp at the Dr. Matt Anderson farm, children and adults wore costumes of the period and participated in games, crafts, and sing-a-longs while learning about Hebrew culture.

Children learned what it was like to be a first-century baker, kite maker, carpenter, metal worker, candy maker, musician, potter, brick maker, basket maker, stone cutter, and weaver.

Adults and children were assigned to tribes, located in tents around the farm property. Thursday, the final night, they gathered for a "Feeding of the 5,000" church picnic.

Anderson said Oak Street Baptist saw Marketplace 29 A.D. as an alternative to the usual indoor Bible school setting.

Teen-age and adult parishioners from the church volunteered their time, portraying merchants, tribe mothers, craftsmen, and others. Children from area churches were invited. More than 100 participated each day—twice the 1987 attendance at Oak Street Baptist.

"Most churches have Bible schools like ours was, a morning program for five days," Anderson said. "But doing is best. This was kind of a hands-on thing."

Anderson said dramas and games "just told about the Lord and principles of Christianity in the natural

setting. They usually involve something that Jesus did."

As he spoke, children wandered from one merchant to another. During group talks, they met in one of a dozen tents marked by banners emblazoned with Hebrew tribe names such as Judah, Issachar, Benjamin, and others.

Nearby, goats in a pen munched on grass while merchants tended to their wares.

Associate pastor, Joey Link, with a sandy brown beard and hair and wearing a white robe and sandals, portrayed Jesus Christ. Link also fulfilled his duty as the son of Joseph, working with the carpenter in his shop.

As Link walked through Galilee, children waved and shouted "Hi, Jesus."

"I've been going around to tents and talking to different kids of Israel," Link said.

Link also acted in several five-minute Bible skits.

"Jesus is the focal point of all the dramas," he said. "The children are able to find out from a historical sense what it was like in A.D. 29."

There were dozens of lessons. For example, the children learned that Jewish children played with wooden tops, called draydels, outside caves. As their parents studied law inside the caves, the children would distract the Egyptian troops with a draydel game.

Seth Rosebrock, 13, said the younger children spoke as if they were actually in Galilee nearly 2,000 years ago.

"Most of the kids get to believe this," Rosebrock said. "The kids say, 'Let's go back to Galilee.' They call this place Galilee instead of the Anderson farm."

Rosebrock served as a money

maker and helped the youngsters pound soft metal fishing sinkers into coins.

"Another kid came up to me and said, 'Are you sure this is church? This is so much fun,'" Rosebrock said.

Jim Hodges, the stone cutter, demonstrated how children etched Greek symbols onto soft stones. "Hebrews often used stones to communicate," he said.

Link explained when believers of Christianity met, one drew half a symbol on a stone. When the other drew the remainder of the symbol, they knew they could trust each other.

"In those days, I guess it wasn't too popular to be a Christian," Hodges said.

Tribe mother Cindy Renner said the children enjoyed their outdoor classroom.

"The best part is that it's not structured so the kids are not told 'Sit down and be quiet,'" Renner said.

"Here, your most energetic kid is happy. Kids can go at their own pace."

On Thursday, Renner walked hand-in-hand with seven-year-old Katie Wallace. She asked the child to explain what she learned during a Bible drama early that day.

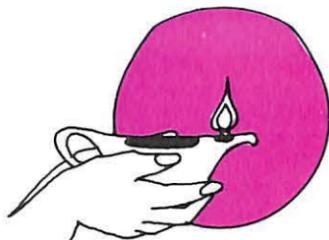
"There was a little girl that was dying, and Jesus came and touched her, and she was better," Wallace said.

"What did you learn? What can Jesus do?" Renner asked.

The child looked at Renner and answered without hesitation.

"Everything," she said.

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## God... Refuge and Strength

by Karen Kaiser,  
missionary in Brazil



When Adir got married, she had a pretty good idea that her husband wouldn't remain faithful. That's just the way it was. She accepted the fact that he might have an affair. But she loved him deeply, and, after all, he was *her* husband. He "belonged" to her, and that gave her a sense of security. Adir grew up with the notion that a man may have an occasional fling, but his wife is ultimately the most important woman in his life.

As the years went by, Adir learned that her notions were at least partially true. Her husband did cheat on her, and, what's more, he became a heavy drinker and was physically abusive to her and the children. Through it all, she remained faithful and still claimed to love him very much.

Adir didn't know Christ. Her marriage and family were on a roller-coaster ride, coming closer and closer to grinding to a halt. At sober times, her husband would come home, begging for forgiveness. Adir always forgave. But it was getting harder.

Her children were almost grown now, and they'd always been a lot of trouble. One seemed to be constantly getting into trouble with the law. The youngest, at sixteen, was doing drugs. He'd always been rebellious. Adir was broken-hearted.

She turned to friends, caretakers of the little Baptist church just two doors down the street. She'd known them for years and had even visited the church a few times, but she didn't realize how they'd prayed for her and her family.

She started going to prayer meeting. It encouraged her to hear people praying for her family and showing an interest in her well-being.

After some time, she found herself attending church and Sunday school regularly. Within a few months, her personal miracle happened. She trusted in Christ for her salvation. It didn't change the situation at home, and by now her husband had moved out for good, but she was a new creature! She saw life through new eyes, and her face shone with a new hope.

Her children noticed the change in Adir. When they attended her baptismal service, they could see and feel the love of God expressed through many believers.

In the months that followed, her sons were continually prayed for and received friendly invitations to take part in Bible studies, youth meetings, and outings. Adir especially prayed for her youngest, and God touched his heart. What a joy to hear his testimony! He no longer needed drugs. Jesus Christ had satisfied his heart!

Adir still has difficult times. She still knows financial hardship. She still has four sons and a daughter who don't know the Lord. And she's been totally rejected by her husband. But Adir believes in prayer. She has gained a positive outlook and strength from the Lord.

If you could have seen the look of joy on her face at her son's baptism, you would know how she longs for the day when her family is united in the bonds of Christ's perfect salvation. □

## Gentle Strength

God chose a woman, soft and mild,  
To be the mother of His child;  
All through the years in history,  
This gentle thread holds tapestry  
Woven by the hand of God.

In this mural, from the start,  
Women have a vital part,  
The love they show someone in need,  
The poor and hungry that they feed,  
Are in the plan of God.

Each day a little more is done,  
Another soul for Christ is won,  
A red one here, a yellow there,  
The black and white this picture share  
Through the unique love of God.

And though it be a mystery,  
The strongest threads we cannot see;  
Soon glorious colors we'll behold  
When complete, the mural will unfold  
To show the finished work of God.

—Esther M. Coss  
(member, Temple Baptist Church,  
Lodi, CA)

## PRESIDENT'S CORNER

by Sara Pasiciel,  
WMF president,  
Steinbach, MB



### From my journal...

**TUESDAY:** In the midst of preparations for our Christmas celebration, I was reminded again that for some, Christmas will not be "merry." Loved ones become ill; families break up; storms or drought destroy a lifetime of work; trusted leaders disappoint and abdicate their responsibilities; plans for being together collapse.

All around, others are "being merry"—and we say "Merry Christmas!" because that's a part of our cultural expectation. I pray that this Christmas I will be able to help someone understand that although they may not be "merry," they can yet be filled

with joy—for our celebration is centered not in others, but in the Christ who was born on this earth and who brought with him hope.

**THURSDAY:** This is the last entry in this portion of my journal. As I complete this stage of my life, I find myself already missing the involvement with and the valuable lessons learned from the women of our Conference.

I wish I could thank each one and tell them what their words of encouragement, or their assurances of prayer and support, have meant to me in the last few years.

I wish I could tell each one that what she does and says each day

does make a difference, and that lives have been changed because individuals have been faithful; I wish I could remind each one of the urgency of the message of the Gospel, and the need for that message to reach the farthest—and the nearest—corners of our world.

I wish I could tell each one how very grateful I am for the privilege of serving as president of the Women's Missionary Fellowship and the opportunities to meet women all over North America who love and care and find their worth in Jesus Christ and in His will for their lives. God bless them all!

## Called to Worship

### Schultz Tells Meaning of Communion and Thanksgiving Tables

■ WINNIPEG, MB. The Rowandale Baptist Church combined its Thanksgiving Celebration and the Lord's Supper. In his sermon, "The Lord's Supper Is Thanksgiving," Doug Schultz, director of church ministries, meaningfully shared the meaning of the two Tables, namely the Communion

Table and the Thanksgiving display table.

After the morning worship service, the Church family and visitors enjoyed a delicious dinner and a program of praise, testimony, and music.

"A missions offering, of more than \$14,000, was received. This is over 30 percent more than ever before," says Helga Kahler.

The church continues to wait on the Lord for a senior pastor.

### Minot Church Focuses on Positive Living

■ MINOT, ND. "Positive Living in a Negative World" was the theme for First Baptist Church's annual Labor

Day retreat held at the State Park at Lake Metigoshe.

The Rev. Gerald Wilson of Canada, speaker, provided inspiration and enrichment for all ages, families, and singles. Fellowship, fun, playing, and praying made up the three-day weekend. Keith R. Heyn was the interim pastor.

## Commissioned to Witness

### Child Dedicated at Steamboat Rock Church

■ STEAMBOAT ROCK, IA. On Sunday morning, Aug. 21, 1988, Pastor Mike Lerud officiated at a child dedication service for one child dedicated to the Lord by his parents.

### Susek Holds Evangelistic Crusades in California

■ CALIFORNIA. In late August, Evangelist Ron Susek spoke in a different North American Baptist Church on seven consecutive nights and then held a four-day crusade in one of our

largest churches in Northern California.

"Well over 500 decisions of a variety of natures were recorded. In every service, the Lord God through Evangelist Susek spoke loud and clear to the hearts of men and women, boys and girls. Having served as a pastor for more than 30 years," says Dr. Kenneth L. Fischer, area minister, "I personally was impressed with the clarity of the message given. My own heart was touched as Evangelist Susek shared the Word of God."

The Lordship of Christ was the central theme of the messages delivered by Evangelist Susek.

"His warm, articulate delivery of the Word of God coupled with a fervency to stand tall for Jesus impacted every person who attended," says Fischer. "We, in the North American Baptist Conference Churches, here in Northern California have been blessed of the Saviour through this servant evangelist."

### Praise God for People Receiving Christ as Savior and Following Him in Baptism

■ MORRIS, MB. After a challenging message on "Being Buried with

Christ" from Romans 6 by Pastor Delvin Bertsch, it was a real joy to hear the testimonies of two teenage girls' faith in Christ. They then followed the Lord in baptism and were later received as members of the Emmanuel Baptist Church. —*Elma Hoffman*

■ KELOWNA, BC. Since the beginning of the year, nine persons were added to our fellowship at Lakeview Heights Baptist Church, five by baptism and four by transfer. The Rev. Gerald Scheel is senior pastor of the Church.

—*Dorothy G. Fritzke*

■ STEAMBOAT ROCK, IA. Pastor Mike Lerud baptized one young couple at First Baptist Church during a Sunday morning worship service recently. Six others by letter of transfer and confession of their faith were welcomed as members. "We are excited by what God is doing in our midst," says Verna Luiken.

### New Day Ministers At Steamboat Rock

■ STEAMBOAT ROCK, IA. New Day, a music and drama touring ministry sponsored by the North American Baptist Conference, was hosted by First Baptist Church, October 15-19.

New Day travels the

### Priebe Speaks to Kelowna Women

■ KELOWNA, BC. A Ladies Mission Evening was held on Sept. 22, 1988, at Lakeview Heights Baptist Church, with Eileen Priebe as speaker.

"We were challenged to keep on with much prayer for our missionaries, as well as with White Cross work," says Dorothy G. Fritzke. The offering was designated towards evangelism among the Fulani people in Cameroon and Nigeria.

### Regina Church Holds Missions Conference

■ REGINA, SK. Faith Baptist Church focused on the theme, "Till the Whole World Knows," at its annual fall missions conference. The Rev. Herman Effa, associate director for N.A.B. Conference missions, spoke. Other missionary organizations were also represented.

"One of our members, Sue Kupp, was commissioned to do church planting with Send International in the Philippines," says Vera Rosom.

### Ordinary People Do Extraordinary Things

■ ALPENA, MI. "Ordinary People Doing Extraordinary Things" (for God) was the theme for the Leadership Retreat sponsored by Ripley Boulevard Baptist Church and held October 14-15 at Sylvan Resort, Gaylord, MI.

A humorous skit, "Body Schisms," depicted how parts of the body must work in harmony just as the body of believers.

Pastor Fred Sweet presented Anna Fitch with a dozen red roses and dedicated the weekend to her husband, Bob, a former deacon.

Seminars focused on prayer life, teaching, how to deal with kids of all ages, and church growth and evangelism.

The weekend concluded with a slide presentation depicting all the people from the Alpena Church - "these ordinary people sharing, praying, and doing extraordinary things for God," says Doris Turnbull.

## Compelled to Serve

U.S. and Canada nine months each year. The activities included a youth rally, teaching Sunday School, participating in worship services on Sunday, a children's program, a "Family of God" service, visitation, singing at two nursing homes, and a program at the Steam-

boat Rock School. The closing service had an evangelistic emphasis.

"We, as a Church, are grateful for the privilege of having New Day with us," says Verna Luiken.

### Triennial Conference Evening Held at Kitchener Church

■ KITCHENER, ON. Sunday, September 18, was set aside for a "Come Together, Share the Vision" evening at Central Baptist Church. Pastor Fred Kahler and others who had attended the Triennial Conference in Calgary, gave reports, showed slides, and shared personal impressions of the Conference.

"*Vision 2000* was presented and members at Central were encouraged to implement the imperatives of this vision, corporately and individually," says Mrs. Karen Yahn. "All present were urged to attend the Triennial Conference in Milwaukee, WI, in 1991."

### Startup Church Breaks Ground for New Building

■ STARTUP, WA. Approximately 100 people witnessed the groundbreaking ceremony for Startup Baptist Church on Sunday, September 18, at 4 p.m. at the site of their future worship facil-

ity on Sultan Basin Road.

The Rev. William W. Neuman, pastor, served as Master of Ceremonies. The Rev. LeRoy Schauer, area minister, and the Rev. Larry Neufeld, Timberline Baptist in Lacey, spoke. Special guest speaker, Clarence Livingston, previous land owner, encouraged those present to be a "lighthouse in the community and valley."

Participating in the groundbreaking were Jacob Keck, William W. Neuman, Rich Rode, and LeRoy Schauer.

Preparation for the new facility began with the purchase of the property in 1982. Members cleared the land and put in a 12 inch water line for two miles. The site has been graded and storm drains put in. Members began laying the foundation this fall.

—*Annette Schalo*

### Kitchener People Help Plant Mississauga Church

■ KITCHENER, ON. Pastor Wayne Jorstad of the new church planting work in Mississauga asked Central Baptist

## biblical imperatives in action

Church for help in launching their tele-ministry project.

Twenty members from Central contacted people and witnessed by telephone. Many others continue to serve through prayer. "May the Lord bless this endeavor that many will follow the call and become part of His church in Mississauga," says Karen Yahn. "Praise the Lord, *Vision 2000* is being implemented!"

### Bienerts Commissioned by Calgary Church

■ CALGARY, AB. On Sept. 11, 1988, Temple Baptist Church commissioned their former Associate Pastor, the Rev. Keith Bienert, as a missionary. Bienert, who was ordained by this Church, and his wife have arrived safely and now are in language school in Brazil studying Portuguese.

The Rev. Gerhard Poschwatta, pastor of

Temple Church, gave the commissioning message based on 2 Timothy 2:15.  
—Mrs. G. Klippe

### Seven-Year-Old Church Commissions Five Missionaries

■ VANCOUVER, BC. "There is no greater joy in the Church Body than to commission and send out missionaries," says Verna Ganstrom. "Cascade Park Baptist Church recently has felt much like the church at Antioch described in Acts 13 when they 'set apart' Barnabas and Paul and 'sent them off.'"

Five young people (two couples and a single) were "sent off" to Japan, Philippines, and Cameroon this fall by our church. Linda Kieswether left August 20 to teach in Japan; Gregg and Maria Evans left for the Philippines on September 7; and God willing, Scott

and Ruth Clark will soon leave for Cameroon.

"For a church only seven years old to 'set apart' so many is nothing short of a miracle," says Mrs. Ganstrom.

As a climax to the above, on August 28, the church ordained Gregg Evans to the ministry. Gregg was the first man to attend the first Bible study conducted when the Cascade Park Church started on Jan. 17, 1981. "It has been a special joy to see this young man grow and mature from a

new Christian, and come to serve the Lord as a minister of the Gospel," states Mrs. Ganstrom. "He is truly a 'Son of the Church.'"

The Lord is also continuing to cause the Body to grow here at home. Our morning attendances average 430, and we see a steady flow of newcomers each month. For the first nine months of 1988, 28 people followed the Lord in baptism with another 52 joining the church membership.

## Committed to Give

### Goodrich Church Has Harvest Mission Festival

■ GOODRICH, ND. The First Baptist Church held a Harvest Mission Festival, Sunday, Sept. 18, 1988. "It was a privilege to have Mis-

sionary Richard Kaiser from Brazil as our morning speaker and the Rev. Fred Folkerts, associate missions director, for our evening service," says Norma Felchle. The Rev. Kenneth Wutzke is pastor of the Church.

## in memoriam

TINA HALLER (almost 83), Trochu, AB; born May 19, 1905, in Poland; died May 14, 1988; married Fred Haller, Dec. 1, 1937; member, Trochu Baptist Church, Alberta; predeceased by one daughter, Rovia Strauss in 1958, her parents, and a sister; survivors include her husband Fred; two daughters: Jean and Helmut Strauss, Medicine Hat, AB, and Mildruth and David, Spruce Grove, AB; one son, Elvin and Dorothy Haller, Trochu, AB; one sister, 13 grandchildren, and 9 great-grandchildren.

MADLEN KLUMBIES (80), Edmonton, AB; born Jan. 24, 1908, in Kirschken, Germany; died Sept. 6, 1988; married Wilhelm Klumbies, Jan. 26, 1934; member, Zion Baptist Community Church, Edmonton, AB; predeceased by her husband on Nov. 25, 1982, and by one brother; survived by one son, Kurt, and his wife, Helma,

Edmonton, AB; one daughter, Yutta, and husband, Norman Adolphsen, Valleyview, AB; six grandchildren; six great-grandchildren; one brother; and one sister; Rev. Loren Stark and Rev. H. Goliath, pastors, funeral service.

FRIEDRICH LANGE (82), Vancouver, BC; born July 30, 1905, to August and Karoline Lange in Porosow, Poland; died May 1, 1988; married Theofile Strohschein, Oct. 4, 1929; member, Pilgrim Baptist Church, Vancouver, BC; survivors include his wife Theofile; two daughters: Tea, Vancouver, BC; Sara, Leipzig, East Germany; one son, Willy, Vancouver, BC; grandchildren, and great-grandchildren; one brother, Heinrich Lange, Vancouver, BC. The Reverends Siegbert Zukowski, Wendell Phillips, and Garry Dirk, pastors, funeral service.

ROSELLA MAKEEFF (82), Turtle Lake, ND; born July 13, 1906, to Fred

and Wilhelmina Fried; died April 26, 1988; married Emanuel Makeeff, Dec. 29, 1925; member, Turtle Lake Baptist Church, North Dakota; survivors include three daughters: Mrs. Alton (Irene) Severson, Minot, ND; Mrs. Dale (Deloris) Howe, Minot, ND; Mrs. Merle (Doris) Lindteigen, Turtle Lake, ND; five sons: Arnie, Billings, MT; Perry, Des Moines, IA; Raymond, Bismarck, ND; and Myron and Russell, Mercer, ND; 25 grandchildren; and 17 great-grandchildren.

JOHN VENINGA (81), Zephyrhills, FL; born Feb. 11, 1907, in Ostfriesland, Germany; died Aug. 3, 1988; married Hertha Rettberg, May 24, 1941; member, First Baptist Church, Zephyrhills, FL; survived by his wife Hertha; two sons: John, Carle Place, Long Island, NY; and Alfred, Wantagh, NY; and three grandchildren; Rev. Charles C. Brock and Rev. Haugh, pastors, funeral service.

## The Alberta Baptist Association Sets Goals to the Year 2000

The Alberta Baptist Association Executive Committee adopted the following goals for the Association on Sept. 29, 1988:

- To increase our membership to 9000;
- To increase our average attendance in our morning services to 12,000;
- To start at least six new churches ("New Churches-New Life" could increase this);
- To increase the dollars in our Church Extension Mortgage Subsidy Program to one million;
- To have two churches, each having an attendance of 1,500 in the morning worship service;
- To increase our ABA budget to \$450,000.00 (4.18%) to make available additional funds for Church Extension Operating Expenses and Camp Caroline facility improvements (35% Missions and Camp Caroline);

To receive a new Ethnic Church as a member in the ABA.

Action plans suggested for reaching these goals are as follows:

- That we encourage our churches to become involved in the six Biblical Imperatives of *Vision 2000*;
- That we encourage our churches to consider a self-evaluation process to determine their purpose, programs, strengths, weaknesses, and any restricting obstacles to growth;
- That we encourage our churches to set some goals and objectives for both spiritual, numerical, and financial growth;
- That we encourage our churches to consider some special outreach ministry through a strong evangelistic, visitation, and follow-up pro-

gram (perhaps consider a Ron Susek Crusade);

- That we encourage our churches to consider becoming parent churches to assist us in new church starts;
- That we encourage sister churches to come to the aid of a congregation experiencing special needs;
- That we encourage our churches to continue to open their doors to urban/ethnic ministries in reaching people from around the world;
- That we encourage our people to remember the Church and God's Work in their estate planning, and, that we provide information and recommendations of Alberta Denominational Attorneys to assist them. □

— Charles Littman, area minister

## Faculty Position Open

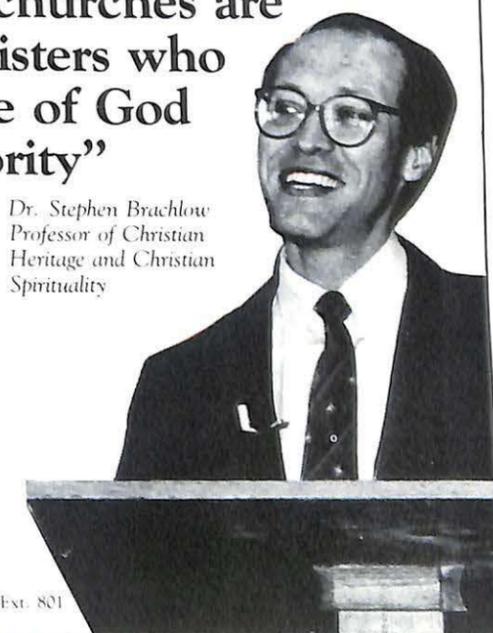
North American Baptist College, 11525 - 23 Avenue, Edmonton, Alberta, Canada, T6J 4T3, announces an opening on the faculty in the areas of Education/Christian Education. Applicants should possess an earned Doctorate in Education or equivalent, complemented with church ministry experience in Christian Education. Salary will be commensurate with faculty rank. Application forms are available from Dr. Richard W. Paetzel, academic vice president. *In accordance with Canadian Immigration laws, preference will be given to Canadian citizens or residents.*

"People in our churches are looking for ministers who really are people of God ...that's our priority"

Dr. Stephen Brachlow  
Professor of Christian  
Heritage and Christian  
Spirituality

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Graduate Certificate in  
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Doctor of Ministry

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1321 W. 22nd St.  
Sioux Falls, SD 57105  
605/336-6588 1-800-843-1300, Ext. 801



## Financial Planning Techniques

nique. Personal factors to be taken into consideration are

- 1) What are your money needs?
- 2) Can you obtain needed funds?
- 3) What difficulties will you face in arranging the deferment of income or acceleration of expenses, or the reverse?
- 4) How valid are your estimates of expected income?

Before making a decision on whether or not you should use the timing technique in your personal tax planning, you should seek counsel to determine the best time to defer or accelerate income and expenses.

### The timing of your charitable gift can also be important.

You may desire that a portion of your estate will be distributed, at the time of death, to North American Baptist Conference and other charitable organizations that you have supported during your lifetime. You may have made sure that this will be accomplished through your will, or the trust instrument, which dictates the distribution of your estate.

However, if you guarantee now, during your lifetime, that property will be distributed to charity at the time of your death, you can receive an income tax charitable deduction today, even though the actual distribution will not take place until the time of death.

During your lifetime, you can maintain the benefit of the property, including the income which it produces. Or if you wish to make a future gift of your home or farm, you retain the right to live in it or farm it.

The end result is that you obtain a tax shelter in the form of an income tax charitable deduction in

the year in which you guarantee the gift, while maintaining the benefit from the property during your lifetime. It is even possible for you to avoid capital gain tax should the property subsequently be sold.

To more thoroughly examine this concept, we have prepared a Special Planning Report entitled, "How to Receive a Charitable Income Tax Deduction without Giving Up the Benefit of Your Property." Please write for your free copy today. □

**I want to know more about how I can transfer the following type of property to North American Baptist Conference and receive a charitable income tax deduction, without giving up the benefit from my property.**

- Cash
  - Stocks or Bonds
  - Real Estate
  - Personal Residence
- Please send me more complete information.**
- Enclosed is my gift of \$ \_\_\_\_\_ to help meet the Basic Mission and Ministry Goal of the Conference.

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 City \_\_\_\_\_ State/Prov. \_\_\_\_\_  
 Code \_\_\_\_\_  
 Birthdate \_\_\_\_\_  
 Spouse's Birthdate \_\_\_\_\_

Please send to:  
**Dr. Connie Salios**  
 N.A.B. Conference  
 1 So. 210 Summit Ave.  
 Oakbrook Terrace, IL 60181

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■ **The Rev. Ted Keck** completes his ministry at Anchor Baptist Church, South Sioux City, IA, on Dec. 31, 1988.  
 ■ **Roland Kuhl** became Associate Pastor at McKernan Baptist Church, Edmonton, AB, effective Oct. 9, 1988.  
 ■ **The Rev. Norbert Stubel** resigned as pastor of Lakeshore Baptist Church, Stevensville, MI, to go into secular work.  
 ■ **The Rev. Doug Timm** became pastor of First Baptist Church, Minot, ND, on Nov. 6, 1988. He formerly served as pastor of Ridgemont Baptist Church, East Detroit, MI.  
 ■ **The Rev. Arnie Kirschner** resigned as pastor of North Freedom Baptist Church, Wisconsin.  
 ■ **Dr. Ronald Read** accepted the English pastor position at Ridgewood Baptist Church, Brookfield, WI, effective Nov. 6, 1988. He was installed as pastor on November 20.  
 ■ **The Rev. Ron Kernohan** resigned as senior pastor of Brentview Baptist Church, Calgary, AB, effective March 31, 1989. He will be on sabbatical through June 30, 1989.  
 ■ **Dan Van Gerpen** became pastor of Valley Baptist Church, Milbank, SD, on Nov. 20, 1988. He previously served as pastor of Randolph Baptist Church, Minnesota.  
 ■ **The Rev. Terry Stoltenow** accepted the pastorate of Gillette Baptist Church, Wyoming, effective Jan. 1, 1989. He previously served as pastor of Metropolitan Baptist Church, Fargo, ND.  
 ■ **The Rev. Manuel Wolff** accepted the pastorate of Turtle Lake Baptist Church, North Dakota, effective Jan. 1, 1989. He leaves the pastorate of Bismarck Baptist Church, North Dakota.  
 ■ **Earl Unger** has resigned as student pastor of Whitemouth Baptist Church in Manitoba to concentrate on his theological studies.  
 ■ **Phillip Hoyer** is minister of music and visitation at Sunkist Baptist Church, Anaheim, CA.  
 ■ **Jon Neal** is part-time minister of music at Magnolia Baptist Church, Anaheim, CA.  
 ■ **The Rev. Robert Hoffman** has accepted the position of chaplain at the Haven of Rest, Sunnyside Nursing Home, and Garden Apartments in Medicine Hat, AB, effective Dec. 1, 1988. He has been serving as pastor of Tri-Community Baptist Church, Bieseker, AB.

■ **Dr. William Curling** resigned effective Nov. 1, 1988, as pastor of Central Valley Baptist Church, Donna, TX.  
 ■ **David Basaraba** resigned as pastor of First Baptist Church, Smoky Lake, AB, to go into secular work.  
 ■ **The Rev. Herb Bachler** became pastor of First Baptist Church, Smoky Lake, AB, effective Nov. 1, 1988. His previous pastorate was Hilda Baptist Church in Alberta.  
 ■ **The Rev. Helmut Strauss** resigned as pastor of Grace Baptist Church, Medicine Hat, AB.  
 ■ **The Rev. Michael Hodgin** resigned as pastor of Sherwood Park Baptist Church, Greeley, CO.  
 ■ **James Church** resigned as pastor of Esterhazy Baptist Church, Saskatchewan, to accept the pastorate of a Methodist church.  
 ■ **Dr. Glenn Norris** is the new pastor of Elm Creek Baptist Church, Seguin, TX.  
 ■ **Robert Weiss** resigned as associate pastor at Corona Heights Baptist Church, Corona, CA.  
 ■ **The Rev. Edwin Fuellbrandt** resigned as pastor of Calvary Baptist Church, Wetaskiwin, AB, and became pastor of Whitecourt Baptist Church, Alberta, effective Sept. 18, 1988.  
 ■ **The Rev. David Henkelman** accepted the pastorate of Whyte Ridge Baptist Church, Winnipeg, MB. He previously served as pastor of Wiesenthal Baptist Church, Millet, AB.  
 ■ **Clifford Spence** resigned as pastor of First Baptist Church, Warburg, AB, to accept a teaching position.  
 ■ **Flower Mound Baptist Church** has changed its name to Cross Timbers Baptist Church, Flower Mound, Texas.  
 ■ **Tom Jackson** resigned as youth pastor at Sierra College Baptist Church, Rocklin, CA.  
 ■ **Bryan Prong** is the associate pastor at Bethel Baptist Church, St. Clair Shores, MI.  
 ■ **The Rev. Doug Forrester** resigned as pastor of Beaconsfield Baptist Church, East Detroit, MI.  
 ■ **Wes Baldwin** is the youth pastor at Ebenezer Baptist Church, Detroit, MI.  
 ■ **Rick Leary** is the associate pastor at Oak Hills Baptist Church, Folsom, CA.  
 ■ **Steve Burrell** has accepted the pastorate of Cypress Baptist Church, Lynnwood, WA.  
 ■ **John Wahl** is the youth pastor at

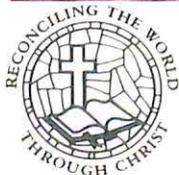
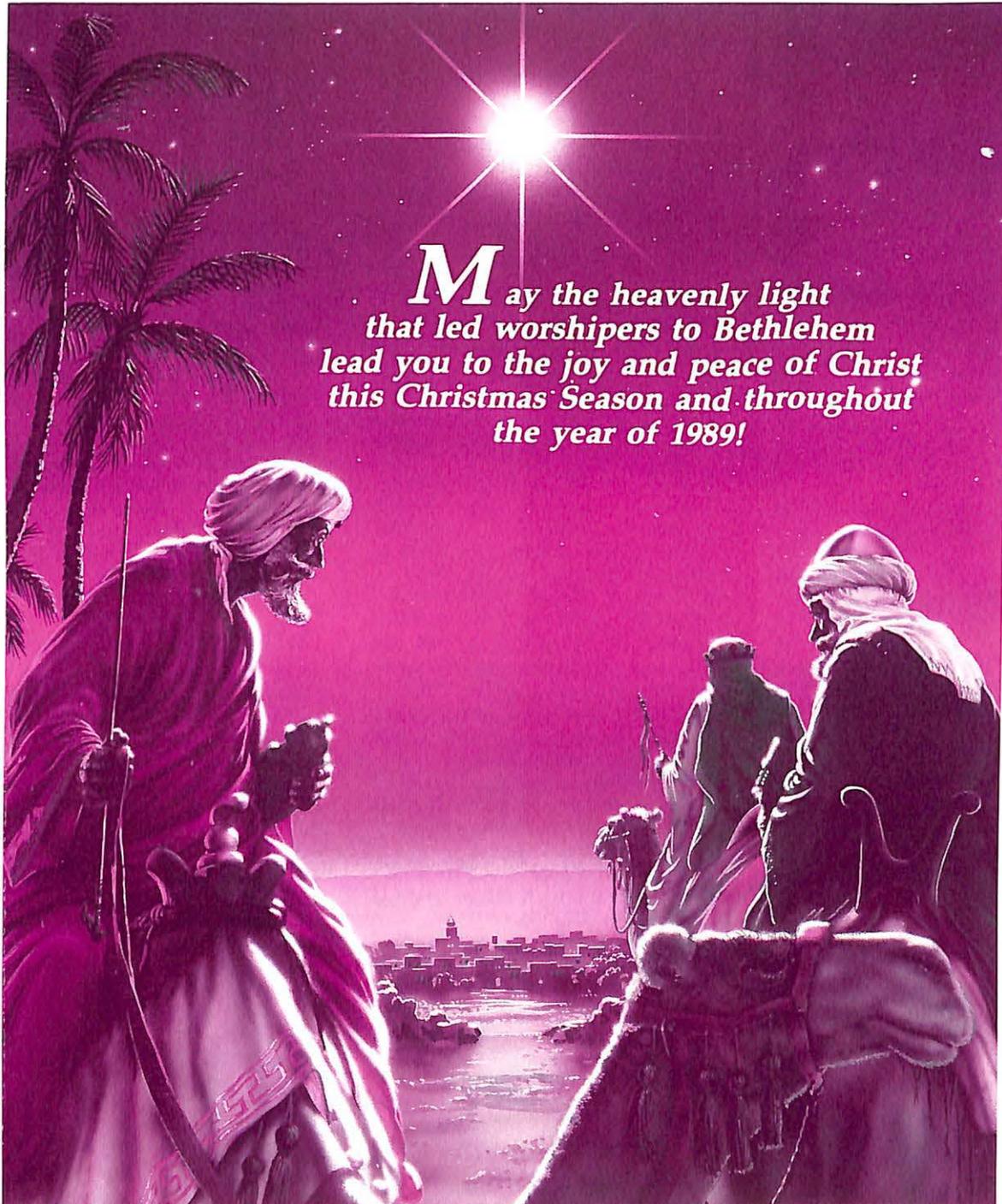
First Baptist Church, Arnprior, ON.  
 ■ **The Rev. R.I. Thompson** is serving as interim pastor of Twin Pines Baptist Church, Cedar Rapids, IA.  
 ■ **The Rev. Steven D. Moore** accepted the pastorate of a Conservative Baptist Church and has resigned as associate pastor at Gold Country Baptist Church, Shingle Springs, CA.  
 ■ **Larry and Marlene Dye** of Edmonton, AB, were welcomed as assistant pastor and wife at Lakeview Heights Baptist Church, Kelowna, BC, on Sept. 11, 1988. He serves in the areas of discipleship, evangelism, and youth.  
 ■ **The Rev. and Mrs. Edwin Broadway** were installed as pastor and wife at Central Baptist Church, Yorkton, SK, on Sept. 11, 1988. Pastors of neighboring churches, a local ministerial representative, and the area minister and his wife, Rev. and Mrs. Jake Leverette, participated in the service.  
 ■ **The Rev. Fred Kahler** is the senior pastor of Central Baptist Church, Kitchener, ON.  
 ■ **Marlo Fritzke** was ordained into the Christian ministry by Temple Baptist Church, Calgary, AB, on July 17, 1988. His father, the Rev. Oscar Fritzke, gave the Charge to the Candidate, and the Rev. Charles Littman, area minister, gave the Charge to the Church.  
 ■ **Gerald Hayes**, who became the first executive director of Meadowood Manor, Winnipeg, MB, on Jan. 1, 1978, retires effective January 1989. He has supervised the building and leasing of both the 98-suite Elderly Person's Housing high-rise apartment block and the 98-bed Personal Care Home.  
 ■ **The Rev. Paul Keller** was officially installed as associate pastor of Calvary Baptist Church, Aberdeen, SD, on Oct. 16, 1988. His responsibilities include working with the youth programs and the Christian Education program. The Rev. Ralph Cooke, area minister, participated in the installation service. Mr. Keller, his wife Lucy, and two daughters, Corie and Anna, came from Missoula, MT, where he had served as Minister of Christian Education and Youth at Bethel Baptist Church and most recently with Youth for Christ.

# Baptist Herald

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