

BAPTIST HERALD

NOVEMBER 1991



**How to Build a
Strong Family**



Let's Reach the Goal: \$6,600,000!

North American Baptist Seminary in Sioux Falls, South Dakota, is dependent on the subsidy from the Conference budget. Whenever the budget falls short, we are faced with significant reductions half way through our fiscal year.

In recent years, purchases for the library collection have suffered reductions when our subsidy was not fully funded. Every reduction in Conference dollars has to be made up by increased tuition charges or more annual fund gifts.

Students are depending on the subsidy of the North American Baptist Conference to help make their education affordable lest they have to borrow more funds. Increased student loans create increased problems for the new graduate in a ministry situation. Those called to serve in missions are especially haunted by student loan debts.



Charles M. Hiatt
president

As director of our overseas ministries, reaching our 1991 budget goal is of extreme importance for the following reasons:

- 1) Our ministries are resulting in a harvest of souls that are being brought into the Kingdom of God and providing for their discipleship training in the Christian walk.
- 2) Our missionaries are stationed on our various fields with a deep sense of confidence and inner peace that the commitment we have made to them, in terms of financial support, will be carried out. This confidence liberates them from fear and frustration and releases them to effective ministry.
- 3) A failure to reach our 1991 goal will most definitely result in cutbacks for 1992. With the tremendous open doors that God has given us, cutbacks would be devastating towards the reaching of our goals in world evangelization.



Herman Effa
missions director

Our church planting ministry is dependent on your financial support. During 1991, we are assisting with salaries of 40 church planters, including nine intercultural, in Canada and the U.S.A. Six of these are new projects requiring candidating, moving, and orientation costs for the planter couples. Two of these families still need to be moved to their new fields.

Executive staff administering and supervising these projects also need financial support.



Bernard Fritze, associate director
for church planting



Paul Siewert
president

The North American Baptist Conference giving goal includes a subsidy for North American Baptist College and Edmonton Baptist Seminary. This subsidy is very significant in helping us meet our financial needs for the year. If the N.A.B. Conference budget is not met, our subsidy is reduced. Thus your generous giving is much appreciated. Please accept our thanks for your faithfulness.



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Understanding Their Mind

by Paul Thompson

Steve and Vickie had everything that our culture could offer; high-paid position, a nice four-bedroom home, new cars, happy marriage, two children, and many friends. They were a model family except for one thing; they felt a void deep within. There was an "emptiness" as they described it. They were members of a mainline church, but they didn't find fulfillment.

"Out of the blue," they started attending our church in quest for that fulfillment. When they heard about a personal relationship with Christ, they stepped forward one Sunday. "We finally discovered what we were searching for." They said that their decision was in response to a positive presentation of the Gospel. They had attended another church where they felt "put down" as people. They said, "We didn't need a guilt trip put on us."

It brought into sharp focus the fact that there are different approaches to the truth. If we are going to be effective in our evangelism, we must understand how the secular world thinks and responds.

The church is being thrust into a new era. It is no longer popular. As members of the body, we will either become aggressive and innovative, or we will lose our witness. Dr. Carl F. Henry has stated that the 90s will be the "watershed" for the organized church.

There are a number of positive signs that should hasten us on to Christ's call: 1) People are becoming disenchanted with the emptiness of materialistic humanism. The

baby boomers thought it would satisfy their needs, but they have found it as empty as Steve and Vickie did and are searching for deeper meaning. 2) There is a growing restlessness with our government system, especially with the great deficit. This is being expressed through the tax revolt. When all the governments tax the people too heavily, the people eventually lose faith. 3) The breakdown of personal and family relationships have left people empty and lonely. 4) Our culture has lost respect for the traditional institutional religion because of its irrelevancy to life. 5) There is a renewal of belief in the supernatural. These are just some of the factors which can give rise to a new resurgence of the Gospel.

When one analyzes the cultural conditions, one finds a striking and almost identical parallel to the pagan culture of Rome at the time when the church began. People were losing faith in the system. They found that their pleasures didn't satisfy. The morals (Phallic symbols) were beyond repair. They gave only lip service to their gods. They were searching for something new. The Gospel came "in the fullness of time."

When the church began, it filled a great void both spiritually and sociologically. Those two dynamics are inseparable. This can be identified in Acts 2:42-47. The priorities of the new believers dramatically changed because they found the answer to their deep needs both spiritually and socially. Chuck Swindoll has said, "Every person

really needs two conversions, one to Christ and another to each other."

Herein laid the power of the early Christian church. It had both the proclamation (Kerygma) and the interpersonal fellowship (Koinonia). It had a positive solution to the ills of that culture.

One of the big problems of the church today is its reactionary mentality. Instead of taking a positive stance within our culture, we are trying to defend our traditions and are still using the methods of the 40s and 50s when attending church was popular.

Our culture thinks differently today. For decades, we used the guilt method of bringing people to the need for the Savior. Even the town drunk knew he was wrong.

However, today people do not feel guilt, nor do they respond to guilt. Several denominations including Baptists have used this method.

But I have had so many say they have "turned off" the church because of their laying on guilt if people didn't conform. As I shared Christ with the contractor for our home, he said, "I have left the church because all they did was make me feel guilty."

We learned to approach people with the "emptiness" factor instead. Even though they were strongly religious, there was still an emptiness, a longing for peace or a personal relationship with God. People need a positive proclamation of the Gospel. Their thinking is how to find fulfillment, not how to remove guilt.

Let us make no mistake. In order for conversion to be genuine, one must come to repentance. Guilt is the alarm system which brings one to a decision; however, if that becomes the starting point, people

turn off the mental and emotional switch. Man today has a great need and quest for self-worth. If one begins at the point of man's depravity with the Gospel, the modern mind is not likely to respond. But if one begins with God's original plan for man, it strikes an "inner chord" within him since he is interested in finding a fulfilled life.

I discovered a simple outline from someone else in witnessing that has been easily understood: 1) God's Plan, 2) Man's Problem, 3) Christ's Provision, 4) Man's Response. It starts with God, not man, and is easy to remember.

The majority of Americans are still religious, but they don't see a relevance to the established church today—except the ones which have a real heart for reaching secular people. In their eyes, the established church has been more interested in maintaining "the institution" and tradition than being concerned and getting involved in the lives of people.

That is one of the main differences between the early Christian church and the 20th century church. New churches are farther ahead in evangelism than established churches because they have a different mentality and focus. Established churches seem to be in a maintenance and fortress mode, instead of an outreach mode.

The theme in our ministry has become focused on the fact that Christ alone can fill that emptiness. He is the only one who can bring genuine fulfillment, but that can only happen when one surrenders his/her life to Christ as Savior and Lord.

Our strongest growth is among the 20 to 40-year-olds. They are seeking for inner peace and fulfillment. Understanding our context of

We can take truth and use it in cutting judgment (which feeds our egos), or we can draw them to the Savior.



ministry, it is also important to note that more than 60 percent of our congregation is from a Catholic background. When they receive Christ into their lives, there are normally two reactions: The first is anger—"Why did no one tell us about this personal relationship before!" The second is compassion—"We must reach our friends with this 'good news.'"

Evangelism will not take place without discipling. Discipling is the forgotten aspect of the church's ministry today. God called us to bear fruit (Galatians 5:22). Contained within the fruit is the seed. No pastor can expect his people to evangelize unless he disciplines and trains them to do so. We must realize that the Sunday morning sermon does not equip since there is no accountability to each other. People can sit and walk out without any response. The message only sets a tone for the church.

Small groups, like the early Christian church, are the real key. In these groups, a special dynamic of accountability takes place—the

real equipping is done.

Through these groups, people not only learn how to share their faith but also need to be given an assignment to share. That was my greatest fear until someone pushed me into it. We must keep remembering that they (meaning most) are seeking—just like we were.

Combining the intentionality of witnessing along with knowing how to approach them can revolutionize the ministry of any congregation. We praise God that it is beginning to happen here.

In our culture where people are still seeking to fill that emptiness—that spiritual vacuum—we have the greatest opportunity since the second Great Awakening, but we must teach them where their needs are and draw them to the cross. We can take truth and use it in cutting judgment (which feeds our egos), or we can draw them to the Savior. We cannot just hope it will happen, we must make it happen. □

Dr. Paul S. Thompson is pastor of Parma Heights Baptist Church, Parma Heights, Ohio.

Out of Place

by Ralph Powell

Throughout the history of the human race, people have been a vexing problem to themselves and to their neighbors. The reason for this painful dilemma is that they have been out of place—out of the place God intended for them. The Bible describes this condition as *being lost*, like sheep that have gone astray: "All we like sheep have gone astray; we have turned everyone to his own way" (Isaiah 53:6).

The dilemma of lostness is tragically intensified in the modern world. Contemporary life is more perplexed and disturbed than in any other generation. People today are experiencing unprecedented meaninglessness, anguish, pessimism, and despair. They are caught in the grip of tense anxiety, foreboding fear, and important helplessness.

If this may not always seem apparent, it is because people are trying to compensate for their underlying sense of insecurity and weakness.

A camouflage of self-confidence and autonomous independence is thrown up to disguise a deep-seated poverty of inner resources. But this ineffectual effort only accentuates the lostness of contemporary life. It demonstrates the hopeless condition of being *out of place*—of having "missed the mark" which God designed for His creation. Scripture pictures sin as missing the mark: "All have sinned and fall short of the glory of God"

(Romans 3:23), like an arrow that misses the target and is lost for the purpose for which it was made.

Modern life is graphically pictured in the usual run of movies and TV programs, which feed a

"People have been a vexing problem to themselves and to their neighbors.

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constant diet of lurid sexual permissiveness, sadistic enjoyment of violence, and a pervasive corruption of public morals and ethical norms. The media are exploiting the bestial instincts of mankind. One hardly needs any other commentary on the lostness of our generation.

It is no wonder the Apostle Paul states: "None is righteous, no, not one; no one understands, no one seeks for God. All have turned aside, together they have gone wrong; no one does good, not even one. Their throat is an open grave, they use their tongues to deceive . . . There is no fear of God before their

eyes" (Romans 3:10-18). Could there be any more vivid description of mankind's lostness?

Instead of enjoying a loving relationship with God and obeying God's perfect will for a productive life in cordial social relationships, people universally turn their backs on God and deliberately do what displeases Him and injures their neighbors. They knowingly cut themselves off from the One who loves them and wants them to honor Him because He has their best interest at heart. When they do that, they also alienate themselves from one another and create havoc in their relationships with each other.

Apart from the Biblical account of the Fall of Adam, it is impossible to understand the present condition of the human race as having turned away from the beginning which God gave in the original creation. The desire to be his own god and to rebelliously disobey his Creator has caused a decisive break in relationships that has affected the entire human race (Romans 5:12-21). This proud self-deification and spirit of haughty independence is the kind of attitude that has always characterized man's lost condition.

Not only is man's lostness to be reckoned with in this life but also in the life to come. Scripture clearly indicates that people are *eternally* lost outside of Jesus Christ. The certainty of a final retribution for the unrepentant is an integral part of basic Biblical teaching (Matthew 7:21-23; 25:41-46; II Thessalonians 1:5-9; Revelation 20:11-15). We must take with utmost seriousness the statements which describe the inevitable and necessary reaction of God's holy will to all who oppose Him and reject the Savior.



"When we understand in vivid detail the tragically lost condition of mankind on the one hand, and the eternal love of God in Christ for a lost world on the other hand, we can do nothing else but share the good news of the gospel in every way possible. We are, indeed, under obligation to bring Christ to everyone within the sphere of our influence."

Divine wrath cannot be severed from either the righteousness or the rejected love of God. His wrathful action toward the impenitent is forced on Him by the sinful

resistance of lost people. Persistence in unbelief is a choice that leads to eternal judgment. A final decision against Christ is decisive and leads to eternal lostness, which the Bible describes as hell (Matthew 10:28; 23:33; Luke 12:5).

Mankind's lostness is the bad news. God's mercy toward us in Jesus Christ is the good news of the Gospel (John 3:16). We have turned away from God in our proud rebellion, but God has turned toward us in our lost condition and is drawing us back to Himself by His sacrificial love displayed at Calvary's cross. The merciful Father has stretched out His hands with gracious pardon to His estranged creatures to rescue them from their sinful condition and to enable them with His help to please Him and to do His will.

God sent His Son into the world to accomplish for us what we could never do for ourselves. Christ took upon Himself the penalty of our sin, the estrangement of our lostness, so that we can be brought back *in place* as forgiven and reconciled children of God (II Corinthians 5:17-21; I Peter 2:24-25).

When we understand in vivid detail the tragically lost condition of mankind on the one hand, and the eternal love of God in Christ for a lost world on the other hand, we can do nothing else but share the good news of the gospel in every way possible.

We are, indeed, under obligation to bring Christ to everyone within the sphere of our influence (Romans 1:14-15). □

Dr. Ralph Powell is Distinguished Professor of Theology Emeritus, North American Baptist Seminary, Sioux Falls, SD.

What's Happened to Compassion?

Anyone who spends an evening watching television would undoubtedly witness a dozen or more violent crimes, marriage infidelity and breakup, drug addiction, illness, and a variety of other tragedies. Our emotions can become so calloused that we are unmoved when we watch the evening news showing us the devastation of hurricanes such as those suffered annually in Bangladesh.

If we are moved at all, it is in the form of a simple prayer, "Thank you, Lord, for allowing me to live in such a secure part of your world."

How can we once again be sensitized to the tragedy of human suffering and injustice? Of even greater concern is a growing disinterest in the spiritual lostness of man. Do we really believe that people without Christ are eternally lost? If so, what is it that will motivate us to be the witness that Jesus commissioned us to be?

This is not a time to sit idle while the world perishes. Only a new focus on our Lord will enable us to see the world as He sees it, being moved with compassion for souls who are lost and for those who suffer the tragedy of famine, earthquake, storms, and diseases. May we move with the Spirit of Christ into these areas to dispel darkness and to relieve human suffering. We are a people of hope for a world of despair.

Herman L. Effa
missions director
North American Baptist Conference

Celebration in Philadelphia

by Patricia A. Daley

"In January of 1990, the North American Baptist Conference embarked on a new kind of church planting experience: a multiple, intercultural church plant in the inner city of Philadelphia, PA. There are historical reverberations in this "Philadelphia Project," as our Conference began about 150 years ago as a Philadelphia inner-city church planting project pastored by Rev. Konrad Anton Fleischmann. But history is not our main consideration. We are motivated by the unusual ministry opportunities and the committed Christian leadership of the pastors involved in this project," says Dr. Ron Mayforth.

To this point, the Philadelphia Project has been funded by capital funds, general budget, and profits realized from the sale of some property in New Jersey. Those sources will soon be exhausted, and for 1992 the Philadelphia Project has been placed in the Expansion Ministries Budget, which means that the projects will need designated funds.

If you or your church are interested in supporting one of these projects, write to the Church Growth Ministries Department, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.

"Worthy art Thou to take the book, and to break its seals; for Thou was slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation"
(Revelation 5:9 NAS).

God's mighty works were celebrated on Sunday evening, April 28, 1991, in the Hunting Park neighborhood of Philadelphia. This was a long-time dream come true for host Pastor Jim Correnti of Fleischmann Memorial Baptist Church. Not only were three new Christians brought into a congregation that has turned around from a state of decline into an actively ministering body, but a joint service brought some 300 of God's inner-city people together.

They witnessed the baptism of 23 people from six congregations pastored by fellow ministers who have all been part of the same city network. Blacks, Hispanics, Anglos, and representatives from other nationalities gathered at Fleischmann, the oldest church in the North American Baptist Conference, and testified to God's greatness.

In a building completed in 1914, by the German Baptists who founded the denomination, so many people were gathered that the massive wooden partition wall between the auditorium and the adult Sunday school room had to be folded back so that all who came would be able to participate in worship, praise, testimony, prayer, and the baptisms.

Stained-glass windows memorializing the German names of past members were opened. The sounds of the surrounding inner city Hispanic/Black community drifted in as the sounds of hymns and Scrip-

ture songs burst forth onto the city streets.

Unbeknownst to those inside, The Ambassadors for Christ, Fleischmann's men's group, coordinated teams who patrolled the areas where visitors had parked their cars, thus preventing the evening from becoming memorable in a more unpleasant way.

During the past year, the N.A.B. Conference Church Growth Ministries Board, of which Pastor Correnti is a member, has sponsored the Philadelphia Project by granting funds to three Black urban church plants now in the Atlantic Association: Bible Baptist Fellowship Church (Camden, NJ), Christian Compassion Baptist Church (South Philadelphia), and International City Community Church (Southwest Philadelphia). A fourth church is currently in the process of joining the Conference: Refuge Evangelical Baptist Church (North Philadelphia).

God has worked in mighty ways in each of these urban churches. Pastor Joe Lewis' Bible Baptist Fellowship Church is located on the boundary between white and Black neighborhoods in hard-pressed Camden, a difficult area for outreach. Pastor Sam Slaffey's Christian Compassion Baptist Church is located in a tough and very poor Black/Italian neighborhood, yet its outreach is aggressive.

Pastor Bill Grier's International City Community Church presently meets in a business plaza not far from a tense neighborhood near the Philadelphia airport where race riots nearly took place only a few years ago, and where many thousands had previously lived without the ministry of an evangelical

Twenty-three people from six congregations in Philadelphia were baptized at Fleischmann

Memorial Baptist Church. Blacks, Hispanics, Anglos, and representatives from other nationalities gathered at Fleischmann, the oldest church in the North American Baptist Conference, and testified to God's greatness.



church.

Pastor Wilbert Richardson's Refuge Evangelical Baptist Church began as a Center for Urban Theological Studies (CUTS) class project. Because of growth, this Church has moved to two services in its storefront location.

Also joining in the baptism service was the Second Spanish Baptist Church, a mission project of the Philadelphia Baptist Association. Pastor Fred Estrada's Hispanic congregation shares the church building with Fleischmann, holding Sunday services in the afternoon.

Throughout the evening, the cross-cultural nature of God's work in the city was demonstrated. People from a wide variety of backgrounds joined with each other in praising the Lord in their own ways.

Each church selected representatives from among its candidates to give testimonies in the service. There were too many candidates for each to speak! All had given their full testimonies in their home church's morning service. The work of the Lord Jesus Christ was exalted for all to hear. Disadvantaged backgrounds and harsh life circumstances were shown transformed by God's redeeming power. Musical

selections were presented by several of the churches, and the Spirit of Christ was present in word and song.

Pastor Estrada preached bilingually (English/Spanish) on the power of the gospel to transform individuals and draw the most unlikely together in the bonds of Christ. It was hard to know who was more encouraged—the pastor who was frequently interrupted by congregational responses or those who heard the message. Afterward, each pastor baptized the candidates (the majority of which were men) from his own congregation.

Our faith was built by being in the midst of so many people whom God has drawn to Himself from out of diverse difficulty, and sometimes dangerous environments. These members of the body joined in fellowship with each other to witness to God's continuing love for the inner-city.

The Philadelphia Project grew out of a relationship between the N.A.B. Conference and The Center for Urban Theological Studies (CUTS), an urban seminary in Philadelphia located a few blocks from Fleischmann. Over the past ten years, Pastor Correnti has, as a

member of the N.A.B. Urban/Ethnic Committee, worked to help the Conference benefit from the unique resources offered by CUTS in urban ministry consultation, in links with the Seminary, and in urban church planting, as well as the wonderful leavening influence of inter-cultural fellowship. CUTS and the N.A.B. Seminary in Sioux Falls are finding an increasing number of ways to cooperate. CUTS also sponsors an urban church planting task force which is the group overseeing the Philadelphia Project. As the N.A.B. Conference representative on this task force, Pastor Correnti has been a direct link between the Church Growth Ministries Board and these developing urban works. And each of these urban church planters has been a student at CUTS (four pastors have graduated).

Please pray for God's continuing empowerment of these works. And be encouraged at this proof that God is doing something exciting in the city! □

Patricia A. Daley is secretary at Fleischmann Memorial Baptist Church, Philadelphia, PA.



Members awaiting reception of Romanian Baptist Church into Bethel Baptist Church on August 4.

Vision 2000 and Bethel Baptist Church

by Herb Waldrop

In recent years, we, at Bethel Baptist Church, have seen our numbers diminish drastically. We began to wonder if God was trying to tell us that after 89 fruitful years, the ministry was drawing to a close. However, an out-going pastor and some church leaders went to prayer to ask the Lord what to do. These men were led to take a look at our situation in an aggressive manner.

First, we took a long look at our recent past to find out what we had done to share God's goodness and love with people in our surrounding community. We found that we really had not done very much as an organized group.

We then looked at the present. We asked ourselves, "What have we got today that we did not have in

the recent past?" We found the community had not changed. The church membership had gotten smaller. We were all getting older—older to the point that a person of 65 years of age was a youngster. However, we continued to search for a big plus for Bethel to build on.

As a result of all the prayer and searching, we found one of the greatest blessings Bethel Baptist has experienced since it organized in 1902. That blessing was about 230 beautiful, God-loving Romanian people who have been sharing God's buildings with us for the past two years.

Until August 4, 1991, these people were the "Romanian Baptist Church of Anaheim." They were a sister church in that they were

already a member of the North American Baptist Conference.

As Bethel's leaders continued to look at the present, they wondered and prayed about how these people (the Romanians) could be the answer to our prayers about the continuation of God's use for Bethel Baptist. God seemed to speak to the hearts of four people at the same time. Almost simultaneously, these four people revealed what they felt God would like to happen among us. This remarkable revealing was to invite the Romanian people to cancel their charter and corporation and join Bethel Baptist Church.

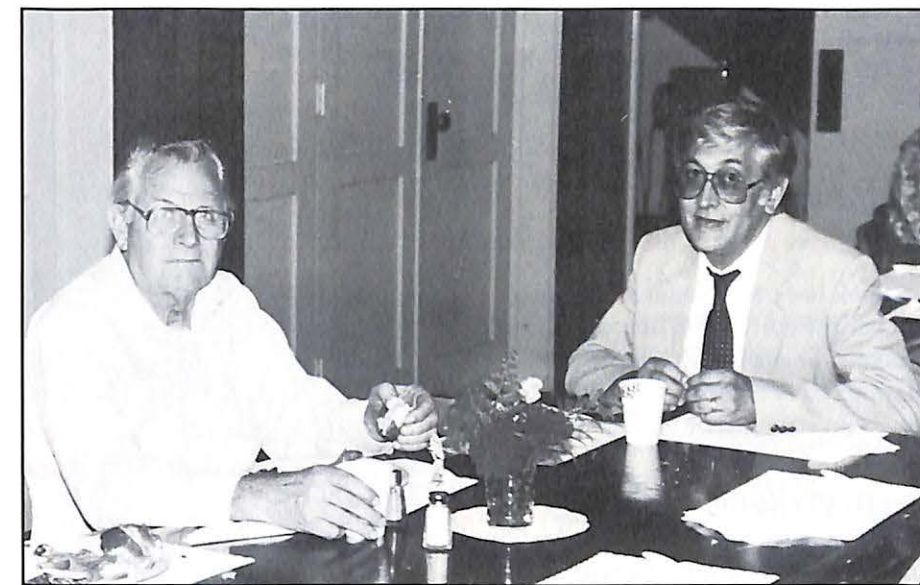
This would be a perfect marriage. Bethel's membership was growing smaller—becoming elderly and finding difficulty with finances. The Romanian group was growing and had no facilities of their own. We needed each other.

This idea was brought to the Church Council which passed it along to the Church's general membership in the form of a resolution to be adopted by same. The resolution was adopted unanimously.

We then asked the leaders of the Romanian Church if they would consider joining our membership under our charter. It took about three days for them to get the good news back to us. Well, they were ecstatic! They were overwhelmed that we would offer to take them in as our own brothers and sisters and be one with them.

On Sunday morning, August 4, 1991, Bethel held a special business meeting following the morning worship service where we received into our fellowship 146 new members with many more to be joining at subsequent times.

Now we are no longer looking to the past. We are now looking to the future, looking forward to the year



Norman Cool, chair, of Deaconate, and Nick Ciwcur, elder of Romanians.

In recent years, we, at Bethel Baptist Church, have seen our numbers diminish drastically. Was God telling us that after 89 years, the ministry was drawing to a close? We prayed, searched, and found a great blessing . . . the Romanian Church.

2000 with a vision that will find us taking a back seat to no one.

With a young pastor, young leaders, and a host of young people to share that vision, Bethel Baptist is on the move.

We have chosen the Romanian pastor, the Rev. Daniel Branzai, as the head pastor of Bethel. We are at present seeking a part-time associate pastor to minister to the English-speaking sector of the Church.

We diligently request your prayers for our Church and our leaders. You have not heard the last of Bethel Baptist Church of Anaheim.

We have had some combined worship services. However, because about 20 percent of the Romanian people do not speak English, we, for awhile, continue to have separate Sunday morning services. On Sunday and Friday evenings, there are worship services in Romanian.

If you ever find yourself in Anaheim, CA, drop in and see us. □

Mr. Herb Waldrop is moderator at Bethel Baptist Church, Anaheim, CA.

Be a Good Neighbor

by JoAnn Weber

I look back two years and remember the conviction and desire to make changes in my life. A lot has happened . . . nothing I've done in my own strength but in being willing and open.

. . . in my community

As a pastor's wife, it was easy to justify my total commitment to church people, activities, and the busyness of having young children at home. I deliberately joined the local recreation center the next week for the purpose of contact with nonbelievers. Before attending the first aerobics class, I remember going into the restroom shaking and thinking:

"This is not me . . . I don't know one person here . . . I've never taken aerobics . . . I don't have time for this." But, I prayed that the Lord would give me one young woman who needed my life to influence her for God. Within a week, there seemed to be the same person by my side trying to make conversation with me. We found we had a lot in common. I was excited!

Christmas-time seemed to be the perfect time to try out the idea of a "Coffee Talk." My friend came to my home and heard another friend of mine share how Christ had changed her life and became such a personal God.

She and her husband joined us for Growth Group outreaches, Sunday school socials, and many fun events in our home. The Holy Spirit is really working in their lives. They have not accepted Christ as Savior yet, but they always are ready to come to the next activity.

I thought I had to have this whole big plan to reach out to our neighbors. This hindered

me from just feeling comfortable, open, and being a good neighbor. God didn't need me if I wasn't going to be open."

. . . in my church

When vacation Bible school was being planned, I felt a great need for our church to provide an evangelistic Bible study for the nonchurched moms. We sent out more than 100 postcards and prayed the Lord would use our efforts to His glory.

"Friends" material was used, and six to eight ladies came Monday through Friday. It was thrilling to see the openness and the hurts in their lives being met (suicidal situation got turned around; one struggling with guilt due to past abortion got placed in Post Abortion Counseling; and marriage problems were dealt with). Each one nearly begged for continued contact and shared a desire to attend the Fall L.I.F.T. (Ladies in Fellowship Together) Bible study.

. . . in my neighborhood

My neighbors . . . I practically avoided. I knew they needed Christ for all their family crises, but I was always so worried about what I would say that I would panic and not even say "hello." I said to God, "I give up."

Finally, we had the opportunity to loan them our car for three weeks while we were away. My husband and I later got the giggles as we thought of our neighbor driving our

car with a bumper sticker on it (put there by a church member—for a joke on my husband who does not like bumper stickers) that said **RADICALLY SAVED**.

When we returned home, the neighbor lady came over and shared how while we were gone, her husband decided he was going to church one Sunday with the whole family. He ended up going forward to accept Christ and was baptized later. The joke was on us! He really was "radically saved."

The neighbor shared how the little things we had done (helped them in their yard, with their pool, cars, and kids) really impressed them, and they "thought the world of us."

I thought I had to have this whole big plan to reach out to them. This hindered me from just feeling comfortable, open, and being a good neighbor. God didn't need me if I wasn't going to be open. □

JoAnn Weber, wife of Pastor Rick Weber, First Baptist Church, Auburn, MI, applied the principles from Barbara Ball's "Practicality of the Spirit-filled Life" seminar. At the time, JoAnn and her husband served Redeemer Baptist Church, Warren, MI. (Reprinted by permission from Churches Alive, San Bernardino, CA.)



Experiencing God's Faithfulness

by Angela J. Steinhart

Most of us would agree that when circumstances are going well it is fairly easy to express our thanks to God for His faithfulness to us. The challenge comes when we are experiencing loss, disappointment, and maybe even doubts about how God is working in our life.

Having had the privilege of growing up in a Christian home, I accepted Christ as my Savior at an early age. It wasn't until about ten years ago, however, that my personal journey in learning to trust in God's faithfulness began.

Unexpectedly, on a cold January morning in 1981, the Lord called my mother home to be with Him. She was 53 years old. My mother was a very loving and giving woman, and she had a tremendous influence on my life and my family. As a 22-year-old college student, I didn't understand God's timing. I only knew that my mother was gone, and that my dad, sister, and I missed her terribly.

Several years later, after my husband David and I were married, I received a long-distance call from my sister Ellen. She had recently noticed that a lump had developed on her neck. The doctor indicated that it most likely was a cyst and that it could be removed. Unfortunately, the growth was not a cyst.

What greater testimony can we give to God's faithfulness than a testimony of thanksgiving and praise not only in our joys but also in the midst of trial.



Rather it was diagnosed as thyroid cancer. During a subsequent surgery, it was determined that the cancer had already spread a distance from my sister's thyroid gland.

The next months and years brought considerable anxiety and heartache to my family as we watched Ellen go through radioactive iodine treatment and then need several more surgeries to remove new cancerous growths that developed in her neck. I didn't understand God's purpose in all of this, and I don't know what the outcome for Ellen will be. I only know that my sister had cancer and how difficult it has been for my family to travel this road with her.

David and I anticipated the joy of starting a family when we came to our present place of service following seminary study. But five years down the road of childlessness, God appears to have closed this

door to us. Again I don't understand His plan, I only know that my arms are empty, and my heart disappointed.

At some point in our lives, each of us will experience valleys of darkness and doubt. And I believe it is at these mile posts that we have an important decision to make.

Are we going to retreat further into the valley of despair, or are we going to walk back up that mountain of faith, trusting God at our side who urges us upward? If we believe God is faithful, and good, and loving—as His Word says He is—then He is worthy to be trusted and worthy to be praised no matter what our circumstances.

I realize now that God was just as faithful the day after my mother died as He was the day before she died. God was just as good the day after we found out about my sister's cancer as He was before we even knew about it. God is just as loving today at the end of a long journey with infertility as He was before my husband and I started down that pathway.

Job 13:15 states, "Though He slay me, yet will I hope in Him." What greater testimony can we give to God's faithfulness than a testimony of thanksgiving and praise not only in our joys but also in the midst of trial. □

Angela J. Steinhart serves as the minister's wife at Forest Park Baptist Church, Forest Park, IL. Now one year after writing this, a boy, Andrew David, was born on October 20 to the Steinharts.

Jeri Hughes shares with some of the youth at Garcia's Ranch Church.



Iowa Youth Form Bond in Texas

by Jane Kramer

When our youth group first began planning our mission trip to Garcia's Ranch Church in Rio Grande City, Texas, I worried about how things would go. Would our church support our youth's mission goal? Would the church in Rio Grande City accept us? Would the youth be willing to accept God's challenge to witness? Would we be able and willing to serve? My first call to Pastor Juan Luna in Rio Grande City eased my questions. He



1991 Mission Team (front row l. to r.) Angela Dewey, Hope Fellowship, Kansas City, MO; Natalie Davison, Tammy Kramer, and Tony Sly; (back row l. to r.) Jane Kramer, Heather Hansmann, Amy Kramer, Jim Kramer, Jeri Hughes, Shelly Vander Wilt, and Lisa Bright.



Fifty attended Vacation Bible School the first day. Attendance increased each day, so by Friday, we had 95 in our classes!

said, "Sister, we are praying for you."

After that call, I was reminded that all of our planning and preparations would be fruitless without the power of God and prayer. Our youth group began praying regularly for our trip. We knew that the people at Garcia's Ranch Church were praying faithfully, too.

As the time grew near for our group of nine youth and my husband and I to leave, we asked our home church for prayer partners for each mission team member. We were supported so greatly, and it was with this prayer cover that our team began our journey to Texas.

We arrived at Garcia's Ranch Church at 4:30 p.m. on Sunday evening and unloaded our U-Haul and van. Church services started at 6 p.m. During our first prayer, kneeling between the pews, we praised God. It was so exciting to know that people all over the world in any language were praising God!

The hospitality and warmth demonstrated to us by the Church was wonderful. We taught and witnessed through singing, sharing God's Word, and testimonies. Sixteen children made first-time commitments to Jesus Christ during that week of Vacation Bible School. So many lives were touched.

We were touched by the people, the children, and challenges of Pastor Luna's messages. We were touched by God's awesome hand as we saw His work being done at two mission points in Mexico and again the faith and prayers of so many.

We had made so many special friends that it was very difficult for us to leave the following Sunday. Even though some names might be forgotten, the faces will be a bond of God's love never to be broken between brothers and sisters in Christ. Recently, I called Pastor Luna. He said, "Sister, we are praying for you." We know they are. □

Jane Kramer is a youth sponsor at First Baptist Church, Steamboat Rock, Iowa.

Cautions to Youth Leaders

Richard Foster, the author of *Money, Sex, and Power* (Harper & Row) talks with Kevin Miller, editor of *Christian History Magazine*, and identifies areas in which youth leaders need to be both cautious and wise.

Q: To which temptations are youth leaders especially vulnerable?

A: Every age and every position in life has certain spiritual hazards. One temptation youth directors particularly face comes from the fact that teenagers especially are drawn to role models. There is nothing wrong with this—and in many ways it is quite good—but it does present very real temptations to youth workers.

When you're a youth leader or sponsor, you sense kids will do almost anything you ask. They'll often imitate what you say, what you wear, even your body language. If this power isn't recognized, you can begin to use it to manipulate people in ways that are destructive.

Also there is the danger of being up front all the time. It becomes awfully easy to pontificate on everything—Christian leaders, books, topics, records. We end up saying things we haven't thought through or that are simply untrue.

Q: How can the youth worker resist these temptations?

A: Recognize the influence, the power you have with kids. Don't say, "Oh, I don't have any influence," but rather, from the deep-

est part of your being, pray, "Dear God, help me! Everything I say, everything I do, has power." This realization is not meant to make you afraid, but aware and appropriately cautious.

The reason youth ministers need to be so careful with this is that religious power can destroy in a way that no other power can. It's tempting to give divine authority to things we do or say, and thus obligate kids to follow them. Paul made it clear to the Corinthians what teaching was from him and what was from the Lord. We don't say it exactly the way he did, but I think we need to tell kids sometimes, "I'm just giving my opinion here." That will help kids take us with a grain of salt when they need to.

Q: We're talking about honesty here, aren't we?

A: Yes. I've gotten carried away in front of a group and I've had to go back and say, "Forgive me. I've said all these things about this person, and I've destroyed his reputation. Actually, I've never even talked to him; I just heard a rumor."

The Bible tells us we'll be judged by every idle word. That refers to the words that just come out of us when we really don't have time to think. So it's critical that all of us, youth workers included, take charge of our words, or they'll take charge of us. □

Article provided by David C. Cook Publishing Co., 850 N. Grove, Elgin, IL 60120.

How to Build a Strong Family

by Dave Jackson

A lot of attention has been placed on picking up the pieces when families start to fall apart, but we may not be doing enough to build them strong in the first place.

Do we know what qualities to encourage and where to invest our time? Fortunately, there's been some recent research to help us. Dr. Nick Stinnett of the University of Nebraska has researched more than 3,000 strong families and has come up with qualities that characterize them. At the National Leadership Forum on Family Well-Being held in Washington D.C., he and other family experts discussed these findings.

Strong families are committed to "family," their family, and its members.

There are three aspects of commitment. First, there is the commitment to the institution of marriage and family. The strong family does not consider itself a take-it-or-leave-it arrangement. Dr. Ted Ward of Trinity Divinity Seminary says, "A conservative attitude toward divorce, usually a religious tenet, works toward upholding family commitment."

Second, there is a commitment to one's own family as a unit to be cherished and preserved. Dr. Armand Nicholi of the Harvard

amount that's necessary for survival. And it takes quantity as well as quality to develop warm and caring relationships."

Unfortunately, parents in our society spend less time with their children than in any other society. One Boston study found that fathers spend an average of only 37 seconds a day with their children.

Medical School points out that, "The amount of time we spend with our families indicates our degree of commitment."

Finally, there must be a commitment to the individual members of the family. They must have priority above other humans. That bit of research sounds like the apostle Paul when he said to Timothy, "If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever."

What are some ways we can enhance this sense of commitment?

- Have a family council meeting every six months to evaluate how things are going and what needs to change.
- Husbands and wives can renew their marriage vows on their anniversary.
- Trace your family tree, and appreciate your heritage.
- Do a family project where you work together to serve someone else or raise money for a mission project.
- Foster family traditions, especially around holidays.

Strong families spend time together

There is a popular saying that it's not the quantity but the quality of time you spend with a person that is important. However, kids don't always have their problems on your "quality time." Nicholi says, "Time is like oxygen—there's a minimum

How can we increase the quantity and quality of time we spend together?

- Have each family member list the four best times you've had together. Then do reruns.
- Have dates with your spouse, but also try having them with each of your children.
- Let children help with household

chores by working together with you. Rake the yard together. Cook dinner together. Fold laundry together.

- When you watch TV, do it together, and then talk about it.
- Read good books aloud together.

Strong families solve problems in crises

All families experience crises. They can be a major illness, one of the children getting into trouble or doing poorly at school, the birth of a new baby, retirement. In strong families, crises are times when the members consciously pull together so that the change won't pull them apart.

Here are some suggestions for handling crises:

- Support each other by being together and looking for ways to help.
- Allow yourself time to grieve a real loss.
- Ask what helpful resources each family member can contribute and what outside resources are available.
- Commit your family to God's guidance and care. Remember a crisis will not last forever.

Strong families are religiously oriented

Stinnett's research shows that an awareness of God gives a sense of purpose and support. Strong families found their faith helped them to be more patient with each other, more forgiving, quicker to get over anger, more positive, and more supportive in their relationships.

Strong families usually go to church together

They are usually active in the work of their church. Individual family members regularly have a personal time of spiritual medita-

tion and study, and a time of family devotions.

Here are some other ways to foster your family's spiritual orientation.

- Establish traditions that are spiritually based.
- Involve all family members who are old enough in seeking God's will to make important decisions.
- Teach clear and specific guidelines about right and wrong. Remember, truth is not a smorgasbord of opinion.

Strong families practice good communication

You may think that this characteristic is self-evident. But good communication is not merely a product of strength. It is one of the things that creates strength, and it's not always natural and easy. It must be deliberately practiced.

Dr. Grace Ketterman, the Director of Crittendon Foundation in Kansas City, says, "The destructiveness of negative communication can be just as powerful as the benefits of positive communication." If good communication is no accident, what can we do to improve it in our families?

- Set aside 15-30 minutes each day to talk to your spouse. Remember, careful listening is at least half of good communication.
- Take one of your children out to dinner alone just to talk.
- Consider each family member's ideas important. Share your inner self as well as the facts. For instance, "the sun is shining," is a statement of fact. But "I love this sunshine!" reveals something of your self.
- Take a marriage enrichment course.

Article provided by David C. Cook Publishing Co., 850 N. Grove Ave., Elgin, IL 60120.



Why Witness?



A Hospital without Fences

by Kenneth and Frances Jones

in modern clothes.

Most patients are treated in village clinics, use public transport, and live where they choose. Neighbors often assist the handicapped ones.

When opening the first out-clinic in 1955, the villagers were a bit upset believing they would have an influx of patients. "And what shall we do," they asked, "if they want to hold our children? It wouldn't be polite to refuse."

In one tribe, there is a favorable superstition that one must never insult a person with leprosy, or he himself will be attacked by the disease.

The last semi-segregation village was closed in the '50s when Mbingo began. Mbingo has always been a hospital without fences. Yet in the '50s, some centers were still using special money for inmates and fumigating mail.

Although they sometimes do overflow into the general hospital, we do have separate wards for leprosy patients chiefly because this is a chronic disease with special needs. The general patients and visitors mingle freely, and one finds them and the staff chatting and playing checkers on the leprosy wards.

Indeed we often try—rather ineffectually—to protect our patients from being imposed upon. If their tribal people come to the general hospital with no place to stay or food to eat, they may crowd into the patients' tiny cottages to sleep and beg food. Most of our leprosy patients have little enough as it is, but hospitality prevents ever saying no to a stranger. □

Dr. and Mrs. Kenneth Jones are N.A.B. Conference missionaries serving at Mbingo Baptist Hospital in Cameroon. They are presently on home assignment.



Thanksgiving in Cameroon

by Nancy Grover



Once again, it is time to bring to God our gifts of thanksgiving. Over a period of several weeks, different groups

in the church dance up the aisles, rejoicing with thankfulness as they bring their money, produce, and items. The produce and items are auctioned off later. This can be a very spirited time as people try to outbid one another. "It is one time you don't mind paying too much for something because the money is used to support the work of the Associations and the Cameroon Baptist Convention," says Nancy Grover, missionary teacher in Cameroon. □

Abused Woman Accepts Christ

by Lilyane Bienert



One young lady, Renita, who has come to church a couple of times, came the Thursday before Easter.

She cried during our prayer meeting. I asked if she would like to talk to me afterwards. I read Scripture, prayed, and sang with her to comfort her.

She told me that the man with whom she had been living for the last eight years and had recently been kicked out of her home by the judicial system had come back. She had let him in because he had wanted to see their four-year-old daughter.

He took the girl out for the day to a bar, where he spent the time drinking, leaving the little girl out on the street.

Later, he came back and beat Renita severely. She showed me the bruises and cuts. He had almost choked her to death. She had him kicked out again but was feeling very insecure and hurt.

A few weeks later, she asked me to come to her home. We prayed in each room to cast out any demons that might be there. She said she was sensing their presence, especially at night.

Since then, she and her daughter have slept better and knows God is hearing her prayers. She grew up in a Protestant church and now has accepted the Lord. Now she wants to live only for Christ. Pray for Renita and her daughter, Reinelly. □



Lilyane Bienert is a church planting missionary in Restinga, RS, Brazil.

Between a Rock and a Hard Place

by Ken and Jerilyn Bayer



Have you ever been between a rock and a hard place? In our city of Novo Hamburgo, there are people with a trained eye from City Hall at the bus station waiting to turn back the poor who come from the interior in search of jobs. There is no room for them in the city, as the social welfare system is collapsing, and all available land, even marsh land, is occupied. No one wants them.

Some have settled on land belonging to others. They live in abject poverty, many without water, sanitation, or electricity, always threatened from one day to the next by violent expulsion at the hands of the police.

In one such area, we have opened a preaching point, where every Friday evening we preach the Gospel. The single room is often lit by one small, flickering kerosene lamp. Often the frail wooden floor sags under our weight threatening to give way into the mud below. At times, a drunk comes in carrying a machete and a revolver, disturbing the service.

Getting to the region is an adventure in itself. We often ply our way through pitch darkness, with the risk of breaking our necks on slick red mud or by tumbling into small pits dug here, there, and everywhere.

The reception is warm, and the questions are many. Even though the majority cannot read or write, they readily memorize the Scripture read to them. They are between a rock and a hard place. Any hope offered to them is gladly accepted, the greatest being the hope of a new life.

Often as Ken picks up the men for this ministry, they are threatened with assaults, and have seen senseless police brutality, with one of our men almost becoming a casualty of such a beating.

There are many difficulties, and they present challenges. Still the



challenges faced bring progress.

Our new church building is progressing. More than half the glass is in place in our windows, and we have begun painting. To raise funds for this project, we arranged a gigantic barbecue of half chickens. It was our goal to sell 240 half chickens.

One sees evidences of progress: The ladies' group is now led by the ladies themselves. The youth now work on pulling together another musical. Another baptismal class is almost ready for baptism. Some men who have never preached are now preparing themselves, and one did preach. Many new people need to be evangelized or to be counseled and disciplined. There is progress as well in future biological growth as we have seen 17 babies dedicated in the last two and one half years.

We face these challenges and others such as the completion of the church, construction of a pastoral home, and the calling of a future pastor before coming home for home assignment one and a half to two years from now.

With all that is happening, we can say one thing. We are not between a rock and a hard place. We are in the hands of God and His will will be done. □

The Rev. Kenneth and Jerilyn Bayer are N.A.B. Conference missionaries serving in Novo Hamburgo, Brazil.

Within eyesight of Mbingo is a basalt crag. The local chief has carvings depicting the pre-missionary custom of throwing to death over this precipice twin-bearing mothers and their babies.

Often leprosy sufferers met the same fate. In many parts of the world, leprosy patients still are segregated, ostracized, and treated cruelly.

What about enlightened America? Several years ago when renting a car in New Orleans to visit the Hansen's Disease Center at Carville, the clerk first had wide-eyed disbelief that there were still people with leprosy—about 6,000 are now under treatment in the USA. She then hesitated, "You aren't going to take our car there, are you?" And even before my Portland nurse came to visit here, she was almost thrown out of the house when a relative learned she was planning to work in a leprosy hospital!

The attitude in Cameroon is more understanding. Perhaps this is through good health education but also due to the innate hospitality and acceptance of individuals. A man in ragged clothes is as welcome at a party as an invited guest

Change: How Does It Happen?

by Lyle E. Schaller

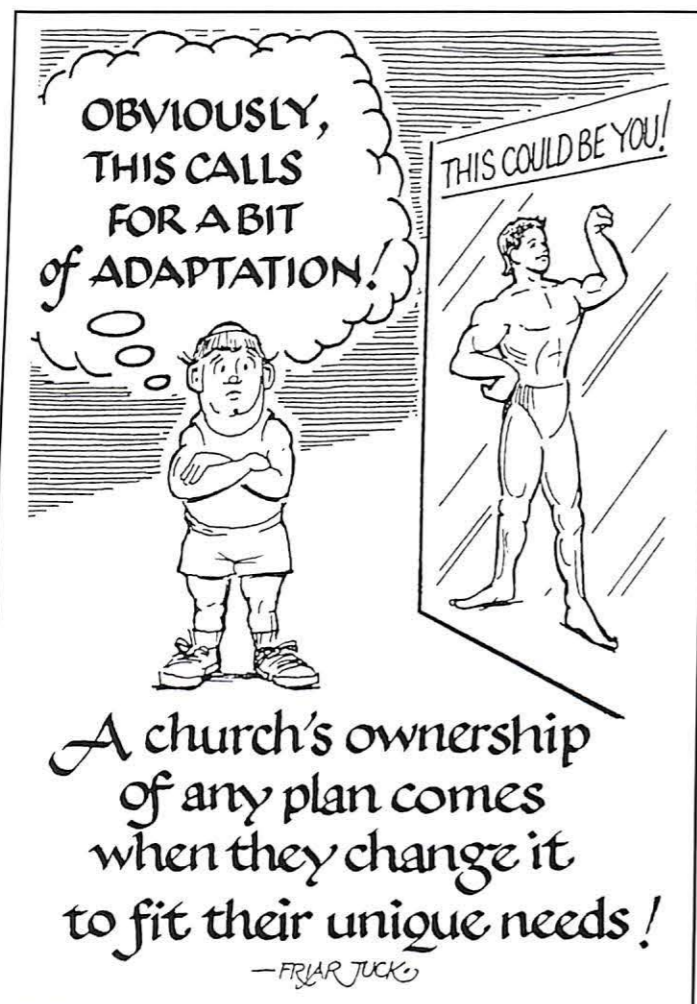
"Between 1958 and 1988, this congregation dropped from 431 members to 227," explained the pastor in response to a question about the recent numerical growth of the 91-year-old small town church. When I came in the fall of 1988, I found that people here accepted the slow erosion in the membership as normal and inevitable. Several referred to it as a natural result of aging."

"What's your current membership?" someone asked.

"At the end of 1990, we reported a total of 278 members," replied this energetic pastor. "A committee was at work on the membership rolls when I arrived and brought the total down from 254 to 227. During 1989, we received a total of 34 new members and lost 12 for a net gain of 22. Last year, we received 43 and lost 14 for a net gain of 29. Our goal for 1991 is to receive at least 50 new members. That should give us a net increase of at least 30."

"That's a remarkable story, how did you do it?" was the next question.

"A few weeks after I arrived, I persuaded five of our leaders to go with me to a two-day church growth workshop. During those two days, we learned about several different church growth strategies. We took the two that seemed to come the closest to fitting this church, blended them together, made a couple of adaptations to fit our particular situation here, and



drew up a plan. For the past two and a half years, we have been implementing that plan. When you work the plan, you get results."

"That sounds awfully simple," came a skeptical response.

"No, it really has been that simple," corrected the pastor. The two most difficult changes were to shift from a member orientation to a focus on outreach and to add a second service to the Sunday morning schedule. When people complained, we simply told them they had voted to adopt and implement a church growth strategy and that's what the plan called for. Not everyone was happy, and three people got mad and dropped out, but we recognized from day one that every plan for change has a price tag, and so we paid it."

"How did we double our budget in two years? Simple. We found a plan for doing that and worked that plan. In two years, we've raised the level of member giving from \$85,000 to nearly \$170,000," reported the pastor of a suburban congregation averaging 165 at Sunday morning worship. "There's a great big church about 70 miles east of here that offers a church finance workshop every year. Five of us from this church attended it three years ago. We came back with a plan that we adapted to fit this congregation, and we followed the plan in every detail. The first year, we raised the level of member contributions from a little over \$85,000 to \$125,000. The second year, we raised it to \$170,000. This year, we expect we'll be close to \$190,000. We worked the plan."

"Five years ago when one of the new members on our church council suggested we explore the possibility of relocation, he couldn't even get a second to his motion to appoint a special committee to investigate the availability of various relocation sites," recalled the pastor of a congregation that had just moved into its new \$1.4 million building on a twelve-acre site.

"Obviously that's not the whole story," inquired a visitor. "What's happened?" "This man was both persistent and smart," replied the pastor. "I arrived as the senior minister a few weeks after his original motion had been rejected for lack of a second. By the time I got here, he already was busy enlisting support for relocation. I suggested that he

rephrase the motion to appoint a special ad hoc study committee to examine the alternatives open to this church. He and I both served on that committee.

The first thing the committee did was to spend a day with the leaders at each of four churches somewhat similar to ours. Two had considered relocation and rejected the idea in favor of remaining at the old site. The other two were successful examples of relocation. We tried to learn from their experiences. Eventually our committee came up with two alternative scenarios, based in large part on what we were able to adapt from the experiences of those four churches. One scenario called for us to spend more than a million dollars acquiring houses in this block for additional parking and to spend another million or so to renovate the seventy-year-old building and add a classroom wing to it.

The second alternative was a detailed step-by-step plan to purchase this site for \$900,000 and construct a new plant here in three stages. When our members faced up to the fact that we had two choices, each costing more than \$2 million, they voted for a new tomorrow rather than invest more money in trying to redo yesterday. That committee drew up a plan, and we followed the plan."

"Shortly after I arrived four years ago, our Christian Education Committee sent off for a plan developed by our denomination to increase Sunday school attendance. We studied that plan and made a few changes in it to fit our situation here. Our goal was to double our Sunday school attendance in five years," recalled the pastor of a central city church. "During the first three years, we increased attendance from an average of 81 in the year before we

began to implement the plan to 155. I expect that by the end of the fifth year, we'll be averaging close to 200 and maybe more."

Five Common Elements Involved in Successful Change

While some readers are bored with "success stories" such as these, they share five common elements.

- **The value of an action plan**, whether the assignment is to build a new house, construct a parking lot, lose weight, remodel a church building, increase Sunday school attendance, establish a new church, reverse the numerical decline of a church or denomination, or teach someone to read and write, it helps to have a plan. A detailed action plan is more likely to produce the desired results than is endless wishing or the loudest exhortations.

- **Work the plan** is the second step in implementing changes initiated from within any organization. One of the most common sources of frustration in churches comes out of the decision to take shortcuts or to pick an easier course of action or to scrap the plan in favor of "flying by the seat of your pants." One counterproductive approach is to avoid the use of any plan by concentrating on reacting to events and circumstances. By contrast, the concept of designing and implementing a plan is appropriate only when the leaders are committed to a proactive initiating stance.

All four of the examples used here to illustrate the value of preparing and implementing a systematic plan of action share three other less obvious characteristics.

- **The critical importance of allies**. Each of these four examples summarizes an account by a pastor of what "we did," not what "I did."

In each example, a small initiating group including both the pastor and volunteer leaders defined the problem and proposed a course of action to solve that problem.

- **The leaders were willing to learn from the experiences of others**. In the first example, the pastor and five volunteer leaders participated in a two-day church growth workshop. The second church utilized a stewardship plan developed by another congregation. The third group studied the experiences of two churches that had rejected relocation and of two that were examples of a successful relocation strategy. The fourth church turned to denominational headquarters for a strategy to increase Sunday school attendance. In other words, it may not be necessary for every congregation to reinvent the wheel. Exploit the experiences and learnings of others!

- **Adapt**. In each example, the leaders saw the wisdom of adjusting someone else's plans or experiences to fit that specific local situation. Every congregation has its own unique role, culture, and setting. It is naive to expect that any one plan will fit all sizes and shapes. Rather than try to copy the experiences of others, adapt to your situation.

Many innovative and productive programs for change begin with someone exclaiming, "I have an idea!" Those creative ideas are more likely to influence tomorrow if they draw on the wisdom and experiences of others in translating that creative thinking into a detailed plan of action designed to fit that particular local situation. After the plan has been prepared and adopted, work that plan! □

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The Challenge of Creative Change



President's Focus

by Manetta Hohn
WMF president
Kelowna, BC

Being aware of society's trends in our rapidly changing world will enable us to respond to change in both our personal lives and our place of ministry. Meeting the needs of people will best be done by those who accept change and are willing to develop effective methods that will address these needs.

Christ, in His ministry on earth, was more concerned about meeting people's needs than building programs or philosophies. As women, we must provide ministries that will build women up and help them become effective instruments on behalf of Christ and the church. To develop an effective ministry, consider these guidelines:

1. Have a commitment to excellence in all you do—quality over quantity.
2. Look objectively at your present performance. Ask the right questions: What is the spiritual health of our women? Is our women's ministry a maintenance ministry? Do we know what the needs of our women are?
3. Do your homework. Read about and research what others are doing.
4. Gear your ministry to meet the women where they are. You cannot do "business as usual" and still expect to capture the attention and interest of your women.

The Biblical Imperatives of **Vision 2000** are the foundation for a fresh vision to the year 2000. They need to be emphasized in our

women's groups by providing teaching and practical experiences.

We are a partnership in ministry: the WMF Executive Committee, the Association WMF, and the local church women's fellowship. We must work together, helping one

another to reach our highest potential in Christ. Together we must share the challenge of change. We must be informed, enthusiastic, and obedient to the call and vision from the Lord. □

Outreach Ideas that Work

These ideas for ministry might meet the needs you have in your church. Take an idea, come up with a plan, shape it to meet the needs of the women in your church. Be creative! Make it your idea and make it work for you.

Moms and More Provide encouragement, instruction, and fellowship to mothers of young children.

BLOOM Building Lives Of Obedience and Ministry through leadership training.

PEP Parents of Exceptional People provides a support to families of the disabled.

W.W.W. Won Without a Word, based on 1 Peter 3:1, provides teaching and discussion sessions with advice and application of biblical truth to meet the needs of women with unsaved husbands.

Clothing Exchange Provides a place to recycle clothing at no charge and is held usually once a year.

Where Grace Abounds Provides a support ministry to ex-homosexuals meeting spiritual and emotional needs.

Love That Heals Provides support groups for cancer patients, caregivers, and friends.

Moms in Touch Provides opportunities for mothers to pray, encourage and offer support for their children, their teachers, and the schools they attend.

Care A ministry to the sick, shut-ins, and those who live in nursing homes.

Life After Work Provides an outreach to women who work outside the home during the day.

Lunch Hour Bag A midweek half hour Bible study for women on the run.

Lost and Found, Inc. A ministry helping teens and their families who have struggled with addictions.

One Great Fellowship of Love

by Ruth Pleines
Port Washington, New York

Atending a worship service at Immanuel Baptist Church in Woodside, New York, offers one a unique experience: worship with an amazing diversity of cultures unified in Christ. Participating in an international dinner is an authentic and delicious treat as the various dishes featured represent the many nationalities found within the church. Decorations and the occasional national dress contribute to the international flavor.

Over the past twenty years, Immanuel Church has changed from a congregation of predominantly German heritage to a congregation blending twenty-two nationalities. This cultural diversity provides both opportunities and challenges. Events that bring the church body together to share, laugh, and pray break down differences and provide opportunities for understanding and communicating. Singing to

gether binds us in the "bond of love," and songs such as, "Love in Any Language," solidify the unity. Testimonies of how Christ has brought visitors and members to the church was the theme of our February church dinner. Our guests at the September dinner were pastoral candidate Rev. Bill and Karen Malick and their six children from Pittsburgh. He is now our pastor elect. Each child was interviewed by an Immanuel child or youth of similar age. Small groups discussed all the wonderful advantages of living in New York, and group representatives reported in a most entertaining and convincing manner. The relaxed atmosphere which pervades these dinners offers us the opportunity to become better acquainted with our brothers and sisters in Christ—a wonderful experience, just a foretaste of heaven.

Other WMF sponsored functions included a coffeehouse with Viennese pastries served at intermission. The admission charge went to the



WMF national project. At our Christmas dinner, each person was asked to bring a Kilo package item to be sent to our overseas missionaries. This offered the children a chance to be involved.

These outreach ideas can be expanded to meet the needs of international students attending nearby universities, as well as used by churches located in intercultural neighborhoods.

We have experienced the words of the song by John Oxenham: "In Christ there is no East or West, in Him no South or North; but one great fellowship of love throughout the whole wide earth." □

2000

Our Strategic Focus On The Biblical Imperatives

COMMISSIONED TO WITNESS

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

■ BELLWOOD, IL. Two boys were baptized recently by Pastor William Kresal. The pastor welcomed them as well as two men by Christian experience, and one woman by transfer of letter into the membership of First Baptist Church.

■ DEVON, AB. The Rev. Larry Froese reports two baptisms, one conversion, three commitments, and six people welcomed into the membership at Riverside Baptist Church.

■ SIOUX FALLS, SD. The Rev. Art Bollaert baptized one person at Oak Hills Baptist Church.

■ CARLSBAD, CA. The Rev. Larry Lamb baptized eight people at La Costa Hills Church.

■ FESSENDEN, ND. The Rev. Oliver Bender dedicated an infant at the First Baptist Church. —*Bobbie Wiese*

Bensalem Church celebrates Friendship Sunday

■ BENSLEM, PA. The Rev. Joseph Hart praises God for a successful Friendship Sunday September 29, and for the 200 Christians who gathered to proclaim God's name in praise at Singspiration II at Neshaminy Valley Baptist Church.

Timm conducts meetings in the Ukraine

■ MINOT, ND. The senior pastor of First Baptist Church, Doug Timm, conducted two weeks of evangelistic meetings in the Ukraine during the summer.

The Ukrainian Baptist Association sponsored Pastor Timm as he worked with Central Baptist Church in L'Vov distributing New Testaments to people in the city square and in a nearby resort.

The response was overwhelming as Bibles, printed in their language, and the message of eternal life in Jesus Christ was shared with cancer victims at the Kiev hospital. Timm reports, "There is amazing openness to the messages of salvation."

Ten-thousand copies of the Scriptures were shipped with the help of Slavic Gospel Association and distributed to churches in the Ukrainian Baptist Association. —*Inez Rhone*



Edmonton church sends out three mission teams

■ EDMONTON, AB. As a result of Central Baptist Church's "Mission Bridge" schools, three teams served in ministries from New York to Mexico to China.

A team of young adults drove to Brooklyn, NY, where they worked in outreach at Metro Church. Small groups traveled to different areas of New York City to help with evening youth events and with visitation for Sidewalk Sunday School held during the week and on weekends. More than 10,000 children are ministered to weekly through this program.

A high school outreach team traveled to Tijuana, Mexico, to minister at Dorcas House, a home for children whose parents are in prison. The youth helped bathe and dress the children, cooked, did laundry by hand, and washed dishes and floors. Of greatest importance were the many hours spent caring for the children on an individual basis.

Another outreach was a two-month field trip to China by four young men who worked with four members from Central Baptist Church working full-time in China.

The group distributed Scripture, tracts, and cassette tapes in local dialects. The team traveled 3,500 km by train, bus, plane, and boat into remote areas of the southern provinces as far as Burma. Most of the 20,000 pieces of literature went to minority Chinese who have never heard the gospel.

"Although there were minor delays in travel due to house arrest and illness, overall the trip was a success, and a rewarding learning experience," reports Barry Rancier, team sponsor. "This was a time of sowing seeds. It is planned that some Chinese-speakers will go back to do follow-up watering and harvesting," says Kurt Remus, reporter.

Fossen and Stark hold special meetings in Romania

■ EDMONTON, AB. The Reverends Terry Fossen, Central Baptist Church, and Loren Stark, Zion Baptist Community, participated in revival meetings in Romania. Mrs. Elizabeth Reimer, wife of Central Baptist's associate pastor, the Rev. Lee Reimer, organized the trip and provided translation during three of the five weeks.

At some of the meetings, as many as 600 people crowded into a 300-seat church as the meeting began with one hour of prayer, followed by 30-45 minutes of worship, and then the sermon. People brought guests to these meetings: gypsies, former Communists, the young, and old. At every meeting, there was always a response to the altar call.

One example of such meetings was what happened in the town of Pericsei. For the Wednesday night service, people stood outside the church unable to fit in. A path had to be cleared through to the front of the church in order for the speakers to take their places.

The sermon was an evangelistic message with translation provided by a local Romanian pastor. With people standing because there was not enough room to sit, Pastor Fossen concluded the message. A silence followed, then young people started weeping and pushing to the front of the church. Seventy commitments, primarily first-time decisions by young people, were made that night. The next evening more people came, and the response doubled.

Pastor Fossen states that it is a regular practice for every Romanian pastor to pray and fast for one day each week, and that, "The key to the revival that is going on in Romania is prayer. The hope for the future in Romania, which is still in Communist hands, rests in the hands of the church today." —*Kurt Remus*

COMMANDED TO CARE

Romanian children dedicated



■ EDMONTON, AB. On a recent Sunday morning, the Rev. and Mrs. Terry Fossen (pictured) and another couple from Central Baptist Church dedicated their four newly-adopted children from Romania to the Lord. This happy occasion was the climax to an experience that took more than three months to accomplish.

A group of 13 people (nine adopting families) had traveled to Romania under the leadership of the Rev. and Mrs. Terry Fossen. Mrs. Elizabeth (Lee) Reimer made arrangements and served as translator.

The adoption process involved visiting the orphanages, selecting the children, tracking down the parents for permission to adopt, reams of paperwork, and finally a court appearance.

2000

Our Strategic Focus On The Biblical Imperatives

The orphanages often kept poor records or had inaccurate information about the children. Some parents had moved several times and were difficult to locate. This remote area of Romania was unfamiliar with adoption procedures, and there was poor intergovernmental communication.

These children were in the orphanages for medical reasons and abuse. Many families simply could not afford to take care of the four or five children they had to have because of government policy. No financial agreements were entered into with any of the families. "We had certainty that these children would not go back to their homes again," said Mrs. Fossen. —*Kurt Remus*

CHALLENGED TO GROW

Portland church's ministries expand; dedicates new building

■ PORTLAND, OR. Bethany Baptist Church dedicated a new multi-purpose building containing a full-size gymnasium, five classrooms, kitchen, showers, and restrooms.

Several church programs are making use of the new facilities including "Kid's Town USA" for newborn children to age five. Thirty-five families are involved, and it is still growing.

The Youth Drop-In Center operates twice a week to provide supervised recreation and discussion groups for young people. The Awana Bible Club also uses the new building. Among the programs being planned for the future are adult basketball and volleyball, boys and girls basketball, exercise and weight room, aerobics, and activities for the seniors.

"Church staff and committee members seek to use these new facilities to provide a wholesome atmosphere for Christians and to reach other families with the Gospel," reports Herbert C. Halstead. The Rev. Randall Kinnison is the pastor.

Sunshine Ridge Church names special ministries

■ SURREY, BC. Sunshine Ridge Baptist Church has come up with some unique names for the different ministries at their Church. The 50 to 60-age group call themselves "His Ambassadors."

The 8th to 12th grade youth, "Wildlife," sponsor a monthly music night for the community youth. Attendance goes as high as 250.

2000

Our Strategic Focus On The Biblical Imperatives

"Moms Who Care," a group of mothers, pray each week for the schools and teachers in their area.

"Women of Hope," women with non-Christian husbands, meet for support.

"Each group contributes practical and positive growth to its participants and to the spiritual health of the Church," says Viola Pahl. Dr. Arthur Brust is the pastor.

Flower Mound Church experiences growth

■ FLOWER MOUND, TX. "We are excited about the Lord's growth of Cross Timbers Baptist Church," reports Pastor Ron Presley.

More than 100 attend each Sunday morning service with Sunday school pushing 90. Anita Hale, Christian education director, has divided Sunday school classes and children's church due to the growth in attendance. There are now three adult classes.

Several, including three youth, have come to know Jesus Christ as their Savior, and four people have been baptized.

"Our prayer meeting has been the key (20 minutes sharing requests and 40 minutes in prayer) to see God work," says Presley.

COMPELLED TO SERVE

Evans speak at Surrey church

■ SURREY, BC. Sunshine Ridge Baptist Church hosted a special weekend with Missionaries Gregg and Maria Evans. The Evans spoke about the work in the Philippines and the differences in Western and Filipino lifestyles at a Men's Breakfast, a young homebuilders function, morning worship, the Women's Ministries outreach, and an evening with the youth.

"As a church, we are accountable to give and pray consistently and persistently," reports Viola Pahl. Dr. Arthur Brust is pastor.

German Faith Conference meets in Edmonton

■ EDMONTON, AB. Dr. David Ewert spoke on "Revelation of Jesus Christ" at the 24th German Faith Conference. "Revelation is a book of comfort for God's children. We have lost a lot of understanding though, because we do not live in times of persecution," said Ewert. "Written in tears, it will only be understood if read in tears."

Area minister Dr. Charles Littman reported on the work of the Alberta Association and introduced Dr. Reinhold Kerstan as the new Association moderator.

Professor Sig Schuster reported on the North American Baptist College and Edmonton Baptist Seminary. Professor Peter Ristau announced a committee has been formed to study the feasibility of a "Waldemar Laser Chair for German Studies" at the College.

"We have a great Conference and are thankful to God for His continued blessings," reports Karin Ristau.

New executive officers are Rev. Dieter Reda, chair; Rev. Gerhard Poschwatta, vice chair; Gustav Schroeder, treasurer; and Karin Ristau, clerk.

Kitchener church hosts community celebration

■ KITCHENER, ON. Central Baptist Church hosted an exciting outdoor community celebration in a park in conjunction with two neighboring churches.

About 600 people from these churches and the community attended. Because of the area's ethnic diversity, Spanish, Portuguese, German, and English were used in music, testimony, and proclamation of the Gospel.

"We are a people of hope," was the theme of Rev. Fred Kahler's message. The celebration included a puppet presentation for children, drama, special brass music, guitars, Spanish and German choirs, and closed with a barbecue.

"As a church, we are discussing ways to reach out to our community to share the Gospel," said Pastor Kahler.

Surrey youth develop ministries

■ SURREY, BC. Three summer youth workers at Sunshine Ridge Baptist Church worked at children's day camps and backyard clubs; counseled junior high and high school youth; and developed youth music ministries and a youth drop-in center four days a week.

"Through these committed Christians willing to serve, the benefits of their service will be evident in the years to come with a visionary church willing to include intern workers in its budget," reports Viola Pahl. Dr. Arthur Brust is pastor.

CALLED TO WORSHIP

Gospel team sings at Beulah church

■ BEULAH, ND. The New Hope Singers Gospel trio sang and provided instrumental songs at a morning worship service at Immanuel Baptist Church. The Rev. Terry Midkiff is the pastor. —*Ottillia Allmer*

IN MEMORIAM

■ AMY ELIZABETH CADY (83), Grand Forks, ND; born Jan. 30, 1908; died April 5, 1991; married Dewey Cady in 1939; faithful member, Dorcas and Lydia Circles member, Grace Baptist Church, Grand Forks, ND; provided foster care for adults; survived by daughter, Betty Spicer; adopted daughter, Sandra Mitchell; two sons: Dewey Cady and Marlyn Tessman; the Rev. Phyl Putz, pastor, funeral service.

■ MILDRED ELAINE EDINGER (69), Grand Forks, ND; born Dec. 15, 1921, to Jacob and Caroline Bintz; died July 25, 1991; married Clayton Edinger; active member, Sunday school teacher, WMF president, chair of Lydia Circle, Grace Baptist Church, Grand Forks, ND; predeceased by her father and infant daughter, Melody; survived by her husband, Clayton; three daughters: Pamela (Roy) Wentz, Orchard Park, NY; Deborah (Darrel) Holweger, Maple Grove, MN; Camille (Larry) Heuer, Fargo, ND; six grandchildren; mother, Caroline Bintz Rau; sister, Betty Gulson; the Rev. Phyl Putz, pastor, funeral service.

■ EDWARD EDINGER (90), Carrington, ND; born Jan. 1, 1901, in Cathay, ND; died Sept. 23, 1991; married Annie M. Reddig, Nov. 1, 1923, who predeceased him in 1979; member, Cathay Baptist Church; predeceased by one daughter, Myra Boelke in 1989; his parents; two brothers and five sisters; survived by three sons: Wallace, New Rockford, ND; Dennis, Cathay, ND; Richard, Fergus Falls, MN; three daughters: Irma (Orville) Meth, Bismarck, ND; Coral (Elroy) Trochmann, Fargo, ND; Alyce (George) Schlittenhardt, Valley City, ND; 20 grandchildren; 20 great-grandchildren; the Reverends Vernon Schneider and Loren Franchuk, pastors, funeral service.

■ OTTO FOLLMER (81), Baker, MT; born Nov. 21, 1909, in Omak Siberia, Russia, to George and Emilia Fuchs Follmer; immigrated to U.S.A. in 1910; died Sept. 5, 1991; married Otilia Klukas, Oct. 29, 1931; active member, trustee, usher, First Baptist Church, Plevna, MT; predeceased by his parents; two brothers: Henry and Rudolph; one sister, Emma Opp; survived by his wife, Otilia; one son, Glenn (Gloria), Plevna; four daughters: Alice Follmer, Seattle; V. Darlene (Ted) Hepperle, Columbus, MT; Lauanna (Vicktor) Graf, Billings, MT; three brothers: Edward, Herman, Richard; five sisters: Louise Allerdings, Minnie Midgett, Bertha McKenna, Ida

Lang, Amelia Snyder; 10 grandchildren; four great-grandchildren; the Rev. Martin Schmidt, pastor, funeral service.

■ PAUL G. JUNGKEIT (78), Orange, CA; born Aug. 23, 1912, in Lodi, CA, to August and Anna Jungkeit; died April 3, 1991; married Selma Stark, Sept. 5, 1935; charter member, president of youth group, Sunday school teacher and superintendent, deacon, building committee member, moderator, director of retirees, Deacon Emeritus in 1987, Sunkist Baptist Church, Anaheim, CA, chair of 1985 Triennial Conference, representative to International Board of Directors and moderator of So. California Association; predeceased by his parents, two sisters: Esther Fries and Ruth Justus; four brothers: Hermon, Carl, August, Arthur; survived by his wife, Selma; three daughters: June Lowry, Anaheim, CA; Cheryl Vosburg and Lynda Stiles, Orange, CA; one son, Paul Gareth Jungkeit, Anaheim, CA; one brother, Walter; 13 grandchildren; the Reverends Tom Mosley, Sunkist Baptist, and Rainer Kunz, West Sound Community, Silverdale, WA, pastors, funeral service.

■ MARY KOEHN (84), Diamond Bar, CA; born March 20, 1907, in Fairview, OK, to Jacob and Helena Schmidt; died July 25, 1991; married Jess Koehn, July 26, 1928; member, Zion Baptist Church; predeceased by her husband, Jess, six brothers, four sisters; survived by one daughter, Opal McKinsey, Diamond Bar, CA; three grandchildren; two great-grandchildren; the Rev. Monte Michaelson, pastor, funeral service.

■ CLARA KESSLER SCHOPP (78), Jamestown, ND; born July 21, 1913, Lehr, ND; died Sept. 5, 1991; married Jacob Schopp, Sept. 30, 1937; member, Ebenezer Baptist Church, Lehr, ND; attended Temple Baptist Church, Jamestown, ND, since retirement; survived by husband, Jacob; two sons: Myron, Ipswich, SD; Stanley, Libby, MT; one daughter, Renee (Tim) Knoll, St. Cloud, MN; three brothers: Raymond, Harold, Herbert; three sisters: Martha Schoenhals, Ida Schoeknecht, Dorothy Oster; predeceased by her parents; the Rev. Randy Jaspers, pastor, funeral service.

■ JOHN P. STROH (86), Grand Forks and Northwood, ND; born Feb. 22, 1905, in Odessa, Russia; died Sept. 25, 1991; married Louise Kranzler, March 21, 1925; active member, deacon, Sunday school superintendant, Grace Baptist Church, Grand Forks, ND; survived

by his wife, Louise; three sons: Walter and Robert, Grand Forks; Rev. Eugene Stroh, Irvine, CA; three daughters: Marilyn (Robert) Walters and Jacqueline (Leland) Chase, Grand Forks; Barbara (Norman) Glewwe, West St. Paul, MN; 17 grandchildren; 10 great-grandchildren; the Rev. Phyl Putz, pastor, funeral service.

■ MAGDALENA BENDER ZWEIGLE (88), Lodi, CA; born March 16, 1903, in Lehr, ND; died Aug. 24, 1991; married Emil Zweigle, Aug. 28, 1927; faithful member, active in WMF, First Baptist Church, Lodi; survived by her husband, Emil; three daughters: Luella (Edwin) Hausauer, Carol (Dean) Schneck, Marilyn Williams; two brothers: Emil Bender, Edwin Bender; five sisters: Katie Mettler, Elizabeth Bauer, Anna Borth, Lydia Castillou, Sophia Bender; seven grandchildren; 13 great-grandchildren; the Reverends David Mitchell and Merle Brenner, pastors, funeral service.

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The property you have available for giving may have substantially appreciated in value. If you sold the property, you would pay a tax on the difference between what you

paid for the property and what it is worth today. This is called a capital gain, and it is taxed at the same rate as ordinary income.

However, if you contributed the property rather than selling it, you would receive a charitable deduction for the full value of the property and would avoid the tax on the capital gain.

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If your income tax bracket is higher this year than it will be in future years, or if you need an additional deduction this year, you can establish a specially designed trust. Property is transferred to the trust with income payable to a charitable organization for a period of years. At the end of the trust period, the property will be returned to you.

With a properly designed trust, you will receive an income tax deduction this year for the current

value of the future income gifts to charity.

- **Increased income from your charitable gift**

Many individuals have property paying little or no return. Because it is highly appreciated in value, they cannot afford to sell the property and invest the proceeds to achieve a higher return.

Property can be placed in a specially designed charitable trust, providing a substantial income tax charitable deduction. The property can then be sold by the trust, totally avoiding tax on the capital gain.

The trustee can invest in high income producing assets, resulting in a considerably higher income. The assets are invested to provide income for you and are not actually transferred to the charitable organization until the end of the trust period (which is usually at your death).

- **Personal satisfaction**

This is an advantage available with all of the above giving plans. You are receiving substantial personal benefit, as you help North American Baptist Conference accomplish its mission. □

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Ordinations

■ Pastors and other representatives of the Southern California Association churches unanimously approved **Mr. Chet Seapy** for ordination. The Rev. Gene Stroh, Fountain Valley Baptist Church, served as moderator, and the Rev. David Bolton as recorder. Seapy was presented for ordination by LaCosta Hills Church and Pastor Larry Lamb through Fountain Valley Baptist Church. —David Bolton

■ **Robert J. Weiss** was ordained into the Gospel ministry Sunday, Oct. 20, 1991, by Immanuel Baptist Church, Kyle, TX.

Appointments

■ In its July meeting, the Executive Committee approved the recommendations of the General Council representatives of the respective Associations whose area ministers were up for reappointment. The following area ministers were reappointed for up to three years: **Rev. Ralph Cooke**, North Central Area; **Dr. Ken Fischer**, California Area; **Rev. Jake Leverette**, Manitoba/Saskatchewan Area; **Dr. Charles Littman**, Alberta Area; and **Rev. LeRoy Schauer**, Northwest Area.

■ The General Council reappointed **Rebecca Davis** for a six-year term to the Board of Directors of Church Extension Investors Fund and appointed **Milton Hildebrandt** of St. Paul, MN, and **Rod Stein** of Toronto, ON, to six-year terms.

Ministerial Changes

■ **Dr. Don Ganstrom** to part-time care and visitation pastor, Trinity Baptist Church, Portland, OR.

■ Members and friends gathered to say farewell to **Pastor Dieter Gohl**, his wife, Edna and family. They had served Mary Hill Baptist Church, Port Coquitlam, BC, with dedication and faithfulness for 12 years. Guest speaker the Rev. Cornie Wiebe gave an encouraging message. —Irma Edel

■ **The Rev. Rick Threadgill** from church planting pastor, Southampton Bay Baptist Church, Vallejo, CA, to a non-N.A.B. Conference church, Suisun City, CA. The church planting project closed effective October 31.

■ **Mr. Stephen Weir** to pastor, Calvary Baptist Church, Regina, SK, effective Oct. 1, 1991.

■ **The Rev. John Butcher** to interim pastor, Ebenezer Baptist Church, Vancouver, BC, effective Nov. 1, 1991.

■ **The Rev. Larry Dye** from associate

pastor, Lakeview Heights Baptist Church, Kelowna, BC, effective Nov. 1, 1991.

■ **The Rev. Reid Galbraith** to interim music director, Brentview Baptist Church, Calgary, AB, effective September 1991.

■ **Mr. Robert Gowing** to minister of music and worship, Grace Baptist Church, Calgary, AB.

■ **The Rev. Marlo Fritzke** to minister of Christian education, Grace Baptist Church, Calgary, AB.

■ **Mr. David Groff** to director of youth, Sturgeon Valley Baptist, St. Albert, AB.

■ **The Rev. Keith Chapman** to interim pastor, Mary Hill Baptist Church, Port Coquitlam, BC, effective Oct. 1, 1991.

■ **Mr. Calvin Alderink** to part-time youth pastor, Napier Parkview Baptist Church, Benton Harbor, MI.

■ **Mr. Troy Conyer** to part-time youth pastor, Bethel Baptist Church, St. Clair Shores, MI.



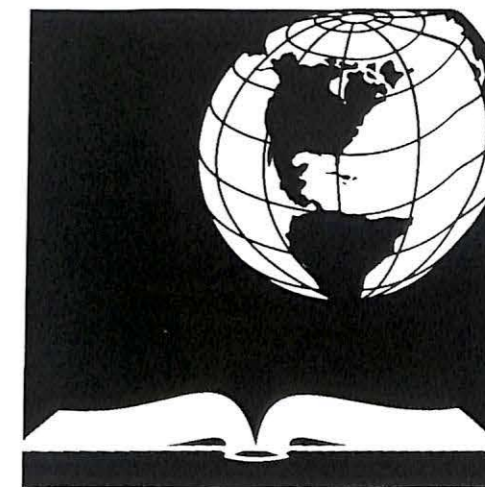
Funds needed for Yugoslavian pastors

Baptist pastors and families have been displaced and are suffering as the result of the civil war in Yugoslavia. Baptist World Aid has sent some funds to the European Baptist Federation to help provide for these families.

Please remember them and the Baptist churches in your prayers and pray for peace in Yugoslavia. "The strength of these people, their commitment to mission, and their steadfastness in serving Christ in difficult situations has always been an encouragement to us," says Dr. Denton Lotz, BWA.

Your gifts designated for **Relief for Yugoslavian Pastors** may be sent to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.

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1. What did you like best about this issue of the **Baptist Herald**? _____
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3. What topics or features would you like to see in the **Baptist Herald**? _____
4. Would you like to see a four-color cover? _____ If so, would you be willing to pay more for your subscription? _____ Or would you prefer to see the **Baptist Herald** reduced to six issues per year? _____
5. Please rate this issue's articles by circling the appropriate number.

Title	No Value	Greatest Value
Understanding Their Mind	1 2 3 4 5 6 7 8 9 10	
Out of Place	1 2 3 4 5 6 7 8 9 10	
Celebration in Philadelphia	1 2 3 4 5 6 7 8 9 10	
Vision 2000 & Bethel Baptist Church	1 2 3 4 5 6 7 8 9 10	
How to Build a Strong Family	1 2 3 4 5 6 7 8 9 10	
Be a Good Neighbor	1 2 3 4 5 6 7 8 9 10	
Experiencing God's Faithfulness	1 2 3 4 5 6 7 8 9 10	
Iowa Youth Form Bond in Texas	1 2 3 4 5 6 7 8 9 10	
Cautions to Youth Leaders	1 2 3 4 5 6 7 8 9 10	
Witnessing Overseas	1 2 3 4 5 6 7 8 9 10	
Change: How Does It Happen?	1 2 3 4 5 6 7 8 9 10	
The Challenge of Creative Change	1 2 3 4 5 6 7 8 9 10	
One Great Fellowship of Love	1 2 3 4 5 6 7 8 9 10	
Biblical Imperatives in Action	1 2 3 4 5 6 7 8 9 10	
In Memoriam	1 2 3 4 5 6 7 8 9 10	
Many Benefits Available—Make a Special Gift by December 31	1 2 3 4 5 6 7 8 9 10	
What's Happening	1 2 3 4 5 6 7 8 9 10	
Baptist World Aid	1 2 3 4 5 6 7 8 9 10	
Letters	1 2 3 4 5 6 7 8 9 10	
Petrie's column	1 2 3 4 5 6 7 8 9 10	
Effa's column	1 2 3 4 5 6 7 8 9 10	

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If more than one fills out this form, check below all that apply.

1. Layperson Clergy
2. What is your classification? (Check all that apply.)
 male female single
 married widowed divorced
3. What is your age? (check one)
 under 25 25-34 35-49 50-64 65 or older
4. What is the highest level of schooling you completed? (check one)
 high school attended college
 college graduate professional training
 post-graduate study post-graduate degree
5. Do you subscribe through
 Individual subscription or Church family plan?
6. How long have you been reading the **Baptist Herald**?
 1 year or less 2 to 5 years 6 to 10 years
 more than 10 years first issue I've read

7. Which types of articles would you like to see more of in the **Baptist Herald**? (Check as many as apply.)
 Devotional
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 N.A.B. churches (growing or going through change)
 N.A.B. churches with specialized ministries
 Interviews with pastors
 Interviews with laypersons
 Editorials
 Conference news
 News from churches around the world
 Social issues [Canada / U.S.A.]
 Controversial issues such as _____

- Discussion of social/ethical issues, if so, list subjects _____
- Helps for improving family life
 Helps for raising children
 Helps for youth or youth sponsors
 Helps for building marriages
 Cartoons
 How *Vision 2000* or the Biblical Imperatives are coming alive in churches individuals' lives
 Other ideas _____

8. Do you like theme issues of the **Baptist Herald**
 or would you prefer a variety of articles in each issue?
9. In addition to the **Baptist Herald**, what other magazines do you read? _____
10. How many in your household read the **Baptist Herald**? _____
11. What is the occupation of the head of household? _____
12. Do you read the following publications? (circle one)

"N.A.B. News"	Always	Usually	Seldom	Never
"Update"	Always	Usually	Seldom	Never
Moments with God	Always	Usually	Seldom	Never
"Link" (clergy only)	Always	Usually	Seldom	Never
13. Area of North America where you live. (circle one)
 Western Canada, Southwestern U.S.A., Northwestern U.S.A., Central Canada (Alberta, Saskatchewan, Manitoba), Midwestern U.S.A., Eastern Canada (Ontario and east), Eastern U.S.A., Southern U.S.A.
 If not a resident of Canada or the U.S.A., in which country do you live? _____

Youth Ministries

MA.D. stands for . . . the dates are July 30-August 4, 1991 . . . Triennial Conference happens every three years with all N.A.B. Conference churches in America and Canada at . . . These statements and many others were said many, many times as well as countless hours spent meeting and planning for the Triennial.

I thank the Lord for all the youth who were there (approximately 716) and the good times, fellowship, and commitments that many made to live their lives and choose their vocation to serve Him. We sensed the Holy Spirit there throughout the week through music and our special speaker Dewey Bertolini.

Second, I thank my committee that worked hard for two and a half years planning this event and worked especially hard and sacrificially during the week with very little sleep and a lot of hard work. It would not have happened without all your help. Thanks!

And third, I would like to thank all the people who prayed for us and the youth. We are confident that kids lives were changed because of much prayer from many of you. Thanks!

Making A Difference—Today for Tomorrow is not only a theme for a week in July, but it needs to be something we challenge ourselves and others with each day.

*Mark Kelm, youth chair
Triennial Conference
Milwaukee, WI*

I was disheartened to find out . . . that the New Day singers were no longer going to be sponsored by the Conference. Our church was planning to have them come assist and minister to us this fall. At the Triennial Conference, I talked with some of the church planters, and we agreed that New Day was the biggest assistance that the Conference gives to our new churches.

My concern is that by cutting New Day we are pruning in the wrong place and too deeply, thus producing death instead of growth. If we don't present an opportunity for our young people and future leaders to use their musical gifts for the Lord, where will they go?

As a Conference, we can fail miserably or succeed even more miserably outside the will of God! If we cut New Day . . . it will be too great a cost! 1) The cost of losing future pastors and church leaders. 2) The cost of no longer train-

ing future pastors and leaders and letting them catch a vision and excitement of our Conference. 3) The cost of not inviting the lost to hear the good news of Jesus Christ. 4) The cost of no longer assisting the planting of new churches. If we are going to live the vision, we must keep the vision!

*John W. Schindler, church planter
Franklin Community Church
Franklin, WI*

This year's Conference was a great success. I know that many of our young people left Milwaukee challenged to "Make a Difference," and I am excited about the possibility of realizing that here in our own church.

However, I am deeply concerned about lack of emphasis the N.A.B. Conference has placed on Youth Ministries. I am aware that there are many responsibilities . . . and many financial obligations pulling at the limited resources available.


Why is there not a program at NABC or NABS directed specifically at Youth Ministries? Why are programs like New Day cut when they have become ineffective, rather than reworked into an effective ministry? Why is there no one to act as a full-time youth director at the N.A.B. Conference Office? Have we decided that reaching people overseas is more important than reaching the young people in our own cities and towns?

Perhaps Youth Ministries are not as low a priority as they appear. If this is the case, then the Conference should be concerned with the appearance that is being presented.

*Eric Brooks
McKernan Baptist Church
Edmonton, AB*


(Letters to the editor are welcome. Please limit to 250 words. Only signed letters will be printed.)

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