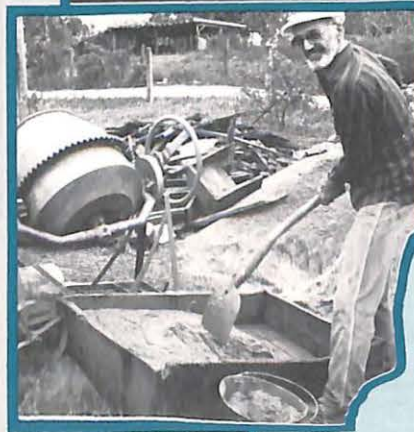


Baptist Herald

May 1990



**These
Old
People
Are
Going
to
Build a
Church?** (See page 15)

How Does A Christian Will Work?



There are any number of different ways in which a Christian will can be implemented and a Christian cause provided for. Here are three of the best options:

Option 1: You can give a percentage of your estate to the Lord's work.

Probably the option most frequently chosen in the past has been that of including some percentage of one's estate for the Lord's work. Often Christians will say that they have been giving a tithe of their income over the years and now want to give a tithe of their estate. Thus, some will designate 10 percent, 15 percent, or some other percentage of their choosing to provide for a favorite Christian cause or causes.

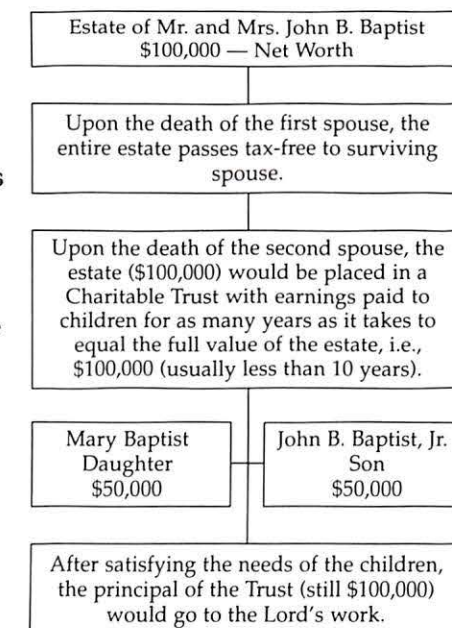
Option 2: You can make the Lord's work an equal heir with your grown children.

Some Christians choose to give the Lord's work an equal share to that of the children. They'll never be in a better partnership! In other words, if there are two children, then the Lord's work would receive one-third. If there are four children, then the Lord's work would receive one-fifth. If there is one child, then the Lord's work would receive one-half. This is an interesting concept that has found favor with a large constituency of Christian stewards.

Option 3: You can "Give It Twice."

The most recent and now the most popular method of giving for Christian stewards today is called the "Give It Twice" concept. By using this plan, all of your estate goes into a trust at the death of the

second spouse, when the children are grown or at the age of termination of a minor's trust. Then, instead of giving the children an equal amount outright, a trust is set up for each child in which they receive all of the income for a period of years. That income is generated until the child or children have received an amount equal to what would have been their original share of the estate. After that period of years, which is usually about ten years if the annual income is approximately 10 percent, the trust estate remains intact for the Lord's work. This chart explains the concept in greater detail.



The advantages to "Giving It Twice" are many. Here are a few of them:

- First, you are able to supply needed funds to your family.
- Second, you provide some added financial safety and security in distributing to children over a

period of approximately seven to ten years.

- Third, you are able to support needy Baptist causes of your choice.
- Fourth, you provide for professional management of investments, resources, and trust assets.
- Fifth, you can encourage family stability and interaction.
- Sixth, even if your estate is a modest one, you can give more to the Lord's work than you ever dreamed possible.

In short, just as in life you want your money to work hard for you and want every dollar to go as far as it can, the "Give It Twice" plan continues that sound stewardship after your death through your estate.

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

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PRAYER: Growing in the Race

by Randall L. Kinnison

Have you ever felt like you are in a race? The sound of the alarm pierces the dead of morning; the race is on. You rush to the shower, the table, the car, the traffic, and the job.

You arrive at work in a race for more money, more prestige, and more power. You stay late trying to get an edge on the competition. Then it is out the door to the car, the traffic, and finally the house.

You arrive home too late for supper, and the kids are already in bed. You drop in bed exhausted—dreading the thought of the morning race.

Days run into weeks, weeks years, and years life. You wonder if you can run another day.

You wonder about the purpose of the race at all. How can you withdraw from the race long enough to evaluate life, work, family, and God without feeling left behind?

And yet, withdrawing from the race is exactly what we must do. A spiritual retreat is much like a needed pit stop in the race of life. A retreat becomes a time when the Master Mechanic can fine tune the parts He made, tightening again the lug nuts on our wheels ready to fall off. He turns back the idle set too high, adjusts the spark gap in the combustion chambers, and cleans out the carbon deposits from our heads (and hearts).

A spiritual retreat allows us not



only to carry on the race, but also sometimes to discover we are in the wrong race entirely. Professional race car drivers know instinctively when to come in for pit stops. Not stopping and continuing to race without necessary fuel or repairs can cost them the race and even prove fatal.

I talk with so many burned out Christians, pastors, and lay people alike—people sidelined from the race. If they would have stopped for regular pit stops, I wonder if they would still be racing?

Carlos Carretto left the rat race of

phones, lectures, prestige, and comfort to retreat into the Sahara desert. The barren topography of the wilderness forced him to gaze upon the barrenness of his own spirituality.

We must go to the wilderness and face our own barrenness to find renewal. Wilderness is rugged, lonely, and wild.

It is a frightful experience to find yourself alone in the presence of a Holy God. Isaiah cried out, "Woe is me, for I am undone." Peter exclaimed, "Depart from me, for I am a sinful man." One becomes acutely aware of his or her identity as one beholds the Creator.

Carretto, in his *Letters from the Desert*, challenged my spirituality. He gave me a simple formula for prayer: an hour a day, a day a month, and a week a year. Scheduling an hour a day and a day a month was not easy for me even as a pastor, let alone those of you in secular employment.

I know some of you are already wondering, "How can I spend an hour in prayer?" Many of you are familiar with the model of ACTS: Adoration, Confession, Thanksgiving, and Supplication.

Begin your hour of prayer in adoration. Read the Psalms, sing to the Lord songs and hymns of praise.

Many struggle with adoring God because we really don't know Him. We thank Him; we intercede for ourselves and others; but we spend little

time adoring God. Most of us are guilty of not adoring God even in our worship services. Reflect upon His attributes, the Trinity, and His revelation to us. This is theology of the heart.

When you worship God, His holy presence will be felt. The holiness of God reveals even our best intentions, and our sin lies exposed. Confess your sin, the sins of your family, church, and nation. This is modeled in Nehemiah's prayer, "I confess the sins we Israelites, including myself and my father's house, have committed against you" (Nehemiah 1:6, NIV).

Confession spews out the old and makes room for the new. Without confession, we stagnate and harden in our spiritual journey.

I suggest writing out your confessions. Seeing your sin in black and white somehow makes it more real. When you are through, destroy the paper. God has no remembrance of confessed sin.

Thanksgiving comes easily, knowing God has forgiven our sin. Turn to the Psalms and pray Scriptures of thanksgiving back to God. Thank Him for our daily bread, our families, and the riches of Christ. So often we simply say thank you for material goods. Thank God for all our spiritual blessings poured out upon us in Christ Jesus. Take time to write out thank you notes to people who

have contributed to your spiritual growth. Sing songs and hymns of thanksgiving to the Lord. Bless God instead of asking Him to bless you!

Finally, you are ready to intercede for yourself and others. You will find your prayers profoundly changed from the quick arrows so often shot up to God. Pray through your church directory, personal directory, neighborhood, and community. How many people are you praying for to give their life to Christ? Pray for your civic, state, and national leaders.

You thought an hour in prayer would be an eternity. Most of you will not have time in one hour to experience the above suggestions.

If an hour of prayer can leave you so refreshed, just think what a day will do! I recommend finding a retreat center, a local camp, retreat house, or even a friend's cabin or trailer. Freeing yourself from distractions is important, so the location becomes key.

I like to arrive the evening before to spend time in prayer and simply unwind. I remove my watch and all clocks. For someone who lives and dies by a daily schedule, this new freedom helps me concentrate on God's agenda for me, not my agenda for God.

I allow my body to awaken me the next morning. Some of us are so tired, we have nothing left to give God in worship or service. Rest may be the

most spiritual exercise you need.

The day begins in worship and fasting. I seek to truly allow the Holy Spirit to move me through the day. I may take a walk, read Scripture or some devotional literature, sing hymns and choruses, or simply be quiet before God.

Toward the end of the day, I begin evaluating changes necessary to get back on track. Sometimes only minor adjustments are necessary.

Other times, God needs to make a complete overhaul. These changes are noted on my list of goals and implemented in the calendar. Without changes in the calendar, they remain wishes of God, rather than obedience to His ways.

I return to my family and church refreshed, ready to finish the race set out before me. I want my prayer to match Paul's, "I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God's grace" (Acts 20:24, NIV). Are you ready for a pit stop to ensure you finish the race? □



The Rev. Randall L. Kinnison is pastor of Bethany Baptist Church, Portland, Oregon, and chair of the Grow Task Force for Vision 2000.



ANXIOUS CHRISTIANS

by Ray Seutter



Ray Seutter

The article, "How America Has Run Out of Time," Time magazine (April 24, 1989), points out that with the onset of the computer age, North Americans have become increasingly rushed, hurried, and frustrated in their attempts to cope with all of the various demands being placed upon them.

All of this incessant activity, leaves little time for leisure in spite of the promises of the 1960s that with the increasing move to computerization and mechanization that

there would be increasing amounts of time for leisure.

Management for leisure time was to be the challenge of the 1980s and 90s. Unfortunately, this is not proving to be true at all. Increasing numbers of books, articles, and papers are being published on stress and burnout.

In a conversation with a medical doctor, it was pointed out that on any given day in his practice, about half of the patients he sees complain of symptoms directly stemming from anxiety. Thus, anti-anxiety

medication, such as valium, librium, ativan, and xanax are among the most frequently prescribed medications, or alcohol is consumed to help a person "unwind."

Unfortunately, evangelical Christians are not immune from these stressors of modern living. In my practice, I have worked with numerous committed Christians who are exhausted emotionally, physically, and spiritually. They demonstrate all the symptoms of a generalized anxiety disorder, feeling increasingly unable to function or to go on any longer.

Clearly, stress is the result of an active life and cannot be avoided, but it must also be remembered that we tend to accumulate stress. It tends to build up in us over time. For this reason, we must be able to teach ourselves to manage stress so that it does not build up within us.

If we would be good stewards of the health and the resources God has given us, we need to be reminded that we need not go through life feeling "unable to hold on any longer." The key lies in learning to manage stress so that it does not destroy us and rob us of the abundant living that should be ours as Christians.

Here are a few suggestions to help you cope more effectively with increasing demands:

- **Avoid too many changes too close together.**

There is security in routines. If you are emotionally or spiritually exhausted, it is unwise to introduce further changes into your life. Possibly you should reduce the number of changes in your life until your energy level begins to return or until you have adjusted to other demands.

- **Take time to meditate and to make your relationship with God a top priority.**

It is impossible to feel a sense of balance in life without taking our spiritual needs seriously. If we leave God out of our life, it will soon be out of balance.

Too many Christians get caught up in too many "religious activities." They become too busy to have time to pray or to nurture their relationship with Jesus Christ through meditation. One can become exhausted with over involvement in Christian activities just like one can become fatigued from over involvement in business or other activities.

Make sure there is time each day to get connected with God. This requires the discipline of setting this as a priority so that we can be fed spiritually and so that we allow ourselves to be strengthened by the Holy Spirit.

This means that we must learn to manage our time. There must be time for our work, our family, ourselves, our relationship with God, and the community. This means that we make a sincere effort to be in control of our lives. Otherwise, demands begin to run our lives, and we move quickly to exhaustion, fatigue, depression, and anxiety.

- **Try not to add yesterday's burdens to today's responsibilities and tomorrow's worries.**

Jesus gave us excellent advice when (Matthew 6:25ff, NIV) He states: "Who of you by worrying can add a single hour to your life? ... Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own."

Take an honest look at yourself. Do you tend to place too many expectations on yourself? Are you liv-

ing under the burden of perfectionism — where you can never do enough or do anything good enough? Do you become so over-scrupulous that you have lost the ability to enjoy your loved ones, your work, or time alone with God?

If you are caught in the trap of doing more and more and enjoying it less and less, talk to your pastor, a trusted friend, or your spouse. Then, begin to take direct steps so that you are acting on life rather than simply reacting to life! The Apostle Paul underscores this in Philippians 4:6: "Do not be anxious about anything..." This can also be translated, "Do not allow yourselves to be pulled apart..."

- **Find time for both solitude and community.**

We need time with others, and we need time alone. These two must be kept in balance in order for us to manage stress and anxiety. Unfortunately, the individual who slips into either of these two extremes moves very quickly to anxious living. This negatively affects not only the self-esteem of the individual but also all of his or her interpersonal relationships. Not only do these relationships suffer, but the body begins to break down under this chronic wear and tear.

Learn to take regular "time outs." This can consist of a five or ten minute break to a weekend away — either alone or with your spouse. Sometimes a longer period of time is needed to allow the individual time to obtain some level of objectivity so that balance can be reestablished.

In numerous places in Scripture, we see Jesus deeply involved with people. We also see Him taking time to get away by Himself and/or sometimes with one or two close friends.

Ask yourself: When was the last time you took the time to honestly reflect on how you are managing all the demands you face? Then make the decisions to begin reestablishing balance between solitude and community.

- **Lastly—learn to relax!**

This may sound strange, but if our bodies are exposed to chronic stress, they soon are unable to reach a deep level of relaxation. In his book, *The Relaxation Response*, H. Benson (1975) suggests that twice daily a person should take 20 minutes to do four things:

- 1) Find a quiet environment at work or at home where you can be uninterrupted.

- 2) Choose a "mental device," such as a favorite word, a peaceful scene, or a relaxing memory and focus your attention on it, allowing it to run through your mind over and over.

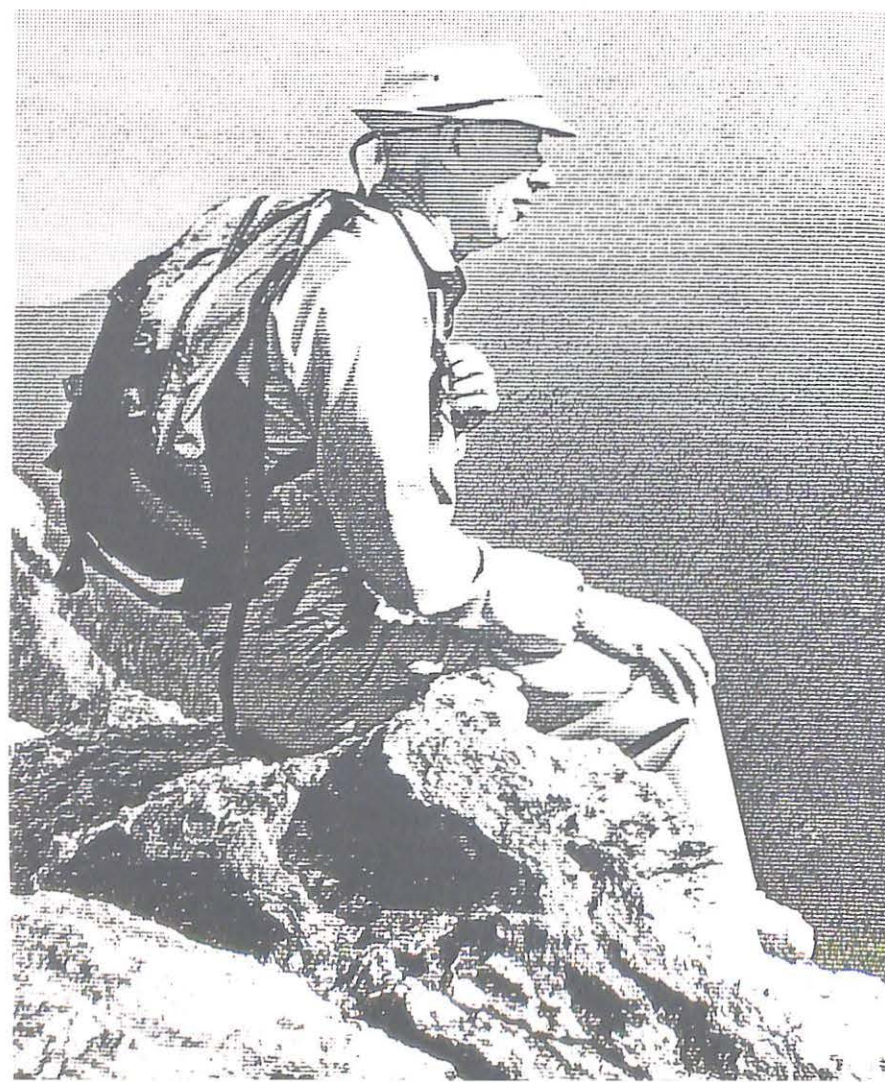
- 3) Adopt a passive attitude which enables you to "receive" relaxation instead of a pushing, aggressive, "taking" attitude.

- 4) Maintain a comfortable position, removing all pressure, strain, and demand on your body.

For the Christian, this entire experience could be one of prayerful meditation. Fix your mind on Psalm 23 or on God as Sustainer, Friend, Supporter, and Healer.

Allow Jesus' words, "Come unto me all you who labour...and I will give you rest" to soak deep into your psyche, and the peace of God will be with you!

Ray A. Seutter, Ph.D., C. Psych., is executive director of Cornerstone Counselling Centre and adjunct faculty member teaching counselling at North American Baptist Divinity School, Edmonton, Alberta.



Youth Ministry: Its Impact on Church Growth

by Jolene L. Roehlkepartain

Growing churches are capitalizing on youth ministry because they know four out of five families say an important reason they join the church.

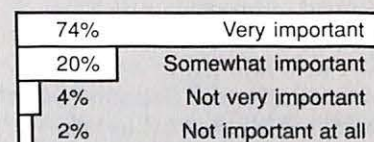
If you ask church growth experts what attracts people to a church, most would say churches grow when people invite their friends or relatives. Very few would say youth ministry has any influence at all.

Yet when GROUP Magazine surveyed 553 families across North America, 80 percent said the church's youth ministry was an important reason they joined their current church. In fact, 70 percent said they would have had second thoughts about joining if the church's youth ministry wasn't strong.

The 135 staff members we surveyed from a variety of churches also recognize the importance of youth ministry. Ninety-eight percent of church staff said they believe youth ministry contributes to church growth.

Church staff members understand the importance of youth ministry in church growth because they see youth ministry's influence from the

How important is your church's youth ministry in your remaining a member of this church?



time visitors walk through the church doors.

"When I visit new people who have visited the church, I find people express two needs. One: What do you have for my kids? Two: They want Christian friends," says John A. Wilson, senior pastor of West County Assembly of God in Chesterfield, Missouri.

The Youth Ministry Attraction

Once families join a church, most say they stay or leave depending on what happens with the youth minis-

try. If a youth ministry falls apart or folds, many families say they start hunting for another church.

Church families place a high value on the spiritual growth of their kids. If a church fails to provide a high-quality youth ministry, families will look elsewhere.

"We left a nearby church and crossed denominational lines looking for a church where our children would be spiritually fed. We know of four other families involving separate churches in this town that have left their home churches within the past year for the same reason," say MSgt Kelly and Cindy Corean of Randolph Air Force Base in Texas.

Because of their military transfers, the Coreans know a lot about choosing a church. They've belonged to six different churches while raising their children now ages 16, 15, 13, 5, and 3.

"Our travels and experiences have shown that a dead or dying youth group is the first sign of a dying church," they say.

More Members; More Money

Families who join a church because of a strong youth ministry program can contribute significantly to the church budget. Church staff members say, on average, that their youth ministries attract 16 families to their church each year, bringing in at least an extra \$20,832. If a church continues to attract families at that rate, it could have 80 new family members giving an annual total of \$104,160

within five years.

"A good youth/children's program is the only way a church can keep on growing," says Karen Carver, director of Christian Education at Westminster Presbyterian in Cedar Rapids, Iowa. "We are a large, inner-city church in a declining neighborhood. Until three or four years ago, we didn't have much of a youth program. Our new pastor has put a lot of emphasis on Christian education and youth ministry, and the youth program has doubled. Most of the new members are young families."

Westminster Presbyterian's experience in church growth is similar to the other churches GROUP Magazine surveyed. On average, each church reported 50 percent more members today compared with 10 years ago.

How People Perceive Church Growth

Yet we believe churches could grow even more if everyone understood why people join a particular church. When we asked church staff members why families join their church, their answers didn't always coincide with the reasons families gave.

Families and church staff agree on the importance of preaching, but church staff members overestimate the influence of a friend's or relative's invitation.

Part of that belief may have resulted from recent research. The Institute of American Church Growth

found that 75 to 90 percent of laypeople say a friend or relative was the reason they came to their church. Our survey showed that a friend or relative was the #1 reason visitors came to a church for the first time, but it wasn't the #1 reason they stayed.

Evangelical and Mainline Differences

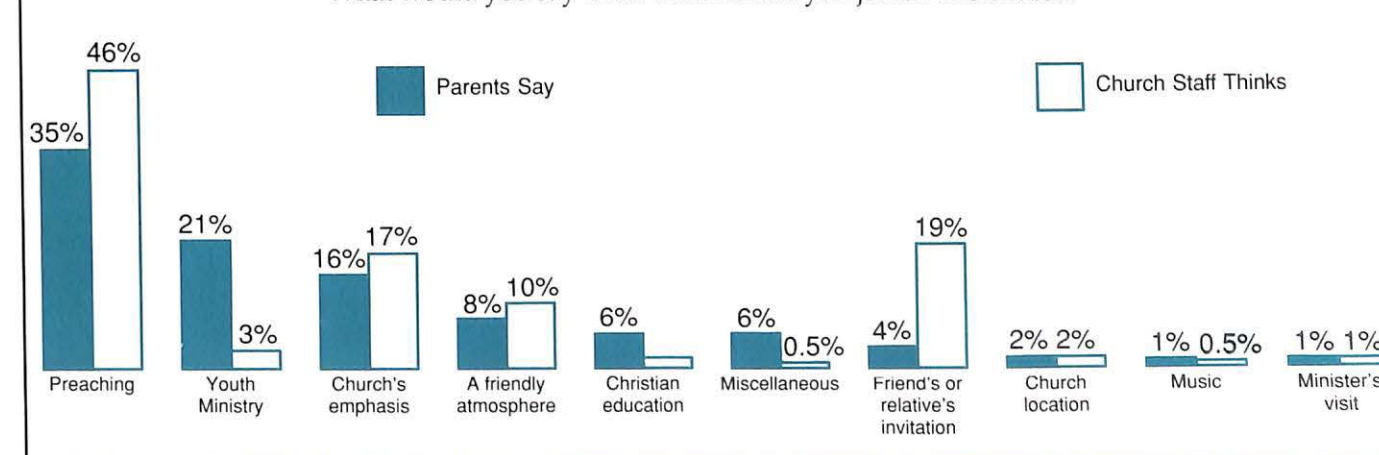
One program churches offer that excites people is youth ministry. And youth ministry is highly appealing to families in mainline churches. In our survey, we found that families in mainline churches say the #1 reason they joined their current church was because of the youth ministry.

Mainline families are highly committed to their churches. Fewer mainline families than evangelical families say that a failing youth ministry would influence whether they'd stay or not. Mainline families say they would start another youth ministry in their church rather than leave their church.

"Our youth program went through a real slump for several years due to many things," says Jane Brietz, a member of Myers Park United Methodist Church in Charlotte, North Carolina. "We didn't give up. We got involved."

Despite the commitment, many mainline denominations are losing members. In the past 24 years, the Episcopal Church has lost 28 percent of its membership. The Presbyterian Church has shrunk by 25 percent while the United Church of Christ

What would you say is the main reason you joined this church?



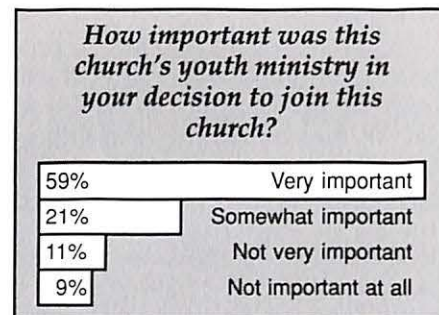
has dwindled by 20 percent. The fastest-growing denominations are evangelical.

One reason more evangelical churches might be growing is that evangelical ministers know why people join their churches. Both church staff and families agree that preaching is the #1 reason people join evangelical churches.

Evangelical churches also seem to respond faster to people's needs. The Rev. Jack Van Ens, who closely studied five growing evangelical churches, says these churches look for community trends and develop programs to meet those needs, such as programs for single adults, ethnic groups, young people, single parents, and the divorced.

Yet while many evangelical churches mushroom, a large number struggle with some unique problems. Several evangelical church staff members expressed concern about church rifts and dissension. And a number of families who attend evangelical churches questioned the "untouchable authority" of the senior pastor.

"The youth program helps us stay, but the preacher's ego trips have almost countered any further interest in the church," says one member of an evangelical church. "The pas-



tor's preaching is excellent; however, it's overshadowed by an attitude resembling a proud peacock."

Evangelical families who aren't critical of the church staff say they're more committed to church leaders than to the church. Many evangelical families we surveyed said if the senior pastor left the church for another, they'd leave, too.

Characteristics of Growing Churches

Despite the differences in the evangelical and mainline churches, all the churches we surveyed had similarities that stimulated their growth.

- **A strong, active youth ministry** — These churches each have a separate junior high and a separate senior high ministry. They employ an average of one full-time and one part-time youth minister.

Yet these churches don't rely solely on the youth minister. They also place a strong emphasis on volunteers. On average, these churches find 26 volunteers to work with young people.

These churches need a lot of volunteers because they offer a lot of programs for their young people. As a whole, these churches meet often with young people.

These churches meet just as often with a junior high group. Fifty-nine percent meet with junior highers weekly, while thirty-five percent meet twice a week and six percent meet monthly.

When teenagers get excited about a church, they tell their parents. "Our teenage son started attending [this church] by invitation of a friend. He loved it and asked us to come with him," say Gary and Trish White, who are members of First Baptist Church in Houston, Texas. "If it hadn't been for the youth ministry, none of us would be there."

- **Young children's programs** — A church's youth ministry draws even more new members when it also encompasses programs for elementary and preschool children.

Of the churches GROUP Magazine surveyed, ninety-four percent offer an elementary ministry along with a

separate junior high and senior high ministry. Some churches even have preschool ministries.

This emphasis on younger children attracts a lot of young families since many "church dropouts," who stopped coming to church between the ages of 18 and 25, start to return to church before they reach age 30. According to the Alban Institute, those who come back to church most likely have a child or are about to have one.

Highland Park Methodist Church in Dallas, Texas, has targeted this age group as a ministry. The average age of a church member at Highland Park today is 36. Fifteen years earlier, it was 66.

To meet the needs of these new members, the church provides a child-care program that meets from 7 a.m. to 6 p.m. five days a week.

"I believe that attracting young families, those with preschool and school-age children especially, is vital to church growth. Strong children's and youth ministries are undoubtedly a plus for families looking for a church home," says Donabeth Urick, administrative secretary for Eastminster Presbyterian Church in Wichita, Kansas. "A strong youth ministry definitely contributes to church growth."

- **Family ministry** — A youth program that meets the needs of the whole family will attract more families than a youth ministry that caters only to young people.

"You need to involve parents in the ministry not in terms of hosting things—but in terms of educating them," says Allen J. Mertes, pastor of youth ministries at Trinity Baptist Church in Kelowna, British Columbia. Mertes says his church offers a 12-week seminar on parenting teenagers twice a year.

"We believe when a family goes to church, each member of the family has certain needs to be met," say Tom and Rose Breeding, who belong to Harlan Park Church of God in Middletown, Ohio. "If the needs are met, then the family as a whole is happy and can grow together."

When the entire family's needs aren't met, families will consider leaving the church. Those surveyed

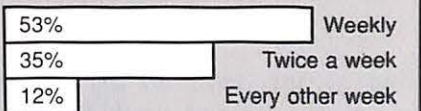
say the overall atmosphere of the church needs to be healthy.

The Research and Information Center for the Lutheran Council in the U.S.A. surveyed people to find out why they join a church. The dominant response was to keep the family together.

"A strong youth ministry is a contributing factor when the overall church itself reflects Christ in terms of outreach, discipleship, caring, and enthusiasm," says Robin Thompson, senior minister of First Christian Church of Salinas, California. "In such a church, a strong youth ministry is one of many key contributing factors. In any church where the overall impression is negative or poor, no youth ministry, no matter how strong, will have a significant long-term impact on church growth."

Yet a healthy church that lacks a youth ministry will miss out on potential growth. "Without a youth

How often does your senior high youth group meet?



ministry, the church wouldn't be ministering to our entire family," say Jerry and Kay Andrews, who are members of Indian Hills Community Church in Lincoln, Nebraska.

The Youth Ministry Influence

It's clear that youth ministry is vital to a church's overall growth. Church staff and families in growing churches know that a strong youth ministry attracts young people, parents, and families with young children.

Growing churches pay a lot of attention to youth ministry. Because of that, they're the ones confronting the challenges of growth instead of decline. □

Jolene I. Roehlkepartain is assistant editor for GROUP Magazine. Reprinted by permission from GROUP, September 1989.

How To Build Church Growth Through Youth Ministry

Use this article as a springboard to encourage youth ministry and church growth.

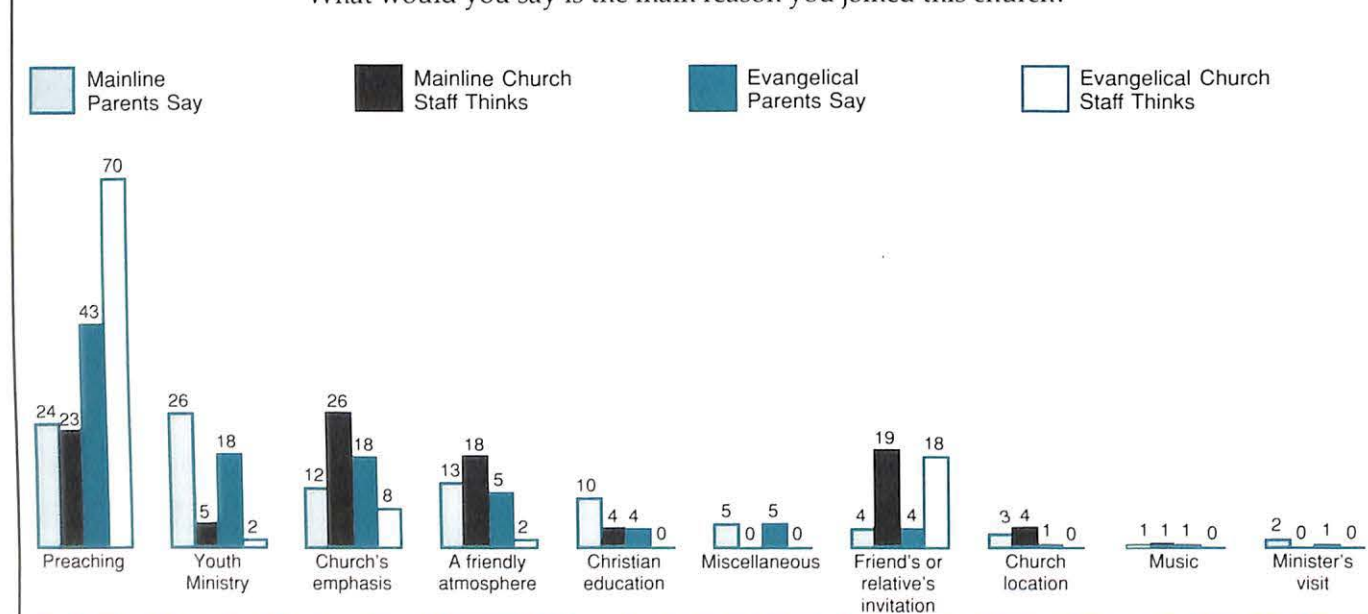
- **Plan a family survey.** Develop a survey to pinpoint the needs of families in your church. Find out their interest in preschool, elementary, junior high, senior high, parenting, family, and young adult activities. Inquire about time pressures, since families are busy.
- **Study your community's demographics.** Each community is different. Find out if young families, senior citizens, singles, young adults, or middle-age people make up the bulk of your community. By learning who lives in the community surrounding your church, you will be better able to meet the needs of people nearby.
- **Organize a staff meeting.** Have staff members in your church read this article. Discuss what each staff member can do to attract new families.
- **Get more information.** The complete, exclusive report on this survey is available for \$15. Order the report from GROUP Magazine, Box 481, Loveland, CO 80539.

Church and Youth Ministry Growth Resource

For more information on church growth, dig up these resources.

- **Building Attendance in Your Youth Ministry** by Scott C. Noon, \$10.95, Group Books, Box 481, Loveland, CO 80539.
- **The Inviting Church** by Roy M. Oswald and Speed B. Leas, \$10.95, The Alban Institute, 4125 Nebraska Ave. NW, Washington, DC 20016.
- **Parable Churches, Stories of United Methodism's Ten Fastest Growing Churches** by Ralph and Nell Mohny, \$3.95, Discipleship Resources, Box 189, Nashville, TN 37202.
- **Ten Steps for Church Growth** by Donald A. McGavran and Winfield C. Arn, \$7.95, Harper & Row Publishers, Icehouse One-401, 151 Union St., San Francisco, CA 94111.
- **Twelve Keys to an Effective Church** by Kennon L. Callahan, \$14.95, Harper & Row Publishers, Icehouse One-401, 151 Union St., San Francisco, CA 94111.

What would you say is the main reason you joined this church?



Miracle '89

Yorkton Is on the Move

by Connie Schroeder

After realizing that we were in a declining situation, Central Baptist Church of Yorkton decided to turn things around. The way in which this was done, and the time frame within which it happened are a demonstration of the faithfulness and grace of God when His people believe Him for what He can do. We are "on the move" with the Lord and look forward to continued growth.

September 17, 1989, was moving day as the congregation of Central Baptist Church took occupancy of its new sanctuary and became Heritage Baptist Church in Yorkton, Saskatchewan.

In 1989, between May 4 and September 5, the stucco and brick structure of Heritage Baptist Church seemed to spring up almost overnight. Probably most noticeable is the sloping, steel, blue roof, which gives the building a progressive look.

A large foyer leads to the sanctuary with seating for about 250; overflow areas provide for 100 more. Surrounding the sanctuary are a fellowship area, an office, the pastor's study, a nursery, classrooms for Christian education, library, lounge, and kitchen.

The site provides ample off-street parking and land for a larger fellowship hall to be added as more funds become available.

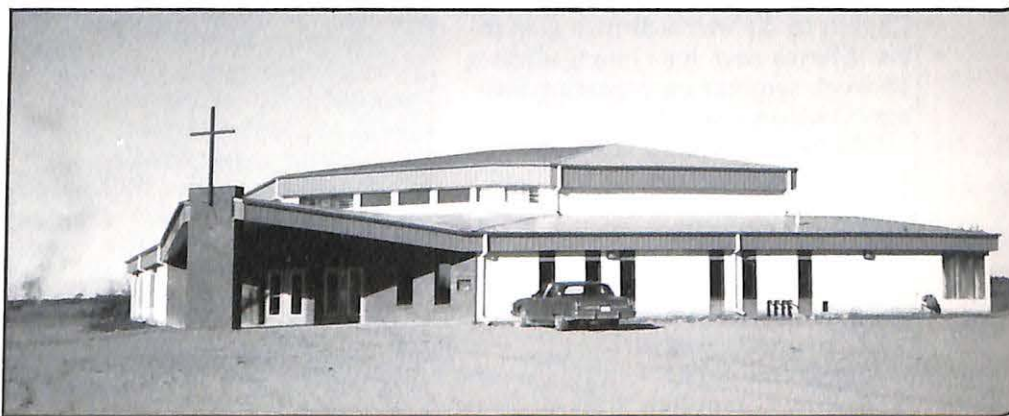
For years, Central had dreamed of building. After attending a Church

good news was that this condition is reversible.

The Rev. Edwin Broadway and his wife, Edith, accepted a call to pastor this church in Yorkton from Whitecourt, Alberta, in August 1988, with the understanding that this Church was serious about relocating.

Dreams for building suddenly became reality when the people met for a fund-raising dinner on January 28, 1989. Almost to their surprise, they had "a mind to work" (Nehemiah 4:6) and to give. That night, less than 100 people, including youth, contributed \$116,000 in offerings and short-term pledges. That, together with funds that had accumulated in a building fund over the years, set plans in motion for immediate construction of the 10,000 square foot, above-ground edifice.

Growth Seminar sponsored by the Conference and completing its evaluation, the Church faced the fact that, like many churches with a 79-year history, they were suffering from the "declining church syndrome." The



The stucco and brick structure of Heritage Baptist Church seemed to spring up overnight.

To make the project financially feasible, the Church contracted the job itself. Larry Woelke of Caronport, Saskatchewan, project manager, supervised the subtrades and three paid workers. The remainder of the work was done by members and friends of the Church. For four months, hardly a day passed without four, ten, twenty, or more volunteers on the site — men in construction, women cleaning, painting, and insulating, and youth doing odd jobs.

Neither age nor sex were barriers as the 12-year-old worked alongside the 82-year-old. It is estimated that about 3,000 volunteer man-hours went into this project, not to mention the hours the women cooked and baked to provide coffee breaks and meals for the crew.

At the dinner, Larry encouraged them to forego the luxury of paying for a completed structure, reminding them that nothing could replace the growth benefits, which would be gained as a result of joint sweat equity. The Lord had put together the "right" set of people — pastor, builders, and members with a wide variety of talents. Yorkton was about to experience Miracle '89.

Enthusiasm was contagious. By the end of May, the job was forced to shut down for three weeks due to a lack of further plans. The speed of the workers had outdone that of the architect. Even as they worked, the people had faith to believe that God was building His Church — both the physical structure and the spiritual Body. They had the vision of a "full house" in the not too distant future.

Most noteworthy was the encouragement of the senior members who stood to gain the least in this world's terms. For some, this was the second church they had built in Yorkton. For others, it meant leaving a building within walking distance of their homes. Many of them opened their hearts and gave generously of their savings for the promise of a future, which they themselves might not necessarily see fulfilled.

In spite of the fact that the building was ready for use eight weeks before the pews arrived, the people chose to move immediately. They did not wish to lose any of the momentum and excitement, which had developed over the previous four months of intense activity.

In praise to God, and to increase community awareness, Heritage Baptist Church held a month of celebrations with the theme, "Challenged to Grow." After a week of deeper life meetings with Area Minister Jake Leverette, members and friends shared in a 144 plate Appreciation Supper for the tradesmen, representatives of businesses, and professional people who helped to make the building a reality.

The following Sunday, five Christians were baptized, and 14 new members were welcomed into the fellowship. From 2 to 5 p.m. that same day, 300 guests from the community attended an Open House for a guided tour, coffee and cake, and a one-hour musical concert by the people of the Church.

That Wednesday they cosponsored a well-attended piano concert with

the Bowker Brothers, duo pianists from Edmonton and Vancouver, and on Sunday, November 12, neighboring believers joined with Heritage Baptist Church to dedicate themselves and their new facility, which was 70 percent paid for, to the glory of God. The month came to a busy conclusion with a Round Robin Missionary Conference for the northeast area of Saskatchewan. Now, less than one year after ground-breaking, the deficit on the new church building has been reduced to \$50,000.

A new building in a new location is only the beginning. As we remain "on the move" with the Lord, we are assured of His faithfulness for Miracle '90, '91...challenged to grow. □

"Celebrate Your New Church," a package of guidelines, ideas, and patterns for organizing a self-help effort like this in Yorkton, and the activities through which they celebrated their new church is available from Connie Schroeder, Heritage Baptist Church, 345 Darlington St. E., Box 1180, Yorkton, SK, S3N 2X3. Connie is a member of this Church and is the author and founder of Discovery Clubs program for children.



The women refinished the old pulpit furniture, thus saving about \$3,000.

by David Steinhart

Forest Park Church Takes Stand Against Pornography

In 1986, more than 150 million X-rated videos were distributed across the United States. The Forest Park Ministerium became actively aware of the problem when a local pastor described how his son had been renting X-rated videos from one of the video stores in our town.

So as a ministerium, we sponsored an anti-pornography workshop in November 1988 at the Forest Park Baptist Church. On January 31, 1989, an organizational meeting was held for those interested in becoming active in the fight against pornography. Out of this meeting, the Community Decency Committee of Forest Park (CDC) was formed.

Not having any experience in dealing with pornography, the CDC met monthly in order to hammer out a strategy for action. Most of the pastors stopped attending, but the number of laypersons began to increase. The CDC quickly stabilized at eight to ten committed members.

With the help of a veteran "anti-porn" activist from Chicago, we went to work. A survey was taken of the local video stores. We discovered that all of the stores carried X-rated videos.

Letters were sent to the store owners asking them to stop renting pornographic videos. Articles were written in the local papers by concerned pastors.

We organized more community workshops. One workshop included an ex-convict who had been prosecuted for forcing women into prostitution. Pornography played a large role in his life.

The first major action taken by the CDC was to go before the Village Council to ask that the village ordinance on indecency be upgraded to match the state statute. None of us had ever done this before. We were nervous. We prayed. And God gave us courage. In March 1989, one month after our request was made, the ordinance was upgraded. What next?

In July 1989, we decided to talk face to face with the video store owners. Our goal was to ask them to stop renting X-rated videos. In return, we

would agree to promote their store. We were amazed to hear one owner after another actually defend the sale of pornography. When we asked probing questions, the bottom line was always money. X-rated videos account for anywhere from 30 to 60 percent of profits.

One owner agreed to work with us. He told us that he would stop renting X-rated videos for one quarter as an experiment. Beginning in October 1989, we had one video store free of pornography. We were elated and immediately took out ads in the local papers encouraging people to rent from this particular video store. Pastors in Forest Park and surrounding communities were asked to encourage their congregations to frequent this store as well.

At this point, some amazing opportunities developed. In November 1989, three from the CDC plus the video store owner were invited to appear on a Chicago area cable access television program, "Up at the Movie Corner." We jumped at the chance.

In December, I attended a breakfast for an Illinois gubernatorial candidate. There I met an old friend, Jim Warren, who has a daily radio program over the Moody Radio network.

The CDC organized an outdoor gathering on February 10 to honor

(continued on page 26)



Sixty people came to Park Video to support the step taken by the owner to remove X-rated videos from his store.



Twenty-four men and women from Alberta traveled to Brazil last November. There within weeks they built a house of worship on an island off Florianopolis. The Brazilian Baptists presented the group with special shirts: The Solution Is Jesus Christ.

These Old People Are Going to Build a Church?

by Len Semrau

Wondrous things can be accomplished from a dream! Dr. Walter Kerber and his wife Elsie of Grace Baptist Church in Calgary had such a dream: to have Alberta laypeople build a church in Brazil.

Early in 1989, the word went out, "Are you interested in paying your

way, making a donation, and physically participating in building a church in Brazil?" People responded enthusiastically.

Early on November 20, 1989, 14 women and 10 men (ages 54 to 71) left from the Calgary airport for Florianopolis, S.C., Brazil. Thirty-six hours and 9,500 miles later, we arrived! Missionaries Ralph Nelson, Richard and Karen Kaiser, Richard

Rabenhorst, and two Southern Baptist missionaries met us.

A viewer on the balcony of the airport commented: "These old people are going to build a church"? Old nothing—we were stiff!

In two vans and three cars, we were driven to the building site. There we saw a uniquely framed 24 by 48 foot building, with concrete foundation, large pillars, and roof

beams enclosed in wooden forms supported by about 200 four inch to six inch in diameter, bark covered posts!

Missionaries Martha and Ralph Nelson introduced us to Venzio (the contractor) and Nathaniel (a church member who was donating two weeks of his time). Our coordinators, knowledgeable Canadian builders, met with Venzio, Nathaniel, and Ralph (the translator) to get the work organized. There was a great deal of verbal exchange in English/Portuguese, waving of hands, pointing, and laughter.

Our group members did not hesitate. They literally attacked the site—tearing off forms, hammering back and pulling nails, knocking out supports, shovelling red soil to level the floor, and cleaning up the yard.

Then came time to lay the first official brick. Pastor Walter Kerber did the honors. All of the group gave bricklaying a try, and soon became quite proficient—good that is!

Some of the ladies dug the hole for the septic tanks; three men installed the plumbing; six people laid bricks; while others helped wherever possible. The nine metal window frames arrived, and the walls were marked for the installation.

Four of our group distributed tracts while Ralph Nelson used the loud-speaker system on his car to invite people to the evening service. To our surprise, no one refused tracts, and they read them. The friendly attitude and openness to discussing their relationship with Christ was outstanding. About 60 children and adults attended the open-air service and film, and they stood during the entire meeting.

By the third day, we had finished one fourth of the brickwork, most of the bathrooms—water and septic piping, pulled the nails, and cleaned up the old brush in the yard. Can you imagine our amazement when Martha Nelson killed an 18-inch poisonous snake?

The church now looked like a different building. On the fourth day, the well-tanned crew finished the brickwork, removed most of the cement forms, and cleaned up for the evening service. Nearby Christians, interested neighbors, our team, plus the Effa Tour Group — about 90



Pastor Walter Kerber of Calgary laid the first brick — and the rest of the group became quite good at bricklaying.

people altogether — were present at the site for the service.

After an early Sunday service, we spent some time at the beach and toured the island. We viewed semi-tropical scenery and beautiful beaches, and saw basic shelters as well as elaborate homes. Unique was the sight of two oxen pulling a two-wheel cart, with wooden wheels and the accompanying loud squeal, piled high with posts.

The final construction week started with the removal of all the remaining supports and forms. The Portuguese/English dialogue, gestures and drawings continued. An interpreter was not always available. An original decision was often overruled, adjusted, and changed two or three times before it was implemented. A regular comment was, "That's not how it's done here." The Brazilians learned updated methods, and we learned patience.

We finished the floor, shower, bathrooms, installation of the water pump and window frames, completed 22 backless benches, and placed a decorative front on the roof.

When one of our older men in the heat of the day strayed toward the beach, a young bull chased him into the surf. After some time, help arrived, and the bull was chased away.

We painted the benches, spread the excess soil, built the forms for the front door slab and sloping walkway, installed and puttied glass panes in the louvered windows (104 panes plus 40 in the front doors, each ap-



Ron Klette of Edmonton did the plumbing.

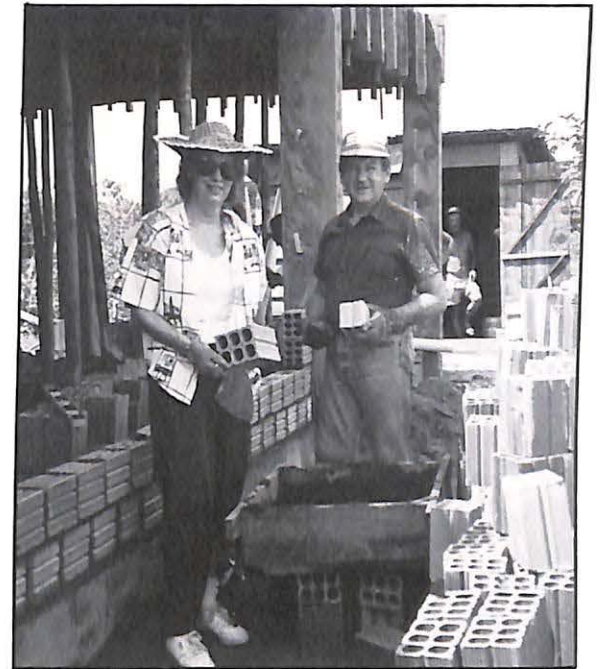
proximately 6 by 13 inches). Missionaries Keith and Lilyane Beinert arrived to help us the final two days.

With only two days left, Ralph Nelson brought the welder and his equipment to the church to cut and reweld the door frame. Disastrous news—the paint/tar covering for the flat roof is only temporary. It would cost \$1,000 to replace it each year! Our immediate response, "What a waste, let's build a proper roof." This was a onetime meeting decision—and we did it.

In the hot, direct sunlight, on our last day, we reinforced and leveled



Len Semrau became the official cement (mud) mixer.



Walter and Elsie Kerber teamed up to lay bricks.



Verna Unger and Anela Kerber took their turns digging the hole for the septic tank.

the trusses and reinforced them again. We laid the corrugated asbestos sheets (60 plus the ridge caps), fastened them as quickly as possible, cleaned the yard, swept the church floor, and positioned the benches. At 5 p.m., when the last bolt on the roof was tightened, an elated, tired crew headed for the showers and a good supper.

On Sunday, December 3, we rested and celebrated. In the afternoon, about 135 people gathered for the dedication service with standing room only. We proclaimed our thanks to God.



By December 2, the new house of worship was ready for stucco!

What did we really achieve? We developed an exceptionally high regard for Missionaries Martha and Ralph Nelson — their enthusiasm for evangelism, endurance, and spirit. A much better appreciation and understanding was gained of the missionary's role, joy, and trials in another culture. It was a personal satisfaction to complete a house of worship—which we will not forget in prayer nor in financial giving.

Would we do it again? "When does the plane leave and where is the project?" would be the most common response.

We, as participants, thank God for the opportunity we had to provide

firsthand service, for His protection, and for the Nelsons working as our representatives in His service in Brazil.

Len Semrau is a member of Northgate Baptist Church, Edmonton, Alberta.

Members of the team who built a house of worship in Brazil were from Calgary: Walter and Elsie Kerber, Doris and Cameron English, Clarence and Shirley Semrau, Robert and Violet Hildebrandt, Bruno and Anela Kerber, Theresa Jesse, Elsie Stumm, and Jean Splett; from Kelowna: Nellie Bewernick; from Edmonton: Ron and Martha Klette, Len and Helen Semrau; from Olds: Harry and Verna Unger, Ludwig and Elfrieda Luellau; and from Trochu: Art and Martha Rode.

Medical Secretariat in Nigeria Opened to Public

by James Szymanski

GEMBU, NIGERIA. On September 30, 1989, the Mambilla Baptist Convention medical secretariat was officially opened to the public in Gembu, Nigeria. The funding of the medical secretariat building was raised through the North American Baptist Special Project Fund.

Due to heavy rainfall, the opening of the medical secretariat was held in the First Baptist Church in Gembu. Late into the program the rains reduced enough to allow Mr. Musa Nandah, a Nigerian health official, to cut the ribbon officially opening the medical building. A prayer of dedication was offered by Rev. Peter Jumvu of First Baptist Church, Gembu.

Temporarily, the medical secretariat will be used as a dispensary of medicine. Due to the lack of medicine in the Gembu Hospital and the high cost of medicine in the village of Gembu, there has been a tremendous response. More than 2,500 patients sought medical assistance within the first month after opening.

While patients wait to be treated and to buy their medicine, Rev. Jumvu preaches evangelistic messages. Through this preaching, many people, who normally would not hear the message of Christ are hearing the Word of God. One such person was a young Muslim Fulani who has confessed Jesus as His Savior and has been baptized.

In the near future, it is hoped that the government will permit the Mambilla Baptist Convention to have a permanent building site for a dispensary in Gembu. However, in the meantime, people are receiving much needed drugs for their physical ailments, and even more importantly, laypeople are receiving the good news of Jesus Christ at the medical secretariat in Gembu. □

Nagoya Church Breaks Ground

NAGOYA, JAPAN. A groundbreaking ceremony was held February 4 on the site of the old building for a new building for Nagoya Inokoshi Christian Church. The wind was chilly, but the spirit of the people was warm as they sang to God's glory. They committed themselves anew to the work of the Kingdom of God in their future worship facility.

In 1969, Missionary Edwin Kern and Hiroshi Arita, a young seminary graduate, combined efforts to plant the Word of God in one of Japan's largest cities, Nagoya.

After a few members were gathered, they purchased a strategically located plot of land and constructed a simple building. The mission pro-

vided the land, but the actual building itself was financed by less than a dozen members of the church. The Lord blessed the work over the years through the efforts of His people: pastor, laypeople, and missionary.

The work has since grown to where the believers felt the need to construct a new structure to accommodate the growing number of worshippers. So in 1987, the membership (around 50) officially and enthusiastically voted to construct a new facility on the same location as the old



A deacon of the Church, Mr. Nishikawa, breaks ground.

one at a cost of approximately \$420,000. Their pastor resigned last year, but the people have not let that setback stop them from their dream. The planning has solidified under the building committee and the capable leadership of Pastor Akasaka, their interim pastor.

Pray with the members of the Nagoya Inokoshi Christian Church as they seek to share God's love in their community through God's provision of a new church building. The dedication of the new facility is planned for Pentecost Sunday, June 3. □



Interim Pastor Akasaka led the dedication service.

Missionaries Attend Cameroon Missionary Fellowship

BAMENDA, CAMEROON. More than 139 people attended the Cameroon Missionary Fellowship held at Bamenda on December 28, 1989 through January 2, 1990. The speakers, Mr. James Sherwood, a Navigator from Great Britain, and the Rev. Harold Lang, North American Baptist Conference mission board chair, spoke on the theme, "Called to Discipleship." Along with the spiritual teaching, workshops provided insight into various ministry and health topics.

New missionaries, Ed Schuster, Cal Hohn, Bevin and Grace Breitzkreuz, Myrna Goodman, Jim and Lisa Black, Clyde and Barb Zimbelman, Craig

and Maureen Moody, as well as Eric and Claudia Herke, gave their testimonies. Of the total attending, 45 people were N.A.B. Conference missionaries with their 27 children. Other missionaries affiliated with Baptist General Conference, Regions Beyond Missionary Union, and Heli-mission, who now work along with the Cameroon Baptist Convention, attended.

Other visitors included 17 people from the Northern California Association who came to help build a youth camp near Limbe, Cameroon, and Mr. and Mrs. Floyd Roehl of North Dakota. □



Ribbon cutting ceremony for the Medical Secretariat in Gembu, Nigeria.

Who Keeps the Calendar?

by Lyle E. Schaller

"I called the church office this morning, and the secretary told me that as far as she knew, we were free to schedule this for the second weekend in October," declared Jack Gomez as he discussed the date for the annual fall mission conference at Central Church. "Now you're telling us, Betty, that the women's fellowship has claimed that same weekend for their retreat."

"We were so embarrassed when we walked in long after the meeting had started," apologized Barbara Hayes, "but the notice in the newsletter last week gave the time as eight o'clock."

"The bulletin last Sunday and the postcards that were sent out a week earlier both said seven o'clock," declared the person chairing the meeting. "I know because I sent out the postcards myself."

"If our work camp trip is the third week in July, I won't be able to go," complained seventeen-year-old Linda Peterson to one of the youth counselors.

"I'm afraid it's too late to change it," replied the youth counselor. "We had to make all the arrangements close to a year in advance and that date has been set for months. What's your problem?"

"That's the week our youth choir is going on tour," replied Linda.

"This is terrible!" complained the newly arrived pastor who served two small rural churches that met in buildings 14 miles apart. "Three days ago I promised a couple in the other church I would officiate at their wedding at three o'clock that Saturday, and now you're telling me the afternoon of the second Saturday in October is when you always have your mission confer-

ence here. As the new minister, I can't miss that, but I hate to have to go back and tell that couple they'll have to change the date for their wedding.

These frustration-producing experiences all illustrate the same three questions.

- 1) Who keeps the church calendar?
- 2) Who coordinates and publicizes the calendar?
- 3) How far ahead should the calendar run?

What Is the Time Frame?

The last question may be the easiest one to discuss. First, the time frame for planning in our culture is getting longer and longer. Whether one points to vacation plans or high school schedules or applications for enrollment in college or the beginning of presidential campaigns, or setting one's retirement date, more and more people are using a longer time frame for their planning.

About the only constant is the time from conception to the birth of a baby, and even some prospective parents are now planning that years in advance.

Second, the larger and/or the more complex the organization, the longer the time frame required to minimize conflicts and to coordinate schedules. Thus for the small rural church, a 12 to 14 month time frame for the calendar usually will eliminate most potential conflicts. That recently arrived pastor of two small congregations would have been well advised to use part of that first week on the scene to build a calendar of what already had been scheduled for the next 12 to 18 months including customs and traditions that people carried in their heads.

Middle-sized congregations usually find a 15 to 30 month time frame will be

adequate. By contrast, many large churches have a large calendar on the wall in the office or in a notebook on the receptionist's desk, that includes three calendar years beyond the current year.

Who Keeps the Calendar?

The one truly bad answer is when the question is raised, "Who keeps the calendar?" and the response is, "I don't know." If people do not know who keeps track of future events and dates, it is unrealistic to expect to be able to avoid frustration-producing conflicts.

When one minister serves as the shared pastor of two or more congregations, the only realistic answer probably is for the pastor to accept the responsibility for keeping the calendar for both churches. If each congregation depends on a lay volunteer to keep the calendar, it is easy for conflicts to arise, especially in regard to the pastor's schedule.

Many pastors of middle-sized congregations prefer to keep the calendar rather than to delegate that responsibility. This makes it easy to confirm a date or make an appointment while away from the office and simplifies communication.

The first of the two big objections to this procedure is the temptation to assume the pastor's personal schedule also includes all of the events, activities, and programs of the congregation and/or to assume that if the pastor is free, the building also is available. A common example is when some group or organization schedules an event at the church, and since the minister will not be involved, no one bothers to clear that date with the pastor.

The second objection is someone may inquire about a specific date; the pastor is not available to respond; and the result is what could have been an avoidable conflict. A common solution is for the church calendar to be posted on a wall in the most heavily traveled hall or corridor or in the narthex, and the pastor carries the same information in a datebook.

A minority of congregations have the resources necessary to employ a full-time church secretary. When that is possible, a common procedure is for the secretary either to keep the calendar or at least have a duplicate available when someone telephones in a question. One of the unnecessary sources of frustration among lay volunteers is to telephone the church office about the calendar and be told, "I don't know" or "So-and-so keeps the calendar, and she isn't here now." Whoever answers the telephone should have access to the church calendar.

One problem that results from placing excessive reliance on the church secretary arises in the evenings and on the weekends. If the secretary must be in the office when questions arise about the calendar, the frustration level may be high on many evenings and Saturdays.

Who Coordinates and Publicizes?

The most complicated aspect of this discussion concerns coordination and access. Ideally one person, who will be readily available to committees, task forces, and individuals, will be responsible for placing items on the church calendar and for anticipating potential conflicts. If this responsibility is diffused among many different individuals or groups, it is easy for conflicts to occur. A common practice in larger congregations is for the leaders of various organizations to work out their own schedule for the next several months or more and clear this with whoever coordinates the whole calendar. Thus the youth council might coordinate all dates for the youth program, but before those dates are confirmed, they would first be cleared with whoever is responsible for the total calendar. Likewise in some congregations, the trustees control all use of the building, but any requests they approve also must be affirmed by whoever keeps the calendar for all events and programs.

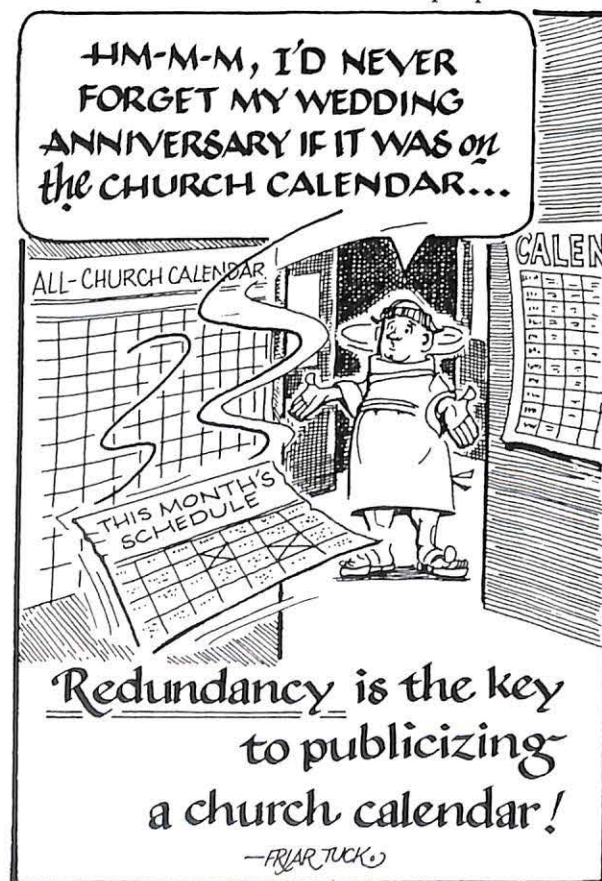
The question of publicizing the calendar is equally complicated. The only safe answer to that question is redundancy. Dependence on any one system is an invitation to disaster. A widely used system is to post a two or three year calendar in the church office, to display a second copy in a corridor for easy access to those who may need it during an evening meeting when the church office is in use or closed, to keep a notebook version on the desk by the telephone and for the pastor to have a datebook at home or in the car.

Finally, two points must be given high priority in publicizing the church calendar. One is accuracy. Perhaps the most effective means of persuading members that the people in charge do not know what they are doing is to send out three announcements in advance of a meeting with one stating the beginning time as seven o'clock, a second announcing it will be at 7:30 p.m., and the third declaring it will be at eight o'clock.

The other is to increase the lead time. Every congregation-wide special event or program should be announced at least four to six months in advance, and in many cases, the scheduled date should be publicized repeatedly over eight to twelve months. A good way to decrease attendance is to decrease that lead time.

Finally, the younger the members and/or the fewer the kinship ties that bind the members together and/or the larger the number of members and/or the larger the population of the community served by that congregation and/or the larger the proportion of members involved in other community organizations, and/or the larger the proportion of members who joined during the past seven years, the greater the need for redundancy, accuracy, and a longer lead time in publicizing the church calendar.

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My Two Adoptions

by Mary Townsend Smith,
Kyle, TX

It was on Mother's Day in 1938 that I was placed, at the age of five weeks, in my mother's arms, thus making her a mother for the first time. You see, I was adopted! Adoption is the "act of taking as one's own," and that day I became my parents' very own. I was received into a full family relationship just as if I had been born naturally into that family. There was even a definite family resemblance; although my adoption was not matched as some are today.

There was such a climate of inti-



Mary Townsend Smith

mate trust and love in our family relationship that I would not have disappointed my parents for anything. As an adopted child, I have obligations, and, since I am legally adopted, one day I will inherit my parents' possessions. I have become the rightful heir, and I cannot be disinherited.

My second adoption was the adop-

tion of God when I was 13 years old. In many ways, this adoption parallels my first. God chose us even before He created us. There was a family relationship established when I believed on Him and accepted Him as my Savior. A similar climate of love and trust permeated our relationship. I have an obligation to reflect His glory through my life, and I am prepared to inherit His kingdom as His child.

My intense loyalty toward my parents had made me hesitant to establish contact with my natural family. However, with their encouragement, after 47 years of being an only child, I suddenly inherited five brothers and four sisters and their families. My natural mother died two weeks after our family reunion, where she said, "The Lord let me live for this time." It has been an exciting discovery, and the Lord is blessing our newly found relationship. □

Grandmother's Love

by Pat Stultz,
Fair Oaks, CA

Her name was Sarah Elizabeth Jones. Everybody knew her as Ma Jones. She was my grandmother. My father deserted my mother before I was born, so my mother and I lived with my grandparents, while mother worked to support us. It was with my grandmother that I learned so much about the Lord and the principles that have been the values of my life.

My grandmother was unable to read or write, but she was definitely very wise and very loving. She kept the house spick-and-span; she canned fruits and vegetables, made jams and jellies, and cooked wonder-



Pat Stultz

ful meals. And she always had time for me.

At each meal, three times a day, she got down on her knees and prayed, thanking God for everything in her life. She believed that God would meet all of her needs, physically and spiritually. She made God so real to me and told me how much He loved me. She also told me how He would be displeased with me if I became angry, impatient, or jealous. She taught me that God wants us to

love everyone regardless of race, wealth or the lack of it, being tall or short, or whatever. In God's eyes, everyone is special and beautiful. I felt very special.

We lived right next to the railroad tracks, and many times transients would stop by. She would tell them to rest on the porch swing while she prepared food for them. No one was ever turned away. Almost every Sunday, my grandmother would invite someone home for dinner.

One of my fondest memories was of a time when my grandpa was out of work, and we had run completely out of food. My grandmother was crying because she had nothing to give me for breakfast. She still knelt to thank the Lord and then encouraged me that God had always promised to meet our needs.

About one hour later, there was a knock on the front door. When we went to answer it, no one was there. Instead, there was an apron lying on the doorstep, and it was covered with patches. Inside each patch was 15 cents, 25 cents, 50 cents, or a dollar. We never knew who had put the apron there. My grandmother's faith had proved true once again!

We had to walk about a mile to church, but we never missed a service unless the snow was very deep. My grandmother always wanted to sit near the front so she could see and hear everything that was going on. I have some very happy memories of this church. I felt so loved by everyone and really loved them in return.

When I was five, my father came

Meeting Moms' Needs

by Linda F. Mouat,
Ephrata, WA

"I don't need your Jesus," Julie responded to Michelle's invitation to a Coffee Break Bible Study. "But I'll go once, okay?"

Julie went the next week and the next and soon found herself looking forward to the challenge of answering the Bible study questions. She also began to enjoy the close, caring interaction the women in her group shared.

"A few months after Julie started coming, I prayed with her as she asked Jesus into her life!" Michelle happily related.

Hundreds of women, like Julie, have discovered Jesus Christ through the ministry of Coffee Break Evangelism. The three to four thousand Bible study groups, which meet weekly across the United States, have a single purpose—to bring women into a personal relationship with Jesus Christ.

Part of Coffee Break's success is due to its companion program, Story Hour. While young mothers attend a Bible study group, their preschool children are taught in a separate room. They learn Bible stories, sing

to visit. I tried so hard to be good so that he would love me. He never came back again. Yet every night I prayed for him. When I was nine, I saw him again in a store. I went over, took his hand and looked up at him and said, "Hi, Daddy," but he just let loose of my hand and walked away. I never saw him again. He died when I was 16. My mother and grandmother taught me how to love

about Jesus, and make crafts.

"At first, the only reason I came to Bible study was for Story Hour," Jan admits. "With three preschoolers, I needed a time-out!"

Coffee Break provides two levels of Bible study—newcomer and grow groups. Newcomer groups help women learn about Jesus: who He is, what He has done for them, and what it means to commit their lives to Him. Grow groups focus on discipleship, with in-depth discussions about Christian commitment. They learn how to apply Scripture to their lives.

Both levels of study provide the kind of atmosphere that allows women to discover biblical truth for themselves. The leaders are trained



to not answer the study questions for the group.

"The day our family moved into a new house, Sharon brought us dinner," Gwen said. "We weren't even close friends, yet Sharon put herself out for me. The next time she asked me to Bible study, I went. I wanted to find out what motivated her," Gwen continued. "I loved it! Nobody told me what to believe, they just helped me find out about Jesus on my own."

him and never spoke ill of him. They taught me that I always had my Heavenly Father to go to.

My grandmother was always so happy in the Lord. So many times she would say, "That just frills my soul!" That is how I feel. I am so thankful; I feel like I might explode! I can never ever thank the Lord enough for His continuing goodness. □

A key factor that produces the non-threatening atmosphere in these studies is the low-key, inductive Bible study materials they use. The other key to success is keeping each group small (no more than 10 people).

Jan, the young mother who came to Coffee Break, shared her testimony recently.

"Thank you for reaching beyond your cozy families and comfortable church friends to share Jesus with me and my children. Even though it didn't look as if I needed anything, you knew that without the Lord there had to be an empty place inside me. Because you cared, I found Jesus, and now that empty place is filled."

Following are some Bible study ministries available for women. If you are unfamiliar with these groups, write and ask them for a copy of their doctrinal statement.

Bible Study Fellowship
19001 Blanco Road
San Antonio, TX 78258

Coffee Break Evangelism
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560

Joy of Living Bible Studies
P.O. Box 1377
Oakview, CA 93022

The Navigators
P.O. Box 6000
Colorado Springs, CO 80934

Precept Ministries
P.O. Box 182218
Chattanooga, TN 37422-7218

(Reprinted by permission from Virtue magazine, July/August 1989 issue.)

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Called to Worship

Southern California Association meets at Fountain Valley Church

■ FOUNTAIN VALLEY, CA. The Southern California Association meetings were highlighted by guest speaker and pianist, the Rev. James Correnti of Fleischmann Memorial

Baptist Church in Philadelphia, PA, the oldest church in our Conference.

Pastor Correnti shared insights on worship from the Psalms as well as several piano selections.

"Pastor Eugene Stroh reports that a good spirit prevailed throughout the meetings," says Marilyn Barker.

Challenged to Grow

Goodrich W.M.F. invites area women to prayer brunch

■ GOODRICH, ND. The Women's Missionary Fellowship of Goodrich Baptist Church entertained 41 ladies from five area churches at a 4-E Prayer Brunch — Eat, Encourage, Enjoy, and Enter into His Gates. Kenneth Wutzke is pastor. — *Norma Felchle*

Men's prayer breakfast held monthly at Goodrich Church

■ GOODRICH, ND. During the winter months, the men of Goodrich Baptist Church met once a month for breakfast, devotions, and fellowship. — *Norma Felchle*

Spiritual growth meetings held at Shell Creek

■ COLUMBUS, NE. The Rev. Monte Michaelson of Okeene, OK, was the guest speaker at the spiritual growth meetings held

March 5-9 at Shell Creek Baptist Church, reports Ruth Ann Behlen. The Rev. Richard Lute is pastor.

Fort Richmond Church Sets Ministry Goals

■ WINNIPEG, MB. What are our goals? What do we stand for as a congregation? These were some of the questions Bob Carroll, pastor of Fort Richmond Baptist Church, presented to the Diaconate and Church Board. Pastor Carroll sensed the Church lacked a long-term vision or goals in their various ministries.

"This evaluation then motivated us into striving for purpose and priority in ministries," says M. C. Hart.

Through much time in prayer and planning sessions, it was determined to establish seven purposes and priorities. The Church chose the following priorities and

purposes, each with a defined statement: 1) To worship: We seek to give the Lord God our praise, adoration, and highest honor; 2) To pray: We depend on God to answer in response to the prayers of His people; 3) To learn: We hold firmly to the Bible, the authoritative, infallible, and practical Word of God, which we seek to study and obey; 4) To fellowship: We seek to develop relationships, which include sharing, hospitality, friendship, and fun; 5) To care: We seek to be involved with people's physical, emotional, and spiritual needs; 6) To serve: We seek to equip and release believers to use their spiritual gifts; and 7) To reach out: We seek to reach our friends, relatives, and neighbors with God's message of love. We support worldwide missions in association with the North American Baptist Conference.

In late 1988, Pastor Carroll began a series of messages focusing on worship. What is it? How do we worship in our personal and congregational settings? Do we rely on a format that has been

in practice for years and adopt the attitude, "This is the way we've done it for years"? Do we accept new ideas and changes leading to a more personal involvement in our service? What is the role of each of us in corporate worship?

Prayer is also emphasized at the Church with prayer teams trained and used as part of the services. A "Prayer Wall" has been started with the congregation encouraged to spend at least 15 minutes a week praying for the personal needs and programs of the Church. Small green paper bricks are placed in the pew racks, and during the offertory, individuals place their bricks in the offering. "It is a delight to see our wall become a 'wall of prayer' built by prayers of God's people," reports Hart.

Fort Richmond plans to have colorful banners made depicting each purpose and displayed in the sanctuary. "We trust our lives have been enriched and strengthened by the sharing and caring of our ministries into our individual lives and as a congregation," says Hart.

Commanded to Care

McDermot Church establishes care ministry

■ WINNIPEG, MB. To improve the degree of caring within the large membership of McDermot Avenue Baptist Church, and to ensure no one loses out on the bond of Christian fellowship, a congregational Care Ministry was established.

The congregation was divided into 32 care groups with each group

led by a leader couple who is responsible to keep in touch with their group, contacting them when they have missed services, and being aware of their needs.

On the fifth Sunday of the month, the evening service will be used for the groups to meet in their leader's home for inspiration and fellowship.

The first meeting held was a success with 363 people attending their care

group. They spent the time in praise, prayer, and sharing God's Word. A number of peripheral members attended these, also.

"A total of 731 people are part of this new caring ministry, and it is the hope and desire of the leadership of the Church that this will be an avenue to growth in sharing and experiencing the love of Christ," says Maria Rogalski. Dr. John Hisel is senior pastor.

Deacons serve dinner to widows and single senior women of Greenvine Church

■ BURTON, TX. The

Pastor and Deacons of Greenvine Baptist Church gave a dinner for all widows and single senior women of the Church. The guests were contacted by a deacon and offered a ride to and from the Church.

After being welcomed, the ladies were encouraged to call upon the deacons whenever they have a need. The highlight of the evening was the drawing of door prizes.

"The evening was a refreshing way of caring and loving those in the Church," reports Cathy Mashburn. The Rev. Don Mashburn is pastor.

Compelled to Serve

Temple Church holds "Vision for the 1990s Mission Weekend"

■ MEDICINE HAT, AB. Temple Baptist Church began "Vision for the 1990s Mission Weekend" with the Rev. Larry Froese of Devon promoting personal evangelism.

The Saturday breakfast featured an informal panel of missionaries: Daphne Dunger, Berneice Westerman, Allan Effa, Peter Schroeder, Mission Aviation Fellowship missionary elect, Gerritt Vermeer, Divinity School students: Florinda Seraphin and Daryl Martin, and Pastor Froese. Those attending learned of the panel members' personal characteristics, recent blessings, prayer requests, and spiritual victories.

In Sunday school, Gerritt and Karla Vermeer told of their future work in Botswana, and Daphne Dunger showed slides and shared needs in the

Cameroon Life Abundant Programme.

"35 Years of Christian Love in Action" was the theme Sunday evening with highlights of the W.M.F. projects since the founding of the Church. White Cross articles were dedicated, and Florinda Seraphin, native Brazilian and former nun, gave her testimony of her search for Jesus. The Rev. Irwin Kujat, pastor, and Craig Ginn, associate pastor, serve the Church.

Pioneer Clubs celebrate 50th anniversary

■ MEDICINE HAT, AB. Temple Baptist Church joined with three other local churches at Hillcrest Christian College to celebrate the 50th anniversary of Pioneer Clubs. "Four of the founding leaders, who were from Temple, reflected on the ministry of the clubs," reports Madeline Kern. The Rev. Irwin Kujat is pastor.

Youth prepare to go to Cameroon with teen missions

■ FOUNTAIN VALLEY, CA. Eight young people from Fountain Valley Baptist Church are preparing to spend this summer in Cameroon with Teen Missions as part of a 30-person team. They plan to build a dormitory for Camp Saker and visit N.A.B. Conference missionaries.

"The Church is helping the youth financially through a special Easter offering, and the youth are sponsoring fund raisers and seeking individual supporters," says Marilyn Barker. The Rev. Eugene K. Stroh is pastor.

New Day ministers at Hillside Church

■ DICKINSON, ND. For two nights, the New Day team, under the direction of John Kiemele, ministered at Hillside Baptist Church. Visitors from Hebron, Mott, and New Leipzig also enjoyed the team's music, drama, and testimonies. — *Mrs. Fred Kulish*

Greenvine Church holds "Labor of Love" meeting

■ BURTON, TX. A "Labor of Love" evening was held at Greenvine Baptist Church as ladies gathered to cut squares and roll white cross bandages. Refreshments were served as the Brotherhood Men joined the women following their meeting. All were entertained with singing from the Children's Choir.

Many ladies unaware of

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what White Cross is were pleasantly introduced, and this year's White Cross quota was completed and organized. The Rev. Don Mashburn is pastor. — *Cathy Mashburn*

Eight area churches join Bethany Church for missions conference

■ VANCOUVER, BC. "Lift up your eyes" was the theme of the missionary conference held at Bethany Baptist Church. Eight lower mainland churches of Vancouver joined Bethany Baptist in this event.

"Challenges were given by eleven missionaries from Cameroon, Nigeria, and inner-city work to every age group on involvement in the vision of reaching others for Christ," reports Vivian Zimmermann.

Closing rallies at Bethany Baptist and Sunshine Ridge churches were held with guest speakers, the Reverends Allen Effa and Herman Effa. The Rev. Warren Hoffman is associate pastor.

New members at Hillside help in W.M.F.

■ DICKINSON, ND. Several new members were among the willing hands doing the W.M.F. White Cross work at Hillside Baptist Church and joining the prayer chain. The W.M.F. is also preparing for the upcoming Central Dakota/Montana Association meeting set for June. — *Mrs. Fred Kulish*

church anniversary

McDermot Concludes Its Centennial Celebration

WINNIPEG, MB. One of the last Centennial Celebrations of McDermot Avenue Baptist Church was a community outreach event held December 15, 1989. Close to 100 residents of the community as well as families of some of the neighbourhood children, who attend club meeting, attended a Christmas dinner and program at the Church.

The congregation concluded its Centennial Year with a Watchnight Service on New Year's Eve, in commemoration of the actual founding of the Church 100 years ago December 31, 1889.

With 100 candles lit all around the sanctuary, the congregation celebrated the Lord's Supper. On the stroke of midnight, the Church bell rang out 100 times. Dr. John Hisel is pastor. — Maria Rogalski

wedding anniversaries

■ **Mr. and Mrs. George Fischer** of Mission (formerly German) Baptist Church, Hamilton, ON, and formerly of Winnipeg, MB, celebrated their 60th wedding anniversary on November 18, 1989, with family and friends.

■ **Mr. and Mrs. Vernon Thompson** of Bethel Baptist Church, Anaheim, CA, celebrated their 50th wedding anniversary and renewed their vows.

Forest Park Church Takes a Stand Against Pornography

continued from page 14

the video store owner, and the gubernatorial candidate presented him with a plaque. Sixty people came to honor and support the step taken by this owner. He has since remodeled his store, and we hope he will continue not to rent X-rated videos in the future. The day before the presentation, two of us from the CDC were interviewed on "Prime Time America," a nationwide program aired on the Moody Radio network.

We have learned a great deal from our experience. For example, fight-

"I'm concerned that what I have saved to help provide income during my retirement years will be lost with large medical expenses or nursing home care. Then I'll have no income to live off of."

We'll Help...Guarantee You Income for Life

Many of our friends are concerned that the savings they have accumulated will be reduced by medical care or nursing home expenses, leaving them without income to live from.

Maybe you, too, are concerned about whether or not you should keep your entire estate flexible or set aside a portion of it to guarantee income for life.

There is a way that you can guarantee your future income and at the same time guarantee that a portion of your estate will be set aside for charity when you no longer have need of it.

We have prepared a special planning report, **We'll Help Guarantee You Income for Life**, which illustrates ways in which this can be accomplished. I trust you will find it of interest and value.

Please write for your free copy today, and discover how these agreements can become integral parts of your life-style of giving.

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

☐ **YES!** Please send me the special planning report, **We'll Help Guarantee You Income for Life**. I understand there is no cost nor obligation.

Name _____

Address _____

City _____ State/Prov. _____ Code _____

Home Phone () _____ Business Phone () _____

Birthdate _____ Spouse's Birthdate _____

Mail to Dr. Connie Salios, North American Baptist Conference,
1 South 210 Summit Ave., Oakbrook Terrace, IL 60181,
Phone: (708) 495-2000; FAX: (708) 495-3301.

ing pornography is extremely frustrating. We've discovered that most people, including Christians, don't want to be bothered.

At the same time, we have learned that a few people can accomplish a great deal. But it takes creative thinking. Our goal is to make our point in such a way that others see us as a positive influence in the community. At our meetings, we ask the question, "What can we do next to keep this issue alive?"

We've also discovered that it is important to use every contact available. The local papers are extremely important. Being on the radio and securing the appearance of a guber-

natorial candidate was possible only by using contacts. But on top of all this, it just takes plain old hard work. Nothing comes easy when the Kingdom of Darkness is attacking.

Why do all this? As Christians, we are involved because pornography ruins the lives of individuals and destroys families. We are involved because God calls us to live according to Kingdom ethics: to be salt and light. We are involved because we seek to do His will on earth as His is done in heaven. □

The Rev. David Steinhart is pastor of Forest Park Baptist Church, Forest Park, Illinois.

in memoriam

JOHANN GERKE (67), Edmonton, AB; born Jan. 23, 1922, in Emiluwka, Wohlymien; died April 5, 1989; married Emma Huck, Dec. 3, 1949, in Germany; member, Zion Baptist Community Church; survived by his wife, Emma; three daughters: Rita Batke, Wilma (Brad) Westover, Alfe Gerke; three grandchildren; three brothers: Arnold, Robert, and Oskar; five sisters: Lorraine, Marlene, Sally, Lilly, and Angela and their families; predeceased by one brother, Albert, and son-in-law, Rudi Batke; the Reverends Henry Goliath and Loren Stark, pastors, funeral service.

EDITH GREER (76), Prince Rupert, BC; born Aug. 2, 1914, to George and Nora Johnstone; died Jan. 29, 1990; married James Greer in 1942; long standing member, church clerk, Bethel First Baptist Church, Prince Rupert; predeceased by her husband in 1989; survived by two sons: James (Sandra), Prince Rupert, and George, Nanose Bay, BC; three grandchildren; one nephew; the Rev. Wilfred Highfield, pastor, funeral service.

ANNA LOUISE HEIDEMAN (88), Kyle, TX; born July 2, 1901, to Henry and Lena Wiegand Beuershausen in Kyle, TX; died Jan. 20, 1990; member (1923), W.M.F., Sunday school teacher, Immanuel Baptist Church, Kyle, TX; predeceased by her husband, Louis; survived by two sons: Gilbert T. (Gloria), Port Lavaca, TX; William (Lenette), Rosenberg, TX; three sisters: Alma Jones and Katie Fischer, San Antonio; Regina Franke, Kyle; four grandchildren; the Rev. Winston Smith, pastor, funeral service.

JACOB JEFFERY JANZEN (93), Morris, MB; born May 19, 1895, in southern Manitoba; died April 9, 1989; married Lillian Hoffman, Aug. 6, 1919; member and honorary deacon, Morris Baptist Church; predeceased by his wife in 1984; infant son; brothers and sisters; survived by two sons: Eldon (Bertha), Kelowna, BC; Leslie (Elfrieda), Morris, MB; two daughters: Myrtle (Waldemar) Ertis, Kelowna, BC; Myra (Alfred) Neuman, Winnipeg, MB; 13 grandchildren; 12 great-grandchildren; the Reverends Delvin Bertsch and Helmut Poschwatta, pastors, funeral service.

PAUL FRITZ KARGEL (80), Vancouver, BC, and Prince Rupert, BC; born May 8, 1909, in Samotschin, Kreis Kolmar, Warthegau, Posen; died Nov. 7,

1989; married Erna Winterfeld, Nov. 8, 1941; immigrated to Canada, 1954; member, life deacon, Bethel First Baptist Church, Prince Rupert, BC; survived by his wife, Erna; three daughters: Gisela Varga, Renata Lehmann, and Sabina Copley; one son, Ralph; four grandchildren; the Reverends Allan Love and Arthur Gellert, pastors, funeral service.

ARTHUR KOKOT (67), Swan River, MB; born Dec. 19, 1921, in Packawa, Wolienen, Poland, died Sep. 18, 1989; married Bertha Daudrich, Oct. 7, 1943; member, deacon, and Sunday school teacher, Temple Baptist Church, Swan River, MB; predeceased by his parents, Emil and Ernestine Kokot; one sister, Myrtle; one brother, Walter; survived by his wife, Bertha, three sons: Garvin (Jean), Calgary, AB, Harold (Patricia), Aldergrove, BC, Kenneth, Swan River; two daughters: Marlene (Rudy) Spiess, Calgary, Lorna (Kevin) Harberts, Waterloo, IA; ten grandchildren; one brother, John; three sisters: Olga Beselt, Adina Daudrich, and Hannah Kern; the Rev. Neal Effa, pastor, funeral service.

LYDIA NIESS (86), Milwaukee, WI; born May 28, 1903, in Beil, Russia, to Natalie and Rudolf Plato; died July 30, 1989; married Nathan Niess, Oct. 30, 1924; immigrated to Montana, U.S.A., 1952; active and exemplary member women's group, and Ridgewood Baptist Church, Brookfield, WI; predeceased by her son, Lothar; survived by her husband, Nathan; one son, Harry (Emmy), Milwaukee; five grandchildren; four great-grandchildren; the Rev. Erwin Babbel, pastor, funeral service.

KATHERINE OSTERCAMP (102), Aplington, IA; born Feb. 23, 1887, to Claus and Dena Weirds Huisinga in Grundy County, IA; died Jan. 18, 1990; married to Bouko F. Ostercamp, May 28, 1912; member, Aplington Baptist Church, Aplington, IA; predeceased by her husband, Bouko in 1966; one grandson, Ronald Harms; infant great-grandson, Jeffrey Frey; daughter-in-law, Kathryn (Mrs. Clarence Ostercamp); three sisters; one brother; survived by three sons: Lester, Aplington; Clarence, Parkersburg; Robert, Aplington; two daughters: Alice (Henry) Harms and Kathryn (Harold Brouwer), Aplington; 13 grandchildren; 24 great-grandchildren; eight great, great-grandchildren; one sister-in-law; the Rev. James Renke, pastor, funeral service.

KATHRYN J. OSTERCAMP (75), Parkersburg, IA; born April 22, 1914, to Rudolph and Kathryn Boelman in Ash Creek, MN, and raised by Claus and Dena Bruns Johnson of Aplington, IA; died Jan. 11, 1990; married Clarence Ostercamp, Feb. 17, 1938; member, Sunday school and vacation Bible school teacher, Aplington Baptist Church, Aplington, IA; predeceased by her parents; one brother; one sister; survived by her husband, Clarence; son, Alan (Becky), Aplington, IA; two grandchildren; two sisters; three half-brothers; three half-sisters; the Rev. James Renke, pastor, funeral service.

ELMA SCHELL (76), Three Hills, AB; died May 27, 1988; member, Carbon Baptist Church; predeceased by her parents, one brother, and a granddaughter; survived by her husband, Gottlieb E. Schell; four daughters: Estella Reich, Vancouver, BC; Myrna (Jim) Foster, Prince George, BC; Delores, Ottawa, ON; Sylvia (Ray) Cannings, Carbon, AB; six grandchildren; four great-grandchildren; one sister, Rose Schell; two brothers: Adam and Art Buyer; the Rev. Ed VanderBaaren, pastor, funeral service.

FRED SCHOPP (84), Baker, MT; born Oct. 12, 1905, at Bridgewater, SD, to Jacob and Karolyn Schopp; died March 4, 1990; married Kathryn Christmann, Feb. 14, 1931; predeceased by his parents, two infant children, three brothers, and four sisters; survived by his wife, Kathryn; one daughter, Ella Householder, Plevna; one sister, Rose (Mrs. Art) Sieler, Plevna; three granddaughters; three great-grandchildren; the Rev. Herbert Vetter, pastor, funeral service, First Baptist Church, Plevna, MT.

LENA KRUGER WEGENAAR (80), Sibley, IA; born April 2, 1909, to Aielt and Lena (DeBoer) Kruger in George, IA; died Oct. 28, 1989; married Andrew Wagenaar, Feb. 1, 1936; member, First Baptist Church, George, IA; predeceased by her parents; her husband, Andrew; one son, Arlan; one daughter, Adeline; two brothers, and three sisters; survived by two sons: John, Boyden, IA; Gayle, Rushmore, MN; one daughter, LeAnn (Harlan) Doeden, Sibley, IA; 15 grandchildren; 10 great-grandchildren; four sisters; the Rev. Byron Brodehl, pastor, funeral service.

new churches...new life

Man's Shortage — God's Abundance



With a little boy's lunch of five loaves and two fish, Jesus fed 5,000 people. "This event helps us realize that God can meet the shortages of our lives," Dennis Kee, pastor of Calvary Baptist Church, Parkersburg, IA, told his congregation recently.

Jesus' disciples did not know where they could get enough food to feed this large crowd. To send the people "out for lunch" would have taken too much time, and it would have been too far.

One of the disciples, Phillip, figured that it would take about eight months' wages to feed all the people. "Comparing that to today, if all of the people could have purchased a lunch—a fish sandwich, French fries, and a coke—from a fast food restaurant, the cost would be about \$15,000," says Kee.

So to the disciples, who definitely had a shortage of money and food, feeding 5,000 people seemed like an impossible task.

But God through a little boy's gift—his lunch—met the need. The little boy offered his five loaves and two fish, and the disciple Andrew brought the lunch to Jesus. But how would Jesus feed this large crowd with this small lunch?

Out of God's abundance, He used this small lunch to meet man's need—and there was even food left over. "We face problems like this frequently," says Kee, "many people in need and not enough help(ers), money, or time."

"Today North America is considered one of the greatest evangelistic fields in the world," points out Kee, who served as a church planting pastor before becoming pastor of an established church. "People of the U.S.A. and Canada are moving to the cities and not only to the city but also from city to city."

Kee feels that the best way to reach these people for Christ is to start new

churches. "What is needed to accomplish this"? Kee asks. "Churches like Calvary Baptist Church, an established church, need to become involved in starting new churches."

In 1985, Kee points out, people met together and formed Calvary Baptist Church. "Now our Church and other strong churches must band together to start new churches. People who do not know Christ will not start Christian churches. So we, as established churches, must. The need is great, now."

Our North American Baptist Conference has embarked upon a great new program to plant churches: *New Churches...New Life*. "We plan to start 15 churches in the years 1989-1991—that is a limited vision. For this, we will need \$1,800,000 for 15 churches. Why not double the number to 30?" challenges Kee. "There's such a vast need."

In a sense, that amount of money—\$1,800,000—a little boy's lunch—seems so little in light of the vast need. Yet God can take what seems like an insufficient amount and do great things with it.

Where will that much money come from? "From people like you and me," says Kee, "as we give to establish new churches in previously unreached areas through the *New Churches...New Life* campaign."

"If the need is going to be met, it will take the renewal of our minds, our hearts, our strength, and our wills. We will need to decide to love God in all areas of our life. It is not only what we give that is important but also what we hold back," Kee reminds us.

When we turn shortages over to God, God blesses them, and there is fruit. Out of one small lunch, more than 5,000 were fed. God can take what we give to *New Churches...New Life* and multiply it. As a result,

many people's lives will be touched and changed.

Excerpts from the Rev. Dennis Kee's sermon challenging his congregation of Calvary Baptist Church, Parkersburg, Iowa, to become involved in giving to plant new churches through New Churches...New Life.

Churches Are Placing New Churches...New Life in Their Budgets

Churches are being encouraged to place *New Churches...New Life* into their budgets. To achieve the long-range goal of the North American Baptist Conference to have 500 churches by the year 2000 AD, there will be an ongoing need for funds to plant churches.

The following churches placed *New Churches...New Life* in their budgets.

Sunrise, Fair Oaks, CA	\$18,000
Antelope Springs, Antelope, CA	10,500
First Baptist, Elk Grove, CA	15,000
Orange County Chinese Evangelical, Costa Mesa, CA	36,000
Trochu, AB	10,000
Olds, East Olds, AB	20,000
Grace, Racine, WI	6,000
Immanuel, Kyle, TX	3,600
Greenville, Burton, TX	4,300

The present goal of \$1,800,000 needed to double the number of churches planted during 1989 to 1991, is a launching pad to accelerate the planting of new churches. Consider your part.

New Churches...New Life, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.

what's happening

■ **Dr. Hugo Lueck** of Lakewood, OH, died March 14, 1990. He was ordained in 1928 in Cullingworth, England. He had served in the preaching and teaching ministry for 40 years from 1931 to 1976 as a professor at Polish Baptist Seminary, Lodz, Poland; North American Baptist College, Edmonton, AB; and as Professor of Church History and Baptist History, North American Baptist Seminary, Sioux Falls, SD. Professor Lueck taught part-time after his retirement in 1971. He is survived by his wife Gertrude and his daughters.

■ **David Tomm** becomes Youth Pastor at Trinity Baptist Church, Portland, OR, effective June 1, 1990.

■ **Dean Ellis** became Director of Church Ministries of First Baptist Church, Colfax, WA, in January.

■ **The Rev. Calvin Powell** is interim pastor at Central Valley Baptist Church, Donna, TX.

■ **The Rev. Gordon Freiter** becomes pastor of Fort George Baptist Church, Prince George, BC, effective May 1. He formerly served Ebenezer Baptist Church, Ebenezer, SK.

■ **Martin Schmidt** accepted the pastorate of First Baptist Church at Plevna, MT, effective April 15. He formerly was pastor of Bethel Baptist, Cherokee, OK.

■ **Dale Patterson**, Ridgewood Baptist Church, Brookfield, WI, has resigned as youth pastor effective March 11.

■ **The Rev. Clifford Hamil** was installed as pastor of Bethel Baptist Church, St. Clair Shores, MI, on April 1, 1990. The Rev. Herman Effa was guest speaker, and the Rev. William Taft represented the North American Baptist Conference area churches. Pastor Hamil previously served as pastor for seven years at Calvary Baptist Church, Fremont, OH. — E. R. Awrey

■ **The Rev. Christoph Koebel** became pastor of Faust Gospel Chapel, Kinuso, AB, on February 1.

■ **Chaplain (Major) David Rapske** has been assigned as radio broadcast chaplain at Armed Forces Network, Frankfurt, West Germany, effective the last week of May.

■ **Chaplain (Major) William Banks** has been selected for promotion to the rank of Lieutenant Colonel.

■ **The Rev. Charles Littman**, area minister for the Alberta Area, received an Honorary Doctor of Divinity Degree from the North American College and Divinity School, Edmonton, AB, at the commencement ceremonies in April.

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Harsch Concludes 21 Years of Ministry at Conference Office

OAKBROOK TERRACE, IL. Expressions of appreciation were said to the Rev. Raymond Harsch on March 20 and 21 as he prepared to leave his position at the North American Baptist Conference International Office. Harsch has accepted a position with the Billy Graham Association as a representative in the Virginia, Delaware, Maryland, and Washington, DC, area, effective April 1, 1990.

"Ray Harsch is a true gentleman, a caring person," said the Rev. David Sems, church growth ministries director. "Ray is also known as an evangelist — a soulwinner." His concern for those who do not know Christ as Savior was evident as he reviewed the annual reports from churches who were not growing. "He hurt deeply and tears would come to his eyes; he would say, 'These churches are not growing because they are not winning people to Christ.'"

In his remarks, Dr. John Binder, executive director of the Conference, stated that he first met Ray Harsch when they were students at the Christian Training Institute. There Harsch had already shown his concern for the lost. Binder recalled arriving at the school with the intention of leaving for Vancouver in a few weeks — it was to be merely a stopover. While students were praying for him to stay at the school long enough for them to witness to him, Harsch confronted Binder in his room and asked him, "What is your relationship to Jesus Christ?" Binder said he had to confess that he had none. He was 19 at the time.

"Ray shared his faith in Christ and his walk with the Lord, and we knelt down and prayed," recalls Binder. "It was then that I received Christ as Savior and sensed a call to the Christian ministry at the same time — one that has never left me to this day."

"We worked together at Prairie Youth Conferences in the early 60s,"



said Binder. "During Ray's various ministries at the Conference Office, he has been flexible; he has served in a variety of different roles. I have also deeply appreciated Ray's friendship. The Lord has used Ray in unique ways. He has a special gift of seeking to reach others with the Gospel. As he goes with the Billy Graham Association to serve in another place, he will continue to be affirming evangelism."

During his 21 years at the Conference International Office, Harsch evidenced a strong commitment to North American Baptist Conference ministry. He served as evangelism director, acting director of church ministries, and associate director of evangelism and church growth for the Church Growth Ministries Department. He was widely known for the Church Growth Seminars that he conducted. During the past year, he coordinated and conducted worship seminars in various areas of the Conference in connection with *Vision 2000* as well as served as a fund-raiser for New Churches... New Life.

Harsch attended Christian Training Institute (North American Baptist College) in Edmonton and is a graduate of Sioux Falls College and the North American Baptist Seminary in Sioux Falls. He served as a missionary on the Bull Indian Reserve in Canada and as pastor of Temple Baptist Church, Leduc, AB; Sherwood Park Baptist Church, Greeley, CO; and Cedarloo Baptist

Church, Cedar Falls, IA, before coming to the Conference Office in 1969 to become Director of God's Volunteers.

Harsch is also known as a family man. He and his wife Bernice have nurtured their three children in a close knit Christian family, and all are in some facet of Christian service.

Bernice's ministry in supervising mailings from the Conference Office in recent years has been deeply appreciated. Her spirit of looking at mailing as a ministry and her warm, caring, Christian spirit has endeared her to many. Ray and Bernice are planning to live in the Richmond, Virginia, area.

what's happening

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■ **Larry Underwood** has joined the staff of Valley Community Baptist Church, Tracy, CA, as Director of Family Ministries.

■ **The Rev. and Mrs. Erwin Babbel** were honored at an appreciation service at Ridgewood Baptist Church, Brookfield, WI, as he is retiring from full-time ministry. Pastor Babbel served as pastor there for fifteen and one half years but will continue to minister part-time to the Church's German constituency. Music was provided by the Babbel's children, church choirs, and male chorus. "Many expressed their love and appreciation for the Babbel's service," says Louise Erbach. Pastor Babbel served the following churches during his ministry: Emmanuel Baptist, Edmonton, AB; Grace Baptist, Kelowna, BC; German Zion Baptist, Milwaukee, WI; and Ridgewood Baptist, Brookfield, WI.

■ **Rick Stewart** is the Youth and Worship Director at Bloomfield Hills Baptist Church, Bloomfield Hills, MI.

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Riviera Baptist to Celebrate 100th Birthday

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Special services will be held June 8-10, 1990.

For more information, contact
Rev. Wally Kroguletz, pastor,
at (503) 362-7621.

Custodian Couple Wanted for Oregon Church

Riviera Baptist Church, Salem, OR, is searching for a retired couple interested in the custodial position at the Church. The position requires prayerful consideration and willingness to become a part of the Church family.

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