

Baptist Herald

May 1989

**Vision 2000:
Planting
Churches in
North
America**



A New Child Means a New Life

by David Sems



Churches in one part of North America can sponsor and give birth to a new church many hundreds of miles away. Lay people can start Bible studies that eventually will become a self-supporting church. Individuals or families can sponsor one church for a specified time and have the pleasure of seeing "their child" grow to maturity. And so the church life cycle continues.

Birth is a wonderful experience. The poster insert in this issue of the **Baptist Herald** pictures the church planting pastors and their families whom God has entrusted to nurture some of the "newest children" of our Conference.

I suggest that you put this poster up in a conspicuous place in your home so you can remember to pray, write, telephone, or visit some of these new works and their pastors. Or perhaps you could cut out the pictures and concentrate each week on one of the planter families with family discussions and prayer.

We hope to see nine new churches born in 1989. Please help us with your prayers, involvement in "New Churches... New Life," and other individual financial support in the work that God has called our Conference to be involved: "Having many children." □

The Rev. David Sems is Director of the Church Growth Ministries Department, North American Baptist Conference.

What is more beautiful, precious, and filled with potential than a newborn child? Nothing, absolutely nothing. This new child is "oohed and awed" over by people from the oldest living grandparent to the youngest cousin hardly old enough to walk. Even Scripture records the birth of children, climaxing with the birth of Christ.

The desire of many people to have children is so intense sometimes that various options are explored to bring a child into their home. From the natural birthing process to adoption and foster care, the possibilities are explored. Then once the child is in the family, the years fly by, growth is evident; the parents take pride. A new family is formed, and the process of life begins another cycle.

Giving birth to new churches has been a tradition of the North American Baptist Conference for many years. Many of our past leaders have had the vision to start congregations in new areas.

Right now, you may be enjoying the facility and fellowship of that once new and now mature congregation. Your spiritual journey could be duplicated many times by many people within our Conference. Because of the early efforts of many people, you and others have found the Lord. You and they have had the opportunity to grow in faith and fellowship with people of like commitment.

Delegates at the Triennial Conference in Calgary in July 1988 launched *Vision 2000*. The

Church Growth Ministries Department is supporting that program with "New Churches...New Life," a plan to accelerate the planting of churches. This program has become our primary thrust in church planting and includes many different ways to "have more children—to plant new churches." This special issue of the **Baptist Herald** addresses some of the ways we believe will prove to be successful.

"Our vision is to plant new churches in Canada and the United States. Our goal is set: at least 150 new churches by the year 2000. With your support, we will accomplish the task," says David Sems.

Our vision is to plant new churches in Canada and the United States. Our goal is set: at least 150 new churches by the year 2000. This means 500 North American Baptist Conference churches by the year 2000. With your support, we will accomplish the task.

The church is a living organism. It lives, breathes, and takes on nourishment. New life can come from old churches. Remember Sarah! With God and the people sensing the vision, any church can give birth to a daughter church.



8



12



20

Articles

- 2 **A New Child Means a New Life**
David Sems
- 4 **Taking a Shot at Worship from Half Court**
Art Bollaert
- 5 **A Changed Life**
Gordon Stork
- 6 **Like Mother, Like Daughter**
S. Donald Ganstrom
- 8 **Motivating People**
Dennis Dearmin
- 10 **How Can Your Church Parent a New Church?**
Ray Harsch
- 12 **How a Church Planting Project Benefits from a Mother Church**
Bernard Fritzsche
- 13 **Is Your Church in Transition?**
David Wick
- 14 **Discipleship Evangelism Works at Redeemer Church**
Tim Blackburn
- 16 **Reflections on "New Churches"**
John S. Kiemele

Departments

- 18 **Reaching New Heights**
Manetta Hohn, Nola Jones, Elsie Kerber
- 20 **Mission News**
- 22 **Lifestyle Giving**
- 23 **In Memoriam**
- 24 **Vision 2000: Biblical Imperatives in Action**
- 28 **What's Happening**
- 29 **Anniversaries**
- 29 **Readers Respond**
- 30 **Baptist World Aid: Armenia**

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Taking a Shot at Worship from Half Court

by Art Bollaert



Meet the Worship Committee at Oak Hills Baptist Church (from left to right): Beth Snyder, registered nurse; Doug Snyder, student, North American Baptist Seminary; Louise Harrington, secretary, Sioux Falls College and Oak Hills pianist; Art Bollaert, Oak Hills pastor; Wendell Hoffman, physician and 1989 Worship Committee chair; Dave Zimbelman, student, North American Baptist Seminary; and (not pictured) Charles Hiatt, president, North American Baptist Seminary, and Committee chair.

“What’s it like to worship in a building that’s not really a church building?” More to the point, “Is it possible?”

Picture a room complete with cold metal folding chairs, basketball backboards and hoops, ropes for climbing, mats for wrestling, and an associated mix of a variety of unclassified life forms that have existed on the gym floor since the last school assembly. Since October 1988, an elementary school gymnasium has been the place where Oak Hills Baptist Church meets for worship.

Not only is it possible to worship in such facilities as school auditoriums, libraries, shopping centers, and funeral homes, but also the worship experience in these places can be very personal and participatory. We find that our people experience a positive encounter with the God who seeks people to worship Him.

This is not to say that the place of worship is neutral. It can either facilitate our worship experience or detract from it. What makes the difference is the planning that goes into a worship service.

At this Sioux Falls church planting project, we have made worship our most important priority. We have established a Worship Committee whose responsibility it is to plan and prepare Sunday morning worship services.

But planning alone is not enough. At Oak Hills, our Worship Committee prays before it plans. In fact, we have tried to worship as a committee before we plan. First, we seek to worship Him whose services of worship we hope to plan. Once we have prayed and prepared, then we plan.

Robert E. Webber, in his book, *Worship Old and New*, has said that the mistake of the medieval period was that the congregations watched worship. In our day, he says, the mistake of the Protestant church is that our congregations listen to worship. He suggests that our goal ought to be to return to worship that is the work of the congregation and to use it in a way that permits and encourages people to get involved in worship.

How One Church Plans for Worship

We plan for worship services several weeks in advance. For example, the Worship Committee met March 13 to do planning for a three-month period—April to June. Using a form, we list the theme of the service, the scripture text, and the sermon title, choose the worship leader, song leader, head usher, instruments, sound equipment engineer, greeters, prelude, hymns, choruses, special music, public prayer, and testimonies.

We strive to avoid surprises. “Surprise” is just another way of

telling the congregation, “We weren’t prepared.”

Planning includes follow-up: making certain that people and program are confirmed.

Each week, I, as pastor, plan with the worship leader and the song leader in more detail. We choose special songs and choruses and coordinate the special music and testimonies with the theme and the sermon for that Sunday. Then finally, the participants meet 45 minutes before the service begins, go over all aspects of the service, and pray.

At Oak Hills, we seek to make wise use of space and encourage our worshippers to be active participants. We have discovered that planning these types of services has minimized, if not eliminated, the old criticism, “I didn’t get much out of that service.”

The worshipper will “get” from worship what he or she has “put into” worship. What they bring to put into worship on Sunday morning, determines what they get out of worship. We teach worship as “a way of life” at Oak Hills, a continuum, not just another option on the event menu of our life’s weekly schedule.

The Worship Committee has also been required to read at least one book on worship this year. This idea was borrowed from the Task Force on Worship, which met at the North American Baptist International Office recently. Their goal is to communicate to the hearts and minds of our Conference constituency the importance of true worship and to provide resources for more meaningful worship.

The motto of one leading manufacturer in North America is “Progress is our most important product.” Another

firm puts it this way, “People are our most important resource.”

One motto for Oak Hills Baptist Church could be “Worship is our most important endeavor.” It’s the primary “product” we market. Our people are our best and our only sales force.

We believe the life of the church and the life of our Conference is directly proportional to the quality of worship that we plan for and experience in the sanctuaries of our North American Baptist Conference churches. The best salesman (and the best soul winner) is the person who is sold on the product.

People who have enjoyed the blessings of a personal encounter with the Lord in worship are eager and willing to invite others to experience it for themselves. Would you invite someone to the worship services at your church? Have you invited someone lately? □

The Rev. Art Bollaert is pastor of Oak Hills Baptist Church, Sioux Falls, South Dakota.

A Changed Life

Cancer is a killer, but the greatest killer is a person who rejects the Lord. Church planting pastor, Gordon Stork, recently came in contact with a man who saw not only the disease of cancer take his life but also through his illness, he met Christ and his life was changed.

Told that the cancer that was lodged in his lungs would lead to his death in less than a month, the man realized that he needed to get his life in order. Confronted with the fact that he was about to die and be in the presence of God, he took the advice of his friend to get in touch with a young pastor, new in the area.

“He got in touch with us,” says Gordon Stork, who pastors a church planting project in South Austin, Texas. Stork says, “Soon we had the privilege of leading him to the Lord.”

“I want to be baptized!” this man exclaimed.

In his very weakened condition, Stork baptized him along with his wife. Having given their lives and home to the Lord, they publicly professed their commitment to Him.

“It was wonderful to see him share his changed life with his family and friends around him,” recalls Stork. “Consequently, a number of people heard the story of his changed life as the result of the Lord coming into his life.

“Our new friend and brother is now home with the Lord, but the impact of his life and decision to follow the Lord carries on!” says Stork.

Why plant new churches? Because they provide opportunities for others like this man and his family to experience “new life.”

Your prayers and contributions make this possible. Thank you!

Like Mother, Like Daughter

by S. Donald Ganstrom

The miracle of birth is, in a word, "exhilarating." (Webster defines exhilarate: "filled with delight"). Many months of planning are involved, and many hours of hard labor are experienced, but the end result is exhilarating. "Children are a reward from the Lord," (Psalm 127:3). As children mature, one often hears the statement, "Like mother, like daughter or like father, like son."

The miracle of the birth of a new church is exhilarating in much the same way as the birth of a new child. The mothering of a new daughter church has as many blessings and rewards as raising a child in the "fear of the Lord." New churches like new babies throb with new life.

When a new baby is brought into the world and the child becomes a part of the family, many things change in the family. First, the work schedule is increased, and regular routine hours change. Second, the mother's responsibilities increase and new expenses are incurred. However, along with all of this, blessings and rewards are enjoyed.

From the days of the apostles, Christianity has always expanded through new churches being planted. Today, it is a proven fact that the most effective way of reaching the unreached and the unchurched for Christ is through new churches. A Gallup poll reveals there are more than 190 million unreached people in the United States with millions more in Canada. Recent statistics show that our growth as a Conference has been enhanced by the planting of new churches over the past 30 years. Presently, our churches with the largest attendance and membership are our churches planted in the past 15 years.

Over the years that I have been involved with church planting, I have seen many models used to start new churches. Some have worked; others haven't. I do not consider myself an expert on church planting, but I have observed and learned a few things from my experience and from interviews with others. I am convinced that the least expensive yet most productive way is by using the model called "Daughtering a Church." It has several advantages over other models.

Twelve years ago, my wife and I were called to Bismarck, North Dakota, to be church planters. We were pleasantly surprised to find a great deal of ground work already done. In the first place, we discovered that the Bismarck Baptist Church had committed herself to a great step of faith: to mother or establish a daughter church.

Bismarck Baptist believed that one of the aspects of the Great Commission is to plant New Testament churches. They believed that God's primary method of evangelizing an unreached area of their city was to plant a daughter church. The Rev. Ron Norman, then senior pastor, and a committee of leaders had a vision of reaching the unreached of their city. Secondly, this committee cultivated and communicated this vision to the congregation.

Thirdly, a Task Force was appointed and given the challenge of setting faith goals, such as, finding the target area or group to be reached. They worked up a church proposal to be shared with the Association and Conference leaders. They also developed a working style analysis, and hired a summer worker to do a thorough demographic study in the targeted area.

With much prayer and seeking the wisdom of the Holy Spirit, plans were laid to begin a Bible study in the target area and to develop a core group that would assist in the planting process. All of this took place before we were given the call to become the planting pastor and wife and to be a part of their vision and goals.

The initiation of human life begins at conception. As Christians, our perception of the church should be that it is a living organism--the body of Christ. Because the local church is a living organism, its life cycle closely parallels that of the human cycle. What happened at Bismarck Baptist before we arrived on the scene could be called the "conception stage" in the church life cycle. The "prenatal stage" is next in the development of life cycle.

For the first months, in this "prenatal stage," I worked very closely with the core group and the senior pastor of the mother church. My wife and I joined the membership of the mother church. The deacons and church board of the mother church monitored our pro-

gress, and I met with and reported to them regularly. These two life cycle stages are very critical to the planting of a daughter church.

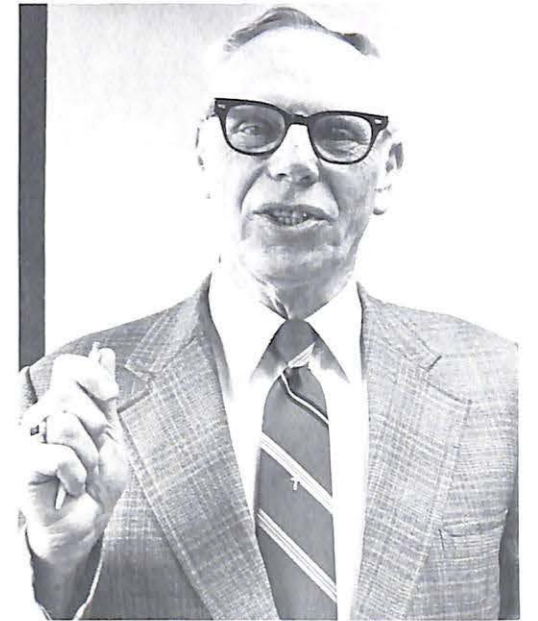
My experience tells me that the time leading up to the birthing stage should not be hurried. As God has so providentially given nine months in the human cycle to these two stages and man should do nothing to disrupt the time allotment, so with the early stages of church planting. Too many premature or abortive churches have been planted due to our over anxious procedures and moves. Much time must be spent in prayer and seeking God's *timing* of these stages.

As parents, our daughter was born in Africa on a Sunday morning. What an exciting event on that blessed Lord's day. But I must confess that witnessing the birth of Century Baptist Church was a close parallel to that of our own children. It was exhilarating to see God perform a miracle birth for His Kingdom's growth. The Sunday before our first official worship service as a new church, the mother church led by its pastor, Ron Norman, held a special communion service for the core group and for their own congregation. At this service, I was commissioned as the planting pastor, and together with the core group, we were sent out as their missionaries to the northwest part of Bismarck to establish a home for the new daughter.

One more stage of the life cycle has now taken place in Century Baptist Church. This daughter church within the first five years fully matured and left the mother's care. When the child reaches adulthood and leaves home, we are grateful to God for his grace and blessings on the family. So with the church, we praise God for "giving the increase" to our planting and watering.

However, life should not stop here. As we look forward to grandchildren from our children, so the fifth stage for the church cycle is reproduction. I fully anticipate that within a few years this fifth stage will take place in Bismarck. A granddaughter will be conceived and brought forth in another target area of the city.

So God has commissioned all of us to reproduce. Your church should and can be a mother church in fulfillment of the Great Commission. Jesus gave us instructions and directions to set our eyes on the world by starting in Jerusalem. With this strategic starting point, I challenge every congregation in our Con-



"I am convinced that the least expensive yet most productive way to plant a church is by 'daughtering a church.'"

ference to develop a vision, set faith goals, and give high priority to daughtering a New Testament church. As each human family rejoices in the birth, growth, and maturity of a child as it joins the family unit, so God will give your church blessings and rewards as you seek to add to His family.

America has approximately 300,000 churches, with an average attendance of 85 people per Sunday. That figures out to be less than 10 percent of America's population that can, in any sense of the word, be called active Christians.

What a desperate need there is for us, as a North American Baptist Conference, to center our focus on the challenge *Vision 2000*. The six Biblical Imperatives are not an option; they should be the driving force behind our discipleship, our church planting, our missionary thrust, our worship, our evangelism, and our preaching of the Word of God. You and your church need to take your place in *Vision 2000* and begin a "Like Mother, Like Daughter" project!

Dr. S. Donald Ganstrom, is a Church Planting Consultant. He has served as a missionary to Cameroon, a church planter (Cascade Park Baptist, Vancouver, WA, and Century Baptist, Bismarck, ND), and as Associate Director for Church Planting for the North American Baptist Conference. He is an active member of his home church and also serves as an interim pastor.

Church planter Dennis Dearmin motivates people to be involved in the ministry of a new church. He tells us the secret of

Motivating People

by Dennis Dearmin

Vilfredo Pareto, an Italian sociologist and economist, who lived between 1848 and 1923, developed a law of economy which was ultimately named for him. "Pareto's Law" is best known to us as the 80-20 rule. What it says is that 80 percent of production volume comes from 20 percent of the producers. In relationship to the church, it would be applied to state something like this, 80 percent of the commitment, ministry, and involvement comes from 20 percent of the people attending the church.

Although this law has been proven over and over, the church need not simply accept this law. When our God is so Big, so Strong, and so Mighty, when there is nothing that He cannot do, we must not allow ourselves to be satisfied with 20 percent involvement and commitment.

So, what is it that we can do as the church to overcome the norm? How can we develop a ministry of committed, involved people?

The answer to this question, I believe, falls in the process on which we build Christ's ministry. It is not so much what we are doing but what we are becoming. It is not so much the method as it is the message. There is no simple answer. The issue is complex

because people are complex. Yet, I believe, there are areas of development to which we can address ourselves that will help us become involved, committed people. These will help us develop the message we need in order that the desire to serve God with all our heart, soul, and mind will be brought to its height.

Using the External Needs of Man to Get to the Internal Soul

As I study Christ's ministry, I find that our Lord used the ex-



ternal needs of men as a gateway to reach the internal soul of man. In John 4 when Christ deals with the woman at the well, He deals with physical thirst and external needs in order to reach her internal need for living water. The result: She became committed, involved. Verse 39 says: "Many of the Samaritans from that town believed in him because of the woman's testimony."

In Luke 5:12-15, the account of Jesus healing the man with leprosy, Christ heals an external need, but this allows Him to reach the internal person. The result: He became committed and involved. How do we know? Christ tells him not to tell anyone, but he can't keep his mouth shut. Verse 15 tells us: "Yet the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sickness." When the external need was met, the internal life was opened. He became committed and involved in sharing the ministry of Christ.

We shouldn't be surprised. James tells us in chapter 2 about empty faith, empty deeds. John tells us in his third epistle about empty deeds, empty love. If we are going to motivate people to be committed and involved, we must be involved in meeting their needs

externally so that the gateway to their soul can be reached.

Dr. Harold Hunter, the senior pastor at First Baptist Church, Jacksonville, Florida, stated: "If you desire to build a church where those you reach will become committed to our Lord, involved in His ministry, and remain in fellowship, *meet their needs.*" If we are to build churches of committed, involved, remaining people, we must come down from our pulpits, out of our studies and seats, and into the streets to meet needs.

Not insignificant was the description of the characteristics of the believer who will reside in heaven with our Lord. Read Matthew 25. Christ didn't describe the believer as a white-robed eloquent expositor full of platitudes and programs but rather a water giving, clothes offering, needs meeting, caring, encouraging person.

We must be committed to meeting the needs of our community through the truth of God's Word if we are to see a committed, involved church.

Developing the Internal

"Woe to you, teachers of the Law and Pharisees, you hypocrites! You clean the outside



of the cup and dish, but inside they are full of greed and self-indulgence. Blind Pharisee! First clean the inside of the cup and dish, and then the outside will also be clean" (Matthew 23: 25-26).

Christ shares here an important attitude that we must learn if we are to build a people who are committed and involved in His ministry. We must concentrate on the internal not the external. We must avoid the pull of the promotion to programs and concentrate on the incarnation of Christ in people's lives. We have become great at teaching "how to do" but so often fail at teaching whose we are and how to be. We have developed keen and exacting methods but so often have failed to develop the message internally.

Develop the message internally, and it will find a method to

express itself. If we are to build churches of committed, involved people, we must return to building up disciples.

In Matthew 28:19, the Great Commission tells us to go out into the world and win others to the Lord who would become what we are. In the Greek text of this passage, it is seen that the words "baptizing," and "teaching" are participles which derive their force from the verb "make" disciples. This indicates that the commission's direction was not to just preach the gospel, baptize a lot of converts, teach them the precepts of Christ, but also to make, to build men and women, who like themselves, would be so constrained by the commission of Christ that they not only followed but also led others to follow. They then become involved, committed believers.¹

If we are to motivate our people to commitment and involvement, we must develop the internal relationship with Christ in order that the external involvement in ministry will result.

Becoming an Encourager

"And let us consider how we may spur one another on toward love and good deeds." We live in a society where keeping on, keeping on, is very difficult. Obviously there has always been concern over the possibility of fatigue in commitment and involvement, because Paul tells the church at Galatia not to grow weary in





more important eternal, internal need. We can develop the internal so that the external commitment manifests itself.

We can hold each other up and drive each other on through encouragement. In this, we can develop a desire to change, to be committed, to be involved in Christ's ministry. But perhaps the very best way is for others to see it in us.

Paul shares in his message to Titus that we should set them an example by doing what is good: To teach with integrity and seriousness. If you want to see a committed, involved people, then we must be a committed, involved example. When people see the joy and results of serving Jesus in our lives, they will respond. Play the tune, and they will want to know the music. □

The Rev. Dennis Dearmin is pastor of Valley Community Baptist Church, Tracy, CA.

- 1) *Thoughts taken from The Master Plan of Evangelism, Robert E. Coleman, Fleming H. Revell Company, Old Tappan, NJ.*
- 2) *Thoughts taken from Encouragement, The Key To Caring, Lawrence J. Crabb, Jr. and Dan B. Allender, Zondervan Publishing, Grand Rapids, MI.*

doing good. In order to avoid failure here, we must become encouragers.

If we are to build churches of committed, involved people, we must learn to encourage each other. We must realize that people are hurting and that we have the answer to their hurts in a relationship with Christ. We must learn the art of a well-placed word, thought, or action to drive each other on in order to keep each other burning brighter and hotter.

The church is people, God's people. Its efforts must concentrate on helping people understand the resources of Christ

and how to more effectively minister to each other. When we begin to minister to each other through encouragement, to realize the responsibility to restore troubled people to peaceful, purposeful lives that demonstrate God's healing power before a watchful world, we will see a people committed and involved in Christ's work. We must return the focus of our ministry to people.²

In the truest sense of the word, we cannot motivate anyone. Motivation is an inner drive. What we can do is create in the individual a desire for change. We can meet the external needs in order to open the gate to the

commissioned to witness

How Can Your Church Parent a New Church?

by Ray Harsch

The possibilities of reaching un-churched people right now through the multiplication of new churches is staggering. Robert E. Logan states: "New churches throb with life. They make a statement to their community: 'We are new...we are in need...you are important to us.' Only in the multiplication of these new churches lies the hope of

reaching our world with the Good News of Jesus Christ."

Churches that give birth to a new church also experience new life and growth. Some examples are

- ▲ Bismarck Baptist Church who gave birth to Century Baptist Church in Bismarck, North Dakota.

- ▲ Bridgeland Baptist Church of Calgary, Alberta, (known today as Grace Baptist) who started the Brentview Baptist Church. That growing church gave birth to Hawkwood Baptist Church in northwest Calgary. All three are growing.

- ▲ Harbor Trinity Baptist Church of Costa Mesa, California, who is the parenting church to a growing Chinese congregation of 80 to 90 people, as they give this new group meeting space in their building.

- ▲ Calvary Baptist Church of Tacoma, Washington, who gave birth to a new church at Puyallup.

Finances and people were provided by these mother or parent churches. They undergirded their "new child" with prayer support. They gave many more people the opportunity to have new life through Jesus Christ.

Planting new churches is God's plan for that kind of reproductive process to take place wherever the church exists. It can happen in your church.

How Do You Begin?

The kind of dynamic ministry to which the church is called does not happen on its own. First, you, as a congregation, must catch the vision. Read and study the excellent resource book, *How to Daughter a Growing and Reproducing Church* by Robert E. Logan. This workbook, a planning tool, outlines a parenting process. It points out the various critical phases in the development of a new church.

Next, find out how many un-churched people are in your ministry area and how many churches are trying to minister to them. Rick Warren, Fuller Seminary seminar leader, aptly states, "It takes all kinds of churches to reach all kinds of people."

Plan your communication strategy. Answer common objections to multiplication. Focus your church's



"What your church does today and tomorrow will help write the history of Acts 29."

philosophy of ministry.

Spend time in prayer, individually and as a group. What is God calling you to do?

Compile data which demonstrates the need. Once the congregation sees the need, secure their commitment to being a mother church. This is the key to preparing your church to become a mother church.

Choose a Church Planting Task Force

This Task Force will serve as your church's "think tank" for church reproduction. They are responsible to do all the needed research and planning. The effectiveness of your church planting another church will hinge on the quality of their work, so the members should be carefully selected. They will

- ▲ Specify target groups
- ▲ Conduct initial demographic research

- ▲ Explore church planting methods
- ▲ Generate several possible new church projects
- ▲ Ascertain "midwife" personnel needs
- ▲ Calculate the cost to the mother church for the project
- ▲ Determine the degree of involvement of the mother church

Who Should Be the Church Planter?

The most important qualifications the church planter must possess are those mentioned in I Timothy 3:1-7. The ideal church planter has probably never existed; however, much has been learned about the profile of a planter.

Your Area Minister and the staff of the Church Growth Ministries Department are available to help you select a church planter.

Form a Church Planting Team

Once a planter has been selected for the new project, the next step is to work with the church planter to form the church planting team.

This team consists of people who become the founding nucleus. They must be carefully selected. Their strengths and gifts should complement those of the church planter.

This team is extremely vital in the birthing of a daughter church. Haste in team formation results in long-term waste in team performance. So this team should be chosen carefully.

Select a Project Supervisor

Once a church planter and/or a church planting team has been selected, a project supervisor needs to be appointed. The workbook mentioned earlier gives much helpful information in this area. Contact your Area Minister or the Church Growth Ministries Department for assistance and information. What your church does today and tomorrow will help write the history of Acts 29. □

The Rev. Ray Harsch, Associate Director of Ministry Resources, Church Growth Ministries Department.

How a Church Planting Project Benefits from a Mother Church

by Bernard Fritzke



Planting a church is a very demanding task. The church planter is indeed a missionary—a missionary to North America. Though the church planter does not leave the shores of North America and though he is surrounded by people of his own culture, he can be a very lonely person. The pressures to perform and succeed can be very intimidating. The benefit of having a mother church close by can be most helpful and encouraging.

Following are some benefits church planters have experienced from their mother churches:

- 1) **A Sense of Family.** There is someone to welcome them to the new city, to help them move in, and to provide some basic orientation to the area. Often a special welcome service with a pot-luck dinner is arranged and, perhaps, even a consecration service. The church planter's participation in some public services during the early formative weeks meets a need for public expression. To be invited into homes of the mother church and to be surrounded by love, prayer, and care is a strengthening experience.
- 2) **A Staff Relationship.** "The single greatest benefit was to be invited to participate with the mother church staff," one planter said. This offered an opportunity to share concerns, consult, and pray together. "The secretarial staff was available to me as if I were part of the staff," he said. "This included typing letters and doing the church bulletin. What a blessing!"

- 3) **The Handling of Church Finances.** Until a church planting

project is organized, the mother church can handle all finances. It deposits all receipts and writes all checks including the planter's salary. This is a most helpful ministry.

- 4) **Providing Items Needed for Worship Services.** Imagine planning a first service and making a check list of everything needed. A mother church may have all of these basic things available as extras: a pulpit, hymnals, communion set, coffee urns, nursery toys, and so forth. Various items such as choir music can be made available to the growing church plant. On occasion, even pianos have been donated.

- 5) **Ministry Assistance.** Blessed is the mother church that views the



A pastor of all people—of all ages—is the Rev. David Wesner of Vaca Valley Baptist Church, Vacaville, California.

project as an extension of its own ministry for Christ. Church Growth experts tell us that if it hives off and sends out a nucleus with prayer and blessing, it invariably replaces the number sent with new attendees within six months.

Senior pastors can gently encourage parishioners who live in the area of the new project to consider becoming a part of this extension of the church. Often church leaders are loaned to the new projects for several months to help serve and boost attendance. Good quality special music, so vital for meaningful worship can be supplied for an extended period by the mother church. In one instance, a qualified Bible teacher offered himself to a planter pastor to step into his teaching responsibility at a moment's notice. The planter remembered this when he was sick and used him.

From people "manning all stations" at a first telemarketing celebration service, to assisting in canvassing and visitation work, experienced workers can be an invaluable asset and strength to the planter. A team effort wins.

One planter was deeply moved when, on a given Sunday, a staff member of the mother church freed himself of all responsibility to come with his family to attend their worship services. He sensed a deep bonding in ministry. As you can see, the benefit of having a mother church close by can be most helpful and encouraging. □

The Rev. Bernard Fritzke is Assistant Director for Church Planting, Church Growth Ministries Department.

Is Your Church in Transition?

by David Wick

Some churches adapt well to change, are able to change leadership styles and ministry emphasis, and "go with the flow" while remaining true to the unchanging principles of the Gospel. But change passes other churches by, and they find themselves involved in anachronistic, fruitless ministries, and in a depressing state of decline.

I call such churches "Pre-Transitional," because the community around them has changed in some way, but they have not changed. You need to ask this question about your church: "Has change passed us by; has our ministry become irrelevant to our community"? I want to suggest some ways you can tell if your church is in the dangerous "Pre-Transitional" condition.

Survey Your Community

A community survey is the most direct means of identifying the transitional state of your church. There should be a similarity between the economic/racial/ethnic make-up of your church and that of your community. If there is a wide disparity, chances are your church is Pre-Transitional.

Your local census bureau can save you a lot of time in getting detailed information on your community. However, the hard work of door-to-door canvassing will reveal things that dated census information cannot. You can save some time by first canvassing the governmental and social service agencies in your community.

One question you need to ask is whether there are particular racial or ethnic groups that are concentrated in your community. You may be very surprised at the ministry opportunities you uncover in this simple process!



- An "attitude assessment" of your church is an indirect means of detecting the Pre-Transitional state. Pre-Transitional churches are usually characterized by attitudes of
- 1) denial (we don't need to change; everything is fine);
 - 2) anger (blaming pastors, leaders, the community for lack of growth and vitality);
 - 3) fear (building security outweighs openness to the community); and
 - 4) depression (there must be something wrong with us).

There is hope for Pre-Transitional churches!

- ▲ Such churches must be willing to exalt God's Word above man's tradition, because the Bible makes change dynamic and fruitful, but tradition is the enemy of change.
- ▲ Such churches must believe God. Faith is always demanded in situations where we have lost control—but this is precisely why

"I call churches 'Pre-Transitional' when the community around them has changed in some way, but they have not changed."

transition is so positive, because it calls us to faith.

▲ Such churches must also engage in purposeful planning to adapt and change. The Church Growth Ministries Department has Transitional Guidelines available for churches that wish to work through change themselves. The Department also is willing to arrange for outside consultations by Christian organizations specializing in transitional situations.

If your church is Pre-Transitional, it's time for faith and action! □

The Rev. David H. Wick is pastor of Grosse Pointe Baptist Church, Grosse Pointe Woods, MI. He is also an adjunct staff member of the Church Growth Ministries Department serving as part-time Coordinator of Urban/Ethnic Ministries.

Discipleship Evangelism Works at Redeemer Church

by Tim Blackburn

"I finally learned how to share my faith in a short concise way . . . I no longer need 45 minutes to share the gospel," says Don, former trainee and new trainer.

"Discipleship Evangelism training takes the threat away from sharing spiritual issues," states Lloyd, a former trainee and new trainer.

"It gave me a way to begin relationships with new people and allowed me to help them become assimilated into the Body," reflects Deb, a trainee.

"It is simple, but thorough, and flexible enough to be adaptable to any situation," notes Dave, a three-

time trainer.

"It gave the practice I needed to gain confidence in sharing," says Gert, a trainee.

"Go into all the world and preach the gospel to all creation" and to "make disciples of all nations." Commissioned to witness—what a monumental undertaking! How can this ever be accomplished?

What is the plan? We find this in 1 Timothy 2:2. We are to "entrust the

gospel to faithful men who will be able to teach others also." From the beginning, Jesus took His disciples with Him wherever He went thus providing a model for His disciples to follow.

Twice each year, a group of interested adults come together at Redeemer Baptist Church in Warren, Michigan, to hear about a ministry opportunity which will help them to be more effective in sharing their

"New Christians, numerous baptisms, and additional members are but a portion of the results of this ministry."

faith. This ministry, Discipleship Evangelism, began at Redeemer in February 1988 to meet two related challenges. The first was to take away the fear of not knowing what to say when sharing one's faith, as this often keeps church members from doing so on a regular basis. The second challenge was to effectively follow-up the numerous visitors who come through our church doors each week but who may not have a personal relationship with Jesus Christ.

The 14-session Discipleship Evangelism training program consists of two hour sessions of real on-the-job training, plus weekly assignments of reading and memorization homework.

In our Discipleship Evangelism ministry at Redeemer Baptist Church, the trainer teaches others how to share their faith by being a model. He helps his trainees to internalize the Scriptures, apply them to

their lives, and proclaim them to others.

At 7 p.m. on Mondays, you will find a group of 12 to 15 adults working together in triads on a gospel presentation. Each trainer, who serves for the entire term of four months, works with one male and one female trainee to help them become comfortable with the basic gospel message. First, the trainer shows his trainees how to witness. Then little by little he allows them to participate until they are fully equipped. At 7:30 p.m., each team receives two cards with names, and addresses, as well as maps showing the location of their calls for that night. These calls are made to families who have visited Redeemer in the past week or two. At 8:45 p.m., the teams return to share and pray together as they celebrate what God has done that night.

Our goal is to not only have a church outreach/follow-up ministry, even though that is important and needed, but also to help interested people learn to share their faith in all walks of life.

We did not design Discipleship Evangelism but adopted it from other sources to meet our needs. Basically, it was taken from the Evangelism Explosion material which was modified by the staff of John MacArthur's church in California. After bringing home their material from one of their conferences, we adapted it for our needs.

The Discipleship Evangelism presentation is totally verbal. It is just as usable over the phone as across the cafeteria table at work.

Each new term, we have a few trainees who are ready to become trainers. Some complete the term and repeat again as trainees to become more fluent. Others finish and do not continue, but they share how the training they received helps them to witness on the job or in their neighborhood.

Most importantly, the gospel message is shared regularly and souls are being saved. Even the calls made to visitors who are already Christians have had a positive effect



Each trainer works with one male and female trainee for four months to help them become comfortable with sharing the basic gospel message.



"Our goal is to not only have a church outreach/follow-up ministry but also to help interested people learn to share their faith in all walks of life," says Tim Blackburn, associate pastor (standing, right).

in reaffirming their own commitment to Christ.

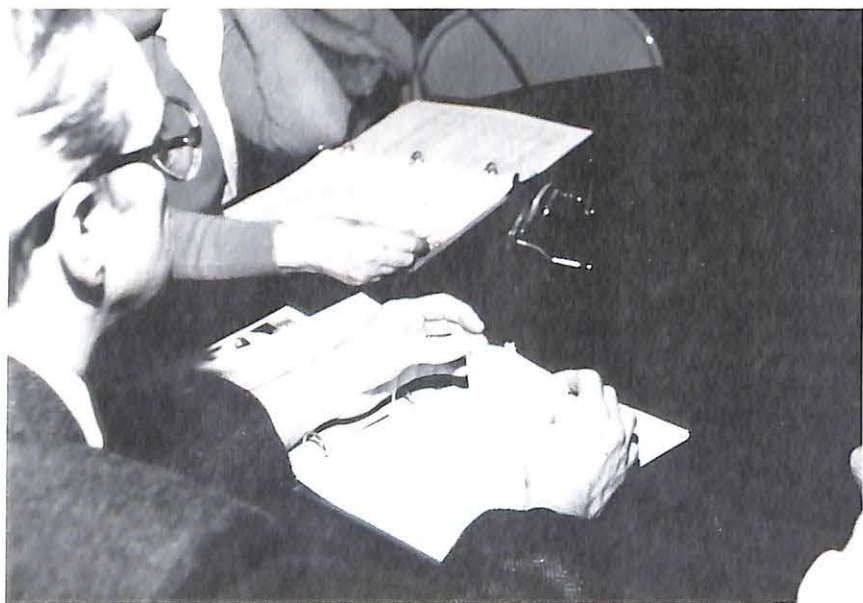
We have been "Commissioned to Witness." Through Discipleship Evangelism, we have accepted that challenge. It takes hard work, organization, and a willingness to make outreach a priority of time and energy.

God is faithful. He has proven to us here at Redeemer that our investment in this ministry is worth it.

New Christians, numerous baptisms, and additional members are but a portion of the results of this ministry.

Accept the challenge, take the risk, and share your faith! Your life will never be the same! □

The Rev. Tim Blackburn is Associate Pastor, Redeemer Baptist Church, Warren, MI.



Fred Poynter Photo—Redeemer church photographer

Following a half-hour time of working on their presentations of the gospel, each team receives two cards with names and addresses, and maps of their calls for that night.

Fred Poynter Photo—Redeemer church photographer

Fred Poynter Photo—Redeemer church photographer

REFLECTIONS ON "NEW CHURCHES"

by John S. Kiemele

A young couple catches a vision of ministry in an unchurched area and responds to an invitation to relocate and begin a church...from scratch.

"New Day" has seen this over and over again and has had the privilege of sharing in the budding ministries of these fledgling churches.

This year, "New Day" has ministered in seven new church planting projects across the United States and Canada. Our experiences in this ministry context have led to life-changing discoveries for many of our team members.

After spending time going door-to-door, team member Cindy Cummins of Sioux Falls, South Dakota, noticed that many people in many communities do not attend a church on a regular basis. It was enlightening for her to see how many were actually open to visiting a church once they were invited.

"It is amazing to me how easy it is to introduce our churches to people who do not have one of their own," Cummins said. "I believe God is constantly putting people who have a need for Him and for a church family into our paths."

Lynn Graf of Portland, Oregon, said, "It is amazing to me how contagious the excitement in a new church can be." Graf saw the people who are involved in church planting claim a vision and then act on their desire to work together, seeing the common dream unfold.

"There are people committed to reaching their communities, but more, to glorifying God and advancing His kingdom. How could we not catch that excitement?"

Catching the excitement was crucial. It is what made the difference in the team's effectiveness with those new churches desiring to ignite "new life" into their communities. However, not only did the team observe the laurels received in such a ministry, they also caught a glimpse of sober reality.

"An area of church planting, I believe, that needs to be bathed in prayer is the pastor's family." There are intense demands on both husband and wife to be constantly available. "It takes a strong family to accept that responsibility," said Kristin Kouba of Minot, North Dakota.

"Their home is usually Grand Central Station; they have very little privacy," one member commented. Some of the team quickly realized how much we take for granted.

"They have a valuable and difficult task ahead of them. They greatly need our support," Kouba added.

Linda Pelzer of Apple Valley, Minnesota, said, "I believe we need to uplift these pastors in prayer. (They) need encouragement, especially in the early stages...as they have to start from scratch." She continued to say, "As these new church plants grow, the pastors need prayer for wisdom in leading their new congregations, which are often made up of many new Christians. Others who come have no concept of what the church is or who Christ is. Others come needing their lives repaired."

One finds a challenge in the diversity of new congregations. "New Day" witnessed how important it is to be willing to meet people when their lives are in need of repair. A sensitivity and willingness to reach out makes distinctive marks in communities.

Cummins said, "Whatever the case may be, person-

to-person contact and that step forward saying, 'I care,' are essentials to the growth of any church."

Scott Fossell of Jamestown, North Dakota, said that prayer needs to engulf the new church's core group. Once a solid core group surfaces, effective outreach and follow-up can happen. "Prayer is important for the bonding of people for the church work ahead," he said.

"Welcome," flexible, adjust, bonding, strategies—these are all familiar terms to those involved in new churches. The opportunities to live out their definitions are plentiful, even if like "New Day," you only stay on site for a week. It is through experiences like working in a new church, to whatever degree, that "new life" can come to our churches and to their surrounding communities. □

John S. Kiemele is Assistant Director of New Day 1988-89, Church Growth Ministries Department

Ministry Is...



planning and praying with Church Planter Steve Keller, Antelope Springs, California



through assignments to make the contacts...

reviewing the contacts...



participating in a women's Bible study...



President's Focus

by Manetta Hohn,
W.M.F. president, Kelowna, BC



There are thousands of unwed and single mothers in our country today who do not enjoy the blessings of a close family unit. Pregnant women who are considering abortion are also a major issue. How do we relate, care, and minister to them?

For a number of years, a pastor's wife in Calgary, Alberta, has opened her home to pregnant girls. I am grateful to her for sharing the following; I trust it will encourage and challenge us to be open to ways the Lord may be directing us to show that we care.

Shepherding Home

by Elsie Kerber, Calgary, AB

Early in our ministry, the need of unmarried pregnant girls came close to my heart. I felt that if ever they needed love rather than condemnation, it was during this period of stress and turmoil.

Years later, we entered the abortion age. In my heart, I felt the need to reach out and do something constructive. As an alternative to abortion, our home has been open to unmarried teens with babies, teenage pregnant girls, and a prostitute and her child.

The most memorable time for me was when Susan decided to give up her baby and get on with her life. Baby "C.J." was a gorgeous baby, and we both became attached to this precious bundle. The day Susan was released from the hospital, she handed her baby to the expectant, nervous new parents. After many hugs and kisses, Susan said, "Good-bye, C.J." The new father said, "That's what they called me when I was young!" It seemed as if God was saying, "Hey, it's okay. I know, I forgive; it's all in my plan."

I put my arms around Susan, and we walked to the car crying as we clung to each other. I shared about our stillborn baby and how we had to take her stilled body to the cemetery, while her baby was

making two people extremely happy and that God was using her experience as a message of joy. I also shared how for months I experienced heartache, and Susan admitted she had already experienced that same pain.

I praise God that He is using our home as a shepherding home. These girls and their families have enriched our lives.

My Testimony

by Nola Jones,
Vacaville, CA



The following testimony is a brief overview of my personal experience with abortion. Its purpose is to offer insight about post-abortion women. It should not be given to minors or to anyone who feels that if they involve themselves in sin, God will eventually pull them out. He may not.

I felt that my first sexual encounter as a teenager was wrong; but I was confused between the desire for abstinence and the peer pressure. At the end of my junior year in high school my last inhibitions were instructed away during the required health class teaching "responsible teenage sex." I was taught that sex outside of marriage was okay as long as I was responsible enough to avoid pregnancy through the use of contraceptives.

At 18, I broke up with my boyfriend. After a couple of months, I found I was four months pregnant. I asked the doctor what a "responsible" person who is pregnant would do. "Abortion" was the reply. So with no counseling of any kind and no mention of alternatives, the abor-

tion was scheduled.

The next six years of my life seemed out of control because of the decisions I had made—and the education I had or hadn't been given concerning them. Before the abortion, drugs, alcohol, or parties were not a part of my life. Now they were. No longer did I have long-term relationships, nor would I date the same guy for weeks before I would have sex with him. There were many first dates that ended up in bed. Before the abortion, the guys I dated were average in grades and athletic ability and sensitive. After, any old scum who came along would do, single or not.

Before school ended, I had moved into an apartment with a couple of friends. By fall, I was married, and the marriage was annulled. No sooner did we split up, then I was back to dating and having sexual relations regularly.

I fled to Idaho hoping to solve some problems. I met Ron and spent the next two and a half years with him. Despite the first real meaningful relationship I had in years, I started to slip into a deep depression. I spent days crying until my eyes were swollen shut. My skin broke out in rashes. I became dizzy. My lower abdomen cramped all the time. I went to the doctor, but "nothing wrong" was the diagnosis. Some days, when I looked in the mirror, I screamed at myself: "I hate you! I hate you! You are an awful person! You are ugly! Just die! Die!"

One day I entered a church I passed regularly and, for over a year, spent a great deal of time there. The pastor and his wife were warm and caring. They gave me the love I so desperately needed but didn't think I deserved. Eventually I became quite interested in the Bible's teaching and brought Ron to church. It wasn't long before we both began our spiritual walk.

After Ron's graduation, we moved to Oregon. We decided to separate after the pastors of several churches we attended asked us to get married or not come back. Ron became a mature Christian man, and I moved out.

A Christian woman came by once a week to disciple me. I started to date David.

David was not a Christian, but was very religious—zen yoga or transcendental meditation. Interested in keeping with my new ideals, I resisted as much as possible the pressure to have sex with him. David went to New York with the agreement that I would join

him. However, before that happened, I added one more notch to my abortion belt as a result of an evening spent with a neighbor.

David and I did get married, mainly as the result of church pressure. The day I told him I was pregnant, he began screaming at me, saying that he would hate me if I was. Four days later, he came home from work and started hitting me, screaming that he was going to kill the baby. I miscarried. From then on, I hated David and soon left him.

I began working with a group of Christians and took time each day to study the Bible and find out who God is. From this study came conviction. I admitted that the last five years of my life were the pits. My life was full of garbage. No longer could I live with that. I cried out to God to take control of my life. My commitment to Jesus Christ was very serious, one I have never regretted. Within two months, I flew back to California to try to begin a new life.

Six months later, I married a man whose background was quite different from my own. He had been raised in the church, the son of a pastor-missionary. We grew together and in the Lord. When our first child, Naomi, was born, I looked at her. She was beautiful. Tiny hands, perfect little face, and then it hit me. If this beautiful child was a part of this pregnancy, what had happened in the two previous pregnancies that ended in abortion? Denial began to be replaced with reality.

When the denial of abortion started to leave, emotions came that hurt our marriage. My personality would swing in confusion—passive to aggressive, rages and tears. I was angry with the kind of anger that destroys you and those close to you.

I began studying the Pro-Life issue. With increased knowledge of abortion and the development of the child in the womb came the deepening pain of my past actions. My unconscious denial of what I had done was put aside. I was emotionally broken. I was in deep agonized mourning—a part of me had died.

The knowledge I gained on Pro-Life developed into a presentation entitled, "Abortion Education to the Christian Church." My husband and I spoke to hundreds at churches and at Pro-Life events. We spent our free time picketing and counseling at abortion mills. We opened up a Crisis Pregnancy Center,

worked on Pro-Life legislation, and did whatever we could to get Pro-Life candidates elected.

Through this activity, I began releasing my anger and pain. Each time I shared my testimony, the hurt would seem a little less. Healing had begun. I still didn't fully understand the impact the abortions had on my life—emotionally and physically. I merely knew that abortion had killed my children, and my response had been self-destructive.

I learned that I was experiencing Post Abortion Syndrome (PAS) which I began researching not only to help myself but also to reach out to the hundreds of women, men, even grandparents and families whom we contacted in our church presentations. These people are the second victims of abortion. They were easy to spot: off to one side; face bent earthward; tears in their eyes; pain seeming to emanate from their very being.

I heard the same questions over and over: Will this emotional pain ever end? Where is my baby now—heaven or hell?

How do I get rid of this anger and find peace and forgiveness? Will God forgive me? In each victim, I saw chains of broken relationships, pleas for help, and desire for real healing.

Something had to be done. We planned a seminar for the women, lay counselor, and others interested in the issue. With help, we developed a process for healing, an eight-step outline—each step a phase that the second victim needed to work through.

The manual, which was developed, is a counseling tool to help professional and lay counselors lead the woman who has had an abortion from denial to healing. It is a manual to be used by and for hurting women. The need for crisis intervention for the PAS victim is urgent. With this program, you will be able to provide immediate relief and eventually bring the PAS victim to a healthier life.

Post-Abortion Syndrome: A Training Manual for the Lay Counselor, by Nola M. Jones, may be ordered from: Victims of Choice, 124 Sheffield Drive, Vacaville, CA 95688.

Tools for Ministry

by Linda Ebel,

women's ministries director



Devotions for New Mothers by Bonnie Taylor (Judson Press) Relates to the struggles of a new baby in the home: balancing energy, schedule, husband and baby's needs, etc.

Being a Single Parent by Andre Bustanoby. (Zondervan) An understanding look at concerns of the single parent and needs of children.

Empty Arms by Pam Vredevelt. (Multnomah Press) Provides emotional support for those who have suffered miscarriage or stillbirth; has excellent insights for friends and family who want to help.

Come Back, Barbara by C. John Miller and Barbara Miller Juliani (Zondervan). A parable of a prodigal daughter that illustrates parental love even when a beloved child persistently breaks their hearts.

Living, Loving, Leading by David and Karen Mains (Multnomah Press). Offers a tangible model for creating a home that en-

courages spiritual growth that raises the spiritual temperature of your home.

The Employed Wife by Lenore Buth (Concordia). Encourages Christian wives to assess their roles as wife and worker, the needs of each family member, and the stresses on husband-wife relationships by providing practical applications of scriptural principles.

Homemaking: A Bible Study for Women at Home by Baukje Doornenbal and Tjitske Lemstra (Navpress). Examines your habits, values, hospitality, appearance, hopes and expectations.

Pamphlets: "Where Have All the Babies Gone?" and "There's More You Need to Know" published by the American Tract Society, Box 462008, Garland, TX 75046-2008 and Canadian Tract Society, Box 203, Port Credit, Mississauga, ON L5G 4L7.

PHILIPPINES

Power of God Evidenced in Philippines

LEGAZPI CITY. Recently Missionary Leland Bertsch and one of his church members were called to a hospital by a family whose one-month-old baby was very ill including an extremely high fever. The hospital was over-crowded, so the bed was in the hallway. As they gathered around to pray for healing, many others stood by to watch. God chose on this occasion, to intervene directly, and the fever dropped immediately.

Later, another family who witnessed this event, asked the mother if this "faith healer" could pray for their patient, too. The mother in-

formed them that Lee was not a faith healer but a minister of Jesus Christ and that it was the power of Jesus that heals. At that, the family turned around and walked away, no longer interested.

"This incident illustrates the context in which we minister," says Lee. "Eighty percent of the population would claim to be Christian. But their beliefs and practises are a mixture of folk religion, spiritism, and church traditions along with Biblical truth. As indicated by the family above, preference is often given to other practises to the point where the real importance of Jesus is minimized, and the gospel becomes difficult to discern.

"People are often very willing to discuss Christianity," notes Lee. "But the challenge remains to cut through all the confusion so that they may discover the surpassing greatness of knowing Christ as Lord. Sometimes a little bit of Christianity is just enough to immunize from the real thing."

CAMEROON, WEST AFRICA

Piano Repaired at Seminary

Emmanuel, a Cameroon Baptist Theological Seminary staff member, whispered to Missionary Annemarie Hattenhauer during chapel time: "Will you lead us in prayer for the dedication of the piano?"

"I'll be happy to." Then Annemarie thanked God for those who contributed toward the repair of the old piano. Someone sent tools and an instruction book,

felt parts, hammers, springs, pins, and a new "main rail" (wooden board holding parts of the piano in place). Professor W. R. Muller of Edmonton, AB, had drilled many holes into the new main rail.

"Since John, a student, had told me that he is a mechanic and knows how to repair Land Rovers, I asked him if he could work on our old piano," says Annemarie. "The strings looked fragile; therefore, John tuned all of them a semitone lower than normal. None of the strings broke! Now John and I take turns playing our old piano for the church services. Last week, we played hymn duets for our Seminary social evening talent time. The advantage of our old piano over modern electronic keyboards is that students may practice as long as they like. There is no concern about buying new batteries.

"I prayed that God would be the 'Mechanic' of our lives and cause us to work together like the many parts of our old piano."

Then Emmanuel said: "This piano was standing around for years, unused. Many of us have talents. Some of them are still unused. Do you have unused talents or resources? Allow them to be used in the work of our Lord, just like our old piano."

JAPAN

Ikeda Church Organized

IKEDA SHI. For the Ikeda Christian Church, a new era has begun. Last fall, the Japan Baptist Conference discussed the possibility of helping the Church take necessary steps toward becoming a full-fledged, self-supporting church.

BRAZIL

New Church Parsonage Constructed in Brazil

In January 1989, the church was organized, and a five-year plan for financial independence was adopted. There is now one deacon and one deaconess plus a treasurer.

The church membership stands at 13 active members and three members who are inactive or living far away. Average attendance at the Sunday morning service is from 20 to 25 people.

Pastor Fujie has been serving the church for over ten years as an evangelist sent by the Japan Baptist Conference. He has not yet been officially called as pastor, nor has he yet been ordained.

This May 1989, at the Deeper Life Conference, when all of our churches come together, Pastor Fujie and Pastor Takemoto of the Heijo Church in Nara are being ordained. After this, the churches will officially call them as pastors.

Pray that these new challenges will bring unity and stimulate growth in the church. —Florence Miller, missionary to Japan.

"The new Igreja Batista Church parsonage in Florianopolis is complete with a surrounding wall and grass in the yard," say Ralph and Martha Nelson, missionaries to Brazil, now on furlough. Constructed with funds from the North American Baptist Conference and the Church people, this parsonage is now home for the new Brazilian pastor, Antonio Martins, his wife, and two sons.

Originally a gaucho from Rio Grande do Sul, Martins has served as a missionary and pastor.

The church has also been painted and repaired inside and out. A new iron fence was placed in front of the church.



Arrows point to where the new parsonage was built in Florianopolis.

On Newsletters

Denny Williams in his book, *Leadership Life-style*, says "Newsletters are the one and only thing you do to touch every member in the church!

Don't allow your newsletter to be so routine!

Purpose: 1) Inform, 2) Promote, 3) Report, 4) Uplift/inspire, 5) Survey.

Steps to Success: 1) Research/investigation, 2) Plan/set goals, 3) Implementation/getting it out, 4) Evaluation/looking it over

Content: Should undergird the total program of the church. Be as original as possible. Make everything focus on your church, even if borrowed.

Make the newsletter specific and to the point, or it will die because of generality. Emphasize unique features:

- Report on people, not programs.
- Dramatize dull statistics.
- Localize denominational programs (visualize).
- Personalize people in church (not staff).

The pastor's column should set the tone and mood for the church and give perspective, objectives, and goals of leadership."

(The book is published by Beacon Hill Press of Kansas City, Missouri)

First Baptist Church Ellinwood, Kansas invites you to its 110th Anniversary Celebration June 10 and 11, 1989

Banquet, Saturday, June 10
Worship Service, Sunday morning, June 11, followed by a picnic in the park.

For more information, Contact Sharon Sturgis at (316) 792-2701 or the Church at (316) 564-2875

Lifestyle Giving

A generous man will himself be blessed, for he shares his food with the poor" (Proverbs 22:9). This verse, of course, is from the writings of Solomon, who was stated to be the wisest man who ever lived. He saw the wisdom in being generous to the poor.

He also stated, "He who giveth to the poor, lendeth to the Lord, and the Lord will surely repay him generously." In Deuteronomy 14:29, we find that under the law the use of the tithe included the fatherless and the widows. From the earliest parts of the Old Testament, **God made special provisions for the poor.**

When you give to the poor, you are also giving directly to Jesus. In His parable about heaven, Jesus said:

"Come, you who are blessed by my father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me...I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matthew 25:34-40).

Two other interesting studies in giving to the poor are included in Isaiah 58 and II Corinthians 9. In II Corinthians 9:8-9, Paul makes one of the strongest promises in the Word, and it is given to a person who gives, "God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. As it

is written: He who scatters abroad his gifts to the poor; his righteousness endures for ever."

I also believe that giving to the poor should be a part of every individual's lifestyle of giving. I

Estate planning services are offered to you free by the North American Baptist Conference. Please let us know if we may be of service to you.

Please send me the following information:

- A Free copy of the **Will and Trust Planning Guide**
- Gift Annuities
- I would like for you to review my will or Trust Planning Guide.
- I would like to discuss my situation with a North American Baptist Conference representative.

I understand there is no cost or obligation

Name _____

Address _____

City _____

State/Prov. _____

Code _____

Telephone _____

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Spouse's Birthdate _____

Mail to
Dr. Connie Salios
 North American Baptist Conference
 1 So. 210 Summit Ave.
 Oakbrook Terrace, IL 60181
 (312) 495-2000 or FAX (312) 495-3301

realize that there are many kinds of poor...those who are poor financially and do not have food, clothing, or shelter, the necessities of life. And there are those who are poor, because they have been starved by society, bound by crime, alcohol, and drugs.

There are also the poor who have not received, because they have not entered into the riches which God has provided for them, through His gift of eternal salvation.

In reality, all giving...whether to meet humanitarian needs or to take the Gospel into all the world...is giving to the poor.

One of the ways that you can ensure your support for those who need the gospel, as well as to help meet humanitarian needs, is to provide funds through your estate plan. □

In Appreciation

"Our son Vaughn and daughter Victoria, and their families, join me in expressing our heartfelt appreciation for your loving prayer support and for your many cards and expressions of sympathy and comfort, following the death of our father and husband, Dr. Louis R. Johnson.

"We appreciate your gracious words of blessing and gratitude for the life and ministry of Mr. Johnson. We love you all, and praise God for the privilege of being a part of our great family of God." —*Bertha E. Johnson*

in memoriam

HARVEY BEHLEN (75), Columbus, NE; born June 13, 1913, to John and Mary Behlen; died Dec. 14, 1988; married Crystal Claussen, Feb. 12, 1941, who predeceased him Dec. 16, 1980; married Eleanor Mohrmann, Apr. 18, 1982; member, deacon, and Sunday school superintendent, Shell Creek Baptist Church; survived by his wife Eleanor, son Willard, Columbus; daughter, Nancy (Dayle) Abramson, Holdrege, NE; three stepchildren: Eldon Mohrmann and Aldine Mueller, Columbus; Barbara (Dennis) Meinecke, Lincoln, NE; five grandchildren; seven stepgrandchildren; two brothers: Marvin and Edwin; Rev. Clyde Zimbelman, pastor, funeral service.

ANNA (SCHMIDT) BREDY (98), Beech Grove, IN; born Oct. 17, 1890, to Anton and Ida Schmidt, in Sonnenberg, Germany; died Dec. 13, 1988; immigrated to the U.S.A. in 1911; married the Rev. Adolph Bredy, Jan. 1, 1913, who predeceased her June 9, 1958; member, Meridian Woods Baptist Church, Indianapolis, IN; survived by two sons: Arthur, Indianapolis and Bruno, Beech Grove; one granddaughter; four great-grandchildren; the Rev. Howard Ely, pastor, funeral service.

ELLA GROSCH (72), McLaughlin, SD; born April 6, 1916, in Winona, ND; died Nov. 1, 1988; married Alvin Grosch, Dec. 24, 1943; member, First Baptist Church, McLaughlin, SD; member, Ladies Aid, choir, taught Sunday school; survived by husband, Alvin; three sons: Albert, Hill City; Wayne, Tacoma, WA; Leo, Moberg; a granddaughter, a step-granddaughter, a brother, Arthur Wolfer; three sisters: Clara Molash, Emma Rangeloff, and Eda Kellogg; predeceased by three brothers: Lester, August, and Emil; six sisters: Eva, Lucy, Paulina, Lydia, Hilda, and Freda; two grandchildren; and her parents; Rev. Arthur Freitag, pastor, funeral service.

DR. LOUIS R. JOHNSON (74), White Rock, BC; born May 25, 1914, in Steamboat Rock, IA, to Mr. and Mrs. Henry Johnson; died Jan. 16, 1989; married Bertha (Birdie) Schwitters, Aug. 18, 1939; predeceased by his father, mother, and three brothers; prepared for ministry at Moody Bible Institute, (1937-39); Northern Baptist Seminary, (1939-43); ordained, Forest Park (IL) Baptist Church, February 21, 1941; continued studies: University of Wisconsin, Loyola University, and Northwestern University, and Northern Baptist Seminary from where he received his doctorate in 1958; his pastoral ministry included: student pastor, East Side Baptist, Chicago, IL, 1945-48; interim pastor, First Baptist, Baileyville, IL (1949); Immanuel Baptist,

Milwaukee, WI, (1950-51), and First Baptist, Steamboat Rock, IA; senior pastor: East Side Baptist, Chicago, IL, (1945-48); Central Baptist, Waco, TX, (1952-57); Immanuel Baptist, Kankakee, IL, (1958-62); North Highlands Baptist, Dallas, TX, (1962-64); and Willow Rancho Baptist, Sacramento, CA, (1964-69); from (1969-73), he and his wife served as missionaries in Cameroon, West Africa, training pastors and evangelists; in 1974, he became Professor of Pastoral Theology, North American Baptist College, Edmonton, AB; retired in 1981 and moved to White Rock, BC; member, organized seniors' ministry, team-teacher adult class, Sunshine Ridge Baptist Church, Surrey, BC; survivors include his wife, "Birdie," his son Vaughn and his wife Eileen; daughter Victoria and her husband Bill; two grandsons: Richard and Christopher; two granddaughters: Cariann and Kimberly; three sisters: Evelyn McMullen, Ella Mae Carragher, and Mildred (Jim) Gossen; two brothers-in-law; and two sisters-in-law; services were held at Evergreen Chapel, White Rock, with the Reverends Marvin Rust, Harold Weiss, and Edmond Hohn and Dr. Arthur Brust officiating; memorial service and interment, Steamboat Rock, IA.

WILLIAM HENRY JUNKER (60), Aplington, IA; born March 12, 1928, north of Aplington; died Sept. 22, 1988; member, Aplington Baptist Church; predeceased by father, George, and one brother James; survived by his mother, Sophia, Aplington; three brothers: John, Waterloo; Joseph, Holland; and Stephen, Parkersburg.

DENISE NEUMAN (26), Winnipeg, MB, born Aug. 1, 1962, to Erwin and Hilda Fiks in Swan River, MB; died Dec. 24, 1988; married Murray Neuman, Aug. 31, 1985; faithful and active member, Whyte Ridge Baptist Church, Winnipeg; survived by her husband Murray; her parents, Erwin and Hilda Fiks; three brothers: Randy (Kerry), Myron, and Theodore, Minitonas, MB; her parents-in-law, Alfred and Myra Neuman, Winnipeg; her sister-in-law Audrey (Wayne) Sonnenberg, Oakbank, MB; her grandparents: Mr. and Mrs. Fiks, Mrs. Gust, Minitonas, MB; Reverends Dave Henkelman and Ron Kelway, pastors, funeral service.

SWANETTA BUSSE OLDENBURGER (81), Aplington, IA; born March 24, 1907, to Henry and Anna Van Gerpen Busse; died Dec. 30, 1988; married Fred Oldenburger, 1948; member, Aplington Baptist Church; predeceased by husband, Fred, in 1954; her parents, and two brothers; survived by her brother Dan Busse, Tipton, IA; nieces and nephews.

HERMINE (MINNIE) REININGA (93), Aplington, IA; born April 7, 1895, in Genelt Osfriesland, Germany; died Aug. 10, 1988; married John Ter Hark, 1926, who died in 1931; married John Reininga, April 16, 1932; member, Aplington Baptist Church; survived by husband John; daughter Joan (Jesse) Memmen, Aplington; one sister Jacoba (John) Conrads; one brother, Rev. Herman Ennenga; two grandchildren; four great-grandchildren; predeceased by her first husband; her parents; three brothers; five sisters.

WILLIE ROST (96), Burton, TX; born Oct. 26, 1892, to Henry and Louise Schwartz Rost; died Dec. 9, 1988; married Lillie Klaus, Nov. 11, 1915; member, Greenvine Baptist Church, Burton, TX; predeceased by his wife; two sisters; two great-granddaughters; survived by two sons: Granvil (Verna Mae) McGregor, TX; Dan (Bea), LaGrange, TX; two daughters: Evelyn Rost and Betty (Lesley) Kramer, both of Burton, TX; two brothers: Ben and Henry; seven grandchildren, 13 great-grandchildren; Rev. Don Mashburn, pastor, funeral service.

JOHN C. SCHWEITZER (88), Boca Raton, FL; born March 3, 1900, Tereblestie, Austria; died Nov. 13, 1988; immigrated to Canada in 1913; graduated from N.A.B. Seminary, Rochester, NY, 1920-26; Colgate Rochester Divinity School, 1928-29; ordained by Carbon Baptist, AB, 1926; served N.A.B. Conference churches for 40 years: (student pastor) West Ebenezer Baptist Church, SK, 1924; and Baptist Church, Lemberg, SK, 1925; (pastor) Medicine Hat, AB, 1926-27; Cathay, ND, 1928-31; Wasco, CA, 1931-34; Ebenezer Baptist, Vancouver, BC, 1934-37; Bethany Baptist, Portland, OR, 1937-43; Bismarck Baptist, ND, 1943-45; First Baptist, Manitowoc, WI, 1947-48; Bethany Baptist, Vancouver, BC, 1948-53; Res. Rochester, NY, 1954-60, Lodi, CA, 1960-64; assistant pastor, Bethany Baptist, Vancouver, BC, 1964-66; general evangelist, N.A.B. Conference, 1945-47; church planter: Prince Rupert Baptist, BC, 1953; Central and Salem Baptist, Kitchener, ON, 1954; German Baptist, Hamilton, ON, 1954; Evangel Baptist, Boca Raton, FL, with Pastor Norman Vernon; survived by his wife, Anna; son, Donald; and two grandchildren.

2000

Our Strategic Focus On The Biblical Imperatives

Compelled to Serve

Church Seeks to Meet Singles' Needs

■ ALPENA, MI. In addition to a building program, "Vision 2000—Building for the Next Generation," Ripley Boulevard Baptist Church also has a vision for the future church in meeting the needs of its people by providing a "ministry for singles."

The purpose is to develop healthy Christian singles: spiritually, socially, emotionally, and educationally; to provide an atmosphere of unconditional love and acceptance at all times; to portray a Biblical basis and emphasis in every aspect of the ministry; to provide opportunities for personal growth through discipleship and involvement in the ministry.

Three members of the Church, attended a regional Leadership Training Conference from the National Association of Single Adult Leaders in Chicago, IL.

During the conference, it was predicted that by the year 2000, 50 percent of the adult population would be "singles."

John Conklin, teacher of the Sunday School Class for

Singles, is teaching "Healing for Damaged Emotions" by David Seamands.

This growing group of singles also gather for Christian fellowship the second Saturday evening each month.

—Doris Turnbull

Silver Liners Meet for Service and Fellowship

■ GEORGE, IA. The Silver Liners, organized about two years ago, at First Baptist Church, serve where needed. They recognize birthdays and anniversaries. Using a specific theme, they participate in devotions, prayer, and singing at each meeting. As they enjoy each other's fellowship, these older couples and singles have repaired hymnals, gone on outings, and served meals to the New Day singers.

At one meeting, each one brought "Something We Valued over Years Gone By." These were displayed and discussed; favorite hymns were sung, and two ladies sang in German. A couple shared highlights of their trip to Holland and Germany. The Rev. Byron

Brodehl is pastor of First Baptist.
—Vera Arends

Kaiser Speaks at Bismarck Missions Conference

■ BISMARCK, ND. A Mini-Missions Conference was held at Bismarck Baptist Church with the Rev. Richard Kaiser, missionary to Brazil, as speaker.

"We were privileged to get to know Missionary Kaiser more personally, as he participated in events, such as, Youth Prayer Breakfast, Senior Citizens' Potluck, Sweetheart Banquet, Ladies' Brunch, Sunday School, and our morning worship service," says Darleen Hoover.

Rev. Ed Bartel is pastor at Bismarck Baptist Church.

Calgary Presents Award for Triennial Conference

■ CALGARY, AB. The Calgary Tourist and Convention Bureau named the 42nd Triennial Conference as the best North American convention held in Calgary in 1988.

At a ceremony at the Calgary Convention Centre, Dr. Harry Hiller, local arrangements chair, received the award on behalf of the Triennial Conference.

The Conference was named co-winner with another convention, but the Triennial Conference was singled out for its special significance in effec-

tively promoting the City of Calgary, integrating Conference activities with the traditions and facilities of the Calgary area, involving city residents and the corporate community, and thoughtfulness in leaving a legacy to the city through its shelter project (\$10,000 was raised).

"This is truly an honor which is a beautiful conclusion to all the efforts put forth by so many of our people," says Hiller. "Thank you for your support and congratulations to all."

Carl Lang, vice chair, Joyce Falkenberg, registrar, and Al Friesen, treasurer, also attended the award ceremony.

Aplington Baptists Honor Patet's 32 Years of Service

■ APLINGTON, IA. After 32 years as pastor of Aplington Baptist Church, the Rev. Donald Patet retired from the ministry in June 1988.



At his last service, the church overflowed as new members were received, and communion was celebrated. A bulletin board of photos recalled the lives of the Patets. "During the last two years of

high school, I had a growing conviction in my heart that the Lord would have me go into the ministry. I counseled with my pastor and Sunday school teacher. We prayed, doors opened, and I was able to go to college right out of high school. The call was confirmed," says Patet, whose home city was St. Paul, MN.

"Roses of Remembrance" was the theme of the recognition program for the Patets. Eight representatives from the Church presented the Patets with roses and a spoken tribute. The Rev. Bernard Fritzke, associate director of church planting for the North American Baptist Conference, and Patets' son, Rev. Jeffrey Patet, spoke.

After graduating from Bethel College and Seminary, Don Patet served his first pastorate in Randolph, MN. In 1956, the family moved to Aplington, IA.

Of his wife, Patet says, "Betty has been a great asset over the years. She has provided a strong prayer ministry, possibly because of her physical

affliction." She was diagnosed as having MS in 1957 and has courageously faced her health problems.

The Aplington Church has been a loving, encouraging and caring family to the Patets. Many different ladies have come to give Betty therapy and maintenance care, which has helped her to remain flexible and limber. This has been a great personal ministry to Betty.

Although she is confined to a wheelchair, she goes with Mr. Patet most of the time, as she likes to be active and involved. She can travel short distances in the car, but if the distance is great, she flies.

Mr. Patet retired from the ministry with many warm thoughts about his ministry in Aplington. The church has a fine group of young families and the leadership is being passed on to the younger people (in the 30-45 age range).

The Patets have two children: a son Jeffrey, pastor, First Baptist Church, Trenton, IL, and a daughter, Janice Jacobs.

Commanded to Care

Trinity Church Starts Small Bible Study Groups

■ KELOWNA, BC. In order to facilitate caring and sharing, the congregation of Trinity Baptist Church has

been given the opportunity to join small weekly Bible study groups as well as monthly fellowship evenings in local areas. Salad potluck lunches after church Sunday mornings are also

2000

Our Strategic Focus On The Biblical Imperatives

proving to be good opportunities for people to meet on an informal basis.

"As an outreach beyond our church, about a dozen of our

members went to Mexico to serve in a two-week mission with Campus Crusade teams in evangelism," says Magdalene Spletzer.

Committed to Give

Randolph Church Burns Mortgage

■ RANDOLPH, MN. The Randolph Baptist Church held its Mortgage Retirement Burning service on Oct. 23, 1988.

The mortgage, secured in March 1987, helped finance the new church building, which has \$191,047.13 invested in it. The highest amount borrowed was \$38,108.

The pastor at the time, Danny Van Gerpen, reminded the people of the significant things that can be accomplished as people cooperate with God in His work.

"The building becomes a 'tool' through which the church can minister to the needs of our community." Members of the Building Committee were George Hallcock, Willis Moorhouse, and Leonard Engler.

The 5,200 square foot ground level building with sanc-

tuary seating for 120 people was dedicated in May of 1987.

A stained glass window in the front of the sanctuary was a gift from the Minnesota/LaCrosse Association of North American Baptist Churches. The picture, designed by Rozetta Hallcock, Edna Miller, Arlis Van Gerpen, Marilyn Volkert, and Steve Engler, features a multi-colored cross with a descending dove in the center.

Edmonton Churches Meet to Pray for the Persecuted Church

■ EDMONTON, AB. The five churches of the German Evangelical Alliance of Edmonton conducted their annual January Prayer Meetings under the theme: "Solidarity with the Persecuted Church." Three N.A.B. Conference churches: Zion, Central, and Bethel are part of this group.

2000

Our Strategic Focus On The Biblical Imperatives

The guest speaker, a recent emigrant from Russia, who himself served two times in Siberian prisons for his witness to Jesus Christ, came across in his reports and testimonies as a true and deeply credible disciple of Jesus.

"It was as if a fresh breeze from the pages of the early New Testament Church blew among us," says the Rev. H. R. Goliath, pastor of Zion Baptist Community Church. "A film and

slides helped us to gain a graphic impression of the life of the persecuted Church, stirring in us a new sense of dedication to our Lord."

More than 1,500 attended the week long meetings offering up fervent prayer for the persecuted church. To take advantage of the present "glasnost" open door policy, over \$9,000 were contributed toward the shipping of Bibles to Russia.

Commissioned to Witness

Kost Learns 775 Verses

■ MARTIN, ND. Leslie Kost, daughter of Kenneth and Annette Kost of Harvey, ND, has completed the Nine Year Scripture Memorization Course learning a total of 775 verses. She is a member of the Martin Baptist Church, Martin, ND.

Tabor Church Has Dinner Concert

■ TABER, AB. Community Baptist Church of Tabor, AB, enjoyed a third annual dinner

concert. The ladies of the church prepared a delicious banquet for more than 100 guests from the community and surrounding area. Lyle and Jeannie Buyer of Central Baptist, Edmonton, AB, provided the music. The dinner served as a fundraiser for the building project as well as helped the community to become aware of Community Baptist's ministry.

Community Baptist installed their new pastor and family: James, Dale, Marcy, Joanna, and Sherri Hufnagel on October 30.

New Day Ministers at New Leipzig Church

■ NEW LEIPZIG, ND. Members of the New Leipzig Baptist Church and community friends were greatly blessed with the New Day team recently. They presented their talents in song and drama each evening. During the day, they visited schools, a hospital, and nursing homes in the area. "Doors were opened to them in various ways to spread the gospel," says Rose Iblings.

McDermot Begins Centennial Year with Bilingual Service

■ WINNIPEG, MB. McDermot Avenue Baptist Church began its centennial year with a unique New Year's Day service. Both the German and English speaking segments of the congregation met for a combined morning worship service. The choirs joined together for this occasion, presenting anthems in both languages. Several individuals, ranging from young people to oldtimers, shared what the church has meant to them. The two pastors, Dr. John Hisel and the Rev. Werner Dietrich, brought appropriate messages in English and German, respectively.

The high point of the service was the

commissioning of Bevin and Grace Breitzkreuz, who left January 10 to serve as short-term missionaries in Cameroon. The church has underwritten half of their total financial support. "We count it a privilege starting our second century by sending two of our own young people to share the good news of Christ," says Maria Rogalski.

Centennial celebrations will be held June 29 to July 2, but one Sunday evening a month throughout our centennial year, we have invited our daughter and sister churches to celebrate with us individually by reflecting and giving praise to God together.

McDermot Church began as a German Sunday School Class of Broadway First Baptist Church of the Baptist Union of Western Canada, and our mother church made the start by having their pastors, church choir, and handbell choir share with us.

Vancouver Churches Open Youth Centre

■ VANCOUVER, BC. For several years, the youth pastors of Immanuel, Ebenezer, and Bethany Baptist Churches shared a burden for outreach to the neighboring youth. The result of this burden and vision is STREETLEVEL, a youth centre sponsored and staffed by

members of these churches, located on Fraser Street central to all the churches.

On February 26, Bethany hosted an evening of dedication and commissioning for STREETLEVEL and its new full-time director, the Rev. George Ryan Macleod. The centre is open to reach the highly ethnic youth community of South Vancouver, to win these young people for the Lord Jesus Christ, and to see these youth bridged into the churches.

The Centre receives financial support from each church, and is operated under the leadership of over 45 trained volunteers from N.A.B. Conference works as well as other interested evangelical churches in the area.

"What a joy it is to see an outreach like this happening in our backyard," says Warren Hoffman. "It has been a tremendous opportunity to work cooperatively in ministry with sister N.A.B. Conference Churches."

Praise God for People Receiving Christ as Savior and His Growing Church

■ HEBRON, ND. Six people were baptized by Pastor Herbert Schauer at First Baptist Church. Two others joined First Baptist Church through membership transfer.

—Shari Krein

■ GRAND FORKS, ND. It was a day of rejoicing at Grace Baptist Church when Pastor Phyl Putz extended the hand of fellowship to 11 people.

"Nine of these gave stirring testimonies from the baptistry, sharing with the congregation their conversion experience," says Mrs. Fred Kranzler. "Two came into the fellowship by transfer of letter. This event is only one of the many blessings that we have experienced recently. We feel the moving of the Holy Spirit in the local body."

■ LORRAINE, KS. In December, a family of three united with First Baptist Church. The daughter, a college student, came by baptism. —Norma Wilkens

■ NORTH CARROLLTON, TX. North Carrollton Baptist Church is on the move! Pastor Howard Anderson baptized four new Christians and welcomed 14 new members into our fellowship.

Last summer and fall, the Church welcomed into our fellowship nine new members including Pastor and Mrs. Anderson.

"Praise God for His victories and the growth that is occurring in our fellowship," says Mike Morlino. "In June 1988, we averaged about 65 people in worship. By

December, our worship attendance was more than 120 each Sunday. We thank God for His blessings and the leading of the Holy Spirit as we continue trying to bring the message of Jesus Christ to our community."

■ WINNIPEG, MB. The members and friends of Fort Richmond Baptist Church witnessed three young people and three adults giving testimonies and entering the waters of baptism. After publicly declaring their obedience to Christ and being baptized, Pastor Bob Carroll presented five of those baptized to the congregation, and Youth Pastor Glenn Nemetchek baptized his niece.

"Six others are joining our membership upon the profession of their faith," says M.C. Hart. "Surely God is working in our midst through the ministry and His people."

Bilingual Baptismal Service Held in Inner-city Church

■ PHILADELPHIA, PA. Fleischmann Memorial Baptist Church and the Segunda Iglesia Bautista de Filadelfia

celebrated a joint baptismal service welcoming nine people (primarily inner-city residents) into the body of Christ. These two congregations share the same church building and join with each other several times a year in joint services.

In this moving bilingual baptismal service, the same hymns were sung in both Spanish and English, and testimonies were translated into the language not spoken by the new Christian. The sermon, "El es Senor" (He Is Lord), was delivered by the Rev. Pablo Calzoncit in alternating phrases of Spanish and English.

"The joy of this day was made even greater by the opportunity to join in fellowship with brothers and sisters who praise the same God in a different language and with different cultural traditions," says the Rev. Jim Correnti, pastor of Fleischmann Memorial Baptist Church, the oldest North American Baptist Conference Church (1843).

"I am always struck by what an affirmation to our faith it is to hear our God glorified in more than one language yet the same truths come through so clearly."

2000

Our Strategic Focus On The Biblical Imperatives

what's happening

■ **Pastor Bryan Hochhalter**, his wife Holly, and their two sons were welcomed to Rowandale Baptist Church, Winnipeg, MB, on March 12. He is serving as senior pastor. Church Ministries Pastor Doug Schultz encouraged the congregation to have a relationship with God and amongst each other. He said that "strength comes from standing together."

■ After presenting his doctrinal statement to a Great Lakes Association Ordination Council, **John Laeger** received approval to be ordained into the Christian ministry. Redeemer Baptist Church of Warren, MI, ordained him on April 2. Pastor Laeger has been a great blessing to the young people at Redeemer according to Associate Pastor Tim Blackburn.

■ **Mr. Steven Freeman** was installed as Director of Youth and Christian Education at Latta Road Baptist Church, Rochester, NY, on March 19, 1989. The Rev. John Zeigler, area minister, spoke. Mr. Freeman and his wife Diane have two children.

■ **The Rev. John Bayles** resigned as pastor of Odessa Baptist Church, Odessa, WA, effective March 15, 1989.

■ **The Rev. Peter Schroeder** concluded his interim ministry at Calvary Baptist Church, Penticton, BC, on April 2, 1989. He returns to his residence in Edmonton, AB.

■ **Mr. Karl Mueller** has moved to Pasadena, CA, where he is taking studies for a Masters Degree in Missions at Fuller Theological Seminary. He continues as Director of Crossover Ministries on a part-time basis.

■ **The Rev. Fred Moore** resigned as pastor of Creston Baptist Church, Creston, BC, effective June 30, 1989.

■ **The Rev. Traugott Vogel** has accepted the pastorate of Immanuel Baptist Church (German) in Los Angeles, CA. He has been serving as Associate Pastor at Bethany Baptist Church in Vancouver, BC.

■ **The Rev. Michael Pennington** becomes pastor of First Baptist Church, St. Joseph, MI, effective July 1, 1989. He has been serving as Director of Spiritual Life and

Director of Development at Central Baptist Home, Norridge, IL.

■ **Dr. Ulrich Laser** becomes pastor of Brentview Baptist Church, Calgary, AB, effective June 17. He served as senior pastor of Bethany Baptist Church, Vancouver, BC, since 1980.

■ **The Rev. Sieg Koslowski** has accepted the pastorate of Northgate Baptist Church, Edmonton, AB, effective August 1. He has been serving as pastor of Thornhill Baptist Church, Calgary, AB, since 1981.

■ **The Rev. Douglas Harsch** resigned as founding pastor of Cross Timbers Baptist Church, Flower Mound, TX, effective April 10, 1989.

■ **The Rev. Douglas Timm** became senior pastor of First Baptist Church, Minot, ND, on Nov. 13, 1988, at which time an afternoon public reception was held for him and his wife Diedre and two children. He previously served as senior pastor of Ridgemont Baptist Church, Detroit, MI. The Rev. Keith Heyn continues to serve as Associate Pastor.

■ **Mario Gerald**, after serving as interim pastor at Grace Baptist Church, Medicine Hat, AB, was installed as pastor on April 30.

■ **Missionaries Scott and Ruth Clark** have received permission to extend their French language studies until mid-August 1989. They have been in a three-month language study in Switzerland.

■ **The Rev. Ed Bartel** was officially installed as senior pastor of Bismarck Baptist Church, ND, on Feb. 12, 1989. He previously served as assistant pastor to the Rev. Manuel Wolff, who is now pastor of Turtle Lake Baptist Church in North Dakota. The Rev. Ralph Cooke, area minister, guest speaker at the Sunday morning service, gave the charge to the congregation and to Pastor Bartel.

■ **The Rev. Dieter Gohl** becomes senior pastor of Thornhill Baptist Church, Calgary, AB, effective July 1, 1989. He previously served the Church as associate pastor.

■ **The Rev. John Emmons** resigned as senior pastor of Rose of

Sharon Baptist Church, Richmond, BC, in March.

■ **Richard Emilson** became pastor of Calvary Baptist Church, Wetaskiwin, AB, effective April 23.

■ **Paul and Beth Thomas Sunday** was observed Feb. 12, 1989, at North Pointe Baptist Church, Warren, MI, to express appreciation for their six and one half years of ministry to the youth. Paul's father, the Rev. Gordon Thomas, is senior pastor. As a result of Thomas' ministry, many North Pointe youth are attending Christian colleges; some plan to enter the ministry. Thomas is now Minister of Youth and Children at Grace Baptist Church, Racine, WI.

■ **Dr. Robert Penner** resigned as pastor of Immanuel Baptist Church, Kankakee, IL, effective June 30, 1989, to retire. He has served the following North American Baptist Conference churches since his ordination in 1950: assistant pastor, Trinity Baptist, Portland, OR; pastor, Glencullen Baptist, Portland, OR; Salt Creek Baptist, Dallas, OR; Colonial Village Baptist, Lansing, MI; Bethel Baptist, Missoula, MT; Grace Baptist, Grand Forks, ND; and Immanuel Baptist, Kankakee, IL.

■ **Marlin Mohrman** was ordained by Creston Baptist Church, Creston, NE, in April 1989.

■ **Pastor Gregg Penna** concludes his ministry at Mowata Baptist Church in Eunice, LA, in May.

■ **Nick Salios** is serving as interim pastor of Neshaminy Valley Baptist Church, Bensalem, ON.

■ **The Rev. Elton Kirstein** has resigned from the pastorate of Zion Baptist Church, Okeene, OK, effective April 30 to retire. He and his wife will reside in Wichita, KS, where he is presently serving Memory Lane Baptist Church as interim pastor. Following his ordination in 1954, he served the following churches: Ebenezer and Immanuel Baptist, Wessington Springs, SD; Emmanuel Baptist, Marion, KS; First Baptist, Steamboat Rock, IA; Anderson Road Baptist, Houston, TX; Forest Park Baptist, IL; Calvary Baptist, Stafford, KS; and Zion Baptist, Okeene, OK.

anniversaries

Appleton Church Celebrates 180 Years

■ APPLETON, MN. On July 2-3, 1988, the First Baptist Church celebrated its 100th anniversary. The theme, "Pressing on Toward What Is Ahead" was taken from Philippians 3:13. First Baptist began in Holloway, Minnesota, in November 1888, with the Rev. Wilhelm H. Mueller as the first pastor.

In 1954, a new church building was completed in Appleton, and the move was made. The anniversary celebration began with an informal time of sharing Saturday night. On Sunday, many former and current members spoke about Sunday School in its early years.

The Rev. Jacob Ehman, area minister, gave the morning message. In the afternoon, former pastors spoke. "It was a good time of fellowship and renewing old friendships," says Norma Iseminger.

Harvey Church Celebrates 60 Years

■ HARVEY, ND. Bethel Baptist Church celebrated 60 years of ministry on July 23-24, 1988, with the theme, "Upon this rock I will build My church." An anniversary banquet followed by a program included movies of church events; a skit based on actual conversations and letters from the early days of the church; and a message by former pastor, the Rev. Doug Sathren (1972-79). Arlyce Sathren ministered in song.

At the Sunday morning worship service, former pastor, the Rev. Eric Coulon (1980-84) spoke. The festivities concluded with an afternoon service, which included

a time of sharing remembrances, a special number from the mother church (Martin Baptist), and a message by former pastor, the Rev. Henry Lang (1942, 1943, 1961-63).

During the 60 years, 14 pastors have served Bethel Baptist with the Rev. Aaron Buhler (1948-52) being the first full-time pastor. Rev. Dan Edzards is the present pastor. —Lydia Boese

Beulah WMF Celebrates 75 Years

■ BEULAH, ND. The WMF of Immanuel Baptist Church celebrated its 75th Anniversary on Nov. 20, 1988. The group was founded Oct. 1, 1913, by eight Christian women. Mrs. Kathryn Helm, Beulah, was the longest standing member present. Mrs. Juanita Neubert, wife of former pastor, the Rev. George Neubert, and Mrs. Frieda Reddig, daughter of former pastor, the Rev. Daniel Klein, were guest speakers.

■ **The Rev. C.H. and Mrs. I. Julia Seecamp** celebrated their 60th wedding anniversary on Oct. 1, 1988.

■ **Dave and Berdie Dieterle** celebrated their 50th wedding anniversary Sept. 4, 1988. They are members of Turtle Lake Baptist Church, Turtle Lake, ND.

■ **Mr. and Mrs. George and Frieda Kaiser** celebrated their 50th wedding anniversary on Nov. 15, 1988. They are members of Parkdale Baptist Church, Drumheller, AB.

—Pauline Freedley

■ **Bethany Ladies Mission Circle** of Bethany Baptist Church, Hunter, KS, observed their 68th anniversary by hosting a church fellowship dinner on February 19. Former pastor, the Rev. and Mrs. Dennis Sigle and his family, as special guests, brought messages and music. The Rev. Anthony Dickerson is pastor.

Reader's Respond

Dear Editor:

Are there any other churches within the N.A.B. Conference that have a ministry or class for "singles?" I would appreciate knowing. Many thanks for publishing our news in the **Baptist Herald**.

—Doris Turnbull,
Alpena, MI

(Singles Ministries Groups are encouraged to share what your church is doing with **Baptist Herald** readers.)



When Time Stopped

On December 7, 1988, a disastrous earthquake shattered the communities of Spitak, Leninakan, Kirovakan, and Stepanavan and the surrounding district in Armenia. It was 12:50. In the first traumatic moments, time stopped for thousands of people. For others, we will never know how many, death came more slowly as they lay trapped in the rubble that once were their homes.

Time stopped for many families. Gone forever were the happy days of sharing and caring of parents and children. For some, a life-long partner was claimed by death. Some lost children. Children became orphans. Family members found themselves alone.

But time cannot stop. It is we who stop. Our families or our communities may stop, but time goes on as long as creation lasts. Those of us who continue for a while have opportunities to shape the future and the new, which builds upon the past.

Baptists in the U.S.S.R. are helping people in Armenia to make a fresh start. They have ministered to the survivors in the first difficult days and weeks following the earthquake. They continue to minister to orphans in hospitals and homes. They have housed and fed survivors in their own homes. They have supplied food, clothing, medicines, household furnishings, and equipment to homeless people. Now Baptists look with hope to the future. They are preparing to help in the reconstruction process. Assistance will be given to house and care for orphans, to build schools, supply equipment, and provide books, clothing, and toys for children.

A request has come for 10,000 Armenian Bibles to be distributed to families in the area. Petitions have been submitted to state and local authorities for three sites to

be provided for the erection of Baptist Church buildings. Plans are underway to strengthen the Baptist work and witness in the region.

Time and circumstances provide fresh opportunities. St. Paul said that in Christ... "old things have passed away and all things become new."

The Baptist World Alliance stands with our Baptist brethren in the U.S.S.R. to bring the Gospel which, through Christ, will make all things new in Armenia for those who will believe. □



CARE PHOTOS by Rudolph Von Bernuth



CARE PHOTOS by Rudolph Von Bernuth



As of March 15, 1989, North American Baptist Conference churches and individuals have given \$21,327 for relief and rehabilitation ministries in Armenia. Thank you for your contributions and prayers.

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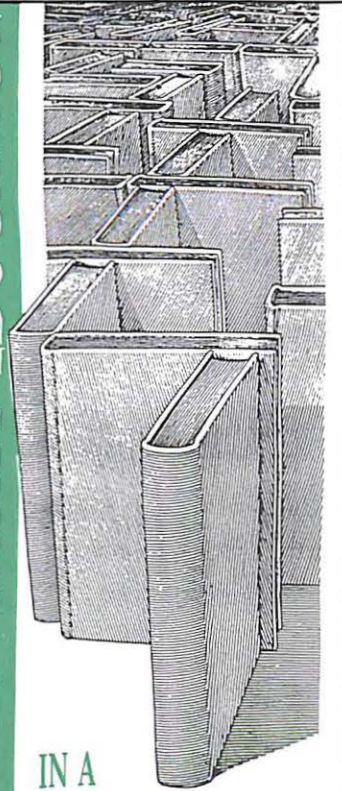
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Planting churches may get your hands a little dirty.

Research and experience have well established that planting new churches is the most effective method under heaven for reaching people for Christ. It was true in the days of the Apostle Paul, and it's true today.

Those of us who attend church regularly take it for granted. And rarely do we think to invite anyone new to go with us. Which is why most established churches enjoy nearly zero growth in membership. Yet 70% of all Americans (75% in Canada) don't attend any church at all.

To be sure, there are certain communities that are "over-churched." But in many areas of the country one has to look long and far to find any kind of Bible-teaching witness. At the turn of the century, there were 27 churches for every 10,000 of U.S. population. Today, that ratio has dropped to 12.

This crisis calls us to action. It demands a new strategy for effective evangelism. It also has created an excellent opportunity for growth for the North American Baptist Conference. Our goal is to see at least 30 new churches in place by the end of 1990.

But this will not be easy. It will require vision, money, and hard work. Some of us may even have to get our hands a little dirty in the process.

We've studied the population shifts taking place in North America. Warm weather states like Florida, Texas, and California are growing beyond belief. Similar growth is occurring in areas like Greater Vancouver and Toronto. This means we need new churches in areas where few N.A.B. Conference churches exist now.

This, in turn, means we will be asked to give money to help plant churches in areas where some of us have never been before. Others of us will be asked to help get new ministries started with ethnic groups we've never talked to before. Some of us will be asked to contribute our labor or time to help struggling churches get off the ground. In the final analysis, all of us will have to do *something*.

But what an exciting challenge! If you would like to know more about this new effort, we would like to send you a new brochure titled, *New Churches...New Life*. It will outline the task in more detail and suggest the ways in which every member can be part of this great challenge. To get your copy, please write to the address below.

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