

DECEMBER 1992

BAPTIST HERALD



Church for the Hearing-Impaired Established in Romania

BUCHAREST, ROMANIA (EBP)—Romanian Baptists claim it is the "First church of deaf people in Europe." The founding of a Baptist church for the hearing-impaired is an event of historic importance.

On May 27, 1992, the first baptismal service took place for 19 new believers. Four days later, on May 31, these people constituted themselves as a church. The new congregation has 20 members and 100 friends of believers who attend regularly.

Statistically, according to Rev. Sauter, the Church's pastor, among every 1,000 persons in the world, 82 cannot hear. "This means that 22,000 deaf people live in Bucharest and more than 200,000 in Romania," he said.

British Baptists Will Search for People with Lost 'Roots'

DIDCOT, ENGLAND (EBP)—Baptist leaders in England are aware that many people who no longer attend a Baptist Church were related to one at some time. They may have attended Sunday school, or they may have participated in some other organization of the church. For a variety of reasons, these persons simply quit attending. They severed all relationships with the church. British Baptists will try to win these people back to church. The Unions hope the new program, known as **Roots**, will cause these 'lost sheep' to return to the fold.

The **Roots** program will engage British Baptist churches in three ways: Churches will commit to a particular Sunday in October 1993, when members will invite such people to return to their spiritual roots; the congregation will be expected to engage in a process of self-examination and evaluation during the coming year leading up to that Sunday; they must agree to identify and to locate those who should be so in-

vited and actually invite them.

Stephen Gaukroger, the Baptist pastor who first had the vision for **Roots**, added, "We often think people have rejected Jesus, when, in fact, they have simply been put off by the churches. **Roots** is about re-thinking the way we 'do' church so that unnecessary obstacles to hearing the good news are removed."

By January 1993, discussion and evaluation materials for the congregation and for church leaders will be available.

Belgian Baptists Celebrate the Past, Prepare for the Future

WEZEMBEEK-OPPEM (EBP)—The 19 churches and missions of the Union of Baptists in Belgium (UBB) recently celebrated 100 years of Baptist work in Belgium.

The Baptist Church of Ougree was founded in 1892 by a French pastor and two believers from Liege who had returned to Belgium after some years of working in France.

The present statistical reports of the Union presented show about 750 members.

None of the Baptist churches in Belgium is large enough to support a full-time pastor. Therefore, the Union has established a fund which it hopes will eventually provide financial help to churches which are unable to pay a pastor's salary.

EBF Council Members 'Embrace' Serbian and Croatian Baptists

HODDESDON, ENGLAND (EBP)—One of the most moving moments of the recent European Baptist Federation Council meeting in Hoddesdon occurred at the close of a morning meditation period.

Each morning, EBF General Secretary Karl Heinz Walter had been delivering Bible studies on Ephesians 4:14-16 about the oneness believers can experience in Christ. In attendance at the Council were the Baptist representatives from two warring sections of the formerly

united Yugoslavia—Serbia and Croatia."

Spontaneously, David Coffey, British Baptist Union General Secretary, summoned the representatives to come to the front of the auditorium to share how the Gospel had been working in their countries even in spite of the horrible circumstances of war all around them. Then, Coffey asked others in the Council to reflect on how that terrible situation in the former Yugoslavia had challenged their respective churches to grow.

One by one, Council members shared. Karl Heinz Walter told of how food, clothes, and medicines have been sent, but the most significant thing is that all the European churches have been united in prayer for the people of Croatia, Serbia, and Bosnia Herzegovina. A group from the Second Baptist Church of Oradea meets every morning at 5 a.m. to pray for Croatia and Serbia. Kornel Gyori of Hungary said Hungarian Baptists have tried to help the refugees and are praying for them.

When each one had spoken, he or she stood with the brothers from Yugoslavia. Finally, Coffey asked them to respond.

"I feel very good between two Serbs," said the one from Croatia. "But when they are brothers—it is [by] the mercy of the Lord that we are standing here."

Council members joined hands, encircling the men from the former Yugoslavia, and prayers on behalf of their war-torn country were offered.

"It was a moment we shall never forget," summarized Coffey at the close. Recognizing with sadness that the Baptist Union of Yugoslavia no longer exists, the European Baptist Federation members voted to recognize the newly-constituted Baptist Unions of Croatia and Serbia. The Council also welcomed other new member unions: Byelorussia, Lithuania, Moldova, the Russian Federation, and Ukraine. EBF member bodies now total 38. □



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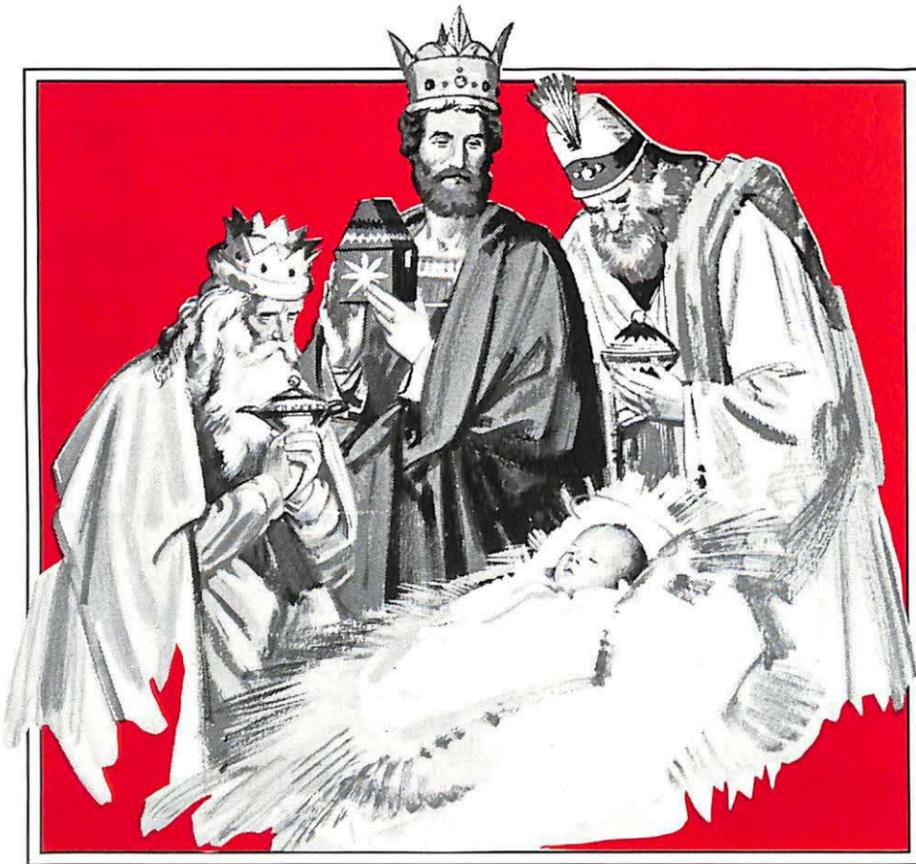
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The Feed-Bin Savior

by Greg Lund



Why does Jesus always turn up in the most unlikely places?

Up in my parents' attic, next to a dusty playpen and a plastic bag of my old toddler clothes, is the Christmas box. Each December, Dad's station wagon used to pull into the driveway with an evergreen strapped on top. That was my cue to

climb the ladder and retrieve the box.

Digging past the colored light bulbs and tree ornaments, I reached for my favorite treasures: the nativity figures. Each 4-inch-long wooden character was carved in Mexico from a cinnamon-colored wood. I enjoyed feeling the edges of their sharply cut features.

Over the years, they had become part of my Christmas family. Their familiarity somehow warmed me.

Then, one year, as I arranged the figures on the coffee table, the familiar seemed strange. When I laid the tiny carved baby into the artificial straw, I realized how bizarre a scene it was.

"The Son of God is in a feed bin,"

I thought. "The stalls weren't cleaned out before Mary and Joseph arrived, so there must have been dung and flies all around." It wasn't a comfortable thought.

Sure, I had heard sermons on Jesus' humble arrival before. Pastors told of how this birth eloquently expressed God's kinship with the poor, common people. But I'd never sensed what an unlikely, even embarrassing place it was for the unveiling of God's long-awaited "New Deal." Jesus in the manger was such an old memory for me that it had always seemed as natural as "the cow jumped over the moon."

"What if Christ had come in my decade?" I wondered. What would the modern "innkeeper" have offered the young couple if the neon sign flashed "no vacancy"? Seeing Mary double over with contractions, even the most jaded owner would have offered something.

A laundry room, perhaps. Joseph would give Mary what privacy he could, shielding her from the stares of curious-but-busy employees. Instead of a feed bin, the baby would rest in a laundry cart of newly dried towels. The humid perfume of laundry detergent and the rumble of dryers would replace barnyard smells and stable sounds.

If you're like me, these images make you uncomfortable. Some readers may even think, "How dare he paint such a shocking picture?" Yet the scene in the manger is no less shocking. Christ refused to arrive in what we would consider a "fitting" manner.

Fortunately, we didn't have the chance to stage Christ's arrival to our liking. Imagine how His birth would have been orchestrated by today's organized Church, or worse yet, a public relations firm.

Doubtless, a special offering would have purchased the best pre-

natal care and hospital for Mary. Key journalists would have carried beepers to alert them to the onset of labor. On signal, they would rush to the hospital waiting room where live televised coverage would begin.

In His wisdom, God didn't allow us to give Jesus a proper public announcement. He arranged that through His angels. And He didn't allow us to prepare a comfortable birthing room to spare us the guilt of being poor hosts.

Instead, Jesus came to the last place on earth we would have chosen. Imagine the shepherds' shock when the angel gave them directions to the newly arrived Messiah of Israel. "You'll find the baby

"God's arrival in a dirty stable is not only shocking, it's deeply significant. It reminds us that Jesus belongs where we least want Him or expect Him to be."

wrapped in swaddling clothes (strips of torn cloth), lying in a manger (a feed bin for livestock)."

Later, Jesus continued His habit of turning up in the most unlikely places. He dined with tax collectors, the ancient equivalent to America's crooked S&L directors. He cared for lepers, as socially outcast as today's AIDS patients. He made church leaders angry by refuting their arguments and challenging their Sabbath rules right in front of their parishioners.

Jesus still has such habits. He has keys to all the places where we least expect to find Him. When I went to China for a year of teaching English, Jesus was waiting there when the plane landed. (I knew theologically that God is everywhere, but part of me expected His voice in China to sound fuzzy like a transcontinental phone call.)

He assured me that He was a long-time resident, spoke fluent Chinese and understood the culture as well as he understands mine. He became my companion there. How thankful I was for that unexpected presence.

Yet Christ also has keys to the places I wish to keep off-limits. Just as I'm tempted to compromise my standards at work, Jesus turns up by the coffee maker and speaks to my heart there. He's like a guest who comes to dinner, bypasses my lovely dining room, and spends the evening in the one room I didn't get around to cleaning.

Not that Jesus desires to create embarrassment or controversy. He is simply drawn to those places that most need healing. True, He came "not to bring peace, but a sword," but only because so many of us would rather fight than be healed.

If we allow Him, Jesus makes our dirty places wellsprings of blessing for others. Even the "stables" of our lives become cherished places when Jesus visits.

As you set up your nativity scene this year and see Jesus in the manger, take time to thank Him. Thank Him for butting into your private, embarrassing rooms, and making them hallowed. And be assured that there is no place so hazardous or dark that Jesus will not accompany you—enjoying every minute of it. Jesus is like that. □

Greg Lund of Everett, WA, is a freelance writer.

Coping with Holiday Depression

by Teresa Dickens



The warmth of Christmas is mere fantasy for many people, mental health experts admit. For some people, the holiday season means only depression, unwanted memories, having their loneliness intensified or having to spend time with people—often family members—they would rather not see.

While most do "survive" the holidays, many do not. Statistics show that the rate of suicide is highest between Thanksgiving and New Year's Day.

Fortunately, many seek help before their emotional states deteriorate that far. Christian counselors confirm that this time of year is the busiest for them.

"I am always busiest this time of the year," said Ed Broyles, a li-

censed professional counselor and member of First Baptist Church of Sedalia, MO. "Many people have trouble dealing emotionally with the holiday season. There is too much pain in their lives to find any joy. They tell me: 'I hate this kind of season. I hate Christmas.'"

Church members aren't immune to these feelings, he stressed. "It's not just the down-and-out. It touches people in every avenue of life—even the church.

"There are many people in our churches who struggle to survive the holidays. We assume that being a Christian immunizes us, but that is not true. It is one of the most overlooked areas of need in many congregations."

The reasons for the emotional misery created by the holiday sea-

son are many. For some, it is a recent death, divorce, or stress over some other deep hurt that makes the holidays difficult. For others, being alone—such as a single adult or a senior adult—or living away from family make the holidays almost unbearable.

Whatever the reason, many people need help dealing with the holidays. Broyles and two other counselors offer tips for "survival" as well as ways other people can help.

One of the groups of people most affected by the holiday season is people who have lost loved ones during the past year.

"The holiday season is most difficult for people dealing with the loss of a loved one," said Ron Kemp, a member of First Baptist Church of Bolivar, MO, and director of Family Institute of the Ozarks. "The pain of that loss becomes more intense during this time of the year. People are more sensitive because of the family emphasis during the season."

Because the grief process is different for every individual, the holiday season doesn't create the same emotion for everyone.

The grief process involves several stages including denial, crying, anger, and finally awareness—acceptance of the loss. Depending on an individual's movement through the stages, the holiday season can create many emotions.

"For individuals who have reached the awareness stage," says Mary Ann Conaway, a family counselor, "the holidays may evoke guilt. They feel guilty because they are starting to build a new life for themselves that doesn't include the

person who died. Because they don't feel intense grief over the loss of the person, they believe there is something wrong with them.

"Many times this leads to dysfunctional grief. They try to create grief. Crying somehow seems more appropriate than remembering the good times they had with the deceased family member.

"Grief is a normal part of life, and how we deal with it is individualized although we do share some things in common with others.

"The first thing I try to help people do is recognize where they are in the grief process. Then I encourage them to give themselves freedom to feel whatever they need to feel. Repressed feelings do more harm than good."

Holidays also are difficult for people who have a critically ill family member, Conaway added. Their struggle lies in whether or not to plan to celebrate Christmas.

"I say to them: 'Yes. Celebrate Christmas. Be as normal as possible. Don't put your life on hold waiting for your loved one to die. Besides, he or she may live for months,'" she said.

Divorce also creates a difficult situation for people. Conaway noted that the grief cycle for these individuals is similar to that following a death, except rejection is added: "Divorce, like death, is the loss of a relationship. The extra pain comes in the rejection the individual must endure.

"The greatest stress for these families is deciding where to spend the holidays. Especially for adult children whose parents recently have divorced, the decision about which parent to spend the holiday with or trying to schedule equal time with both parents creates a lot of tension.

"I encourage people to decide where and who will be together, and not to use the time together as an opportunity to confront someone. The pain is already great enough without causing more."

For many people, the holiday season will be difficult because of pain resulting from some other family

scar, such as sexual abuse.

"Being around an abuser is a traumatic experience," emphasized Broyles. "The individual who has discovered within the past year that the things that happened to him or her as a child can be defined as sexual abuse will have a hard time being with family this holiday season. In some cases, they will not be able to be with them at all."

Tips for surviving the holidays

While every situation is different, the three counselors noted several general suggestions that can help individuals survive the holidays.

• Have realistic expectations.

"Don't set your expectations too high," Kemp said. "Unrealistic expectations always result in disappointment, and sometimes severe disappointment. If you don't expect too much, you won't be hurt as much."

• **Plan ahead.** Planning is the most important thing a person can do to survive the holidays," said Broyles. "I tell people to make detailed plans for the holidays. Write them down even. Then follow through, whether you feel like it or not.

"And they often don't feel like doing it, but it is necessary that they follow through on their plans."

• **Plan time with others.** Whether it is with one other person or a group of people, contact with others is very important. "I often ask a client, 'Who is one person or family you know that you could spend time with?'" said Broyles. "Once I get a name, I give the client an assignment to ask the person or family for an opportunity to spend time with them."

Volunteering to work in a food shelter or some other activity is a good way to get involved with others. "Involving themselves in giving to others takes the focus off of their pain," Kemp said.

• **Accept others' help.** "I tell clients that if the person offering help wasn't sincere, he or she wouldn't make the offer," Broyles

shared. "I remind them that they are doing a service for that person by accepting the offer. Both the giver and receiver benefit."

• **Find someone to talk with openly.** "This may be a pastor, friend, or even a counselor," Broyles said, "but they need someone they can be open and honest with about how they feel."

• **Make spiritual preparation.** "For Christians, the real joy of Christmas is found in their relationship with God," noted Conaway.

"Focusing on the secular definition of Christmas enhances one's depression, but if they can focus on God and their relationship with him, they can find encouragement and strength.

"Spiritually uplifting music is important, too. Music is always good therapy."

• **Recognize responsibilities.** "You are only responsible for yourself," Conaway emphasized. "No matter how much we want to change others, we cannot. We can only change ourselves.

"The only thing we can do for others is to forgive them. Forgiveness is not condoning a person's actions. It is leaving the justice in God's hands."

How you can help

The counselors also pointed out several ways churches and individuals can help people who may be facing a difficult time during the holidays. Those ideas include

• Involve them in family activities

• Recognize their pain, giving them an opportunity to talk or just cry (Sending a card or note is also a good way to express concern for someone.)

• Contact the individual on Christmas day, even if it means making a long-distance call

• Provide opportunities for these individuals to minister, such as preparing and delivering Christmas baskets or going Christmas caroling. □

Teresa Dickens, reporter, Baptist Press, Nashville, TN.

William Carey and the Birth of Modern Missions

by Stanley J. Grenz

"Sit down, young man; when the Lord gets ready to convert the heathen, he will do it without your help or mine!" retorted a respected pastor, when William Carey raised the idea of taking the Gospel to unreached peoples.

Given their hyper-Calvinist theology, the leaders of the British Baptists would view human efforts in evangelism as unnecessary. Given their relative economic poverty, the people in the Baptist churches would view such an ambitious enterprise as beset with insurmountable difficulties.

But Carey was not one to be intimidated by such seemingly invincible challenges. He was convinced that God had ordained human agents to be the proclaimers of the Good News. He believed that no task could fail, if Christ Himself had called His disciples to engage in it.

So when appointed to address the Northamptonshire Baptist Association on May 30, 1792, Carey jumped at the opportunity to advance the cause of world missions. Carefully choosing his sermon text—Isaiah 54:2-3—the young pastor electrified the gathering. "Expect great things from God; attempt great things for God," he urged.

Despite Carey's impassioned plea, many delegates remained cautious. At the business session the next day when it appeared that the

delegates would postpone taking any definite action, Carey gripped the arm of the esteemed pastor, Andrew Fuller, and cried, "Is there nothing again going to be done, sir?"

His urgency roused Fuller to speak for the cause, and in response, the group passed a resolution "that a plan be prepared against the next Ministers' Meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the heathens." Consequently, on October 2, 1792, the Baptist Missionary Society was organized with 12 members and the meagre proceeds from an offering to begin the work.

The man whom Baptist historian H.C. Vedder described as "destined to do more than any other toward the regeneration of English Baptists, and to be an inspiration to all other Christians" was born in 1761. Raised an Anglican in an era when the established church still looked askance at all "dissenters," William Carey was converted at age 17.

Through study of the Bible, he became convinced of the truth of believers' baptism, and so the journeyman shoemaker was immersed on October 5, 1783, and joined the Baptists. In 1787, Carey accepted the pastorate of a little Baptist church, which was so poor that he found it necessary to work as a shoemaker in order to support his family. Yet he was determined to learn. Possessing a keen gift, the young pastor taught himself to read five languages in seven years, including Greek and Hebrew.

Despite his own eagerness to be the first appointee of the newly formed Baptist Missionary Society, on January 9, 1793, Carey presented to the fourth meeting of the group John Thomas, a British surgeon who desired to return to Bengal as their representative. But when Thomas reported that missionaries could be largely self-supporting, Carey volunteered to accompany

him. The Society commissioned the two that year. Because of the opposition of the British East India Company, they established their work at the Dutch colony of Serampore, near Calcutta.

In India, Carey put his language skills to work. Under his supervision, his printing press published the Scriptures in 40 languages or dialects spoken by a third of the people of the world.

Although the learned societies of

Europe recognized him as one of the greatest scholars of his age, Carey always remained a humble missionary. Yet, as historian Kenneth Scott Latourette noted, his work began "a new era in Protestant missions, not only in India, but also in the entire world." □

Stanley J. Grenz, Pioneer MacDonald Chair, Carey Theological College, Vancouver, BC.

Baptist Missionary Society's first 200 years

LONDON, ENGLAND (EBPS). Baptists throughout Europe experienced a rare and beautiful moment recently as they joined in a "Service of Thanksgiving" in London's Westminster Abbey. The special service on October 2, 1992, at 11 a.m. commemorated the 200th anniversary of the founding of the Baptist Missionary Society.

The Abbey was filled with Christian leaders and believers who had come from all over the world to London to participate in the event. The Society's "partner churches" were present in the Abbey, including the newest country in which BMS is working, Albania. The others are Angola, Bangladesh, Belgium, Brazil, El Salvador, France, India, Italy, Jamaica, Nepal, Nicaragua, Sri Lanka, Thailand, Trinidad and Tobago, and Zaire. The presence of Baptist World Alliance leaders and the Baptist leaders from European Baptist Unions added to the special meaning of the event.

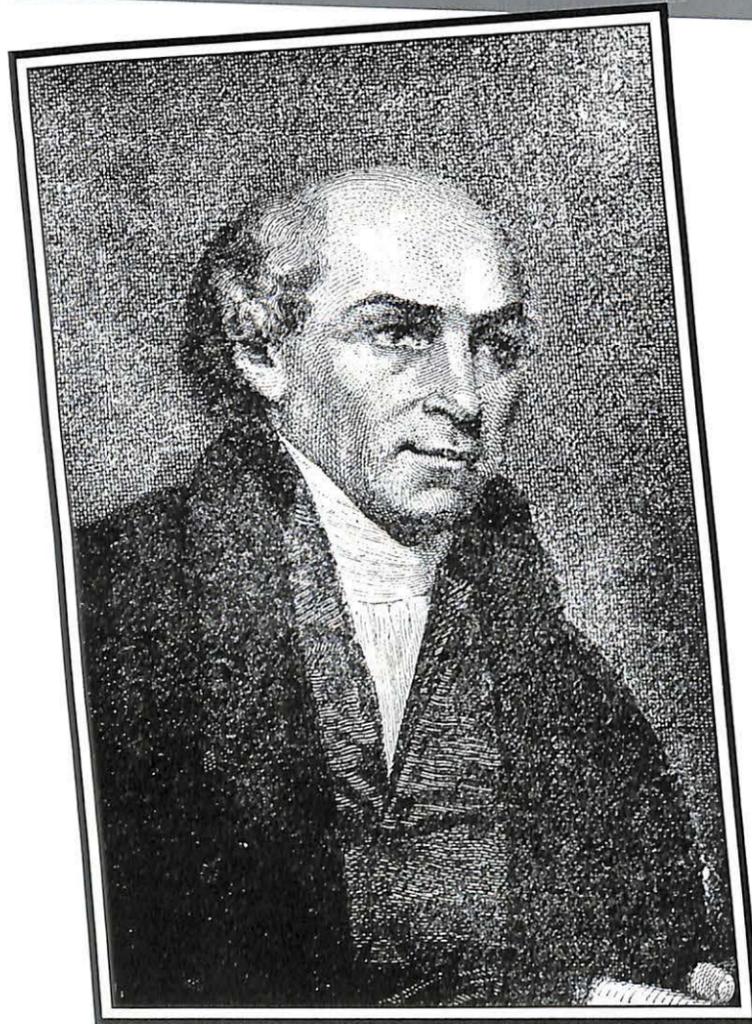
The Dean of Westminster Abbey welcomed the Baptists and emphasized that the Abbey regularly uses the large wooden lectern, presented to the Abbey by BMS in 1949. The famous words of William Carey, one of the founders of BMS, are carved around the lectern.

Undoubtedly, few Baptists living in England in Carey's 18th century would ever have dreamed of a celebration of this magnitude on behalf of their tiny missionary society. On the other hand, Carey's words were courageous as well as prophetic: "Attempt great things for God; expect great things from God." British Baptists have certainly done that! □

Return to Kettering recalls humble beginnings

KETTERING, ENGLAND (EBPS). It all began here in 1792, in a small town north of London. At that time, William Carey, who was to become the "Father of the Modern Missionary Movement," was still William Carey, the teacher-preacher-shoemaker. His missionary heart, burdened as it was for the unreached peoples of the earth, influenced 13 men. Together, they covenanted to establish what became the Baptist Missionary Society (BMS). Their initial "investment" in missions was exactly 13 Pounds, 2 Schillings, and 6 Pence.

Two hundred years later, on October 2, 1992, 500 Baptists returned to Kettering to celebrate as a family those humble beginnings. The banners of 17 nations which hung from the balcony around the auditorium represented countries where BMS has work. □



Tough Choices

A Look at the Choices Facing Today's Youth

by Jim Reapsome

Teens see not only international dilemmas begging solutions, but also problems closer to home: unemployment, family breakdown, their parent's mid-life crises, and corruption in government and business. They see people hurting deeply because of divorce, abuse, poverty, and economic dislocation. They fear that today's auto worker being replaced by a robot could be one of them in the future being knocked out of a job by the next generation of scientific discoveries.

Education and a Career

Life's big decisions are being forced on youth at a time when they feel it's unfair for them to choose. But once they enter the fast lane in high school, they must choose courses and majors that will set the direction of their future education and careers. Even with the help of computers to sort out options, students are baffled simply because the world offers them a bewildering array of choices.

After high school comes even more frightening questions. If col-

lege, which one? How can I pay for it? If my parents can't afford to help, how will I be able to repay the loans? If not college, what kind of work? What about the military? What about full-time Christian service?

Many college-bound, high school seniors are torn between picking a Christian college or a state university. They hear conflicting advice at home and at church. Somehow, the pastor's sermons on guidance and finding God's will make it sound much simpler than it really is. Well-meaning adults nudge them to be sure they know God's will. Meanwhile, prevailing culture tells them to aim for the most prestigious school and to choose a career that will bring the highest financial rewards and social status.

Choosing a Life Partner

Youth surveys tell us that the vast majority of teens anticipate marriage, and they think of it as a lasting commitment. On the other hand, perhaps half of them have already lived through their parents' divorces.

I overheard two girls talking in a college snack shop. One was ad-

monishing the other to be sure to get her degree and good job experience before getting married, because divorce was sure to follow, and she would then be able to make it on her own. Statistically, she was right.

Although teenagers tell poll-takers that they believe marriage should last, deep down they are practical enough to know that the chances for that happening are slim. They know there is an escape hatch—divorce—which carries with it little, if any, social disapproval.

Daily Moral Choices

All teens feel tension about making choices that they know will affect their futures. They also worry about choices that they must make every day.

Sex. The choice to abstain must be made against a tidal wave of pressure to enjoy sexual gratification now, rather than waiting until marriage.

Why is this choice so hard? For one thing, teens see the phoniness of adults who pay lip service to traditional prohibitions against fornication and adultery but fail to live up to them.

Another reason is peer pressure. Loan Lipsitz, director of the Center for Early Adolescence, gives these statistics for unmarried teenagers: 12 percent of 13-year-old males and two percent of 13-year-old females are sexually active. The percentage increases each year so that by age 18, 70 percent of the males and 52 percent of the females are sexually active (*Common Focus*, Vol. 6, No 1, 1985, p.2). In many cases, a young person who does not have sex feels like a social pariah.

The advertising and entertainment worlds also drive home powerful sexual messages. This constant stimulation makes it more difficult for young people to control their sexual urges. It also confuses their sense of values by glorifying promiscuity. Homosexual-rights groups make strong pitches to teenagers.

They advertise hot lines that tell teens to shop around and experiment with a number of sexual partners. Many teens face honest doubts about their own sexuality, and the drift into homosexual liaisons is made easier by society's increasing acceptance of homosexuality as a normal human condition.

Drugs and Alcohol. A confusing array of choices confronts teenagers with regard to drugs and alcohol. Surveys show that overall use of marijuana by teenagers has declined slightly, but their use of cocaine has increased slightly.

Teen drinking, because of its link with traffic fatalities, has aroused nationwide concern. To choose not to drink is tough, in some cases be-

cause parents approve of drinking as an acceptable alternative to drugs.

Entertainment. Some social scientists say that the strongest influence on teen choices arrives out of the entertainment world: Movies, music, television, and magazines. For example, pop singer Michael Jackson's attire was seen in every high school in America at the height of his popularity.

Movie producers have hit the jackpot with films pandering to the lowest side of life. While the public's boundaries of decency have been plundered by the entertainment world, the churches by and large have remained silent. Teens know that the rating system for movies is rarely enforced at the box office.

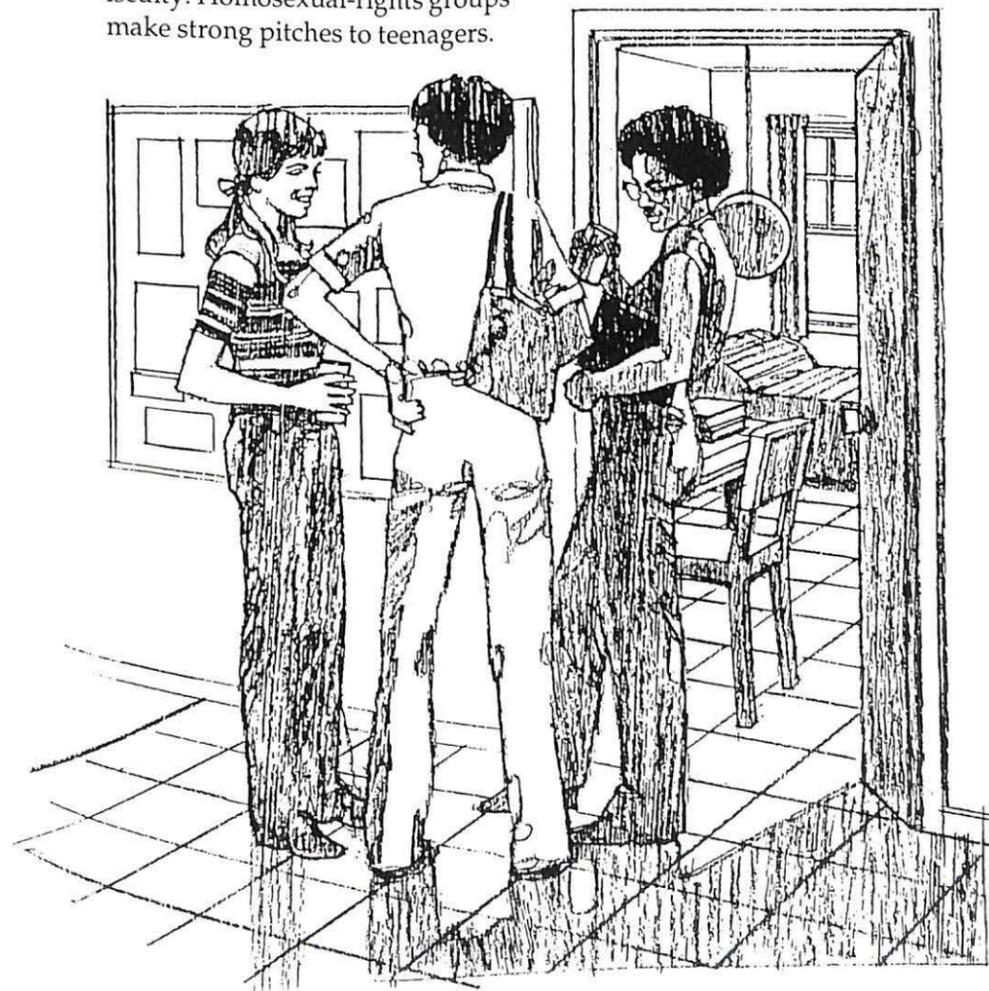
Teenagers need and appreciate guidance about the Biblical principles and values that underlie wise entertainment choices. But adding to the complexity of those choices is the fact that families within the same church often hold different standards about what is acceptable entertainment.

The Choice to Live or Die

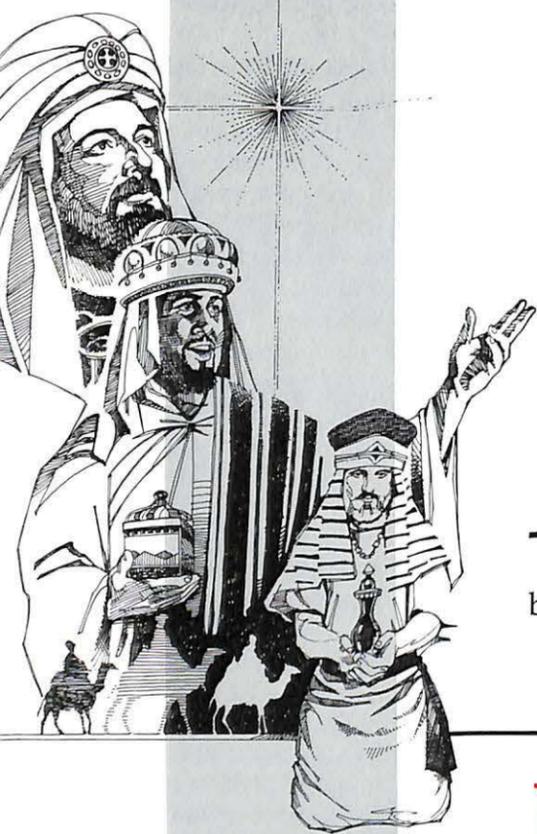
Inextricably entwined with every decision teens have to make is the choice to live or die.

Brian Hiemer came from a good, rural family. He had a 3.3 grade point average. He was a starter for the University of Nebraska football team. The day before fall practice was to start, he shot himself to death on his father's farm.

Every year about 5,000 teenagers choose to die. That's triple the suicide rate for teens 30 years ago. Why this rise? Terrorist suicide bombings, mass starvation—to say nothing of television's consistent portrayal of people being "blown away"—cause today's youth to wonder whether or not the world is a fit



(continued on page 30)



I Wonder

by Don Mashburn

If we were living during the time of Jesus, I wonder, to how many of us, would God have allowed Angels to proclaim Jesus' birth. Or, would you and I have been allowed to see and understand what the strange star in the eastern sky meant?

I wonder how many of us would have actually left our sheep out on the cold hillside and "go to Bethlehem then, and see this thing . . . that the Lord has made known to us."

I wonder, would you and I have traveled the great distances as the wisemen, even at the risk of life that they could have faced?

I wonder, if you and I lived then, would we have been anything like Simeon or Anna who took time to see the child and make public praise to God for sending His Savior?

I wonder, would we have stayed with the sheep, because we knew that we had work to do and that sheep need us to tend them.

As wisemen, perhaps we would have known that we were supposed to attend faithfully to our wiseman

duties and not go traveling to who knows where! Maybe we would excuse the trip by simply stating, "We are not used to doing things like that!" Perhaps, we would have been too shy. Maybe we would have been too proper to display in public our excitement and love for Jesus like Simeon and Anna.

I wonder how you and I would have acted way back then?

I suspect that we would have acted back then pretty much like we act now! Our treatment toward Jesus back then would be pretty much like it is now. Most likely, we would have not been any more or less faithful back then than we are now. Our love and actions would be just like it will be toward Jesus this Christmas!

So I wonder, if you and I lived when Jesus was born, would we have left our sheep on that hillside? Would we have followed that star? I wonder. □

The Rev. Don Mashburn is pastor of Greenvine Baptist Church, Burton, TX.

It's a bird, it's a plane, no it's McPastor!

"Today one has to be more creative and approachable to make an impact with the non-Christians around them," states Jim Calamunce, pastor of Walnut Grove Baptist Church in Langley, BC. "No, please, don't get me wrong—the theme of evangelism is still the same!"

In his book, *Disciples Are Made Not Born*, Walter A. Henrichsen states the theme very simply. He says the chief objective of evangelism is to "populate heaven and depopulate hell." More importantly, he states that "in evangelism the Christian's pacesetter is none other than the Lord Jesus Himself." How true!

When we look at Jesus and His style of approaching the unsaved, one sees that His approach was radically creative. It did offend the religious leaders, but He sure got through to the winebibbers, the prostitutes, the social outcasts, the rich tax collectors, and even to the "working Joe or Jane" on the street. Through all of this, Jesus spent time investing His life in the unsaved as well as the saved.

Recently, Pastor Jim Calamunce was dubbed with the title "McPastor." Initially, it came from his involvement with a video rental deal the local McDonalds had with a neighboring video store. Calamunce approached the manager of the McDonalds to consider dropping the offer because of the store stocking adult videos, which are highly explicit in all types of vulgarities.

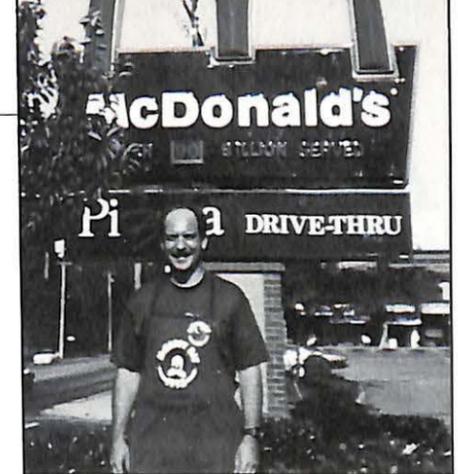
"I challenged him to drop the promotion and 'make a statement for the family,'" says Calamunce.

"The manager called me the next day and told me that the second highest executive for McDonalds in British Columbia had instructed them to drop the promotion. Then

the title stuck when I 'fanned' the flame with my desire to meet folks at McDonalds for coffee and conversation. After having meetings there for one and a half years, I have come to know the staff quite well. I have developed a good relationship with five to six front counter workers and two managers who are all unsaved."

One day, one of the employees asked Calamunce to work the counter on a special day called "McHappy Days." "So for charity and the Lord, I worked the counter with other dignitaries from the community," says Calamunce.

Evangelism is more than know-

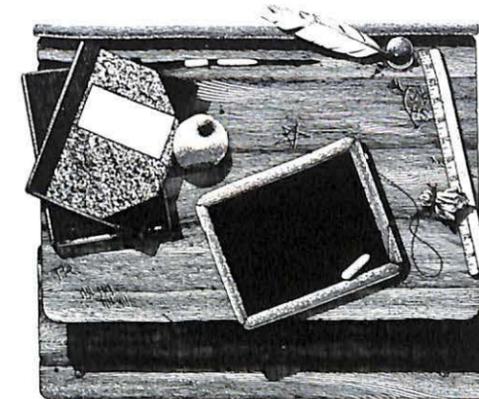


Jim Calamunce is dubbed "McPastor."

ing the "Four Spiritual Laws," the Romans Road, or going door-to-door. As Paul says, "To the weak I became as weak, that I might gain the weak: I am made all things to all men, so that I might by all means save some" (I Corinthians 9:22).

"If just one person, who came to know me as 'McPastor,' will one day come to know Jesus Christ as their 'McShepherd,' it will cause me to be eternally 'McHappy!'" says Calamunce. □

We Get Back to the Basics



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A Wedding, a Baptism, a Child Dedication . . . All in One Day!

by Larry Neufeld

Weddings, baptisms, dedications of children, and church picnics are part of the life of a local church.

Few of us, however, have experienced all of this in one afternoon, but Cascade Baptist Fellowship, the newest church plant of the Pacific Northwest Association, did on August 30.

The story of Chris and Steve is a story that illustrates how God uses many people in the lives of each of us. It illustrates the importance of church planting, but most of all, it illustrates the grace and power of our God.

Bruce Terry had a burden for his niece Chris who lived in the Federal Way, Washington, area. Bruce had moved from Missoula, Montana, where he was involved with Bethel Baptist Church, an N.A.B. Conference church. After moving to Puyallup, Washington, he became part of a five-year-old N.A.B. Conference church plant, Christ Community Baptist with Gordon Bauslaugh as pastor.

Chris, his niece, was 21 and had three children. She lived with Steve, also 21, for almost five years; they had never married.

Both Steve and Chris had minimal background in Christianity, but they were willing to visit Christ Community Baptist Church with Uncle Bruce. Clearly, the Spirit was working in their lives, but Puyallup was a long way to go to church—especially with three small children.

Chris heard about a new church starting in Federal Way and asked Pastor Bauslaugh about it. He called me, as the pastor of this new church, Cascade Baptist Fellowship. The next day I invited Chris and Steve to our home Bible study.

Two days later, they stood at my door, children in hand, anxious to hear what we had to offer. We were studying the early church in Acts.

Steve's first question was "Who is this Paul guy?" We shared a bit of the life of Paul and talked about his conversion and the resurrection of Jesus. Filled with questions, Steve



asked everything from the complexity of the Trinity to the most basic meaning of the Gospel.

I'm sure only God knows when they accepted Christ, but I'll never forget the evening Steve prayed his first prayer out loud: "God, I love you, thank you, Amen." They showed up every week for Bible study, attended worship, and called or stopped by with questions several times during the week. Steve was so excited when he received his first Bible. (A case of Bibles had been given to us by the Sunday School of Timberline Baptist Church, Lacey, Washington).

The study of Acts raised the issue of baptism in a natural way, and Steve and Chris were convinced that baptism was the next step. We set the date for our Church picnic to be held at American Lake at the home of our Association Church

Extension Chair, Paul Stolz.

A few days later, Chris called and said that she knew that she didn't have to get everything straightened out in her life to be baptized. But to get baptized when she knew that she and Steve were not married and should be married did not seem right to her.

Later in the week, I talked to the two of them. Yes, they wanted to get married, but they were barely surviving financially. The question: How could they ever afford a wedding?

I confidently encouraged them not to worry. We could take care of all the details—which meant I was sure my wife could handle it. My wife altered one of my suits to fit Steve, and Chris borrowed a beautiful wedding dress. Several chipped in to buy the cake, and what could be better for a reception than an old-fashioned church potluck? Steve bought a ring, and we were ready.

The big day was August 30. The setting in the Stolz's backyard was beautiful, as well as the meaningful music shared by those who had been discipling Chris and Steve. During the vows, the three children came forward, and we dedicated them to the Lord.

After the wedding, we changed into swimsuits and headed down to the lake. There Steve and Chris shared what Jesus Christ had done for them, and with joy, I baptized them.

The reception started with water skiing. After enjoying the potluck, the bride and groom had a ride in

Stolz's plane over the city of Seattle.

Chris asked me, "Why are all these people doing all of these things for us? We can never repay them."

What a joy to tell her that it is our joy to give, because of all that God has done for us.

Cost of living in our area is very high. Steve and Chris are determined to make it without welfare. For them, this means a move back to Montana. In many ways letting them go has been as hard as letting my own children leave home. They are so new in their faith, but they are determined to grow. Pray for them.

Thanks Bruce for caring about your niece . . .

Thanks Christ Community Baptist Church and Pastor Gordon Bauslaugh for sharing so lovingly . . .

Thanks Cascade Baptist Fellowship for your patience, love, and giving to Chris and Steve . . .

Thanks to the N.A.B. Conference for aggressively doing church planting . . .

Most of all thanks be to God who gave His Son Jesus Christ and for the privilege that He gives us to be used by Him. □

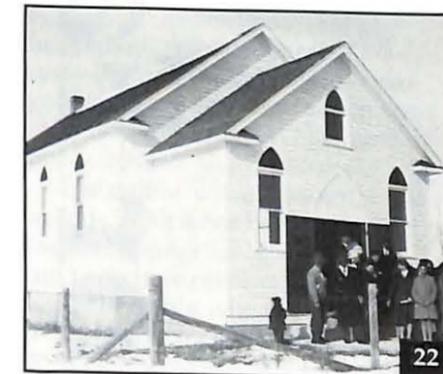


The Rev. Larry Neufeld serves as church planter of Cascade Baptist Fellowship in Federal Way, WA. This new ministry began in 1992.

Name That Church!

Our N.A.B. Conference Heritage Commission has many unidentified photos. If you can identify a photo, please send us another picture, present address, and historical data. Refer to the code number of this picture. Send your answers to N.A.B. Heritage Commission, 1605 S. Euclid Ave., Sioux Falls, SD 57105. We would love to hear from you.

Thanks to those who identified photo 15, September 1992 issue, as Anamoose Baptist Church in North Dakota (Rev. A. Bibelheimer), and photo 16, October 1992 issue, as a former building of First Baptist Church, Auburn, MI (Mrs. Ruth Braun and Dr. G.K. Zimmerman).



Influencing Canada

PART II

Major Factors

by Brian C. Stiller

As church leaders attempt to make sense of the changing world and then relate the gospel to the surrounding community, they often ask, "What are the important trends to watch?" This is the last of a two-part series on factors we face.

Economic Conservatism Is Taking Hold

Recall the money moguls of the 1980s: Donald Trump and Taj Mahal, Michael Milken and Drexel Burnham Lambert Inc., and Robert Campeau's Bloomingdale's. The free-spending days of the '80s are gone. Today, the operative word is survival. Companies are not secure. Keeping your job until retirement is not guaranteed.

As the working population ages and a larger percentage looks to retirement, watch for a more conservative attitude toward consumer spending. The YUPPIES are now the GRUMPIES: Grown-Up Mature Professionals. They are cutting back on consumption and thinking more about saving for the future. This will also influence the way people give to charity, as *The Toronto Star* reported in March 1992. How will that affect the church? As church membership ages and younger people assume the leadership, the overall giving may drop if those taking over have not been raised on the principle of the tithe.

As well, there will be more careful selection as to who will receive the monies. For many the assumption that the local church is the only "storehouse of the Lord" is no longer automatic. The local church may be forced to justify why it should be the recipient over other groups who have specialized forms of ministry.

On the political side, the appearance of new parties can be in part attributed to taxation angst.

The rising mood of tax revolt is becoming more obvious to govern-

ments. Even the socialist governments of Saskatchewan and British Columbia (the NDP in Ontario showed little restraint in their first budget, 1991) are showing signs of being more conservative fiscally than their "conservative" predecessors. Ideology may no longer rule. Survival will.

Homosexuality and Lesbianism Have a Strategic Agenda

Since the Gay Liberation movement of the '60s, the political strength of homosexuals and lesbians has grown enormously. They have targeted specific laws and the work place to ensure that their rights are not violated.

Witness the pressure exerted on Justice Minister Kim Campbell to include "sexual orientation" in the Human Rights Act; provincial governments have passed "sexual orientation" laws in their human rights codes; the recent CRTC regulations have put a chill on even expressing negative views on homosexuality and lesbianism in the media.

Increasingly, employers, including religious groups, will be under pressure to not exclude people from employment on the basis of sexual orientation.

In the church, more and more people will identify their sexual preferences, and that will not be confined to mainline churches.

Evangelicals will continue to assert their theological view that the Bible portrays homosexuality as sin, but what will we do in response to the needs of people and the increased civil requirements not to discriminate? This will be an enormous challenge to us, both in terms of our ability to minister Christ and to live in a world increasingly foreign to biblical norms.

The End of the World Is Anticipated

It seems to happen at the turn of each century. Fascination with the

"end of the age" is especially hyped when the end of a century includes the end of a millennium.

Over the next few years, there will be a flurry of books, films, self-proclaimed messiahs, and formulas for the return of Christ. And of all people, evangelicals are most vulnerable.

But this phenomenon is not exclusive to Christians. Members of the ultra-orthodox Jewish Hasidic movement recently erected billboards in Israel crying out, "Prepare for the coming of the messiah." They further suggest that they know who it is: Rabbi Menachem Mendel Schneerson, age 89, of Brooklyn, NY.

As we look for Christ's return, being reminded that His coming is our purifying hope (I John 3:3), the challenge is that we not be trapped by those who promote their "biblically founded" formulas, trading on our cultural preoccupation with predicting the future. Jesus said that only the Father knows the day. Best we leave the setting of dates alone.

Sexually Explicit Material Proliferates in the Media

The CBC, in announcing the 1992 fall schedule, said it will move the news and *Journal* time from 10 p.m. to 9 p.m. And what will they run after 10 p.m.? Adult movies. The problem for CBC is that they have not been able to air some of their shows because of "family hour" constraints. This change in schedule gives them the argument they want: children are not watching. That is not the case, but watch for their use of that argument.

A direct broadcast satellite will soon be launched, flooding our air waves with up to 100 channels, which will open the door further for "blue" movies.

Karen Pascal, producer of *The Stiller Report*, said that at a Toronto Trade Forum in the late 1980s, celebrated director Stephen Frears told

the conference that he wanted to get as much "filth and anarchy" on the screen as possible.

We have before us the opportunity to produce materials and to take advantage of means of carrying alternative programs.

The Courts Are Defining Our Rights and Freedoms

Since Pierre Trudeau introduced The Charter of Rights and Freedoms in 1982, Canada has been highly Americanized by giving the courts the task of focusing more on individual rights. Accordingly, the court is now called to rule on a variety of cases. For example, the definition of religious liberty will be determined by court challenges.

Evangelicals have traditionally been uncomfortable about engaging in the courts. There is a substantial difference, however, between fighting your neighbor in court and being present in court to fight for certain rights.

For the evangelical community to be absent means the courts may have no one giving definition of Christian values.

Local Church Styles Are Changing

As the baby boomers (those born between 1946 and 1965) exercise greater influence in church life, their interests are reflected in the shaping of our churches.

Younger pastors are showing interest in what is dubbed "seeker sensitive" programming. Their concern is to make the Sunday morning service sensitive to the interests of nonchurch attenders as the first in a series of steps to introduce unchurched people to Christ and then into discipleship.

We have learned that Canadians are not mad at God. The challenge is to construct a threshold to church attendance, which is not culturally so high that it will keep people out, yet at the same time be faithful to Christ, who for some is the stumbling stone.

There Is a Renaissance of Evangelical Activism

Just a few years ago, the very idea of evangelicals being involved in public issues was almost unheard of. Quickly, and in some cases with amazing strength, this is changing. Abortion was a galvanizing issue of many evangelicals. Traditionally, pro-life groups were led by Roman Catholics. Now more evangelicals are involved.

The increased presence of the Focus on the Family—although headed by American James Dobson—by their Canadian radio program and publications calls for an increased Christian involvement in public issues.

The public "moral" issues agenda, which has been the prime focus of evangelicals, will branch out to include other public policy issues of rights, education, aboriginals, illiteracy, and the environment. Groups such as the Christian Legal Fellowship and the EFC's Social Action Commission are two examples of national activists.

As a changing world calls us to be flexible in responding to varying needs, the challenge for those of the Jesus way is hold to the unchangeable while living out the flesh and blood reality of the Christ of Calvary. I offer these issues with the suggestion that you make these, along with others you will list, an agenda for your board meeting, Sunday school class, or prayer group. And then ask, "What is the Spirit of God saying to us about the needs of our people?" □

Brian C. Stiller is Executive Director of the Evangelical Fellowship of Canada. Reprinted by permission from "Sundial" (second and third quarter, 1992), Evangelical Fellowship of Canada, Willowdale, ON.

The cushion covers are too large!

by Dale Hufnagel



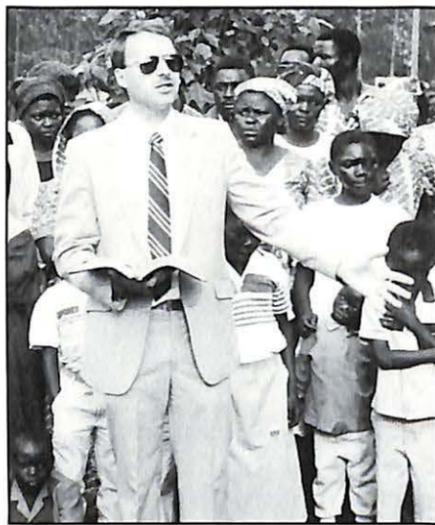
This morning God reminded me that He lives and that He is my Rock! He proved it. I had the joy of leading Marthe, my first Bamileke (people in my province), to the Lord.

Marcy and I decided to redo our furniture cushions, so we bought material. Very hesitantly, we asked a lady in the market to cut and sew the cushion covers.

We neglected to wash the material beforehand. As a result, the finished product was more than a disappointment. The covers were incredibly large.

I went back to the seamstress to express our discontent. As I did so, I thought that for sure all chance of reaching her for Christ was lost. Then we washed the material. What a shock to discover that things were not so bad after all. So, back I went to tell her things had improved, hoping to regain a bit of rapport.

Our God lives! That lady, Marthe, was prepared by God to ask me if I was a pastor and if I could tell her how to find God. Needless to



Dale Hufnagel

say, I jumped at the opportunity. Our God lives, and He knows just when to demonstrate it. □

The Rev. Dale and Marcy Hufnagel serve in Bafoussam, Cameroon, and seek to plant a Baptist Church among French-speaking people.



Blind student preaches

by Helen Marie Schmidt



"God has been very faithful," says Helen Marie Schmidt, missionary medical doctor serving in Cameroon. "Praise God for the ministry of the Cameroon Baptist Convention School for the Blind in Bansa. Its educational opportunities open a new world for the blind who are able to attend."

Recently, Daniel Chiambah, a fourth-year student at Government High School in Kumba, preached the sermon at the Kumba Baptist Church. "... a beautiful sermon, very well presented," says Helen Marie. "Most people listening would not know that Daniel is blind."

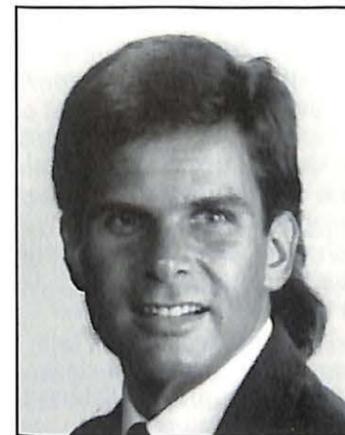
Daniel attended the Cameroon Baptist Convention Integrated School for the Blind from class four through seven of primary school and then entered secondary school.



"One of the tutors from the School for the Blind helps Daniel with his lessons, translates exams into braille, and the braille answers back to English for the teachers at the Government High School. Daniel is consistently one of the top students in his class," says Schmidt. "I am grateful for the opportunity God gave me to have a small part in laying the foundation for the School for the Blind." □

Hogs help fund project in Philippines

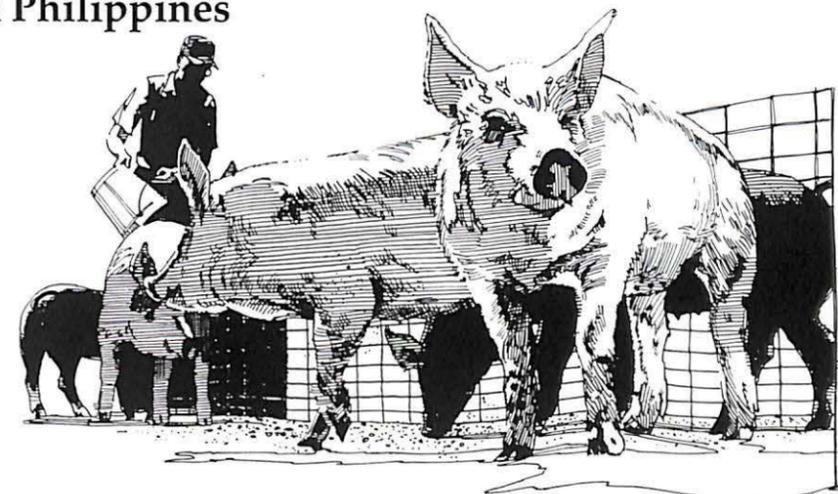
by Gregg Evans



Gregg Evans



Batang Bible Community is raising hogs for their land & building project. Financially speaking, the hog-raising isn't necessary as our N.A.B. Conference supporters have already raised plenty of money for land and building in Batang, but if we don't see to it that the BBC members make their own significant



contribution, they will, consequently, never have real ownership of the land or building. We really seek your prayer partnership in the hog-raising.

Pigs are a funny sort of thing to be praying about, but there's more at stake here than just pigs. BBC's resolve, unity, and cooperation in this project could become a great witness to the whole community; or the project itself could become a source of jealousy and bitterness

among members, hurting the church and its testimony.

By the way, the money you've given for land and building in Batang will still be used for that purpose, but since BBC is raising funds as well, we'll be able to use some of your support for land and building at the next church plant. □

The Rev. Gregg Evans is an N.A.B. Conference missionary serving in the Philippines.

Parents brought to God through tragedy

by Doug Woyke



Their only child, a daughter, age 13, killed in a traffic accident in July 1991. The parents: Mr. and Mrs. Yamahata of Japan.

Missionaries Doug and Sharon Woyke met the Yamahatas in August at Heijo Christian Church. The Woykes had just returned from the U.S.A. to missionary service in Japan. Mrs. Yamahata had been a former English student of Sharon's.

"When we saw them again on Sunday, September 6, they had started baptism classes with Pastor Aoki. All the prayers for their salvation have been answered! Praise the Lord!" states Doug.

On that Sunday, Mr. Yamahata told how the Lord had "softened" his feelings toward the young man who had killed his daughter. "He considers that a miracle!" says Doug. "He said that he has not done anything to worsen his relationship with that young man by

trying to get even, which, he said, would have been his natural inclination had he not met Jesus Christ! This is also a miracle! Praise be to God who has brought the Yamahatas to Himself through tragedy!"

Even though Mr. Yamahata had only met the Woykes in August, he felt they were not strangers. "For a Japanese man," says Doug, "this is also a miracle! What a joy to experience that in Christ we are brothers and sisters!"

The Yamahatas took us to see their daughter's gravestone (pictured) ... a continual testimony that "when a kernel of wheat falls to the ground and dies, it will bring forth abundant fruit" (John 12:24 inscribed on the gravestone).



What Is the Perfect Schedule for Sunday Morning?

by Lyle E. Schaller

What is the perfect schedule for Sunday morning? The answer: One that affirms every value to which you give a high priority and also is supportive of every goal you seek to achieve.

The difficulty: Most Protestant congregations affirm a series of values and goals that are not mutually compatible. An example is "We would like for everyone to worship together in the same place at the same hour, but we also want to offer choices to our people."

Every schedule has both advantages and disadvantages. It is impossible to avoid the issue of trade-offs. This can be illustrated by looking at six scenarios.

■ **Sunday school followed by worship** is probably the most widely used schedule today. Usually based on the assumption that people will attend both Sunday school and worship, it often includes a 15-to-30 minute period for fellowship between Sunday school and worship. It is ideal for the relatively homogeneous, "We are one big family" church or for the high-commitment church that has sufficient facilities to accommodate everyone in a two-period schedule and still offer plenty of room for visitors. This schedule also enables all teachers to share in the corporate worship of God.

The disadvantages appear in the more heterogeneous congregations in which people insist on choices in both the hour and the format for corporate worship, in those churches that do not have the space required to accommodate everyone

...AND EARLY ON *the* FIRST DAY OF THE WEEK, EVEN BEFORE *the* KICK-OFF of FOOTBALL GAMES, *the* WOMEN CAME to THE TOMB...



Since more Americans are spending less time in bed, earlier worship services are beginning to make sense!

—FRANK JUCK

satisfies those adults who do not attend Sunday school and prefer worship at an early hour in order to have the rest of the day free; 2) in general, it is more difficult to persuade people to "stay for Sunday school" than it is to persuade them to "stay for church"; 3) it is ideal for the minister who enjoys teaching a "Sermon Feedback" adult class after worship; and 4) since first-time visitors tend to seek a worship service at a later hour, it is not as "user friendly" for the church seeking first-time visitors, but when visitors do appear, this schedule makes it easier to lure the visitors into a Sunday school class.

■ **Worship followed by Sunday school** followed by worship is the most popular scenario among those congregations that want to offer people the choice of worship followed by Sunday school or Sunday school followed by worship.

It offers people a choice between two substantially different worship experiences with two different kinds of music. With multiple staff congregations, that range of choices is expanded by scheduling two different preachers for 35 to 40 Sunday mornings every year.

This scenario also wins support from advocates for the teaching ministry if a 60-minute Sunday school period is scheduled in the middle of a 75-to-90 minute block of time between the end of the first service and the beginning of the second service.

Complaints about this scenario are 1) it does not enable teachers in the Sunday school to also participate in an adult class; 2) many buildings lack sufficient space to

accommodate the size Sunday school this schedule can create; 3) if there is a shortage of parking, that too many adults worship at the first hour, attend Sunday school the second hour, and stand and talk with their friends following Sunday school. By the time they leave, it is too late for anyone else to utilize that parking space. 4) It "splits" the congregation into an "early-service crowd" and a "late crowd"; 5) teachers object when children shift back and forth from one Sunday school period to the other week after week.

■ **The one-hour package** was far more popular in the low-commitment churches of the 1960s and 1970s than it is today. By scheduling worship and Sunday school at the same hour, it is possible for parents to be in worship while their children are in Sunday school.

Eight objections to this scenario are 1) the teachers miss worship; 2) children are taught worship is for adults; 3) it is unacceptable to parents who want to be in both worship and Sunday school and also want their children to be in both; 4) it is a high-cost scenario in terms of use of space; 5) the pastor cannot be involved in the Sunday school; 6) the absence of adult classes teaches children that Sunday school is for women and children; 7) it reduces the opportunities for informal fellowship; and 8) perhaps most significant, it nurtures a low-commitment attitude.

■ **The three-period scenario** has been adopted by an increasing number of congregations for Sunday morning with worship and at least one or two adult Sunday school classes at each hour plus a full Sunday school during the middle period.

Advantages of this scenario are it 1) enables teachers to be in an adult class at either the first or third hour, participate in corporate worship at the other end of the morning, and also teach during the middle period; 2) can offer people a choice from among three different worship experiences every Sunday—in

many churches that may include two or three different preachers—with three different types of music; 3) maximizes the use of space for the congregation that has outgrown the building; 4) is compatible with a high-commitment approach to ministry; 5) by using two different preachers every Sunday, enables each of those two ministers to be in worship and also teach an adult class (or an adult class plus a new-member class on Sunday morning); 6) is compatible with a self-image of a congregation of congregations, classes, organizations, choirs, cells, and circles; 7) encourages the creation of a huge ministry of music with a variety of music groups, ensembles, choirs, and choruses; 8) is compatible with the idea of offering three different high school classes, each designed to reach one or two slices of the teenage population; 9) meets the needs of those who reside many miles away and want to maximize the benefits of each round trip; 10) is compatible with that special vocal group that cannot agree on any acceptable evening for rehearsal so the compromise is to sing at the first service and rehearse at the last hour (or vice versa); 11) can be compatible with the goal of including a diverse collection of people under the umbrella of one congregation with three different worship experiences every Sunday morning; and 12) may allow perpetuation of a "small church" atmosphere in each worship experience.

The strongest objection to this three-period schedule is found in those high-commitment congregations determined to reach unchurched adults born after 1955. A crucial component of that strategy is the 75-to-100-minute worship experience distinguished by contemporary Christian music and a 40-to-60-minute teaching sermon. This scenario normally requires 180-to-200-minutes for two consecutive services. While only a tiny percentage of churches schedule 75-to-100-minute Sunday morning worship experiences, they are far more influential than their numbers would indicate, since many average between 500

and 5,000 at each service. This fifth scenario also arouses little support from those who prefer a simpler, slower-paced Sunday morning schedule, from those who want to encourage the "one big family" self-image, and from those who object to offering people a broad range of attractive choices. High-commitment churches also are disappointed to discover at least a few parents who attend worship while their children are in Sunday school and thus create the one-hour package. A common variation of this scenario omits the worship service during the Sunday school hour, thus eliminating that one-hour package opportunity. A few congregations offer a full Sunday school schedule at two (or occasionally three) periods. This usually is a product of rapid numerical growth and a shortage of meeting rooms.

■ **The four-period schedule** is related to the trend toward going to church earlier on Sunday morning. An increasing number of congregations, especially in the Southwest, report their smallest crowd is at the last worship service on Sunday morning. More people are eating breakfast away from home. The other big factor is the rise in the demand for the teaching ministry. Add to this mixture, the sharp increase in the number of one-person and two-person households, and one result is the four-period schedule that begins with breakfast.

The choir that sings at the 8:30 a.m. service arrives shortly after seven to eat together, socialize, and leisurely make their way to the choir room. Another group of adults goes through the serving line and takes their trays to a classroom for a two-hour class. Others come to eat and socialize before going to that first worship experience. One or two committees or task forces come early to transact their work over breakfast. One of the fringe benefits is the increase in the size of the crowd at that first worship service. The rest

(continued on page 28)



Preparing for Christmas

by Dorothy Ganoung
Wheaton, IL



Now that Thanksgiving is past, Lord, I can start preparing for Christmas in earnest. It's been at the back of my mind for some weeks, but now Christmas is "front and center."

There are gifts to be selected and purchased, decorations to be put up, guests to be invited, meals to be planned, baking to be done. It's a happy time, a busy time, a time of anticipation—and a time to be careful. I must be careful that all my preparations are not only outer, surface preparations . . . careful that You are not neglected . . . careful to remember that the joy of Christmas is there only because You came.

I like the way *The Living Bible* states Psalm 16:8-9: "I am always thinking of the Lord; and because he is so near, I need never to stumble or to fall. Heart, body, and soul are filled with joy." Lord, I need to read that every day, especially now in these busy days before Christmas.

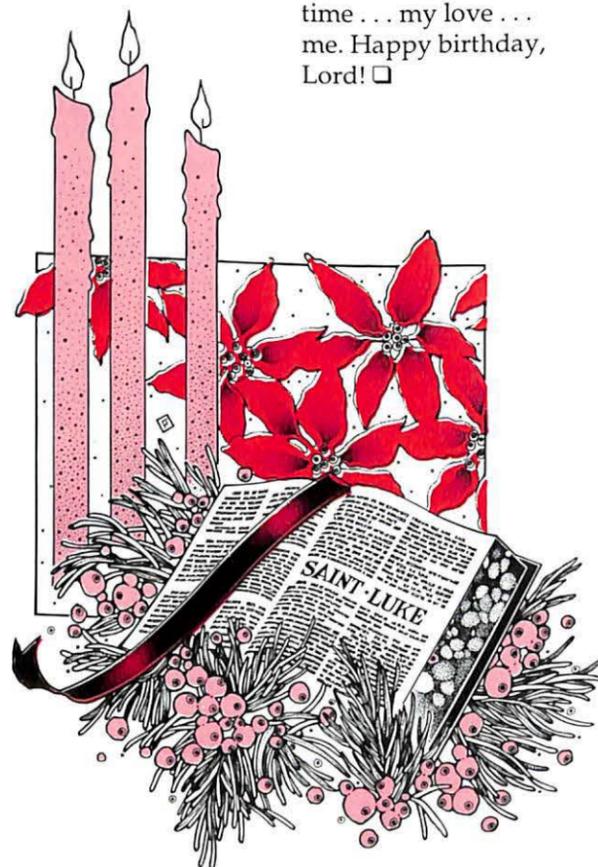
I need to get into the habit of rising a little earlier to think about Your goodness and love, to read Your Word, to enjoy the joyful communion of prayer. I need to savor what You did within my heart, soul, and body when I was in the midst of troubles and trials. How near You always were and how wonderful was the peace and joy You gave, even when outward circumstances did not change. I learned so much about You during the hard times. I learned, too, not to fear them because they will surely pass away.

Paul wrote some words that I need to keep before me: "Don't be selfish; don't live to make a good impression on others. Be humble, thinking of others as better than yourself. Don't just think about your own affairs, but be interested in others, too, and in what they are doing. Your attitude should be the kind that was shown us by Jesus Christ" (Philippians 2:3-5).

Lord, don't let me ever get so busy with my own doing that I don't have time for others. Remind me to take time to listen, to talk, to touch, to

help, to care; time to listen to the ones I work with, time to talk to my husband, my neighbors; time to touch that lonely friend; time to spend with that one facing hard times.

Remind me often, Lord, of the emptiness of a selfish life and the fullness of a life that You have entered. That's what I'd like to give You again this year, Lord . . . my time . . . my love . . . me. Happy birthday, Lord! □



Making Advent Meaningful

by Linda Weber
women's ministries director

If you ask adults to talk about Christmas, especially their most memorable or exciting ones, usually they will relate the Christmases of their childhood. As children, I think, we were excited about Christmas for several reasons.

We looked forward with *anticipation* to Christmas. We anticipated what would be under the tree. We looked forward to decorating the tree and the home.

We were excited as we made our papier-mache gifts at school. The excitement of the *preparation* and giving of the gifts still stands out in our minds. The excitement of *planning* these secrets, knowing who was going to get what gifts was unbelievable. And the *excitement* was contagious.

There were the *sights, sounds, and smells* of Christmas: singing carols; playing Christmas music on the stereo; bright lights shining; decorated trees; homes with smells of goodies baking in the oven; the smell of freshly cut pine. *Participation* in the church's Christmas program with music, candles, and drama made Christmas very special.

We usually think of Advent as the time prior to Christmas and Christmas as just the day. But all the above experiences were Advent as well as Christmas experiences. You cannot have one without the other.

Advent, the four weeks prior to Christmas, is when we get ready again to receive the Christ child into our midst. It is a time of prepara-



tion, expectation, planning, anticipation, and excitement.

One of the familiar customs of the church is the lighting of the candles in the Advent wreath. The circular wreath reminds us that God has no beginning or end. God was before the world was; God was in Jesus; and God is with us now.

There is a candle for each Sunday of Advent, reminding us of the way Jesus changed the darkness of hatred and evil into the light of joy and love. The fifth candle is the Christ candle and is lighted on Christmas Eve to show that the light of Jesus has come into the world.

Advent can be observed as a church family or as individual family units in the home. Here are some ideas to help you.

Worship

Sunday worship during Advent should be special times. You may want to have families participate as worship leaders. Perhaps a family can light the Advent candles as its members share the call to worship. Another family can be involved in leading the responsive reading, the Scripture reading, a musical presentation, or serving as ushers or greeters. Another idea is to have families share their family traditions of Christmas during the worship.

Advent Sunday Evenings

Perhaps you can set aside two Advent Sunday evenings to remember the excitement of making Christmas gifts. Meet together to make

small gifts to be taken into the community. Small banners, candles, and ornaments can be made by all participants. Be creative and use the gifts of the people in the congregation. On a second Advent Sunday evening, gather together for a time of Christmas caroling and gift giving. The church members call on and sing to persons who are shut-ins, friends of the church, or just friends of members. At each stop, a special gift made during the previous Advent Sunday evening is given to the family by the church.

Devotional Booklets

As a church, you may want to write your own Advent devotional book. This can be used by individuals and families to help them prepare for the celebration of Christmas. These can be compiled by using selected devotional materials, or you may have people within the church write the devotionals. They can be given out on the first Sunday of Advent.

Home Devotions

Home devotions around the Advent wreath can be an important aspect of preparation. Highlighting the use of the Advent devotionals, Advent wreaths, and candles all helps stir up the expectation, excitement, and anticipation of Christmas. □

2000

Our Strategic Focus On The Biblical Imperatives

COMMISSIONED TO WITNESS

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

■ CAROL STREAM, IL. The Rev. Timothy Walker baptized six people and welcomed one couple into the fellowship of Cornerstone Baptist Church.

■ BEAUSEJOUR, MB. Interim pastor Ed Mullis baptized three young ladies and one man at Elim Baptist Church.—*Daphne Keck*

■ KYLE, TX. Blessings were experienced by the congregation of Immanuel Baptist Church during a weekend in October. The Rev. Herman and Mrs. Ardath Effa ministered during revival and renewal services. On the last evening of the services, the Rev. Robert Weiss baptized two students.—*Esther Lengefeld*

■ BLOOMINGDALE, IL. Pastor Jim Vyleta baptized 15 people at Edgewater Community Church on Sunday morning, November 1. During the afternoon service, the congregation and visitors celebrated the merger of Tri-Community Baptist Church of Elk Grove Village and Bloomingdale Baptist Church into Edgewater Community Church. Jim Vyleta is pastor.

■ WETASKIWIN, AB. The Rev. Richard Emilson baptized three people and welcomed them into the membership of Calvary Baptist Church.—*Minnie Knuezn*

■ BEULAH, ND. The Rev. Terry Midkiff welcomed seven persons into the fellowship of Immanuel Baptist

Church in September, and in October, he baptized eight persons, who also joined the Church.—*Ottillia Allmer*

■ CHANCELLOR, SD. The Rev. James Derman welcomed seven people, three by baptism and four by testimony, into the membership of First Baptist Church in the past several months.

Gordon Oeste, youth director, assists the young people as they meet in homes for midweek Bible study and prayer.—*Ray DeNeui*

■ LEDUC, AB. Temple Baptist Church welcomed two new members by testimony into the fellowship of the Church. The Rev. Gordon Denison is pastor.—*Violet Fleck*

Tacoma church holds concert

■ TACOMA, WA. Calvary Baptist Church hosted a concert by Christian vocalist, Robyn Besemann, co-founder of LIFE aerobics. Besemann began a women's Bible study called H.E.R. (Homemakers Encouraged and Revived) and authored the book, *When I Say Yes*. The Rev. Don Burnett is pastor.—*Earl Schadle*

McClusky church hears Leverette, Olson, and Folkerts

■ MCCLUSKY, ND. McClusky, Mercer, and Goodrich Baptist Churches held a joint service at McClusky Baptist with Area Minister Jake Leverette speaking on "Vessels for the Master."

Dr. John G. Olson, president and executive director of

Trans World Radio, spoke at McClusky Baptist Church's annual Harvest Fest.

The Rev. Fred Folkerts, associate director, N.A.B. Conference Missions Department, and Trudy Schatz, mission-

Sharon Glen sponsors health fair

■ WHEATON, IL. Sharon Glen, a Life-Care retirement community, under construction, sponsored a free health fair, open to the public. In a continuing effort to keep health awareness at an optimum, Sharon Glen arranged for several area specialists to provide screenings and information.

Surrey church reaches community with preschool program

■ SURREY, BC. Sunshine Ridge Baptist Church operates a preschool program for 80 children. "Nearly half of the children come from non-church families, making this project a viable outreach to the community," says Heidi Zindler, supervisor.

In addition to classes, which include an emphasis on Bible truths, the children are taken on field trips. As well, there are featured events to which the parents are invited, thus ensuring personal contact with the home.—*Viola Pahl*

Sunshine Ridge seniors organize rally

■ SURREY, BC. Sunshine Ridge Baptist Church seniors' group organized an inter-church seniors' rally for nine N.A.B. Conference churches in the Lower Mainland. The Rev. Helmut Strauss led group singing, and the Rev. Richard Hohensee spoke.

More than 200 registered for the noon luncheon, and the oldest senior present (age 93) received a gift. Each

ary to Cameroon, were guest speakers at the Round Robin Missions Conference at McClusky Baptist Church. The Rev. Lester Buenning is pastor.—*Marion Kirschman*

church presented something special: poetry, harmonica music, skits, choir, or group songs.

"It was noted that Ebenezer Baptist Church, Vancouver, was the 'mother' and 'grandmother' of all churches represented," reports Viola Pahl. "It is hoped to make this type of rally an annual event.

Eastern Association holds annual meeting

■ KITCHENER, ON. Central Baptist Church hosted the Eastern Association meetings Sept. 25-27, 1992, for 20 delegates from 20 churches. Speaking on the theme, "Compelled to Serve," Dr. Timothy Starr stated: "Although life is short and sinful, life will be significant for Christ when we walk humbly in partnership with God.

Guests included Dr. Paul Siewert, president of N.A.B. College and Edmonton Baptist Seminary, who broadened our vision of the schools and their needs; Dr. John Binder, executive director of N.A.B. Conference, who shared Conference highlights; and Mrs. Barbara Binder, *Baptist Herald* editor. The Reverends Fred Kahler and Michael Igo are the pastors of Central Baptist Church.—*Karen Yahn*

Beulah church hears Priebe

■ BEULAH, ND. The Rev. Ken Priebe, missionary to Cameroon, was the guest speaker at the Harvest Mission Fest at Immanuel Baptist Church. The Rev. Terry Midkiff is pastor.—*Ottillia Allmer*

Seniors meet for fellowship and inspiration

■ HAMILTON, ON. The senior citizens groups of Hamilton, Kitchener, St. Catharines, and Toronto Baptist Churches take turns hosting get-togethers once-a-month. (*In the October issue, it was erroneously reported that this group was a senior youth group.*)

Mission Baptist Church offers both a German and English service, but the two congregations join together for a combined service at Thanksgiving, Christmas, New Year's Eve, and Easter.

The Church's two choirs, one of mixed voices and the other of ladies' voices, accompanied by instruments sing in both languages for the two services. Their annual songfest is an effective outreach for the Church.—*Irene Noack*

Missions Week '92 held at Round Lake church

■ GLADWIN, MI. "How Can They Hear...?" (Romans 10:14) was the theme of Missions Week '92 at Round Lake Baptist Church. Among the guest speakers were the Rev. Bud Fuchs, associate director of missions, N.A.B. Conference; Mr. Kelly Bartels, Good News Camp, Gladwin; and the Rev. Jim Black, former missionary to Nigeria. The Rev. Robert F. Brown is pastor.—*Jean Jurgensen*

Pacific Northwest Association holds annual meeting

■ TACOMA, WA. One hundred seventy-nine people registered for the Pacific Northwest Association sessions, hosted by Calvary Baptist Church, Oct. 8-11, 1992. Seventy-nine young people participated in the youth program supervised by the youth pastors. Fifteen churches of the Association were represented as well as one soon to be recognized.

The Rev. Jim Westgate, LINK Care Center, Fresno, CA; the Rev. Bud Fuchs, associate director, Missions Department, N.A.B. Conference; Dr. David Priestly, N.A.B. College, Edmonton, AB; and Area Minister Leroy Schauer served as guest speakers.

The services Sunday included a ground breaking service in Puyallup, WA, for Christ Community Baptist Church's building, where Gordon Bauslaugh is pastor.

The Rev. Allan Strohschein, moderator, presided over the business meetings. The Rev. Don Burnett is pastor at Calvary Baptist Church.—*Earl Shadle*

Richter honored for 25 years of service



■ NOKOMIS, SK. The women of Nokomis Baptist Church presented a plaque to Mary Richter for her 25 years as White Cross chair. John Richter, who passed away this year, and Mary have been dedicated and faithful supporters of the N.A.B. Conference for many years.

Napier Parkview church holds missions conference

■ BENTON HARBOR, MI. "Missions Starts Here" was the theme of Napier Parkview Baptist Church's mission conference, Oct. 8-11, 1992.

The Rev. Herman Effa, missions director, N.A.B. Conference; Dr. Darrell and Mrs. Louise Champlin, missionaries to Belgian Congo and Suriname; and the Rev.

Richard and Mrs. Karen Kaiser, missionaries to Brazil, Chaplain Michael Rapp, and three former inmates from Berrien County Jail were the guest speakers.

Posters and displays of all missionaries and mission agencies supported by the Church were exhibited. "In response to the closing missionary challenge, a young couple with three children offered themselves for the Lord's service," reports Florence Miller. The Rev. John Kaufield is pastor.

2000

Our Strategic Focus On The Biblical Imperatives

Temple church holds annual Thanksgiving program

■ LEDUC, AB. Sunday, October 18, Temple Baptist Church held its annual Thanksgiving program with special music by the "King's Men," a message by Pastor Gordon Denison, and a turkey dinner.

"Again, we went over our goal set for our offering," reports Violet Fleck.

COMMITTED TO GIVE

Youth raise money for church plant

■ RENTON, WA. "While we charge no fee for attendance at our summer VBS and Carnival, we inform parents that an offering will be taken daily to be sent to a missionary," says June Linstad, church clerk. The young people of Evergreen Baptist Church raised \$294 for furnishings for the new building being constructed by Christ Community Church, Puyallup, WA. A total of \$300 was sent to the Puyallup congregation. The Rev. Phil Kirsch is pastor at Evergreen Baptist Church.—*June Linstad*

Gladwin church helps disaster victims

■ GLADWIN, MI. Round Lake Baptist Church designated a portion of their Benevolent Offering to the Salvation Army for aid to south Florida hurricane victims. The Church sent \$510 from this offering.

The WMF hosted a "Household Shower" for the Jim Sanders' family, who lost their home in a tornado. The Sanders' son, severely injured in the tornado, is recovering from his fifth surgery. The Rev. Robert F. Brown is pastor.—*Jean Jurgensen*

Anniversaries

McIntosh Church observes 75th anniversary

■ MCINTOSH, SD. First Baptist Church celebrated its 75th anniversary on October 4 with 165 members, former pastors, and guests. Pastor Elmo Tahrán, Jamestown, ND, spoke on "Marks of a Good Church."

Former pastors attending were the Rev. and Mrs. Walter H. Klempel, Bismarck, ND; the Rev. and Mrs. William Collins, Superior, MT; and area minister, the Rev. Herbert Schauer, and his wife.

Also part of the celebration were letters read by former pastors unable to attend and special music.

2000

Our Strategic Focus On The Biblical Imperatives

A cake resembling the present church building was baked by Irene Schuh. The Rev. David Ling is the pastor. —Irene Schuh

Grace Baptist celebrates 75 years

■ MEDICINE HAT, AB. Grace Baptist Church celebrated their 75th anniversary, September 18-20, with former members, friends, and pastors. Former pastors participating were the Rev. Gerhard Poschwatta, Irwin Kujat, Loren Weber, Robert Hoffman, William Hoffman, B. Finley, and Wilfred Weick. Dr. Charles Littman, area minister gave the message. The Rev. Mario Giraldi is pastor. —Martha Anderst

George Church celebrates centennial

■ GEORGE, IA. First Baptist Church celebrated its centennial on July 23-26, 1992, with the theme, "Celebrating God's Goodness."

Beginning in 1991 and throughout the year, special events were held; two quilts were made; and a photo display of ancestors, former pastors, missionaries, present members, and activities of the Church was assembled and placed on a permanent display board.

The congregation has its roots in the Ostfriesland area of Germany to which many of the present members can trace their families. In the 1890s, land was purchased for a cemetery. The church organized in 1892, meeting in homes and schoolhouses until 1894, when the first church building was constructed. This building remained, with additions and improvements made over the years until 1968, when a new

building was constructed.

After a translator was found to rewrite the early hand scripted German minutes into English, the information was used to write a historical pageant and gather names of the founders. Revealed, also, was the help the Church has given other churches and people as well as its strong missionary emphasis.

The celebration included Men's and Ladies' Breakfasts, a luncheon with a sharing time by pastors' wives, and a banquet. The Sunday worship service was a time of special music, testimonies, and presentations.

Sharing by former pastors and the dedication of several children preceded the message brought by Dr. Charles M. Hiatt, president of North American Baptist Seminary, Sioux Falls, SD.

After a potluck dinner, balloons, carrying greetings from the Church, were launched; and the cornerstone was opened. At an outdoor baptismal service at Little Rock River, four young people were baptized, and a couple welcomed into the fellowship of the Church. The Rev. Michael DeLong is pastor. —Vera Arends

Fargo church celebrates anniversary and ground breaking

■ FARGO, ND. Metropolitan Baptist Church celebrated its 15th anniversary, Sept. 13, 1992. A comprehensive history was prepared and given in five-year segments on three Sundays prior to the anniversary. A picture board was displayed from the original ground breaking to the present structure.

Ground has been broken

and construction underway for a new addition of a multi-purpose room, remodeled kitchen, restrooms, and vestibule.

Metropolitan Baptist has embarked on a massive advertising campaign by placing more than 60,000 brochures telling about the Church and its activities in

most of the city's major businesses. The Rev. Dennis Hoffman is pastor. —Donna Weight

■ Mr. and Mrs. Charles Fleck, Temple Baptist Church, Leduc, AB, celebrated their 50th wedding anniversary with relatives and friends, Aug. 23, 1992.

REUNION at BETHANY BAPTIST CHURCH Lethbridge, Alberta • August 20-22, 1993

All those who had their beginning in Canada in the Lethbridge area are cordially invited to attend.

For more information, please contact: Mr. Eric Wirzba, 501 Normandy Rd., Lethbridge, AB T1J 4E8. Phone: (403) 328-2210.

In Memoriam

■ OLGA (nee WITZKE) GOLZ, (86), Vancouver, BC; born July 28, 1906, in Radeslaow, Poland; died Sept. 11, 1992; emigrated to Canada in 1928; married Robert Golz; founding member, choir, WMF, church caretaker, Bethany Baptist Church; met the needs of those around her; predeceased by her husband Robert in 1976, and two infant daughters; survived by her four children: Ruth, Peter, Lud, and Elfriede; 12 grandchildren; 16 great-grandchildren; one sister, Lydia Strelau; Dr. L. Schrag and the Rev. Richard Hohensee, pastors, funeral service.

■ CHRISTINA HUFNAGEL (91), Kelowna, BC; born July 4, 1903, to John and Susan Allinger in Ratzkossar, Hungary; married Christian Hufnagel, April 27, 1922; emigrated to Canada in 1927 and lived in Regina, SK, Edmonton, Leduc, and Valleyview, AB; and Kelowna, BC; active member, Trinity Baptist Church, Kelowna, BC; remembered for her kind, gentle spirit, warm smile, and sacrificial love; survived by seven daughters:

Christina Schatz, Ruth Hufnagel and Lydia (Martin) Tepper, Kelowna; Kathy (Herbert) Schlitt, Prince George, BC; Helen (Bob) Thomson, Richmond, BC; Evelyn (Eberhard) Hees, Winnipeg, MB; Marilyn (David) Westworth, Edmonton, AB; four sons: Henry (Adina) and Jake (Bertha), Valleyview, AB; Joseph (Lydia), Kinuso, AB; Daniel (Evelyn), Barrie, ON; 31 grandchildren; 22 great-grandchildren; one sister, Susan Hufnagel.

■ RUBEN KOLSCHEFSKI (86), Butte, ND; born Jan. 30, 1906, to Frederick and Louisa Kolschefska of Drake, ND; died July 9, 1992; married Magdalena Kandt, Nov. 27, 1929; faithful attendee and supporter, active member, Sunday school teacher, deacon, Rosenfeld Baptist Church; predeceased by his parents; two brothers; and two sisters; survived by his wife, Magdalena; one son, Vernon (Geraldine); grandchildren; great-grandchildren; the Reverends Vernon Schneider and Rod Pop-pinga, pastors, funeral service.

Giving Gifts Help Reach People for Christ!

"The most God-like quality a Christian can demonstrate in his or-her life is to give." It is based on the Bible text, "For God so loved the world that he gave his only beloved son..." (John 3:16).

Giving is what God has done and continues to do for us. And since we are in the midst of that special season of the year when giving is at the top of our minds, you may be thinking of making charitable gifts to your church or mission organizations like the North American Baptist Conference. If so, here are some effective ways to give.

Cash Gifts

The most popular way to make a gift is with cash. In the U.S., the only planning required to take a deduction or benefit for the gift on your 1992 taxes is that your gift be post-marked or delivered before the end of the year. If you itemize your deductions, you can deduct cash gifts up to 50 percent of your adjusted gross income. Any excess deductions can be carried forward into as many as five additional tax years.

In Canada, donations up to a maximum of 20 percent of net income are eligible for tax credit.

Gifts of Appreciated Assets

A gift of appreciated stock or real estate you have owned for more than one year will generate a tax benefit based on its fair market value.

If you own property such as stocks, bonds, or real estate, which have appreciated in value, it may be to your advantage to contribute that property to North American Baptist Conference, especially if the appreciated property is not property which you desire to maintain in your in-

vestment portfolio.

There will be no tax payable on the capital gains, and you will receive an income tax charitable deduction or benefit for the full fair market value of the property.

Gifts of Life Insurance

You may give ownership of an existing life insurance policy to North American Baptist Conference and claim an income tax charitable benefit for the cash value of the policy.

You may also take a charitable tax benefit for the remaining premium payments as you make them.

If you wish to purchase a new policy naming North American Baptist Conference as owner of that policy, you may claim an income tax benefit for your contributions toward the payment of the premiums. In either case, you may wish to

LIFESTYLE GIVING



make your gift of the premium amount directly to North American Baptist Conference, allowing us to pay the premiums, since there may be tax implications when you pay the premiums directly to the insurance company.

Before you make a gift of life insurance, you will want to make certain that your state/province considers a charitable organization to have an insurance interest.

(continued on page 28)

YES! I would like to receive additional information to help me in my year-end giving. Please send me information on

- Gifts of appreciated property
- How to take a tax benefit for future gifts
- Gifts with retained benefits
- Enclosed is my year-end gift \$ _____ to help reach people for Christ through the ministry of North American Baptist Conference.

I have the following property which I would like to consider giving this year. Please calculate the best possible way for me to do so.

Type of property _____
 Current value of property: \$ _____ Cost basis: \$ _____
 My top income tax bracket this year is estimated to be _____ %
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 Address _____
 City _____ State/Prov. _____ Code _____
 Phone: Daytime () _____ Evening () _____
 Birthdate _____ Spouse's birthdate _____

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 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994
 Phone: (708) 495-2000; Fax: (708) 495-3301

Giving Gifts . . . (from page 27)

■ Gifts of Tangible Personal Property

When you make a gift of tangible personal property related to Conference ministries, you may deduct the fair market value of the property without paying capital gains tax on the appreciation, providing you held the property for more than one year.

■ Gifts with Retained Benefits

It is also possible for you to make a transfer to North American Baptist Conference, while retaining benefit from the property you transfer.

Whether that property is stocks, bonds, real estate, or even your personal residence or farm, guaranteeing today that North American Baptist Conference will receive the property at your death (or at the death of a named beneficiary), will allow you to claim an income tax benefit.

Your benefit is based on 1) the full fair market value (based on appraisal) of assets gifted; 2) the age(s) of the beneficiaries; and 3) the value of the income or other benefit which you retain.

We will work closely with you to design a plan to meet your needs and provide maximum tax benefits.

■ Gifts and Long-Range Planning

As you consider your year-end plans, you may want to give thought to long-range financial needs for yourself and your family. Charitable gifts often play a significant role in effective retirement and estate planning.

We will be happy to provide you with additional information. Your gifts are always appreciated. Please call or write if we can be of help. □

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

Sunday Schedules . . .

(from page 21)

of the morning resembles the three-period schedule described in scenario three or five.

One variation on this is the four-period schedule that adds brunch to the typical three-period scenario. This is especially popular in those congregations that a) attract large numbers of young adults who enjoy eating lunch together and/or b) attract large numbers of first-time visitors, with all visitors being invited to remain for lunch, and/or c) include large numbers of mature adults who enjoy one another's company, and d) schedule a variety of events and classes for Sunday afternoon.

Five Other Trends

- The rapid increase in recent years in the number of large congregations with limited space for worship plus the growing demand for choices has sparked another pattern. This is the schedule that calls for two worship experiences at the same hour. The traditional service with traditional music usually is held in the sanctuary while the alternative service with contemporary Christian music is held in the chapel, fellowship hall, or gymnasium.

- The most highly visible trend is to offer the alternative service on Saturday evening, sometimes followed by a meal and one or two classes.

- The newest trend is to offer a 75-to-90-minute worship service at 5:00 or 5:30 p.m. Saturday that is designed primarily for parents of young children who a) are "coming back" to church after a long absence, b) are two-income households and want to keep all day Sunday open as a family time, c) prefer a church with a strong teaching emphasis in the sermon, and d) want their young children in the nursery while they worship.

- A fourth trend is to offer five to eight different worship experiences every weekend with two on Saturday evening, three to five on Sunday morning, one on Sunday evening, and one on Monday evening. This schedule is found only in those congregations seeking to reach and

serve an exceptionally broad slice of the total population and/or churches with limited physical facilities.

- The last of these five recent developments also may be the rarest. In these congregations, one Sunday morning worship experience is designed for the searchers, seekers, and explorers who are at an early stage of their personal religious pilgrimage. A different worship experience is designed for those at a more advanced stage of their faith development. A third is designed for those ready to accept the challenge to become deeply committed disciples of Christ. The second and third may or may not be offered on Sunday morning. One or both may be scheduled for another time, such as midweek and Sunday evening or Saturday evening.

Which scenario would be best for your congregation? □

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Ministerial Changes

■ **David Bootsma** to Mary Hill Baptist Church, Port Coquitlam, BC, as the new pastor. He served this past summer as interim pastor at Mary Hill. His new bride Shari joins him in this ministry. —*Irma Edel*

■ **Kevin Strong** from youth pastor, Pineland Baptist Church, Burlington, ON, to pursue a Masters degree in Counselling at North American Baptist Seminary in Sioux Falls, SD, effective Dec. 31, 1992. —*Dorothy Trost*

■ **The Rev. R. I. Thompson** to interim pastor, Aplington Baptist Church, IA.

■ **Mr. Tim Halgat** to youth director, Antelope Springs Baptist Church, Sacramento, CA.

■ **Mr. Tim Houck** to associate pastor of youth, Parkland Baptist Church, Spruce Grove, AB.

■ **Kelly Lashley** from associate pastor, Trinity Baptist Church, Sioux Falls, SD, to associate pastor of outreach and youth, West Meadows Baptist Church, Edmonton, AB, effective January 1993.

■ **Mr. Kevin Webb** to director of missions and outreach, Bethany Baptist Church, Portland, OR.

■ **Mr. Greg Glatz**, 1992 graduate of N.A.B. Seminary, to associate pastor of outreach and discipleship, New Life Ministries, Winnipeg, MB.

■ **The Rev. Don Johnson** from executive director of Disciple Making Ministries, San Diego, CA, to pastor, East Olds Baptist Church, Olds, AB, effective December 1992. —*Hilary Lutz*

■ **Chaplain (CPT) Gregg Drew** (U.S. Army) from Ft. Lee, VA, to Germany effective January 1993. Chaplain Drew developed a Healthy Family Seminar for new Drill Sergeants and their families arriving at Ft. Lee.

■ **Maj. J. Gordon Harris** (Army National Guard) in addition to his

position as vice president for academic affairs, N.A.B. Seminary, is also chaplain at the South Dakota Military Academy in Sturgis, SD, at Ft. Meade.

■ **The Rev. Reinhold Wilde** from Grace Baptist, Ochre River, MB, effective Dec. 27, 1992. He plans to move to Edmonton, AB, to seek a new ministry.

Awards

■ **Chaplain Fred David** received the Superior Performance Award from the Department of Veteran Affairs for making a significant contribution to the mission of the Department through exceptional performance for the rating period. The National Association of VA Chaplains declares that Fred A. David has met the standards of the Committee on Certification.

Retirement

■ **The Rev. Walter K. Schroedter** retired from active ministry effective October 1992. Ordained at Bethel Baptist, Prince George, BC, June 5, 1962, he served as pastor, Bethel Baptist, Prince George, BC, 1960-65; Faith Baptist Church, Vernon, BC, 1965-66; Heeren-Kamen, Germany, 1966-70; Pilgrim Baptist, Vancouver, BC, 1970-85; Mission Baptist, Hamilton, ON, 1985-92.

Installation Service

■ The Martin Baptist Church, Martin, ND, held an installation service on Oct. 25, 1992, for **Pastor Patton Colley** and his wife, Jan. The morning worship service was led by Deacon Darrell Fiesel and the challenging message, which included a charge to the pastor and a charge to the church, was given by Rev. Jake Leverette, area minister. Special music was provided by the Martin Baptist Choir, Jim Rott, and Bud Michelson. Pastor Colley and his wife began their ministry at Martin Baptist Church on Sept. 20, 1992. He is a recent graduate of N.A.B. Seminary. —*Viola Fiesel*

Ordinations

■ **Keith Chapman** ordained Sept. 20, 1992, at Mary Hill Baptist Church, Port Coquitlam, BC. The Rev. Ed Hohn, area minister, brought the sermon based on Ezra 7: 6-10: God calls and chooses men for a specific role. The Rev. Helmut Strauss welcomed Mr. Chapman into the Baptist ministry. Following this service, Keith and Evelyn Chapman were commissioned for missionary service. Rev. Hohn spoke from II Timothy 2. Keith and Evelyn Chapman are newly appointed missionaries to Sonora, Mexico. —*Irma Edel*

■ **Daryl Martin**, a recent Edmonton Baptist Seminary graduate, ordained by Riverside Baptist Church, Devon, AB. He served six months in Cameroon doing follow-up for the Jesus film and plans to return to Cameroon as a volunteer in missions.

Transitions

■ **The Rev. George Engel** died Sept. 26, 1992. Ordained, Raymond Community, Lockport, NY, May 19, 1940; pastor, Lake View Congregational, NY, 1946-62; Yates Baptist, Lyndonville, NY, 1962-65; Holiday Park Baptist, Pittsburgh, PA, 1965-72; Fellowship Baptist Chapel, Sterling Heights, MI, 1972-75; Lakeshore Baptist, St. Catharines, ON, 1975.

■ **Mrs. Martha Krombein** died in October 1992. She was a resident in the Baptist Home, Bismarck, ND. She served along with her late husband, the Rev. A. Krombein, in various N.A.B. Conference churches.

■ **Mr. William Sutter** of Mt. Clemens, MI, and member of Grosse Pointe Baptist Church, died in September 1992. He served for many years as a member of the N.A.B. Conference Finance Committee.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11).

The Staff of the North American Baptist International Office



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Contact N.A.B. International Office or the Seminary for additional information. Brochures are being mailed in November.

Choices Facing Youth . . .
(from page 11)

place to grow up. The aimlessness and sham of much of what the world counts as important also load the deck in favor of suicide.

In addition, the complexity of the choices which high school students face adds to their sense of hopelessness and to their fear of being unable to cope with the pressures of modern life. Often a divorce in the family, the death of a friend or family member, or even breaking up with a boyfriend or girlfriend, provides the spark that ignites a fatally wrong choice.

Choices in Christian Context

The biggest decisions in their lives lie ahead for today's high school youth. For all the fun they seem to be having, they do worry about those choices. Their fears are compounded by the complexity of choices and by the lack of clearly established moral boundaries in the adult world. The Bible's intoned, "This is the way, walk in it," is but a dim vision from some distant planet light-years in the past.

Teens have many fears about growing up in the topsy-turvy world they see all around them. Add to that their everyday worries about what to wear, how to get enough money for clothes, dates, and cars, and what to do for excitement, and you can understand why they need ample opportunities for friendly Christian counsel and brainstorming in the context of the church.

Even when they are under intense pain and conflict, they must see that life is indeed worth living—not for themselves alone—but for others who love them, for those in the world who need them, for God who created them, and for Jesus Christ who redeemed them. □

Jim Reapsome is the founder and editor of Youth Letter, David C. Cook Publishing Co., 850 N. Grover Ave., Elgin IL 60120.

Reaching New Heights in Leadership Development



Unless there is a great increase in trained leaders for our N.A.B. Conference, many of our churches will be without a pastor by the year 2010. North American Baptist Seminary has designed a strategic plan to increase the Seminary's capability to train leaders for our Conference. Crucial components of the "Foundations for the Future" campaign plan include building a chapel and desperately needed facilities for a larger student body as well as increasing endowment funds for student financial aid.

As of November 1, 1992, North American Baptist Seminary has received cash and faith-promises totalling 91% of the 2.2 million dollar goal. Each new faith-promise after July 1, 1992, will be matched 1:1 through a matching gift opportunity. For more information on how you can build the foundation for the future of the N.A.B. Conference, contact:



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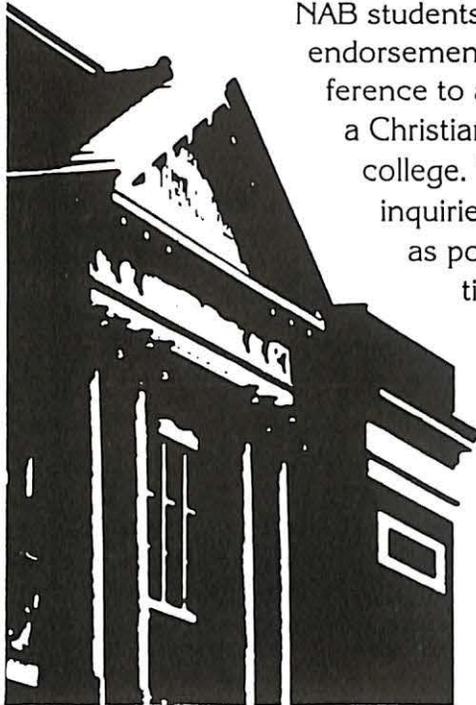
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