

BAPTIST HERALD

MARCH 1992

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*"But because of
our sin, he was
wounded, beaten
because of the evil
we did. We are
healed by the
punishment he
suffered, made
whole by the
blows he received"*

(Isaiah 53:5)

PUT IT TOGETHER



DECISION CONFERENCE

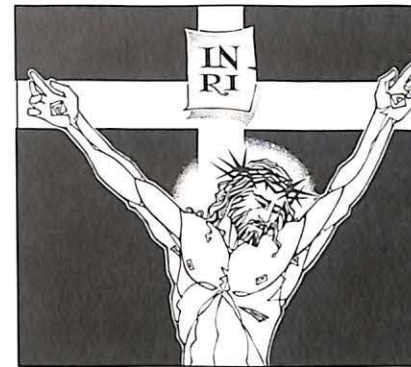
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North American Baptist Seminary

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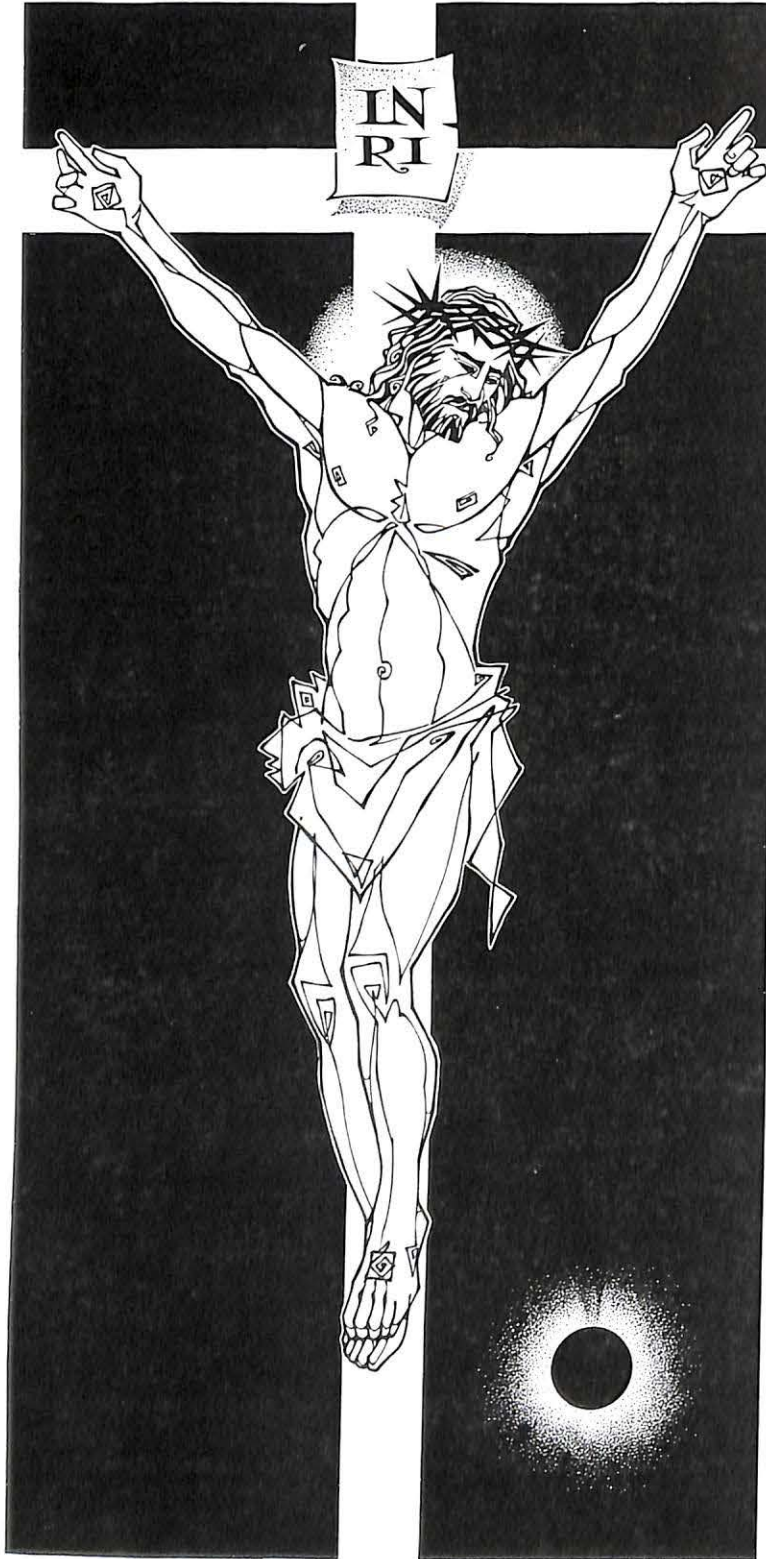
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The Suffering Servant

by Paul Rainbow



In a society where each person strives for self-actualization regardless of the cost to others, and where bucking one's superiors is increasingly acceptable, it is hard for us to grasp what it must have meant in the past to be a servant. We imagine ourselves to be serving when we voluntarily give of our time and energy to some charitable cause.

In the Palestine of Jesus' day, servants had to carry out someone else's will, and they were subject to discipline accordingly (*Luke 12:47-48*). Their tasks included preparing meals (*Luke 12:42; 15:23; 17:8*), helping the master get his clothes on (*Luke 15:22*), doing manual labor in the fields (*Luke 17:7*), managing money (*Luke 19:13*), and running errands, whether to bear messages (*Luke 14:17-23*) or to transport goods (*Luke 20:10-11*). They might incur risks to life itself (*Mark 12:2-5*), yet they got no thanks (*Luke 17:10*).

It was against this cultural background that Jesus said of Himself that He had come, "not to be served but to serve, and to give His life as a ransom for many" (*Mark 10:45*). He came, that is, not to become all that He could be, but to get His hands in the dishwasher and make others all that they could be. For Him, it meant dying before He reached middle age, with no possessions except a few bits of clothing (*Mark 15:24*). And He called on His followers to imitate Him in this fundamental attitude (*Mark 9:35; 10:42-44; John 13:1-17*).

Jesus' phrase "give His life as a ransom for many" may hark back to the vicarious suffering which one Israelite was to undergo for "many" according to *Isaiah 53:11-12*. Most of us are familiar with the long-standing Christian interpretation of the prophecy in *Isaiah 53* which sees its fulfillment in Jesus Christ. Perhaps we should also explore other rich dimensions of meaning, which are present in the same context.

The Servant . . . Corporate Israel

Our Jewish friends tend to find here a prophecy of Israel's national afflictions. Jewish expositors have been influenced by the fact that the words "my servant" (*52:13; 53:11*) tie our text to others in the latter part of *Isaiah* which also mention God's special servant (*41:8-10, 13; 42:1-7, 19; 43:10; 44:1-2, 21, 26; 45:4; 48:20; 49:3, 5-6; 50:4-11*), and in most, though not all, of these places the figure of the servant stands indeed for corporate Israel, not just for an individual. This collective interpretation existed even before Jesus' time, for when this part of the Hebrew scriptures was translated into Greek in (probably) the second century B.C., the closely related verse *Isaiah 42:1* came out reading, "Jacob my servant . . . Israel my chosen . . ."

If there were not at least some element of truth in the collective view of the servant, how could the early church have applied one of these servant-passages to the apostle Paul in his mission to the Gentiles (*Isaiah 49:6, in Acts 13:47*)? There is a sense in which we, too, as members of the

people of God, share in the mission of the servant of the Lord to bring light to the nations.

But there are features of the servant in *Isaiah 53* that this view does not explain, especially the fact that his death benefits Israel (*vv.4-6, 8, 12*), the one dying for the sake of the many (*vv.11-12*). Apparently, the servant of the Lord is sometimes the whole people, and sometimes an individual member of it.

The Servant . . . A Prophet

Many fine biblical scholars think the servant figure is a prophet, perhaps even the author himself. Descriptions in two places emphasize how God uses the servant's ears and mouth (*Isaiah 49:2; 50:4-5*), and this would fit well with a prophetic role for the servant. Moreover, the prophet who wrote was persecuted (*Isaiah 50:6-9*).

Yet he groups himself among those who benefit from the sufferings of the servant in chapter 53 and consistently speaks of that sufferer as though he were someone else (see *Isaiah 53:1-6*).

The Servant . . . The Messiah

So we are driven to conclude that in *Isaiah 52:13 to 53:12*—the last text in the book of *Isaiah* where the undefined figure of the servant of the Lord is mentioned—Israel has been narrowed down to a representative individual who is not the author himself. Who is he? He is described in royal terms both at the beginning and at the end of the passage (*52:13,15; 53:12* "with the great").

Actually, ancient Jewish interpreters recognized this as well, for

in the paraphrase of the passage which became standardized in the old synagogue liturgies (the Aramaic Targum to *Isaiah*), we find the phrase "my servant the Messiah" inserted in both places (*52:13; 53:10*). Since such a paraphrase would hardly have arisen in the tense atmosphere after the split between Jews and Christians, it may well preserve evidence of a Messianic understanding of *Isaiah 53:10-12*, which was already current among Jews in Jesus' day.

In any case, towards the end of His earthly life, Jesus quoted from the passage in reference to Himself (*Isaiah 53:12, in Luke 22:37*). This strengthens the guess that His foundational saying about giving His life as a ransom for many was also based broadly on *Isaiah's* suffering servant. Hence the identification with Jesus is consistent in all the major apostolic writings.¹

If Jesus' servanthood meant making the ultimate sacrifice for us, should we do less for Him? □



Dr. Paul Rainbow is Assistant Professor of New Testament at North American Baptist Seminary, Sioux Falls, SD.

¹Verbatim quotations from *Isaiah 52:13-53:12* are found in *Matthew 8:17; Luke 22:37; John 12:38; Acts 8:32-33; Romans 10:16; 15:21; 1 Peter 2:22,24,25, not to list allusions elsewhere.*



A Jewish Way to Share Jesus

The Vineyard Congregation of Long Grove: A Jewish Christian Fellowship represents the N.A.B. Conference's approach to Jewish evangelism. Contemporary missiology brings with it the conviction that the best way to reach any culturally distinct group is to present the gospel in a relevant and sensitive manner.

Therefore, the apostle Paul said in 1 Corinthians 9:20: "To the Jews I became like a Jew, to win the Jews." In a very real sense, this statement is what the Vineyard Congregation's philosophy of ministry is all about.

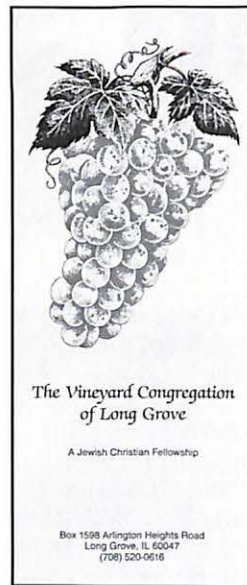
Roy Schwarcz, one of the founding members, describes the congregation's beginnings in the northwest suburbs of Chicago: "There were only about five families to start with, and we met in a local elementary school. But everyone who attended was very committed to reaching the Jewish people of this community. Soon we began to grow. It was a very exciting time, and the Lord worked in our lives in a wonderful way to knit us together in Him."

At the same time, Twin Grove Baptist Church, a church planted in 1968, located in the Buffalo Grove-Long Grove area, northwest of Chicago, was finding it difficult to reach the community for Christ.

The two groups along with the leadership of the Illinois Association discussed the possibility of merger to reach the community for Christ.

On February 28, 1987, the Illinois Association voted to receive the Vineyard Congregation into the Association and approved the merger of the congregations. This was the first for a church and an Association of the North American Baptist Conference.

Vineyard's brochure describes the Vineyard Congregation as a *chavurah* (fellowship) of Jews and Gentiles brought together because of Israel's promised Messiah. The



Messianic hope and its fulfillment has always represented Israel's highest aspiration. Two thousand years ago, a child was born in Bethlehem—the very place where the Jewish prophet Micah had foretold the Messiah would be born.

"But you, Bethlehem, Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times" (*Micah 5:2*).

God loves the Jewish people with an everlasting love and through the Messiah has demonstrated His regard for the Gentiles as well.

"For he himself is our peace who made both groups into one and broke down the barrier of the dividing wall . . ." (*Ephesians 2:14*).

The Ministry

The Vineyard Congregation ministers to persons who

- are Jewish and seek to learn what the Hebrew Scriptures teach concerning the Messiah, the promised new covenant, and the past, present, and future of Jewish people.
- are not Jewish but have a desire to discover the Jewish roots of Christianity and how to worship the God of Israel in a Jewish way.

- have children. The Vineyard provides an education for our children that emphasizes Biblical values in a society that has abandoned its moral foundation.

As director of music, Jay Green is involved in planning the worship services. "We use 'messianic music,'" he says. "We describe it as the gospel sung in a minor key. It represents a compilation of traditional Jewish melodies and innovative Christian lyrics. A Gentile church, which might want to use this kind of material, can find worshipful messianic music at local Christian bookstores. "Look for titles by *Israel's Hope*, *Lamb*, or the *Liberated Wailing Wall*."

Green points out that the early Church was primarily Jewish in nature and its musical expression reflected this. The Psalms as well as New Testament confessions of faith were sung in a manner liturgically familiar to the Jewish community.



"We share the truths of the Hebrew Bible and their fulfillment in the New Testament with our little ones," says Vanessa Miller, director of messianic education. "It is such a joy to watch them grow and develop in the Messiah's love."

"Currently, we are studying who God is—our refuge, our rock, and our master architect. Just like in adult Sunday school, we communicate our faith based around the Jewish holy days. We feel that our children benefit in a unique way which emphasizes God's plan for His chosen people."



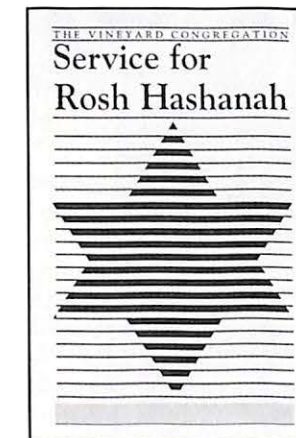
The pastor of the Vineyard Congregation, the Rev. Eliezer Maass, came to faith in Yeshua—the Jewish way to say Jesus during the mid-1970s. Born in Montreal, Quebec, Pastor Maass believes that the best way to impact the Jewish community with the gospel is through a congregational approach. "We have so much opportunity here at the Vineyard to be involved in discipleship and evangelism. There are five synagogues within a two-mile radius of our church."

Celebrating the Jewish Holidays

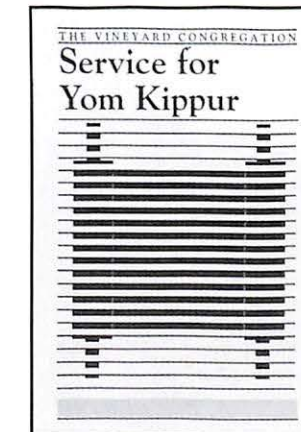
One of the central means of worship and evangelism for the Vineyard Congregation is the celebration of the Jewish feasts and fasts highlighting their messianic significance.



Every Friday evening, *Oneg Shabbat* is observed with the lighting of sabbath candles and a study in the Word of God. Afterwards, we enjoy a delightful time of fellowship at a local deli.



Autumn marks the beginning of the High Holiday season. *Rosh Ha-Shanna* means "new year" or literally the "head of the year." We hold a special service to commemorate the start of what is called the Ten Days of Awe.



This all culminates in *Yom Kippur*, "the day of atonement," which is the holiest day in the Hebrew liturgical calendar. What a great time to preach the gospel, because we know that Jesus came to die an atoning death once and for all for the sins of mankind!



Passover (Hebrew *Pesach*), which occurs in the Spring, has a certain wondrous appeal. It commemorates both the Israelites' exodus from Egypt as well as the events of the Upper Room *seder* meal conducted by the Messiah Himself. It is interesting to note that at the Council of Nicea (325 A.D.), it was decided Passover and Easter would be separated on the ecclesiastical calendar with Passover being dropped altogether. It was at this point that the Jewish influence upon the Church began to wane. We conduct our own *seder* meal with unleavened bread and bitter herbs traditional for the occasion.



Chanukkah occurs in December and honors the Jewish freedom fighters who cleansed the Temple during the intertestamental period. It is explained in John 10:22 in terms of the Feast of Dedication.

If you have any questions about reaching the Jewish people in your community, you may call (708) 520-0616. The Vineyard Congregation is located at 770 N. Arlington Heights Rd., Long Grove, IL 60047.

PHOTOS BY ART HELWIG



The Body of Christ Serves



Cheryl Brent and her sons belong to a not-so-elite group, which, she says, "desires no new members—the group of the fatherless and widows. They have been in that group for two years. First Baptist Church of Ellinwood, Kansas, "helped ease our grief," says Cheryl, "for which we are deeply grateful."

A letter to the Ellinwood Church from Cheryl describes how this Body of Christ effectively served to meet their needs.

The healing fingers of Christ caressed my deepest anguish as an usher touched my shoulders while I sobbed through that first Communion service on the Sunday after that fateful Monday.

Dear Friends,

The lacrimal glands of Christ flowed freely as you wept with the three of us in our deepest hour of grief.

The biceps and triceps of Christ enriched us, encouraged us, and comforted us when Galen could no longer touch us; to this day those occasional hugs help us feel Christ's love in the midst of our deepest loss.

The culinary hands and brain cells of Christ provided more than sufficient sustenance for our household of company when I had no appetite nor ability to cook. The vocal cords of Christ enriched our ears with Heaven's music as LaDonna sang like an angel at the funeral.

The arms of Christ lifted us to His heart as hundreds of your prayers helped us see eternity beyond the grave on the day of the funeral; although I carefully stuffed a dozen Kleenex in my four pockets that day, neither the boys nor I used even one because you supported us in such a great way.

The authoring hand of Christ encouraged me as one great teen wrote to thank me for my witness at the funeral; I began to realize that maybe Galen's death was not in vain.

The visual acuity of Christ enhanced our world then and now as so many of you provided gorgeous flowers and plants.

The providing hand of Christ sustained us as MANY of you gave us financial support or offered to assist us in the future. With those monies, the church has a computer, and we have a new roof in place of the old leaky one.

The healing fingers of Christ caressed my deepest anguish as an usher touched my shoulders while I sobbed through that first Communion service on the Sunday after that fateful Monday.

The strong back, arms, legs, and carpentry skills of Christ greatly assisted us as several men helped

complete the garage Galen had started to build.

The compassionate arms of Christ gently lifted Galen's Great Pyrenees into a pickup and took us to the vet when he was seriously injured; the vocal cords of Christ spoke well-remembered, comforting words in that trip to town.

The funny bone of Christ brought healing laughter as several single gals took me out to help me forget that first anniversary of our wedding anniversary.

The mechanical and engineering mind of Christ greatly helped our self-esteem as two men frequently fixed our lawn-mower and mowed our forest!

The fatherly, guiding mind of Christ was clearly displayed when four different men volunteered to provide masculine companionship for Gabe and Charles right after they complained that no men did anything with them now that "Dad is gone."

The legs and toes of Christ gave us gentle kicks to prevent our wallowing in self-pity as others shared their deep sorrows and pain.

The heart of Christ *deeply* touched me on Sunday as a beautiful, slender lady came to tell me I was beautiful on the outside and inside; I was feeling particularly ugly, fat, and untouchable that day. I could not remember having received such an uplifting compliment since Galen died.

The aesthetic vision of Christ enabled us to have much more pleasant environment in which to reside when one man and then a couple took me to acquire new furniture and carpet.

The mechanical/engineering/navigating mind of Christ has greatly aided me as different men have offered their advice about the car, have offered to perform repair work, or have shown me how to safely travel through Wichita now that my reliable compass—Galen—is gone.

The heart of Christ throbs weekly and greatly enhances our future plans as different Christian couples and one single gal keep Gabe and Charles on Tuesday while I go to school. One couple insists that I call them when I return home late at night to ensure I have returned safely; it is so comforting to have them care that much about my well-being.

The protective wings of Christ frequently have rescued me from serious accidents as Oretta prays for me while I make those long weekly trips to Wichita.

There are many more examples of how the body of Christ is functioning (and serving) at First Baptist Church. I have come home very late from work to find a rose or gift at my back door. The Bible study leader refused to give up on me when I couldn't attend due to long hours at work. The first Bible study group selected to sit as individuals rather than as couples; that really helped me feel accepted as a single again.

As you can clearly see, Christ's body is alive, well, vibrant, and vivacious here. I have been truly amazed at how He works continuously through different ones every week; it has been an exciting experience!

While I still do not want any of you to join this group, the boys and I are learning like Paul, to be content in our state. Hopefully, we can be less of the ingrown toe nails and more like functioning members of Christ's body this year. Thank you so much for all you have done and continue to do for us and all the widows and single parents of the church. May God richly bless and reward you for your functioning in His body.

In Christ's Love and Body,
Cheryl, Gabe, and Charles Brent ☐

Cheryl Brent is a member of First Baptist Church, Ellinwood, Kansas.



The Storm after the Calm: The Pain of Reentry

The returning spouse's reentry back into family routine has also been called the "homecoming" or the "period of adjustment." To assist in this process, we help the couple recognize differences and how things have changed.



rebuilding their troubled marriage. The returning spouse's reentry back into family routine has also been called the "homecoming" or the "period of adjustment." To assist in this process, we help the couple recognize differences and how things have changed. Soldiers who had to leave their spouses back home to cope with every situation and emergency should not expect things to be the same as when they left. There is an emotional strain on children.

Our responsibility is to assist the soldier in recognizing that it takes time to rebuild relationships. We help them cope with the feelings of frustration and alienation.

After performing military functions in a military environment, soldiers need help in recognizing that the family setting is not a battle zone. Oftentimes, financial difficulties are the family's battle zone, especially if the family's financial condition worsened during the soldier's deployment. It is challenging to help families revive their relationships as well as resolve their differences.

The calm of Desert Shield gave way to the agitation of Desert Storm and back to the calm of cease-fire. For some soldiers, the return home became a different kind of storm, but with proper reentry procedures, even the homefront can be calm. Unfortunately, the short Persian Gulf War may have long-lasting effects on many couples. Some will seek help, and others will not, but, we, as chaplains, cannot stop caring for the people who make up our military community. □

Chaplain Richard Uhler was stationed with the U.S. Army at Fort Knox, Kentucky, during Desert Storm.

who were deployed more than six months. And now, as Paul Harvey would say, "Now you will hear the rest of the story."

When a soldier deploys, the expectation is that the homefront will stay the same or even become frozen in time. In reality, things change before our eyes, but they are so subtle. The changes often go unnoticed. When someone is away for an extended period, the changes seem greater.

With the changes and period of separation, some distance grows between spouses. They also find the need for a relearning process. Classic reasons for marital conflict upon return from the Gulf range from resentment of their spouse's sudden independence to a lack of communication to financial problems.

Although these issues could be resolved, some couples elect separation and divorce rather than seek counseling. Some couples give a token attempt at counseling, but I am convinced that their minds are made up to terminate the relationship before entering counseling. Those who commit themselves to seek professional help and stick with it are genuinely successful in

by Richard Uhler

On August 2, 1990, the forces from Iraq invaded Kuwait. Coalition forces were called up to defend Saudi Arabia and liberate Kuwait. It was the largest military call-up in recent memory. Anxiety ran high among the active duty and the reserve components. Units were mobilized as well as individuals who volunteered.

In the aftermath of the war, Americans welcomed home her units as well as individuals alike.

Amid the festivity of the welcome home ceremonies were the anxiety and loneliness associated with the geographical separation due to deployment. This was different from normal training deployments because there was no definite date of return. With every new development in the Gulf, the families waited in anticipation.

In the aftermath of the war, amid the shouts of joy, there were also the cries of anguish. A soldier who survived the war was killed right in front of his own home. We, as chaplains, have dealt with the less dramatic yet painful reentry of soldiers

Three Ideas That Worked for Us



by Gordon Bauslaugh

While more have come from personal invitations, one-sixth of our congregation have come this way. These one-sixth have been some of the best at personally inviting others who have stayed.

2 Our multi-cell groups have been a real blessing for those involved and for the pastor. These cell groups are facilitated by spiritually mature couples, who volunteer but still need confirmation by the deacon board.

Groups of 10 adults meet twice a month for one to two hour meetings each setting. These are not Bible studies, prayer meetings, socials, or evangelistic in nature. They are all of the above.

Each group discusses the Sunday morning message and Bible text, focusing on personal application while building relationships and accountability to one another. All the facilitators and pastor meet together monthly to continually coordinate our efforts.

3 Our church does not recruit workers. We make opportunities known to the body as prayerful reminders. But we do not determine the size of a committee or the number of people involved in a program. We let the Lord calculate this.

Our entire Sunday school staff, 18 including the nursery, are all volunteer. Only church members can teach.

If a need is not met, we believe that it must not be that great of a necessity yet. □

The Rev. Gordon Bauslaugh is pastor of Christ Community Church, Puyallup, WA, which began in March 1987 and became fully self-supporting January 1992.

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Ideas for Celebrating Easter

Name That Church

In our North American Baptist Heritage collection, we have many photos of unidentified churches. Can you help us? If you recognize one of these churches, please send us the present address of the church, historical data, and a picture of the church even if it has been remodeled or rebuilt. Anniversary booklets usually have such data. We will be glad to hear from you.

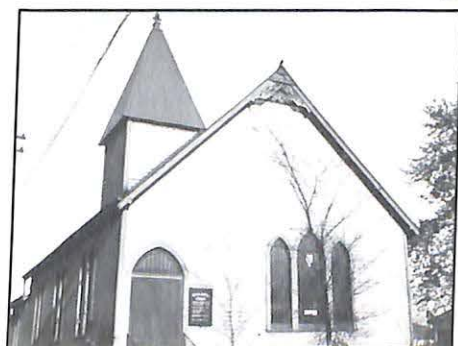
Contact North American Baptist Heritage Commission, 1605 S. Euclid Ave., Sioux Falls, SD 57105.



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New Beginnings: Give each Sunday school student a packet of seeds to plant and an Easter passage to memorize—the length to be determined by the age level of the student. Don't forget your adult members! (You might even want to sponsor an after-church planting of the seeds.) Encourage people to bring back their young plants on Easter and exchange them with one another, sharing the verses they have learned as their plants were growing.

Dramatizing Easter: Present the story of Christ's trials and death as reader's theater, with people taking the parts of Jesus, the apostles, High Priest, Pilate, etc., and others voicing the words of the crowd. This enables students to feel the drama of the events surrounding Christ's death for us on the cross, and realize that we, too, are responsible for the sins that put Him there. This is especially poignant when the crowd must shout: "Crucify Him!"

For teens and adults who are familiar with the Easter story, consider using excerpts from Calvin Miller's book, *The Singer*, (InterVarsity Press) for reader's theater.

Easter at Home: Send a photographer and reporter to the homes of some of your people. Take slides of

the families and ask them questions about their Easter traditions and the meaning of Easter to them. Show these slides and play the edited tapes as an Easter program.

Praise Acrostics: Pick any Easter message. For example: *He Is Risen*. The week before Easter, give children and adults the message with one letter circled. Each person is to write a sentence prayer that starts with the circled letter and bring it with him or her to the Easter celebration. Volunteers should read their prayers in order. Volunteers with a prayer beginning with the letter **H** should give theirs before those who start with **E**. More than one person will have each letter.

Consider having students write their sentence prayers under the correct letter on a large bulletin board or sheet of paper covering an entire wall.

Shadowgraph: Use sheets and strong light bulbs to create a life-size shadowgraph screen. With real people and flat, cardboard props, depict the week of Christ's death and resurrection. Two expressive readers should provide narration. □

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Important Advice for Youth Leaders

by Gene and Irene Huber

This article is third in a series.

Our youth are our greatest mission field, we believe; therefore, we encourage you to faithfully and actively take up the challenge to work with them. They need to be supported, encouraged, and befriended by pastors, youth sponsors, parents, friends—all share in this responsibility. Although we do not have all of the answers, we can share some of the things that we have learned from our experiences over the years.

SPIRITUAL DEPTH. Since our senior pastor, Dr. Walter Kerber, came to our church 12 years ago, he has encouraged everyone to attend the Wednesday evening Bible study and prayer time. We usually have more than 100 youth (junior high to college and career) at church on Wednesday evenings. This gives our congregation a sense of family togetherness.

The Wednesday studies and Sunday school are important, because they leave weekend times free for activities in which the youth can socialize or be involved in service ministries.

Non-Christian friends are not frightened off but become interested. Later, as they start coming to Wednesday Bible studies and Sunday school, they become fully exposed to the Christian gospel.

PROTECT YOUR OWN FELLOWSHIP OPPORTUNITIES. Hebrews 10:24-25 tells us not to neglect meeting together. Youth are fun, and one can become totally involved in the work. Youth groups, however, are the support system for youth. It is among your peers that we, as adults, find our support.

Make sure that you are involved in your own fellowship groups. In addition, go out for coffee or a snack with Christian friends or invite them to your home. This is also very important, because you set an example to the youth as they see you involved in our own areas.

YOUR FAMILY IS YOUR FIRST RESPONSIBILITY. If you are a younger sponsor and still living at home, make sure that you spend time with the rest of your family. Introduce the youth to your family by having the group into your home occasionally.

If you have children, don't be afraid to take them with you to activities. The youth won't mind. We did this even when our children were babies and continued to do so throughout. We are very grateful to the youth who have befriended and set examples for our children over the years.

TAKE BREAKS. Take a holiday or two each year and a longer time (six to twelve months) off once every few years in order to get a new perspective. Do not let apathy set in, however. Even when you are away from "active service," try to keep a good rapport with the youth through prayer, cards, notes, phone calls, personal contact at church, teaching their Sunday school class, or just being available.

Even though we need to be refreshed, our service to God never comes to an end. Taking time off is of special importance for younger sponsors so that they can relax with their own friends and in their own youth group.

REMEMBER TO PRAY. You, the youth, your youth pastor, and the other sponsors all need prayer. God has given you one of the most rewarding and exciting ministries in which to serve Him. Serve Him well. □

Gene and Irene Huber have been sponsors of junior high, senior high, college and career, young adult, and mixed youth groups for many of their 25 years of marriage. They serve at Grace Baptist Church in Calgary, AB. This concludes the article begun in the December 1991 issue of the *Baptist Herald*.



Three New Missionaries Begin Ministry Overseas

Answering God's Call to Serve



"I remember attending Good News Clubs as a kid and wanting to ask God into my heart," says Jon Duba. "But doubt plagued my life. When I was in the ninth grade, I committed my life to Christ and was baptized in a Baptist Church in Worthington, Minnesota."

Jon's conversion experience had to do with his search for truth. "I felt the need to discover what was true. When I found out that Christ was the answer and that He was the truth and provided the truth, I committed my life to Him."

Jon's parents, Richard and Alice Duba, provided a stable, Christ-centered home environment for their family. "I feel very fortunate and found this very encouraging," reflects Jon.

Being active in the church youth group in high school gave Jon opportunities to minister to others. "I, also, became very interested in God's Word. It became a natural response for me to go on to Bible college to study His Word. While I was in college, I began to feel God's call to go into full-time service," says Jon. "Through Scripture, I received reassurance that I should keep following Christ and become involved in His service. Wise Christian men

encouraged me to continue to study for the ministry. Through positive experiences I had serving God as a youth leader in the summers, counseling at camp, and discipling kids, my call to the ministry was affirmed."

After college, Jon went to seminary. "I was poor at this point in my life," recalls Jon. "I became very discouraged because of my debts. They were so large. Since I had already started thinking about being involved in missions, I thought I would never be able to go to the mission field because I was so far in debt. I prayed, and God answered my prayer while I was in seminary. Off and on, I had the opportunity to do construction work in Antarctica. This is the way God answered my prayer and helped pay for my seminary education as well as quite a bit of my college loans."

After graduating from seminary, First Baptist Church of Ellinwood, Kansas, called Jon as Director of Youth. "This is the second time I came in contact with the North American Baptist Conference. I found this to be a very encouraging church, and the pastor at the time, Randy Kinnison, mentored me. I am grateful to him for helping me to become a better minister and leader in the church."

During Jon's ministry in Ellinwood, God answered another prayer—that for a godly mate. "After we had been married for awhile, we decided to apply to the

North American Baptist Conference Mission Board to serve as missionaries. We were surprised how quickly the process went. When asked, we said yes to going to the Philippines to be the third missionary couple there. Since I had at one time considered going to seminary there, I was excited to hear about the possibility of serving in the Philippines."

The Bible says, "Go therefore, and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit."

"Whenever I thought about missions, I received reinforcement to follow God's command," says Jon. "That is my command and my motivation for missions."

The Dubas' ministry in the Philippines has a three-fold purpose: to start Bible study groups, to plant new churches, and to teach at the lay Bible training school there.

"My main emphasis is to be Christ-like. Christ says, 'I have come to serve and give My life a ransom for many.'" Our desire is to serve God and the people in the Philippines and demonstrate God's love to the people there. □

Jon Duba is an N.A.B. Conference missionary serving in the Philippines.

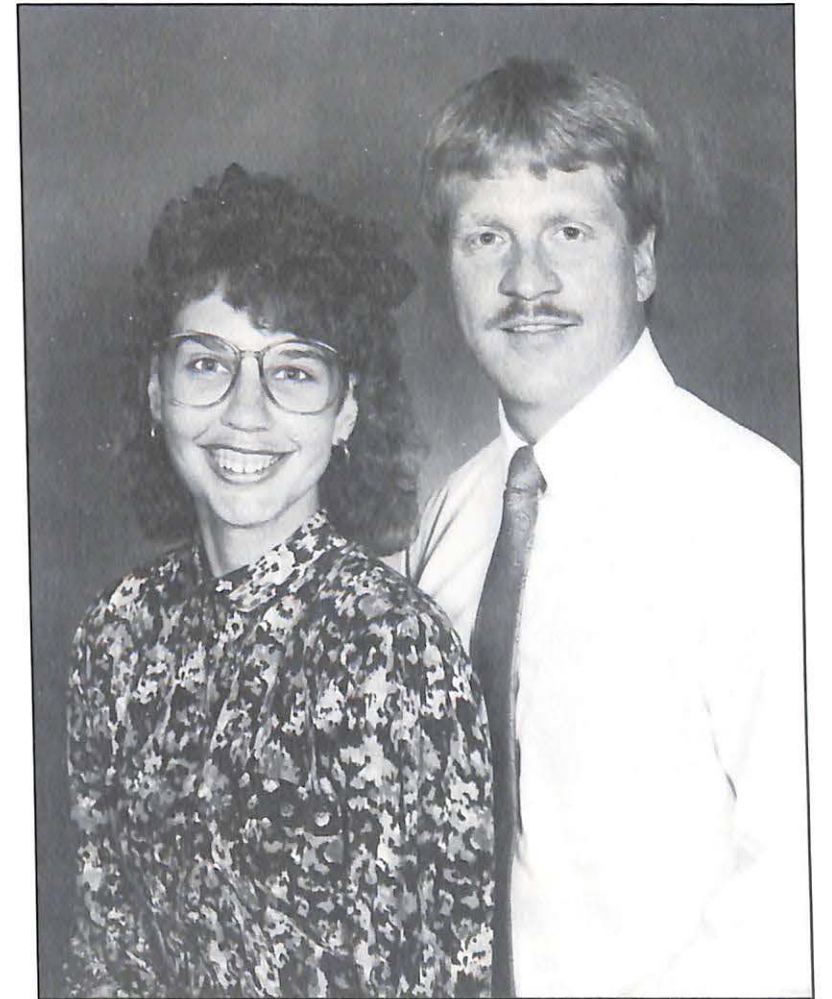


"I thank God for the opportunity to share what God has done in my life and pray that you would rejoice with me," says Elizabeth Duba. "Like Jon, my husband, I, too, grew up in a Christian home. What a privilege that is—it is not something I asked for in the womb. It was something God gave me. Because of my parents' influence and the godly people God surrounded me with, by the time I was eight and in Kid's Club, I was ready to accept Christ. I realized that without Him I would be eternally separated from Him. I did not want that."

Elizabeth's mother grew up in a Catholic background and her father in a Methodist home. "We attended both styles of worship throughout my grade school and high school years," recalls Elizabeth. "Since the Philippines is predominately Catholic, I am thankful for my background. I pray God will use the sensitivity and understanding gained from that."

Elizabeth's relatives attended an N.A.B. Conference church—First Baptist of Ellinwood, Kansas. Her cousins, Dennis and Marvin Dewey, are involved in N.A.B. Conference ministries.

"We would visit them and the Ellinwood church," says Elizabeth. "I remember seeing pictures of missionaries. I remember thinking,



Jon and Elizabeth Duba

"I don't know anything about missionaries; some day, I am going to find out."

When Elizabeth went to college, she purposely chose a Baptist Church and Baptist campus group. "I can't begin to tell you all that meant to me," states Elizabeth. There the leaders disciplined her—taught her how to lead Bible studies, to do evangelism, and to do follow-up.

"I remember a man said his philosophy about missions was to keep the door open to God and His leading," recalls Elizabeth. "I decided that would be mine, too."

With members of this campus group, she attended a Conference where Elizabeth Elliot was speaking. "There it was reaffirmed to me that I really needed to be open to missions and that I would be called somewhere," says Elizabeth. "I don't know where, but I felt I needed to be open to missions."

Through that campus ministry, Elizabeth went to Brazil and Mexico. "They were wonderful experiences," says Elizabeth. "I thank God for that. These experiences reaffirmed that God is doing neat things in the world, and I want to be a part of it. I thought I was going to be a part of this campus group forever, and I was going to finish college and go on staff. This was going to be my life."

Then Jon Duba came along; he had different ideas. He encouraged Elizabeth to leave her college group.

"I did, and I became a third grade teacher," says Elizabeth. "I moved back to Ellinwood so I could be close to Jon and get to know him better. I really loved teaching third grade and getting to know Jon. From the very beginning, we were

talking about missions and I thought, 'I think I could marry this man.'"

When the N.A.B. Conference mission director asked Jon and Elizabeth about going to the Philippines as missionaries, it was another opportunity to say yes to God. "It was so exciting," says Elizabeth.

Acts 4:13 reads: "When they saw the courage of Peter and John and realized they were unschooled and ordinary men, they were astonished and took note that these men had been with Jesus Christ."

"That is the kind of person I want to be," says Elizabeth. "There is nothing really special about me, but I hope people will be able to say that I have been with Jesus Christ."

"Later Peter and John said, 'We can't help speak about what we have seen and heard.'" That is what I want to say." □

Jon and Elizabeth Duba left January 4 for the Philippines, where they are engaged in language studies.



Barry Newman is from a small church, Moosehorn Baptist, Moosehorn, Manitoba. "In my church, I met some very godly people who influenced the way I talk about God," says Barry Newman. "They also have influenced me positively towards missions as well as my mother's relatives who are involved in New Tribes Missions," says Barry. "Missions has been emphasized throughout my family, and it became very real and important in my life."

Barry grew up in a Christian

home and became a Christian at the age of nine during special meetings at his church. "At the time, I was rather young," recalls Barry, "but it is as clear as if it happened yesterday."

During Barry's high school years, there was a time of mediocrity in his life. He moved to Winnipeg and started working there. "Christianity didn't have the grip on my life that it needed to have," says Barry. "I wasn't interested in getting involved. I was happy to 'sit on the fence.'"

Barry moved back home to work at a credit union. The turning point came in his life as he observed a couple in his church. They played the Christian part on Sunday and lived their own lives the rest of the week.

"I saw a mirror image of myself," says Barry. "That couple turned from ultimate hypocrites to the ultimate Christians. They became involved in Bible studies and soon were leading them. They were honest and open to what God was doing in their lives. I saw in them so much of what I was and so much of what I wanted to be. I went to God in prayer. Here were people who had been where I was, and I wanted to be where they were going."

From that time on, there was a real change in Barry's life. "I had no problem in being open and honest about my Christianity to people. A godly woman in our church asked me if I had considered going into full-time Christian service. I said no. I don't think I have what it takes," recalls Barry.

"But I learned that each one of us has what it takes to be in full-time Christian work. We don't have to go overseas, but we can be mis-

sionaries in our communities," believes Barry.

"When I was in college last year—toward the end of the semester, I prayed that God would give me some direction," says Barry. "I had given up my job at the credit union and didn't know what the summer was going to hold. I wanted to go back to college in the fall and needed finances to do that. I got down to some serious business with God."

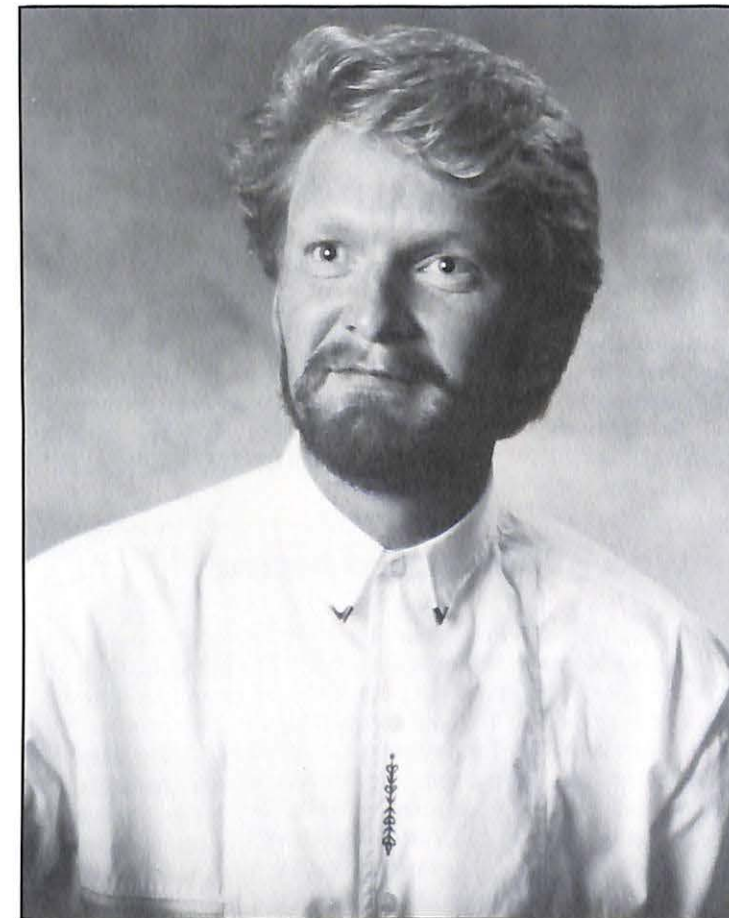
One weekend, Bud Fuchs, associate missions director, called Barry and asked if he would be interested in going to serve in Kumba, Cameroon. "A friend and I were at the pay phone in the dorm. I smiled from ear to ear. My friend asked, 'What is happening?' I scribbled, 'Kumba, Cameroon.'"

"On Monday, I received a call from the Royal Bank of Canada. They offered me a full-time position this past summer to start the day after school to end when school begins.

"God, I asked for a little direction—not a truckload at once. I also know that God has given me certain abilities and gifts needed in The Central Treasury in our mission field.

"But God impressed on me that what He wants to accomplish He will accomplish. 'Thanks be to God, who always leads us in triumphal procession in Christ and through us spreads the grace'" (II Corinthians 2:14)." □

Barry Newman is the son of Walter and Margaret Newman of Moosehorn, MB. He has been serving in Cameroon since December 5, 1991.



Barry Newman

". . . We each are part of the body of Christ, as well as part of one another. God has also given each of us different gifts to use . . . If we can serve others, we should serve. If we can teach, we should teach. If we can encourage others, we should encourage them. If we can give, we should be generous. If we are leaders, we should do our best. If we are good to others, we should do it cheerfully"

(Romans 12:5b-8 CEV)

Serving Overseas

Dressler teaches pastors in Europe



Attending the European Baptist Federation General Council in Varna, Bulgaria, brought about arrangements for Dressler to teach intensive training courses in Bulgaria, Moldavia, Romania in the Hungarian-Rumanian Association, and at the Seminary in Novi Sad, Yugoslavia. From the middle of February to the middle of March 1992, Dressler is lecturing in Central Russia, Siberia, and Estonia.

At the request of Pastor Igoff, whose daughter Zornitsa is study-

ing at N.A.B. Seminary in Sioux Falls, SD, Dressler is preparing a study plan for the Bulgarian pastors and laypreachers. This will entail intensive training sessions three times a year—eight hours a day for three days. As none of the Bulgarian pastors has any theological training, Igoff believes this to be a priority. The courses were tentatively planned to begin in November 1991.

"In every Eastern European country, the Lord is working the miracle of renewal and revival. The people are excited about the evidences of



Dressler. "So much could be accomplished if the financial means were available." □

Dr. and Mrs. Harold Dressler serve as N.A.B. Conference missionaries to Eastern Europe.

His goodness and grace. The new church in Varna, Bulgaria, seating about 250 people, is a clear sign of our Lord's sovereign power," says

Someone who never heard hears



Invited by a friend who teaches English, short-term missionaries Debbie Kern and Sheryl Grunwald attended an English Christmas party in Japan. As part of the program, Debbie and Sheryl agreed to sing a duet during the talent show.

As a result, "we were asked when we sing," says Sheryl. "This opened the door to telling them about our church and mission Christmas programs. God blessed those contacts. A number of those people came to the Japanese Christmas service at the Tsu church on Christmas Eve and another to the English Christmas program put on by the missionaries on Christmas Day evening. None of the people who attended the programs from the party were Christians, so they heard the Christian message for the first time in their lives. Singing at that party became an open door for God to touch lives in Japan."



"God worked far beyond our expectations when 65 people showed up at our English Center Christmas service on Christmas Day Eve," says Sheryl.

Last year, only 25 people attended. This year, the visitors filled the room and almost spilled out into the entrance of the Center. The missionaries explained the

reason Jesus came to earth by using the symbols of light and darkness. "People really enjoyed the service and stayed a long time afterwards to visit and eat Christmas goodies," says Sheryl.

The highlight of the evening came when one of the guests from Egypt asked Sheryl for a copy of the script. He said it was the first time he had ever heard this story and wanted to learn more.

"In Egypt, he had never learned who Jesus Christ was," says Sheryl. "I talked with him and promised to give him more information," says Sheryl. "Pray for him and others who are developing a keen interest in Christianity." □

A time of readjustment



This quarter has been one of readjustment," says Missionary Richard Kaiser, a church planter in Florianopolis, SC, Brazil. At the end of July, Pr. Almir and his family terminated their ministry at the church. In September, Udo, one of our principal leaders and his family, moved to another city.

"This left some increased responsibilities for us, as a missionary family," says Kaiser. "I'm convinced that the Lord would have our work develop and grow, but

I'm also convinced that the enemy of our souls is working for the destruction of the Lord's work."

One of the ladies in the group has really been blossoming as a Christian, but her husband, not a Christian, recently tried to verbally destroy her faith in Jesus Christ. She was greatly shaken, but not to the point of giving up.



"After sharing God's Word together, we were once again reminded that the closer we get to the cutting edge of our faith, the greater are the attacks of the enemy," says Kaiser. "God's Word comforts us with the fact that He who lives in us is greater than he who is in the world."

Pray for the vacancies that have occurred, that God would replace those who are gone with those willing and able to continue the work. □

Missionary Richard Kaiser serves as mission field treasurer and church planter in Florianopolis, SC, Brazil.

Music—a Powerful Tool

by Louanne Wiens



When I came to Saker Baptist College one year ago to begin a music program, I had no idea how rewarding it would be. The girls have responded wholeheartedly in their music classes and in the choirs. This school year, we added private piano and instrumental lessons for those who qualify.



Saker's music program, dreamed of for years, is the only school music program in the entire country of Cameroon. With the growing exposure to music through radio and cassettes, the desire of young people to become involved in making music has grown tremendously across the country.

Saker's program is to train future teachers of music. We hope to spark in our students the desire to go abroad to study music and provide them with the foundation to do so. Then they, in turn, will be

able to return to teach music in our Cameroon Baptist Convention schools.

We are confident also that the music in our churches will be enhanced as a result of the training the girls receive. But in order for our goals to be met, we need your help.

My two year short-term commitment will end in June 1992. A music teacher is needed to take my place. In addition, with the proposed beginning of a school band in September 1992, we are planning a summer music camp, June 15 through July 10, 1992. For this camp, we need two or three band directors to volunteer a month of their holidays to help get the band program underway.

Music has always been a powerful tool in the spread of the Gospel. We are confident that as our girls are trained in music, they will have many open doors to share Christ. Pray with us that the music program at Saker Baptist College will be able to continue to grow and that the Lord will supply our need for a replacement music teacher. □

Louanne Wiens is an N.A.B. Conference short-term missionary serving at Saker Baptist College, Limbe, Cameroon.

We Can't Afford Our Own Minister!

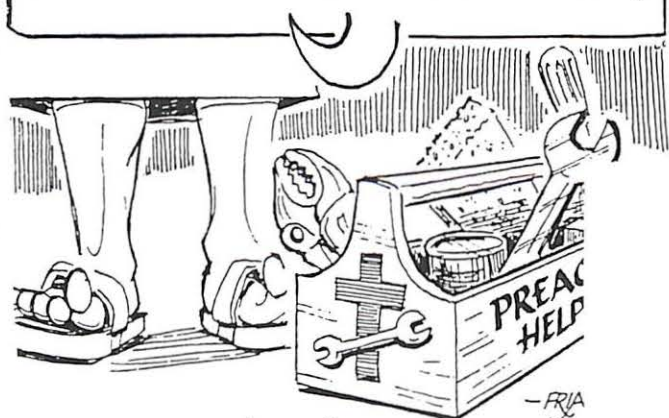
by Lyle E. Schaller

Literally tens of thousands of small Protestant congregations are caught in an increasingly severe financial squeeze. On one side, they are experiencing shrinking resources as their membership drops in numbers. On the other side are rising costs. Part of that rise in costs can be attributed to the prices for utilities, printing, postage, and insurance. All have gone up sharply during the past 15 years.

In addition, the compensation package—fringe benefits—for pastors also has increased. Forty years ago, it was common for that compensation package to include a rent-free house, a cash salary, and perhaps a contribution to the minister's pension account. The pastor paid for utilities, automobile expenses, medical expenses, books, subscriptions to professional journals, and similar expenditures.

Today, it is not uncommon for the cost to the church for

**AFTER THE LAST HYMN,
WILL ALL THOSE WITH LEAKY FAUCETS,
RUNNING TOILETS,
AND LOW WATER PRESSURE
PLEASE LINE UP IN THE NARTHEX!**



*In the future,
many clergy may
need to be bivocational*

can afford the cost of a resident pastor, one alternative is to bring in

Seek a Bivocational Pastor

The most rapidly growing alternative is represented by that increasing number of bivocational pastors who make their living in the secular marketplace and serve one congregation on a limited part-time basis. Many of these ministers have two or three academic degrees and thus demonstrate this no longer means an "uneducated" minister.

One small slice of this population consists of couples in which the spouse

produces "ministerial" responsibilities carried by lay volunteers.

Share a Pastor

One of the most widely followed responses to the financial squeeze of earlier decades was the yoked field or circuit. In this arrangement, one full-time minister served as the pastor of two, three, or more congregations. This is a less popular alternative today, since the historical record indicates it tends to lead to the closing or merging of a disproportionately large number of congregations—usually the one where the minister did not reside.

Be Extravagant!

One of the more popular alternatives today is to ignore the guideline which states that expenditures related to paid staff should not exceed 50 percent of the total expenditures. When that guideline is passed, it usually means a disproportionately small amount is allocated to missions, to program, or to maintenance of the meeting place. Occasionally this is justified on the rationale that the number-one priority in mission is to keep this church open or on the assumption that the prospective new pastor will transform this congregation's role in this community.

Share a Building

One of the two contemporary versions of this arrangement today usually reflects one of three alternatives: 1) a seventh-day congregation shares a building with another congregation that worships on the first day of the week, 2) an immigrant congregation shares a building with a congregation composed largely or entirely of American-born members, and 3) a new mission or church plant shares a building with a long-established congregation from a different religious tradition.

A second version calls for the congregation to rent out part of its facilities, usually Monday through Friday, to another nonprofit organization, such as a child care center, a school, a counseling center, or a social welfare organization.

While these arrangements may

produce landlord-tenant tensions, the small congregation in a very large building often needs the extra income in order to pay all of its bills.

Exploit That Long Vacancy

Many small congregations often take a year or two to find a successor to the departing full-time pastor. During that vacancy period, volunteers carry most of the work load, and the financial savings can be used to pay off accumulated bills or to help finance the cost of the next full-time pastor.

The Pastor with Two Part-Time Positions

One of the most promising alternatives is for the minister who wants to preach regularly to serve as the part-time pastor of a small church while spending three or four days a week as a program specialist with a nearby large congregation with a seven-day-a-week program.

The Multiple-Site Arrangement

The above arrangement can lead to the administrative merger of the large congregation with a small church. The merger agreement guarantees that worship, Sunday school, and other programming will be carried on at both sites for at least X years. The result is one administration, one budget, one staff, two sets of trustees, two meeting places, and lower staff costs.

The Larger Parish

While less popular today than it was in the 1950s and 1960s, one alternative is the larger parish consisting of several congregations, each with its own officers, budget, building, and program, served by one staff of three to nine people. This can reduce the financial costs for each congregation and also provide a mutual support group for the staff.

Find a Retired Pastor

One of the most attractive alternatives is a product of the recent rapid increase in the number of retired ministers. Some are retired military personnel. Many have chosen early retirement. Others have retired from a nonparish ministry (teaching, hospital chaplaincy,

denominational office). A fair proportion are open to an invitation that allows them to divide their year among preaching and pastoral care, golf, the grandchildren, travel, relaxation, and reading. One of the most productive arrangements is when two or more retired couples share the ministerial duties for the congregation averaging 85 to 200-plus at worship. This team may include one or two lay couples or a widowed lay person, also.

While this is far from an exhaustive list, these 14 alternatives do illustrate that a wide range of choices does exist.

The temptation is to ask, "Which of these possibilities would fit us?" That is a premature question.

The crucial question is "What are the criteria we will use to choose from among several alternatives?"

- Do we want the lowest cost alternative?
- Do we need to expand our total ministry?
- Do we need more continuity?
- Do we need experienced leadership?
- Do we want to double our size?
- Do we simply want to postpone the disappearance of our church from the local scene?
- Do we need to reach the newcomers to this community?
- Is our number-one goal to expand lay involvement?
- What do we see as the optimum size for this congregation in this community?
- What is the number-one challenge immediately ahead of us?
- What is God calling us to be and to do?
- Which approach would match our style of congregational life?

After you have redefined your role, established specific goals, and agreed on the direction God is calling your congregation to go, it will be easy to choose the alternative that is consistent with your role, goals, and direction. □

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Dealing with the "White Knuckle Syndrome"

by Pam Arends



Each one of us is given unique opportunities. I may be the only believer my unsaved Japanese neighbor will know personally. You are uniquely able to perform your brand of caring in your sphere of influence. If we are too busy holding on tightly to neatly arranged schedules, our preconceived ideas and biases, or to the controls of every situation, we may miss our opportunities.

Has God surprised you lately? He sure got my attention! This was going to be a book review. But something happened. I was planning a simple summary of Charles Swindoll's book, *Improving Your Serve*, to inform and motivate women to read the book and possibly use its resources to augment the current Biblical Imperative, "Compelled to Serve." But God had other plans. He wanted to change me.

As I read the book, its pages became like a mirror. I frequently wanted to close the book because in its truths and examples I saw an all too clear reflection of my shortcomings. Yet, despite my uneasiness, I was drawn to read further, discovering much food for thought, instruction, and encouragement in each chapter.

The major premise of *Improving Your Serve* is that God is committed to the task of shaping each believer into the image of His Son, Jesus Christ. Jesus' own words define that image for us: "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Mark 10:45, NAS). Jesus came to serve and to give. Using a wealth of biblical material and verbal illustrations, Swindoll leads the reader through a process of discovering how to become a servant like Jesus.

The concept that impacted me the most is found in chapter two, and I like to call it the "white knuckle syndrome." Swindoll was discussing the servant as a giver. He contrasted the unselfish and generous giving modeled by Jesus and the believers in Macedonia to

our society's tendency to "clutch our possessions so tightly that we live most of our adult lives with white knuckles."

The application to my own life was immediately obvious. I am guilty of the "white knuckle syndrome" at times. I'm a planner. I want control of my time, my possessions, the time and place and method of my service to others. I want to call the shots.

But a servant does not control. A servant, as Jesus modeled for us so perfectly, voluntarily gives up control and cooperates with the Holy Spirit to meet the needs of others. A true servant does not hoard and grasp more tightly the control of his schedule but loosens his grip to accommodate the divine interruptions God sends his way.

Each one of us is given unique opportunities. I may be the only believer my unsaved Japanese neighbor will know personally. You are uniquely able to perform your brand of caring in your sphere of influence. If we are too busy holding on tightly to neatly arranged schedules, our preconceived ideas and biases, or to the controls of every situation, we may miss our opportunities.

The truths of Swindoll's book have enabled me to loosen my grip a little. I do believe my knuckles aren't quite as white as they used to be! I invite you to join me on a journey through *Improving Your Serve*—sometimes scary and sometimes exhilarating. With God's help, we'll learn to allow Him to shape us more and more into the image of Christ. □

Pam Arends, Gaithersburg, Maryland, is WMF vice president.

Diamonds in the Rough

by Nancy Lennick

I came upon a "diamond" the other day as I listened to a speaker. He said, "In order to feel deep joy, we must also have felt deep sorrow."

I experienced this personally over the past two years. My only sister passed away at the age of 42. Then only six months later, a dear uncle also passed away. This past summer, my brother-in-law left for work in the morning and that afternoon was killed instantly when hit by a truck.

Through all these things, the Lord has been teaching me to spend more time on the important rather than the urgent; to concentrate more on the things that will last for eternity—a hug, a smile, or a word of encouragement; to concentrate more on making a difference in people's lives and making each day count for eternal values.

Some of my favorite verses are Isaiah 41:10 and 13: "Fear not, for I am with you. Do not be dismayed. I am your God. I will strengthen you; I will help you; I will uphold you with my victorious right hand . . . I am holding you by your right hand—I, the Lord your God—and I say to you, Don't be afraid; I am here to help you" (TLB).

Our Biblical Imperative for 1992, "Compelled to Serve," challenges each of us to remember that we need to make each day count for eternity. Each of us has a different area of service, and we should never feel that what the Lord has called us to do is insignificant. You may think that for you to be of value to the Lord's ministry you need to have a position in the church or a Christian organization.

God, however, may want to use you right where you are in your everyday life as you reach out to those in need around you. He may want you to serve Him by show-



ing them you care and help to see that spiritual or physical needs in their lives are met.

Giving to others will make a difference in your own life. You will experience joy that only our Heavenly Father can give. The saying is true: When you feel blue, give of yourself to someone else, and you will feel joy again.

I am so thankful for God's promise that He is always with us. If we make ourselves available to Him, He has promised to give us the strength to carry out the work He has for us to do. God is not as concerned with our ability as with our availability.

As we think about our imperative, "Compelled to Serve," let us ask the Lord to open our eyes daily as to how we can make a difference for eternity in people's lives. □

Nancy Lennick, Dickinson, ND, is WMF president.

Tools for Ministry

52 Ways to Help Homeless People by Gray Temple, Jr. (Oliver-Nelson Publishers).

This book will change how you view the problems of homeless people, giving you a myriad of practical suggestions of how individuals, families, and your church can step into action.

Coffee Cup Counseling by Harold Sala (Thomas Nelson Publishers). Having a caring heart has, no doubt, opened many God-given opportunities to be used by Him in ways you may have never considered. This book will guide you through the steps to knowing how to be ready when friends ask for help.

Serving with Style by Daisy Hepburn (823 Edinburgh St., San Francisco, CA 94112). An excellent resource filled with practical how-to ideas for a ministry of service as Christian women.

Resource Guide for Women's Ministries by Linda R. McGinn (Broadman Press). A wealth of information on the types of creative ministries available plus advice on how to select the ones that best suit each woman's talents and time.

2000

Our Strategic Focus On The Biblical Imperatives

COMMISSIONED TO WITNESS

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

■ CARBON, AB. Pastor Dave Zimbelman baptized four new believers—a father, mother, and two teenage sons. Five new members were welcomed into the fellowship of Carbon Baptist Church.

■ GLADWIN, MI. Pastor Bob Brown baptized six people and welcomed seven others into the fellowship of Round Lake Baptist Church. Two Awana clubbers and a single mother recently accepted Jesus Christ as their Savior. —*Colleen Clarey*

■ CARRINGTON, ND. Pastor Loren Franchuk baptized five young people and welcomed them into the fellowship of Calvary Baptist Church. —*Vi Pepple*

■ WINNIPEG, MB. Senior pastor Rev. Bryan Hochhalter welcomed nine new members into the fellowship of Rowandale Baptist Church. Four of those new members were recently baptized. —*H. Kahler*

■ BEULAH, ND. Pastor Terry Midkiff baptized three adults at the New Year's Eve service at Immanuel Baptist Church. —*Ottillia Allmer*

■ LEDUC, AB. Pastor Gordon Denison baptized two young people on New Year's Eve and welcomed ten new members into the fellowship of Temple Baptist Church. —*Violet Fleck*

■ DRUMHELLER, AB. Pastor James Browning baptized one person at Parkdale Baptist Church. —*Ethel Lange*

■ WEST FARGO, ND. Dr. Kent McKinnon baptized six people and welcomed twelve others into the membership of Grace Baptist Church. In the past four months, the Church has seen five people accept Jesus Christ as their Lord and Savior. —*Jennifer Bender*

Ron Susek holds crusade in Iowa

■ GEORGE, IA. Central Baptist Church and area churches of George invited Ron Susek, an international evangelist, for a crusade held at the high school. Diane Susek, Ron's wife, provided the music.

"The cooperation and participation of the churches in this tremendous effort for a small community was enthusiastically received," reports Mary Smith. "Several hundred attended each service, and decisions for Christ were made. Several professions of faith were recorded by The Helping Hands team, a program provided for the children. These are being followed up with Bible studies."

Effas lead concert revival

■ ALPENA, MI. The Rev. and Mrs. Herman Effa led a special concert revival at Ripley Blvd. Baptist Church. Effa spoke on dealing with sin, how to pray praising the Lord, asking forgiveness, thanking Him, and praying for others.

"The revival was moving and effective," reports Mary Coy. Effa is N.A.B. Conference missions director. The Rev. Frederick Sweet is pastor.

Youth lead church service

■ SURREY, BC. A large, multi-colored mural was the backdrop for Sunshine Ridge Baptist Church's youth group, "Wildlife." Through song, testimony, and skits on dating relationships and communicating with parents, the youth presented a challenging Sunday evening program.

"Our youth pastor, Glenn Hilton made us aware through his message that prayer is of vital importance," reports Viola Pahl.

Once a month, outreach is made to young people in the community. There are 200 youth who attend the Monday night "Wildlife" rally.

Dubas speak at Alpena church

■ ALPENA, MI. Missionaries Jon and Elizabeth Duba gave their testimonies and spoke of their desire to serve in the Philippines at Ripley Blvd. Baptist Church. "The Church is financially supporting these new missionaries who left for the Philippines in January," reports Mary Coy. The Rev. Frederick Sweet is pastor.

West Fargo church emphasizes evangelism

■ WEST FARGO, ND. Grace Baptist Church is using the "Roots" curriculum from the Billy Graham School of Evangelism in their adult Sunday school program. Attendance increased by 27 adults, and two classes were added as their emphasis is to reach those who do not attend Sunday school.

Dr. Kent McKinnon, pastor of Grace Baptist, and Rod Enger, church elder, who attended an Evangelism Explosion Training workshop, are involved in the job evangelism training with four apprentices and eighteen prayer partners. —*Jennifer Bender*

Missoula church members participate in Pro-Life Prayer Line

■ MISSOULA, MT. Approximately 150 believers from Missoula area churches, including members of Operation Rescue from Helena, witnessed, sang hymns, and prayed in a Pro-Life Prayer Line at the Missoula Blue Mountain Clinic.

"Many of our members from Bethel Baptist Church participated," reports Doris Vann. The Rev. Michael Campbell is pastor.

CHALLENGED TO GROW

■ DRUMHELLER, AB. The Rev. James Browning, pastor at Parkdale Baptist Church, travels to a school in Drumheller every week to teach young students.

"We are still continuing our television outreach in Drumheller," reports Ethel Lange.

Froese speaks at Valleyview church

■ VALLEYVIEW, AB. The Rev. Larry Froese, pastor of Riverside Baptist Church, Devon, AB, spoke at Emmanuel Baptist Church for a series of meetings on "Life in the Spirit."

"More than 40 people came forward to open their hearts to the Lord," said Pastor Allen Unger, Emmanuel Baptist Church. "From the very first night, the love of God poured down on our congregation. We know that God has only begun to work in our lives."

CALLED TO WORSHIP

Sunshine Ridge choir sings at church plant

■ SURREY, BC. Thirty-eight musicians of the Sunshine Ridge Baptist Church presented a cantata at Walnut Grove Baptist Church, a church plant in Langley. Toward the end of the presentation, a challenge and invitation for salvation by the pastor was given. Both congregations fellowshiped together afterward. The Rev. Jim Calamunce is the church planter/pastor at Walnut Grove Baptist Church. —*Viola Pahl*

Missoula churches hold joint service

■ MISSOULA, MT. Twenty-one churches in the Missoula area participated in a community Thanksgiving service. Bethel Baptist Church's singing group, "Sonrise," provided much of the music.

"We praise God that we can join as one in spirit at such an important event of the year," reports Doris Vann. The Rev. Michael Campbell is pastor.

Iowa churches meet for prayer

■ GEORGE, IA. Faith Baptist Church, Rock Rapids, IA, First Baptist Church, Tabernacle Baptist Church, and Central Baptist Church, all of George, IA, met to observe the Baptist Women's Day of Prayer. Central Baptist Church hosted the group of 70 women, and each church provided special music. —*Mary Smith*

Asian Indian church celebrates Christmas in six languages

■ ANAHEIM, CA. Two hundred people attended the East West Community Church's special Christmas service. Carols were sung, and Scriptures relating to the Christmas story were read in the Hindi, Tamil, Malayalam, Gujarati, Marathi, and Telugu languages.

East West Community Church is the first church for Asian Indians in the Anaheim, CA, area. The congregation meets in Magnolia Baptist Church, Anaheim.

"Though I have lived 38 years in India, I have never attended a church service in which six languages were used," commented the Rev. Atul Aghamkar, song leader in the Church. Church treasurer, Handel Jaikumar, explained the activities of East West Community Church to the visitors.

The highlight of the service was hearing the children sing the Christmas songs and surprising the audience by reciting Scripture verses from memory.



The founding pastor, the Rev. N. Jawahar Gnaniah, talked about the meaning of Christmas and why Jesus came.

A great Indian dinner followed the service. Santa Claus brought gifts for the children. He said he came from "Kashmir" and did his shopping in "Bombay."

In April 1991, about 15 to 20 people started this Church, which takes steps to reach and to

2000

Our Strategic Focus On The Biblical Imperatives

proclaim the Good News of Jesus to about 100,000 Christian Asian Indians in Southern California. The Southern California Association and North American Baptist Conference provide funds for this church planting ministry.

COMPELLED TO SERVE

Worship team serves at Sunshine Ridge

■ SURREY, BC. Serving at Sunshine Ridge Baptist Church is a group of musicians known as the "Worship Team." Various instrumentalists assist, along with the choir, in the morning worship service. The music selected is related to the topic of the pastor's message.

In the evening service, the congregation is led by four singers and instrumentalists. "The musicians meet during the week to co-ordinate the hymns and choruses to bring the congregation into a true spirit of worship on Sunday," reports Viola Pahl.

Petrie speaks in Morris church

■ MORRIS, MB. The congregation of Emmanuel Baptist Church was challenged during the five days of meetings with the Rev. Lewis Petrie, Conference development director. Petrie's ministry included reaching out to children, youth, and into the community Senior Citizen and Extended Care units. He also spoke at the seniors luncheon and the men's breakfast. The Rev. Del Bertsch is pastor. —*Cynthia Bergstresser*

Alpena church celebrates 50 years of hospital singing

■ ALPENA, MI. Faithful, dedicated members and pastors of Ripley Blvd. Baptist Church started in 1941 to minister in song to the patients and personnel of the Alpena General Hospital each Sunday following the morning service.

"Walking down the halls, singing, the choir members can see the appreciation on the faces of the patients and know why they have continued to serve God in this way," reports Mary Coy.



You can count on Larry!

■ TACOMA, WA. Larry Mitchell is a good example of a retired senior citizen who does not sit back and say, "Let the young folks take over, I've done my duty."

Mitchell, a retired carpenter and home builder, is 83-years-old and is an active member of Calvary Baptist Church. He has been in church and Sunday school work for many years. "You can always count on Larry to be in church on Sunday for all services and any special occasion during the week."

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Our Strategic Focus On The Biblical Imperatives

says Earl Shadle. "Even while taking radiation treatments, he never missed the Sunday school class."

Mitchell teaches a senior citizens Sunday school class, leads a morning men's Bible study group in a local restaurant, and takes part in a home Bible study one evening a week. "He always amazes people with his knowledge of the Bible and memory of where verses are found," says Shadle.

Mitchell supports several missionaries with prayer and financial aid, also.

Responding to need for change, Central church organizes seniors' ministry

■ GEORGE, IA. Central Baptist Church organized a Happy Elders group after a member attended a seminar emphasizing senior citizen ministries at the Triennial Conference in Milwaukee. This group meets monthly and has organized several tours of nearby industries.

"Members of the community have been reached by this new ministry," reports Mary Smith. The Rev. Winston Smith is pastor.

MY EXPERIENCE IN OVERSEAS MISSIONS

by Kim Connah



On June 14, 1991, I and 17 other teenagers left from Saskatoon, SK, on a "Teen Missions International" bus. By the end of our four-day trip to Merritt Island, Florida, there were 63 of us. By the time "Boot Camp" began, there were 2,000 teenagers gathered together.

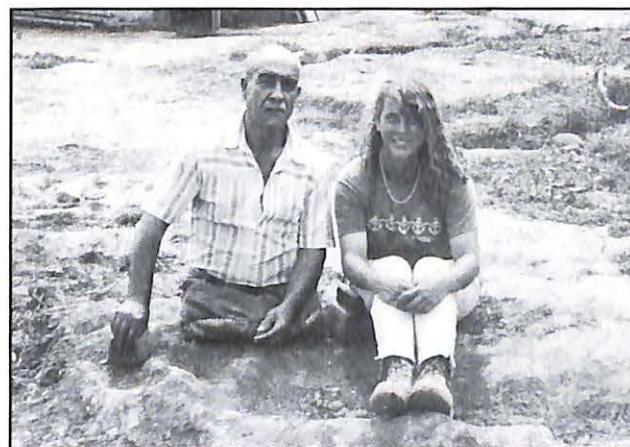
The two-week Boot Camp provided training for the foreign mission field. We were taught everything from personal evangelism and puppets to block laying and steel tying. At the Commissioning Service, we were challenged to obey Christ's command to "Go therefore and make disciples of all nations" (Matthew 28:19a). My team of 16 teens and four leaders left the United States on July 12 en route for Jambol, Bulgaria. On July 16, we reached our worksite, much more of a team and more aware of God's provision for us.

Our first project was to remove a small brick building from its site, carefully saving the bricks for later use. When this was done, we marked out the foundation and started digging, using the pick and shovel method and moving the 42 cubic meters of dirt. We poured concrete, and the foundation was completed for a 10 by 15 meter church. Then we laid the bricks. By this time, it was August 6, and we were due to leave Bulgaria on the 17th. It looked like we would barely get started putting up the walls, but God answered prayer.

On August 16, the 13-foot-high walls were up! Due to lack of time, money, and materials, we were unable to get the roof on the building.

First Baptist Church, George, Iowa
invites you to attend
their Centennial Anniversary
July 23-26, 1992
Theme: "Celebrating God's Goodness—
An Historical Festival of the Lord's Blessing"
—Psalm 100
Cookbooks and momentos available
For more information contact: Rev. Mike DeLong
RR 1, Box 147, George, IA 51237; Phone (712) 475-3440.

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Phone: (204) 256-1805.



On Sundays, we were involved in ministries, such as singing, puppets, and preaching through an interpreter.

The day we left, the team gathered inside the roofless church. We formed a circle and prayed, dedicating the building to the Lord. We shed tears as we asked the Lord to use this not-so-perfect building to bring many souls to His kingdom.

This was my hardest, most exciting, and spiritually profitable summer ever—an experience I will never forget.

Kim Connah, age 17, is a member of Emmanuel Baptist Church, Valleyview, AB.

A devoted servant of God



DANIEL FUCHS has been described as one who fulfilled what the Words of the Lord command in I Peter 4:11: "Whoever preaches must preach God's messages: Whoever serves must serve with the strength that God gives him, so that in all things praise may be given to God through Jesus Christ, to whom belong glory and power forever and ever" (TEV).

As a caring, concerned, sincere, and committed servant of God, he was a model of what a new seminary student should strive for and become. He served as student pastor in Burstall, SK. Following his graduation from the N.A.B. Seminary in Rochester, NY, in 1939, Fuchs was ordained in Rochester, NY, and pastored Andrews Street Baptist Church, Rochester, NY, until 1947. This Church included retired and active seminary professors as well as students. He served this congregation for eight years, which speaks highly of his preaching, his pastoral leadership, and dedication. Following this pastorate, he served McDermot Ave. Baptist Church in Winnipeg, MB, 1947-1952, during the time of its heaviest growth as the result of immigration following WW II.

From 1952-59, Fuchs served as Conference evangelist, conducting evangelistic meetings in churches throughout the Conference, often being gone from home for weeks at a time. "For me, the best post-seminary evangelism training was to go with Daniel to visit the people who were in need of surrendering their life to Christ," says Gideon K. Zimmerman, former Conference executive secretary. "His spirit of empathy helped to remove people's defenses and listen to what he had to say. This brought many meaningful results for Christ." During this time, he organized and directed God's Volunteers and the volunteer pastor-evangelists program.

For 1959, Fuchs was appointed Director of Evangelism and Church Extension, a position he held until 1967, when he became the Assistant General Missionary Secretary of the Conference, with responsibilities in evangelism, church extension, and home mission church ministries. He also authored the *Soul Winner's Handbook* and the *Comprehensive Evangelism Workbook and Manual*.

"Dan served as an executive staff member of the Conference for 24 years—a commendable ministry for Christ. A very supportive coworker, Dan's commitments to Christ and the Christian ministry were characterized by his desire that he give his best for the cause of Christ. In evangelism, he also served with honor in the Crusade of the Americas, an intercontinental evangelism program. From the leaders of this Crusade, he received special recognition for his leadership and dedication to bring people to Christ. The faithfulness and support of his family made possible the far-reaching ministries of this man of God. Daniel was an honored servant of God who preached God's messages—a servant yielded to do God's will for his life," says Zimmerman.

Following Fuch's retirement from the N.A.B. Conference International Office in 1976, he served as interim pastor in at least five or six churches. As he was returning from a hospital call as visitation pastor at Northwest Fellowship Baptist Church, Chicago, on October 23, he was involved in a car accident and died on October 24, 1991. (Taken from tributes by Dr. Gideon K. Zimmerman and Dr. Richard Schilke.)

Daniel Fuchs (80), Chicago, IL; born Nov. 14, 1910, to Fredrich and Magdalena Fuchs in Baltimore, MD; married Emelia Walker, June 6, 1939, who predeceased him in 1986; predeceased by one sister and four brothers; survived by two sons: Roger, Broadview, IL, and Richard, Greeley, CO; two daughters: Louanne (Richard) Long, Redlands, CA; Dorothy (William) Cummins, Lodi, CA; seven grandchildren; one brother, the Rev. Fred Fuchs; the Reverends Hero Ulrichs and Doug Harsch, pastors, funeral service.

■ KATHERINE (NEE LOCH) ANSCHAU (79), Vancouver, BC; born in 1912 in Westfalia, Germany; died Nov. 9, 1991; immigrated to Regina, SK, in 1927; active in teaching Sunday school, choir, youth work; moved to Vancouver in 1944; active member, Sunday school, choir, president of WMF, Bethany Baptist Church; survived by her husband, John; one daughter, Shirley (Manfred) Seidel; one brother, Henry (Erna) Loch; five sisters: Betty (Ben) Friesen, Helen (Art) Pudlas, Anne (Hugh) Jeckel, Edie (Al) Bismeyer, Evelyn (Art) Dayton; four grandchildren; Dr. Lyle Schrag, the Reverends Warren Hoffman and Richard Hohensee, pastors, funeral service.

IN MEMORIAM

■ THERESA "TRACY" BRESSEL (82), Paradise, CA; born June 3, 1909, in Stony Plain, AB, to Conrad and Antonia Stranske; died Dec. 8, 1991; married Eugene Bressel, May 31, 1935; active member, First Baptist Church, Paradise, and Bethel Baptist Church, Anaheim, CA, for 26 years; survived by her husband, Eugene; one son, David, Portland, OR; two daughters: Nancy Taylor, San Bernardino; Eunice McCutcheon, Chico, CA; three sisters: Adina Frey, Gladys Hylton, Jan Stranske; four brothers: William, Art, Glen, James; four grandchildren; the Rev. Walter Hostettler, pastor, funeral service.

■ EMIL "OPIE" HEMMYE (96), Burlington, IA; born Jan. 25, 1895, to John D. and Anna Rieke Hemmye; died Dec. 10, 1991; married Gertrude Hoelzen, June 30, 1920, who predeceased him, Dec. 9, 1982; WW II Army veteran; active, life-long member holding various offices, Oak Street Baptist Church, Burlington, IA; survived by one son, Jerome H., Kalamazoo, MI; one daughter, Judith Curry, Crosby, TX; two sisters: Florence Schmidt and Edith Veerman; three grandchildren; three great-grandchildren; the Rev. Andy Tufano, pastor, funeral service.

■ ELSIE MUTH KNOLL (95), Yorkton, SK; born Aug. 7, 1896, in Yorkton, SK, to Gottfried and Julia Muth; died Dec. 19, 1991; married Joseph Knoll; active member, Ladies Missionary Society, West Ebenezer Baptist Church; member, Central Baptist Church, Yorkton, SK; predeceased by her husband, Joseph, in 1964; survived by three daughters: Leona (Wesley) Goltz, Yorkton, SK; Gladys (Gordon) Goltz, Springside, SK; Joyce (Lawrence) Effa, Stevensville, MI; Dr. Louis Knoll (Doris), Sidney, BC; 13 grandchildren; 26 great-grandchildren; one great-great-granddaughter; the Reverends Robert Sanford and Richard Grabke, pastors, funeral service.

■ JOHN J. REININGA (84), Kesley, IA; born June 17, 1907, in Niewe Schanz, Netherlands, to John and Jakoba Rand Reininga; immigrated to America in 1912; died Nov. 20, 1991; married Hermine (Minnie) Ennenga; member, Calvary Baptist Church, Parkersburg, and Aplington Baptist Church, Aplington, IA; predeceased by his wife, Minnie; his parents; and three sisters; survived by one daughter, Joan (Jesse) Mennen, Aplington; one sister, Bena Darnell; one brother, Herman; two grandchildren; six great-grandchildren; the Rev. James Renke, pastor, funeral service.

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

Paul Thompson's article, 11/91 page 5, is a landmark watershed, a call for repentance (180 degree turn around) recognizing that the lost are not bad but valuable and their being strenuously found the cause of great joy. Christianity according to the gospel is basically Cain's "being my brother's keeper" and Jesus, "Thou shalt love thy neighbor as thyself"—genuinely (I Corinthians 13). Paul hoped to know Christ in the future but refused to know him in the flesh (2 Corinthians 5:16). The losers (Luke 15) blame not the lost but themselves or "repent."

H.G. Dymmel, Salem, OR

I am definitely not a prude, but I was shocked and disappointed to see the Dallas ad about drinking and dancing in our **Baptist Herald**.

Mrs. Llah Sarber, St. Joseph, MI

The October 1991 issue of the **Baptist Herald** featured Annermarie Hattenhauer—"our adopted daughter." You gave her quite a good coverage. God bless you all mightily—as the days of reaping and harvesting seem to be rapidly drawing to a close.

Mr. and Mrs. Oscar Zimmerman
 Kelowna, BC

The special edition (July/August 1991) of the **Baptist Herald** is much appreciated. The historic footnotes should be especially helpful to so many new people who may not know our heritage. We have much to be grateful for in our heritage which we need to share with our people. Thank you!

Mr. and Mrs. Gideon Zimmerman
 Louisville, KY

Please note the portion of the ad on the inside back cover of the October 1991 issue of the **Baptist Herald**. We find this to be inappropriate for a Christian publication. It is the part containing the bit about alcohol. We are sure that there must be some more important historical discovery for a Christian going to visit Dallas than the "frozen margarita."

Mr. and Mrs. John Tibbles
 Prince George, BC

New Church

■ The Church of Our Savior, Norridge, IL, a Polish Baptist congregation formerly located in Chicago, was received into the Illinois Association in October 1991. The Rev. Boguslau Rudnicki is the pastor.

Ministerial Changes

■ The Rev. Orlando Jantz to interim pastor, Calvary Baptist Church, Stafford, KS.—Nancy Hildebrand

■ The Rev. Juan and Mrs. Amanda Luna from Garcia's Ranch Baptist Church, Rio Grande City, TX, to missionaries in Mexico City, effective January 1992.

■ Mr. Branch Jones to pastor, Garcia's Ranch Baptist Church, Rio Grande City, TX.

■ The Rev. Steve Beardsley from interim pastor to pastor, First Baptist Church, Trenton, IL.

■ The Rev. Randall Heinrichs to assistant pastor, Lakeview Heights Baptist Church, Kelowna, BC, effective Jan. 1, 1992.

■ The Rev. Elton Kirstein to interim pastor, Emmanuel Baptist Church, Marion, KS, effective Dec. 1, 1991.

■ The Rev. John Adams to interim pastor, Canaan Baptist Church, Crawford, TX.

■ Dr. Charles Shoemaker to interim pastor, Timberline Baptist Church, Lacey, WA.

■ The Rev. Bob Redding to interim pastor, Lakeshore Baptist Church, St. Catharines, ON.

■ The Rev. Ralph Cooke of Bismarck, ND, who has served as North Central Area Minister since 1985, resigned from this service to accept the call as interim pastor of South Canyon Baptist Church, Rapid City, SD, effective Jan. 15, 1992.

"We have appreciated his wise leadership, cooperative fellowship, and warm care of pastors, churches, and associations in North and South Dakota and Wyoming," says Area Ministries Director, Dr. Ronald Mayforth. We are also grateful for his wife Celesta's partnership in the area ministry."

Appointment

■ The Rev. Bruce Rulapaugh, pastor, Grace Baptist Church, Sheffield, KS, is serving as part-time area minister for the Iowa Association.



Baptists Invest in former Soviet Union

\$2.50 will buy a Bible. \$25 will provide a package of food. \$250 will pay 10 Moldavian pastors for a month. \$2,500 will provide a small printing machine. \$25,000 will pay for a Church building. \$250,000 could build the Moscow Seminary.

Baptist World Aid is inviting Baptists to make an urgent Christian investment in the peoples of the former Soviet Union.

"Now is the time" is the cry from Baptist leaders there. Now is the time to feed people both physically and with the 'Bread of Life.' Now is the time to equip pastors and leaders with Christian literature. Now is the time to print material. Now is the time to establish churches and provide buildings. Now is the time to develop Bible schools and seminaries. Now is the time to care for the sick.

"We now know the needs and the opportunities," said Baptist World Aid Director Paul Montacute, "and we know that the worldwide Baptist family will respond. The uncertain political

and economic situation in the former Soviet Union has given a window of opportunity. We must use it."

Send your contribution designated for "Baptists Invest in the Former Soviet Union" to N.A.B. Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.

Paper for Bibles

When Baptist Response Europe received an offer of Swedish paper for the printing of Russian Children's Bibles, they had to move quickly. The 70 tons of paper could print 100,000 Bibles, but \$85,000 was needed in three days!

The Baptist family responded, with offers of help from Swedish Baptists, Southern Baptists, the North American Baptist Conference, Canadian Baptists, American Baptists, and the Baptist General Conference to be added to BRE's and BWAid's contribution.

"With this response, we should be able to print even more Bibles," said BWAid Director Paul Montacute.

■ Chaplain Richard Uhler of Fort Knox, KY, received the Meritorious Service Medal for his tour at Fort Knox from December 1988 to January 1992, as well as the U.S. Army Achievement Medal for serving as project officer for the post-wide Christmas toy drive for more than 900 children.

Name Changed

■ Community Baptist Church of Sun Prairie, WI, has changed its name to Sun Prairie Community Church. The Rev. Garry Hogan is pastor.

Ordinations

■ The Rev. Richard Emilson, Calvary Baptist Church, Wetaskiwin, AB, was ordained into the Christian ministry Dec. 1, 1991. Those participating in the service were the Rev. Ron Berg, Steele Heights Baptist Church, Edmonton, AB, chair, ordination prayer; the Rev. Gordon Denison, Temple Baptist, Leduc, sermon and charge to the church; the Rev. Grayson Paschke, Wiesenthal Baptist Church, Millet, AB, welcome to the ministry; Dr. Charles Littman, Alberta area minister, Ordination Certificate presentation.—Minnie Knuenz

Dallas Arrangements Committee Meets

It was round-up time in the big D, as the Executive Committee of the Local Arrangements Committee met December 6 and 7 to plan for the next Triennial Conference of N.A.B. Conference churches. The Conference is scheduled for Dallas, TX, Aug. 2-7, 1994. The Executive Committee with Mrs. Linda (Morris) Schmeltekopf of Kyle, TX, as chair, has named the Dallas Convention Center as the site of the sessions. The Committee also selected Texas Women's University to house the high school age youth and their program.

Local Arrangements Executive Committee in addition to Mrs. Schmeltekopf include Dan Heringer of Coppell, vice-chair; Carol Gerber, Carrollton, secretary; Greg Boyd, Carrollton, treasurer and finance chair; Karl and Frances Bieber, De Soto, registrars; Wayne Zeitner, Coppell, music chair; Milton Zeeb, Coppell, area minister; and Gary McCullough, Oakbrook Terrace, IL, Triennial Conference manager.

Coppell Fellowship Baptist Church hosted the planning meeting.

FROM THE EXECUTIVE DIRECTOR

A TIME TO CELEBRATE!



January 1992 was a time for celebration and rejoicing! Our hearts overflowed with thanksgiving and praise to God and to you, the people of N.A.B. Conference.

You, as N.A.B. Conference churches and individuals, responded in a fantastic manner to support the cooperative Conference ministries that reach people for Christ and prepare church leaders in North America and overseas.

It was a cliffhanger! Lockboxes from Canada were inadvertently shipped to New York . . . enroute to Chicago for two weeks. When they arrived, and all the numbers were recorded, we found we were only

\$15,000 short of the \$6,600,000 goal. Only two weeks earlier, it seemed there would be a shortfall of about \$600,000.

To you who prayed and gave the \$1,656,849 in December, we say thank you.

Even though individuals and churches struggled with financial difficulties throughout the year, there was an overflow of generosity.

For us who serve you through the International Office, every time we put a letter in an envelope or publish news about how God is working, we renew our commitment to the cause of Christ around the world.

God honored your prayers and ours. He honored your involvement and ours. As we rejoiced and celebrated, I thought of the passage in II

Corinthians 8: 2,3. Paul describes generous people this way:

"Although they were going through hard times . . . , they were glad to give generously. They gave as much as they could afford and even more, simply because they wanted to . . . (God) will increase what you have, so that you can give even more to those in need" (9:10).

I can imagine the reverberations of thanksgiving around the globe in the hearts of the overseas missionaries and church planters in North America as they heard that you gave generously. Thank you.

John Binder, executive director

FROM THE EDITOR

Our identity as N.A.B. Conference is to be known by our commitment to six biblical imperatives. This year, 1992, we are launching Biblical Imperative 4: Compelled to Serve.

Through the **Baptist Herald**, we are publishing articles on the biblical and practical aspects of serving.

In this issue, Professor Paul Rainbow discusses "The Suffering Servant" in Isaiah 53. He calls us to sacrificial service.

Cheryl Brent in a letter of appreciation to her Church, First Baptist of Ellinwood, KS, suggests meaningful ways we can serve others in Christ's love. See "The Body of Christ Serves."

In "The Storm after the Calm," Chaplain Richard Uhler points out that the "storm" did not end when the war ended. As servicemen and women were reunited with their spouses and families, they experienced other storms. Seeking assistance from a chaplain helped to calm these storms.

Gene and Irene Huber conclude their three-part series on youth

ministry. As members of Grace Baptist Church in Calgary, AB, they share what they have learned in their many years of serving as youth leaders.

"Answering God's Call to Serve" introduces three new missionaries now serving overseas: Jon and Elizabeth Duba and Barry Newman.

What are the options when your church seemingly cannot afford a full-time minister? Lyle Schaller offers workable suggestions in his article, "We Can't Afford Our Own Minister!"

Some have asked that we feature churches who have gone through change. I see this as seeking to serve Christ through reaching their community. One of these churches is Vineyard Congregation in Long Grove, IL. Eliezer Maass tells about this church's ministry in "The Jewish Way to Share Jesus."

Gordon Bauslaugh writes about the "Three Ideas that Worked for Us"—ideas that you can also use in your church to reach your community for Christ.

"Name that Church"—a new

column—seeks information. The N.A.B. Historical Commission needs your help in identifying church buildings. Do you know these churches?

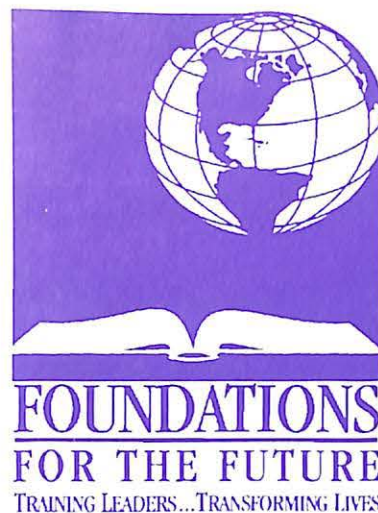
Executive Director John Binder says thanks for your giving so that people whom we cooperatively support may be enabled to serve. See "A Time to Celebrate."

We're looking for articles about N.A.B. Conference people who model "serve" in your church or community and articles about churches with specialized serving ministries. Also, if your church has gone through change, let's hear about the struggles and the rewards. How is your church now reaching people for Christ?

Send these to the Editor, **Baptist Herald**, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.

Also, thanks to the many who have and are responding to the Reader Surveys. We like your input.

Barbara J. Binder, editor



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**Edmonton Baptist Seminary
Campaign Progress**

An impressive "Celebration of Progress Dinner" was held recently on the North American Baptist College/Edmonton Baptist Seminary campus to celebrate the completion of the campaign "Nucleus Fund." This fund represents the cash and faith pledges committed by the Campaign Steering Committee, Board of Trustees, Faculty, and Staff. The total has reached more than \$400,000.

**North American Baptist Seminary
and
Edmonton Baptist Seminary**

...wish to express their appreciation for the outstanding leadership of the "Foundations for the Future" capital funds campaign.

North American Baptist Seminary

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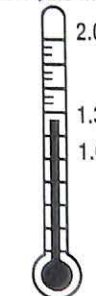
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Goal: \$2.2 million



**North American
Baptist Seminary
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(as of December 31, 1991)

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