

2000

*Our Strategic Focus On Six Biblical Imperatives*



**WORSHIP**

Psalm 29:2



**GROW**

2 Peter 3:18



**WITNESS**

Acts 1:8



**SERVE**

Romans 12:4-10



**GIVE**

2 Corinthians 9:7



**CARE**

John 13: 34-35

A SPECIAL EDITION OF THE BAPTIST HERALD



VISION

2000

# Shifting the N.A.B. Conference into the Future



As the *Vision 2000* strategy was launched last July at the Triennial Conference, a young pastor remarked to me, "These are exciting plans that will really move us into the 21st century." This states it very well.

As church leaders, I believe, we always need to be in touch with new things happening around us. We need to be aware of the dramatic changes taking place in our society. What will best meet the needs of people today? This is always a big challenge. However, we are not left to our own ingenuity. We have the Word of God as a powerful source for direction and strength for the task. That is why *Vision 2000* is firmly rooted in six Biblical Imperatives.

During this year, 1989, we are emphasizing worship, the first of the six Biblical Imperatives. That is why this special issue of the **Baptist Herald** focuses special attention on worship.

In worship, we come together in praise, prayer, and petition to be renewed in our relationship with God, to learn at the feet of Jesus, and to receive power from the Holy Spirit. In worship, we are not only empowered for witness, but also the church in worship is a witness to a watching world.

In worship, we have the opportunity to glorify God and to enjoy fellowship with Him and His people. In worship, we have the privilege of offering ourselves as a living sacrifice to God.

As we grow in our experience of worship, it will dramatically affect our personal lives and every aspect of church life. We will be truly renewed and strengthened by the Holy Spirit to do the task given to us by God.

We can rejoice in the victories God has granted in the last year. I also hope that all of us will be inspired to give our best to the projected goals and ministries for 1989 and beyond.

*John Binder*  
John Binder, executive director,  
North American Baptist Conference

**IOWA ASSOCIATION**  
15 churches  
2420 members (-25)  
1176 av. S.S. attendance  
1638 av. Sun. worship attendance  
34 baptisms

**MANITOBA ASSOCIATION**  
16 churches  
2524 members  
1361 av. S.S. attendance  
2351 av. Sun. worship attendance  
47 baptisms

**MINNESOTA/LACROSSE ASSOCIATION**  
11 churches  
1631 members (+54)  
821 av. S.S. attendance  
1177 av. Sun. worship attendance  
36 baptisms

**NORTHERN CALIFORNIA ASSOCIATION**  
11 churches  
6003 members (+149)  
3710 av. S.S. attendance  
5745 av. Sun. worship attendance  
141 baptisms  
1 new church start

**NORTHERN DAKOTA ASSOCIATION**  
16 churches  
2075 members (+5)  
1245 av. S.S. attendance  
1727 av. Sun. worship attendance  
38 baptisms

**PACIFIC NORTHWEST ASSOCIATION**  
14 churches  
1926 members (+55)  
1121 av. S.S. attendance  
1539 av. Sun. worship attendance  
50 baptisms

**SASKATCHEWAN ASSOCIATION**  
14 churches  
1373 members (+2)  
809 av. S.S. attendance  
1153 av. Sun. worship attendance  
35 baptisms

**SOUTH DAKOTA/WYOMING ASSOCIATION**  
16 churches  
2644 members (+134)  
1535 av. S.S. attendance  
2170 av. Sun. worship attendance  
84 baptisms  
1 new church start

**SOUTHERN ASSOCIATION**  
14 churches  
1266 members (+60)  
944 av. S.S. attendance  
1247 av. Sun. worship attendance  
44 baptisms

**SOUTHERN CALIFORNIA ASSOCIATION**  
8 churches  
1637 members (+86)  
1240 av. S.S. attendance  
1661 av. Sun. worship attendance  
54 baptisms

**SOUTHWESTERN ASSOCIATION**  
28 churches  
2490 members (+73)  
1337 av. S.S. attendance  
1908 av. Sun. worship attendance  
69 baptisms

**WISCONSIN ASSOCIATION**  
12 churches  
2443 members (-46)  
1281 av. S.S. attendance  
2098 av. Sun. worship attendance  
20 baptisms

**Brazil**  
94 churches  
7,011 members (+ 10.7%)  
11 missionaries  
580 baptisms

## WHO WE ARE

The churches forming the North American Baptist Conference are composed of people of many cultures and diverse heritages. This Conference of more than 60,000 members is binational with close to 400 churches and church plants in Canada and the United States.

A variety of churches make up this Conference, which began in the mid-1800s. These churches range from those in rural areas on the plains of the Dakotas to inner-city ministries such as those in Philadelphia, to one in the timber and fishing area of British Columbia on the Alaska border — from small churches to large churches in California, British Columbia, and Alberta. The Conference is divided into 20 associations of churches that are joined together for mutual encouragement and support.

The Conference is committed to world evangelization and has been involved in planting churches in five overseas countries since 1883. It supports and trains people for the full-time Christian ministry through its two theological schools and college. A new church planting thrust is being made through the New Churches...New Life Campaign in North America.

North American Baptists have committed themselves to *Vision 2000*, a strategic focus on six Biblical Imperatives. They are a people who have excellent gifts bestowed by God and who use them sacrificially for God's glory and the building of the Kingdom of God. They are fulfilling the mission God has given them "to reconcile the world through Christ." This characterizes the people who are the North American Baptist Conference.





**Nigeria**

147 churches  
 15,069 members (+5%)  
 10 missionaries  
 756 baptisms

**Cameroon**

649 churches  
 50,762 members (+27%)  
 30 missionaries  
 N/A baptisms

**ALBERTA ASSOCIATION**

49 churches  
 7634 members (+110)  
 4176 av. S.S. attendance  
 7833 av. Sun. worship attendance  
 190 baptisms  
 2 new church starts

**ATLANTIC ASSOCIATION**

14 churches  
 1468 members (+95)  
 725 av. S.S. attendance  
 1295 av. Sun. worship attendance  
 57 baptisms

**BRITISH COLUMBIA ASSOCIATION**

21 churches  
 4099 members (+63)  
 1853 av. S.S. attendance  
 4196 av. Sun. worship attendance  
 126 baptisms  
 2 new church starts

**CENTRAL DAKOTA/MONTANA ASSOCIATION**

26 churches  
 3311 members (-79)  
 1780 av. S.S. attendance  
 2697 av. Sun. worship attendance  
 48 baptisms

**CENTRAL PACIFIC ASSOCIATION**

13 churches  
 2220 members (-54)  
 940 av. S.S. attendance  
 1886 av. Sun. worship attendance  
 44 baptisms

**EASTERN ASSOCIATION**

25 churches  
 3398 members (-3)  
 1682 av. S.S. attendance  
 2936 av. Sun. worship attendance  
 69 baptisms  
 1 new church start

**GREAT LAKES ASSOCIATION**

32 churches  
 7357 members (-7)  
 3833 av. S.S. attendance  
 6027 av. Sun. worship attendance  
 145 baptisms

**ILLINOIS ASSOCIATION**

16 churches  
 2084 members (-134)  
 1025 av. S.S. attendance  
 1454 av. Sun. worship attendance  
 43 baptisms

**Japan**

7 churches  
 402 members (+10%)  
 12 missionaries  
 39 baptisms

**Philippines**

1 church  
 30 members  
 5 missionaries  
 12 baptisms

*This map reflects the number of churches, membership, average Sunday school and worship attendance, and number of church starts in each Association in 1988. It also includes the number of baptisms by Association in 1988.*

**1988 Statistics**

371 churches  
 60,003 members  
 1,385 church planting "members"  
 52,738 average worship attendance  
 32,594 average Sunday school attendance  
 1,374 baptisms  
 7 new church starts

\*1 year: increase + or decrease -





# WORSHIP

## What We Believe

**W**hen we become Christians, we are born into God's family. When we join a local church, we become part of that family. If that local church has chosen to be a part of the North American Baptist Conference, we automatically become a part of that larger family. Our common experience with Jesus Christ and common commitment to His mission in the world is the glue that holds us together as a Conference family today.

- We believe the Bible is God's Word given by divine inspiration, the record of God's revelation of Himself to humanity. It is trustworthy, sufficient, without error — the supreme authority and guide for all doctrine and conduct. It is the truth by which God brings people into a saving relationship with Himself and leads them to Christian maturity.
- We believe in the one living and true God, perfect in wisdom, sovereignty, holiness, justice, mercy, and love. He exists eternally in three coequal persons Who act together in creation, providence, and redemption.
- We believe God created an order of spiritual beings called angels to serve Him and do His will.
- We believe God created man in His own image to have fellowship with Himself and to be steward over His creation. As a result, each person is unique, possesses dignity and is worthy of respect. Through the temptation of Satan, Adam chose to disobey God; this brought sin and death to the human race and suffering to all creation. Therefore, everyone is born

with a sinful nature and needs to be reconciled to God. Satan tempts people to rebel against God, even those who love Him. Nonetheless, everyone is personally responsible to God for thoughts, actions, and beliefs and has the right to approach Him directly through Jesus Christ, the only mediator.

- We believe salvation is redemption by Christ of the whole person from sin and death. It is offered as a free gift by God to all and must be received personally through repentance and faith in Jesus Christ.
- We believe the Church is the body of which Christ is the head and all who believe in Him are members. Christians are commanded to be baptized upon profession of faith and to unite with a local church for mutual encouragement and growth in discipleship through worship, nurture, service, and the proclamation of the Gospel of Jesus Christ to the world. Each church is a self-governing body with a congregational form of government under the lordship of Christ with all members sharing responsibility. The ordinances of the church are baptism by immersion and the Lord's Supper.
- We believe religious liberty, rooted in Scripture, is the inalienable right of all individuals to freedom of conscience with ultimate accountability to God. Church and state exist by the will of God. Each has distinctive concerns and responsibilities, free from control by the other.
- We believe Christians, individually and collectively, are salt and light in society. We affirm the family as the basic unit of society and seek to preserve its integrity and stability.
- We believe God, in His own time and in His own way, will bring all things to their appropriate end and establish the new heaven and the new earth. The certain hope of the Christian is that Jesus Christ will return to the earth suddenly, personally, and visibly in glory according to His promise. The dead will be raised, and Christ will judge mankind in righteousness.

*The above is a condensation of the "Statement of Beliefs of the North American Baptist Conference." The full statement is available from the North American Baptist Conference International Office, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.*

## Vision 2000 and You

**Vision 2000** grew out of the hearts of North American Baptist Conference people thinking together in regional and international task forces. They were asked

- What do you feel is important for your church and the Conference?
- What is needed to see the Biblical Imperatives come alive in your church, family, and life?

People said enthusiastically that the six Biblical Imperatives with specific and related goals — **Vision 2000** — should be our emphasis and direction to the year 2000. Delegates at the Triennial Conference unanimously affirmed this.

What is **Vision 2000**? **Vision 2000** gives us, as a Conference, a common strategic focus on six Biblical Imperatives to

- promote unified direction and growth
- enhance the ministries in local churches
- accelerate the planting of churches
- train more top quality-leadership (pastors and church staff)
- help evangelize the world by the year 2000.

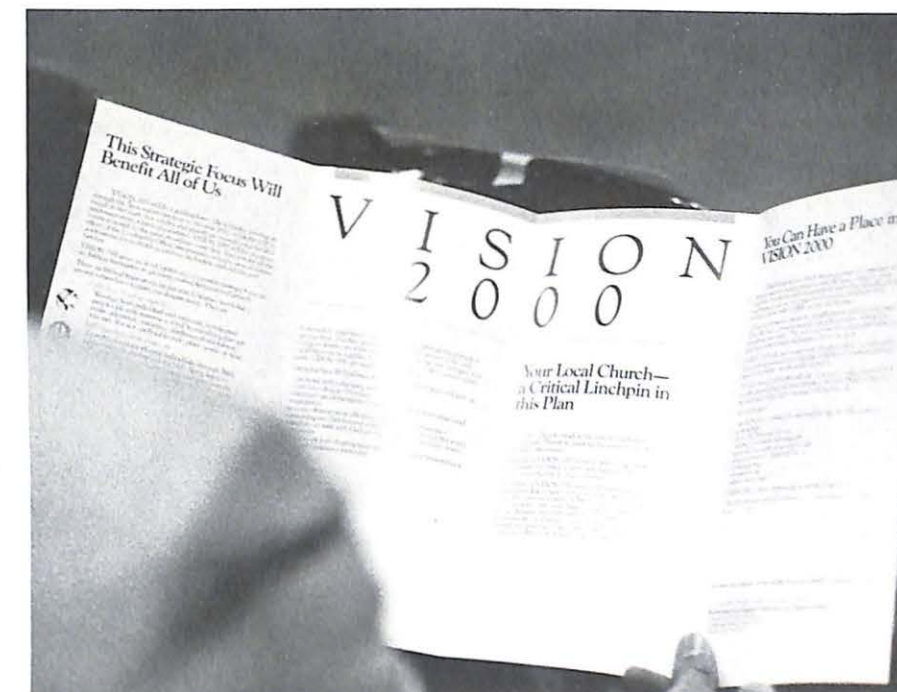
Woven throughout this publication, you will note that the various departments and organizations of the Conference have established their goals to focus on **Vision 2000** with its six Biblical Imperatives. The following six Biblical Imperatives can meet our deepest needs: Called to Worship, Challenged to Grow, Commissioned to Witness, Compelled to Serve, Committed to Give, and Commanded to Care.

During 1989, a special emphasis is being placed on the Biblical Imperative **Called to Worship** (Psalm 29:2 NIV) and its focus on renewal.

*Worship, both individual and corporate, is redeemed people's lifestyle response to God in everything through praise, adoration, reverence, obedience, thankfulness, and awe. It is not confined to style, place, event, or time.*

**"Renewal in worship is beginning to sweep across the nation. The Holy Spirit is creating a hunger for God in the souls of weary saints. Believers everywhere are losing interest in merely going through the motions at church. People want to know God more deeply and to learn to worship Him more fully and to enjoy the priceless privilege of fellowship with Him."**

*Bruce Leafblad,  
Worship: Rediscovering the Missing Jewel.*



Specific goals to be achieved are to

- Enrich both individual and corporate worship experiences through specific teaching on who God is and what is involved in giving Him free reign in our lives.
- Encourage pastors and worship leaders to provide planned participation by individuals within the corporate worship service including the opportunity for confession.
- Expand the choices of styles and methods of worship utilized by both churches and individuals.
- Provide worship resource materials and training opportunities for the enhancement of both individual and corporate worship.
- Expose the theological school students to various worship styles and methods.

We encourage you to prayerfully consider what you can do to make worship more meaningful to experience renewal — for yourself and those worshipping with you.

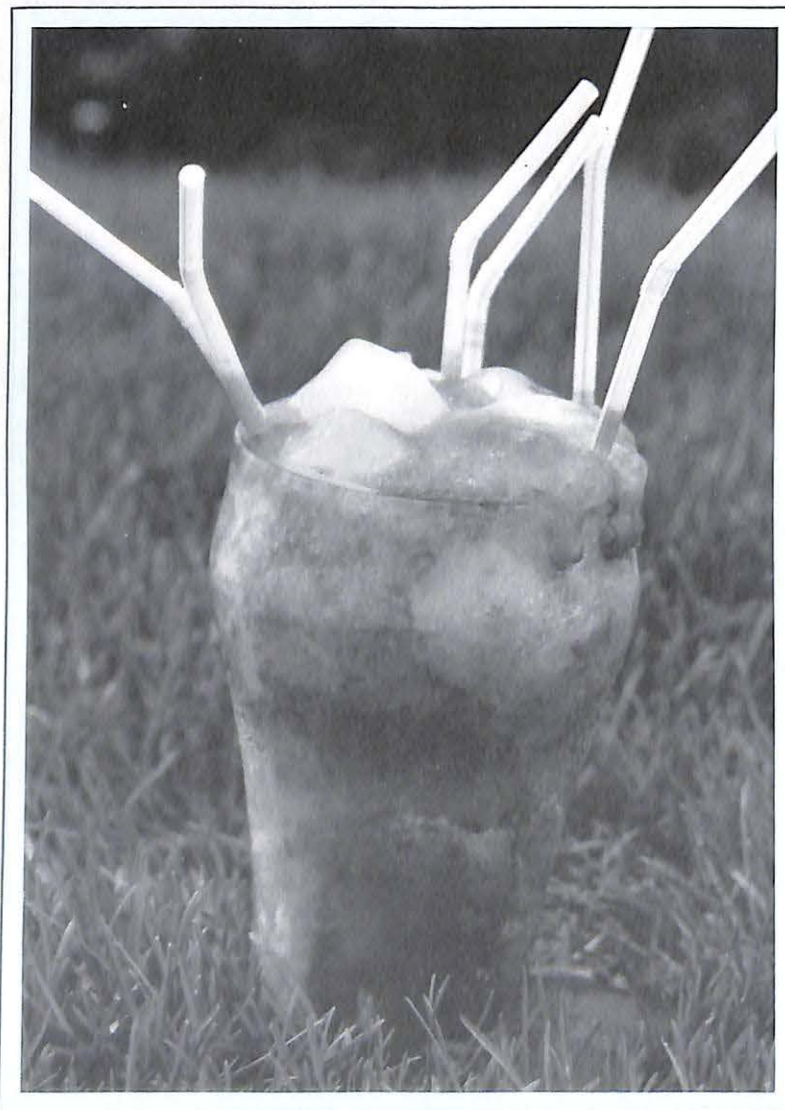


# WORSHIP

## The Thirst and the Wonder

by Kent Carlson

**I**n 1978, I spent a little over a week in a jungle village in Panama with a group from my church. A friend and I had been flown out to a remote Indian tribe almost at the border of Columbia. We were to help a missionary and several Indians cut back the jungle from a small airstrip. Our only tools: machetes.



That week turned out to be the most exhausting week of my life. Several nights I barely slept at all; either I was drenched with sweat—or shivering uncontrollably. I suffered heat exhaustion from working under the hot sun; it was 112 degrees in the shade.

The only thing that kept me from quitting was the fact that I was working next to a missionary in his late 40s. Since I was in my early 20s, and he wasn't stopping, I couldn't.

We worked in long pants because poison caterpillars were everywhere. My jeans were wet from perspiration. I felt like I had gone swimming in them.

My mouth was dry. My head was dizzy. There I was—out on this muggy, tropical airstrip—swinging a machete—and praying that the missionary would suggest that we take a break.

All of a sudden, I saw it! At the opposite end of the airstrip—in the hazy heat—there was a three-story drinking glass. It was narrow at the bottom, and it gradually became wider at the top. In neat, cursive writing, etched into the glass, it said: "Pepsi-cola."

It was filled with Pepsi, and it had four or five huge ice cubes floating at the top. Huge drops of condensation dripped down the sides. As I stared at it, ladders appeared along the side of the glass, and huge straws protruded from the top. It was one of the most wonderful sights I had ever seen. I was hooked!

I had to have a tall glass of Pepsi or Coke, it didn't matter which. I just had to have it. I could think of nothing else.

I was hundreds of miles from the nearest Pepsi, and it would be several days before I could satisfy that thirst, but I would satisfy that thirst. I had to.

The first thing I did after stepping off the plane in Panama City was to run to a little corner store and buy a Pepsi. I stood outside that store and drank the whole bottle. I had a vision of that. I thirsted for that. Nothing else would satisfy me.

**J**esus said in Matthew 5:6: "Blessed are those who hunger and thirst for righteousness — for they are the only ones who will be filled."

Spiritual hunger and thirst are commonly taught throughout Scripture. The psalmist says, "As the deer pants for streams of water, so my soul pants for you, O my God." David cries out, "O God, you are my God, earnestly I seek you. My soul thirsts for you, my body longs for you, in a dry and weary land where there is no water."

The fourth Beatitude tells us what the *true* Christian longs for above all things: Righteousness, holiness — **for God Himself**. The greatest revelation of our character, the greatest evidence of who we are, is what our heart truly pursues — what it truly longs for.

One day, a year or so ago, while I was in my office, I received a call from my wife, Diane. Hearing her shaky voice, I realized she had been crying. I asked her what was wrong.

Between sobs, she said that she was watching a television program on world hunger. She could not stand the thought of anybody's child going without food. She was hurt by the hopelessness and helplessness of parents as they watched their children die of hunger. And then, she asked if we could sponsor a child. She had figured out how we could cut back our grocery budget, and so, we sent money. But Diane's description of parents watching their children starving to death stuck with me. It bothered me.

I use this illustration to implant in our minds the desperation of the person with true hunger and thirst. The person who is really hungry will do almost anything to get food.

Now Jesus is not speaking here of physical hunger and thirst. We know when we are hungry and thirsty. Although this hunger and thirst can be uncomfortable, even painful, it is very useful. It is a sign of good health. Usually when we are sick, our appetite leaves us. One of the first signs of getting better is that our appetite returns.

But I am talking about a different kind of hunger and thirsting. A hunger and thirst for righteousness — for God Himself; this is a sign of spiritual health. Lack of this hunger and thirst is a sign of spiritual sickness, possibly even a terminal illness.

I am speaking about a deep-seated, inner longing to be holy and to know God. Even when the cares of this world have overcome us, it is still there. Deep in our heart of hearts, more than anything else, we desire God. We long for Him.

If this hunger for God is not there, then it doesn't matter how long we have been involved in church work. It doesn't matter how much of the Bible we know or have memorized or how many prayers we have prayed or how many religious things we have accomplished.

If we have lost our own hunger and thirst, the truth is that we have forfeited our ability to create hunger and thirst in others. I have run across a principle that seems to be very sound:

### It is only the thirsty who really worship.

As I have talked with people one-on-one about thirsting for God, some people's eyes will widen and almost get moist. They will nod and agree. Others will simply stare blankly and change the subject.

The fourth Beatitude pronounces blessedness on those who hunger and thirst for righteousness — for God Himself. The object of our hungering and thirsting is righteousness.

The term righteousness has many uses throughout the Scriptures.

One of the main ones is that positional standing that all Christians have before God. We have been declared righteous, not through any work of our own, but due to Christ's sacrifice on the cross.

But I think that the righteousness that Matthew 5:6 is speaking about, while including this positional righteousness, goes beyond that to emphasize our experiential righteousness. The true Christian hungers and thirsts to be practically and experientially righteous — holy — pure. Let me state it two ways: first negatively and then positively.

The true Christian hungers and thirsts to be free from sin and its power. This person has come face to face with how corrupt and double-minded his heart is. He has seen how capable he is of cruelty and insensitivity — even towards those he loves more than life itself.

Not only does he desire to be freed from the *power* of sin — the continual falling and hardening of his heart, but also he longs to be freed from the *desire* to sin. He has faced the awful truth that we sin, because we want to sin, and he hungers and thirsts to be delivered from that.

Stating it in positive terms: Why would we desire to be freed from sin? Because we realize that sin keeps us from God, and God is the One whom we long for above all things. It is time for us to be broken by our sin — and to hunger and thirst for Him who alone can fill us. We want to know Him.

*"And if, as a Conference and as individual churches, we wish to emphasize worship, we will never do so unless our leadership and our churches are filled with men and women who long for God above everything else."*



I am thankful to be a part of a Conference where the leadership has recognized its responsibility to call the church towards God — to focus our vision on those Biblical Imperatives that will draw ourselves and our people into a more intimate and obedient relationship with Him who loves us so greatly. But we will not be able to teach our people to worship unless we learn how to hunger and thirst for God more than anything else on this earth.

If there is one thing that concerns me in our churches more than a lack of thirst, it is a lack of **wonder**. I have two little girls, ages two and four. They are still young enough, so that I can perform a few magic tricks that they can't figure out.

The oldest will say, "Daddy, that's the most amazing thing I have ever seen."

The wonderful thing is that these two girls' lives are made up of amazing things — new experiences and new discoveries. Their world is full of wonder. My little girls will grow up. Someone will explain to them that the world — people — are merely the products of chance and time, complicated exchanges of biological and chemical impulses. That the feelings that rise up within them when they stand on a mountain or fall in love for the first time can all be explained through geology, chemistry, and biology.

I guess I expect that from the world, but I cringe when I hear a similar form of that in the church. For some reason, we have felt it to be our duty to explain God. Therein lies the problem: It is very difficult to worship a God Who is so easily explained.

The terrible and awful danger is that our explanations of God can actually take the place of God Himself. We come dangerously close to shaping God to fit our explanations of Him. Therefore, God never surprises us. We are never struck with awe at His majesty. We never come face to face with a God who is too big to grasp. We make Him too small.

I am convinced that if we wish to be a Conference made up of churches that are learning how to worship God, we must be a Conference made up of people who find God amazing — incomprehensible — awesome — and full of wonder.

How do we do that? I have found two simple attitudes helpful. They deal with two areas: our private lives and our public lives.

In our private lives, we must learn how to be seekers more than finders. When we are alone, quiet, and honest with ourselves, we must admit that we don't have all the answers. We must go

back to being students. We will always be beginners when it comes to knowing God. We must learn to commune with God.

I have found tremendous help and spiritual encouragement from some more ancient traditions in the universal Christian church. For example, the desert fathers of the fourth century say things that draw me to God in fresh and unique ways. I have found their life-styles of silence and solitude speaking volumes to my busy and achievement-oriented life.

If we want to instill thirst and wonder in others, God must instill it first in us. That thirst and wonder is usually not the product of answering questions in some discipleship and content-oriented manual. That thirst and wonder comes from true and authentic experiences with the living God Who desires our fellowship and draws us to Him, if we only pause long enough to listen.

If in our private lives, we must learn to be seekers more than finders, then in our public lives, we must learn to create thirst more than to satisfy it. Satisfied people, who have been given all the answers, will never be true worshippers. This is because we can't be too impressed with what is so easily explained.

In our preaching and in our worship leading, we must learn to create thirst and to instill wonder. When we speak of God, we should do so with awe, realizing that what we say falls far short of Who He really is. We must seek to foster an attitude of humility and holy fear in God's presence.

If we have an invocation at the beginning of our service, we must realize that if God really visited us, we might not enjoy the confrontation. And so we must come in confession, realizing Who is the Creator and who is the creation.

In our worship services, are we "worshipping" a God who is easily explained or a God Who is awesome — full of wonder — and worthy to be worshipped? Are we thirsty for God? Do we view His great acts with awe and wonder? Are we worshipping the true God Who is far beyond us, clothed in majesty and mystery, as well as the true God Who lives within us — and Who loves us intimately with an irresistible love — a God of wonder and grace? □

*The Rev. Kent Carlson is pastor of a church planting church, Oak Hills Baptist in Folsom, California. This is a condensation of the sermon he gave at the Church Ministries Conference sponsored by the Northern California Association, January 12, 1989.*



Area Ministers (front row, l. to r.): Jacob Ehman, North Central Area; Edmond Hohn, British Columbia Area; Willis Potratz, area ministries director; Ralph Cooke, North Central Area; (back row, l. to r.): William Taft, Great Lakes Area; Milton Zeeb, South Central Area; Jake Leverette, Manitoba/Saskatchewan Area; Charles Littman, Alberta Area; John Ziegler, Eastern Area; Leroy Schauer, Northwest Area; Kenneth Fischer, California Area

## AREA MINISTRIES

*enhance the ministries of the local churches*

As frontline personnel, Area Ministers support and help pastors as they seek to make **Vision 2000** come alive in the lives of their people.

"The **Vision 2000** resource manual, made available through the Conference International Office, is accepted widely by all pastors in my area," says an Area Minister.

"Our people are positive about **Vision 2000** and its emphasis on the Biblical Imperatives. This emphasis gives us a new identity as a Conference. Pastors and church leaders are excited about the renewal, which can result from the 1989 emphasis on **worship**," says another Area Minister.

Each Area Minister brings his unique gifts to his ministry. In response to God's *call to worship*, the Area Minister works with pastors and worship leaders to come to a better understanding of true worship so that worship becomes more meaningful for their people. He *challenges* churches to grow through Church Growth Seminars. He helps church leaders respond to the *command to care* through "The Shepherd's Guide to Caring and Keeping" seminars.

Area Ministers guide in the *acceleration of church planting*, another facet of **Vision 2000**, as they work alongside the Association committees and counsel church planters in their area(s).

Area Ministers *serve* with local church pastoral search committees. As these committees look for the "perfect" leader for their church, Area Ministers help them assess the gifts God has already provided through the congregation and encourage them to consider and appreciate the gifts of the pastors being recommended. **Calling an N.A.B. Pastor and Ministerial Staff**, resource book, helps local church search committees in their task.

Ten Area Ministers and the Area Ministries Director *serve* the pastors, churches, and Associations of our Conference. These Area Ministers, known for their servant hearts, "preach" numerous "evangelistic" and "deeper life" messages in our churches. They serve as Conference representatives at nearly all Association functions. They assist Associations in their planning for church planting, camps, pastors' retreats, and Association annual meetings; some also serve with retirement/nursing home boards.

Local church and Association giving provides the Area Ministers' budgets as well as funds for the Conference chaplaincy outreach and Conference orientation seminars for graduating theological students and new pastors and church staff.

Associations are expected to provide two-thirds of their Area Minister's support (\$403,500 of the \$710,726 total for all Area Ministers).



*"Each Area Minister represents the ministry and mission of the North American Baptist Conference. We believe in our Conference goals and the thrust of Vision 2000 and gratefully serve with you."*

Willis Potratz, area ministries director.

*"I am convinced that if we wish to be a Conference made up of churches that are learning how to worship God, we must be a Conference made up of people who find God amazing — incomprehensible — awesome — and full of wonder."*







## CHURCH GROWTH MINISTRIES

*accelerate the planting of churches in North America and enhance the ministries of the local churches*

## WORSHIP

*"If it would not be for the North American Baptist Conference planting a church in my neighborhood, I would not be a Christian today serving Christ through the local church." This statement is repeated over and over across North America by those who are a part of our new churches."*

The Church Growth Ministries Department seeks to reach people for Christ and disciple them through planting churches, outreach to ethnic groups, and women's, youth, and New Day ministries as well as providing ministry resources.

### Church Planting

In responding to the vision to reach people for Christ through planting churches in North America, our Conference launched "New Churches...New Life" at the Triennial Conference in 1988.

"New Churches...New Life" uses a variety of models to plant churches and the latest tools to determine areas, select planter pastors, and provides counseling to help these churches become

self-supporting as soon as possible.

Our goal is to more than double the number of present annual church planting projects. Beginning in 1991, our Conference goal will be to plant 15 churches annually to reach the goal of 500 North American Baptist Conference churches by the year 2000.

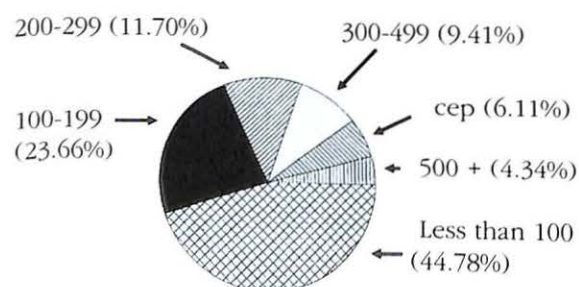
Presently, our Conference subsidizes 28 church planting projects. People of these new churches find their place of worship in a school gymnasium, a store front, a day care center, a nursing home, a theatre, or someone's home — and finally, their own building.

In the seven churches planted in 1988, the combined average worship attendance in March 1989 was 455.

- Riverside Baptist, Devon, AB; Larry Froese, pastor
- Vaca Valley Baptist, Vacaville, CA; David Wesner, pastor
- Faith Baptist, Mississauga, ON; Wayne Jorstad, pastor
- Okotoks Baptist, Okotoks, AB; Cornel Van Eyk, pastor
- Oak Hills Baptist, Sioux Falls, SD; Art Bollaert, pastor
- Oceanview Baptist, White Rock, BC; Marvin Rust, pastor
- Calvary Baptist, Penticton, BC; Peter Schroeder, interim pastor; Leonard Strelau, pastor (June 1989).

This year, 1989, we plan to plant 10 churches and see them hold their first worship services.

### Size of N.A.B. Conference Churches



*"New Churches...New Life" is a cooperative effort between the local churches, Associations, and the International Office to achieve the various church planting goals and accomplish Christ's mandate to evangelize."*

David Sems, church growth director

Five areas were approved by May 1989:

- Crossroads Baptist, Fairfield, CA; Charles Feeney, pastor (January)
- Franklin Township, greater Milwaukee, WI
- West Des Moines, IA
- Silverdale, WA
- Transcona (Winnipeg), MB

Five other areas are targeted for church plants this year. The fulfillment of this goal depends on your giving to plant churches and pastors responding to the call to plant these churches. Church planter prayer cards and a poster are available to help you pray specifically for these ministries.

The vision includes seeing churches mature to the point where they no longer need Conference subsidy but can support themselves. In 1988, seven churches attained this goal:

- Faith Community Baptist, Airdrie, AB
- Tri-Community Baptist, Beiseker, AB
- Whitecourt Baptist, Whitecourt, AB
- Unity Baptist, Red Deer, AB
- Westview Baptist, Lethbridge, AB
- Summit Drive Baptist, Kamloops, BC
- Oak Hills Baptist, Folsom, CA

In 1989, three churches are expected to become self-supporting.

### Urban Ethnic Ministries

Churches in transition are being challenged to reach people for Christ in their neighborhoods. Those churches who have seen the vision and acted on it now minister to congregations of various ethnic groups.

Through our established churches, we minister to 43 different language or ethnic groups: 19 German in Canada and the U.S.A.; five Hispanic congregations in southern Texas; three in Colorado; and others in Lethbridge, Alberta;



*"Church planting is the best present hope for evangelizing North America."*

Bernard Fritzke, associate director for church planting

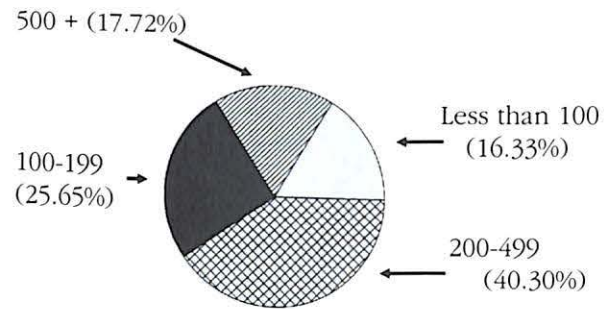






WORSHIP

Membership According to Size of N.A.B. Churches



Costa Mesa, California; Winnipeg, Manitoba; and Union City, New Jersey; Chinese congregations in Calgary, Alberta, and Costa Mesa, California; Hmong in Manitowoc, Wisconsin; Korean in Cleveland, Ohio; Portuguese in Newark, New Jersey; Cuban in West New York, New Jersey; Romanian in New York, New York, and Anaheim and Sacramento, California; Cambodian in Edmonton, Alberta; Jewish in Chicago, Illinois; and Black in Detroit, Michigan.

Ethnic groups are mushrooming all around us; unreached people needing Christ are right at our doorsteps. Today, our Conference provides assistance to various language groups seeking to bring the Gospel to people who are immigrating to North America.

"Through the Urban Ethnic Ministries Division, we are arranging for the administration and mentoring of all our urban ethnic works, hoping to use people of their own culture," says David Wick, urban ethnic coordinator.

Women's Ministries

"To reach women in our neighborhoods, communities, nation, and the world for Jesus Christ," (Acts 1:8) is the vision providing the impetus for women's ministries in our churches since 1907. This vision is as strong as ever.

The Women's Missionary Fellowship seeks to unite women in Christian fellowship, provide opportunities for Christian growth, and provide outreach ministries at home and overseas.

The three-year theme, "Reaching New



**"It is the goal of our W.M.F. and its extended ministries to enable the women of our Conference to achieve their highest potential under God. This is centered in growth and maturity in our walk with Christ, along with service and ministry."**

Linda Ebel, women's ministries director

Heights," challenges the women to achieve their highest potential under God. With their commitment to give, they set a \$950,000 goal, which includes a balanced emphasis on overseas missions, church planting, urban ethnic ministry, and theological education. During 1989, the W.M.F. is focusing on leadership training for W.M.F. officers and leaders to meet the biblical imperative to serve.

New Day and Youth Ministries

New Day, a music and drama team of 10 youth from Canada and the U.S.A. under the direction of Loren Kopf and John Kiemele, ministered in 32 churches during the 1988-89 tour year. During this tour year, special programs called people to worship. Through diversified programming to many different groups, New Day reaches new people for Christ and presents opportunities for Christians to evaluate their own relationships to Christ and make a commitment to reach others for Christ.



**"In 1988, 1,100 youth were involved in the largest 'youth happening' ever at the 42nd Triennial Conference held in Calgary, Alberta. Plans have already been made for the next youth conference to be held in Milwaukee, WI, in 1991."**

Loren Kopf, youth director

Church Ministries Resources

This Division assists in providing resources for Vision 2000 for each of the six Biblical Imperatives; conducts excellent Church Growth Seminars (twenty churches completed Phase III in 1988 and are experiencing growth); and sponsored 33 workshops, each related to at least one of six Biblical Imperatives, during the Triennial Conference.



**"The Church has at its doorstep the greatest number of unchurched people ever in the history of the church — a challenge to obey the Great Commission."**

Ray Harsch, associate director for church ministries resources

Age of Churches 1841-1988

Church Age	Years Started	% of Members	Number of Churches	% of Churches
0-10	(1981-88)	3.5	39	10.5%
11-20	(1971-80)	12.3	47	12.6%
21-30	(1961-70)	9.7	39	10.5%
31-40	(1951-60)	15.0	48	12.9%
41-50	(1941-50)	21.7	17	4.5%
51-60	(1931-40)	2.6	6	1.6%
61-70	(1921-30)	5.4	14	3.7%
71-80	(1911-20)	4.3	20	5.3%
81-90	(1901-10)	7.4	31	8.4%
91-100	(1891-1900)	11.2	39	10.5%
101-110	(1881-90)	8.8	30	8%
111-120	(1871-80)	4.7	17	4.6%
121-130	(1861-70)	3.4	10	2.7%
131-140	(1851-60)	2.4	11	2.9%
141-150	(1841-50)	0.6	3	0.8%
<b>Totals</b>		<b>100%</b>	<b>371</b>	<b>100%</b>





WORSHIP

MISSIONS

*helping to win the world for Christ by the year 2000*



Through the mandate of *Vision 2000*, the Missions Department is committed to assisting North American Baptist Conference churches to "make disciples of all nations." Leading people to Christ and discipling them through the planting of churches on five overseas missions fields are priorities.

Reaching Unreached People

One of our emphases in *Vision 2000* is targeting 12 unreached peoples groups to reach for Christ by the year 2000. In 1988, we began this emphasis with a ministry to previously un-

reached groups — the fishermen in Brazil. A missionary couple, Scott and Ruth Clark, in language study, begin a ministry to the Fulani people of Cameroon in the fall of 1989.

Through the witness and discipleship ministry of Missionaries Ralph and Martha Nelson, two Baptist congregations were started in 1988 among the fishermen living on the islands of Florianopolis in Brazil. It is their goal to organize these two congregations into Baptist churches that will continue reaching out to their communities. Members of the Panatanal Baptist Church assist in outreach ministry. Close to 200,000 people live on the island where the Nelsons serve. Volunteers in Missions from Calgary, Alberta, plan to build a church building for one of these groups in 1989.

As these churches are established, they, in turn, can assume the responsibility of reaching their own people. In that way, the very difficult part of missions — to cross cultures — can be minimized and the spread of the Gospel maximized.

During 1989-90, it is planned to identify another unreached peoples group and bring the Gospel to them.

New Mission Field

Realizing that not only are there still unreached people in the countries where we presently have mission work but also in countries where we do not, we are doing research to tar-

get a country in which to open a new mission field in the near future. This ministry to an unreached peoples group would focus on evangelism through church planting.

Church Planting

Church planting continues to be a priority in establishing the church overseas. In some of the fields, such as Japan, Brazil, and the Philippines, our missionaries are directly involved in church planting. For example, the Japan Baptist Conference is asking for church planting missionaries to establish new churches, as it has reached a measure of maturity by assuming the support of their established work.



Training Leaders

Knowing that as soon as a person accepts Jesus Christ as Savior, that person needs to be discipled and confronted with his responsibilities to tell others about Christ, we are committed to train future leaders. We have committed ourselves to assist in the education of 200 nationals to serve as pastors and leaders at Cameroon Baptist Theological Seminary, Ndu, Cameroon; Mambilla Baptist Theological School, Mbu, Nigeria; and Rio Grande do Sul Baptist Theological School, Porto Alegre, Brazil.

The largest class in Cameroon Baptist Theological Seminary's history — 47 — graduated in 1988. Nineteen of these graduated with the Bachelor of Theology degree.

In the Philippines, Missionaries Leland and Jennell Bertsch focused on leadership training.

Number of Pastors Educated Overseas

	1986	1987	1988
<b>Enrollment at Rio Grande do Sul Seminary in Brazil</b>			
	45	55	45
<b>Enrollment at Cameroon Baptist Theological Seminary in Cameroon</b>			
	97	100	78
<b>Enrollment at Mambilla Baptist Theological School in Nigeria</b>			
	77	80	75
<b>Totals</b>	<b>219</b>	<b>235</b>	<b>198</b>

"God guided us in two specific areas. First, we started a Deacons' training program in which four men in our church receive basic training in pastoral care and local church leadership while actually serving. Second, in cooperation with two other Baptist groups working in Legazpi, we have organized the Bicol Baptist Theological Training Center. In essence, each church has begun their own Bible School with an agreement to share a common curriculum and teaching staff," says Bertsch. "The fact that we organized a Bible school before officially organizing our first church indicates how strongly we feel about leadership training," says Bertsch. Some of Bertsch's ministries have now been taken over by Bible school students.



*"Being Great Commission Christians is the desire of the people of the North American Baptist Conference. We continue to demonstrate by our financial and prayer support of our overseas mission work that we are faithful to that call."*

Ron Salzman,  
missions director

Membership of Baptist Conventions Overseas

	Number of Churches			Number of Members		
	1986	1987	1988	1986	1987	1988
Brazil	90	94	94	6,058	6,335	7,011
Cameroon	493	560	649	38,046	39,842	50,762
Japan	7	7	7	337	365	402
Nigeria	142	144	147	12,306	14,230	15,069
Philippines			1			28
<b>Totals</b>	<b>732</b>	<b>805</b>	<b>898</b>	<b>56,747</b>	<b>60,930</b>	<b>73,272</b>





WORSHIP



Number of Missionaries

	1987	1988	Projected 1989
Brazil	9	11	10
Cameroon	33	30	36
Japan	18	12	17
Nigeria	11	10	14
Philippines	3	5	7
<b>Totals</b>	<b>74</b>	<b>68</b>	<b>84</b>

These numbers include career and short-term missionaries



*"The pledge system for missionary support was the main vehicle through which we received designated support for overseas missions."*

Fred Folkerts, associate missions director for business services

Evangelism

Knowing that our mission is to win people to Christ, plans are underway for evangelism thrusts on our mission fields that will result in 4,000 recorded decisions for Christ. Those who are disciplined and baptized will be welcomed into the membership of established churches or become part of the 12 new church plants planned in conjunction with overseas national conventions.

Plans are underway for an evangelism thrust in Cameroon in January 1990 with 45 North American Baptists from Kelowna, BC, and 15 North American Baptist College and Divinity School students along with 15 Cameroon Baptist Theological Seminary students. They will be witnessing and showing the **Jesus** film in the villages and cities of Cameroon through the local Baptist churches and prayer groups. Pray that God will use this ministry to reach people for Christ in Cameroon.

Growth

Pastor Akasaka, executive secretary of the Japan Baptist Conference, reports that the Japan Baptist Conference church membership experienced a 10.1 percent increase in 1988. The membership now stands at 402. Thirty-nine people were baptized in 1988, an increase of 11.4 percent over 1987.

A new church planting work in Knazawa, near Nagoya, begins in mid 1989 when Missionaries Alan and Judy Steier return to Japan.

World Relief

We provide channels for special contributions through the Baptist World Aid Committee of the Baptist World Alliance to Baptists of countries where famine and disasters, such as earthquakes and typhoons have occurred; and where rehabilitation, long-term development projects, Bibles, church buildings, or theological schools are needed.

Our contributions of \$47,105 helped provide relief and development projects in 15 countries in 1988.

Eleven houses and a chapel were built at Bwabwa as part of the relief and rehabilitation work for the people of the Lake Nyos disaster in Cameroon. A new Baptist church has grown to 140 members including 28 Christians who joined through baptism. A national evangelist visits three refugee camps weekly and witnesses to those there.

Two White Cross shipments, totaling 29,300 pounds, were sent to our medical stations in Africa in 1988.

Youth Ministry Teams

To expand the vision of our young people and to provide training for them, we plan to involve more than 100 of our North American Baptist Conference young people in ministry to other cultures.

Tentmaking Ministries

We are researching tentmaking ministry opportunities as a way to witness to the 80 percent of the non-Christian world who live in countries where missionaries are not permitted to enter. Tentmakers may enter and be employed in a restricted access country. Through their Christian witness, people come to know Christ as Lord and Savior.

Medical Work

The medical ministry in Cameroon meets physical and spiritual needs of many people.

Students in nursing education at Bansa Private School of Nursing and Midwifery in Cameroon receive a strong emphasis on Primary Health Care to create an interest in caring for underserved communities and to work toward promoting health rather than only treating illness according to Missionary Kathryn Kroll.

Twenty students went to a remote area of Cameroon, where they saw an underdeveloped area for the first time. They noted its lack of a good water supply as well as medical and spiritual care. Almost none of the children had been

vaccinated against the serious diseases. New Life Abundant Posts are needed as well as supervisory personnel to open them. As a result, the Nursing School is preparing supervisory personnel for this ministry.

Of the 877 persons counseled by Hospital Chaplains in 1988, 620 rededicated their lives to the Lord, and 141 made first-time decisions for Christ.

The 28 members of the Bansa Baptist Hospital Gospel team are dedicated to grow spiritually and share their faith with others. They minister at the Hospital, eleven churches, and three colleges. During their ministry, 120 made first-time decisions for Christ, and 279 rededicated their lives to Christ.



*"God has given us competent and dedicated people who will tax our ability to fund. With the staggering need and appeals that come from those areas of the world where the gospel has so little exposure and in some cases, where it has never penetrated, this is not a time for us to slow down. Our vision continues to be: '...that by all available means and at the earliest possible time every person will have the opportunity to hear, understand, and receive the good news.'"*

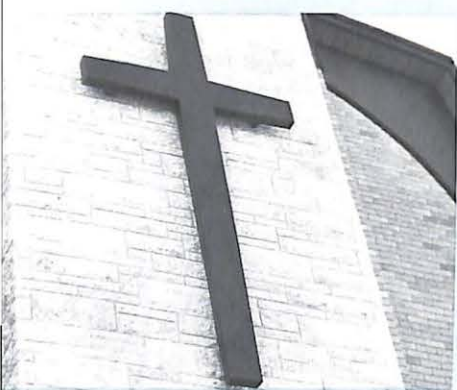
Herman Effa, associate director for promotion

Volunteers in Missions

North American Baptist Conference people are making valuable contributions to missions ministries through their time, resources, and specialized abilities. More than 17 served in key ministry areas in 1988. At least 45 from across North America will be conducting seminars, constructing needed buildings, churches, and a youth camp, and providing medical and secretarial assistance in 1989.

For 106 years, North American Baptists have sent missionaries overseas to tell the Good News of Jesus Christ, to disciple Christians, to plant churches, and to work alongside national Christians in church planting, theological education, medical ministries, radio ministries, and evangelism. This is all made possible by the gifts, prayers, and concern of God's people.





## NORTH AMERICAN BAPTIST COLLEGE AND NORTH AMERICAN BAPTIST DIVINITY SCHOOL

*seek to train more top quality leadership*

## WORSHIP



### Largest Graduating Class in History

At its 47th commencement exercises in 1988, North American Baptist College and North American Baptist Divinity School graduated its largest class in history - 89 students: 73 from the College and 16 from the Divinity School. These graduates are serving in a variety of ministries and vocations; some are pursuing further studies elsewhere.

### Alumni Breakfast at Triennial Conference in Calgary

The College and Divinity School alumni breakfast at the Triennial Conference in Calgary in 1988 was the largest ever with 627 alumni and friends gathered for a breakfast, a delightful program, and a fantastic time of fellowshiping and reminiscing. There is no doubt that the alumni are eager to support their alma mater in its exciting goals for the future.

### New President Installed

On August 1, 1988, Dr. Paul H. Siewert became the fifth president of North American Baptist College and North American Baptist Divinity School. He succeeds Dr. J. Walter Goltz. Dr. Siewert brings to this position a warm pastoral heart, keen administrative skills, tremendous enthusiasm, and a clear vision of and a deep commitment to the growth and development of the schools.

### Sharing in Vision 2000 — Called to Worship

It is readily acknowledged that at the heart of *Vision 2000* is meaningful and creative worship. The 1989 North American Baptist Conference Bib-

lical Imperative, *Called to Worship*, is being given high priority. Dr. Mel Unger, associate professor of Music, serves on the Conference Task Force on Worship. In March 1989, the faculty of the Divinity School conducted a special Worship Seminar on campus for faculty, pastors, and students. This Seminar focused on the history of Christian worship, needed emphases, and current trends in worship.

Feature articles on worship by various faculty will appear in forthcoming issues of the *Baptist Herald*.

In keeping with one of the North American Baptist Conference emphases of *Vision 2000*, "New Churches...New Life," we are putting into place exciting initiatives to encourage and prepare graduates for both lay and pastoral church planting ministries.

We will also complement *Vision 2000* with special emphases in Christian Education and missions. We are engaging a new faculty member to expand our Christian Education and Youth Department. Our growing mission alertness is precipitating exciting new endeavors in training for mission service and a major involvement by the Divinity School in the January "Cameroon 1990" evangelistic outreach with missionaries and African believers in Cameroon.

### Celebrations

The year 1990 marks the 50th anniversary of the existence of North American Baptist College, which began as the Christian Training Institute in 1939. This year of "jubilee" will acknowledge God's great favors of the past as well as the embracing of new and exciting goals for *Vision 2000*.

### Share Our Vision through Giving

Our giving needs in 1989 in addition to tuition and fees are the North American Baptist Conference subsidy of \$416,000 and our supplementary budget (raised by the College and Divinity School) of \$370,000.

### Your giving

- helps train students in lay leadership for the local church through our programs in biblical studies,
- provides for career-oriented students to take their first two years of University studies on our Christian-nurturing campus, and
- provides training for students preparing for a career in church-related ministries.

*"The North American Baptist College is now fully affiliated with the University of Alberta in Edmonton. Through this unique affiliation, students can register in the University transfer track of the two-year Associate of Arts in Religion program at North American Baptist College and earn two years of transferable university-level courses, including some Bible courses."*

Richard Paetzel, College academic vice president

*"My first year at North American Baptist College has been more than I expected. Challenging studies have stretched me academically. Many opportunities to be involved in a variety of activities, ministries, and leadership helped me develop skills and relationships. This year was a real time of growth for me. That's why I'm returning next year!"*

Dawn Reinelt, College student, Westbank, BC

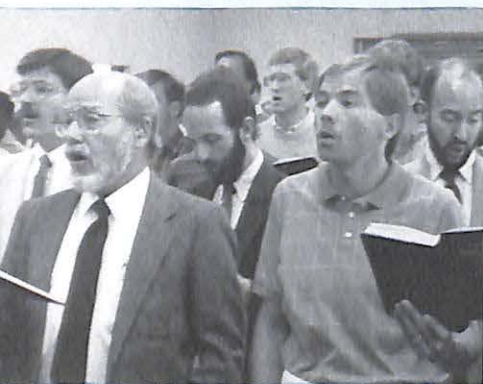


*"With our acceptance as an associate member of the Association of Theological Schools in June 1988, North American Baptist Divinity School has come of age. We are grateful for the recognition that other seminaries have given of the quality of theological education that we are providing in this nine-year-old school."*

Sydney Page, Divinity School academic vice president







## WORSHIP

## NORTH AMERICAN BAPTIST SEMINARY

seeks to train more top quality leadership

**T**he North American Baptist Seminary has been preparing pastors and missionaries for ministry for 131 years. To fulfill the focus of *Vision 2000* to train more top quality leadership for our churches, the Seminary presses toward the goal of preparing 190 new persons to serve in Conference ministries by 1993. These persons are needed to replace current Conference ministers who are reaching retirement age.

### Called to Worship

In keeping with the *Vision 2000* emphasis for 1989, *Called to Worship*, three special additions have been made to Seminary life.

The Church Worship Class planned and conducted creative worship experiences during the month of March.

Dr. Hugh Litchfield, professor of preaching with 17 years of pastoral experience, has established a new worship course for the curriculum.

During the President's Council in May, a new feature — a special worship session — brought added awareness of the majesty of God and the opportunities to serve Him.

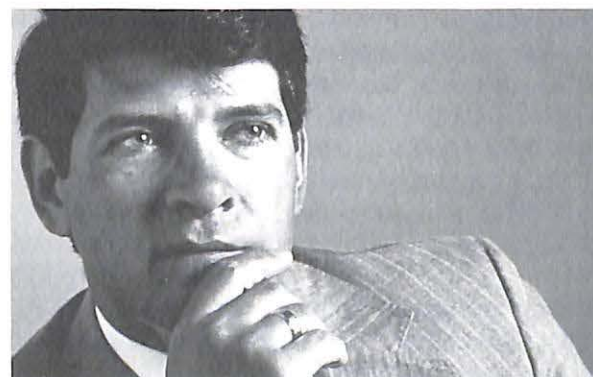
The Seminary and the Conference share the same statement of faith. Located in Sioux Falls, South Dakota, this school offers five accredited degrees:

**Master of Divinity** (a general practitioner degree for church ministry with five concentrations for specialization: *Biblical Interpretation and Exposition, Church Staff Ministries, Evangelism, Family and Adult Ministries, and Missions;*

*Church Planting is being developed);*

**Master of Arts in Christian Education;**  
**Master of Arts in Counseling;** **Master of Arts in Religious Studies;** and **Doctor of Ministry** (for ministers who have served at least three years in church ministry, currently serving a church);

**Graduate Certificate in Theological**



*"We recognize that, as a Seminary, our deepest commitment to the North American Baptist Conference is the preparation of leaders for the future. I am thrilled to know the faculty and administration with whom I work at the Seminary. I have a unique opportunity to work with many strong people, deeply gifted and committed to Christ, to His Word, and to the ministry of His Kingdom. I celebrate with you that God has blessed our school for 131 years."*

Charles Hiatt, president

*"I see North American Baptist Seminary gripped with the desire to understand the world better and deeply committed to communicating the Gospel as clearly as possible. The Master of Divinity program is making students into capable ministers of character, with the ability to relate well to other people."*

Doug Peebles, 1989 graduate, Stockton, California



**Studies** (one year of graduate study, not a degree program).

With the 1988-89 school year, enrollment rose 28 percent with 42 new students bringing total enrollment for the school year to more than 300 students. Of these, 81 percent are male, 19 percent female, 75 percent married, and 25 percent single. The average age of the students is 34 years. Seventy-two percent of the students are in the Master of Divinity program.

The Conference Basic Mission and Ministry Budget, an important source of funding for the Seminary, provides 28 percent of its operating budget. The Seminary is responsible to raise the rest through tuition and its Annual Fund. Presently 37 percent of our current budget, the largest portion, comes from the Annual Fund; the goal for 1988-89 is \$530,000. The second largest source of income is tuition. In the last ten years, tuition has gone up 300 percent. Full-time tuition at the Seminary is \$3,900 per year. Without the Annual Fund, tuition would be more than \$8,000 per year.

Any student from a North American Baptist Conference church can receive an N.A.B. grant of \$500 per year. To offset the exchange rate, Canadian students can receive awards for each semester of study.

A Decision Conference, held annually, provides an opportunity for people to explore



choices in life and ministry. Workshops include Ministry in the Local Church, Christian Education and Church Music, Church Planting, Counseling, and Missions Ministries.

Your support of the North American Baptist Seminary helps fulfill the Great Commission in our joint mission of "reconciling the world through Christ."

You are a member of the Seminary family, thanks to your encouragement, prayer support for students and faculty, and financial gifts. You are a "part owner" and "family member" of the Seminary.



*"At North American Baptist Seminary, there's a real stress on the practical. The theoretical is there, too, but there's a real stress on 'How do I apply this? How does this affect the people I am going to be ministering to?'"*

Wayne Eisbrenner, Edmonton, Alberta

*"The faculty and the administration take time to get to know students, to care about students, and to really help them along in their development as they prepare for full-time ministry. For me that's been a wonderful help in my preparation. I really felt that NABS was where God was leading me. I felt a real sense of acceptance and a real sense of warmth with the people that I met with and their desire to help me develop and prepare myself for ministry. That is what I needed, and that is what God provided for me here. And that is why I chose NABS."*

Kelly Lashly, Master of Divinity/Master of Arts in Counseling,

Aberdeen, South Dakota





## FINANCIAL SERVICES

*promote unified direction and growth*

## WORSHIP

### 1988 Basic Mission and Ministry Budget Goal

In 1988 North American Baptist Conference churches and individuals gave outstanding financial gifts totaling \$4,518,550 so that the goal of \$4,450,000 for the Basic Mission and Ministry Budget was reached and even surpassed for the first time since 1981. This giving exceeded 1987 by seven percent.

Undesignated giving for the Basic Mission and Ministry Budget rose nearly \$310,000 or almost 15 percent. This amount included the offerings at the Triennial Conference of \$218,000.

Barbara J. Binder, editor  
Phyllis Hill, subscriptions fulfillment  
Dwight Walles, design

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 1/4 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.)

### How the money was used

Basic Budget	1986	1987	1988
Missions	\$1,631,525	\$1,629,173	\$1,820,169
Church Growth	901,881	955,675	1,174,714
College/Divinity School	319,021	364,603	453,400
Seminary	365,851	364,603	453,400
General Council	158,378	173,084	242,924
Development	397,150	425,002	12,904
Financial Services			12,716
Area Ministries	249,739	238,553	305,233
Interest/exchange	181,118	95,174	38,359
<b>Total Expense</b>	<b>\$4,204,662</b>	<b>\$4,245,866</b>	<b>\$4,513,820</b>
Growth Budget			
Church Growth	75,730	96,903	109,344
Overseas Missions	813,951	803,929	1,103,549
Conference Services	367,828	413,464	427,907
<b>Total Growth Budget</b>	<b>1,257,509</b>	<b>1,314,295</b>	<b>1,640,800</b>
<b>Variance Income/Expense</b>	<b>46,872</b>	<b>(23,468)</b>	
Basic & Growth Expense	5,509,043	5,536,695	6,159,349
Bequest Income	146,371	437,239	144,352
Capital Funds	605,291	609,376	95,203
<b>Total</b>	<b>\$6,260,706</b>	<b>\$6,583,310</b>	<b>\$6,398,904</b>

*This is a mixture of U.S. and Canadian funds.  
Educational Institutions' Annual Funds are not included  
in this report of Growth Budget Income*

### 1988 Growth Budget Goal

The Growth Budget, which includes special projects over and above the Basic Budget, grew a robust 25 percent from \$1,314,000 in 1987 to \$1,640,000 in 1988 or by more than \$325,000.

Giving to the Growth and the Basic Budgets boosted Conference giving to a new record of \$6,159,349 compared to \$5,536,695 in 1987, an increase of more than \$620,000.

### Total Conference Giving

Overall giving was down \$184,406, because bequest income and capital funds income were down \$807,000, but the Basic Mission and Ministry Budget and the Growth Budget were up a healthy \$620,000 — more than 11 percent.

(For more financial information, write Financial Services Director, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.)

### Per capita Giving

In 1988, per capita giving by Conference members and friends totalled \$103 for the Basic Mission and Ministry Budget and Growth Budget. For all Conference and related ministries, the per capita giving was \$149. For all giving to the local church, Association, and Conference purposes, our people gave per capita \$811. Our people are generous givers.

### Capital Funds

North American Baptist Conference people and churches generously funded many urgently needed projects overseas and in North America. Contributions given during the past five years to the "Building on the Foundations of Faith" Capital Funds campaign totalled \$3,093,110, or 86 percent of the \$3,596,000 goal. In 1988, our people gave \$95,203 of this total amount.

These Capital Funds provided the money necessary to enable our Conference and several Associations to make strategic advances that otherwise could not have been made through annual operating budget funds.

### Bequests

In 1988, \$144,352 was received through bequests; in 1987, \$437,239.

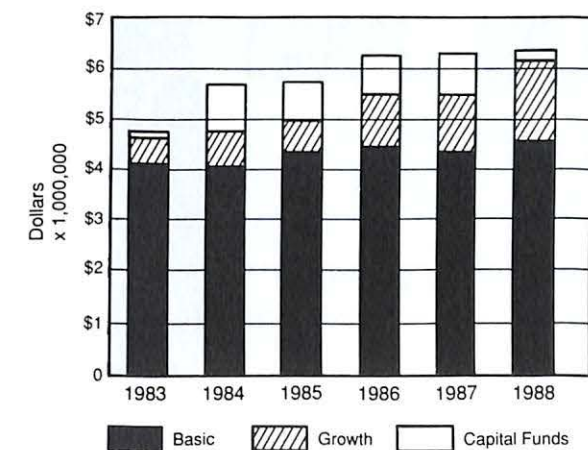
### Where the money came from

(for the Basic Mission and Ministry and Growth Budgets)

ASSOCIATION	1985	1986	1987	1988	Per Capita 1988
Alberta	\$858,297	\$927,404	\$924,373	\$1,184,453	\$155
Great Lakes	532,423	583,138	574,967	585,395	80
British Columbia	448,697	535,835	531,342	537,637	131
Manitoba	366,202	410,681	374,005	393,690	56
Eastern	286,809	301,229	322,222	360,334	106
Northern California	237,461	301,553	294,257	303,463	51
Southwestern	239,632	236,914	226,465	267,694	108
Central Dakota	221,725	234,768	239,838	266,613	81
Minnesota/Lacrosse	179,769	200,207	207,726	242,383	149
South Dakota	171,966	187,959	216,822	235,430	89
Illinois	184,221	197,618	196,558	221,270	106
Iowa	167,847	208,454	181,849	212,584	88
Central Pacific	159,172	165,757	175,633	190,224	86
Atlantic	122,103	138,631	147,042	184,496	126
Northern Dakota	168,573	171,261	177,596	180,539	87
Saskatchewan	154,367	142,994	158,483	176,151	128
Pacific Northwest	119,246	146,610	144,336	142,152	74
Wisconsin	125,219	130,820	153,304	137,227	56
Southern California	93,465	131,763	102,066	128,960	79
Southern	54,719	57,798	54,934	64,237	51
Inter-Association	70,791	97,651	132,877	144,418	
<b>TOTAL</b>	<b>\$4,962,704</b>	<b>\$5,509,043</b>	<b>\$5,536,695</b>	<b>\$6,159,349</b>	<b>\$103</b>

*This is a mixture of U.S. and Canadian funds.*

### Six Year Total Conference Contribution Income



\*N.A.B. dollars are a mixture of Canadian and U.S. dollars.

### Total Conference Giving

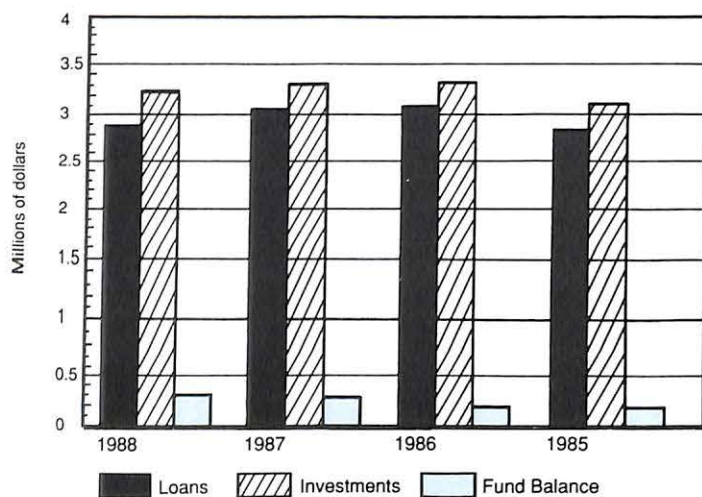
Total giving for Conference ministries by N.A.B. Conference churches and individuals reached its second highest in history: \$6,398,904. In 1987 total giving was \$6,583,309.





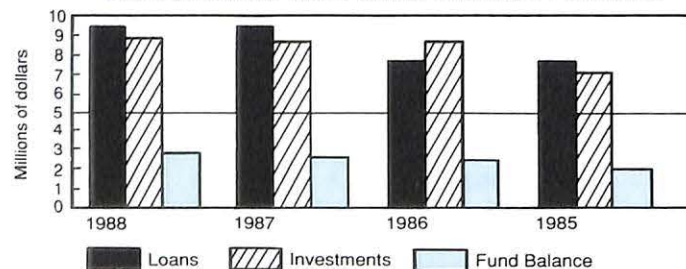
# WORSHIP

## Growth of the Canadian C.E.I.F. Fund



Canadian Loan Growth: \$2,865,000,  
Investment Growth: \$3,228,000, and  
Fund Balance Growth: \$286,500.

## Growth of the U.S. C.E.I.F. Fund



Loan Growth: \$9,564,000,  
Investment Growth: \$8,722,000, and  
Fund Balance Growth: \$2,673,000.

### Church Extension Investors Fund

Over the past three years, Church Extension Investors Fund (C.E.I.F.) loaned more than \$6.2 million to 30 North American Baptist Conference churches to finance their building construction or land purchase.

The Financial Services Department receives and disburses the funds for the Conference missions and ministries as well as supervises investments and loans to churches. Executive staff serving in this Department are William Gingrich, associate director of finance and business, (l. to r.); Karen Dickau, assistant director of loans; Sarah Redlich, accounting manager; Robert Mayforth, director, Financial Services Department; Al Keller, associate director of data processing; and Phil Pucek, assistant director of data processing.



## 1989 Mission & Ministry Goal

### BASIC GOAL

Missions	\$1,917,483
Church Growth	1,199,358
College/Divinity School	471,200
Seminary	471,200
General Council	263,736
Area Ministries	307,226
Interest/exchange	119,797
<b>Total</b>	<b>\$4,750,000</b>

### GROWTH GOAL

Church Growth	\$ 400,000
Missions	950,810
N.A.B. College/Divinity School	350,000
N.A.B. Seminary	530,000
General Council	51,000
Area Ministries	403,500
<b>Total</b>	<b>\$2,685,310</b>

**TOTAL BASIC MISSION AND MINISTRIES AND GROWTH GOAL** **\$7,435,310**

## Generous Giving

"He who is generous will be blessed..." (Proverbs 22:9 NASB).

The most recent statistics of the **Yearbook of American and Canadian Churches of 1988** indicates that we are fifth in per capita giving for missions in Canada among major denominations. In the United States, we are tenth in per capita giving for missions among major denominations.

In the 1987 yearbook, we rated sixth in Canada and eleventh in the United States in the same categories.

It appears that we are continuing our outstanding levels of giving for the mission and ministry commitments of our Conference.

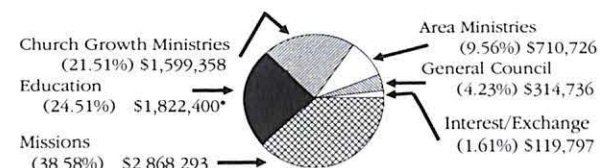
Our Conference constituency can be characterized as extremely generous. If this is true, then we are also a blessed people.

We need to be encouraged to continue our excellent practices of following Scriptural principles of faithful stewardship. Because we do, countless people have heard and experienced the life-changing message of the Gospel. They now also worship God as their Heavenly Father.

Let us continue to be generous givers so that many others may be blessed!

—Lewis Petrie, development director

## 1989 Total Giving Goal: \$7,435,310



\*Includes schools' annual/supplementary funds.

Tear Here

### My Response

**YES. I will have a share in "Vision 2000" by making the following gift to the N.A.B. Conference mission and ministries for this current year.**

Please make check or money order payable to North American Baptists, Inc..

\$100  \$300  \$500  \$1,000  other amount \$ \_\_\_\_\_

I will give through my local church.

I will send my gift directly to the N.A.B. Conference International Office in Oakbrook Terrace, IL.

I request more information about \_\_\_\_\_

I wish to subscribe to the BAPTIST HERALD

All persons who contribute \$25 or more to the North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181, will receive a one year gift subscription to the BAPTIST HERALD, if you are not already receiving it.

**Jesus said: "Where your treasure is, there will your heart be also" (Matt. 6:21).**

Name \_\_\_\_\_ Spouse's Name \_\_\_\_\_

Street Address \_\_\_\_\_

City \_\_\_\_\_ State/Prov. \_\_\_\_\_ Code \_\_\_\_\_





WORSHIP

DEVELOPMENT



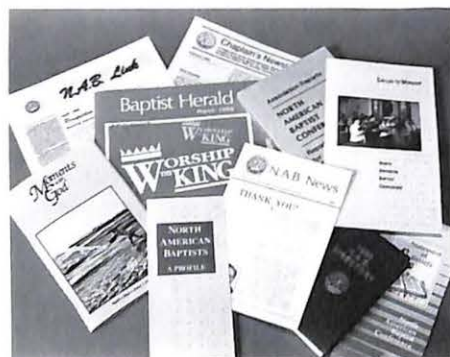
**Committed to Give**  
*"We provide several stewardship seminars from a biblical perspective that address current relevant issues and financial pressures that people face today."*

Lewis Petrie,  
 development director

The Development Department strives to give the best assistance possible to our churches in order to encourage the practice of sound, Scriptural stewardship principles. This assistance comes through stewardship seminars, Deeper Life meetings, and a resource kit, "Stewardship Support File," for pastors and stewardship committees.



This Department communicates the financial needs on overseas missions fields as well as the ministries we provide as a Conference in North America. Through its publications and audio-visu- als, it reports how God is working through the missions and ministries of the Conference as well as the results of our people's giving, praying, and serving. The staff also produces materials for *Vision 2000*: (l. to r.) Dorothy Ganoung, as- sistant director of communications/editor of *Mo- ments With God*; Arthur Helwig, associate direc- tor of communications for audio-visu- als; and Bar- bara Binder, associate director/editor of *Baptist Herald* and "N.A.B. News."



**Connie Salios**  
 serves as Associate  
 Director of Estate  
 Planning and New  
 Churches...New Life  
 Campaign Director.



# The Hope and Joy of COMMUNION

by Ed Quillin

Recently, a key laymen told me of a shocking experience he had as a young Christian. While in a Communion Service, after partaking of the bread and the cup, he looked up and saw the pastor and a deacon looking back at him. As a friendly gesture, he smiled at the two men. After the service, he was told by the pastor never to smile in a Communion Service again.

This caused me to consider the work we did last February in Illinois at the meeting of the North American Baptist Conference Task Force on Worship for *Vision 2000*. We listened to Dr. Robert Webber from Wheaton College describe the historical development of worship. One point that he made jolted the entire task force. Dr. Webber said that in the Western Church the Lord's Supper has, in many churches, become a dirge rather than a celebration.

As I reflected on my experience in worship and in celebrating the Lord's Supper, Dr. Webber's statement rang true. I discussed this with others; heads nodded in agreement.

We have a problem. We have lost the hope and joy of the Lord's Supper. The reason for this is that when we "celebrate" the Lord's Table, we tend to focus on the death of Christ rather than

on His resurrection and imminent return. In doing this, we deprive ourselves of incredible joy.

In Colossians 1:3-8, 27, the Apostle Paul speaks of the "hope" of the child of God. That hope is a settled confidence that one day Christ will return, and all God's children will spend eternity with Him. Out of that hope come all kinds of expressions of faith, love, and joy.

Our hope of heaven ought to produce joy. Yet, the Lord's Supper — the primary occasion to remind us of our future hope — has, in many hearts, become a time of intense introspection and sadness.

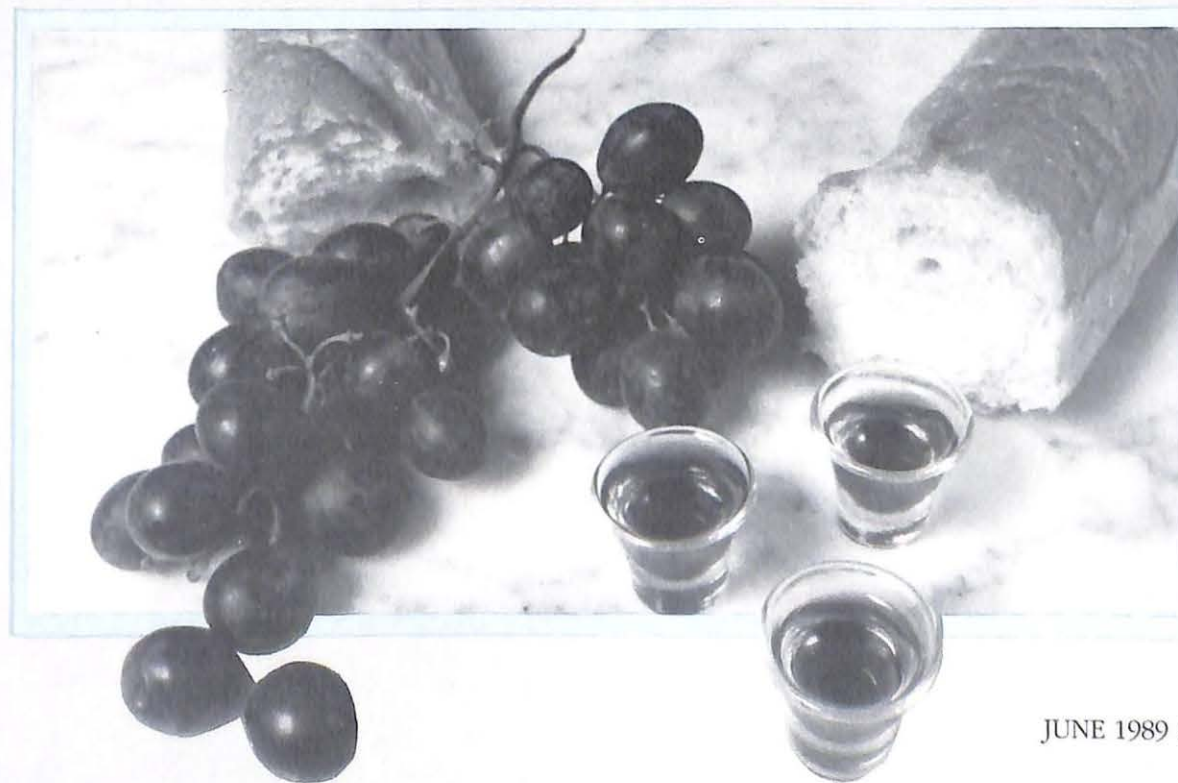
Paul warns us that without the resurrection all Christians are in trouble.

*"and if Christ has not been raised, your faith is worthless; you are still in your sins. Then those who have fallen asleep in Christ have perished. If we have hoped in Christ in this life only, we are of all men most to be pitied"*

(1 Corinthians 15:17-19).

When we lose sight of the resurrection, we lose hope. When we lose hope, we lose joy. In our present-day Communion Services, it appears that we do just that. We minimize or neglect to mention Christ's resurrection and the future hope it guarantees.

Why do we focus on Christ's death rather than





His resurrection and return? We do so, primarily, for three reasons, which may be found in I Corinthians 11:17-34.

The first reason centers in the word "remembrance." We tend to think back to the past instead of forward to the future. We reminisce rather than rehearse.



Let me explain. In my Sanctuary Choir, we are always in the process of remembering. Each week, we remind ourselves of the music of the week before. We remember it. But the purpose of our remembering is never a reminiscence of the past but a rehearsal for a future performance.

So also, our partaking of the Lord's Table ought to be a refreshing of our minds — a remembering — in preparation for Christ's return (v.26). We can use the bread and the wine to remind ourselves that our victorious Jesus is coming again.

The second reason we focus on Christ's death rather than His resurrection and return is found in verse 26: ". . . you **proclaim** the Lord's death until He comes." It does not say, ". . . you **remember** the Lord's death until He comes." Yet, in many hearts, that is exactly what occurs during Communion.

The joy of proclamation and the grief of death don't seem to go together. But here Paul uses one word to encompass several events. The

death of Christ is the central event in His atoning work. Included in that atoning work are Jesus' coming, His life, His suffering and death, His resurrection, post-resurrection appearances, ascension into heaven, and His second coming. But His death is the one event that closed the transaction. He said, "It is finished." Atonement was completed in his dying. The payment for sin has been made. We hear "You proclaim His death until He comes," **that is good news worth proclaiming!**

The final reason comes as Paul warns the Corinthians not to partake "in an unworthy manner" and promises judgment on those who do. The Corinthian believers were divisive; they had factions in their church. In addition to that, their feast that was to celebrate Christ's resurrection deteriorated into a drunken party. They overate to the point of depriving others and in this state, they expected to partake of the Lord's Table.

What is Paul saying? People who have made a mockery of the Lord's Table are unworthy of participation. As a result, Paul asked the Corinthians to examine themselves before taking the bread and the cup.

When we, as twentieth century Christians, combine remembering the suffering and death of Christ with intense self-examination, the tendency is to become overly negative. We remember the words of the hymn, "Would He devote that sacred head for such a worm as I," and diminish the importance of the resurrection and second coming. Or sometimes, we examine others and say, "Would He devote that sacred head for such a worm as **you**." We look for the Judas at the table.

This does not diminish the importance of self-examination. But, there are two types of examination, negative and positive. Some make you sad, and some make you glad. If I go to the doctor for a physical examination, and he finds a terminal disease, then I have had a negative (sad) examination. If he tells me I am a specimen of health, then I have had a positive (glad) examination.

In our self-examination, we look for unconfessed sin, and we ask God to forgive us. We receive forgiveness and move on. We also note those areas of successful Christian living and give God the glory for them. The rule of thumb for self-examination in preparation for Communion is "wash where needed and thank God for the clean spots."

If you find yourself saying, "This heavyhearted Communion sounds like what is happening in my church," don't feel alone. It is going on in many solid Bible-believing churches around the world.

**I**t happened among the first Christians . . . nearly. The early disciples began to focus on the death of Christ. The disciples' self-examination following Jesus' death on the cross must have been devastating. They either forgot or misinterpreted His promise of a kingdom. They had expected this kingdom while Jesus was alive, but it did not come. Without hope of resurrection, they were a pitiful lot.

Had one event not occurred, every time they took Communion they would have turned it into a funeral. But there was another "supper" that changed The Last Supper from a dirge to a celebration.

As two of Jesus' followers walked along the road on the afternoon of the resurrection, Jesus joined them (Luke 24:13-35). Amazed that He seemed to know nothing of the crucifixion, they informed Him of their hopes that Jesus would have established His Kingdom. As they walked, Jesus opened the Scriptures concerning Himself to them.

Later, they invited Jesus to stay for supper. As they ate the bread and drank the cup, Cleopas and the other disciple recognized Jesus and His victory: He was alive! They rushed back to Jerusalem to tell the disciples that they had recognized Him in "the breaking of the bread."

From that day on for them, the Lord's Supper would be a meal of celebration. Their hope and joy was restored! They thought of Jesus' death, but their central thoughts focused on His resurrection and His promised return.

Reading of Cleopas' experience causes us, as believers, to rethink the atoning work of Christ in His suffering and death and to celebrate the resurrection and promise of our returning King. Not only do we need to meditate on the great price with which we were bought, but also, we need to remember Jesus' victory—to celebrate until He comes again.

**And don't forget to smile!**

*The Rev. Ed Quillin is Associate Pastor for Worship and Family Life at First Baptist Church of Lodi, CA, and a member of the Conference Task Force on Worship.*

## What can we do to make the Lord's Table a celebration?



by Ed Quillin

**G**ear the service towards victory rather than defeat. Let the prelude and postlude be joyous. Sing great Christian hymns and choruses that testify to the life-changing experience of trusting Christ as personal Redeemer. Have testimonies from those who have experienced renewal. Remind ourselves of the supper in Luke 24 and how it changed the disciples from a bunch of "whipped puppies" into champions of the faith who overturned their world.

Warn unbelievers and those living in immorality against participation in the Supper. Give our people ample time for self-examination (probably the most neglected part of any Communion service). Encourage people not only to confess shortcomings but also to thank the Lord for victories won in their individual and collective lives.

Include instruction. Explain that the bread is symbolic of the facts that Christ came bodily, lived bodily, suffered bodily, died bodily, was buried bodily, rose bodily, appeared bodily, ascended bodily, and will return bodily! Explain that the cup is symbolic of the new relationship available with God through Jesus. Give the Gospel.

During the distribution of the elements, let the instrumental accompaniment progress from a meditation on the death of Christ to His resurrection and on to His second coming. Let the prayers for the elements be prayers of victory and thanksgiving. And close with a victorious hymn like "One Day:"

*Living He loved me, dying He saved me,  
Buried He carried my sins far away;  
Rising He justified, freely forever,  
One day He's coming O glorious day!*

Dr. J. Wilbur Chapman





## WORSHIP

### GIVING IS WORSHIP

#### Triennial Conference — a Highlight in 1988

If one would be asked what event in the life of the North American Baptist Conference in 1988 most typified the people of our Conference, one would answer: the 42nd Triennial Conference. It epitomized the sense of family as 8,000 North American Baptists from across North America and representatives from our overseas mission fields

- worshipped together and, as a result, experienced renewal and spiritual growth;
- appreciated the *servant* manner in which the North American Baptist Conference churches of Calgary and the Alberta Baptist Association graciously hosted the Conference delegates, visitors, and their families;
- cared as they gave \$10,000 to a shelter for the homeless in Calgary, passed resolutions against abortion and pornography, endorsed *Vision 2000*, and encouraged one another;
- gave the largest triennial conference offering in history: \$218,000; and
- witnessed to those they met on the way to and from the sessions and saw youth make first-time decisions for Christ.

Following this enriching time of fellowship, delegates and visitors left Calgary challenged to *Share the Vision* to make *Vision 2000* become a reality.

*"The work is strongly underway! Committees are meeting; programs are being planned; budgets are under construction; and hotels are under review," says Gary McCullough, triennial conference manager. "Many good things await you in Milwaukee, July 29-August 4, 1991."*



The first mention in the Scriptures of the word "worship" is in the fifth verse of Genesis, chapter 22.

You remember the story well. In the second verse, God had commanded Abraham to take his son, Isaac, whom he loved, over to the region of Moriah, and sacrifice him there as a burnt offering. After three days of travel, Abraham saw the place in the distance and in verse five commanded his servants, "Stay here with the donkey while I and the boy go over there. We will worship...."

When we think of worship, we often think of Sunday morning church sermons, song books, communion, and baptism. But it's interesting when Abraham left the servants and went up to the mountain, he did not take along any of those items; he took only the wood for the burnt offering and his son, Isaac.

Throughout the Scripture, the words offering and sacrifice are often used with the word worship, either preliminary to or as an integral part of worship.

Some say that Jesus took the sacrifice out of worship, but He states in Matthew 5:23 and 24, "If you bring your gift to the altar and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother and then come and offer your gift." Jesus did not take the sacrifice from worship. He only took the blood out of the sacrifice.

Your giving should not be done because of guilt or the pressure of an organization. It should be a true act of worship to your God.

The next time you are making a gift, write out your check and present it to God as your sacrifice...your offering...your act of worship. Ask Him to sanctify your gift to meet the needs of the lost, dying, and hurting world that is being touched through the missions and ministries of the North American Baptist Conference.

## What Is Lifestyle GIVING?

My lifestyle is made up of the way I budget three areas of my life — my time, my talents, and my treasures.

I spend part of my time in my business, part of my time with my family, and part of my time for myself in enjoyment of life and working to become a better person; and part of my time I give away.

The same is true of my talents. Part of them I use in my business, part for my family, part I give away, and part I use for myself.

I budget my finances in the same way.

The difference between my lifestyle and your lifestyle is the difference in our budgeting of these three areas of life.

The difference between our lifestyles and the lifestyle of the person on the street is found in the value system we place on these budgets. Hopefully, our value systems recognize God as the owner, the controller of our lives and all that we have.

I believe in an instantaneous redemption, illustrated by Paul's experience on the road to Damascus. This is a time when an individual comes face-to-face with Jesus Christ and must accept or reject Him.

I also believe that, as Christians, we should live our lives in such a way that those around us see within us something that they desire. They will be drawn closer to that instantaneous re-

demption, because they have been touched by our lifestyles.

Even, after death, our Christian lifestyles will live on in the lives of those whom we have touched — those who have adopted our Christian lifestyles — our families, most of all, but also our friends, our business associates, and even the persons on the street with whom we have shared our lifestyles.

Lifestyle giving, as it pertains to estate planning, says that a Christian estate plan is not one that gives 10 percent to a charitable organization and the remainder to whomever I wish. Tithing is a concept of income, not a concept of capital stewardship.

What then is a Christian estate plan? It is one that recognizes God as owner of all my property, and one that distributes my property at the time of death to those who will continue to use it to propagate my Christian lifestyle.

If my family and friends have rejected my lifestyle, can I leave His property in the hands of those who have rejected Him. Can I leave His property to someone who would not use that property in a way pleasing to Him? The answer is no.

As a steward, I must leave His property to be utilized to propagate the Christian lifestyle.

— Connie Salios

### That's Lifestyle Giving!

**YES,** I am interested in learning more about Lifestyle Giving.

#### Please send me

- "Free Will and Trust Planning Guide"
- Enclosed is my gift of \$ \_\_\_\_\_ for the mission and ministries of the Conference
- I/(we) desire a visit from an Estate Planning Representative.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State/Prov. \_\_\_\_\_ Code \_\_\_\_\_

My birthdate \_\_\_\_\_ Spouse's birthdate \_\_\_\_\_

#### Send to:

Dr. Connie Salios • North American Baptist Conference • 1 So. 210 Summit Ave. • Oakbrook Terrace, IL 60181



# Baptist Herald

1 So. 210 Summit Ave.  
Oakbrook Terrace, IL 60181  
(312) 495-2000

Non-profit organization  
Second class postage  
paid at Villa Park, Illinois 60181  
and at additional mailing offices

Registered as Second Class Mail  
under permit #9327 at Norwich, Ontario.  
Return postage guaranteed.



## New Churches ...New Life

### What do these three people have in common?



- *Jesus Christ changed their lives through the ministry of three new churches planted in their communities by the North American Baptist Conference.*

**NEW CHURCHES...NEW LIFE** is the responsible evangelistic strategy of the North American Baptist Conference to the year 2000.

That's what the **NEW CHURCHES...NEW LIFE** Campaign is all about...

- reaching more individuals and families with the life-changing message of Jesus Christ
- doubling the annual number of churches now being planted by the Conference

To do this takes vision and commitment expressed

- in giving money to fund new churches
- in praying that the Lord of the Harvest will provide the best church planters possible to establish these churches.

### **Mission Field North America needs your support!**

- YES**, Please send me **NEW CHURCHES...NEW LIFE** brochure

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State/Prov. \_\_\_\_\_ Code \_\_\_\_\_

Telephone (home) \_\_\_\_\_

(work) \_\_\_\_\_

*Write today for the brochure explaining how you can be a part of this vigorous and new end of the century plan to turn around some frightening church statistics and to provide 150 more neighborhoods of unchurched people with the matchless opportunity to become new persons in Christ.*

**North American Baptist Conference**  
1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181



**NORTH AMERICAN BAPTIST CONFERENCE**