


NORTH AMERICAN BAPTIST
HERITAGE COMMISSION MARCH 1993

BAPTIST HERALD



**You couldn't pay me enough to do the job I do
—nor could you pay me enough to stop!**

Spiritual Awakening meetings to be held in Brazil in March

 Spiritual Awakening/Evangelism meetings are being held in Porto Alegre, RS, Brazil, with all of the Baptist churches participating. Radio evangelist, Rev. David Gomes, will be speaking.

N.A.B. Missionary Richard Rabenhorst is participating in the spiritual preparation area, in

counseling, and in promotion of the meetings. □

Medical ministry in Nigeria touches many lives

 Missionary Barbara Kieper, who returns in April for home assignment in May from Nigeria to Fessenden, ND, states there is an urgent need for missionaries to replace her and the Jim Misches.

During this past year, Miss

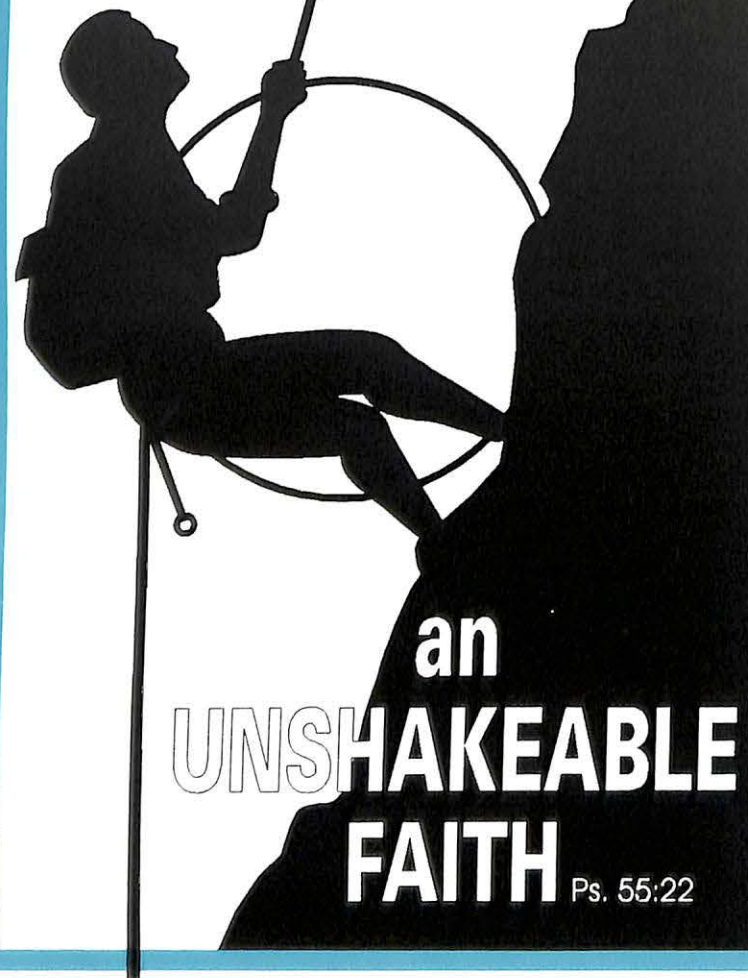
Kieper and Zebulon Wamni, national medical director for the Mambilla Baptist Convention, cared for 42,496 patients during village health clinics, gave 6,021 immunizations, and saw 2,853 antenatals.

Pray that medical doctor, Ken Jones, and his wife, Fran, and Peter and Sue Aaldyk, who will serve in administration and at the Bible school, will be granted visas to enter and serve in Nigeria. □

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North America



Iowa youth combine talents

Twelve youth from three Iowa Association churches combined their talents to respond to the biblical imperative: to witness. They presented "Live at the Palace," a musical drama based on the songs of Christian artist, Steven Curtis Chapman.

Under the direction of Joanna Lerud, rehearsal for "Live at the Palace" began in October 1992. Performances were given on January 10 at First Baptist Church in Steamboat Rock and January 17 at Aplington Baptist Church, both of which were well attended. The youth gave their

third performance on February 4 in Steamboat Rock for the Church annual Fellowship Supper. This event is a meal and program presented to teachers and faculty from the Wellsburg-Steamboat Rock school district in appreciation for their service to the community.

An invitation to respond to Christ was given at each performance.

Of the twelve youth, nine were from First Baptist Church in Steamboat Rock, two from Aplington Baptist, and one from Calvary Baptist in Parkersburg. □

—Warren Roehl, associate pastor

Harbor Trinity holds estate seminar on Super Bowl Sunday



On Super Bowl Sunday, 25 persons attended an Estate Design Seminar held immediately after Harbor Trinity Baptist Church's morning service. "The goal of this seminar held in Costa Mesa, CA, as well as others being held across North America is to encourage families to find God's plan of stewardship for their estates," says Dr. C. Salios, N.A.B. estate planning counselor. "The seminars provide information to help people do this by explaining that estate planning is both a spiritual and legal matter."

More than 35 Stewardship Sundays or weekends have been scheduled in churches throughout the Conference for 1993 with Dr. Salios leading those in the U.S.A., and Mr. Mel Bergstresser leading those in Canada. It is anticipated that by year's end more than 50 churches will have held these seminars. □

N.A.B. Schools welcome new faculty and administrators

N.A.B. Seminary in Sioux Falls, SD, welcomes three new faculty/administrators to the Seminary staff this semester.

Dr. Del Donaldson is the new Assistant Professor of Family Therapy as well as Marriage and Family Therapist at Sioux Falls

Psychological Services, a counseling agency housed on the Seminary campus. Donaldson is a clinical member and approved supervisor with the American Association for Marriage and Family Therapy. He is an ordained minister.

The Rev. Allan Kostboth is the

new Director of Current Gifts for the Seminary. He is also an ordained minister and has served as Director of Recruitment and Alumni/ae at N.A.B.S. for the past five years.

Mr. Randy Reese is the new Director of Admissions at the Seminary. He has served as Minister of Youth and Worship and completed his Master of Divinity degree at the Seminary in December 1992.

N.A.B. College in Edmonton, AB, welcomes Greg Charyna as the new Director of Admissions. He replaces Kurt Redschlag who has taken on new responsibilities at Edmonton Baptist Seminary. □



Dr. Del Donaldson



Rev. Allan Kostboth



Mr. Randy Reese



It dawned on me the other day that you couldn't pay me enough to be a missionary in the

Philippines. You see . . .

I don't like being the only white face amid thousands of brown ones. I don't like being regarded as an intruder in other people's communities. I don't like distributing religious literature house-to-house. And I don't like being mistaken for CIA, Mormon, J.W., or "Born Against."

So what am I doing being a missionary in the Philippines? This is the question I asked myself the other day as Rufus and I distributed religious literature house-to-house in Masarawag, our new outreach point.

Masarawag is a rural community within the municipality of Guinobatan and at the foot of Mayon volcano. There is a Catholic church, an Iglesia ni Cristo (a Filipino cult), and Mormons make their rounds here periodically. A mile away lives "Lola Maria," a cult leader whose thousands of followers believe she is a manifestation of Jesus' mother. Rufus and I are the first evangelical Christians to attempt ministry here.

As Rufus and I made our way on foot from one end of the barrio to the other and back again, I was aware that mine was definitely the only white face in the area. Glares and scowls informed me that we were intruders. My strong personal aversion to literature distribution was not diminished but rather reinforced with every step. No one asked if I'm CIA (why bother asking?), but several times we were asked if we were Mormon or 'Born Again.'

If my job included much more of this house-to-house stuff, I'd quit and return to the States. I'm not kidding. Literature distribution and feeling like an intruder—part and parcel of the house-to-house thing—

by Gregg Evans

You Couldn't Pay Me Enough!

are that unpleasant to me. And being the lone white guy in a brown world is a burden hard to explain. So why am I here doing this? Because if I wasn't doing it, the people of Masarawag might not get a chance to hear the Gospel—not soon anyway—and I'm convinced they need that chance. Ideally, the unpleasantness of making initial contact will soon give way to well-attended Bible studies that will, in turn, yield the nucleus of Masaraway Bible Community. Ideally,

On the other hand if it turns out that the people of Masaraway have no interest in learning God's plan for them, we'll shake the dust from our shoes on the way out of town and go find another place that hasn't heard the Gospel. That shouldn't be too hard. The Philippine countryside has thousands of Masarawags—whole communities where the Gospel has never been shared.

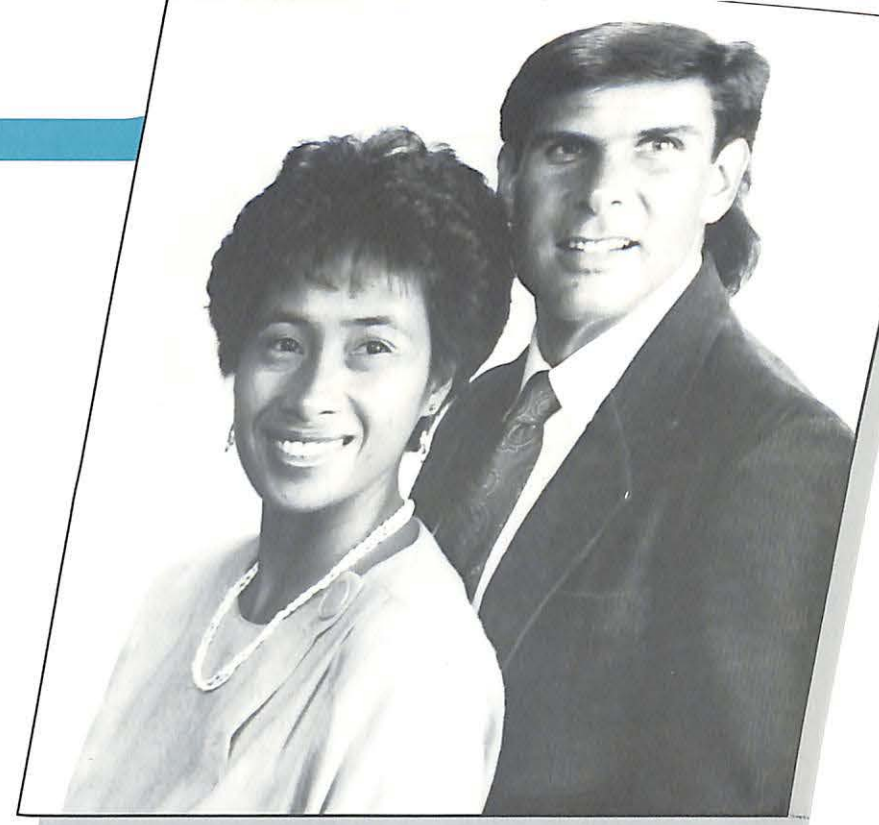
Whatever community we enter, I

know I'll have the only white face, and we will be regarded as intruders. It will be with great personal travail that I do house-to-house literature distribution, and we'll often be misidentified with groups we loathe. But more importantly, the Gospel will go where it hasn't gone before, and people will learn to live for the One who died for them. That is why we are here.

Interest in Bible study is low in Masarawag. I will lead one home Bible study in hopes that things will open up. I may have to start all over again in another area. Please pray for that.

It dawned on me the other day that you couldn't pay me enough to do the job I do—nor could you pay me enough to stop! □

The Rev. Gregg Evans serves as an N.A.B. Conference missionary in Legaspi City, Philippines.





God's Tithing Truth for Today

by Lewis Petrie



What does God's Word teach concerning tithing? I find myself turning to the statement of Jesus in Matthew 16:18, "I will build my church." It takes resources to build the Church of Jesus Christ. I believe that our God is the Owner of everything.

"You mean to tell me that you and your wife give 10 percent of your combined incomes to the church you attend?" I can still remember this question being asked by one of my crew mates as we cleaned the fire truck after an emergency call. At the time, I was employed as a firefighter in Waterloo, ON.

I had only been a Christian for a short time. If he had followed his question with a short "Why?" I would not have been able to answer more than, "The Bible says we are to give 10 percent of our income to the church."

The problem: I could not explain very well why my wife and I tithed to the church. We tithed because everyone else did—or so we thought. What is tithing? Is it really "God's truth" for believers today? I admit that I have never struggled much with the issue of tithing as God's "truth" for me in my life. At the same time, I know that this is not true for everyone, probably.

I have heard many reasons why believers do not consider the tithe an appropriate practice for New Testament Christians today. "The tithe is legalistic." "The tithe is in the Old Testament therefore is invalid." "I believe in grace giving." "God does not expect us to give a certain percentage of our income and wealth." "The Bible teaches we are not to be compelled to give more than we have decided in our hearts." On and on are the responses to the issue of tithing.

What does God's Word teach concerning tithing? I find myself turning to the statement of Jesus in Matthew 16:18, "I will build my church." It takes resources to build the Church of Jesus Christ. I believe that our God is the Owner of everything. He expects that we, His people, will be active partners in sharing the possessions He has blessed us with in order to complete the building process. He has limited Himself to relying upon us to fulfill our partnership in this building program.

As a pastor in a local church, I realized that I needed to be an example to my people in my giving. Our Lord's rebuke to the Pharisees in Luke 11:42 reminded me of my responsibility to be a good steward through the discipline and practice of tithing. I believe the increase in the spiritual health of the church is tied directly to the willingness of God's people to become more consistent stewards through the giving of the tithe. □

In 1993, the North American Baptist Conference is launching the fifth Biblical Imperative: "Committed to Give." In the upcoming months, there will be a number of articles devoted to tithing and giving to help us understand our responsibility in fulfilling the Imperative.

Dr. Lewis J. Petrie is Development Director, N.A.B. Conference, Oakbrook Terrace, IL.



An Instrument of God's Love

by Ruby Forsberg

From my kitchen window, I saw a man with two small boys moving into the house next door. I wondered why his wife was not with him. I learned later she was in the hospital suffering with cancer.

About a week later she came home. As I watched Mr. Wright helping her into the house, my heart went out to her. She was so thin and frail. I became concerned as to whether she knew the Lord as her Saviour. I began praying for her.

One day as I was in my backyard, I could see directly into her bedroom. She was being fed intravenously. I realized she was seriously ill. I felt guilty for not going to see her, but I excused myself by thinking, "I have never talked to anyone about their relationship with God. I'm not qualified to speak to her about such an important matter. Anyway, I should wait until she is better."

A short time later, Mrs. Wright's nurse came to ask if she could use our telephone. She called the doctor and asked him to come as soon as possible. She said Mrs. Wright would not live through the night.

After she left, I berated myself, "What if she dies? What if she goes out into eternity separated from God forever?" I grieved for her. I prayed, "Dear Lord, forgive me for not going to see her. I know you have been urging me to go and I have been making excuses. I'm sorry I didn't obey you. If you will allow her to live through the night,



I promise I will go in the morning."

The next morning I could hardly believe my eyes. Mr. Wright and the boys were out playing ball. They were laughing and happy.

I went out and asked him about his wife's condition. He replied, "Laura is sitting up in bed eating breakfast. It is the first time in weeks she has asked for something to eat. It is like a miracle!" I knew what the miracle was—it was the way God had answered my prayer.

I knew I had to keep my promise to God. I gave Mrs. Wright time to finish her breakfast then I picked up my Bible and prayed fervently for God's help.

Laura was a sweet and friendly person. She made me feel welcome. She was completely open and receptive. God had prepared her heart. She said she had been in a church but had found no peace there. She did not know Christ as her Saviour. She had been searching for the way to God.

I assured her Jesus Christ is the way to God (John 14:6). I explained that all people are sinners (Romans

3:23) and separated from God. But He loves us so much that He gave His Son to die on the cross to pay the penalty for our sins (Romans 5:8). Each person must individually receive Jesus Christ as Saviour and Lord of their lives (John 1:12). We receive Him by faith (Ephesians 2:8,9).

After I explained the gospel message along with the Scriptures, Laura gladly prayed and received Christ. We rejoiced together in her salvation.

Each day we read and discussed the word of God. She eagerly listened and asked questions.

Laura went to be with her Lord two weeks later. Before she died, she said, "Ruby, I'm not going to say goodbye, because I'll be waiting for you in heaven."

God taught me some invaluable lessons through the experience with Laura. He taught me

... of His ability to supply a witness for those who are seeking Him

... of His supernatural power to answer prayer

... of His absolute adequacy for my inadequacy

... of His strength for my weakness

... of His love for those who do not know Him.

Being used by God as an instrument of His love and grace to win souls for Him is the most worthwhile activity, the highest privilege and the greatest joy of the Christian life. □

Mrs. Ruby Forsberg is a member of Temple Baptist Church, Lodi, CA.

ON THE RUN

by Patrick Allen

We all stagger into the restaurant in varying degrees of alertness. We're the first ones there. We open the place.

The initial conversation is not even close to being theological. It's about trips and kids. Jobs and hobbies. Illnesses and recovery. And . . . basketball.

Over the eggs and pancakes, we talk sports. Not just "How 'bout them Warriors?" We plunge deep into the attitudes, the machinations of sports. Occasionally, we surface to another topic, but we pull ourselves back to Michael and Magic . . . to defensive strategies . . . to how to discover a 7-foot center with a 3.88 GPA for UOP.

Then, the plates are cleared. Someone says, "Let's go," and we're off and running. We open our Bibles and read. Just read. Perhaps it's the small business owner, or the teacher who starts, but we just read. At the end of a section of Scripture, there's a pause. I know what's coming. For me, it's a little bit of heaven on earth.

The insurance agent usually starts it—"Why do you think Jesus did that? What made Him say that?" We chime in one after the other, the two basketball coaches, the teacher, the fellow who owns the printing

business. I sit back in amazement.

Oh, I have all the theology. I know the Greek and Hebrew verbs. I can help them untangle some interpretive problems. But, I sit in humility watching, listening to these men speak about the Lord they love.

At times, my eyes mist over. The small business owner shares an insightful illustration. The teacher reminds us of how God's grace operates through this passage and in our lives.

We chortle as we discover new insights into our relationship with Jesus. We're frantically underlining new verses we've discovered. We jot notes in the margins or on napkins about some shared point.

Then we pray. It's not an ecclesiastical, multi-syllabic discourse where individuals seem to be lecturing God. It's humble. It's loving. I usually go last because it takes that long for me to get myself under control.

These men pray for their families, their jobs, their churches. They pray for the tough ethical and relational decisions they make during the week. Then they pray for one another. No one gets left out. If you have to miss a week, you get prayed for even more—recovery from illness or trouble in business. But most of all, they pray for their

own personal walk with God. To be men of integrity and purpose.

I'm a basket-case by the time it's my turn. I've got so many ideas and emotions running around inside me they want to burst out like a train hurtling out of a tunnel. And I realize their precious gift to me—they've helped me bring my focus to a central point—Jesus Christ. If I'm out-of-balance with ministry, they help me limp back to the One who gives balance. If I'm battling with individuals, they help soften my heart, reminding me of the One who has forgiven me.

The final "amen" is given. There's the squeak of chairs being pushed back, the rustle of paper. We move out because there are quotes to be given, lesson plans to be filed, recruits to be phoned, and orders to be filled. But there's always this lingering thought in the parking lot . . . "Next week. We'll be back next week."

I can hardly wait for next week to come. □

The Rev. Patrick Allen is minister of single/outreach at Quail Lakes Baptist Church, Stockton, CA.

Reprinted by permission from *The Quail Call*, September 1992.

COMPELLED TO SERVE

Called to Serve in Japan

"I've been reminded that the Holy Spirit works in ways that are often not 'my' ways," says Yuri Nakano, who left in September to serve as an N.A.B. Conference short-term missionary in Japan. Her ministry there includes teaching English conversation classes and Bible classes at Tsu Christian Center.

"It's truly God's active work and power that draws people unto Him. As I was teaching my students about North American Thanksgiving, God provided a wonderful opportunity for me to share my testimony with one of them, Mrs. Yamanaka. I told her that Thanksgiving is a day set aside to give thanks to God for the many blessings He has given. One thing led to another, and I explained the gospel to her for most of the lesson. Very interested, she asked good questions. I didn't expect the lesson to go that way at all, but God was really working in Mrs. Yamanaka's heart. The next Sunday, she came to church with her handicapped son for the first time!"

As a Japanese-Canadian or second-generation Japanese, Yuri has had several interesting experiences in Japan where she has been mistaken as a native Japanese who speaks very good English, and a "strange" Japanese who has problems understanding many things.

"However, God has equipped me with a basic knowledge of Japanese to communicate," says Yuri, "and for this, I am truly thankful. I have had some good opportunities to share my testimony with some of my students in my English Conversation classes."

Yuri came from a non-Christian family but had a Christian friend who invited her to a Christian Bible camp when Yuri was ten years old.



Yuri Nakano

"I want to obey God's will, and I desire to share the Gospel with the unsaved. I particularly want to serve in Japan because I have a burdened heart for the Japanese who are difficult to reach."

"The camp speaker presented the Gospel to me," recalls Yuri, "and I was convicted of the deep sins I had in my heart. I accepted the Lord that night by praying that I wanted forgiveness for my sins. I believed that Jesus died for my sins and asked Him to come into my life as

my Lord and Savior. I started going to church and have been regularly ever since I was in junior high school." Yuri was baptized in 1987 at the Japanese Nikkei Christian Church.

"I believe that I have been progressively growing in my walk with Christ since my conversion, and I desire to grow continually closer to Him by doing His good and perfect will," states Yuri. "My Sunday school teacher and pastor had a big influence in my life as a youngster."

Yuri studied at the University of Alberta for two years and at N.A.B. College where she received the B.A.R. degree in religious studies.

"Carol Potratz, my discipleship professor and faculty leader of the International Students group at N.A.B.C., had the most influence upon me. My years at N.A.B. College taught me numerous things about God's Word and the Christian life and what it really entails."

Before going to Japan as a missionary, Yuri served as a Sunday school teacher, a Laotian Bible club teacher, and as a girls' camp counselor. She also taught a Sunday school class for Laotian children at Meadowlark-Westland (West Meadows) Baptist Church and Knox Evangelical Free Church. She helped organize the International Students group on the N.A.B. College campus and served as co-president.

As Yuri attended various mission conferences, she talked with Christian friends and developed an interest in other cultures. She feels that God wants her to serve as a missionary. "I want to obey God's will, and I desire to share the Gospel with the unsaved. I particularly want to serve in Japan because I have a burdened heart for the Japanese who are difficult to reach." □



Bringing Newcomers Up to Speed: FYI Class

by Randy Mitrovich

How do you introduce new people to the life and ministry of your church? How do you establish a special track for those new people to move along toward integration into the fellowship? We, at Century Baptist in Bismarck, ND, have developed a class called, "For Your Information," which is designed to familiarize people with the leaders and ministries of our church. In addressing the above questions, we decided to make use of the technology available today.

I conducted more than 20 video interviews with leaders of our various ministries. When we sat down and made a list of all the necessary interviews to tape, we were amazed by all "the ground" to cover: Historical beginnings of CBC, Sunday school, nursery, AWANA, missions, financial and properties, home Bible studies, support groups, evangelism, music, VBS, men's group, women's group, fellowship and athletics, youth, Children's Ark, long-range planning, visitation, and more!

My office was turned into a studio for the taping sessions making use of one camcorder on a tripod with a little extra lighting and an external microphone. We set aside time blocks for the interviews on six days and sent out a letter to the leaders explaining our plan. The response was 100 percent! Leaders exclaimed with enthusiasm, "It will



Randy Mitrovich

God works in mysterious ways—we did not know that He would use these videos to give CBC profile and a testimony in the community. Praise the Lord for the doors He opens!

be great to share with people what goes on in our corner of ministry."

We gave them a series of questions to think about in advance:

- Why did you come to CBC for the first time?
- Why did you decide to make CBC your church home?
- How did you come to know Jesus Christ as your personal Savior?
- What about your family and hobbies?
- What is the purpose of the ministry you're involved in?
- Who can be involved? Is training required and available?
- What kind of gifts/talents are helpful? How would a person get involved in this ministry?
- What do you find to be the most fulfilling part of your involvement in this ministry?

We gained a new appreciation for the positive people and ministries of CBC through working on this project. It gave us an opportunity to reflect on what we have to offer—**actually, a great deal**—that we often take for granted. Our leaders communicated a dynamic love for the Lord, Century Baptist Church, and their areas of ministry.

These dedicated laypeople were also able to challenge newcomers to become involved and use their gifts with "the ring of integrity"—because they are serving in the trenches themselves. People who are new to Century Baptist are meeting 27 leaders in this class



(through video) rather than just myself and maybe one or two other leaders in a typical "welcome class." By the time the FYI class is over, they will not only have a good grasp of the nuts and bolts of ministry but also a feel for the "heart" of our leaders.

For me, there is a benefit in being able to be a part of this class (via video) even when someone else is actually leading it. Right now, Willis Potratz, pastor for care and visitation, teaches the class. He invites newcomers to the class when he visits them. Our plan is to offer FYI (Part 1) and FYI (Part 2). I will be leading the second part, which will cover stewardship, baptism, membership, and the N.A.B. Conference ministry and mission.

Once we finished taping, the challenge was to edit each interview down to ten minutes. We called the Community Access Cable Televi-

sion Station office asking if we could use their editing equipment. They said, "Yes, if you let us play it on the air, there is no charge for use of the equipment. If you don't let us use it on the air, the cost will be \$25 an hour." What could we say? Lou Schwindt, our technician, spent hours down at the lab doing the editing. The interviews will be aired by Community Access a number of times in the coming months.

God works in mysterious ways—we did not know that He would use these videos to give CBC profile and a testimony in the community. Praise the Lord for the doors He opens!

We wanted to introduce people to CBC—we just didn't realize how many! □

The Rev. Randy Mitrovich is Senior Pastor at Century Baptist Church, Bismarck, ND.

EDITOR'S NOTE: This class has received excellent reviews. People are on a waiting list to attend the series of class sessions because Pastor Potratz's office can only accommodate 11 at a time. "Our hope is that the F.Y.I. Class will assist people in becoming integrated and help them choose an area of service within the body at Century," says Randy Mitrovich, senior pastor. "It has been a good challenge to focus on 'Improving Our Service' in 1992! I continue to appreciate our Biblical Imperatives. They keep us on course and aiming for the right targets."



Servanthood and Leadership: Strong Leader or Slave?

by J. Gordon Harris

A servant of God ministers to the needs of others. The servant dispenses justice and love. In addition, God's leader helps others assume important roles in the kingdom of God. An officer of the King represents the Good Shepherd in both words and deeds. A servant is called to minister to others as did the King, Jesus Christ.

Servanthood, as a leadership style for the 1990s, seems impossible to reconcile with congregational expectations for pastors. Churches seek powerful speakers like those in the media. They yearn for charismatic personalities who fill television and radio with convincing arguments, entertaining music, and dramatic testimonies. Congregations expect pastors to do the same, to minister daily to diverse needs of members, and to administer a complex organization. The personality cult style eliminates servanthood from a pastoral job description.

Occasionally, the same members expect pastors or church staff to be servants of the people or at least of their group. They prefer a pastor who will remain subject to their wishes. Groups within the church dictate particular concerns and expect a pastor to accept and promote those issues.

Ministers feel confused by the conflicting messages they receive from their congregations. Must they be super stars or lowly slaves? The Bible offers an image of servanthood that redirects the unrealistic expectations of congregations. What the Bible teaches about servant leadership corrects common notions about Christian leadership.

Servants in the Bible may be powerful

The most common Hebrew term for servant refers to either a "worker" or "slave," depending on

the context. The Greek Old Testament (Septuagint) translates the Hebrew word for servant (*'ebed*) with either "child" (*pais*) or "slave" (*doulos*) the majority of times.

New Testament passages describe Jesus as the suffering servant from Isaiah. The phrases "my servant" and "son (child) of God" point to an early understanding of Jesus Christ as the fulfillment of servanthood prophecies in Isaiah. Jesus both tells of His servanthood mission and lives out the role of messianic servant.

Biblical passages about a servant leader do not picture a slave born in bondage or one sold into slavery. Servanthood in that context has a variety of surprising meanings. "Servant" designates one who chooses to be loyal to a master. Slavery of fellow Israelites occurs under extreme circumstances among the Hebrews but is not common. Servanthood describes also a reciprocal binding together of a master and a worker. For example, an officer of the king is designated a royal servant. A professional army officer and a minister of state call their relationship with the king "servanthood." An office holder confesses loyalty to a king and feels obligated to fulfill certain duties. On the other hand, a king offers loyal servants protection and financial security. Neither the servant nor the master may break that sacred pact without severe consequences.

Servanthood in the Bible reflects the employment language of mon-

archy. A servant of the king assumes an office on a contract or a conventional relationship. That servant often holds an important, unique office at the court. The bureaucrat may act as an agent of the king and deliver messages for the ruler. A servant of God assumes that position through a similar relationship with God.

Servant leaders in the Bible exhibit great power

The Old Testament lists a number of prominent servants of God. It calls "servants of God" people like Abraham, Isaac, Jacob, Moses, Joshua, David, Solomon, and the prophets. These hardly act as slaves locked into demeaning drudgery. They lead as people of strength and vision.

Servant examples in the Bible teach one unique lesson about what a servant leader should be. Servant leaders attach themselves to God, the divine Sovereign, as politicians submit themselves to a leader. They call themselves servants of God to indicate that they act as God's agents to minister on earth. To claim to be a servant of God is to join together with other devoted, loyal followers of the great King. In return for faithful service, God promises divine, faithful, covenant love (*hesed*).

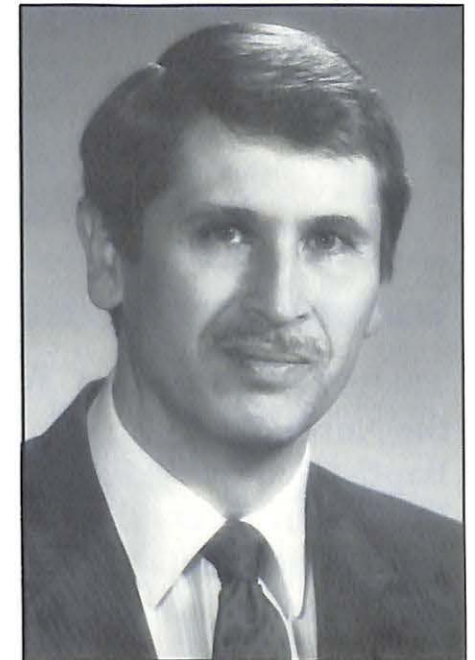
Paul uses the word "servant" (*doulos*) in a parallel sense. He does not visualize himself as a slave in the Roman or Greek sense. His epistles generally begin with the

ascription: "Paul (called to be) an apostle of Jesus Christ." In Romans 1:1, Paul calls himself a "servant (*doulos*), called to be an apostle." Such a superscription does not describe Paul as an ordinary slave. Paul is a servant who is called to be an apostle. Only in Philippians, where Paul does not need to defend his authority with his friends, does he call himself a servant (*doulos*) without clarifying what that means.

Throughout the Bible, the "servant of God" implies an image quite unlike that of a slave or servile person without rights. Instead, the servant acts as an agent of the divine King. A Christian leader who chooses Jesus Christ as Master offers total loyalty and service. In turn, the servant can expect salvation and faithful love to follow to the ends of the earth. A Christian servant is truly a choice child of the King!

Bible examples add other dimensions to servanthood. A servant of God ministers to the needs of others. The servant dispenses justice and love. In addition, God's leader helps others assume important roles in the kingdom of God. An officer of the King represents the Good Shepherd in both words and deeds. A servant is called to minister to others as did the King, Jesus Christ.

The Bible resolves the modern conflict between two images of servant leadership. The Bible pictures servant leaders as strong persons carrying a great deal of responsibility and authority. They frequently demonstrate courage and talent.



Servants of God neither feel superior nor inferior to others. The Bible teaches that God equips pastors and lay members alike as servants of God to tackle the challenges of the 1990s and beyond.

They certainly surpass the roles of slavery.

On the other hand, servant leaders in the Bible submit themselves to a Commander-in-chief. God's servant leaders show loyalty and service to their heavenly King; thereby, they give up seeking to glorify themselves. God, in turn, offers protection and faithful love to servant leaders.

Servants of God neither feel superior nor inferior to others. The Bible teaches that God equips pastors and lay members alike as servants of God to tackle the challenges of the 1990s and beyond. □

J. Gordon Harris is Professor of Old Testament and Academic Vice President, N.A.B. Seminary, Sioux Falls, SD.

Vision for Ministry

The 1993 graduates of the North American Baptist Seminary, Sioux Falls, SD, present their vision statements to the readers of the *Baptist Herald*. Commencement exercises will be held May 22, 1993.

My vision for ministry is "to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:12-13).

David R. Bambas is a senior in the Master of Divinity degree program. His home church is Tyndall (SD) United Methodist Church. He and his wife, Carla, have three children.

My vision for ministry is to perform my service for others in my home, church, community, and profession out of my awareness of the great love God has shown me. Thus, I wish to minister to my fellowman with love and compassion.

Helen Bos is a senior in the Master of Arts in Counseling degree program. Her home church is St. John American Lutheran Church, Sioux Falls, SD. She and her husband, Dwight, have three children.

I recognize any ministry of counseling walks with respect and compassion into the woundedness of others. I see my ministry as one of walking with individuals and families, empowering them and enabling them to see redemptive possibilities in any situation. My foundation of ministry and mandate for counseling lies in the redemption, forgiveness, and hope found in Jesus Christ.

Rhonda A. Carpenter is a senior in the Master of Arts in Counseling degree program. Her home church is Central Baptist Church, Sioux Falls, SD. She and her husband, Paul, have three daughters.

Starting into the window of my soul, one can see the turbulent storm. Deeper still the gaze sifts through the cloudy haze to rest upon a solitary figure gliding on the winds of unrest. The eagle looks so alone yet so powerful. Searching for His will, I glide upon the winds of His decision.

Mark W. Carr is a senior in the Master of Arts in Counseling degree program. His home church is Lake Norden Baptist Church in South Dakota.

As Pilate and Herod became friends because of Jesus, how much more should we become reconciled through Him? Despite our diversity, here is the commonality: Jesus died for us. In the same way that Jesus shed His blood, Christians live out their lives in this world. The genuine reconciliation is possible because of the power of the Cross.

Sung-Haag Choe is a senior in the Master of Divinity degree program. His home church is The Yum-Kwang Presbyterian Church, Seoul, Korea. He and his wife, K.-M. Ahn, have one child.

As a Methodist student and president of the Methodist Fellowship, I have come to see N.A.B.S. in a rather unusual light. At first, I felt the theological difference would be great. This was not the case at N.A.B.S.—

the similarities not the differences were stressed. I plan to enter full-time service in the United Methodist Church of South Dakota.

James Edward Claggett is a senior in the Master of Divinity degree program. His home church is First United Methodist Church, Mitchell, SD. His wife's name is Jan.

As I envision ministry in my future, two specific truths serve as my focus: God has determined to do His ministry in me and through me to enable others to experience this same work of God in their lives. By His grace, I desire to spend my life pastoring congregations with these truths in mind.

Chuck Davis is a senior in the Master of Divinity degree program. He pastors First Baptist Church, Emery, SD. He and his wife, Janelle, have six children.

As I look forward to full-time Christian ministry, I see myself as one of many who are endeavoring to bring the love of Christ to the world. Through teaching, counseling, and pastoral care, I feel I will be following in

Christ's footsteps, ministering to others as He did during His time on earth and as He has ministered to me in my own life.

Connie De Wolfe is a senior in the Master of Arts in Counseling and Christian Education degree program. Her home church is Oak Hills Baptist Church, Sioux Falls, SD.

After graduation, I will be seeking part-time employment on a church staff as a Christian Education Director or as a Coordinator for Family and Adult Ministries. My intent is to also become involved in leading seminars, workshops,

and retreats pertaining to relationship enhancement, parenting, family relationships, preparing for marriage, divorce recovery, and blended families. My ultimate goal is to operate an ecumenical renewal facility where these kinds of educational and support opportunities will be available to local and rural church members as well as others in the community seeking to increase their skills in any of these areas within a spiritual context.

Marsha Englert is a senior in the Master of Arts in Christian Education degree program. She is a member of a United Methodist church in Phoenix, AZ. She and her husband, David, have two children.

I hope to use my counseling skills in the area of student services in a Christian college setting. It is my desire to help make a difference in students' lives as God directs them in their college years. I believe N.A.B.S. has given me the opportunity to lay a foundation for my future, and the future of others with whom I come in contact.

Christine Goltz is a senior in the Master of Arts in Counseling degree program. Her home church is Central Baptist Church, Edmonton, AB.

My vision for ministry is to strive to live a life that is a witness for Christ and to be open to go where God leads me to use my counseling skills.

Deborra Hall is a senior in the Master of Arts in Counseling degree program. Her home church is Hillcrest Baptist Church, Sioux Falls, SD. Her husband's name is Gary.

After graduation, I will be accepting a mission church/new church plant with the American Baptist Convention/USA. My family's heart for ministry is in the city. I believe an important mission field of the 90s is the inner-city.

Jeremiah exhorts us to "pray for the welfare of the city" and that is where we are called to minister.

Leon Hebrink is a senior in the Master of Divinity degree program. His home church is First Baptist Church, Sioux Falls, SD. He and his wife, Mary Ann, have two children.

I think the Church is full of gifted people to spread the gospel, but we, as a church, never catch a vision for what "spreading the gospel" means for us, as individual persons. All have different gifts for ministry. I would like to help people find their niche in ministry and then equip them to do so. Jesus told the disciples, "But I tell you, look around you, and see how the fields are ripe for harvesting" (John 4:35b).

Gregg Hemmen is a senior in the Master of Divinity degree program. His home church is First Baptist Church, Steamboat Rock, IA.

In the future, I see myself working actively for and with women in all aspects of their lives. This will include counseling and supporting women as they work through the abuse issues and work to achieve healing, relationship and marriage issues, discovering goals and aspirations for their future, and achieving balance and wholeness in their lives.

Nancy C. Hong is a senior in the Master of Arts in Counseling degree program. Her home church is Our Savior's Lutheran Church, Sioux Falls, SD. Her husband's name is Steven J. Thomas.

It is my desire to extend to others the same comfort and grace that God has given me. I pray that God will use me as an instrument for the emotional healing of those who are hurting.

Kerry G. Jespersen is a senior in the Master of Arts in Counseling degree program. His home church is Grace Church, Sioux Falls, SD. His wife's name is Elli.

You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in My name, He may give to you. This I command you, that you love one another" (John 15:16,17).

Linda Johnson is a senior in the Master of Arts in Counseling degree program. Her home church is St. Paul Lutheran, Pipestone, MN. She is a widow with one son.

Believing all You have done for me, Here I am Lord, willing and available; Here is my heart, for Your sincere worship, That I may Be before I Do; Here are my eyes, Lord, to see the whitened fields in the center of Your eye; Here are my hands and feet, To lead, guide, help, encourage, teach, and pray; Here I am Lord . . . to touch people for Your eternity . . . One life at a time.

John Kiemele is a senior in the Master of Arts in Christian Education degree program. His home church is Ashley Baptist Church, Ashley, ND. He serves as Associate Pastor at West Meadows Baptist Church, Edmonton, AB.

After 26 years in the pastoral ministry, I came to seminary to upgrade and focus on the fastest growing age group in America. My goal is to become an associate pastor working with older adults and their families.

Clyde A. Leimberer is a senior in the Master of Arts in Christian Education degree program. His home church is Congregational Bible Church, Hartwick, IA. He and his wife, Earlyne, have five children.

My visions for ministry are mainly concerned with my family and my church. Both my wife and I will be working in some of the many helping professions that are so vital to our world today. Tami is a nurse, and I am a Christian counselor. Our expectations are simply that God use us to help people in need and, through our work, glorify His name.

Jack MacDonald is a senior in the Master of Arts in Counseling degree program. He and his wife, Tami, are members of Trinity Baptist Church, Sioux Falls, SD. They have one son.

I feel called to help each person discover both the privileges and responsibilities of the Christian life, and then, by God's grace and with the help of the Holy Spirit, we can proceed on our journey of a life of faith in Jesus Christ together.

Ken McQueen is a senior in the Master of Divinity and Master of Arts in Counseling degree programs. His home church is United Methodist Church, Madison, SD. He and his wife, Mary, have five children.

I feel called to minister the gospel of Jesus Christ through the parish ministry. I have a special vision about trying, with God's grace, to strengthen family units in whatever way I can through the various ministries of the church.

Mary McQueen is a senior in the Master of Divinity degree program. Her home

church is United Methodist Church, Madison, SD. She and her husband, Ken, have five children.

God has given me the gift of teaching and preaching. He is leading me toward a teaching ministry in higher education. In preparing for this ministry, I am seeking to enter into doctoral studies with a major in Systematic Theology.

Philip F. Meyer is a senior in the Master of Divinity degree program. His home church is Grosse Pointe Baptist Church, Grosse Pointe Woods, MI. He and his wife, Josephine, have two sons.

A growing relationship with Jesus Christ is at the center of the Christian life. As a church leader, I believe that ministry is all about helping people mature in their relationship with Jesus through teaching, preaching, encouraging, and, most of all, by growing in my relationship with Jesus.

Gordon Oeste is a senior in the Master of Divinity degree program. His home church is McDermot Ave. Baptist Church, Winnipeg, MB. His wife's name is Carolyn.

When I consider the urbanization of the world, I look for a more powerful and effective witness in the urban church. I look for the church to return to the city and meet the ever growing number of unreached found on the streets of the cities of God and "snatching" them from Satan.

Michael H. Pierce is a senior in the Master of Divinity degree program. His home church is Highland Park Baptist Church, Colorado Springs, CO. He and his wife, Melissa Ann, have one son.

If you melt me down, what remains is a leader who desires to take people to a vantage point in order for them to see who God is, what God has done for them, and what God could do through them. In II Corinthians 5:16-21, Paul reminds the Corinthians they have been made "new creations" in Christ and have now been granted the ministry of reconciliation. My passion is to be used by God, whatever the capacity, for the evangelistic ministry of reconciliation.

Randy Reese is a senior in the Master of Divinity degree program. His home church is Heritage Baptist Church, Yorkton, SK. He and his wife, Susan, are members of Oak Hills Baptist Church, Sioux Falls, SD. He is the new Director of Admissions for N.A.B. Seminary.

My vision for ministry is to empower people to use their spiritual giftedness for the advancement of God's Kingdom. As Christians, we must not forsake our oneness in Christ. We must believe in and affirm each other as part of the body of Christ (I Corinthians 12).

Susan Heeren Reese is a senior in the Master of Arts in Counseling degree program. She and her husband, Randy are members of Oak Hills Baptist Church, Sioux Falls, SD.

As I look forward to working in God's Kingdom and what is planned for my future, I hope that I will have the opportunity to help in leading people closer to Christ, to invite them to walk along my trail, and to help them connect to the reality of God in their lives.

John Skarphol is a senior in the Master of Divinity and Master of Arts in Counseling degree program. His home church is Pleasant Valley Baptist Church, Pleasant Valley, MO. He and his wife, Nancy, have three children.

Being confident of God's calling on my life to youth ministry, I feel the need to break out of the traditional mindset that "the youth are the church of tomorrow." They are the church of today! Not only do we need to be committed in

nurturing them but also committed in challenging them to take leadership and ministry responsibility within the church so that a life of service becomes a life-long commitment. God can and does accomplish significant ministry through youth and so often we allow that potential to sit unchallenged and unused in the church.

John M. Stolz is a senior in the Master of Divinity degree program. His home church is Century Baptist Church, Bismarck, ND. He and his wife, Donna, have one child.

(continued on next page)



Stating Your Direction So That Others Can Follow

by Allen Kjesbo

Youth ministry is often perceived as moving from one activity to another with very little overall direction. It is important to state the direction of the ministry in a way that is appealing and informative to both young people and their parents, in order for them to "buy into the ministry."

The direction stated needs to be broad enough to encompass all the areas of the ministry. Clarity of direction allows one to attach specific activities to the general purpose. The direction also needs to be communicated in an attractive and memorable fashion. At our church, our youth ministry theme is "Cross Training—Conditioning for Excellence." The theme verses are I Timothy 4:7-8.

Three "subthemes" emerge from the overall theme. The first "subtheme" is "Conditioning for Excellence in our Worship." We teach young people how to turn their energies upward in worship. We believe that a face-to-face encounter with God will produce a lifelong hunger to grow in Christ.

Worship occurs in various aspects of the total program, whether it is on a campout, retreat, or a weekly activity. This worship is marked by singing, sharing our stories with one another, and prayer.

The second "subtheme" is "Conditioning for Excellence in our Walk." In a culture that puts emphasis on the external, we want to teach young people to turn their energies inward to develop a spiritual strength that can nourish them regardless of their circumstances.

Activities like Bible study, discipleship retreats, backpacking trips, or canoeing trips all work to help youth grow in their personal walk with God.

The third "subtheme" is "Conditioning for Excellence in our Witness." We want young people to turn their energies outward into a world that needs Jesus. Mission trips, evangelistic retreats and activities, teaching about witnessing, and prayer groups in schools help them become excellent in their witness.

The theme needs to express the direction and distinctives of the youth ministry. Once the theme is developed, it needs to be sprinkled throughout the ministry by investing in resources so that it becomes a trademark of what God is doing in the youth ministry. Put this theme on shirts, pens, caps, vehicles (anything that will stand still long enough to have your trademark imprinted).

Remember: invest energy in creating a theme and a logo that will open doors of ministry for you, your church, and your young people. □

Allen Kjesbo of Sioux Falls, SD, formerly served as youth pastor at West Meadows Baptist Church, Edmonton, AB. He has also served as speaker for

young teens at the N.A.B. Triennial Conference. Presently, he serves as youth pastor at First Baptist Church, Sioux Falls, SD.



It is my prayer that as I counsel children, adults, and families, I will bring the healing power of Christ so that they can know the wholeness God intends for them in their experience of self and their relationship with God and others.

Ramona Wade is a senior in the Master of Arts in Counseling degree program. Her home church is First United Methodist, Sioux Falls, SD. She and her husband, John, have two children.

My approach to ministry is centered around meaningful goals for God's people in the local church: To morally and ethically realize the proclamation of the Kingdom of God in Jesus Christ and to realize the saving purpose of

God through the proclamation of the good news of Christ and the continuation of His healing, nurturing, and empowering work in the world.

William R. Waggoner is a senior in the Master of Divinity degree program. He is a member of an American Baptist church and is from Longview, TX. He and his wife, Dee, have three sons.

Susan Linderman is a senior in the Master of Divinity degree program. Her home church is First Baptist Church, Aberdeen, SD.



The Frequency of Worship Attendance

by Lyle E. Schaller

"Our church attendance has dropped by nearly a third in the past two years," commented a member of First Church, "and I don't understand it. We've been receiving more new members every year than we lose, but our attendance has been dropping."

"We've had just the opposite experience," replied a Trinity Church member. "We've enjoyed a 10 percent increase in our worship attendance every year since our new minister came four years ago, but our membership total is down about 200—probably a result of the cleaning of the membership rolls."

"We've had the best of both worlds," boasted a member from Grace Church. "Our membership is 50 percent higher than it was seven years ago, and our church attendance also is up by almost exactly 50 percent."

Four Generalizations

These comments illustrate four generalizations for those interested in congregational self-evaluation.

1) Only two possibilities exist to explain either a decrease or an increase in your worship attendance: a) an increase in the number of different people who attend at least once over a period of several weeks or b) an increase in the frequency of attendance.

2) An increase in one can be offset by a decrease in the other. Thus an increase in the number of people who attend at least once a month may not produce a net increase if a larger number of people who rarely missed worship now attend only once or twice a month. Likewise, an increase in the number of those who rarely miss Sunday worship can be

SORRY, BUT *the* ONLY TIME YOU CAN COUNT ON SEEING ME IS IN CHURCH ON SUNDAYS!



It's the folks who come most often who most likely will invite others!

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offset by a sharp drop in the total number of those who attend.

3) A successful effort to increase the frequency of attendance among today's members also may attract a substantial number of additional worshippers. An attractive worship experience not only tends to increase the frequency of attendance among your members, but it also tends to cause first-time visitors and church shoppers to return. Also, the member who attends fifty Sundays a year is more likely to invite others to come to church than is the person who comes only five to ten Sundays a year.

4) Any strategy to increase worship attendance should include priorities. Is the top priority attracting more people or increasing the frequency of attendance among today's

members?

If it is the first alternative, it will mean focusing your efforts and resources largely on people who do not now worship with you. If it is the second alternative, you will need to place your primary emphasis on a better response to the religious needs of your present constituency.

Do you have the resources to enable you to say, "We will make both audiences a top priority."

Determining Priorities

One way to determine priorities is to conduct a survey of worship attendance over four consecutive Sundays. This should be scheduled during a period of average attendance such as from late September through early November or late April through May.

The results should provide answers to 12 questions: 1) How many members were present on all

four Sundays? 2) How many on three Sundays? 3) On two? 4) Only once? 5) How many resident members did not attend at all? 6) How many constituents who are not members attended on all four Sundays? 7) On three? 8) On two? 9) On only one? 10) None? 11) What was the average number of visitors per Sunday? 12) What was the average number of children not yet old enough to be members who were present each Sunday?

In addition to providing you with valuable data on today's attendance patterns, this tabulation can be a useful benchmark for comparisons when you repeat the survey three or four years later.

If one-half or more of your resi-

dent members did not attend even once during this four-consecutive-Sunday period, that suggests at least one of the following applies to your congregation: 1) this is a low-commitment church; 2) the membership roll is overdue for a careful review; 3) you include a diverse collection of people and the choices you offer do not match that diversity; or 4) you have a problem!

What Can You Do about It?

Let's assume the results of this survey reveal that the frequency of attendance is lower than is acceptable. What can you do about it? Look at the possibilities. Several of these may not be appropriate for your congregation. If so, look at the next one. Do not waste time feeling guilty.

1) For some congregations, the easiest way to increase worship attendance is to recognize that some people prefer to go to church early on Sunday morning while others prefer a later hour. Thus, in about four out of five cases, a shift from one worship experience on Sunday morning to two produces a 15-to-20 percent increase in attendance. In many congregations, the building is too large to permit this unless it is renovated to make a small crowd feel comfortable in a big room.

2) An alternative is to add another music group. If you now do not have a vocal choir, organize one. If you have one, add a second. If you regularly have two vocal choirs in the worship service, add an instrumental group. The younger your people and/or the larger the attendance, the more important is music. If you average more than 300, add an instrumental group and maybe organize an orchestra.

3) If your congregation includes many people who live alone, begin with breakfast.

4) If your present schedule consists of worship followed by Sunday school followed by worship, add an adult class at the first and/or last hour so adults can participate in an adult class, teach in the children's Sunday school, and also attend worship.

5) For many churches, the most

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effective means of increasing the frequency of worship attendance will be to improve the quality of the preaching: sermon content or delivery or both. Television has raised people's expectations of what they can expect of anyone addressing large numbers of people. Or it may mean improving the content of the sermons. Memorable sermons that speak in a meaningful way to people's religious needs can be the best way of increasing the frequency of attendance and also increasing the number of people who attend. How many of the sermons you heard last year stick in your memory?

6) Overlapping this is the sermon series. Often the sermon series exists only in the head of the preacher. The influential sermon series causes this Sunday's worshipers to have one of two thoughts, "I wish I had been here last week," or "I certainly intend to be here next Sunday!"

7) For low-commitment churches of all sizes, the most effective means of increasing attendance next Sunday is a pastoral visit this week. This can be made by a lay volunteer, but that visit should focus on the agenda of the person being called on, not on the agenda of the caller. The frequency of attendance often drops when people believe no one hears them or cares about what they think.

8) An increasing proportion of those larger congregations that have two or more ministers on the staff have found that the easiest way to increase the frequency of attendance is to have one minister preach at the early service 42 Sundays a year and the other preach at the late service 42 Sundays a year. This is most likely to increase the frequency of attendance if a) both ministers are excellent preachers and/or attractive personalities; b) they do not rotate week by week; c) each service includes an adult choir—but not the same choir for both services; and d) the two services display substantial differences in format, choice of hymns, and anthems, and each has its own bulletin.

9) An increasing number of churches are increasing the frequency of attendance by scheduling a worship experience for that growing number of people who have to

be at work on Sunday morning. This may be on Saturday evening or late Sunday afternoon or early Sunday evening or Monday evening.

10) Those with considerable patience argue the most effective way to increase the frequency of attendance is to raise expectations. Project the expectation that everyone is expected to share in the corporate worship of God every Sunday. This may have the greatest immediate effect with tomorrow's new members. Some churches reinforce this with the requirement that no one can hold a volunteer office unless that person is a regular attender.

11) Strengthen the adult Sunday school. This course of action applies to churches of all sizes, but may have the most dramatic effect on a) congregations averaging less than 85 at worship; b) congregations seeking to reach adults born after 1945; and c) churches averaging more than 700 at worship. Among other influences, attractive adult classes provide one more reason for people to get up and make the effort to go to church. The more reasons people have for coming to church, the higher the frequency of attendance.

12) Provide adequate and convenient off-street parking. The newer the congregation, the larger the attendance, and the younger the people, the more important is convenient off-street parking. Likewise, it tends to be more important west of Ohio than in New England and more important to the Southwest than in the Southeast. While this does not represent an exhaustive list of approaches to increasing the frequency of worship attendance, which possibilities fit your situation?

Begin by conducting that survey of worship attendance covering four consecutive Sundays mentioned earlier. That will give you a factual base for defining priorities and formulating an action plan. It also will provide you with the baseline you need to evaluate what has happened a year or two or three from now. □

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IN MEMORIAM

■ **KATHERINE (KATY) BINDER** (88), Vancouver, BC; born Dec. 20, 1903, to Mr. and Mrs. Henry Sauerwein in Hungary; died July 20, 1992; married Henry Binder, Jan. 5, 1926, who predeceased her in 1981; immigrated to Defoe, SK, in 1927 and to Swan River, MB, in 1932, where she became a significant part in establishing Temple Baptist Church, Swan River, MB; survived by three sons: Henry (Beulah) of New Westminster, BC; John (Barbara) of Westchester, IL, and David of Langley, BC; seven grandchildren; and nine great-grandchildren; one sister, Regina Rueck of Edmonton, AB; one sister-in-law, Regina (Henry) Sauerwein; the Rev. Harold Weiss and Dr. John Binder, pastors, funeral service.

■ **REV. OTTO A. ERTIS** (81), Vancouver, BC; born Nov. 20, 1911, in St. Petersburg, Russia; died Nov. 22, 1992; married Nadia Ivanov in 1937, who predeceased him in 1945; married Anna Prokopiouk in 1946; studied and completed his theological training in Bible school in Wiedinest, Germany; from 1947 until he immigrated to Canada in 1951, he served the Slavic Baptist Mission as Secretary of Missions. In Canada, he served the following N.A.B. Conference churches: interim pastor, Emmanuel Baptist, Morris, MB, 1951-52; pastor, Bethany Baptist, Lethbridge, AB, 1952-61; Toronto German Baptist (Humbervale Park Baptist), ON, 1961-68; Zion Baptist, Edmonton, AB, 1968-73; Salem Baptist (Eastwood Baptist), Kitchener, ON, 1973-77; and Russian Baptist, Toronto, ON, 1977-80, which he served in retirement; predeceased by his second wife, Anna, in 1981; survived by one son, Bernd; three daughters: Ingrid (Werner) Schulz; Veronica (Josh) Kojima; and Maria; four grandchildren; one brother, Waldemar (Myrtle); two sisters: Tamara Salzberg and Irene Henne.

■ **PAULINE ESLINGER** (95), Jamestown, ND; born March 10, 1897, to Henry and Dorathea (Nittle) Burekley in Odessa, South Russia; died Nov. 2, 1992; married Christian Eslinger, Jan. 16, 1916; member, Temple Baptist Church, Jamestown, ND; volunteer, Salvation Army; predeceased by her husband, Christian; survived by five daughters: Alice (Solomon) Herrmann and Grace Schmitt, Jamestown, ND; Viola (Wilbert) Konrad, Kulm, ND; Lu (Bob) Molinari, Mountain City, NV; Delores Simms, Fountain City, WI; three sons: LeMar, Idaho Falls, ID; James, Lincoln, NE; Delino, Omaha, NE; 23 grandchildren; two

sisters: Emily Wingfield and Elsie Wieland; the Rev. Randy Jaspers, pastor, funeral service.

■ **EDWIN E. FIEDLER** (78), Mercer, ND; born to Andrew and Justina Fiedler, Butte, ND; died Sept. 3, 1992; married Mary Rust; active member, deacon, trustee, Sunday school superintendent, Mercer Baptist Church; survived by his wife, Mary; one son, Byron (Margie), Mercer; two daughters: Donna (Arvid) Wagner, Mercer; Mona (Harold) Schmeets, Harvey, ND; nine grandchildren; four brothers: Dan, Minhardt, Herbert, and Arnold; one sister, Ida Rust.

■ **ANDREW J. FRIEZ** (88), Elgin and New Leipzig, ND; born Sept. 15, 1904, to Joseph and Philipina (Seitz) Friez in Friedrichsfelt, South Russia; died October 1992; immigrated, with his parents during the Russian-Japanese War, to Bison, SD, later moved to Grant County, ND; married Emma Bader, Nov. 17, 1929; active member, deacon, trustee, building committee chair, New Leipzig (ND) Baptist Church; survived by his wife, Emma; one son, the Rev. Arnold M. Friez; two grandchildren; three brothers: Reinhold, Joe, and Theophil; one sister, Bertha (Ted) Hochhalter; the Rev. Harvey Motis, pastor, funeral service.

■ **JAMES HUFFMAN** (39), Jamestown, ND; born May 29, 1953, to James Sr. and Nancy (Smith) Huffman in Honolulu, Hawaii; died Sept. 3, 1992; married Cindy McBain, Feb. 14, 1976; member, Temple Baptist Church, Jamestown; served in the U.S. Army and at North Dakota State Hospital; predeceased by his mother and a brother; survived by his wife, Cindy; three sons: Jason, Joshua, and Jeremy; one daughter, Joy; his father; one brother, Jon; and one sister, Victoria Huffman; his paternal grandmother, Mrs. R. Huffman; the Rev. Randy Jaspers, pastor, funeral service.

■ **REV. VERNON R. LINK** (74), Elgin, IL; born June 6, 1918, to Richard and Ida Link in Camrose, AB; died Dec. 8, 1992; married Marguerite Sohn; attended North American Baptist College, Edmonton; graduate, Drake University; served five years in the Canadian Armed Forces; 1949 graduate, North American Baptist Seminary, Rochester, NY; pastor, N.A.B. churches: First Baptist, Fessenden, ND, 1949-55, and Grace Baptist, Sheffield, IA, 1955-59; ABC churches: First Baptist, Independence, IA, 1960-66, and Immanuel Baptist, Elgin, IL, 1966-84; member, Immanuel Baptist Church; member, Ministers Council

of Baptist Ministers of Metropolitan Chicago; predeceased by his parents, one sister, Elma Risto, and one brother, William; survived by his wife, Marguerite; one daughter, Pamela, Elgin; one son, Richard, Glen Ellyn; two brothers: Herbert (Melita) and the Rev. Edward (Violet); one sister, Frances (William) Faust; the Reverends George Rosales, Willis Reed, and Edward Link, pastors, funeral service.

■ **REINHOLT LAMPRECHT** (95), Camrose, AB; born April 15, 1897, in the south of the former Soviet Union; died June 25, 1992; married Lydia, Oct. 23, 1918; immigrated to Camrose, AB, in 1928; active member, leader, music, and teacher, Century Meadows Baptist Church, Camrose, AB; predeceased by his wife, Lydia, in 1984; one infant son; son-in-law, Robert; and grandson, Edward; survived by two sons: Alphonz (Irene), Margaretville, NY; Enos (Ruby), Camrose, AB; three daughters: Lily Seutter, Millet, AB; Irma Tabea (Marvin) Traylor, St. Paul, MN; Shirley (Donald) Diks, Camrose; 11 grandchildren; 12 great-grandchildren.

■ **BENJAMIN LAUTT** (76), Hillsboro, KS; born June 1, 1916, to August and Katherine (Rodacker) Lautt in Harvey, ND; died Nov. 28, 1992; married Ellen Witt, Sept. 20, 1942; graduate, St. Paul Bible College, Minneapolis, MN, in 1954; pastored First Baptist, Mercer, ND, from 1954-58; First Baptist, Appleton, MN, from 1958-62; Anamoose (ND) Baptist from 1975-76; served as interim pastor in Lindsborg and Lincolnville, KS; administrated Rescue Missions in Sioux Falls, SD, and Yuma, AZ; served as assistant superintendent in the Fargo, ND, mission; pastored seven years in Lehr Ebenezer Baptist, ND; survived by his wife, Ellen; five sons: Gary, Paul, Mark, Jonathan, and Aaron; two daughters: Grace and Jennifer; eight grandchildren; the Reverends Tim Sullivan and Ernest Lautt, pastors, funeral service.

■ **BENNIE (BEN) WOYKE** (78), Minneapolis, MN; born April 1, 1914, to Friedrich and Maria Woyke, near Bingham Lake, MN; died Nov. 28, 1992; married Gertrude Rust, June 29, 1940; faithful member, Faith Baptist Church, Minneapolis, MN; survived by his wife, Gertrude; one son, Douglas (Sharon), missionary to Japan; one daughter, Marilyn (Wally) Bernadsky, five grandchildren; the Rev. Harvey Mehlhaff and Dr. Frank Veninga, pastors, funeral service.



Women Reaching Women in Japan

by Lucille Wipf
missionary in Japan

Setsuko Yuzawa, a member of our Tsu church, accompanied me to the Baptist World Alliance Women's Conference in Toronto, Ontario, in June 1980. Prior to the Conference, we visited churches on the West Coast, in Montana, and North and South Dakota where Mrs. Yuzawa spoke about her outreach to women in her community.

At that time, there were seven or eight women in their housing complex who had become Christians through the ministry of the Yuzawas. These women were praying for the salvation of their husbands, children, and the children's grandparents. Now, twelve years later, four husbands, three grandparents, and several children have become Christians, and there are two seekers—people seriously studying the Bible. One of the daughters who became a Christian as a child is now attending seminary in Tokyo and looking forward to a ministry in music upon her graduation in spring 1993.

In 1990, Mrs. Yuzawa and Mrs. Sakamoto, another member of the Tsu church, completed the two-year Women's Ministry course at the Tokai Seminary in Nagoya. Every Friday these women traveled the one- and one-half hour trip by car. They now serve in the Women's Ministry Department of our Tsu church.

In the beginning of their outreach to their community, the Yuzawas opened their home, and Pastor Hisashi Murakami led the monthly Bible study for non-Christians. Now Mr. Yuzawa leads this Bible study. He resigned from his job about two years ago to attend the seminary in Nagoya to prepare for full-time ministry in his church. Mrs. Yuzawa



Mrs. Sumiko Sakamoto (l.) and Mrs. Setsuko Yuzawa standing in the foyer of the Tsu church under a wreath made by Mrs. Sakamoto.

leads a Bible study for non-Christians in the home of another Christian. Mrs. Sakamoto leads two Bible studies for non-Christians in the homes of Christians.

Besides these Bible studies, both women are active in the women's group of their church, which numbers about one hundred women. These women are divided into two groups according to the areas in which they live. Each group meets once a month at the church although not every woman is able to attend, because of work or other conflicts. Every group of fifty is broken down

into cell groups of four or five members who meet regularly to share and pray. In the future, they hope to break the large group into three or four groups instead of the present two groups.

Every Thursday at the church, they have a Bible study that was originally for women but is now open to anyone. This Bible study is a good place to which the Christian women can bring their non-Christian friends.

Bethany House for older people is being built by the Tsu church near its present facilities. When it is completed, the women of the church want to help as volunteers wherever possible. Some of the staff will be from the women's group. One of the members who is in her forties, recently graduated from the Dietician Course and will work in Bethany House.

The day I interviewed Mrs. Yuzawa at the church for this article, the women in our Tsu Toyogoka Christian Church were packing cookies they had baked to give as gifts to the Sunday school children for Christmas.

Yes, the women in our Tsu church are reaching out to their families and communities in various ways. Mrs. Yuzawa and Mrs. Sakamoto are good examples of these women. □



Some of the Tsu church ladies packing cookies for the Sunday School children.

Culture and Ministry for the Japanese Woman

by Sharon Woyke
missionary, Japan

Many of the women are employed outside the home and just do not have the time to go to meetings. Many do not drive and so do not want to go out in the evening.

Women are involved in many of the same kind of occupations as women in the U.S. and Canada. They may own and operate their own beauty shops, teach private piano lessons, work for companies—that sort of thing.

Culturally, the Japanese wife and mother is a true "servant." If there is anything that must be done for her husband or children, she is willing to put her plans aside. Thus, their attendance at church and women's meetings may be very irregular. Occasionally, there will be a husband who forbids his wife to come to study the Bible, but these cases are becoming more rare.

One woman in my English class said that what we have studied about Jesus sounds right, but she couldn't become a Christian because her husband is the oldest son of the family. Because of this, it will be her responsibility to carry on the Buddhist worship of the ancestors. She knows she cannot do this and be a Christian, too.

The role women fill in the churches depends on the size and makeup of the church. They are most often involved in the Sunday school. They also provide many services such as arranging the flowers for the worship service, providing and serving snacks and meals, offering the prayer for the offering, etc. In churches with only a few men attending, they may take their turn at leading the worship service.

We reach out and minister to women through English and Bible study classes, and informal fellowship times where women share whatever is on their hearts or minds—questions, problems, whatever. In some cities, the Christian churches get together to sponsor a city-wide Ladies Luncheon featuring a guest

speaker and special music. This is the first "formal" Christian meeting many English students attend. It is a very nonthreatening experience for them. Going to church is more difficult as many still think that religion is for old people and people with problems. □

Are You a World Christian?

by Linda Weber
women's ministries director



We are connected to our sisters in Christ around the world! Through the blood of Jesus Christ, we share the gift of salvation that comes through faith. We are all daughters of the Heavenly Father and sisters in Christ.

The women of North American Baptist Conference churches have long been role models in giving to and supporting international missions. We have a rich and wonderful heritage in encouraging and assisting our missionaries. Praying for missions is equated with praying for missionaries. We must make every effort to ensure that this continues and grows, for without more of these prayers and words of encouragement, the battle is too great. How do we broaden our involvement to include the women to whom our missionaries are ministering? How do we develop a caring heart and attitude for what is happening to our sisters who live in the countries where our missionaries live and serve? Sometimes, the simplest place to begin is to develop a Christian worldview. Answer these basic questions with a simple "Yes" or "No" to test your world vision:

— I actively seek to befriend people of other races and/or social backgrounds.

- ___ I have studied another language.
- ___ I keep up with world news through radio or TV.
- ___ I have a world map in my house or office.
- ___ I recycle aluminum cans, newspapers, and other items.
- ___ I pray regularly for people around the world—missionaries, world leaders, suffering people, and the lost.
- ___ I give a minimum of 10 percent of my income to advance the Kingdom cause.
- ___ I have a working knowledge of the beliefs and practices of Islam, New Age, Jehovah's Witness, and other world religions or current sects.
- ___ I believe Jesus died for all people of the world, regardless of race or position in life.
- ___ I actively seek ways to personally go to people who are outside "the loop" of my church membership, neighborhood, or "class," but who are in need in either my own city or around the world.

As we expand our worldview, we will notice specific needs and look for ways to meet these needs. We will be moved to pray more specifically for our sisters in various situations. We will become more aware of our responsibilities beyond our own front doors. We will become willing to be involved. □

2000

Our Strategic Focus On The Biblical Imperatives

COMMISSIONED TO WITNESS

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

■ EUREKA, SD. Pastor Perry Schnabel baptized a youth and welcomed him as a member of First Baptist Church.—*Irene Kusler*

■ COLUMBUS, NE. The Rev. Richard Lute welcomed three new members by letter into the fellowship of Shell Creek Baptist Church. Two of them being the Rev. William and Ruth Effa, Bison, KS.—*Ruth Ann Behlen*

■ PARMA, OH. Pastor Darrell McKay baptized a family of eight and welcomed them along with three other people into the fellowship of Redeemer Baptist Church.

■ BENTON HARBOR, MI. Eleven people, four by baptism, four by letter of transfer, and three by testimony of faith were welcomed into the fellowship of Napier Parkview Baptist Church by Pastor John Kaufield.—*Mildred Enders*

■ WINNIPEG, MB. Four people were baptized, and one person was welcomed by testimony into the fellowship of Mission Baptist Church. "Seven people were baptized during 1992, for this we thank God," says Anne Pohl.

■ LINTON, ND. First Baptist Church welcomed

seven new members into its congregation, four by baptism including a couple in their eighties and an eight-year-old. "What a delight to see how God works in the hearts of young and old alike," reports the Rev. Alan Steier.

■ SURREY, BC. In the nine month interim ministry of the Rev. Alan Strohschein at Sunshine Ridge Baptist Church, 28 persons were received into the Church's membership.—*Viola Pahl*

■ PHILADELPHIA, PA. Fleischmann Memorial Baptist Church joined with Second Spanish Baptist Church, Sanctuary Ministries, and several of the African-American "Philadelphia Project" churches for two baptism services in 1992. The Rev. James Correnti is pastor at Fleischmann Memorial.

Surrey church presents drama as outreach ministry

■ SURREY, BC. In an effort to reach out to its neighborhood, Sunshine Ridge Baptist Church presented a drama/musical three successive nights. More than 800 people attended, many from the community.

Colin Murdock, who wrote the drama, included the Spanish-speaking members, using their na-

tive tongue, in the script.—*Viola Pahl*

Napier Parkview members minister at nursing homes

■ BENTON HARBOR, MI. Five groups of members of the Napier Parkview Baptist Church, each led by one or two

deacons, visited community nursing homes. They sang with the patients, had special musical numbers, and gave gospel messages.

"It was a delightful, blessed evening for the patients and for those who participated," reports Mildred Enders. The Rev. John Kaufield is the pastor.

COMPELLED TO SERVE

Eureka woman ministers to shut-ins weekly

■ EUREKA, SD. Rose Lindeman, a member of First Baptist Church, tapes the weekly church services and takes the tapes to members who are shut-in and residents at health care centers to keep them in touch with their church.

"These people look forward to her visits and the tapes," reports Irene Kusler. The Rev. Perry Schnabel is pastor.



Rose Lindeman

Temple church youth put love into action

■ JAMESTOWN, ND. The first through third grade Sunday school class at Temple Baptist Church began doing chores in mid-October to earn

money to fund the project of buying gifts for two needy children listed on the "Angel Tree" in the local mall.

The children determined to have contact with each person in the



The Jamestown children became more aware of people in need.

Church. The boys and girls raked leaves, folded towels, watered house plants, ran errands, visited the elderly, and rang the Salvation Army kettle bells. They surpassed their goal of \$80 by earning \$96.77.

This was the third year the class had done the project. They raised more money this time, thus they were able to buy gifts for two children.

The children got the idea after reading about a boy in Philadelphia who saw homeless children on TV and got his family members to bring blankets to them and eventually was the spark for a new homeless shelter.

"It's teaching them responsibility and making them more aware of people in need," says Mrs. Doris Giedt, the children's Sunday school teacher. The Rev. Randy Jaspers is the pastor.—*Leona Meisch*

Lodi church offers class for single parents

■ LODI, CA. Temple Baptist Church is offering a 13-week class on Single Parenting during Sunday school. This study addresses many of the difficult issues faced by those who are raising children alone.

Pastor Matt Newby leads this class which utilizes a curriculum resource produced by Gary Richmond, the single adult pastor at Charles Swindoll's church. The Rev. Leiland Hamby is the pastor.

Temple church youth serve in Mexico

■ LODI, CA. The youth and their sponsors from

Temple Baptist Church participated in a missions trip to Mexico where they built retaining walls, moved sand for cement, painted, and made an overhang for a wash area. They also conducted VBS in a poor area of Ensenada. Out of the 68 children at the Bible school, eight of them accepted Christ as their Savior. The Rev. Brian Siken is the youth pastor.

Lansing church helps underprivileged

■ LANSING, MI. For the second year in a row, the people of Colonial Village Baptist Church helped make Christmas special to underprivileged children at Youth Haven Ranch, Rives Junction.

Gifts, brought in during "Christmas in July," and again in November, were taken to the camp. In December, the Church teens and their leaders led a Christmas party at the camp for the campers. Activities included games, lunch, caroling, music, a skit about the real meaning of Christmas, and the giving of a large bag of gifts to each of the 43 campers.

"For the 14 teens and their leaders, this was a great beginning to the holiday season," says Randy Morgan, associate pastor. The Rev. Donald Kirkland is the pastor.

Former missionary visits Tacoma church

■ TACOMA, WA. Florence Miller, former missionary to Japan, recently worshiped at Calvary Baptist Church. She was on her way to Japan for a two-

month visit with the missionaries. "We always enjoy keeping abreast of what our missionaries are doing," says Earl Shadle. The Rev. Don Burnett is the pastor.

Fleischmann church plans for community outreach

■ PHILADELPHIA, PA. Fleischmann Memorial Baptist Church is rethinking their community outreach for 1993. There are a growing number of outside teams committed to ministry, and the Church wants to target specific neighborhood blocks who are ready to partner with the Church.

The men's group plans to survey all the families

of day campers in hopes to get a sense of three or four blocks that see Fleischmann as a church willing to help them with their "dream." It may be a day camp on their block, an evening VBS, house-painting, trash removal, or block party. The big difference would be the plan would have to emanate from the block, and the block would have to provide its own leadership in order for the Church to come in with them.

"We believe this could be a more effective way to link the adults of that block and the Church," says Jim Correnti, pastor of Fleischmann Memorial.

CHALLENGED TO GROW



MORRIS CHURCH BURNS MORTGAGE. MORRIS, MB. Emmanuel Baptist Church held a mortgage burning ceremony to celebrate that their Fellowship Hall and classroom facility is debt free. The event followed the church's family supper in November. Participants in the ceremony were (l to r) Gary Friesen, Erhard Keck, Sieg Neumann, Pastor Del Bertsch, and Les Edel. The new facility enables the Church to minister through clubs and groups to 150 youth, of whom 80 percent attend no church.—*Cynthia Bergstresser*

2000

Our Strategic Focus On The Biblical Imperatives

2000

Our Strategic Focus On The Biblical Imperatives

Lodi junior highs have exciting program

■ LODI, CA. In the Junior High program at Temple Baptist Church, the youth are memorizing verses and having devotions on a daily basis.

"A great group of kids comes on Wednesday nights; many are new to the Church," says Brian Siken, youth pastor. "They engage in games, Bible lessons, devotions, and Bible memory. Sunday mornings are a time for worship, praise, and small group Bible study. The program is going well because of prayer, God's blessing, and the hard work of the volunteer staff.

Ebenezer church recognizes new members with appreciation dinner

■ EBENEZER, SK. Twenty-eight new families and new members received appreciation certificates following an appreciation supper served at the

Church. The theme of the evening was "God's Gift for the 90s." Pastor Wayne Jorstad gave the message.

A retreat was held at Ebenezer Baptist Church for children in grades 5-8. Ryan Baldwin served as director, and Allan Dobko, a recording artist, supplied the music.

Missionary Trudy Schatz, Cameroon, served as guest speaker at a recent church worship service. —Martha Dreger

Pathfinders get to know each other

■ WINNIPEG, MB. "Pathfinders," a group of young couples with children at Rowandale Baptist Church, met informally for the purpose of getting to know each other a little better. About 40 adults and children enjoyed musical talent, a story, game quiz, singing, and refreshments. The Rev. Gordon Freiter is senior pastor.—H. Kahler

horst participated, along with 160 women, at a congress, held at the Baptist camp. "It was such a blessing to be able to speak and sing with the use of two microphones and a megaphone," says Beth. The Baptist women of Rio Grande do Sul join us in saying, "Thank you for giving to the Lord, I am so glad you gave."

COMMITTED TO GIVE

Thank You!

■ PORTO ALEGRE, RS, BRAZIL. Did your women's group, church, or association contribute money for the purchase of sound equipment for the Baptist women's work in Rio Grande do Sul? If so, we want you to know how very much it is appreciated.

In October, Missionaries Jeri Bayer and Beth Raben-

COMMANDED TO CARE

Children sponsor Mitten Tree project

■ LINTON, ND. The children's Adventure Club at First Baptist Church sponsored a Mitten Tree project during the Christmas season.

People from the community and the area churches donated new or

nearly new caps, hats, mittens, and gloves to place on the Mitten Tree set up in the local bank.

These items were wrapped by the Adventure Club children and distributed to local needy families through Social Services or the Ministerial Association. The Rev. Alan Steier is the pastor.

CALLED TO WORSHIP

Meridian Woods WMF sponsor Harvest Celebration

■ INDIANAPOLIS, IN. The annual Harvest Celebration at Meridian Woods Baptist Church was sponsored by the WMF.

Included in the celebration was a dinner, musical selections, and special speaker, the Rev. Julie Cowie, former N.A.B. Conference missionary, now pastor of Acton Baptist Church in Indiana.—Sandra Gilkerson

ANNIVERSARIES

Lansing church celebrates 70 years of God's faithfulness

■ LANSING, MI. Colonial Village Baptist Church celebrated 70 years of ministry at its annual dinner in December 1992. Pictures of the original congregation, the First German American Baptist Church, from 1922 were shown, as well as a pictorial history of the church's growth and progress as God has blessed over the years.

"A number of members could remember coming as children to Lansing from North Dakota and can still converse in German," says Randy Morgan, associate pastor. Songs sung in English and German, church history shared by members, and a dinner featuring German cuisine were part of the celebration.

The Rev. Donald Kirkland is the pastor.

■ Mrs. Ida Lohse of Baptist Manor, Portland, OR, will celebrate her 100th birthday on April 10, 1993.

She and her late husband, Otto, served N.A.B. Conference churches in Martin, ND; Selfridge, ND; and McIntosh, SD.

Cards can be sent to her at Baptist Manor, 900 NE 81st Ave., Portland, OR 97213.

■ Mr. and Mrs. Reinhold Bohn, Ebenezer (SK) Baptist Church, celebrated their 50th wedding anniversary with family on July 11, 1992.

■ Mr. and Mrs. Alvin Bohn, Ebenezer (SK) Baptist Church, celebrated their 50th wedding anniversary on Oct. 25, 1992.

Strong Families Express Appreciation

by David Jackson

Frederick II, head of the Roman Empire in the 13th Century, wondered what language babies would speak if no one ever spoke to them. He ordered the nurses for a group of children not to say a word to the babies. Wash them, feed them, care for their needs, but don't say a word to them or communicate in any other way. Let's see what will happen, he thought. But he never discovered the result of his experiment . . . because all those babies died.

We want to be talked to, to have our existence recognized. Strong families do more than have feelings of appreciation for one another; they talk their appreciation. Dr. Gary Collins of Trinity Evangelical Divinity School says that "appreciation, when expressed, becomes encouragement." Even when a family member must be corrected, the most effective method is to include affirmation for what the person is doing right. The principle of "catch them being good and tell them" is extremely important in the family. We can improve our score in appreciating our family members.

• **Say thank you.** Good manners are effective ways to honor one another.

• **Leave surprise notes of appreciation.** "Thank you for cleaning your room." "Thanks for fixing tonight's meal."

• **Ask: What are the two best qualities each family member has? Have you told them? Tell them again.**

• **Each day, tell your family members that it is good to see them.**

• **Try to see negative personality traits as simply positive ones carried too far.** It will change your attitude toward the person. For instance: Talks too much vs Like to share; Nit-picking vs Attentive to details; Domineering vs Leadership qualities. The front line for Christian training is the family.

• **Hug everyone every day, and tell him or her, "I love you."** When families learn to express appreciation, they are adding strength to the family structure. In this secular world, building strong, affirming families is a tough task, but not an insurmountable one. The family is God's daily celebration of learning, living, and growing—together. □

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The Healing Art of Listening

by Mary Vaughn Armstrong

"I'm so interested in all this!" My patient pointed at the newspaper.

"What were you reading?" I asked, hoping we might talk about it.

For a moment her eyes held mine, and I glimpsed fear's shadow far within them. Then her awareness withered, replaced by a vacant stare.

"Well," she began valiantly, "I'm not sure . . . but it's . . . it's . . ." She waved an uncertain hand in the air and looked down, defeated.

My heart ached as I knelt beside her, feigning recognition and shared awareness of the headline story. Alzheimer's disease had robbed her of memory and understanding, but she still longed to exchange ideas.

That morning I listened to her on two levels: pretending to discuss an unidentified story, while asking God to reveal what my patient really wanted. I discovered that most of all, she needed simple reassurance. Of all the tools available to those who care for



others, perhaps listening is the most valuable of all. As with my patient that morning, what is said doesn't matter. But how it is received is priceless.

Using two ears isn't enough. Gentle silence, a soft touch, a nod of the head, warm eye contact, and laughter are all a part of real listening.

Have you learned the healing art of hearing beyond the spoken word? Take note of your conversations today. Who does most of the talking? The listening? □

From "Quiet Moments for Parents and Other Caregivers" by Mary Vaughn Armstrong (LifeJourney Books). Reprinted by permission of David C. Cook Publishing Co.

Name That Church!

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

Thanks to those who named the churches in the *November 1992* issue: •Mary Blackburn Yohe identified photo #20 as First Baptist Church, Elmo, KS. •Harold and Loeta Fritzsche identified photo #21 as First Baptist Church, Golden Prairie, SK. In the *December 1992* issue: •Rod and Ruth Rosentreter identified photo #24 as Immanuel Baptist Church, Portland, OR.



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N.A.B. Seminary Wins National Grant for Seminary Faculty Development

North American Baptist Seminary has been awarded a faculty-development grant by Lilly Endowment Inc.

With the \$10,000 award, North American Baptist Seminary will publish a theological journal, which will be distributed throughout the United States and Canada. Articles and features will assist pastors and other professionals interested in ministry.

"We hope the volume will be the beginning of an annual publication," says Dr. Gordon Harris, N.A.B. Seminary academic vice president. "It can put the Seminary and Sioux Falls on the map with significant national leaders."

According to endowment program director for religion, Fred L. Hofheinz, "The grants are intended to stimulate future planning and encourage improved faculty scholarship, a central aim of the Endowment's program in theological education."

The year-long project will be edited by Dr. Michael Hagan, North American Baptist Seminary assistant

professor of biblical studies.

Ministerial Changes

■ **Larry Crane** to interim pastor, Meridian Woods Baptist Church, Indianapolis, IN, effective Oct. 18, 1992.

—Sandra Gilkerson

■ **The Rev. Alan Strohschein** from interim pastor, Sunshine Ridge Baptist Church, Surrey, BC, effective Dec. 31, 1992. He had served as interim pastor for nine months.—Viola Pahl

Ordinations

■ **The Rev. Andrew Owzarek**, ordained May 3, 1992, at Randolph Baptist Church, Randolph, MN. He has served as pastor at Randolph since July 1989.—Betty Lee

■ **The Rev. Gary Bergman** was ordained Sept. 27, 1992, at First Baptist Church, Buffalo Center, IA. Dr. Paul Rainbow, N.A.B. Seminary, gave the charge to the pastor, Mr. Bergman. The Rev. Bruce Rulapaugh brought the charge to the congregation.

Farewell

■ On Dec. 13, 1992, Central Baptist Church, Kitchener, ON, said farewell to its pastor the Rev. Fred Kahler, his

WHAT'S HAPPENING

wife Helga, and their children. Group leaders, friends, and guests from other churches gave words of farewell. The Rev. John Ziegler, area minister, was the guest speaker.

Central Baptist is thankful for the Kahlers' 10 years of faithful and loving service. We wish them an effective ministry at Immanuel Baptist Church, Vancouver, BC.
—Karen Yahn

New Church is Welcomed

■ On Dec. 1, 1992, the Northern California Council voted into Association membership the **Romanian Baptist Church** of the San Francisco Bay area which meets in San Leandro. NorCal Association welcomed the church into the Association on Jan. 9, 1993, at its annual meeting. The Church has more than 130 members.

Transition

■ **Jim Long** of Waterville, WA, former professor of music at N.A.B. College from 1974 to 1980 died Sept. 12, 1992, as the result of being crushed between two vehicles while setting out flares to help people already involved in an accident.

Volhynian Ancestral Village Adventure

May 18 - June 3, 1993

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Estimated cost of the 17-day tour from Seattle, WA, including airfare, accommodations, all meals, sightseeing, and land transportation, is \$2,850 (US dollars). Departure from Newark, NJ, is available for approximately \$2,600 and additional excursions or stopovers may be arranged upon request.



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Starting from Nothing

I very much enjoyed your article, "Starting from Nothing . . . I Love the Challenge!", about the work at Lloydminster. It is an encouragement for me to see others doing well in the area of church growth and evangelism.

Every household in our church family receives a copy of the **Baptist Herald**. Interestingly enough, the "freedom" article has probably helped us to communicate to our own people. An opportunity to read something in the quietness and privacy of our own home often conveys an understanding with impact that can be experienced in no other way. Thank you for an advantage gained.

Ronald Kelway, pastor
First Baptist Church
Minitonas, MB

Abuse Is a Robber

I appreciated your recent article on abuse by Dr. Dan Leininger. Interestingly enough, it appeared at a time when several other religious publications were running their own front-cover stories on the subject . . . it suggests that the Church is now making some tangible efforts to discuss the matter. Fortunately, it is able to draw from methods and conclusions that have existed in the psychological and sociological fields for the past 10 to 20 years.

My own concern in the area of abuse goes beyond the matter of definition to the question of action . . . it necessitates that we name the particulars—people, places, events . . . it's painful for both the abused and the abuser to come (or be brought) forward, but there seems to be no other way to achieve healing and recovery.

Confession and/or confrontation, followed by repentance, for-

giveness, and recreation are now, and always have been (at least in the strongest veins of the Church), the fundamentals of the spiritual life. Contrarily, denial—either on the part of the abused or the abuser—is a long and painful road to further suffering: Many of those who never come to grips with their subjection to abuse become abusers themselves, or at least acquire and maintain behaviours that facilitate abusive behaviours in others; abusers who are left unchallenged, move on to other victims.

The inner-city in which I live and work is rife with physical, sexual, and emotional abuse, but the conspicuous and epidemic nature of the problem has made churches and social agencies aware of the situation and able to effect solutions.

What concerns me more is abuse that is not so obvious—abuse that occurs in the places we'd least expect it to occur and under the auspices of that which is allegedly true, honorable, just, and pure. These aren't crack houses, booze cans, or single-parent/step-parent/addict-parent homes—they're houses of worship, institutions of higher learning, and two-parent, middle-class families with a cottage and a dog.

The more sophisticated the environment, the more subtle the abuse, and the more devastating the consequences of that abuse, for the causes are much harder to ascertain and are usually more pervasive (especially when psychologically and philosophically fundamental concepts such as "God" are involved).

I hope we can continue to face this issue head on—it's important that the Church become a place in which abuse has been exposed as the "robber" it truly is and sentenced accordingly. There is no abuse in the Kingdom of God, for

the One who rules over it is Love itself. That Love is not beyond us.

Gregory Glatz
Winnipeg, MB

Congratulations on the September **Baptist Herald**. Many times I have wanted to say thanks and just never did it. Thanks for your ministry to us. Excellent articles. The Letters to the Editor—the one by Lyle E. Schaller on "What Did That Box Say?" introduction is a wonderful tribute to you. Keep up the good work.

Charles Littman, area minister
Wetaskiwin, AB

We enjoy the **Baptist Herald** very much. Keeps us informed on what's happening in our N.A.B. Conference. Keep up the good work.

Mrs. Ollie Chesterman
Edmonton, AB

Immanuel Baptist Church wants to thank you for being there for us.

Norman Vilhauer
Loyal, OK

Consider the **Baptist Herald** well balanced and enjoy reading it.

Beatrice Woyke
Southbury, CT

Keep up the good work on the **Baptist Herald**. My wife and I enjoy and are encouraged by reading this publication.

Gary Southern, mission committee
Bloomfield Hills (MI)
Baptist Church

The May 1992 issue of the **Baptist Herald** is great! Very attractive and continually informative. More people will more readily go for this "get up"!

B. Westerman
Sioux Falls, SD

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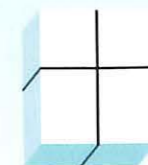
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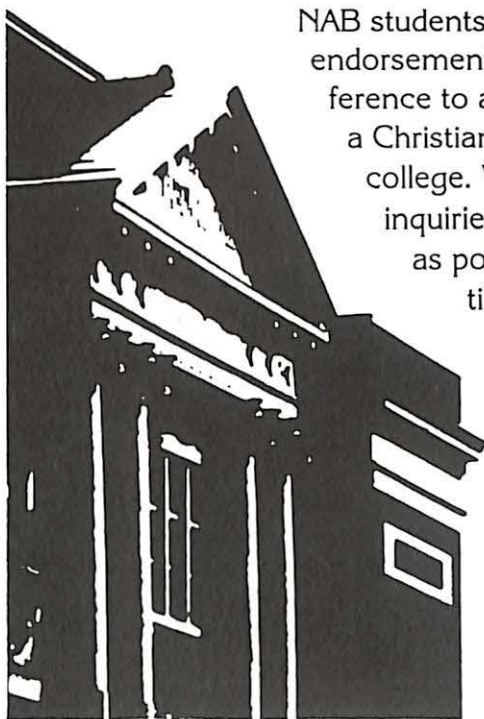
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July 21 — July 25, 1993

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COME TO PHILADELPHIA!

GREAT THEME:

The Heritage Lives On!

We celebrate the grace of God in the heritage of the North American Baptist Conference and the vision of Pastor Konrad Anton Fleischmann as he crossed cultures to reach German-speaking people in the United States in their own language 150 years ago.

We celebrate the expanding opportunities God continues to give us to cross cultures, particularly in our great cities.

GREAT PLACE:

Philadelphia is the

- Birthplace of Fleischmann Memorial Baptist Church.
- Birthplace of the North American Baptist (N.A.B.) Conference.
- Birthplace of N.A.B. Church Planting.
- Birthplace of the N.A.B. Philadelphia Project, a unique partnering of the N.A. B. Conference and the Center for Urban Theological Studies to plant churches through ethnic pastors.
- Birthplace of the United States!

GREAT PROGRAM:

- Worship and learn about God's work in Philadelphia.
- Hear testimonies from conference workers and members past and present about God's faithfulness.
- Hear special mini-concerts by Black gospel choirs, Jim Correnti, concert pianist, and Integrity, singing team from N.A.B. College.
- See the P.O.W.E.R. Company, puppet ministry from Chicago, present the story of Esther.
- Tour historic center city Philadelphia.
- Tour to and visit with the pastors and congregations of the Philadelphia Project churches, in their buildings.
- Hear about God's plan for the city from those who are doing it.

GREAT FACILITIES:

The Warwick is a grand old center city hotel which has recently experienced an \$18 million renovation. All events for the celebration will be held in the hotel. It is conveniently located near Philadelphia's great center city shopping district, dozens of museums and hundreds of notable restaurants.

GREAT SPEAKERS:

- **Dr. C. John Miller**—author of Outgrowing the Ingrown Church and Come Back, Barbara; Executive Director of World Harvest Mission.
- **Dr. William Krispin**—Executive Director of the Center For Urban Theological Studies (CUTS).
- **Sam Slaffey and Bill Grier**—N.A.B. "Philadelphia Project" Pastors.
- **Bart Campolo**—Executive Director of KingdomWorks, Philadelphia and co-author with Tony Campolo of Things We Wish We Had Said.
- **Jim Correnti**—Pastor of Fleischmann Memorial Baptist Church for 19 years; concert pianist.

HOW TO REGISTER:

Send registration to:

THE HERITAGE LIVES ON!
C/O PATRICIA A. DALEY
169 W. 65TH AVENUE
PHILADELPHIA, PA 19120

If you have any questions

leave a message with Pat at: (215) 924-9674

Indicate on the form which activities you plan to attend. Include registration fee and a deposit of 10% of Total Charges. Fleischmann will inform The Warwick Hotel of your room registration.

The last day we will guarantee a room registration is June 15, 1993.

No refunds will be given after June 15, 1993. If you desire to extend your stay earlier or later, please inform us. We have an agreement with The Warwick Hotel for the same special room rates and will notify them.

Enclose payment by check. Canadians, please pay by check drawn on a U.S. bank. Canadian postal money orders in U.S. funds are also acceptable.

COSTS NOT COVERED BY THIS CONFERENCE:

Suppers—On your own

Parking—At nearby garage

—Daily fee (24 hours with in/out privileges): \$10/day

—Evening fee (6:00 p.m.-11:30 p.m.): \$ 5/eve.

There will be no children's activities or nursery arrangements provided at the conference.

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CONFERENCE SCHEDULE & COSTS

	Wed. 7/21	Thur. 7/22	Fri 7/23	Sat. 7/24	Sun 7/25	Total	Your Choice
Last day for guaranteed room is June 15, 1993							
The Warwick Hotel: (Hotel will add local taxes to these rates)							
Single	\$70	\$70	\$70	\$70	—	\$280	\$ _____
Double	\$70	\$70	\$70	\$70	—	\$280	\$ _____
Triple	\$80	\$80	\$80	\$80	—	\$320	\$ _____
Quad.	\$90	\$90	\$90	\$90	—	\$360	\$ _____

There is no charge for children under 18

Number of Adults: _____ Ages of Children: _____

Special Package—All Meals and Activities: \$ 115.00 (for each adult) \$ _____

-OR-

Group Meals: (Cost per person)(Circle meals and days)

Continental							
Breakfast	—	\$7.50	\$7.50	\$7.50	\$7.50	\$30	\$ _____
Women's Lunch	—	—	—	\$13	—	\$13	\$ _____
Men's Lunch	—	—	—	\$13	—	\$13	\$ _____
Sunday Lunch	—	—	—	—	\$17	\$17	\$ _____

(Children 5 and under: no cost for group meals at hotel:

Children 10 and under: 2/3 cost) \$ _____

SUPPERS —ON YOUR OWN

Daily Activities: (Cost per person)

Colonial Philadelphia Bus Tour (includes buffet lunch)							
Historical Sites, Thursday 7/22	\$30	\$ _____					
Philadelphia Project Church Bus Tour (includes box lunch)							
N.A.B. Urban Church Plants, Friday, 7/23	\$16	\$ _____					
Urban Seminar Day—2 general sessions, 2 workshop sessions							
Saturday, 7/24	\$15	\$ _____					

TOTAL—HOTEL, MEALS, ACTIVITIES \$ _____

10% DEPOSIT \$ _____

Conference Registration: (Thur., Fri., Sat.)

\$9/full day or \$25 for entire conference for each adult \$ _____

Make checks payable to Fleischmann Memorial Baptist Church

A check is enclosed (deposit + registration) in the amount of \$ _____

There will be no refunds after June 15, 1993.

Register by June 15, 1993

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Address: _____

City: _____ State: _____ Postal Code: _____

Telephone Number: Day (____) _____ Eve. (____) _____

Please indicate roommate preference, if any: _____

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