

BAPTIST HERALD

OCTOBER 1993

GIVE THANKS
WITH A

Grateful Heart

Give thanks with a grateful heart

Give thanks to the Holy One.

Give thanks because He's given

Jesus Christ, His Son.

And now let the weak say, "I am strong."

Let the poor say, "I am rich, because of what the Lord has done for us."

Christians have hope in the midst of war and confusion

NOVI SAD, YUGOSLAVIA (EBP) "Our impossibilities are God's possibilities," stated a Baptist leader in Novi Sad recently. Z. Dordevic, the youth pastor in the Novi Sad Baptist Church, also said that the entire evangelical world in today's Yugoslavia is conscious of this truth.

"God is with us and for us in our troubles," said Dordevic. It is out of this belief that Baptists in Novi Sad no longer ask 'why'—why the war, why are people killing one another," added Dordevic. Instead, even in such a terrible situation, a believer can find cause to be thankful. As proof of his statements, Dordevic said, "There are more and more baptismal services (in our churches), and it is possible now to share the Good News everywhere." He said believers in the churches are able to witness to the basic value that 'God shows no partiality.'

"In our churches, Serbs, Croates, Hungarians, Slovaks, Rumanians, Gypsies, and others are working together in humanitarian and social projects for youth. There is a growing enmity of the state and national churches," he said, "and we see this 'blessing' (being forced to make daily choices about one's faith) as a foretaste of many mighty works of God in our countries."

The people of the former Yugoslavia "do need help (from abroad)," Dordevic said, "But not (to conduct) sterile surveys or 'safari visits.'" He indicated that people who do such things often insist on political evaluations and that such evaluations are not in the thinking of Baptist people (in Yugoslavia). "Do come (to Yugoslavia) and see for yourself what God is doing in His work."

Funds are needed to work with refugees in the former Yugoslavia. They have been and will continue to be distributed through TABITA, the Baptist aid organization which is working in Novi Sad. Please send contributions designated for TABITA to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.

Bahamas say thanks for aid

WASHINGTON, DC. The Bahamas government thanks Baptist World Aid for its help after the devastation of Hurricane Andrew last August 1992.

Survey finds variety, dissatisfaction in Americans' prayer lives

Nearly nine in ten American adults pray to God, a Barna Research Group survey has found. In fact, nearly six in ten pray once or more per day. More than 80 percent say prayer is a regular part of their lives.

Yet for all the praying they do, only 26 percent of American adults are completely satisfied with their prayer lives. Women are more likely to pray than men (95 to 83 percent), and also more likely to pray once or more per day (65 to 50 percent). Women are more likely than men to be certain that prayer makes a difference in their lives (64 to 56 percent), while men are more likely to be hopeful but unsure that it does (23 to 15 percent).

Neither marriage nor the presence of children in a household are associated with a more intense

prayer life among these adults.

Both Protestants and Catholics are more likely than average to pray, but Catholics are much less likely to be "absolutely certain" that prayer makes a difference in their lives.

Baby Boomers—aged 28 to 46 years old—are less likely to consider prayer a regular part of their lives. Though Baby Busters, the younger generation, prayer habits are similar to the average Americans."

Canadian faith: a private matter

Canadians take a kind of Dr. Jekyll-Mr. Hyde approach to their faith, according to the results of a poll on religion discussed in the July/August issue of FAITH TODAY: Canadians hold fairly orthodox Christian beliefs privately but do not show much evidence of them on the outside, either in church attendance, public discourse, or influencing society.

"One might have assumed that a lot of Canadians are either atheists or agnostics on the basis of just reading the secular press," said Angus Reid, head of the firm of the same name, in an interview with FAITH TODAY. "In fact we find the incidence of that quite low and that a lot of Canadians believe in the divinity of Jesus Christ; they have what I describe as a quiet faith."

On the other hand, notes Montreal journalist Allan Swift in the FAITH TODAY cover story, there is the reality of low and declining church attendance coupled with indications that the high incidence of belief has had little impact on society generally."



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GIVE THANKS WITH A Grateful Heart

by Ernie Zimbelman

It's Sunday morning. The whole family is dressed, and we are about to leave for church. The older boys are already outside. The 1926 Chrysler sedan has been driven up to the front of the house. But before we get into the car, there is one more ritual to be performed.

The four younger children gather in a circle around Dad. He takes out his coin purse—we cannot go to church without offering money. He gives a nickel to Sonny and one to me. Our younger sisters, Adeline and Vera, each receive two cents.

That doesn't sound like a lot of money for the church offering. It seems like more, though, when we remember that a man working a full day received a dollar, eggs from the farm sold for eight cents a dozen, and the cream check from the milk of ten cows for a week came to \$4.65.

These are my earliest recollections of becoming "committed to give," so that the work of the Church could be done and the Kingdom of God built.

I was raised in a large farm family in central North Dakota. We did not think of ourselves as "living below

the poverty line." We were "poverty-stricken" and didn't even think about it much.

In spite of our poverty, giving to God was always a high priority. I very well remember when my parents made the decision to become tithers. The pastor had preached on this topic. When my parents realized this is what the Bible teaches, they made the decision that ten percent of their meager income would go for the "Lord's work." They stayed faithful to this principle all their lives.

I made the decision to tithe when I was about 12 years old. Then later, when Dorothy and I married, we continued the practice. Since then, my life of giving and serving has been our joint effort. I have a brother who wonders why I would throw money away like this.

I have never viewed my lifestyle of giving as throwing money away. I have always seen it as giving money to the Lord's work—youth work, missions work, Christian education, help for the hungry, church planting, and Bible distribution, to name only a few of the ministries that we are a part of when we are building the Kingdom of God.

My Christian lifestyle is well-described in 2 Corinthians 5:14 and 15, "For Christ's love compels us, because we are convinced that one died for all . . . and He died for all that those who live should no longer live for themselves but for Him who died for them and was raised again."

When I took Jesus as my Savior, I, at the same time, acknowledged Him as my Lord and Master. This is an energizing experience. As I draw on the bountiful love of God, I, in turn, receive the stimulation and inspiration to give and to serve.

It is now two years since I was diagnosed as having cancer, followed by five months of chemotherapy. This experience has served to deepen my commitment to giving and serving.

I Peter 4:10-11: "God has given each of you some special abilities; be sure to use them to help each other . . . do it with all the strength and energy that God supplies, so that God will be glorified through Jesus Christ. □

COMMITTED TO GIVE



**"As we draw on the
bountiful love of God,
we receive the
stimulation and
inspiration to give and
to serve"**

—Ernie and Dorothy
Zimbelman

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SD, and Director of Sioux Falls
Psychological Services.*



How Full of Gratitude Is Your Heart?

In the city of Ryazan, Russia, a widow gave a gift of 200 rubles (30 cents) for the mission and ministry of the North American Baptist Conference. She was poor. She had a very sick teenage daughter. She needed the money more than we did. But she was grateful. She wanted to demonstrate her gratefulness by making a gift. May all of us pray to have a grateful heart.

Jesus is concerned about the heart. In Mark 12:41-44, we read of Jesus measuring a heart filled with gratitude. He looked into the grateful heart of a widow making a gift and said, "Truly I say to you, this poor widow put in more than all the contributors to the treasury; for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on."

**A person with a heart
filled with gratitude
makes this kind of gift.**

As North American Baptists, we have much for which to "give thanks." Our hearts overflow with gratitude for the blessings God has showered upon us, His people.

We are grateful for our families. We enjoy their love. We share our lives with them each day. We also have a broader family.

The North American Baptist Conference is related through missionaries, church planters, educators, churches, and pastors throughout North America, seven international mission fields, three educational institutions, 386 churches, and 24 new church planting projects.

We are grateful for our friends—friends being made through the proclamation of the Good News of Jesus Christ. As people respond to the Gospel, they become our friends and family. We are grateful.

With your financial gift to the Lord for Conference ministries, you demonstrate your gratefulness as did the widow in Mark 12:41-44 and the widow in Ryazan, Russia.

As you demonstrate your gratitude by Giving "thanks with a grateful heart," your sacrificial gift to the mission and ministry of the North American Baptist Conference, will be received gratefully. It will be used generously and wisely to reach other friends and enable them to become members of the family of God.

The goal for the "Celebration of Gratitude Offering" for 1993 is \$250,000. Will you give to help reach this goal?

Living Proof

These testimonies were shared from the pulpit of Central Valley Baptist Church in Newman, CA. The theme of the service was "Living Proof."

"Sometimes it is easy to forget that the biggest rewards are right in front of us and not on the next hill," says Dennis Shippy, church planter/pastor of Central Valley Baptist Church.

Giving my life to Christ—the best thing I've done

by Cary Hall

Before I decided to have a personal relationship with Jesus Christ, I lived for the moment. A committed family man, I considered myself to be a good person.

Looking back, I see that I was easily tempted . . . and pretty selfish, too. I was also into a lot of things that were not respectable or glorifying to the Lord.

I was committed to my family, but I started to see a separation of relationships. I feel this was because I was not attending Church or following a Christ-centered lifestyle.

My marriage was not going smoothly. We were having financial problems. My commission-only job was not meeting our needs. My wife seemed to have more inner peace.

One night I was out on a lead, which didn't pan out. On my way home, my route took me right by the Church where my wife and children were attending a revival service. I felt led to stop in.

After hearing the preaching, I felt a hunger to keep coming back and started attending church regularly.

One night, after hearing an evangelist deliver the message of salvation through Christ Jesus, I knelt down in my pew and prayed for God to forgive me of my sins and gave myself to Him.

During the worship part of the service, I praised God. I felt the peace and joy of God in my heart. A peace unlike any I have ever felt before.

Since then, due to God's grace and many prayers of good brothers,

I got a decent job, even against great odds.

I've grown tremendously in God's Word. Due to following Biblical principles in finance and tithing regularly, we have not had any financial shortages, even though on paper, we should have!

My wife and I have a much better relationship, we don't fight as much, and we have a lot more respect for one another.

Through prayer and God's plan for us, we were led to this well-balanced local Church, Central Valley Baptist. Here we are currently becoming better equipped and maturing as Christians. I feel a harmony and peace in this Church.

Giving my life to Christ was the best thing I've ever done in my whole life. I have purpose in my life now, a sense of direction. I now have a hunger to get more involved in telling others about Jesus Christ and the difference He makes in people's lives. □

A greater purpose

by Margo Hall

As a single mom, raising a little girl, I was hard-working and responsible. But before I committed my life to Jesus Christ, I lived a rebellious and disobedient life, completely sold out to pursuing my own selfish pleasures.

One lonely night, driving home from my swing shift job, I glanced up at the full moon. It did not appear white and reflective, but red and somber.

Having been raised as a God-fearing Christian child, I remembered the Bible teaching that said when Christ came again, the moon would be turned to blood. I thought that Christ had come and left me behind. I was frightened and upset. I knew that my life was totally the opposite of what it should be.

After I realized that the Second Coming had not occurred, I thought



that perhaps this was a message to me. It was time to get myself together. A few weeks later, my girlfriend invited me to a church revival service, which she said I would enjoy. I thought: This is all falling into place.

At the revival service, the pastor preached the gospel as I had never heard it before. He laid out the Biblical plan of salvation: Realizing that we are all sinners subject to death, accepting that Christ died on the Cross for my sins, and receiving the free gift of salvation from Jesus Christ.

I was 29 years old. What a revelation this was to me. I thought this would save me from the downward spiral in which I was caught. I would have to reach up to God, ask Him to forgive me, accept me as His child, and ask Him to be my Savior.

I went home without making any commitment that day, because I wanted to pray, repent, and prepare myself.

The next Sunday, I went alone to the church and answered the altar call for people to go to the front to pray. I prayed very simply, "God forgive me. I am yours if you still

want me. If not, I don't know what I'll do."

Within seconds, I felt the Spirit of God go through me and fill me. I felt cleansed and at peace. God had accepted me. It was the beginning of a new life for me. I have been a committed Christian for nine years. I have never regretted my decision.

Since then, I married and had a second child. My husband also became a committed Christian. We seek to serve the Lord as a family.

We joined the Central Valley Baptist Church about five months ago. We so enjoyed the way in which the services are conducted, the loving and accepting environment, the Biblically-sound doctrine, and commitment to helping the community. The Bible studies, Ladies' Bible Study, and Sunday evening Bible study really filled a need for us to improve our understanding of God's Word.

I feel the greatest benefit of having received Jesus Christ in my life, is that I have a greater purpose: To live for Christ and help spread the good news. I am no longer alone, but I know that Christ goes with me wherever I go, and I will some day be with Him for eternity. □



Giving As Worship

by David J. Draewell



What I learned during my study leave opened a door of personal spiritual renewal to me. Instead of giving an offering in a mechanical and non-involved manner, I have learned to worship God in my giving. I express my thanksgiving to God and offer my life anew to Him as symbolized in my gift.

Recently, I spent a study leave, generously provided by my employer, in the library of North American Baptist Seminary. At that time, I read, or at least paged through, two to three hundred books on worship.

I did this research because of my concern that the practice of giving as meaningful worship was nonexistent or, at least, underwhelming in evangelical churches today.

While there were some notable exceptions, I found that the literature on worship, taken as a whole, is woefully deficient in its consideration of the offering as a vital, necessary, and, perhaps, central focus of worship.

What appears to be true in worship literature appears also to be true in the church. Some time ago, my wife and I visited a church in a suburb of Chicago. It quickly became obvious to us that this church was doing many things right. The new church building was attractive. The congregation of several hundred persons filled the sanctuary. Almost all had brought their Bibles. The musical elements of the service were done with enthusiasm.

Amid these positive elements was one which surprised, if not shocked, us. There was no opportu-

nity to give in this service of worship! During the announcement period, the pastor stated that there would be some receptacles in the foyer in which an offering could be placed after the worship service was concluded.

My wife and I had come to church that Sunday intending to give an offering. I must confess, however, that when the service was over, giving was not in our minds. We walked past the receptacles without even noticing them.

This church may have been unusual in not considering giving to be part of worship or even appropriate to be included within a worship service. I suspect, however, that most evangelical churches, where the offering is received during the worship service, give far too little concern to making it a genuine and thoughtful experience of worship.

In many churches, the offering is tucked into that time slot in the service next to the announcements. Those present generally perceive that worship precedes these items and also follows them. They seem to represent, however, a pause in the worship experience to inform the congregation of church activities for the coming week and to give

members an opportunity to contribute to the financial needs of the church. In such churches, the offering is generally considered to be a financial transaction between the members and the organization of which they are a part. A report of the previous Sunday's giving compared to budget needs, as printed in the bulletin, reinforces this understanding.

By ignoring the great potential which the offering has as a renewing worship experience, the church is shortchanging itself and its members. Indeed, the offering can become a primary focus of the worship service, as a worshiper symbolizes a personal renewed commitment to God in the gift which he willingly, joyously, and thoughtfully offers.

It is more difficult to experience genuine worship in the offering than in prayer, praise, reading of the Scriptures, or in listening to a sermon. All these latter activities are "religious" in their very nature but, in stark contrast, money is preeminently secular in our daily experience of it. So, to view it as totally otherwise when we are in church takes strong personal discipline, unless we are so focused by the concept of stewardship that every money act in our lives has a sacred meaning.

Pre-Mosaic worship consisted basically of the two elements of sacrifice and prayer. It would have been inconceivable for the patriarchs to think of worship apart from giving. Their gifts laid on the altar represented thanksgiving, or atonement for sin, or

votive acts. In all such cases, the motives, character, and faith of the giver were more important than the gift itself. Indeed, it determined the true value of the gift in the eyes of God.

The elaborate ritual descriptions of the offering in the book of Leviticus, clearly and consistently revealed that such were considered expressions of worship. When the Old Testament worshiper placed his hand on the head of the animal he was bringing to be sacrificed, he was identifying himself with his gift. The animal whose life was being presented to God was symbolic of the life of the offerer who was also in worshipful dedication giving himself to the Lord.

Later in Hebrew history, the prophets denounced the offering practices of their day:

"The multitude of your sacrifices—what are they to me? says the Lord. I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats . . . Stop bringing meaningless offerings!" (Isaiah 1:11,13)

What had happened in the lives of God's people which resulted in such a scathing rebuke? The answer is quite simple. There had been a tragic divorce between the prescribed offering practices and the authentic spiritual worship of those who were following them. Though sacrifices were given on the altar, the offerer was not giving himself to God. The true meaning of the offering, therefore, had vanished. It had indeed become meaningless.

The Apostle Paul emphasized the dedication of the worshiper by

using the language of sacrifice: I urge you brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship" (Romans 12:1). In these words, he linked together the concepts of offering, sacrifice, and worship.

What I learned during my study leave opened a door of personal spiritual renewal to me. Instead of giving an offering in a mechanical and non-involved manner, I have learned to worship God in my giving.

It was not always this way for me. The offering used to be a time to tune out mentally. It was an opportunity to review the information in the printed bulletin. It was when I asked my wife what we were having for dinner. It was a time to think about the remaining activities of the day. It was not the mingling of my spirit with the Spirit of God.

When I give my offering now, however, I express my thanksgiving to God and offer my life anew to Him as symbolized in my gift. I find a new God-centered focus for my life.

How miraculous it is to be able to find, in what is probably the most secular of all things—money—a path to spiritual renewal. I am very thankful that I have found this path. I hope many more will find it as well. □

Dr. David J. Draewell is a former President of N.A.B. Seminary, Sioux Falls, SD, and is presently Senior Vice President for Business Affairs at Judson College, Elgin, IL.

"Experience" Cameroon

by Del and Evelyn Bertsch

A dream came true as we stepped off the plane in Douala, Cameroon, West Africa, December 14, 1992.

People said, "You'll enjoy the experience of seeing the mission field." But once we were there, the word "experience" took on a whole different meaning for us.

Here, in short, are some of the "experiences" that helped us form an opinion of the country and work in Cameroon. Space doesn't allow us to elaborate on each "experience," so let your imagination follow along...

- the heat/humidity when stepping off the plane
- airport—looking for our luggage and finding it—all of it!
 - crowds of people
 - many languages—French, English, Pidgin, tribal
 - vehicles—cars, trucks, carts, pedestrians carrying heavy loads
- animals along the roads—cattle, goats, dogs, pigs, chickens
- dry season—red soil, dusty, bumpy roads
- tall elephant grass along the roadside
- large cities, with large and small homes, modern buildings
 - small villages, small homes made of mud bricks with thatched or zinc roofs
 - beautiful flowers, trees, mountains, streams, rivers, birds
 - fresh fruit and vegetables, "country chop"
 - roadside food stands, open air markets
- colorful clothing in many styles
- music—drums, gongs, shakers, bells, voices, hand-clapping, singing
- water, insects, and potential diseases and
- the uncertain political situation.

But these are mostly "things" we "experience." Near the end of our month-long visit, these "experiences" took their rightful place in our impressions. We began to see them for what they were. The purpose for our being there began to take on a broader focus... the people and ministries were the reason for our trip. It did not take long to "experience" the friendship and fellowship of our missionaries. We could sense that each one has a unique call and commitment to his or her ministry. This enables them to carry on even when things be-

come difficult. As Paul says, "... they gave themselves first to the Lord and then to us in keeping with the will of God." (2 Corinthians 8:5 NIV)

We "experienced" ... a growing Christian church in Cameroon

- a service where more than 40 people were baptized
- a communion service
- a conference and ordination of a pastor
- work being done with 3-H girls club
- the ministries of many of our stations—some long established

- ones—some newer ones
- the fellowship of N.A.B. and non-N.A.B. missionaries as we gathered during the Missionary Conference
- one showing of the JESUS film (in Pidgin) and saw the response
- and met dedicated Cameroonian pastors and lay people working together.

We thank God for THE FAITHFUL who have gone before! Today the Cameroon Baptist Convention is a strong work with many churches,

good structure, programming, and good buildings. But help is still needed in the Convention with the training of pastors and leaders. The work is not done. Cameroon is not the only field, but it is still an important part of our whole work.

God needs you, your prayers, and support in this vital work. At least that was our "experience." □

Del and Evelyn Bertsch serve as pastor and wife at Emmanuel Baptist Church, Morris, MB.

Shouldn't We Be Out of Cameroon?

by Del and Evelyn Bertsch

We live in a time when existing programs are facing cutbacks in our government systems. Many are wondering if it is true as well in our mission budget. One of those existing mission fields is in Cameroon in West Africa.

"Shouldn't we be out of Cameroon"? or "Haven't the missionaries been doing their job and turning things over to trained nationals"? are questions that we probably have a right to ask, but let's not just ask the questions but attempt to get some answers in order to gain a greater perspective of the whole picture.

We can look back at the work that has been done and feel a special satisfaction for the work of the faithful who have gone before. They laid physical foundations for schools, hospitals, and residences. Their work has laid the foundation for the existing Cameroon Baptist Convention, also a Convention larger in number of churches and members than here in North America. However, that still is not the whole picture. Most of the C.B.C. is in the hands of nationals. Still the picture is incomplete, for the C.B.C. is the foundation, which not only our mis-

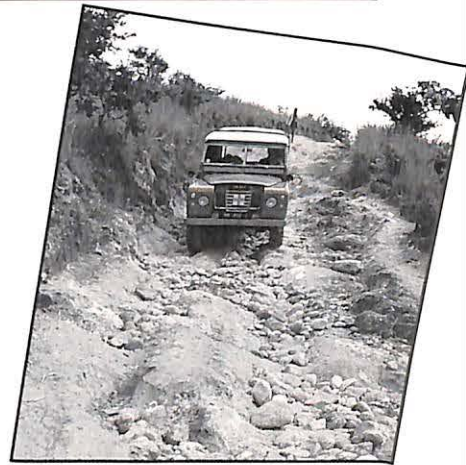
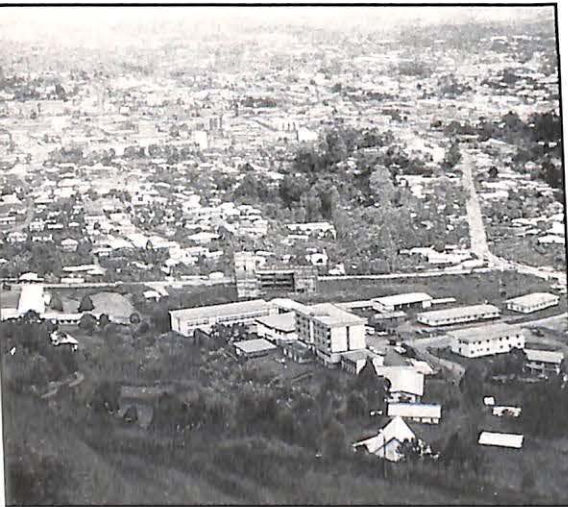
sionaries, but also several other groups are using to reach into unreached areas. Funds are needed to strengthen that foundation, since many churches have untrained pastors. It is the goal to train them in their own country or in Nigeria. Last year, the C.B.C. sent missionaries to Nigeria and the island of Bioko, as a witness to their commitment to grow.

Today, there are not many missionaries in Cameroon, but those who are there treat newcomers like family. Many of our missionaries are involved in personally discipling individuals or small groups.

Should we be out of Cameroon? YES...

- if we think it wise to lay the foundation and not build on it...
- if the unreached groups are not our concern...
- if educating and training Christians is unimportant...
- if support to our medical missionaries is unnecessary.

BUT, if you feel even one of these areas should continue, then join us in thanking God for the blessings of the past and a bright future in missions in Cameroon. □



Why Plant Churches in North America?

In response to a Conference-wide concern to give more focused effort to church planting, the General Council created a separate Church Planting Department in June 1992.

In the following interview, James Fann explains for Baptist Herald readers some of the Department's goals, challenges, and dreams.

Q What is your vision for church planting?

A Bob Walther, Jan Weiss, and I have discussed that extensively in recent weeks. We believe that capturing, creating, and casting Conference vision—what Bob calls "our passion"—is the Department's most important task. In its simplest form, the answer boils down to this: Our goal is empower churches, church planters, and associations to multiply reproducing, culturally relevant N.A.B. Conference churches.

Q How does that differ from what has happened in the past?

A The Conference has an excellent track record in planting churches. The challenge today is to be equally effective in a new setting. Everywhere I look, I'm confronted by an unalterable fact: Society has changed. It continues to be rapidly, radically changing. I may not like

all the changes I see. But if I'm going to be effective as a church planter, I must willingly, creatively embrace change.



On January 1, 1993, the General Council appointed the Rev. James Fann to serve as Church Planting Director. He is joined by Bob Walther, associate director of church planting—field operations, and Jan Weiss, administrative assistant, to form a close working team.

Let me give an example. In the past, churches all looked pretty much the same. Today, there is no such thing as a "one-size-fits-all" plan for churches. Not only are people more demanding of their churches, but also there are more

kinds of people making demands. On a recent trip to Vancouver, British Columbia, I was jogging in the neighborhood of the Ebenezer Baptist Church. Every third person I saw was Oriental, one out of every five was East Indian. North America is not a "melting pot." It's Mulligan Stew. Busters, boomers, Native Americans, Hispanics, African Americans, new European immigrants—the variety is endless. That is part of the new context in which we plant churches.

Q Your vision statement stresses the planting of N.A.B. Conference churches. What do you mean by that?

A We make no apologies for planting N.A.B. churches. I know our spirit; it is neither divisive nor exclusive. In my mind, the existence of the N.A.B. Conference is an act of Divine providence.

I also believe there is value in belonging to a family. I like what N.A.B. Conference stands for. I am convinced that because of our unique heritage and identity, there are people we can more easily reach with the gospel.

Q What does it mean to be an N.A.B. church?

A We raised that question with a group of Conference leaders recently. Iowa Association Area Minister Bruce Rulapaugh gave an excellent answer: "The N.A.B. Conference is a family of churches," he said. "They are voluntarily covenanted around certain basic doctrines and organizational structures for mutual enrichment and shared advancement of similarly committed churches." That's great!

Q What are some of the challenges faced by the Church Planting Department?

A The most important challenge is the urgent need to plant churches in North America. In Can-

ada, it is estimated that if every evangelical church averaged 2,000 in attendance, 7,000 new churches still would be needed. And in the U.S.A., unbelievers outnumber professing Christians for the first time ever, while less than 20 percent of the population meets for worship on any given Sunday.

A second challenge is finances. It currently costs the Conference nearly \$200,000 to plant a church. That figure does not include the purchase of land or the cost of building. It also leaves out the amount contributed by the church itself. That is not to say that church planting has become unaffordable, however. Actually, an average of \$25 a year per church member would fully fund the Conference's church planting costs. The price for planting churches is not unduly burdensome. That is especially true when we keep the goal of reaching the lost clearly in mind.

A third challenge is communicating the message. How do you get more people involved? One of our goals as a Department is to include the church planter communicating the message. Who can explain the need for new churches better than one whom God has called to plant a church?

Q As director, what is your personal dream for church planting in the Conference?

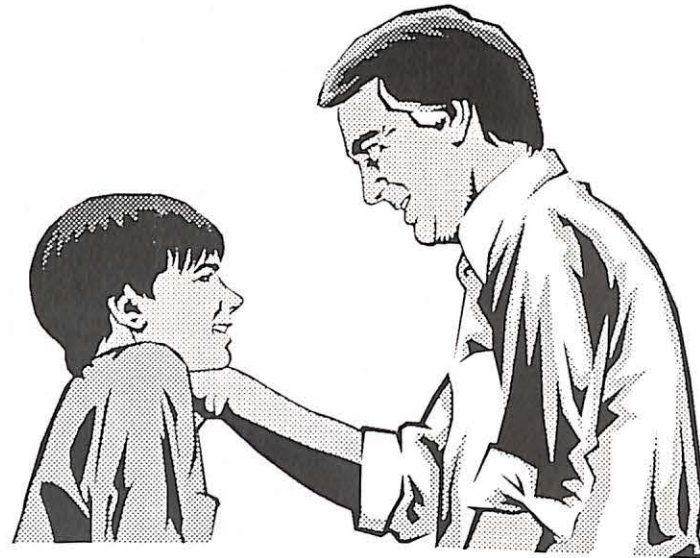
A Vision, according to George Barna, is not dreaming the impossible dream. True vision is dreaming the most possible dream. My dream is to see every N.A.B. Conference church significantly and intentionally involved in church planting. I believe that is a possible dream. I believe it is possible within this decade. □

Active Church Planting Projects

- **ALBERTA ASSOCIATION:** Okotoks Baptist, Okotoks, AB, L. Thom Sedun, pastor; NewLife Community, Lloydminster, AB, Martin Wagantall, pastor; and Country Hills Community, Calgary, AB, Bryan Hochhalter and Doug Snyder, pastors.
- **ATLANTIC ASSOCIATION:** Faith Community Baptist, Mechanicsburg, PA, Denis Friederich, pastor; Christian Compassion, Philadelphia, PA, Samuel Slaffey, pastor; International City Community, Philadelphia, PA, William T. Grier, pastor.
- **CENTRAL PACIFIC ASSOCIATION:** NW Community Baptist, Vancouver, WA, Byron Brodehl, pastor.
- **EASTERN ASSOCIATION:** All Nations Baptist, Weston, ON, Jakob Koch, pastor; Harvest Baptist, Ottawa, ON, Frank Hildebrandt, pastor.
- **GREAT LAKES ASSOCIATION:** Stony Creek, Shelby Township, MI, Randy Rheau, pastor; Southfield Memorial, Southfield, MI, Charles Giddens, interim pastor.
- **MANITOBA ASSOCIATION:** Abundant Life Baptist, Winnipeg, MB.
- **MINNESOTA-LA CROSSE ASSOCIATION:** ElmCreek Community, Maple Grove, MN, Leigh Harrison, pastor.
- **NORTHERN CALIFORNIA ASSOCIATION:** Central Valley Baptist, Newman, CA, Dennis Shippy, pastor; Orchard Baptist, Modesto, CA, Jim Renke, pastor; new church plant, Galt, CA, Steve Lemke, pastor.
- **PACIFIC NORTHWEST ASSOCIATION:** Cascade Baptist Fellowship, Federal Way, WA, Larry Neufeld, pastor; West Sound Community, Silverdale, WA, Rainer Kunz, pastor.
- **SOUTHERN ASSOCIATION:** WestLake Community, Garland, TX, Bradley Grubb, pastor.
- **SOUTHERN CALIFORNIA ASSOCIATION:** LaCosta Hills, Carlsbad, CA, Larry Lamb, pastor; East West Community, Anaheim, CA, Jawahar Gnaniah, pastor.
- **WISCONSIN ASSOCIATION:** Franklin Community, Franklin, WI, John Schindler, pastor.

Family Rules That Work

by Betty N. Chase



"Tommy! Why haven't the wastebaskets in the bedrooms been emptied? And, look, the bathroom baskets are full, too."

"But," Tommy protested, "when you said to take out the trash, I thought you meant just the one in the kitchen, since it's always the fullest and messiest."

"You've got to start obeying our rules!" Mom said.

"Sure," thought Tommy, "if I just knew what the rules were around here."

Every family needs rules, or chaos exists within that family. Rules don't need to irritate family members. They can be effective and create a more peaceful atmosphere in the home, if parents can follow some simple rules about rules.

Know the rules at your house

What are the rules in your home? Would your spouse answer differently than you would? Have your children been clearly instructed, and do they understand the rules?

Effective rules are definable

A definable rule is clearly and precisely stated in detail. It is well defined in the child's mind. Which rule is fully defined?

- "Mark, I want you to be home early after the game."
- "Mark, I want you to be home at 10:30. If the game runs late, give me a call as soon as it's over, and we'll adjust the time."

Effective rules are reasonable

The task needs to be in line with the child's capabilities; he or she needs to be able to do it. Which rule is reasonable?

- (To a four-year-old child)
"Please make your bed each morning."
- (To a seven-year-old child)
"Please make your bed each morning. I'll show you how. First, find the sheet and pull it toward the top..."

A reasonable rule is not only in line with the child's age and capabilities, but also includes instructions and encouragement.

Effective rules are enforced

Don't make rules unless you are going to enforce them. If you enforce a rule one day but not the next, the child doesn't know what to expect and becomes confused. This creates insecurity in the child. If you do not enforce a rule, drop it and announce that it has been dropped.

One of the most effective ways to enforce rules is through logical consequences. For example, "If you ride your trike into the street, I will take it away for one week." Logical consequences help the child experience the logical results of irresponsibility, and give the parent a matter-of-fact way to respond that avoids constant nagging and yelling.

Don't have too many rules

If you have too many rules, it is difficult to enforce all of them. It is also discouraging to the child. All parents struggle with rules—even very disciplined parents. Following these principles will help you with this critical area and provide more peace in your home. □

Betty N. Chase is the Director of Parent Enrichment Seminars. She lives with her husband and son in Placentia, California. Reprinted by permission of David C. Cook Publishing Co., 850 N. Grove Ave., Elgin, IL 60120.

A Saint's Eye View of Philadelphia



by Patricia Daley

It had been a difficult time for Darrell Schuh and his short-term mission team from First Baptist Church of Elk Grove, California. The trip to Nigeria that had been planned for late spring 1993 was not coming together. Paperwork and visa problems were going to make it impossible for them to go.

It had been a difficult time for Pastor Jim Correnti at Fleischmann Memorial Baptist Church in Philadelphia, Pennsylvania. No one could remember the last time the main roof had been done, which meant that it was at least 40 years old, and blotches on the plaster

walls meant that leaks were beginning. Roofers had been called, but once they saw the height and the 45 degree pitch, they declined the job.

Out in California, Darrell Schuh just could not get Jim Correnti out of his mind. Finally, he called Philadelphia just to find out how the ministry was going.

"Did you get my letter?" asked Jim Correnti.

"What letter?" asked Darrell Schuh.

"We just sent out a bulk mailing," said Jim Correnti, "inquiring about the availability of ministry and work teams."

"What kind of work do you need done?" asked Darrell Schuh. "I have a work team whose trip was just canceled! Can we come this year?"

God, the Master Planner, perfectly arranged events as He always does.

Darrell has a construction company in Elk Grove. Every other year, he heads a work team, which is selected from the church membership. This year, 17 adults signed up. Some were veterans from other mission trips to places as diverse as Brazil, Cameroon, and Colorado. For others, this was their first mission trip outside of California. The team



was divided into three basic groups: The roofing team (12), the support team (4), and one master carpenter—to do needed repairs inside the building.

The team arrived in Philadelphia on Monday, May 17. What excitement at Fleischmann! Another team living in the building! The scaffolding was already up; the first load of shingles was due to be delivered; and the project had begun!

Tuesday was a great day. But then the rain came—and Wednesday was a washout. Not wanting to be idle, Darrell and the team connected with Christian Compassion Baptist Church, pastored by church planter, Samuel Slaffey.

So on Wednesday, the team travelled to South Philadelphia to do a full day of gutting a room in the church building that the church wished to renovate. Another project accomplished!

Thursday and Friday were excellent days on the roof, but there was a problem inside. Ida, in charge of meals, had gotten sick (in fact, by the end of the trip, a significant percentage of the team had been ill.) The rest of the inside team worked things out as best they could with cooking three meals a day for 17 people, cleaning up, doing laundry, buying food, and caring for Ida. It was a truly amazing accomplishment—flowers on the table, a special candlelight dinner, and everybody gaining weight from the wonderful cooking!



On Saturday afternoon, the team took a break to go sightseeing in downtown Philadelphia. On Sunday, the team joined with the Fleischmann congregation to worship the Lord. In the afternoon, they joined with the service of Sanctuary

Ministries, an African-American church sharing Fleischmann's building.

Monday—another wonderful day with the roofing team back at work. The inside team was doing evangelism.

The previous week the inside team had put together a neighborhood outreach in collaboration with the Hunting Park Task Force, a coalition of local community organizations, which currently has its office in Fleischmann's building. They designed an afternoon program for kindergarten children complete with publicity flyers and, through one of the Task Force community organizers, distributed these flyers (which actually said the program would include Bible study) at the local public school.

The program took place Monday afternoon, and the response was fantastic—not only children but also their parents attended! It was, in fact, so successful that the whole plan was repeated. A second program took place Wednesday afternoon. In total, some 50 children and adults from the community were touched by this outreach. Leftover materials were given to one mother who wanted to start the same thing in her own church.

By this time, the roof was done! The weather had been perfect. Not only that, but Ernie, the master carpenter, had done a number of beautifully crafted repairs on the old woodwork and wood furniture in

the church building. He even fixed two piano cabinets!

The entire team moved to the outside woodwork, scraping decades of paint off of doors and windows, and giving them a primer coat of paint.

It was certainly a unique way to get to know a neighborhood, working high above it on the roof for more than a week. The team saw Hunting Park at its most varied—even its backyards! The team arrived the week after a drug-related shooting so there was a fair amount of community organizing and protesting, along with a major police presence in the neighborhood. They saw the busyness of the church building, which is used on an average of ten or more hours daily, six to seven days a week, by three churches and several community organizations.

And Fleischmann was blessed by the ministry and friendship of many brothers and sisters in the Lord bringing talents and energy, fellowship and refreshment in the midst of their labors in the inner city.

As with most other short-term mission teams that come to Philadelphia, once again thank-you letters crossed in the mail.

Fleischmann was given the opportunity to meet wonderful brothers and sisters and also to get a



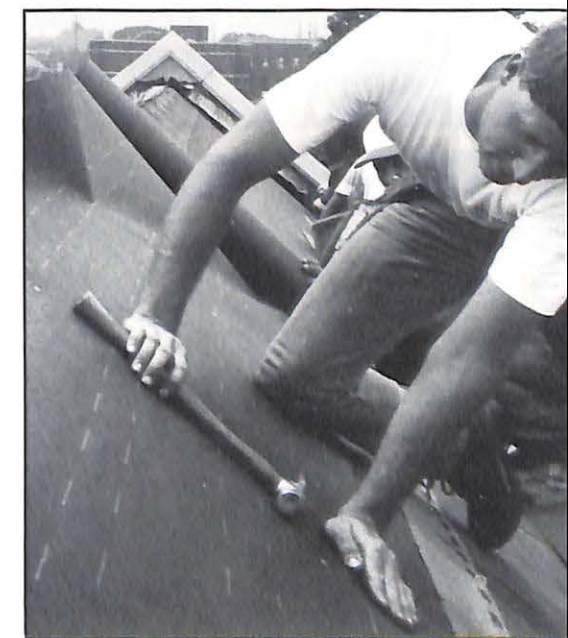
mammoth task accomplished, which was way outside the boundaries of the church budget.

Elk Grove received a whole new perspective on the hopes, trials, fears, and joys of urban ministry and also a new burden to pray about opportunities for outreach.

As we join together in partnership, God multiplies our strengths, so we are able to rejoice even more in His wonderful works. □

Pat Daley is a member of Fleischmann Memorial Baptist Church, Philadelphia, PA.

PHOTOS BY DARRELL SCHUH





Taking a Risk in Federal Way



A small group of 25 people decided to take a risk. They moved into the spacious facilities of a new grade school gymnasium in Federal Way, WA. It was December 1992.

"What if we didn't grow"? "Would we be swallowed up by the large space"? "Could we afford the rent"?

"We had worked and prayed so hard; we felt called; yet we had seen very little growth in the first ten months," recalls Larry Neufeld, church planter.

The answers to these and other questions came quickly. "In December, our average attendance reached a new high of 30," says Neufeld. "By Easter, we saw a new high of 75."

Included in the new attendees were an excellent keyboard player, soloists, actors for this new church's dramas, and more.

"A number of people who were not Christians, but who were looking for answers, also started coming to our services," says Neufeld.

On one of the days Neufeld was visiting people door-to-door to invite them to this new church, Cascade Baptist Fellowship, he met DeAnn.

Neufeld learned that her fourth grade daughter had been asking her some tough questions about God. DeAnn could not really answer them.

"When I stopped by, she saw an opportunity to get some answers," says Neufeld. "So DeAnn and her three daughters became regular church attendees. A few months later, I asked people to share their spiritual journey. DeAnn stated, 'Until the

previous Sunday, I did not have one. On that Sunday, I prayed like Pastor Larry said and turned my life over to Christ."

In March, Neufeld baptized DeAnn and two others in the King County Aquatics Center Pool (site of the 1991 Goodwill Games).

"It is easy to rejoice now that we are seeing good things happening," reflects Neufeld. "But I'm most thankful for all of those who stood behind us in prayer and who encouraged us to be faithful when we were struggling to get this new church, Cascade Baptist Fellowship, off the ground." □



Youth Takes Stand for Christ in the Philippines

by Gregg Evans

Mirasol received Christ as her Lord and Savior about two years ago, when she was 14. Since then, her faithfulness to Christ and to Batang Bible Community, a new church plant, has been unflagging.

She arrives for meetings promptly at the scheduled time (in this, she is alone) and cleans the building almost as often as we use it. She memorizes Scripture, does personal Bible study, listens attentively to sermons, and participates in worship services. She is the only Christian in her family.

Last year, Mirasol asked to be baptized. Because of her age, I required her to ask her parents for permission first.

As it turned out, they didn't even let her go on the outing to the beach, where the baptism took place—let alone be baptized. Though not able to be baptized or to join the group on the outing, Mirasol remained undaunted in her commitment and faithfulness to Christ. She remained constant in all things.

When we had sign-ups for baptism this year, Mirasol was the first to sign her name.

"Do your parents know you plan to be baptized," I asked.

"No," she answered.

"What would their reaction be if you were baptized without their consent," I asked.

"Angry," she said, "but it doesn't



Missionary Gregg Evans (back row, center) baptized ten people at the beach. Among them was Mirasol (third from right and tallest of the girls), a 16-year-old whose life shows the reality of her faith in Christ.

matter what they say about this. As a Christian, I am to expect opposition from non-Christians, especially from my family. My responsibility is to obey the Lord. He wants me to be baptized."

Under the circumstances, I could not insist on parental permission. I agreed to baptize her.

About a week before the scheduled baptism, Mirasol told me that her parents still did not know of her intentions—but they planned to join us on the outing to the beach where the baptism would take place. This really took us by surprise as her parents had never had anything to do with Batang Bible Community before. Mirasol was nervous, and I was excited about this unexpected development.

However, by the morning of the big day, her parents had found out

that she was to be baptized. They decided not to go on the outing. Mirasol was greatly relieved, and I was disappointed.

Later that morning, I baptized Mirasol at a crowded public beach. She was the first of ten baptized that day.

Though her parents decided not to give formal approval to Mirasol's baptism by joining the outing, neither have they expressed any anger toward Mirasol or toward me concerning the baptism. It appears that they have now accepted the reality of their daughter's faith. This is a good first step. We hope that they will eventually accept also the truth of their daughter's beliefs. □

Gregg Evans is a missionary church planter in the Bicol Region of the Philippines.



Where Do We Find Comfort in the Church?

by Lyle E. Schaller

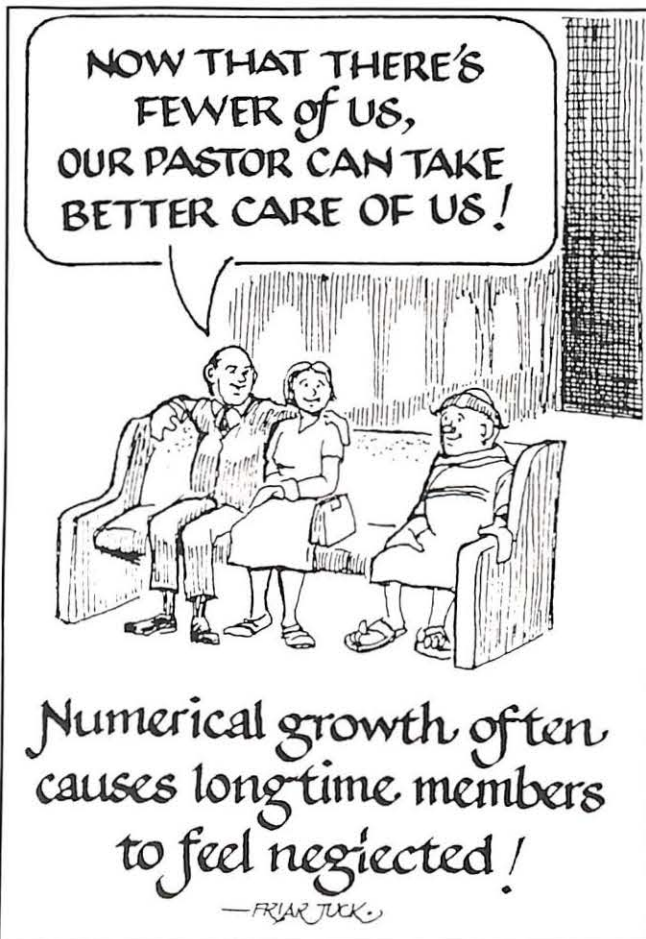
"I know I probably shouldn't be saying this," confessed the loyal member at First Church who had joined this congregation back in 1968, "but I can't get very upset over the fact that our congregation is growing smaller. Eight or ten years ago when we were receiving a flock of new members year after year, we had to go to two services every Sunday morning, and everything was rush, rush, rush. Now we've slowed the pace and gone back to just one service on Sunday. That gives us a chance to get better acquainted with everyone . . . it's more comfortable now. I suppose our church should be growing, but I would rather give money to help start a new church than go through that hectic period again.

This member is right! Most of the longtime members find it more comfortable to be in a church on a plateau in size, or in one that is experiencing gradual numerical decline, rather than to be in a fast-growing congregation.

Why? Stability, Predictability, and Continuity

At least a half dozen reasons can be identified to explain the attitude of this longtime member.

1) The first, and for many members, the most powerful reason for this attitude is that the **worshipping community can be a comforting and affirming stability zone.** For people who find that every other facet of their life is complicated by



unwanted change, it is good to find their congregation filled with stability, predictability, and continuity with the past.

Consider the number of adults who have had their marriage end in divorce, or have been disappointed with what is happening with their adult children, or have lost their job after years of faithful service, or have been widowed, or have been forced to take early retirement, or have been compelled by economic or life cycle reasons to change their place of residence, or have bid farewell to their two closest friends who have moved away, or are now try-

ing to tolerate noisy or uncooperative new neighbors, or no longer enjoy the good health and vigor they once took for granted.

Where can they find stability and predictability? For many, the most promising possibility is in their church.

2) An overlapping, but more subtle reason why many longtime members find numerical growth to be uncomfortable is summarized in that word **continuity.** In the church that is shrinking in size, much of the continuity is in those familiar faces, in the traditions, customs, and events that tie today to yesterday, in that sacred place in the denominational affiliation, in the music, in the organizational life, and in those trusted and long-tenured volunteer leaders and officers.

Rapid numerical growth often brings with it a flood of strange faces; a strong future-orientation that appears to ignore or trample on local customs, remodeling, expanding, or abandoning that sacred place; an erosion of denominational ties since many of the newcomers have no past relationship with that particular religious tradition; new and unfamiliar music; changes in the organizational life; and a new generation of strangers who move into volunteer policy-making positions.

In the rapidly growing congregation, the continuity often is in the minister and the paid staff, in new programming, and in specific goals,

not in the people or the past or the place.

3) For those responsible for paying the bills, a common pattern makes numerical decline more comfortable than growth. The typical pattern in rapidly growing congregations is a two-year lag between the membership or attendance curve and the income curve. In these congregations, the contributions from the members usually match the financial needs of two years earlier. The reason, of course, is that many new members do not reach the giving level of the longtime members until about their third year.

In the numerically shrinking congregation, that lag disappears. Frequently, the decline in dollar receipts lags about two years behind the decline in average worship attendance. Those longtime members may attend less frequently, but a combination of institutional loyalty, guilt, habit, and stewardship often means their financial contributions may increase rather than diminish.

4) A fourth part of the explanation as to why numerical decline often enhances the comfort level of the longtime members may be the easiest to explain. **Growth almost invariably is accompanied by an increase in the level of complexity.** The vast majority of people prefer simplicity. Life in the numerically shrinking church usually is less complex than in the rapidly growing congregation.

5) Another common price tag on numerical growth is a **substantial proportion of the pastor's time and energy must be allocated to potential future members.** Since the increase in staff frequently lags behind the increase in membership, this often causes longtime members to begin to believe they are being neglected. Gradual numerical decline is one way to offset this perception

of neglect.

6) Numerical growth tends to be more common in those congregations that are moving toward the high-commitment end of a spectrum in which low commitment is at one end and high commitment is at the opposite end. Frequently, numerically shrinking congregations are drifting toward the low-commitment or low-expectation end of that spectrum. A decrease in the level of expectations projected of members can raise the comfort level.

What Is the Solution?

If many of the longtime members are more comfortable with numerical decline than with rapid growth, how can that long-established congregation expect to reach new generations of people?

1) **Do not expect growth.** Two-thirds to four-fifths of all congregations founded before 1960 either are on a plateau in size or shrinking in numbers. The people are unwilling to make the changes required for growth.

2) **Concentrate on planting new churches** if the goal is to reach larger numbers.

3) **Focus on enlisting replacements** for those who depart rather than on numerical growth. Be satisfied with the goal of plateauing in size.

4) **Concentrate on potential future members who come from the same generation as your longtime members.** Much of the discomfort that accompanies rapid numerical growth in congregations founded more than three decades ago is a product of generational conflict over music, program priorities, real estate, worship, Sunday school, weekday programming, expenditures of money, and staffing.

5) **Accept the fact that rapid numerical growth may motivate long-**

time members to drop into inactivity or seek a new church home. Their level of discomfort and discontent makes it easier for some to go to another church rather than to accept change. That is a common price tag on rapid growth.

6) Perhaps the most productive response to this syndrome is to accept it as a **natural, normal, and predictable price tag on growing younger and larger.** This will encourage the leaders to reduce that level of discomfort.

What does that mean?

1) Usually this requires a more systematic and comprehensive approach to the pastoral care of the longtime members. Some of this can be accomplished through the group life. Part of it does require time-consuming one-to-one relationships. Much of it can be accomplished by trained volunteer caregivers.

2) **Improve the quality and redundancy of the internal communication system.** Change the schedule of the church newsletter from monthly to weekly. Add inserts in the Sunday morning bulletin that describe in more detail the life and ministry of the church.

3) **Schedule six to ten dinner meetings every year at which a videotape will depict all that has happened during the past several weeks.** Make sure the veteran members are seated with new members at those dinners.

4) **Use a copy machine to reproduce pictures of this week's new members for next Sunday's bulletin.**

5) **Organize and train a group of visitors who will call on all members.** In the first visit, the caller usually concentrates on questions.

(continued on page 28)



Our Prayers Can Light the Darkness

We Pray

Every year, on the first Monday in November, Baptist women in more than 200 countries gather in homes, churches, and other meeting places to pray for their Baptist sisters around the world. The Day of Prayer, launched in 1948 as a project of reconciliation by the European women, now includes women in more than 160 Baptist Conventions and Unions throughout the world.

It is a time for sharing needs, concerns, and victories in Christ. It is a time for praying for comfort, healing, and encouragement for women who are oppressed. It is a time for giving in response to the physical, emotional, and spiritual needs of women and children around the world.

In Africa, warring countries and tribal conflicts have left countless refugees suffering from hunger, disease, and homelessness. Women are worn out from bearing too many children. Many suffer the results of female circumcision. Some women must walk long distances to scavenge firewood and secure clean water.

In Asia, Christians are struggling with regionalism, denominationalism, and conflicts of interest. There are difficulties with communication

and a lack of adequate training in leadership.

In Europe, Christians who minister to the human suffering resulting from political change need encouragement. There is a rise of Neo-Nazism and conflict due to shifting populations. There are many refugees who have lost family, homes, security, and human dignity. In Latin America, many women and children have little opportunity for education and lack resources of health and social services. Women are being victimized by the increase in wife abuse. There are street children who have been abandoned by families too poor to care for them.

In the Southwest Pacific, ethnic groups have immigrated to Australia and New Zealand and are having difficulty being assimilated into society. Literacy and leadership training opportunities are needed for women in Irian Jaya, Fiji, and Papua, New Guinea.

In North America, babies, are born addicted to drugs and alcohol, and runaway teenagers, involved with drugs and gangs. Women desiring to serve leadership roles in churches and communities are frequently denied these opportunities.

We Care

Women struggle in many ways on every continent. For some, the struggle is tangible, related to survival from poverty, illiteracy, disease, and war. For others, the struggle is intangible, related to different forms of survival, such as achieving emotional well-being and self-esteem. All these struggles are real and painful.

The pain comes from those who are marginalized in society and the church. Yet, there is power in the struggles. There is courage, determination, and purpose. Women need to support each other, care for each other, and minister to each other. In many cases, if we do not, no one will.

When we give through the Day of Prayer, our offerings combine with those of other continental unions to meet women's needs worldwide.

Together in Christ We Witness

"You are the light of the world . . . let your light so shine before men (and women) that they may see your good deeds and praise your Father in heaven" (Matthew 5:14, 16). □

(Adapted from the *Baptist Women's Day of Prayer* folder. Used with permission.)

How to Observe the Day of Prayer

The WMF Office sends each church a program booklet giving ideas, plans, and prayer requests for the Day of Prayer. Use your imagination to adapt these program ideas to suit the ministry of your church:

- Invite all of the women of your church to worship and pray together.
- Adapt and copy the information from the program and give this to the various Bible study or other small groups to use on their own in their personal worship times.
- Join with neighboring Baptist churches to worship and pray for Baptist women around the world.
- Invite the entire congregation to participate in a mini-concert of prayer using the prayer guidelines in the program.

Did You Know That...

The Women's Department of the Baptist World Alliance has developed a prayer partnership ministry. Baptist women of North America have been paired with Baptist women of Africa. Because of our mission ties with the Republic of Cameroon, the women of our North American Baptist Conference have been partnered for prayer with the women of the Cameroon Baptist Convention.

Our WMF Office works with the Women's Union Office in Cameroon to match churches. Participation in this is voluntary, matching women's group with women's group. This is not a personal pen pal concept, but rather a prayer partnership ministry whereby we pray for the needs of our churches and the needs of the women of our churches.

There are six continental unions of Baptist women worldwide, and each continental union has been partnered. What a privilege we have to participate in this endeavor!

2000

Our Strategic Focus On The Biblical Imperatives

COMMISSIONED TO WITNESS

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

■ WINNIPEG, MB. Three persons publicly declared their faith in Christ and were baptized by Pastor Gordon Freiter of Rowandale Baptist Church.—*H. Kahler*

■ VALLEYVIEW, AB. Pastor Allen Unger baptized three youth and three adults. These six people as well as one other adult were welcomed into the fellowship of Emmanuel Baptist Church.—*Lavina Heppner*

■ HERREID, SD. Pastor Merle Hoots baptized four young people and seven adults and welcomed them into the fellowship of Herreid Baptist Church.—*Wanda Berndt*

■ HAMILTON, ON. Pastor Hero Ulrichs baptized two McMaster University students and one young lady at Mission Baptist Church.

■ MARION, KS. Thirteen people were welcomed into the fellowship of Strassburg Baptist Church. Four of these people were baptized at the Marion Reservoir by the Rev. Steve Vetter.—*LaNorma Kreutziger*

■ BOCA RATON, FL. Evangel Baptist Church has had two baptismal services this year. During the

first, four adults were baptized. "Also, there was a baby dedication with the extra blessing of having the young couple join our Church," reports Beatrice Pankratz.

The Church's second baptismal service was held—not in the Church baptistry—but in the pool of the young man being baptized as he is confined to a wheelchair. The congregation sang, "Amazing Grace," during the baptism. The Rev. Paul Meister is the pastor.

■ SPRINGSIDE, SK. Springside Baptist Church received seven new members into the fellowship of the Church recently. Pastor Richard Grabke has had the joy of welcoming 144 members while pastoring at Springside. He began his ministry at Mission Baptist Church, Winnipeg, MB, on Oct. 12, 1993.

■ RAPID CITY, SD. Eight new members were welcomed into the fellowship of South Canyon Baptist Church. The Rev. Ralph Cooke is pastor.

■ PORT COQUITLAM, BC. Pastor Dave Bootsma baptized two youth and welcomed nine new members, four by personal testimony and five by letter of transfer, into the fellowship of Mary Hill Baptist Church.—*Irma Edel*

■ WHITECOURT, AB. Whitecourt Baptist Church held two baptismal services with Pastor Wayne Eisbrenner baptizing two people at the first service.



The second baptism took place at Carson Lake where the entire church "camped out" for the weekend and held an outdoor worship service which included the baptism of two people in the lake.

■ MCLAUGHLIN, SD. Laura E. Travis, daughter of Pastor Robert Travis and his wife Susan, was dedicated to the Lord at First Baptist Church.

Pacific Northwest Association holds missions retreat

■ TACOMA, WA. The third annual Pacific Northwest Association Mission Retreat was held at Lake Retreat, WA, with 150 people attending. Dr. Harold Dressler was the keynote speaker and Missionary to Brazil, Lilyanne Bienert, led the children's program.

Other missionaries in the area for the retreat were Trudy Schatz, David Burgess, Richard Kaiser, Fred Folkerts, and Brad Gerrish. They spent the weekend speaking at vari-

ous N.A.B. churches.

Dr. Gene Stockdale of Tacoma was involved in arranging the retreat. The Rev. LeRoy Schauer is the area minister.—*Earl Shadle*

Alpena church offers Saturday seeker service

■ ALPENA, MI. Word of Life Baptist Church began a new ministry called "Saturday Nite Life." The ministry, held the third Saturday night each month, is geared to reaching the unchurched in the community. The music is upbeat, and the program includes skits and a message by either Pastor Fred Sweet or Associate Tim Powell.—*Judy Priest*

Word of Life church holds camp

■ ALPENA, MI. Word of Life Baptist Church held its annual Junior Church Camp at Sunken Lake Park under the direction of Russ Lewis. "Among the 65 children, grades 3-7, who attended, several made decisions for Christ," reports Judy Priest. The Rev. Fred Sweet is the pastor.

Prince George church has Filipino ministry

■ PRINCE GEORGE, BC. College Heights Baptist Church received 29 new members, 19 through baptism, between January and June of 1993.

In 1991, Bill Spletzer of Manna Ministries spoke to approximately 25 Filipino ladies, and a new outreach to the Filipino community in Prince George was born.

Members of College Heights Baptist Church and the Filipino community meet on a monthly

basis for fellowship and Bible study.



Esper Ebay was the first Filipino to be baptized at College Heights Baptist Church by Pastor Norm Poehlke. Several more decisions for the Lord have been professed. "We praise the Lord for the opportunity to serve Him," reports Barb Horton.

■ HARVEY, ND. Bethel Baptist Church held three child dedications as well as witnessed the baptism of eight people and welcomed them along with another lady by testimony into the fellowship of the Church.

The Church purchased new hymnals and also celebrated its 12th anniversary.

sary of the dedication of its building.

The deacons videotape the morning worship service and show it to interested residents in the local nursing home on Sunday afternoons. The Rev. Don Schmid is the pastor.

■ CARRINGTON, ND. Of the 126 children registered for Kids Crusade Praise, 54 made decisions for salvation or rededication during the four-day program at Calvary Baptist Church. The Rev. Loren Franchuk is pastor.—*Violette Pepple*

■ BENTON HARBOR, MI. Pastor John Kaufield welcomed nine new members into the fellowship of Napier Parkview Baptist Church—six children and one adult by baptism, and two adults by letters of transfer.—*Millie Enders*

■ APPLETON, MN. Six people, five by baptism and one by confession of faith in Jesus Christ, were welcomed into the fellowship of First Baptist Church. Pastor Doug Sathren also held a child dedication service for two couples who came forward to dedicate their children. —*Eldon Pust*

COMMITTED TO GIVE

Fargo church breaks ground for multipurpose building

■ FARGO, ND. On Aug. 22, 1993, Metropolitan Baptist Church broke ground to begin the construction of a 5,800 square foot multipurpose building. This new addition will facilitate the AWANA ministry along with a larger narthex, new

kitchen, bathroom, and nursery facilities. This will enable the sanctuary to be increased at a later date by removing the old kitchen, bathrooms, and narthex.

The congregation has steadily grown over the past five years and has raised the money for construction with no borrowed funds.

"Our current building fund is sufficient to pay for

the shell and some of the interior along with enlarging our parking facility," says Pastor Dennis Hoffman. "Further monies will

be raised to finish the interior and remodel the sanctuary to accommodate more people."



(l. to r.): Tom Viland, moderator/deacon; Art Becker, oldest charter member; Nick Bergquist, contractor; Dick Broeckel, building committee; Pastor Dennis Hoffman; Brook Viland, youth president; Esther Wolff, women's president; (front row): Hope Freadrich and Zachery Heuer, newest/youngest members of the Church.

2000

Our Strategic Focus On The Biblical Imperatives

leaders included Lewis Petrie, missions ministry to the former USSR; Ben Engbrecht, leadership models; and Sharon Stone, women and leadership.

Each session began with a worship and praise period led by a group of Oklahoma church members. The combination of praise, learning, and business sessions provided uplift and challenge for the more than 170 attendees.

Reports showed that membership in the Southwestern Association declined by 22 in 1992. This includes the membership loss when the Bison, KS, church closed in September 1992.

Business included the appointment of a commit-

Norman Hildebrand, moderator-elect; Wayne Geis, treasurer; Bonnie Noah, recording secretary; and George Redington, statistical secretary.

Emmanuel Baptist Church hosted this annual meeting.

The 1994 meeting will be hosted by Memory Lane Baptist Church of Wichita, KS.

Morris Church kicks off year with Rally Day

■ MORRIS, MB. Rally Day morning worship service at Emmanuel Baptist Church included Baby Dedication with parents experiencing the support of grandparents and great-grandparents.

and an outreach ministry that will help each grow in her personal relationship to Jesus Christ.)

Rally Day afternoon activities included sports, games, and a potluck supper.

Eight Emmanuel Baptist youth worked at Camp Nutimik this past summer.

CHALLENGED TO GROW

Napier Church holds "Taste of Napier"

■ BENTON HARBOR, MI. Napier Parkview Baptist Church featured a "Taste of Napier"—a friendship Sunday—on August 29.

Another quarter of surrounding neighborhoods was canvassed and invited to Sunday worship and dinner. Many members brought their friends and neighbors. "The large attendance was very encouraging," says Millie Enders. Morning worship included testimonies by newer members about what Napier Parkview Baptist Church had meant to them. The children's choir provided music, and Pastor John Kaufield gave a

The Renovations Committee is planning major alterations and maintenance to the Church building. These are to be completed over the next three years.

The Rev. Del Bertsch serves as senior pastor; Dave Kirsch as youth pastor.—*Cynthia Bergstresser*

challenging message.

Displays from every facet of ministry available at Napier Parkview encouraged visitors to attend this Church and to make Jesus the Lord of their life.

Children come to know Christ in children's ministry

■ BEULAH, ND. Emmanuel Baptist Church actively seeks to help children grow. Through Awana Clubs for boys and girls, some boys and girls that were saved are trying to reach their parents, also. "I am sure that things they learned will go with them throughout life to help them in time of need," says Ottillia Allmer.

CALLED TO WORSHIP

Choirs provide Sunday evening programming

■ SIOUX FALLS, SD. On three consecutive Sunday evenings, four choirs of Trinity Baptist Church presented special programs.

The Cherub and Children's Choirs' music centered around the theme, "You're a Great Big God." The Young Musicians Choir (grade school age)

presented the musical, "It's All in the Bible."

The youth challenged the congregation with the musical, "The Race Is On." On the final evening, the Sanctuary Choir presented "Requiem" by Rutter with five instrumental musicians accompanying.

Sixty-seven choir members and eleven directors and assistants were involved.—*MarJean Johnson*

IN MEMORIAM

■ FAUST, WILLIAM (84), Grosse Pointe Woods, MI; born June 30, 1909, to Martin and Nathilie Faust in Horicon, WI; died Aug. 17, 1993; married Frances Link in 1947; occupation, tool and die maker; member, deacon, mission chair, Sunday school and evangelism outreach, faithful attendee of men's weekly morning prayer meetings, Grosse Pointe Baptist Church, MI; active at Detroit Rescue Mission and in Gideons; survived by his wife Frances; two sons: Marvin (Donna) and Harvey (Jeanie); one daughter, Lois (Ken) Kargenian; ten grandchildren; and two brothers, Albert and Harold. The Reverends Rubin Kern, Edward Link, David Wick, pastors, funeral service.

■ GRUENEICH, BENNIE (77), Bismarck, ND; born April 23, 1916, to John and Margeritha (Wessner) Grueneich near Washburn, ND; died Sept. 10, 1993; married Frances Kapanke in 1940; member, Washburn Baptist Church, serving in various capacities; joined Bismarck Baptist Church in 1991; survived by wife, Frances; one daughter, Darlene (Donavon) Thiel, Bismarck; two sons: Lyle (Billie), Bismarck, and Myron (Nancy), Raleigh, NC; six grandsons; two brothers: Ed and John, Jr.; five sisters: Johanna Bader, Emma Johnson, Lorraine Grenz, and Vi Schlichenmayer. The Reverends Bill Keple and John Thielenhaus, pastors, funeral service.

■ HILDEBRAND, SAM (74), Ellinwood, KS; born Aug. 28, 1918, to John and Emma Hildebrand of Stafford, KS; died Aug. 11, 1993; member Calvary Baptist Church, Stafford; member, First Baptist Church, Ellinwood, since moving to Ellinwood; married Bernice Berger in 1945; survived by his sons: Steven (Jan) of Phoenix, AZ, and Greg (LaRena) of Ellinwood; four grandchildren; two brothers, Clifford and Leo; and four sisters: Anna Smith, Esther Hearn, Opal Priess, and Marcille Manwarren. The Rev. George Redington, funeral service.

■ LIMBURG, SHERMAN (79), Austinville, IA, born Sept. 27, 1913, to Henry S. and Tillie (Voss) at Austinville, IA; died July 27, 1993; married Joyce Gronseth, July 15, 1948, in Minneapolis, MN; member, Aplington Baptist Church, Aplington, IA; pianist, Call of the Cross radio quartet, 13 years; survived by his wife Joyce; one son, Sherman "Speed" of Aplington; two daughters: Mary J. Sublett of Oklahoma City, OK, and Julie M. Limburg of Bloomington, MN; one sister: Frances Nielsen; and three grandchildren; preceded in death by his father in 1921 and his mother in 1984. The Reverends Marlin Mohrman and Donald Patet, pastors, funeral service.

■ STRAUSS, EDWARD (88), Medicine Hat, AB; born Aug. 29, 1904, in the Russian Ukraine; died May 15, 1993; predeceased by wife, Selma (Zeitner), 1957; by second wife, Lydia (Ortlieb), 1983; survived by wife, Ingeborg; one son, Henry (Loretta), Medicine Hat, AB; one daughter, Ella Binder, Richmond, BC; two sisters; seven grandchildren; thirteen great-grandchildren; six step-children; eleven step-grandchildren, and eight step-great-grandchildren; active member, Temple Baptist Church, Medicine Hat, AB; the Reverends Irwin Kujat and Robert Hoffman, pastor and chaplain, funeral service.

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Helping Each Visitor Feel Accepted

by Allen Kjesbo

Youth ministry is a cross-cultural experience for a non-churched student. Churches must emphasize helping visitors feel welcomed and accepted. Here are three levels to greet student visitors.

The first level is information. Visitors feel welcomed when they know the regular activities of the group. Often the routine is assumed knowledge. When visitors come, they need to leave the experience understanding the pattern of activities. A welcome packet, describing the youth staff and the youth pastor, as well as the activities of the youth ministry, is a helpful resource to help a visitor feel welcome.

The second point of contact is with an official greeter that meets them at the door. When visiting students enter, they find someone to help them ease into the group. The greeter at the doors assists them with information and takes them to other students or staff so that the visitor is not left alone.

The third level of greeting is the "invisible" greeter. This person doesn't have an "up front" role. Students are assigned to roam the meeting and gathering areas looking for visitors. These greeters follow a "Best Friend Policy." This is an attitude that states, "I am going to

stay with this person and relate to him or her as if that person were my best friend." This is a crucial element in making a visitor not only feel welcomed but also accepted. The "invisible" greeter's job is to call that person immediately following the first contact activity and then to call them once again before the next activity promising to meet them. If possible, offer to help them with a ride, letting them know they will not be by themselves.

No group is naturally inclusive. Our churches need to be the welcoming hands of the body of Christ. We must teach our young people the art of greeting and welcoming visitors into their group. □



Allen Kjesbo is the Youth Pastor at First Baptist Church, Sioux Falls, SD. Although he has had the opportunity to serve in many areas of the church, as well as conference speaking, his highest priority is youth ministry in the local church. He was guest speaker for Young Teens at a previous Triennial Conference.

Where Do We Find . . . (continued from page 21)

"How are things going with you?" "What wishes do you have for our church?" "What changes would you like to see made?" "What questions do you have?" On the second visit, the caller responds to those questions and comments and elaborates on the goals and new ministries of the congregation.

6) **Create single-purpose task forces that include both new members and the veterans.** Organize new events and opportunities to bring together both the old and new members. This not only will reduce the discomfort of the longtime members, but also will help the new members feel assimilated. Encourage new friendships.

7) **Design two different worship experiences for Sunday morning.** One is designed around long-established local traditions including hymns, anthems, length, instrumental music, and preaching style. The other is designed to respond to the religious needs of an unchurched slice of the population.

8) **Establish a reward system that recognizes the contributions of volunteers.** Make sure the reward system regularly recognizes the work, the prayers, the creativity, the contributions, the vision, the leadership, and the support of these longtime members.

For many, it is more comfortable to be part of a congregation that is gradually shrinking in size, but that does not have to be an insurmountable barrier to reaching new generations of people!

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■ **The Rev. Lyle Buyer** from pastor, Faith Community Church, Airdrie, AB, to pastor, McKernan Baptist Church, Edmonton, AB.

■ **The Rev. Mario Giraldi** from pastor, Grace Baptist Church, Medicine Hat, AB, to pastor, Calvary Baptist Church, Penticton, BC, beginning September 1.

■ **The Rev. Lloyd Harsch** from pastor, First Baptist Church, Durham, KS, to pursue doctoral studies in Ft. Worth, Texas.

■ **The Rev. Paul Wieland** to interim pastor, Oakridge Baptist Church, St. Joseph, MI.

■ **The Rev. Elton Kirstein** to interim pastor, First Baptist Church, Durham, KS, effective September 1.

■ **The Rev. Ralph Cooke** from interim pastor to senior pastor, South Canyon Baptist Church, Rapid City, SD.

■ **The Rev. Jon C. Cooke**, from pastor, Elgin, IA, to associate pastor, South Canyon Baptist Church, Rapid City, SD, effective October 1.

■ **The Rev. Richard Grabke** from pastor, Springside Baptist Church, Springside, SK, to pastor, Mission Baptist Church, Winnipeg, MB, effective October 12.

■ **Dr. Roy Seibel** to interim pastor, Strassburg Baptist Church, Marion, KS.

■ **The Rev. Richard Kaiser** to associate pastor, Northwest Fellowship Baptist Church, Chicago, IL.

■ **The Rev. Russell Merrin** to pastor, Southside Baptist Church, Monclova, OH.

■ **Mr. Ernie Drent** to youth pastor, Mountain View Baptist Church, Spearfish, SD, effective August 16.

■ **Mr. Mark Thieret** to youth pastor, Bethel Baptist Church, Getzville, NY, effective September.

■ **Mr. Scott Chambers** to youth pastor, Calvary Baptist Church, Bethlehem, PA, effective September 19.

■ **The Rev. Dale DeWerff** from pastor, Sierra Heights Baptist Church, Renton, WA.

■ **The Rev. Darwin Stahl** from chaplain, Bismarck Home, to pastor, Ashley Baptist Church, Ashley, ND.

■ **The Rev. Dave Soldner** from church planter, West Des Moines, Iowa, to pastor, Faith Baptist Church, Rock Rapids, IA.

■ **The Rev. Myron Henshel** to pastor, First Baptist Church, Minitonas, MB.

■ **Mr. Tim Faszer** to administrator, Baptist Home, Bismarck, ND, effective July 1993. He succeeds Mr. Alvin Haas who retired June 30, 1993.

Installation Service

■ **Steve Dunkel** was installed as pastor, Central Baptist Church, George, IA, July 25, 1993. Pastors Mike DeLong, Dan Hauge, James Renke (charge to pastor), and Bruce Rulapaugh (charge to the congregation) participated in the service.

—Gert Schrick

Ordination

■ **The Rev. Robert Travis**, ordained into the Christian ministry at First Baptist Church, McLaughlin, SD, July 18. Participating in the service were former pastor, the Rev. Bernard Fritzke of Beaverton, OR, prayer; Dr. Ted Faszer, N.A.B. Seminary, Sioux Falls, SD, ordination sermon and prayer; Rev. Allen Finger, Isabel, SD (charge to the church); Rev. David Ling, McIntosh, SD, (charge to the pastor); Rev. Herb Schauer, area minister, (welcome into the Baptist ministry). —Adeline Brockel

■ **The Rev. Wayne Eisbrenner**, ordained into the Christian ministry, May 2, 1993, at Whitecourt Baptist Church, Whitecourt, AB, where he has served as pastor since August 1, 1990. Dr. Hugh Litchfield of the

N.A.B. Seminary, (ordination address); Rev. Mike DeLong, George, IA, (charge to the candidate); Dr. Syd Page, Edmonton Baptist Seminary, (charge to the congregation), and Dr. Charles Littman, area minister, (laying on of hands). —Arlene Dickau

■ **The Rev. Roland Grenier**, ordained into the Christian ministry by Mission Baptist Church, Winnipeg, MB, May 1, 1993. He feels the call to become a missionary and will serve in Spain. The Commissioning Service for the family was held June 11, 1993. The family left for Spain in July.

—Mrs. Anne Pohl

Farewell

■ Strassburg Baptist Church had an evening of farewell for the **Rev. Steve and Carol Vetter** and children. The Veters now serve West Center Street Baptist Church, Madison, SD.

—La Norma Kreutziger

■ On July 11, 1993, a farewell service was held for the **Rev. Ronald and Erika Kelway** at First Baptist in Minitonas, MB. A program was presented and an opportunity for reminiscing by the church family and friends. Pastor Neal Effa of Temple Baptist, Swan River, gave closing remarks. Pastor and Mrs. Kelway served First Baptist, Minitonas, for 13 years. They now serve in Kitchener, ON. —Monica Muller, church clerk

Name Change

■ **Shakopee Baptist Church**, Shakopee, MN, changed its name to Valley View Baptist Church.

Retirement

■ **The Rev. Dennis Kee** retired as pastor, Calvary Baptist, Parkersburg, IA, effective Aug. 31, 1993. Ordained First Baptist Church, Auburn, MI, June 3, 1977, Mr. Kee served the following churches: student pastor, Parker Presbyterian, SD; Faith Baptist, Rock Rapids, IA, 1975-76; pastor, Neshaminy Valley Baptist, Bensalem, PA, 1977-88; Calvary Baptist, Parkersburg, IA, 1988-93. Mr. and Mrs. Kee are living in Bella Vista, AR.

12th Baptist World Conference

HARARE, ZIMBABWE—As the rhythms of Africa thundered throughout the Harare International Conference Centre on August 11, the combined voices of the 250-member International Mass Choir opened the 12th Baptist World Youth Conference by proclaiming, "We Salute You, Lord. Bayete Inkosi!"

The moment could be compared to the opening ceremonies of the Olympic Games, but this was no game. It was a time of celebration, yes, but it was also a time of seriousness as more than 4,000 registrants and observers were challenged with the theme, "Risking All for Christ . . . Our Only Hope." Romanian Baptist pastor Paul Negrut delivered

the opening theme-sermon.

Negrut, a Baptist pastor, persecuted for 13 years under Romania's communist rule for his faith and commitment to Christ, challenged the youth to risk all for Christ. "Before we proclaim Jesus Christ as the hope of the whole world, there must be a willingness to give our whole lives to God," said Negrut. "We are to speak the language of love, reconciliation, and hope."

Negrut warned the youth that the world will use its culture and philosophy and also persecution to force them away from God. "For 45 years in Romania, the main purpose of the Communist government was to destroy Christianity. . . . However, when the Communists took power, our church had 40 members. When they lost power, we had 3,000."

In addition to featured speakers each evening, the Conference featured seminars and discussion groups on topics such as AIDS, sex-

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All members of the North American Baptist Conference, and their family and friends are welcome to attend and participate in the 44th Triennial Conference of N.A.B. Churches. The Conference will be held in the Hyatt Regency Dallas at Reunion, August 2-7, 1994. Make plans now to attend.

(Watch your **Baptist Herald** for more information coming soon.)

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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.

Send your answers to N.A.B. Heritage Commission, 1605 S. Euclid Ave., Sioux Falls, SD 57105. We would love to hear from you.—Bee Westerman



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Dr. Hugh Litchfield, professor of homiletics at North American Baptist Seminary, is one of the outstanding teachers of preaching who has written a chapter in the newly published book, *Handbook of Contemporary Preaching*. Michael Duduit edited this preaching resource, which combines the expertise of 50 preaching masters.

David Allan Hubbard, president, Fuller Theological Seminary, states, "Well conceived and artfully executed, this book brings together a collection of experts on preaching that tops anything published in decades."

The book is available from N.A.B. Seminary Bookstore, 1321 W. 22nd St., Sioux Falls, SD 57105.

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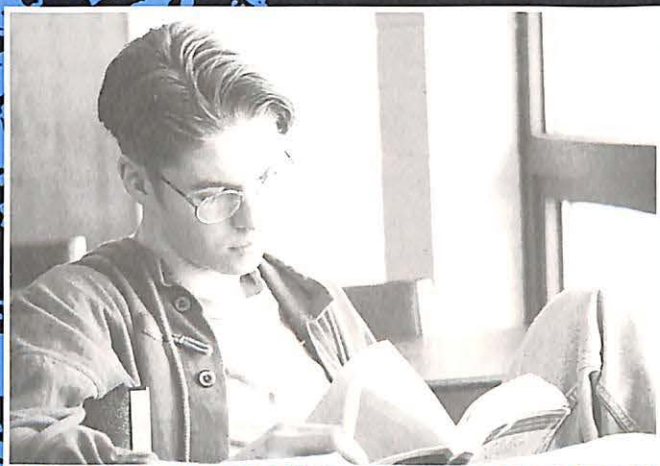
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