

NORTH AMERICAN BAPTIST
HERITAGE COMMISSION

MARCH 1994

BAPTIST HERALD

NORTH AMERICAN BAPTIST
HERITAGE COMMISSION

FOR TRIENNIAL CONFERENCE

COME TO DALLAS, TEXAS



AUGUST 2-7, 1994

SEE PAGES
16-17

A ☆ HEART ☆ THAT ☆ CARES



44TH TRIENNIAL CONFERENCE
NORTH AMERICAN BAPTIST CONFERENCE CHURCHES
DALLAS, TEXAS ☆ AUGUST 2-7, 1994

Giving in December is miraculous

The giving response of churches and individuals in December for Conference ministries has been nothing short of miraculous. What could have been the largest shortfall ever turned out as a year when income matched expenses.

The income in December 1993 was \$1,740,210, the highest ever. So the year ended with a total income of \$5,988,683, which is \$111,317 short of the \$6,100,000 goal. The Directors also kept expenses down, so expenses were about the same as income. It will take more time to finalize the details of expenses.

At the end of October, the giving to N.A.B. Conference ministries looked rather bleak in relation to the need to reach \$6,100,000. God was apparently testing our faith.

Because of the seriousness of the situation, the Conference Department Directors decided to issue a call for a day of prayer and fasting, November 18, at the N.A.B. International Office and also in churches. Many participated in this, as well as the prayer phonathon, as indicated by numerous telephone calls and letters, which we received. Rather than contacting churches with repeated appeals for funds, we, together, recognized our absolute dependence on God and appealed to Him for His intervention. God did what He promised, "Whatever you ask for in prayer, believe that you have received it, and it will be yours" (Mark 11:24).

I am overwhelmed with gratitude to pastors, churches, and individuals for this positive expression of support for the ministries of the N.A.B. Conference. All N.A.B. staff express their heartfelt gratitude to God and to all of you who participated in this achievement.

We join with Paul's expression of thanks for the generous gifts of the

Philippians: "Not that I seek the gift itself, but I seek for the credit which increases to your account . . . the gifts you sent . . . are a fragrant offering, an acceptable sacrifice pleasing to God, and my God will meet all your needs according to His glorious riches in Christ Jesus" (Philippians 4:17-19).

I assure you that the Conference Executive Committee and the Department Directors, as they meet on February 25, will do all they can to maximize your 1994 gifts for our priority ministries of reaching people with the Gospel, establishing healthy churches, and training leadership. We will do all we can to lower costs for administration, also.

We must rediscover the wisdom

of the prophet Micah's words, "He has showed you, oh man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God" (Micah 6:8).

In 1994, we will be doing more with less . . . more services, better quality, more efficiency with lower budgets and less staff. This will be true for the Conference as well as for most of our churches. Let us together accept the challenge by God's grace. —John Binder, executive director

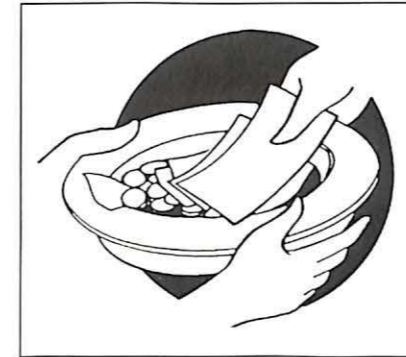


More Than Head Knowledge

An education at North American Baptist Seminary moves beyond head knowledge to include spiritual development. The 10:1 student faculty ratio allows for strong mentoring relationships and spiritual growth opportunities.

- Doctor of Ministry
- Master of Divinity
- M.A. in Counseling
- M.A. in Christian Education
- M.A. in Religious Studies

North American Baptist Seminary
1321 West 22nd Street
Sioux Falls, SD 57105
1-800-843-1300, Ext. 801



4



6



12

- 2 Giving in December Is Miraculous *John Binder*
- 4 A Tax Collector's View of Giving *Benno Przybylski*
- 6 First Impressions in Communication *Calvin Miller*
- 8 A Ministry to Homosexuals *Carl Conli*
- 10 Young Teens and Relationships: How Parents and Youth Leaders Can Help *Mark Oestreicher*
- 12 A Parable *Jim Altizer*
- 13 Welcome *Jim Altizer*
- 14 Why I Believe in the Separation of Church and State *Denton Lotz*
- 15 Vancouver Church Establishes a Brazilian Connection *Jim Black*
- 16 44th Triennial Conference Fiesta
- 16 44th Triennial Conference Registration Forms
- 17 44th Triennial Conference Tentative Program
- 18 New Believers Result from Ministry of Summer Interns *Dale Hufnagel*
- The Growth of a Christian *Jon Duba*
- 19 Family Ideas Activities for Everyone *David and Neta Jackson*
- 20 Yours or Theirs? *Lyle E. Schaller*
- 22 Christians in Politics: Worshipping the Cause or the Reason? *Linda Moore*
- 23 Diamonds in the Rough *Nancy Lennick*
- 24 Biblical Imperatives in Action
- 27 In Memoriam
- 28 What's Happening
- 29 Consider the Impact *Mavis Olesen*
- 30 News
- 31 Building Churches into the 21st Century *Eagle Rock Baptist Church Jim Hall*

Cover: Dallas, Texas, Photo

Barbara J. Binder, editor
Phyllis Hill, subscriptions fulfillment
Amie Gray, assistant
Jean Gingrich, assistant
Pam Arends, WMF pages
Dorothy Eisaman, typesetting
Joyce Wagner, design

BAPTIST HERALD (USPS 042560) (ISSN-0 005-5700) is published monthly (except January/February and July/August bi-monthly) by the North American Baptist Conference, a binational conference of churches in Canada and the United States, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Phone: (708) 495-2000; Fax: (708) 495-3301. Second class postage paid at Villa Park, IL 60181 and at additional mailing office, and registered as Second Class Mail under permit #9327 at Norwich, Ontario.

SUBSCRIPTION RATES in the United States—one year \$8.00; two years—\$15.00; Canada—one year \$10.50; Church Family Plan (United States)—\$6.00, (Canada)—\$8.00; Single Copy (US \$)—\$1.00; foreign subscription (US \$)—\$16.00 one year.

ADVERTISING RATE: \$8.00 per inch single column (2 1/4 inches), black and white.

OBITUARIES: \$8.00 US; \$9.00 CDN; to accompany obituary; (100 word limit).

CHANGE OF ADDRESS: Six to eight weeks notice required for change of address. Furnish effective date and address label from recent issue. Send address change to Baptist Herald subscriptions, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994. Member of Evangelical Press Association.

News reported and views expressed are not necessarily the position of the North American Baptist Conference.

16mm microfilm, 35mm microfilm, and 104mm microfiche are available through University Microfilms International, 300 North Zeeb Rd., Ann Arbor, MI 48106. (Printed in the U.S.A.)

A Tax Collector's View of Giving

by Benno Przybylski

The Gospels provide four exquisite portraits of Jesus. Contemplating Jesus' teaching concerning giving, which gospel comes to mind? As might be expected, Matthew, the tax collector, provides the most comprehensive picture.

Matthew 6, the heart of the Sermon on the Mount, focuses not only on giving but also on the overall role that money should play in the life of a Christian. How crucial is the concept of wealth for the life of a Christian? Matthew 6:24 provides an alarming summary.

"No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money." The last part of the verse is perhaps best freely translated: You cannot serve both God and the Almighty Dollar!

This warning is as applicable to us as it was to those who heard Jesus. Materialism is an age-old concern. In our society, status is still largely measured by wealth. Too often, happiness is viewed solely in



terms of what money can buy. No wonder we are consumed by the quest for the Almighty Dollar.

Is poverty the ideal alternative? Definitely not; money plays a vital role in the life of the individual, family, and church. Jesus does not denounce money or even wealth per se. Rather, he stresses that the quest for money must never interfere with spiritual concerns. It must not set the agenda for our life.

Thus the overarching principle of giving concerns the relative value we attach to God and that Almighty

Dollar. If money is our first priority, serious consequences for our giving will ensue. Even if we end up giving substantial amounts of money to God's work, there may be little blessing.

Consider Matthew 6:1-18. Here Jesus sets out the three primary spiritual disciplines for the Christian life: Giving, prayer, and fasting. Singling out these three acts was not novel. They were traditionally regarded as the three main pillars of Jewish religious observance.

If your church formed a committee to prioritize the basics for Christian living, would it resemble this list? Most likely not. While giving and prayer might make your top three, the order would probably be reversed.

Fasting would be bumped from top three status. Such practices as Bible reading or church attendance would displace fasting. And indeed, there are many important spiritual disciplines in addition to the three mentioned by Jesus.

Why does Jesus grant giving the first priority? He does this for the same reason that "Blessed are the poor in spirit" (*Matthew 5:3*) tops the list of Beatitudes.

The first Beatitude points to our insufficiency before God. The realization of our dependence upon God is indispensable for membership in the kingdom. The practice of giving continually demonstrates that we have indeed grasped Jesus' teaching concerning dependence. What we have is not our own. We are what we are by God's grace.

Note that Matthew 6:2 starts "When you give," not "If you give." The *when* indicates that Jesus assumes that his hearers will give. How much? Generally speaking, when Jesus does not give specifics, he is in agreement with the Jewish practice of His day. Thus the Old Testament custom of tithing appears to be taken for granted.

The emphasis in Matthew 6:2-4 is on the specific manner in which the traditional discipline of giving is to be fulfilled. Above all, the motivation for giving must be to honor God rather than seek the acclaim of others. Status in the church and the kingdom of God must never be based solely on the one spiritual discipline of giving. Jesus perceives this as such a great danger that He even suggests that giving should be in secret.

What is the intention of the reference to secrecy? It does not mean that we should fail to sign checks in order to assure anonymity! The concern for secrecy must be seen in the context of Matthew 5:16, "Let your light shine before men, that they may see your good deeds and praise your Father in heaven."

Yes, with the right attitude Christians can give quite openly and be an encouragement to others. In the

final analysis, when Matthew 6:2-4 is seen in relationship to 5:16, the key to giving is not so much secrecy, but the assurance that God, not the giver, receives the praise. The giver is simply acting as the agent of God in distributing gifts.

"The practice of giving continually demonstrates that we have indeed grasped Jesus' teaching concerning dependence. What we have is not our own. We are what we are by God's grace."

Another emphasis in Matthew 6:2 is that giving is to be directed to the needy. Obviously, this is not the sole purpose for giving. For example, the incident recorded in Matthew 17:24-27 of the fish with the coin in its mouth, clearly indicates that Jesus felt strongly about payment of the Temple Tax. This money was used for day-to-day worship and upkeep of the Temple. This could be viewed as being equivalent to contributing to the budget needed to keep the program of the local church flourishing. There is even a place for beautiful church buildings.

Yet, there is always the danger that our giving can become quite self-serving. Even if we give 20 percent to the local church, but restrict

our offerings in ways that simply enhance our own worship experience, we have not fulfilled our obligations. Matthew 6:2 clearly states that our giving must include those in need.

In the Gospel of Matthew, the practice of giving to the poor is prominently featured not only in 6:2-4. Giving to the one who wants to borrow from you is encouraged (5:42). The rich young man is told by Jesus, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven" (19:21). According to 25:42-46, what we do for the needy, we do for Jesus himself.

Who are the needy? Need encompasses both physical and spiritual deprivation and includes people outside the walls of our churches. It is essential that our individual giving and church budgets reflect a healthy balance between providing for the needs of members and the wider community.

While Christians are to be generous in their giving, and money is indeed necessary to carry out the work of the kingdom, there are limits to how much money should be stressed. Let's not create the impression that the Gospel is for sale. Did our tax collector have this danger in mind when he reported Jesus saying, "Freely you have received, freely give" (*Matthew 10:8*)?

Matthew knew about the use and abuse of money. Let's be generous. May our giving give glory to God. May sinners be overwhelmed by the fact that the gospel is free. □

Dr. Benno Przybylski is Professor of New Testament at Edmonton Baptist Seminary, Edmonton, AB.

First Impressions in Communication

by Calvin Miller

Communication is an interchange of thought from the mind of a sender to that of a receiver. The sermon event is a drama of three parts, the sender, the medium, and the receiver. We can define the sender as a Christian, someone who believes in Christ and is committed to His agenda for the world. The medium is the sermon. The receiver may be any audience with which God has some specific agenda.

William Shakespeare has Mark Anthony challenge the Romans. "Friends, Romans, Countrymen," he began, obviously good at audience analysis. "Lend me your ears." Mark Anthony was well aware that nothing could be communicated until he had established a speaker-listener relationship. *This indeed is the first key to communicating.* Before we begin an examination of how this is to be done, let me state the cardinal principle that must be addressed: The matter of first impressions.

Before we who preach are ever introduced to an audience, they have already been trying to make up their minds about us. Their assessment always comes before our words. Our deportment, the way we walk, sit, stand, our facial expressions; all are a part of what we call *first impressions*.

How do we see ourselves?

First impressions really begin, not with the audience's visual rat-

ing of us, but with the much more intrinsic issue: How do we see ourselves? Our self-concept is the most obvious thing about us. It radiates outward from all our hidden notions of who we are.

There are three things, says communicator J. Michael Sproule, that cause our hidden self-concepts to emerge. First, the reactions of others toward us. Second, our real selves begin to show through when we start reacting to others' expectations of us. Thirdly, we define who we are by comparing ourselves with others that we hear performing within our same communication matrix.

Comparing ourselves with other communicators is a deadly art. It is likely to begin a game for self-esteem that we cannot win. For no matter how well we think we may do in communicating, someone is always out ahead of us willing to play at one-upmanship. The matrix of communication puts us under so much pressure that who we are may erupt in nervous laughter or hot anger.

A preacher I know became enraged at a retarded child who kept running up and down the aisle during his sermon. When he finally lost control and showed obvious anger, his highly prized self-esteem left his hearers disgusted with his arrogance. The pressure of his communication matrix revealed the sort of man he really was.

Bob Schuller teaches consistently

in such books as *Self-Esteem: The New Reformation*, that American evangelicals are the group in America with the lowest self-esteem.

Since this low self-esteem is prone to "leak out" in public speaking situations, all Christian communicators would do well to work at self-analysis and self-improvement. The more we know about who we are, the better our audiences will hear what we say.

How does the audience see us?

Audience evaluation often properly begins with such simple issues as our manner of dress. Is our dress properly selected? Is it finished but without gaudiness? Have we taken care to see that we have pressed the wrinkles and shined our shoes? Every potential listener will have a slightly different definition of what "well dressed" means. Nearly all, however, will count our clothes and their presentation as a functional part of their first impression.

Second, how have we presented our own personal appearance? Our nails, hair, makeup. These things will also announce our appearance as acceptable or unacceptable.

Third, our deportment is a part of the picture. Do we strut, swagger, dawdle, or pace? Do we smile, scowl, look droll, or frown? All such things as these communicate impressions before we ever stand to speak or preach.

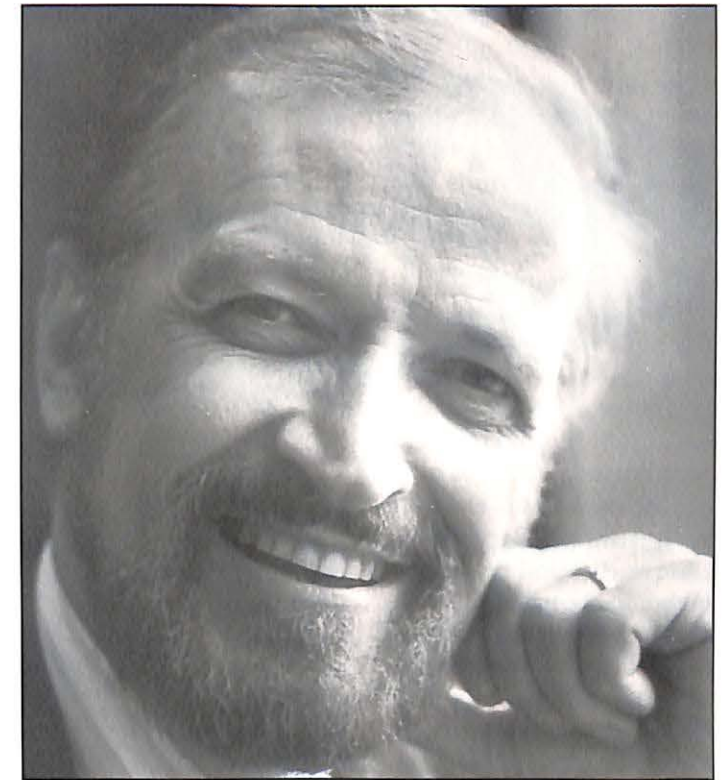
How important are first impressions?

Believe it or not, people will decide upon these totally non-verbal impressions whether or not they are even going to listen to the sermon. If they decide they are going to listen, then the hardest part of our work is done even before we begin to build the speaker-listener relationship. If they decide against us, we will have considerable work to do to bring them back across the wide gulf created by a negative first impression.

Again it is J. Michael Sproule who reminds us that even our facial expressions which display such feelings as contempt, surprise, disgust, joy, and anger are quickly noted by our listeners. They are measured, and our inner person is silently catalogued in their minds.

In 1975, Elkman conducted some primitive experiments with New Guinea Aborigines. When given a set of three facial photos and told three stories of Caucasian men and women, these natives were able to match faces and emotional narratives, in some cases 95 percent of the time. First impressions matter.

I remember picking up a guest preacher at the airport. Having made a lifetime study of the dowdy way that preachers are prone to dress, I instantly spotted the young man as he was getting off the plane. He was overweight; there was dandruff on his colored shirt, the tail of which was hanging out. His pants billowed creaseless above his scuffed shoes. He did smile, but his none-too-white teeth proved only to be the gateway to an incredibly active halitosis. Had he the talent of John Chrysostom, he would not have been able to move me to call him to serve our church. His talent later proved as undeveloped as his hygiene.



"It might also be advisable to find an honest counselor who can give us advice on how to get the offense out of our offensiveness. Since we are often the last to suspect the extent of our unkempt impression, learning to listen to other's critiques can be all important."

How do we overcome negative first impressions?

However, such first impressions may be overcome. I also remember an equal and opposite case. Another preacher who came to speak to our church made a similarly poor impression. His rhetorical style was "stumble-bum." But no matter, his communication skills—many largely natural, were so effusively warm that after a few minutes, we forgot our first impressions and sat captive to his performance.

There are no "charm" courses for the preacher-communicator, but a book like *Dressing for Success* is sometimes worth its weight in relationships. It might also be advisable to find an honest counselor who can give us advice on how to get the of-

fense out of our offensiveness. Since we are often the last to suspect the extent of our unkempt impression, learning to listen to other's critiques can be all important. The key insight as to whether we have a problem with first impressions may be learning to see ourselves with a critical eye. Usually the more critically we inspect ourselves in the mirror, the less critically we will be seen by others. □

Excerpted from The Power Communicator to be published Summer 1994 by Broadman Press. Calvin Miller is a professor at Southwestern Baptist Theological Seminary, Fort Worth, Texas, and will be the morning Bible study speaker at the Triennial Conference in Dallas, Texas, August 2-7, 1994.

• A MINISTRY TO HOMOSEXUALS •

by Carl Conli

He Is Strong—H.I.S. is a ministry at Sunrise Baptist Church directed to a group of people who, in the name of the Lord Jesus Christ, reach out to men who are struggling with homosexuality. They also reach out to their friends and family members who are hurting and trying to understand, help, and cope.

We see homosexuality as bondage Satan uses to prevent Christians from experiencing the abundant life Jesus talks about in John 10:10. We recognize that it's through Christ's strength that we are freed from the bonds of sin. And it's through His strength, men and women struggling with homosexuality can be freed from it. That's why we call it H.I.S. Ministry.

At times, individuals are confused about the significance of the ministry. We stand for the biblical standard God set down, that homosexuality is sin. We also recognize there is biblical evidence that men and women were freed of that bondage of homosexuality during the first century. In 1 Corinthians 6:9-11, Paul says that homosexual offenders, among others, will not inherit the kingdom of God. However, in verse 11, it clearly states "that is what some of you WERE. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God." This is the promise we hold to and point people to the Savior.



Often, we hear that we are to hate the sin but love the sinner. I agree. But depending on how we speak against the sin, we can be perceived as speaking against someone's identity.

We need to remember that God loves every homosexual, including the militant gays and the closeted gays. He loves them every bit as much as He loves us. Jesus came that they might be saved as well.

Let's be careful of what we say and how we say it. Let's not put people down, but let's put down sin. Let's not joke, or classify sin, making one out to be worse than another.

The fact is that there are men and women throughout our churches

who silently struggle with homosexuality but are deathly afraid to talk to anyone for fear of rejection, humility, shame, exposure, and a damaged reputation, affecting him or her and their family. These men and women are single, married, in high school, college, grandparents, pillars in the church, blue collar, and professional. They may be the people sitting next to you in church.

There are people who for years hid the fact that they struggle with homosexuality. Too often, it takes a crisis in their life before they are willing to reach out even to a ministry geared to this type of problem.

It would be so much better to address the problem when people are young . . . in high school or college. We need to foster an environment where people can feel comfortable to go to a pastor, elder, deacon, or youth leader to discuss this type of situation.

What I hear most people say is that because of the condemnation they hear from the pulpit, because of jokes that are told to Christians, because of offhand comments expressing anger, frustration, or disgust at homosexuality—and this coming from within their church or family—they vow to never, ever tell anyone else about this problem.

What happens, unfortunately, in too many cases is that they often find the acceptance they are looking for and the freedom to talk openly in the gay community.

How does a church start such a ministry?

It is a bold move for any church to reach out to people struggling with homosexuality. First of all, God needs to place it on the heart of at least one person to take up the ministry. A person does not necessarily have to be specially trained, nor does he need to come from a homosexual background. A leader must have a growing spiritual life, be grounded in the Word, and be willing to learn. There are a lot of resources available to use.

Our ministry at Sunrise is affiliated with Exodus International, an organization which networks "ex-gay" ministries and provides resources to help equip and support the ministries. There are about 70 such ministries in North America right now, and that number is growing, praise the Lord!

Our ministry started in January 1990. At that time, I knew very little about this issue. I found plenty of good Christian books about homosexuality available to help the struggler and the ministry leaders.

Objectives of the ministry

Our ministry is nothing more than a discipleship of believers. Our goal is not to change someone from a homosexual to a heterosexual, but to point him to God to help him grow and change in the Lord.

As they mature in the Lord, God will work in their lives. He will deal with the unmet needs and unresolved issues that kindle the same sex attraction, help them to change unhealthy habits of thought and deed, and then heal the way they relate to those of the same and opposite sex.

We encourage men to learn how to relate to other men in a proper, holy way. God designed men to be drawn to the opposite sex. He also created in us a need for relationship and affirmation from the same sex.

The fear of rejection is one of the most significant things homosexual strugglers have to deal with on a daily. To provide a place where they know they will be loved, supported, encouraged, affirmed, and kept accountable in a loving way will make all the difference in the world for a struggler.

Some come and, for the first time, share their struggle with someone else. This one step of faith is significant in releasing shame and breaking the bondage Satan has used to cripple a Christian. It allows Jesus to speak to them and work in them in ways that were impossible before.

Format of meetings

At this time, H.I.S. Ministry includes a men's support group and a friends and family support group. The men's group meets weekly; the other group meets monthly. We start with praise and worship in song, give a Bible-based lesson, promote discussion and prayer in small groups, and then end with a time of fellowship. It is truly a highlight of my week to come together with men to share intimate, gut-level issues, concerns, and struggles . . . and they are not just homosexual issues. It is a very healing time.

The blessings

The blessings of being in this kind of ministry are many. First is seeing men come into this ministry defeated and desperate and then watching up close as God works in their lives. They enter into wholeness, walk into healthy relationships, and begin to experience the freedom to serve and to minister to others as God has called them to do.

I have seen men who were so full of shame they were afraid to come to a group meeting. Now, as God calls them, they are willing to step before their Bible study, their Sunday school class, or their church

and share about their struggle, and how God is working in their lives. What a blessing to hear how pastors and churches have received these men and women and are supporting them!

Most important for me personally, it provides an opportunity where I can be transparent and share my own struggles, what God is teaching me, and how I am being tested. Through this, I receive valuable support from my brothers.

Where are we going?

We are praying for the Lord to lift up a lady to lead a women's support group, because there definitely is a need for this. There are countless opportunities in this type of ministry, such as phone counselling, correspondence counselling, reaching out to the victims of AIDS, and evangelism in the gay community.

We need to build bridges. You can build bridges with sinners without accepting their lifestyle or their sin. After all, isn't that the way Jesus did it? He went right in with the sinners and was labelled a sinner because of that. Jesus must be our model in any ministry we are involved in. This is how we can be salt and light. □

Carl Conli is Director of H.I.S. Ministry at Sunrise Baptist Church, Fair Oaks, CA. He is married and the father of four children. He is employed as Operations Manager for a medical management company.

RESOURCE BOOKS

Desires in Conflict by Joe Dallas, *Pursuing Sexual Wholeness* by Andrew Cominsky, *Homosexual No More* by William Consiglio, *You Don't Have to Be Gay* by Jeff Konrad, and *Homosexuality: A New Christian Ethic* by Elizabeth Moberly. A book described as being pivotal in helping a pastor understand the homosexual struggle is *Beyond Rejection* by Don Baker.

Young Teens & Relationships:

How Parents and Youth Leaders Can Help

by Mark Oestreicher

No topic is of more importance to a young teen than relationships. Relationships are at the core of everything a junior high boy or girl lives for. In the upside-down, confused, and often lonely world of early adolescents, the topic of relationships is a do-or-die issue.

Over the past few decades, we've learned quite a bit about young teens. They're no longer considered "big kids" or "little adults." Anyone who spends even a small amount of time with them will agree that junior highers are a unique species. Many would agree smiling knowingly; some would agree with a loud sigh.

Erik Erikson discovered some valuable information about young

teens that many youth leaders ignore. In his research on the psychological development of teens, he found something that most of us now accept as common knowledge: The challenge of the teen years is finding one's identity. The problem is that most people assume that Erikson was talking about *all* teens, junior high and senior high. Wrong! Identity is a high school issue. Looking back at Erikson's work, we find that the issue for young teens is industry, or capability. In other words, they just want to be good at something—anything!

Many junior highers are involved in several sports, one or two clubs at school, church and family obligations, plus a few hobbies. I have one eighth-grade boy who plays basketball and baseball; sings in two choirs; plays the french horn in two bands, (and practices for an hour every day); is taking advanced classes at school requiring a couple of hours of homework every night; babysits; mows lawns; and prepares for and attends weekly prayer breakfast, ministry team meeting, Bible study, and Sunday school at

church. He's trying to find things he's good at—things to succeed in.

The issue of competence is nowhere more obvious than in the realm of relationships. Ask any young teen. A junior higher without friends is considered a loser. He could be the brightest student in school, a prodigy on the piano, and state champion in gymnastics, but without friends, he's still a loser.

Building an Atmosphere of Love

Relationships are hard to build when the atmosphere of your group is like the inside of a walk-in freezer. Could a visitor walk into one of your meetings and sense: "This is a place where people like me and want to get to know me"?

Last month, I polled the students on our ministry team. I asked them to name the weakest area in our overall ministry. Was it teaching, contacting, prayer, group image, or something else? You guessed it: They nailed us on our atmosphere of love. They said, "It seems like the sponsors would rather be with each other than with us." On one level,

we've succeeded in creating an adult team with enough unity to want to be together. On the other hand, we've got some major perception problems to fix (whether or not the perception is reality is not the issue).

Young Teen Currency

Popularity is the currency of the junior high world. Kids with wide social acceptance can "buy" their way through a variety of social mazes. Later in life, individualism is respected as an admirable character trait. Not so in the average middle school or junior high. Individualism is the death of one's popularity unless the "in" crowd deems individualism cool.

The stress of popularity and acceptance is enormous in the lives of your young teens. I asked three boys, all of whom are somewhat spiritually mature, what causes the most stress in their lives. One of them is pushed into sports by his parents, so I assumed he would confirm my suspicions and pour out his lamenting tale of stress over his parents' expectations. I couldn't have been further from the truth. This boy answered, and the other two agreed, that choosing an outfit for school caused him more stress than anything else. This somewhat popular kid said he spent about 30 minutes in front of his closet every night wondering what he should wear the next day. He never felt like he had anything to wear, even though his closet was full of expensive clothes. Imagine the stress for a girl!

The Myth of Peer Pressure

Study after study shows that peers only have life-changing influ-

"Certainly young teens will go with the flow of music and fashion trends as dictated by peers and media. But in real areas, like values and ideology, parents still have the number one spot locked up."

"We find that the issue for young teens is industry, or capability . . . They just want to be good at something—anything . . . but especially, relationships!"

ence in key areas when there is a "pressure vacuum" at home. In other words, parents are still leading the force in the life of an early adolescent. Certainly young teens will go with the flow of music and fashion trends as dictated by peers and media. But in *real* areas, like values and ideology, parents still have the number one spot locked up.

Little Brothers and Brussel Sprouts

What do little brothers (or sisters) and brussel sprouts have in common? To a young teen, they're both small and disgusting. This

kind of attitude makes talking to junior highers about family relationships lots of fun. Fun? Yes, because feelings are very exaggerated in early adolescents—and they have strong feelings about their families!

A helpful axiom for understanding junior highers' feelings toward family relationships is "Junior highers want to be treated like adults—and act like children." This is not a negative statement, but rather one of fact. And if we make the conscious decision to "allow" this almost-schizophrenic attitude, working with young teens becomes immensely fun.

So what are parents to a young teen? Providers, givers of care, emotional supporters—all roles assigned from a child's perspective. Young teens also think of their parents as antiquated, out-of-touch autocrats. This stems from the kids' "treat me like an adult" side.

Relationships and junior highers. Inseparable. Essential. Inescapable. If we really believe in God's perfect design, we must believe He knew what He was doing when He made young teens the way He did. Enjoy your teaching time—whether you're a parent or youth leader—as you and your junior highers wrestle with relationships—a subject that touches the core of their impassioned interests. □

Excerpted from Some People, (David C. Cook), by Mark Oestreicher, Carol Smith, Sue Leaf, and Terri Hibbard. Mark Oestreicher is the junior high pastor at Calvary Church in Santa Ana, CA. He is also a free-lance writer and seminar leader. Reprinted by permission of David C. Cook Publishing Co., 850 N. Grove Ave., Elgin, IL 60120.

*"The proud look of a man will be abased,
And the loftiness of man will be humbled,
And the Lord alone will be exalted in that day,"
(Isaiah 2:11, NAS).*

A PARABLE

by Jim Altizer

Once upon a time, there was a craftsman of fine musical instruments. He had invested well to learn his trade, studying the work of other craftsmen. He had invested his money to purchase the finest tools available for building musical instruments. He had spent much of his life refining his abilities.

He received word that the premier musician in the land was looking for a new instrument on which to play. The craftsman sent word that he would be privileged to create a special, custom instrument.

Upon grateful acceptance of his offer, the craftsman set to work. Expense, great pains, and many long hours went into the crafting of this fine instrument, until at last, it was complete. The craftsman carefully placed the instrument into its case, locked it, and departed for the presentation.

With much pomp and ceremony, the craftsman presented the instrument to the musician. People clapped and cheered! The craftsman reminded the musician that he had invested well to learn his trade.

"And I shall give your instrument life! Give me the key to the case," said the musician.



The craftsman pointed out that he had studied the work of many other craftsmen.

"Thank you, and now, please, give me the key to the case," the musician replied.

The craftsman told how he had spent much of his own money in order to purchase and make the necessary tools for instrument building.

Quietly, the musician replied once again, "The key, please."

The craftsman then declared that he had given much of his life to refining his trade and had come as close to perfection as he ever had, while building this instrument.

The musician drew back, thought a moment, and then spoke. "I ad-

mire your perseverance and sacrifice. You have, however, refused to give me the key to the case, merely so that you might boast of your own sacrifice and accomplishment. Your boasting has kept you from surrendering the key, rendering this fine instrument useless. I will go to another craftsman for an instrument. I will acquire an instrument from hands less experienced than yours. I will make my music on a comparatively inferior instrument. And when you hear me play, you will understand that the quality of the instrument is not nearly as important as the one who plays it. For the music lies not within the instrument, but within the musician!" □

Jim Altizer is Minister of Music at Quail Lakes Baptist Church in Stockton, California. He has been chosen to serve as the songleader for the 44th Triennial Conference of N.A.B.



Churches in Dallas, Texas, August 2-7, 1994. This is the introduction to his book, Confessions of a Christian Musician.

Welcome!

by Jim Altizer

Ladies and Gentlemen
Boys and Girls—Welcome!

Believers and Seekers
And those who have nowhere else to turn—Welcome!

Beggars and Bankers
Prostitutes and Professors—Welcome!

Red, Brown, Yellow, Black, and White
All precious in His sight—Welcome!

Politicians and Electricians
Beauticians and Physicians—Welcome!

Republicans and Democrats
If you're Skinny, if you're Fat—Welcome!

Those of you who own a FAX
If you cheat on income tax—Welcome!

Those of you who look so good:
Shiny hubcap, polished hood

Those of you who've had a crash:
Banged and battered, maimed and mashed—Welcome!

Pro-Life, Pro-Choice
Profane, Provocative—Welcome!

Decrepit, Divorced
Hopeless and Helpless—Welcome!

Adulterers and Athletes and Alcoholics
Victors and Victims—Welcome!

Sinners and Saints
Those who Sing and those who Paint—Welcome!

Hippies and Homosexuals and Handymen
Heroine Addicts and Hypocrites—Welcome!

Welcome to the throne of grace;
God wants all to seek His face
None are worthy in this place;
Bathe in His amazing grace. □

Jim Altizer wrote this Call to Worship in 1992, the Sunday after Vice President Al Gore and his family worshipped at Quail Lakes Baptist Church. His appearance, even though he didn't say anything, resulted in some controversy in the community. This was Jim's way of saying that ALL are welcome to worship at Quail Lakes Baptist Church.

Copyright ©1992 Jim Altizer. Altizer is Minister of Music at Quail Lakes Baptist Church, Stockton, CA.

"I want to do the very best job in my gift planning, but I'm not willing to finalize a major gift now . . . circumstances may change."

WE'LL HELP . . . NOT ALL CHARITABLE GIVING IS FINAL

It is important that we give generously, on a systematic basis, for the support of those we believe are doing God's work here on earth. One way you can give is called a revocable gift. It reserves the right to have the asset returned in case of future need.

Designed to give flexibility to your gift planning, revocable gifts maximize the potential future value of your gift by avoiding probate and estate taxes.

The many types and benefits of revocable gifts are fully explained in "How to Give a Gift You Can Take Back," which we would like to send to you.

There is no cost or obligation. So please take time to write for your free copy, today.

Yes, I want to know more about revocable gifts. Please send me [How to Give a Gift You Can Take Back](#).

Name _____

Address _____

City _____ State _____ Zip _____

Phone () _____

Birthdate _____ Spouse's Birthdate _____

Mail to Dr. C. Salios
North American Baptist Conference
1 South 210 Summit Avenue
Oakbrook Terrace, IL 60181-3994
or call the Development Department at
(708) 495-2000.

It is against the law to evangelize. If we are accused of leading someone to faith in Christ, we are liable to imprisonment. It is against the law for a Muslim to change his faith and be baptized. That person is considered

state religion. It is no wonder that when the small group of Baptists in New England began in Rhode Island with Roger Williams, they demanded religious freedom for all. They had only too recently just escaped the yoke of a state religion

Why I Believe in the Separation of Church and State

by Denton Lotz

an infidel and liable to be killed by radical fundamentalists. In Israel, Judaism is the state religion. For someone to change faith almost always means exclusion from the family and ostracism. Orthodoxy and Catholicism are the state church in many countries. To leave for the evangelical church makes one a traitor. The government looks down upon Baptists starting a new church as destroying their culture."

On and on we hear stories in the Baptist World Alliance of what happens when there is a state religion. State religions are essentially totalitarian expressions of an ideology that supports the state in the name of God, and the state, in return for this "divine" legitimization, forbids all other expressions of religion.

It was against such state religions that Baptists in the 17th century revolted and were imprisoned. John Smyth, John Bunyan, and John Milton in England knew the tragedy of

and its ominous tentacles which infested all of life.

Recently, the BWA sponsored a conference of Baptist leaders in the Middle East. We heard awesome testimonies of the movement of the Holy Spirit in countries where there is no separation of church and state. Thanks be to God there is no iron curtain from the Spirit which is still leading men and women to personal faith in Jesus Christ as Lord and Savior.

I came away from the Middle East convinced more than ever, that the Baptist concept of religious freedom, and separation of church and state is not only right but biblical. Christ calls all humanity to freedom, and all must have that freedom to accept Him as Lord and Savior.

We would appeal to all people of goodwill be they Jewish, Muslim, Orthodox, Catholic, or Baptist, "Let

us practice our faith in freedom. Give us the freedom to evangelize, which means to share our faith with everyone, because that is an essential aspect of our faith. If evangelism is denied, then religious freedom is denied."

Just as minarets dot the skylines of Frankfurt, Paris, London, and Washington, should we not also have the same freedom to raise the cross of Christ in Teheran, Baghdad, Kuwait City, and Riyadh?

Baptists do NOT want a Baptist state, but a state where freedom of worship and religious expression for all is honored.

We, indeed, will preach Christ, but honor your right to preach what you may! Let us separate religion from the state and the state from religion and give the people freedom . . . all over the world, but especially in the Middle East.

Separation of church and state does not mean that the church agrees with or allows the state to trample upon the moral imperatives of the Gospel. It does not mean a quietism where we do nothing.

On the contrary, Baptists usually agree with the Calvinist understanding of the church's role as being that of transforming society, as being the leaven of changed men and women who by their life and witness bring down kingdoms and elevate Christ.

The abolition of slavery and the end of apartheid and segregation is but one example of the transforming power of the church's message in the lives of nations.

Let's be faithful to Christ and work and pray for that day when "The kingdom of this world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever" (Revelation 11:15). □

Dr. Denton Lotz is General Secretary of the Baptist World Alliance. The article is reprinted by permission from Baptist World, July / September 1993.

Vancouver Church Establishes a Brazilian Connection

by Jim Black

After several months of dialogue and two months of worshipping together with the members of Pilgrim, the members of Good News for the Nations Baptist Church officially joined Pilgrim Baptist Church. The Rev. Ed Hohn, area minister for the British Columbia Association, was present for the amalgamation service on December 12, 1993, and joined with the Moderator, the Chair of the Board of Elders, and me in extending the right hand of fellowship to the 13 new members.

Good News was started by a Brazilian-Canadian pastor and a few others who were committed to

ministering to the Portuguese-speaking community of Vancouver. The Church met in a rented facility until the building was sold in September 1993.

Pilgrim has started an adult Sunday School class and an evening worship service in the Portuguese language. These services are both to meet the needs of recent Christian Portuguese-speaking immigrants, as well as a means of reaching out to the Portuguese-speaking community of the Vancouver area.

When Pilgrim Baptist Church was started in 1965, all services were in German. Today, Pilgrim is an English-speaking multi-ethnic

church, comprised of Germans, Koreans, Chinese, Africans, Brazilians, and other ethnic groups. Since Vancouver is a very cosmopolitan city, we believe that the Lord of the harvest would have us to faithfully and creatively work this very challenging corner of His harvest.

The British Columbia Association is assisting Pilgrim with a financial partnership in this ministry. We plan to call a part-time Portuguese-speaking associate pastor to work with us by February 1994. □

The Rev. Jim Black is pastor of Pilgrim Baptist Church, Vancouver, BC.

Members of Good News for the Nations Baptist Church—a Portuguese-speaking ministry—officially joined Pilgrim Baptist Church—originally founded in 1965 for German-speaking people.




PETER WITZKE PHOTO

New Believers Result from Ministry of Summer Interns

by Dale Hufnagel

Four professions of faith came as a result of the church planting ministry of last summer's interns in Cameroon. All four converts are now active in the church and in discipleship. However, we face a little spiritual warfare as we work with them.

 **Jean-Claude's** grandfather, who was involved at the chief's palace, was obligated by the leaders to kill his son as a sacrifice. He refused. So, the leaders killed the grandfather instead of the son. The son in question was Jean-Claude's father. Jean-Claude is also having difficulty with his vision in one eye.

Paul, a gardener, took a piece of roofing from his deceased grandfather's yard to protect his tomato plants. His sister told him that he had to offer a sacrifice to get rid of the curse that was automatically

imposed on him for taking something from his deceased grandfather.

Pierre-Claver took three weeks to decide to follow Jesus because he knew that he would face persecution from his family for his decision. He didn't want to make a decision that he couldn't follow in the future.

The other 13 who professed faith in Christ? **Chretien** (18 years) has returned and is beginning to become active as a Christian. **Gabriel's** growth is slow. He is totally illiterate, without even one year of primary school. **Emmanuel**, a




Dale Hufnagel is an N.A.B. missionary to Cameroon.

divorced man, brings his four children with him to Bible studies.

Pray with us for these new believers, for their growth, and their witness. □

The Growth of a Christian

by Jon Duba

 About four months ago, the father of a young man, Badoy, passed away. The funeral was in our church in Legazpi City, Philippines. Badoy's father was a Christian. During the crisis of his father's death, Badoy professed to be a Christian.

A couple of weeks after the funeral, Badoy said he would like to take one of our Bible classes for pastoral training. I was told he was a thinker and wanted to know more about the Christian faith, but no one was sure he was a Christian.

He attended the class, "The Doctrine of God," which I was teaching. We studied God the Father, Jesus Christ, and the Holy Spirit. Badoy listened intently, but he only shared a little each week during class discussion.

During the middle of the semester, Badoy shared with us that the things he was learning in class were

helping him answer many of the spiritual questions his neighbors were asking him about the Christian faith. He attended class faithfully and did well on the final exam, but he failed to turn in his paper. I told him he would get an incomplete for the class if he did not turn in his paper by a certain date. The day before the deadline, he handed me his paper and apologized to me for being so late.

When I received his paper, I was amazed at the content and excited about what I read. About the doctrine of Jesus Christ, he wrote: "The Scripture says that Jesus is the only way to heaven. He is the Way, the Truth and no one can come to the Father except by Him, for unless a man is born again he will not see the kingdom of heaven (John 3:3-5). I believe also in the death and resurrection of Jesus Christ and His ascension to heaven. Without His res-

Jon Duba is an N.A.B. missionary to the Philippines.



urrection, everything would be useless and have no value. The doctrine of Jesus Christ is the fundamental basis of my faith, because Christ promises eternal life, and there is a future hope of everlasting life with the Father in heaven."

It's exciting to know that Badoy does know the truth and has eternal life. Pray for Badoy and his family. His wife and four children have not yet put their faith in Christ. □

Family Ideas Activities for Everyone



by David and Neta Jackson

A Gift for Jesus

During the Easter season, talk with your family about giving something to Jesus at this time when we are thinking about how He gave His life for us. What special gift does each family member have? It may be to write a song or poem, give some extra time to a job that needs to be done in the church, sing with the choir.

After talking about it, have each person make a card to Jesus and express what that gift will be. At a dinner (Good Friday or Easter would be good), share the card with the rest of the family and give them a chance to tell how giving the gift affected them and others.

Litter Hunt!

Spring is an especially good time to do this activity because the evenings are lighter—the sidewalks, streets, and alleys are revealing winter's collection of trash, litter, and clogged sewer drains.

Take family responsibility for your neighborhood by having a Litter Hunt one evening after supper. Give each family member a grocery bag and say there's an ice cream cone waiting for each person who fills it up (little ones may need to team up with Mom or Dad). If a full

bag isn't a reasonable expectation, give a time limit when the bags will be collected and placed ceremoniously in your garbage or recycling bins, and ice cream enjoyed by all.

You could also invite other families on your block to join in! It's a fun way to take mutual responsibility for your immediate neighborhood, or even a nearby park. Invite everyone to return to your house at a set time for ice cream cones, or popcorn and lemonade.

The Message of Victory

During the Easter month, pick a passage of Scripture (more than just a single verse) to memorize together as a family. Choose a joyous, victorious passage that gives some practical examples of how Christ should be alive and conquering in our lives. (Consider 1 Corinthians 15:12-19, Colossians 3:12-17, Romans 15:17, Philippians 3:8-14, or Ephesians 3:14-21 as possible passages, or check the memory work your children will be doing in Sunday school for further ideas.)

Illustrate the verse with a poster; have different family members learn various portions of the passage, then put it together with each person saying his part; make a crossword puzzle or other word puzzle

with the passage; put a tune to it and sing it, or any other creative method you can devise.

Team Project

Find a project that needs doing in your church. Pick one in which your whole family can participate. Repairing and replacing nursery toys and furnishings, painting a Sunday school room, planting flower beds, washing windows, earning money for a missionary, or getting together a "care package" for a needy family would all be possibilities.

In doing the project, point out to your children how you are functioning as a team and how you can be a part of the total church team. Perhaps you can share with other families and encourage them to pick a project of their own. Help your children see the church as a team of small functioning teams. □

Excerpted from Storehouse of Family-Time Ideas, (David C. Cook), by David and Neta Jackson. The Jacksons are free-lance writers and the parents of two children who live in Evanston, IL. Reprinted by permission of David C. Cook Publishing Co., 850 N. Grove Ave., Elgin, IL 60120.



Yours or Theirs?

by Lyle E. Schaller

"Last year, we received 17 adults and 14 youth into membership here," declared the Grace Church pastor.

"How many of those 17 adults are active today?" asked a longtime member. "It seems to me our number one need is not simply new members, we need workers . . . new people to help carry the load. Some of us are getting old . . . it's time for other people to pick up the burdens we've been carrying for too long."

* * * * *

"In preparation for this meeting, I've gone over the membership records for the past 10 years," announced a member of a newly created seven-member ad hoc committee to focus on the assimilation of new members at Redeemer Church. During the past 10 years, we received 263 new adult members. As far as I can determine from our records, slightly over one-third of the adults we have received as new members over the past decade are active today."

"Maybe our goal should be that every member is an active member," suggested an older person on the committee. "That would make a good slogan for our work," affirmed someone else. "Every member an active member! How do we make that work?"

"We could require every adult who wants to join this church to go through a six- or eight-week course on what we will expect of them," offered another member.

"That sounds like a good idea," declared one. "Let's recommend that the pastor design and teach such a



The Central Thread: What Can New Members Do for Us?

Each of these three scenarios reflects the same central theme. What can new members do for us? The same story is told in literally thousands of congregations. We need newcomers to replace those who have left us. We need more volunteers. If we expect to come up with a balanced budget, we need more members. We need more younger families or else our church will grow older and smaller. We need new members to come to help keep our Sunday school class going. We need some younger women to revitalize our women's organization. We need some new volunteers to help staff our Sunday school. We need new people to help keep our church alive.

The Audience Needs to be Needed

While it is small, an audience does exist to hear and respond to these pleas. That audience consists of adults who display a need to be needed. When churchgoers from this audience move to a new place of residence, they usually bring one high priority in choosing a new church home: Where am I needed? Where will the contribution of my time, skill, prayers, presence, money, gifts, and energy make the biggest difference? Where can I be of the greatest help?

The only negative comment that can be offered about this audience can be summarized in four words: It is too small! For every adult who responds to these pleas, at least ten, maybe even a hundred, are wanted

by those organizations that seek new members to keep their institution alive. Too few people choose a church on the basis that that is where they are needed.

Why are there so few? Many of the pleas represent a hope for institutional survival, and few church shoppers carry that as a high priority. Other pleas are for newcomers to help recreate yesterday, and most church shoppers are more concerned with today and tomorrow, not yesterday. Many congregations that sincerely do want a flood of new members do not know how to respond effectively to seekers, searchers, pilgrims, and church shoppers. They want people to come, but they do not know how to make strangers feel wanted, welcome, and included.

The Crucial Distinction: The Attitude of the Congregation

The big issue in this discussion, however, is not the size of that audience. The crucial issue is the stance or attitude of each congregation. Do we seek to attract new people because we need them? Or is a better beginning point to focus on their needs?

One common response is "There are lots of people out there who would enjoy being part of our warm, caring, and loving fellowship, but they have to come and experience that with us."

A completely different diagnosis begins with a two-part question. "What are people today looking for in the church and how can we respond to their needs?" To state it very simply, do we begin with our need for new members, or do we begin with their agenda?

Five Common Patterns: Their Agenda and Ours

This distinction between their agenda and ours can be illustrated by five common patterns of ecclesiastical behavior.

The most highly visible by far is the distinction between expecting

strangers to come to our building versus going to them. An increasing number of congregations are choosing the second alternative. They have created or sponsored off-campus Bible study groups, some of which evolve into worshipping communities in large apartment buildings, university dormitories, mobile home courts, nursing homes, and retirement communities.

In other places, the sponsoring congregation purchases the real estate abandoned by a congregation, which chose to relocate, and creates a new worshipping community that meets in that building. Frequently, this is part of a larger effort to reach a group of people who represent a different slice of the population in terms of age, race, language, nationality, physical health, social class, or ethnicity.

A more common example is the class for prospective new members. In some churches, it is organized around a clearly defined purpose: This is what prospective new members must learn about us if they want to unite with our church. The agenda will be what we want them to learn.

In a growing number of congregations, however, there is a different approach. Various classes may be organized to focus on different topics, for example, for people who

- Want to know about the Christian faith as they begin their journey as a Christian
 - Want to know what the Bible says about the concerns they want to explore in greater depth
 - Are interested in community outreach and missions
 - Are at a similar point in their faith journey who want to meet and make new friends who share a common religious agenda
 - Are at a similar point in their life cycles, such as recently married couples, empty nesters, recently widowed, recently remarried, new parent(s), or those who are in the process of a painful divorce experience.
- "What does the Christian faith have to offer us at this point in

our lives? What does this congregation have to offer us?"

A third pattern contrasts two approaches to enlisting volunteers. The traditional approach is "We need volunteers to help staff this need. Will you fill this vacancy?"

A growing pattern begins with the faith journey of the prospective volunteer. "What volunteer responsibility would be most promising to enrich your personal and spiritual pilgrimage? What do you believe would nurture your life?"

A fourth pattern also illustrates this distinction between "their" agenda and "our" agenda. This may surface in a debate over a proposal to add a Saturday evening worship experience to the schedule or to expand the Sunday morning schedule to offer two different types of worship experiences. One response is, "It's too early to do that. We first need to fill the sanctuary with one service before we add a second service."

The opposite response begins with the question of "Who are the people we are seeking to reach and what kind of worship experience would be most meaningful to them"? Sometimes the decision is to design the two Sunday morning services as carbon copies for convenience. A better pattern is to focus on designing meaningful worship experiences and offering choices to people.

The fifth and, in long-range terms, the most serious example of this distinction, is do we design our ministry for today's members and make satisfying today's members the top priority? *After all, it is today's members who pay the bills.* Or do we design it to meet the religious needs of people whom we have never met, many of whom have yet to be born? Which is the higher priority in your congregation? □

Copyright ©1994 by Lyle E. Schaller, 530 North Brainard Street, Naperville, IL 60563-3199.



Christians in Politics: Worshipping the Cause or the Reason?

by Linda Moore
Sacramento, CA

As a woman who has been a political activist for most of her adult years, I have always encouraged both men and women to get involved in the political process. I've said many times that if people don't take part in the electoral process, then they do not have a right to complain when government goes awry.

However, I must admit that in the last couple of years I've had a very uncomfortable feeling about members of the Body of Christ, the Church, being involved in politics. Until very recently, I could not explain why.

One day as I was going through newsletters from over a dozen politically-active Christian organizations, a light switched on in my mind, and I wondered, "Have we Christians come to worship the cause rather than the reason for the cause—which is Jesus Christ? Are we concentrating too much on the temporal and not enough on the eternal?"

Newsletter after newsletter accurately described the moral decay in America and urged Christians to take a stand on such issues as homosexuality, abortion, pornography, sex education, school choice, and religious freedom. All of them urged change through political action, and, of course, all of them pleaded for funds to continue their government lobbying efforts.



**Jesus said, "
... Go into all the world
and preach the good
news to all creation."
He didn't say,
"Go into the world
and pass laws
on morality."**

As a Christian and former legislative aide who worked on these issues in the California legislature, I can't help but get angry when I think about the godlessness that permeates society. I'm always ready and willing to battle the anti-Christian forces that seek to control government and the minds of our children.

However, I've become increasingly concerned that political activism may be replacing evangelism in the hearts and minds of Christians, and that we may be losing sight of the Great Commission—which is to take the gospel to the world. Have some of us come to believe that we can somehow usher in the Kingdom of God via a political agenda?

Of course, it is impossible to legislate love, morals, and salvation. Not one soul can be saved by the passage of any law or the election of any candidate. It is impossible to ban evil through legislative action, and all the anti-crime laws in the world will not make crime go away. There must be a change in the hearts and minds of people before their behavior will change, and knowing Jesus Christ as Lord and Savior can make that change. The day I had all the glossy newsletters spread around me, I wondered what would happen if we put as much time, energy, and money into reaching lost souls as we put into fighting the government on moral issues. How many might be saved?

Jesus said, "... Go into all the world and preach the good news to all creation." He didn't say, "Go into the world and pass laws on morality." Now, I'm not suggesting that Christians just sit back and do nothing about government policies

that promote such things as abortion and sexual promiscuity. I believe we should participate in the electoral process and hold the government accountable, but if it is distracting us to the point of worshipping the cause rather than the reason for the cause, then, in my opinion, we're on the wrong track.

When we do participate in the political process, we must remember that Christianity itself is on trial. Unfortunately, when abortion clinics are bombed and abortionists murdered, when television evangelists are caught in adultery or sent to jail for the misuse of contributions, and when the David Koreshes of the world claim to be Christ and then lead their followers to a horrible death, an unfavorable light is cast on Christianity. We are all lumped together and viewed as ignorant, bigoted, greedy, lying hypocrites, and even murderers.

As a government employee, I represented public officials in various situations. Whether I was speaking to the media, giving a speech, or meeting with lobbyists and constituents, I had to remember that my words and actions were attributed to my boss. To accurately communicate his or her views on important events, I had to first spend a great deal of time studying and understanding the person, as well as his or her philosophy on government. Believe me, if I made a mistake that cast an unfavorable light on a public official, I was held accountable!

Working for Jesus Christ is not unlike working for a public official. As Christians, we represent someone else—the King! Because everything we say or do is

attributed to Him, we need to study and understand Him so that we do not misrepresent Him to the world. As the King's ambassadors, we will be held accountable! □

Over a 17-year period, Linda Moore has served as a legislative aide to six members of the California State Legislature. As Consultant on Family Life Issues to Senator Newton Russell

(1986-1990), she worked for passage of significant legislation reflecting traditional family values.

Mrs. Moore has also served in the United States Department of the Interior, Citizens for America (a grassroots lobbying organization), and most recently was the Executive Director of LOVE INC., a ministry of World Vision.



Diamonds in the Rough

by Nancy Lennick
WMF president
Dickinson, ND



As a thunderstorm passed overhead with high winds, loud cracks of thunder, and lightning so bright it lit up our front yard, I became tense and on edge. Soon the soft rain began to fall and everything was peaceful again.

As situations and tragedies come into our lives, we, too, become anxious and frightened. Psalm 46:10 tells us, "Be still and know that I am God." These wonderful words of Scripture are pleasant to hear, but so hard to live.

I remember back to a warm July evening with the sun setting over the mountains of Colorado. At the age of 42, my sister, with two young children, had only a few days or possibly hours to live. I looked up at those mountains and prayed, "Lord, you

made these mountains, why can't you heal my sister"? Then these precious words of Scripture came to me, "Be still and know that I am God."

Many times when storms come into our lives, there are no answers to the question, "why"? The song, "When Answers Aren't Enough," tells us that even when knowing all the right Scripture verses brings no relief, Jesus is more than just an answer to our prayer. He is our heart's safe and peaceful refuge. When answers aren't enough, He is there.

Each day, the Lord continues to work in all of our lives through the things we face. He will give us the strength and peace to endure these things, if we will rest in Him and be still and know that He is God. □

COMMISSIONED TO WITNESS

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

■ GEORGE, IA. Pastor Michael DeLong welcomed six new members into First Baptist Church. Among these were five people baptized at a New Year's Eve Watchnight service. The new members included a family of four. —Vera Arends

■ BUFFALO CENTER, IA. The Rev. Gary Bergman baptized four young people into the fellowship of First Baptist Church and welcomed a family of four into membership.

The church is reaching out to 70 to 80 mostly non-churched children through the ministry of Awana clubs.

■ WARREN, MI. North Pointe Baptist Church recently witnessed the baptism of nine young people and welcomed them into the church. A tenth young lady joined the church through her confession of faith. The Rev. C. Reay Zoellner is pastor. —Fran Reese

■ WINNIPEG, MB. The Rev. Gordon Freiter, senior pastor at Rowandale Baptist Church, baptized three adults.

"Our church rejoiced that giving for December exceeded the budget goal," reports Helga Kahler.

■ KITCHENER, ON. Pastor Felipe Rodriguez baptized three believers at Central Baptist Church. During the service, the right hand of fellowship was extended to 13 brothers and sisters in the Lord. Twelve of these are actively involved in the rapidly-growing Latin American ministry at Central.

"We praise the Lord for His saving grace. It is still wonderfully evident today," says Karen Yahn. The Rev. Ron Kelway, the Rev. Arthur Drewitz, and Mr. Felipe Rodriguez are pastors.

■ GLADWIN, MI. Round Lake Baptist Church recently baptized four people and received ten into membership. The Rev. Robert F. Brown is pastor. —Jean Jurgensen

Japanese Bible study students accept Christ

■ BENTON HARBOR, MI. Florence Miller, former missionary to Japan, received three phone calls from former Bible class students telling her of their decisions to be baptized. "God led each of these women over many years, through circumstances that led them to commit their lives to Him and walk in His ways. Hallelujah!" says Miss Miller.

Summit Drive welcomes 21 new members



■ KAMLOOPS, BC. What are Summit Drive Baptist Church's distinguishing features? What draws people to this church? Consistently, the familiar answers return • people remember my name • I can wear clothes I prefer to church • I am genuinely greeted at the door • the music • the preaching • variety of kid's ministries • I am given opportunity to serve.

On December 5, the church welcomed 21 persons into membership. That same morning, Pastor Ben Terlesky baptized four persons. At the conclusion of the morning service, the Church celebrated the Lord's Supper.

"All went away enriched in their hearts. God is building His Church here in Kamloops, and we are thrilled to be a part of that glorious process!" declares Pastor Ben Terlesky.

One word would best describe those persons who took membership December 5: Ownership • of the church body • of the doctrine • of the ministries • of the people • of the excitement • of the vision statement.

It is the members' desire to be known and know others at Summit Drive Baptist, and to work hand in hand together for Christ.

CHALLENGED TO GROW

Ontario church continues in tradition of Allianzgebetswoche

■ HAMILTON, ON. Mission Baptist Church is still sticking to a good German tradition. The annual Allianzgebetswoche is a week of prayer celebrated by a local alliance of Ger-

man churches. Every year during the first week of January, Mission Baptist and a local Lutheran church get together to pray for the new year. —Irene Noack

COMPELLED TO SERVE

Presley serves as chaplain for Police Department

■ FLOWER MOUND, TX. The Flower Mound Police Department appointed the Rev. Ron Presley, senior pastor of Cross Timbers Baptist Church, as its chaplain.

Police Chief Paul Griffith and Lt. Bob Davis were rummaging through some drawers and discovered a chaplain's badge, which had been ordered years earlier and never used. They discussed whether a chaplain was needed and decided to pray about it.

A few months later, Presley, a former police officer, asked about the possibilities of the Police Department instituting a chaplaincy. The policemen regard him as an answer to their prayers.

Presley works with officers on patrol several times a month as a reserve officer. He is also on call 24 hours a day to respond to emergency situations in which spiritual counseling might be needed.

The Rev. Ron Presley also serves as Chair of the 44th Triennial Conference of N.A.B. Churches Local Arrangements Committee. This conference is scheduled for Dallas, Texas, August 2-7, 1994.



Silver Liner Group finds ways to serve

■ GEORGE, IA. The Silver Liner Group at First Baptist Church met eight times during 1993, including special dinners, trips, work days, flower bed care, special project offerings, devotional time, and honoring birthdays and anniversaries.

The year ended with the annual missionary dinner. Dr. George Dunger of Sioux Falls, SD, was the speaker. His daughter, Daphne, recently returned from her missionary work in Cameroon, also spoke.

"Each of our get-togethers encourage us to do even more in 1994," reports Vera Arends.

George church hosts Iowa Association Youth Retreat

■ GEORGE, IA. First Baptist Church hosted the N.A.B. Conference Iowa Association Youth Retreat. "It was exciting to have over 185 youth attend," reports Vera Arends.

Brad and Melissa Blyth, youth leaders at First Baptist, Pastor Michael DeLong, and Gregg Hemmen, senior at N.A.B. Seminary, led the weekend of activities. The youth enjoyed a healthy mixture of Biblical instruction, experiences shared, and recreational activities focusing on the theme, "I Have Fought the Good Fight; I Have Kept the Faith."

COMMITTED TO GIVE

Kamloops church focuses on "Why Missions?"

■ KAMLOOPS, BC. Summit Drive Baptist Church held its first Mission Awareness Day, focusing on the theme: "Why Missions?"

The event, planned and hosted by the newly formed Missions Committee, became a full-day affair. Dr. Harold and Mrs. Ruth Dressler (right), missionaries to Central and Eastern Europe, and Rev. Ken and Mrs. Jerilyn Bayer, missionaries to Brazil, served as guest speakers. The Dresslers spoke to the Sunday School children. After this, Mrs. Dressler and Mrs. Bayer visited different classes, giving the children insight into what happens on a mission field.



During the adult Sunday School, Frances Reinke, missions chair, in a TV talk show style, interviewed Dr. Dressler and Mr. Bayer. The audience participated.

Dr. Dressler, guest speaker during the morning service, presented a thoughtful, challenging message, "Why Missions?" After a "Brazilian Potluck" in the evening, Ken and Jerilyn Bayer presented a video and talked about their work in Brazil.

The Committee, delighted with the success of this first venture, hopes to make an annual event of a fall "Missions Awareness Day." A missions fair is planned for the spring, featuring local outreach and help ministries, a Christian counseling service, and a downtown men's mission. —Frances Reinke

Mission Baptist raises funds for Lake Nutimuk Camp

■ WINNIPEG, MB. The ladies of Mission Baptist Church raised money for a Lake Nutimuk Baptist Camp project, "Rejoice and Restore." They sold 260 tickets for a turkey dinner, which they prepared.

Mrs. Marg Koberstein,

coordinator, presented a check for \$5,529 to the Camp representative, Mr. Sig Gross.

The Rev. Richard Grabke, the Rev. Eberhard Hees, and Mr. Sean Sagert are pastors of Mission Baptist. —Anne Pohl

2000

Our Strategic Focus On The Biblical Imperatives

Hamilton church holds golf tournament for missions

■ HAMILTON, ON. Mission Baptist Church tried a new idea to raise money for a missionary family. The First Annual Mission Baptist Golf Tournament was arranged to benefit the Grenier family, missionaries in Spain. All participants donated \$25 to the fund.

Reimer and Nobuko Claussen, missionaries to

Japan, spent a weekend at Mission Baptist. They spoke, showed slides, and Nobuko sang hymns in Japanese. A church member, Elvira Sonntag, studied the Japanese art of decorating with flowers and prepared table decorations for the occasion.

The WMF is also raising funds by preparing items for craft and bake sales at shopping malls. All proceeds go to various missions. —Irene Noack

COMMANDED TO CARE

Siberian woman becomes American citizen at Christ Community



■ PUYALLUP, WA. Christ Community Baptist Church experienced a blessing at its December 19 worship service.

Nadya Vashchenko, a church member since December 1988 and an immigrant from Siberia, surprised them with the announcement that she had become an American citizen. (Four of her family members were the Siberian Seven written about in the

book with the same name.) "As she sang 'God Bless America,' there wasn't a dry eye in the audience," says Cindy Junkert. The Rev. Gordon Bauslaugh, pastor, and two church members congratulated her. Washington State Representative Randy Tate presented a flag, in total military style, by Chief Warrant Officer Mark Collins. The church gave Nadya a heartwarming re-

sponse and a standing ovation.

"Nadya makes us proud to be an American!" declares Junkert.

Mission Baptist reaches out through many caring ministries

■ HAMILTON, ON. Mission Baptist Church demonstrates the Biblical Imperative to Care through a variety of caring ministries.

The weekly Take-A-Break ladies meeting provides a successful outreach. Ladies bring their children, who are supervised during this morning fellowship and Bible study. Attendance has grown by almost 100 percent.

McMaster University students who returned in the fall were treated to a lasagna lunch after a Sunday morning service.

At a Halloween alternative, children from the church and the neighborhood enjoyed games and treats.

In December, child care was provided by the Church to allow parents from the Church and the neighborhood some time to go Christmas shopping. Many unchurched neighborhood children attended.

Additional outreaches include a hike through the beautiful Dundas Conservation Area and a progressive dinner.

Old eyeglasses and cases are being saved for the Christian Blind Mission for further use in various countries.

Some members took part in the Pro-Life chain that went through most of North America in October.

The Rev. Hero Ulrichs is pastor. —Irene Noack

ANNIVERSARIES

Fleischmann Memorial celebrates 150th Anniversary



■ PHILADELPHIA, PA. More than 250 people gathered July 24, 1993, in the Adams Mark Hotel, to celebrate 150 years of ministry by Fleischmann Memorial Baptist Church.

Saturday began with worship and praise. "In all our wonderful diversity, we sang to the glory of the Lord," says the Rev. James Correnti, pastor, who delivered the keynote address, "A Suburban Boy in an Urban Church." The meeting included a Fleischmann historical slide presentation and the Hunting Park Community Gospel Choir.

After lunch, the program continued with two speakers, Dr. C. John Miller, executive director, World Harvest Mission, "Outgrowing the Ingrow-

ing Church," and Keith Williams, pastor of the African-American Nazarene Baptist Church, Philadelphia, "The Heritage Lives On." The Nazarene Baptist Church Choir also sang.

The P.O.W.E.R. Company puppet team, from Village Green Baptist Church, Glen Ellyn, IL, performed a musical version of Esther.

The N.A.B. Conference, the Atlantic Association, and the Philadelphia City Council presented certificates to the Fleischmann Church.

Sunday morning, the Rev. William Krispin, executive director, Center for Urban Theological Studies, preached. Later, a Sunday Evening in the Park service, a summer outreach of Fleischmann, was held across the street from the church.

Pastor Ernest Hoffman and his family from Chicago, Ron and Bob Mayforth from the International Office, nearly 150 representatives of the Atlantic Association, representing 12 of the 19 Atlantic Association churches, former members, and other visitors travelled to an exhibition hall of a large hotel for the occasion. Fifty churches sent banners which were hung on the walls of the hall. —Patricia Daley

Mission Baptist plans 40th anniversary celebration

■ HAMILTON, ON. Mission Baptist Church is planning a 40th anniversary, March 26-27, 1994. "The invitation is out to former members to join us in the festivities," says Irene Noack. "Book your '94 holidays in Hamilton!"

IN MEMORIAM

■ HEEREN, VIOLA (71), George, IA; born May 23, 1922, to Bruno B. and Annie (Meyerhoff) Harms in George, IA; died Dec. 6, 1993; married Lewis Heeren, June 4, 1943; active member, WMF, member, Central Baptist Church, George, IA; survived by her husband, Lewis; one daughter, LuAnn Heeren, George, IA; three brothers: Ted (Lavina) Harms; Kenneth (Darlene) Harms; Donald Harms; four sisters: Rose Bengston; Gertrude Schrick; Frances (Henry) Van Briesen; Jane Klinger; one sister-in law, Louise Harms; many nieces and nephews; preceded in death by her parents and two brothers, John and George; Pastor Steve Dunkel, funeral service.

■ LANG, JENIFER L. (17), Colfax, WA; born May 21, 1976, to Robert and Phyllis (Busch) Lang in Missoula, MT; lived with her parents in Montana, California, North Dakota, and Minnesota, before moving to Washington; died Dec. 13, 1993, of pneumonia, a complication of her long battle with leukemia; senior, Colfax High School; member, First Baptist Church, Colfax, WA; survived by her parents, the Rev. Robert and Phyllis Lang; one sister, Nicole; grandparents: Reinhart and Ruby Busch, Kelowna, BC; the Rev. Henry and Leona Lang, Avon, SD; great-grandmother, Pauline Strobel, Moorhead, MN; the Rev. Leroy Schauer, Dean Ellis, and the Rev. Craig Holmes, funeral service.

■ LASER, ELSE (79), Edmonton, AB; born April 16, 1914, in Mostki, Poland; died Sept. 29, 1993; married the Rev. Waldemar Laser on Sept. 23, 1937; immigrated to Winnipeg, MB, 1954; ministered alongside her husband in Germany; Baptist Mission Church, Winnipeg, MB; Thornhill Baptist Church, Calgary, AB; and Bethel Baptist Church, Edmonton, AB; predeceased by her husband, 12 years ago; survived by her children, who are grateful for their mother as a godly role model and example: Dorothea (Rev. Dr. Frank) Schmidt; Horst (Waltraud) Laser; Rev. Dr. Rick (Lilly) Laser; Hellmut (Christa) Laser; Margita (Rev. Dr. Bill) Schmidt; 17 grandchildren; one great-granddaughter; one sister, Wanda Schmeichel.

■ NIESS, NATHAN (93), Milwaukee, WI; born June 8, 1899, to Johann and Martha (Siebert) Niess in Goroschki, Ukraine; died April 14, 1993; married Lydia Plato in 1924; occupations: shoemaker, farmer, carpenter; faithful member of several Baptist churches in Russia, Germany, and the U.S.A.; member, Ridgewood Baptist Church, Brookfield, WI, for 39 years; loved to sing; male choir director for 30 years; survived by his son, Harry (Emmy); five grandchildren; five great-grandchildren; a sister in Germany; preceded in death by his wife, Lydia (1989); a son, Lothar (1939); three brothers; one

sister; the Rev. Elvin Schuelke, pastor, funeral service.

■ STRAUSS, FRIEDA (90), Abbotsford, BC; born May 21, 1903, in Kutagul, Russia; died Oct. 14, 1993; married Edward Strauss on July 31, 1932; member, Springside Baptist Church, Springside, SK, 1933-57; Central Baptist Church, Edmonton, AB, 1957-59; Evergreen Baptist Church, Chilliwack, BC, 1959-93; survived by two daughters: Regena Friesen and Gertie (Dale) Cuthbertson, both of Sardis, BC; four grandchildren; four great-grandchildren; one brother, Gustav Trost; predeceased by her husband, Edward (1987); son-in-law, Jack Friesen (1989); seven brothers and two sisters; the Rev. Matt Dressler, pastor, funeral service.

■ WEBER, HARVEY (84), Okeene, OK; born June 27, 1909, to Dave and Mary Weber; died Dec. 17, 1993; married Johanna Resler, June 2, 1933; member, Zion Baptist Church, Okeene, OK; survived by his wife, Johanna; two daughters: Georgiana Weber Stewart, Choctaw, OK; Loretta Weber Glenmore, Orlando, FL; seven grandchildren; nine great-grandchildren; brother, Leland; four sisters: Edna McKee, Leona White, Martha Gundlack, Arlene Kirley; the Rev. Tony Dickerson, pastor, funeral service.

Ministerial Changes

■ **Mr. Dave Winters**, a June graduate of Trinity Evangelical Divinity School, to youth pastor at the Round Lake Baptist Church of Gladwin, MI, effective Jan. 7, 1994. —Mrs. Jean Jurgensen

■ **Mr. Keith McLaughlin** to youth pastor, Fountain Valley Baptist Church, Fountain Valley, CA.

■ **The Rev. Phillip Holbrook** to pastor, Calvary Baptist Church, Wetaskiwin, AB, effective Jan. 30, 1994.

■ **Greg Penna** to pastor, Mowata Baptist, Eunice, LA, effective January 1994.

■ **The Rev. Scott Joy** from minister of youth, Grace Baptist Church, Calgary, AB, to pastor, Faith Community Baptist Church, Airdrie, AB.

■ **The Rev. Nathram Jagnanan** to associate pastor/English, Bethel Baptist Church, Edmonton, AB.

■ New part-time student staff at Trinity Baptist Church, Sioux Falls, SD, include **Dave Decker, Jr.**, youth ministries, **Tammy Buseman**, youth ministries, and **Roger Liegmann**, family ministries.

■ Mission Baptist Church, Winnipeg, MB, welcomed its new pastor, **the Rev. Richard Grabke**, and his wife, Lillian, Oct. 17, 1993. The service, led by Moderator Harry Pohl, was attended by many friends from the Manitoba Baptist Association as well as personal friends of the Grabkes. Participating in the service were Mr. Doug Legall, representing the Manitoba Baptist Association; the Rev. Bob Carroll, MBA Pastors' Fellowship; and the Rev. Jake Leverette, area minister, who gave a challenging message, the charge to the congregation, and dedicatory prayer. —Anne Pohl

■ First Baptist Church of Emery, SD, welcomed its new pastor, **the Rev. Tim Walker**, his wife, Bonnie, and two sons, Andrew and Daniel. A program and reception on Sunday evening, January 9, provided a warm beginning for their ministry. The Rev. Harry Haas, area minister, served as guest speaker. The Walkers served Cornerstone Baptist Church in Carol Stream, IL, prior to coming to Emery. —Margie Fluth

Retirement

■ **The Rev. Theodore Bretz** retired as pastor of Shroyer Road Baptist Church, Dayton, OH, effective Dec. 31, 1993. Ordained by Lincoln Park Baptist Church,

Cincinnati, OH, Feb. 17, 1964, he served the following churches: assistant pastor, Lincoln Park Baptist, Cincinnati, OH, 1963-65; pastor, First Baptist, Wooster, OH, 1965-67; Prospect Baptist, Prospect, OH, 1967-72; First Baptist, New Martinsville, WV, 1972-78; Calvary Baptist, Omaha, NE, 1978-84; and Shroyer Road Baptist, Dayton, OH, 1984-93.

Ordination

■ **Mr. Steve Miller** was ordained into the Gospel Ministry on Dec. 5, 1993, by Calvary Baptist Church, Aberdeen, SD. Pastor John Hisel conducted the service. Participating in the service were Mr. Loren Harms, church moderator, reading of letter from the clerk of the ordination council; the Rev. Herb Schauer, area minister, the charge to the church, welcome to the N.A.B. Ministerial Fellowship, and presentation of the ordination certificate; the Rev. Dennis Dewey, Kansas City, MO, ordination message, "S' Is Not for Superman!" and the ordination prayer; and the Rev. Steve Miller, benediction. Miller is a graduate of N.A.B. Seminary, Sioux Falls, SD, and serves as youth minister at Calvary Baptist Church. —Rev. Randall C. Tschetter

Church Closing

■ **Collinwood Community Church**, Fremont, OH, closed effective January 1994.

N.A.B. College Professors Author Books

■ Two N.A.B. College professors have authored books: **Dr. Walter Goltz**, professor of sociology, co-authored *Families in Canada: Social Context, Continuities, and Changes*, published in February 1994, and **Dr. Mel Unger**, music department chair, completed *A Handbook to Bach's Cantata Texts: An Interlinear Translation with Reference Guide to Biblical Quotations and Allusions*.

Mayforth resigns from Conference position to return to pastorate



■ **Dr. Ron Mayforth** presented his resignation as Church Ministries Director for the N.A.B. Conference, effective February 28, to return to the pastorate. He has accepted the senior

pastor position of Central Baptist Church in Edmonton, AB, effective March 1.

During his three years at the International Office, Mayforth has supervised the area ministers, served as secretary of the Pastoral Recommendations Committee, conducted orientation sessions for seminary seniors' and new pastors' visits to the International Office, written *Vision 2000* materials for the *Give and Care* imperatives, and served as guest speaker at associations, retreats, and local churches.

His position will not be replaced this year. The responsibilities of this position will be assumed by Executive Director John Binder until his retirement following the Triennial Conference.

Schaer appointed to development position



■ **Dr. Lewis Petrie** announces the appointment of **Miss Marilyn Schaer** as Associate Director of Church Relations in the Development Department effective Dec. 13, 1993.

Her responsibilities include developing programs and resources to aid churches in stewardship education, meeting with church boards to communicate the Conference mission and ministry needs, promoting Conference special offerings, and initiating direct mail.

A member of Village Green Baptist Church, Glen Ellyn, IL, she serves as Executive Board Chair. In 1989, she was appointed to the N.A.B. College/Edmonton Baptist Seminary Board of Trustees. A life-long N.A.B.er, she grew up in First Baptist Church, Elgin, IA, where she was baptized.

She served 30 years with Scripture Press as Human Resources Director.

Schaer's desire is to serve in a mission capacity. She states: "I feel that to be able to have this opportunity with a ministry I know and love is just another of God's special blessings in my life."

She fills the position vacated by James Fann, who became Church Planting Director in January 1993.

Death

■ **Ida Forsch Ziegler** of Carbon, AB, died Jan. 14, 1994. Ida Forsch served as an N.A.B. Conference missionary in Cameroon from 1947-1973.

Consider the IMPACT

by Mavis Olesen

As a committed educator, I believe that parents should have informed choice in regard to the education of their children. Why is the chairperson of the Task Force on the Family (TFF), Evangelical Fellowship of Canada, discussing education, you ask? Schools are a part of the life of the family. So, of course, the TFF is concerned.

I support home schooling and private schools. I also believe, however, that we have not sufficiently considered the value of a public school education.

There is much misinformation circulating about public school systems. Sometimes the stories originate in American schools. It is inaccurate to assume that that system is the same as ours. Our roots in Canada began in different ways. Our teachers are quite different in training, ethics, associations, and governance.

Sometimes, it is a case of misuse of information, such as the much-cited 23 percent illiteracy rate. When the public first saw this number, it assumed that one in five students produced by today's schools is illiterate. The truth is that only one percent of recent graduates (ages 16 to 24) are illiterate.

The largest group of illiterate people (15 percent) comes from the education system of the 1920s and '30s. Do we really want to return to the good old days?

"A cup of coffee with a tablespoon of support . . . would demonstrate the value you place on that teacher's ministry."

Another example of the misuse of information is the comparison of North American educational systems available to all children with elite educational systems of other countries.

These examples are not without effect, especially on the educators. When public schools are condemned, we in the public schools get the message that we are also devalued. I have seen Christian teachers in tears, wondering why their church seems so against their chosen ministry. They see their work as ministry to all children—the church and the unchurched—in the same way others minister overseas or in the streets; yet they are labeled as part of the problem.

But you say, "I won't sacrifice my children to a school that does not support my values." Fair enough. But will you sacrifice yourself? Will you influence the families of the community and thus the values of the school?

Since schools reflect their communities, parents supporting other parents toward a healthy lifestyle

will affect the school, recreating and promoting a safe, healthy environment.

What do we lose if we allow the public school system to be attacked?

- Parents who can afford it remove their children, and the public school loses family models with "salt and light."
- Parents who cannot afford a move leave their children but feel increasingly helpless and at risk.
- School student population may shift to a greater proportion of children from a poverty environment, perhaps resulting in a change in classroom attitudes.
- Funding will be redirected, and soon, perhaps, the public school will not be able to offer a quality lifestyle to teachers or a quality education to children.

Important as these losses are, the most critical question is: Are we as Christians prepared to face a nation led by politicians, doctors, lawyers, and bureaucrats from a public school system that has lost its salt and light?

I believe it is too great a risk. Consider the impact there could be on teachers, parents, communities and, of course, on children if you reached out to families in your school community, particularly the ones who have hurts and different values than yours.

(Continued on page 30)

Consider the Impact

(continued from page 29)

Consider the impact if you went to your church's Christian teachers seeking clarification about education information. A cup of coffee with a tablespoon of support and caring would not only serve you, but would also demonstrate the value you place on that teacher's ministry.

Consider the impact if you took the time to determine the truth and to write to media who pass on American information or put a negative "spin" on educational issues.

Consider the impact as you build bridges in your community through family ministries in your church. □

Mavis Olesen is chair of the Task Force on the Family, Evangelical Fellowship

Looking for Lost Relative

Emil and Melita Weiss of Germany, formerly of Russia, are looking for his half brother, Johann Weiss, and half sister, Lydia (married name unknown).

If you have any information about their whereabouts, please contact

Ewald Jabs
676 Montrose St.
Winnipeg, MB R3M 3N2
CANADA or phone
(204) 448-8854.

of Canada. Reprinted by permission from "Sundial," fourth quarter 1992, Evangelical Fellowship of Canada, Willowdale, ON.



Hamil says goals of youth conference are to grow, disciple, build, and encourage youth

Two major goals of the Triennial Youth Conference to be held at Texas Woman's University in Denton, Texas, August 2-7, 1994, are to grow and disciple students and to build and encourage church youth groups.

"Life-changing decisions are consistently made at Triennial Youth Conferences as students commit themselves to knowing God in a more personal way," says Dan Hamil of Bismarck, ND, youth program committee chair.

The theme of this Conference is "Life . . . Gotta Get It, Gotta Have It, Gotta Live It!" Students will learn most importantly that only Jesus Christ brings life. Also, students will learn the basic disciplines of growing their faith. Churches whose youth groups have attended previous Triennial Youth Conferences comment on the unity, friendships, and common vision that has formed through the time spent together in travel, recreation, concerts, and teaching times.

"We encourage both individual students and church youth groups to attend this life-changing Youth Conference," invites Hamil.

The Youth Pre-registration Form is inserted in this issue of the *Baptist Herald*.

Building Churches into the 21st Century

Eagle Rock Baptist Church in Idaho Falls, Idaho, plans to pay off its land loan from CEIF in the spring of 1994. Times did not always look bright for this Church, however. The following article from text by church moderator Jim Hall tells the story of

Eagle Rock Baptist Church

1991 and 1992 were times of turmoil for Eagle Rock Baptist Church. After a 12-year history, we began to experience a drastic decrease in attendance. Many families left to find ministries elsewhere. The church board trimmed expenses to support only the pastor's salary, two missionaries, building maintenance, Sunday School materials, and miscellaneous items.

At Sunday worship services, many of which were attended by 20 people or less, an obvious emptiness was felt throughout our sanctuary. Church income barely paid the bills. Then in April 1992, our pastor announced his intention to accept early retirement on September 1. We were in a state of limbo.

A pastoral search committee was formed in April, praying for God's guidance and wisdom; yet each possibility we investigated failed. September came, our pastor left, and we began hiring interim pastors.

We continued to pray. Then, in November we were led to Arlen Tofslie. In January 1993, he agreed to candidate at our church.

Eagle Rock voted unanimously to call Tofslie to its pulpit. He accepted. On April 12, 1993, he

moved to Idaho Falls and began leading our church.

Through God's blessing in just six months, we saw many changes:

- Six Sunday School classes including 47 children, in addition to adult classes
- Sunday morning worship services averaging over 100
- A regular midweek service, two Women's Bible Studies and a weekly Men's Breakfast, with plans to reestablish the church choir and Men's Spiritual Training Ministry
- 1993 church income up an average of 36 percent over that of 1992
- Regular mortgage payments resumed with the potential of being "debt free by 2003" and
- Contributions to missionaries and N.A.B. Conference general fund resumed/increased.

There is renewed life within the walls of Eagle Rock that we can only credit to God's grace, power, and intercession. We wish to be not one step ahead of our Lord and as close behind Him as we can. We look forward to what He has in store for us in the future.

"Jesus promised to build His church," says Pastor Tofslie. "I will

be faithful in letting the Lord use me to build. My priorities at Eagle Rock are to teach and preach the Word and build caring relationships."

"We praise our Father for the good work Eagle Rock Baptist Church is doing. We are encouraged by this Church and the excellent stewardship exercised by the membership," says CEIF Director Robert Mayforth. □

Focus on Ministry Edmonton Baptist Seminary

Edmonton Baptist Seminary is the Canadian seminary of the North American Baptist Conference. It also cooperates with the Baptist Union of Western Canada in theological education and is an associate member of the Association of Theological Schools.

"Training
leaders
of integrity
for the
service
of Christ's
Kingdom."

PROGRAMS OF STUDY

- Master of Divinity
- Master of Theological Studies
- Bachelor of Theology
- Diploma in Christian Studies

CONTINUING EDUCATION

- Cluster Classes
- Evening Classes
- January Intersession
- Spring Session
- External Studies

If you would like to explore your ministry aspirations or receive further information about EBS, please contact:

Kurt Redschlag
EDMONTON BAPTIST SEMINARY
11525 - 23 Avenue
Edmonton, Alberta T6J 4T3
Phone (403) 437-1960 • Fax (403) 436-9416



An investment with Church Extension Investors Fund (CEIF) is more than one-dimensional

- CEIF gives you something other investments don't—an opportunity to serve the Lord.
- Pays you a competitive rate of interest

- Uses your money to make low interest construction loans to N.A.B. churches throughout North America—loans that spur growth
 - Enables N.A.B. churches to have visible and dynamic outreach into a community

CEIF provides a safe, solid place for your investment dollars. For as little as \$100, you can get a current market rate and know you are helping build churches.

For FREE, helpful information on how to make a sound investment decision, write or call TOLL FREE 1(800) 543-CEIF



Church Extension Investors Fund
1 So. 210 Summit Ave.
Oakbrook Terrace, IL 60181-3994
Phone: (800) 543-CEIF
Fax: (708) 495-3301

BAPTISTHERALD

1 So. 210 Summit Ave.
Oakbrook Terrace, IL 60181-3994
(708) 495-2000

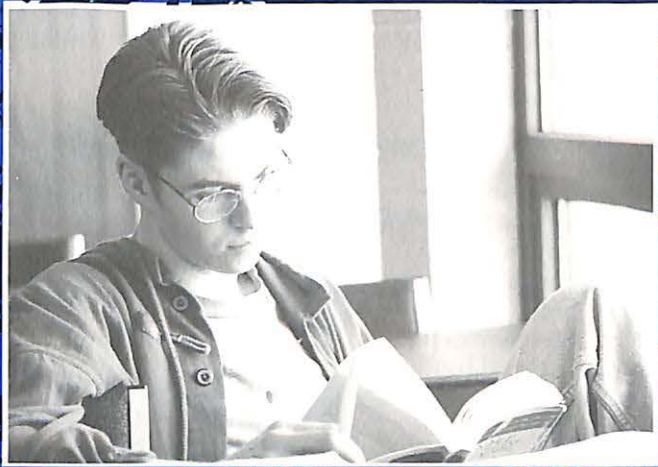
Non-profit organization
Second class postage
paid at Villa Park, Illinois 60181
and at additional mailing offices

Registered as Second Class Mail
under permit #9327 at Norwich, Ontario



G. Duggan

NORTH AMERICAN BAPTIST COLLEGE



Preparing You For

Life

Affiliated with the University of Alberta

Choose from 5 programs of study:

- ◆ Bachelor of Religion - 4 year degree program
- ◆ Associate of Arts in Religion - 2 year university transfer in Arts, Elementary Education or Music
- ◆ Diploma in Biblical Studies - 2 year
- ◆ Diploma in Music - 2 year
- ◆ Certificate in Biblical Studies - 1 year

Questions? Call us!

In Canada: 1-800-567-4988

In U.S.A.: (403) 437-1960

Call the Admissions
Office collect.

11525 - 23 Avenue
Edmonton, Alberta
Canada T6J 4T3



Yes! I would like to know more about NABC.

- Please send me:
- academic calendar/application
 - financial aid information
 - information on the next Discovery Days
(held annually first weekend in March)
 - other information

Name _____

M F

Address _____

City _____

Province/State _____

Postal Code/ Zip _____

Telephone (____) _____

Year of high school graduation _____

Denominational affiliation _____

Program you are most interested in: _____

A ☆ HEART ☆ THAT ☆ CARES



44TH TRIENNIAL CONFERENCE DALLAS, TEXAS ☆ AUGUST 2-7, 1994

The Speakers



A.D. PLAYERS & JEANNETTE CLIFT GEORGE

Introduce the Conference Theme

Tuesday Evening



CALVIN MILLER

Morning Bible Studies



HUGH LITCHFIELD

Sunday Morning



TONY CUPIT

Friday Evening



JENNIFER SUDDERTH

Women's Luncheon

The People

"Y'all Come!" invite Local Arrangements Committee members. That means everyone is welcome. • Lay people • Youth, children, and preschoolers • Ministers • Missionaries • Church planters • Chaplains and counselors • Seminary and college personnel • Conference workers • Visitors from overseas.

The Theme

The theme, "A Heart That Cares," expresses the reality of a caring heart. The hallmark of North American Baptist Conference ministry for a century and a half, it will be the focus of this Conference in Dallas. The theme logo depicts the need for us, as individuals, to permeate the world with our caring ministries. Caring from the heart, as God's love is expressed through us, will touch the people of the world with Jesus Christ in the power of the Holy Spirit. "By this all men will know that you are my disciples, if you love one another" (*John 13:35*). The theme supports the 1994 Conference's emphasis on the Biblical Imperative: Commanded to Care.

The Program

- **Worship, sing, pray, study, and fellowship** with several thousand N.A.B.s from across North America.
- Learn from a variety of **workshops and exhibits**.
- **Nursery/Preschoolers**, six months through age five, will be well cared for in the Nursery/Preschool.
- **The Children's Program** for those entering grades one through six features crafts, games, special speakers, and special afternoon activities which include visits to a dude ranch and the zoo.
- **Young Teens**, entering grades seven through nine, will spend Wednesday at a dude ranch and Friday at the theme park, *Six Flags Over Texas*. During this week, Dave Larsen serves as guest speaker.

- **Youth Program, "Life . . . Gotta Get It, Gotta Have It, Gotta Live It,"** for those entering grade 10 through age 24 at Texas Woman's University in Denton features speakers Billy Beacham, Bob Laurent, and David Dean, with Ron Rogalski as song leader and special concerts by *Halo* and *Acappella*.
- **Special activities just for Singles**, in addition to the regular Conference program, include a breakfast, a dinner in the West End, and a Texas BBQ at the renowned Mesquite Rodeo.
- **A Texas Fiesta**—food, fun, and fellowship for the whole family—on Saturday evening features Mexican cuisine and a concert by a well-known artist.
- **Business and elections.**
- **Special pre-Conference musical concert** Monday evening.

The Place

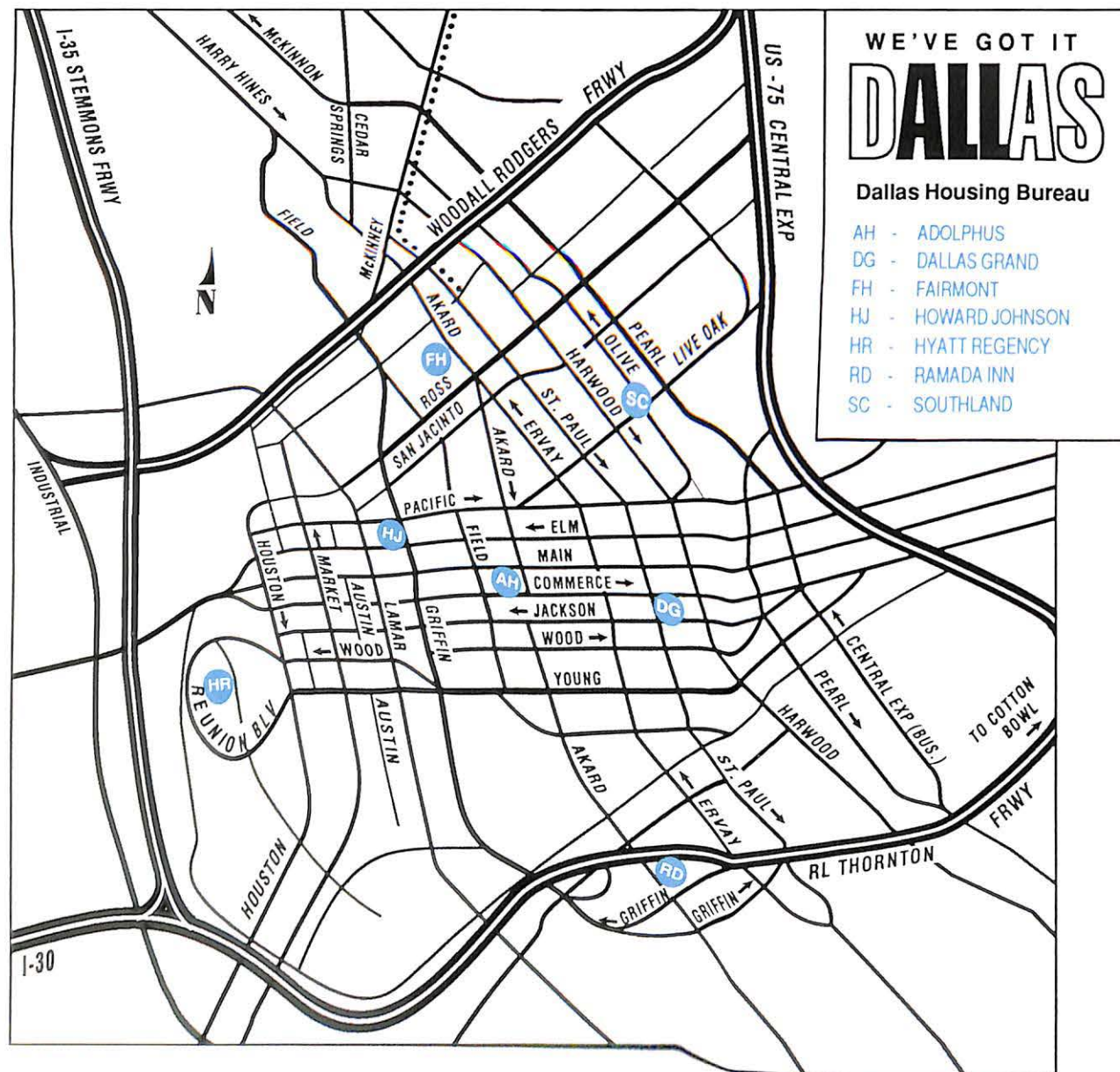
Welcome to Dallas . . . a city of adventure and unlimited possibilities. Located in the heart of the North Texas prairie, Dallas is a modern, sophisticated city, loved for its Texas hospitality and Southwestern charm.

Conference sessions will be held in the Hyatt Regency Dallas and the historic Union Station. All meetings, meal events, and Children's and Young Teen Programs will be held in these two locations, connected by an underground walkway, except the **Women's Luncheon and the Youth Program**. The Hotel is 20 minutes from the Dallas/Fort Worth Airport.

HOTELS

Name and Map Location	Rates	Cribs & RA ³	Children	Parking	Pool/Gym	Restaurants	Self ⁴ Laundry	Bus ⁵ Route
HR Hyatt Regency Hotel & Conference Center / Headquarters Hotel	\$65 Flat	C-free RA-free	Free	3 rates—50% off	P/G Tennis	3	No	Yes
HJ Howard Johnson Downtown	\$56 Flat	C-free RA-\$6	Under 17 free	\$5-7	P/G	1	No	Yes
FH Fairmont	\$65 S/D ¹ \$75 T/Q ²	C-free RA-\$10	Under 18 free	\$4	P/G	3	No	Yes
AH Adolphus	\$78 S/D ¹ \$88 T ²	C-free RA-\$50	Under 12 free	\$10	G	3	No	Yes
SC Southland	\$57 Flat	C-free RA-\$5	Under 17 free	Self-park free	G	1	Yes	Yes
DG Dallas Grand	\$56 Flat	C-free RA-free	Under 14 free	\$5	Jacuzzi	4	Yes	Yes
RD Ramada Downtown	\$58 Flat	C-free RA-\$10	Under 18 free	Free	P/G Video games	1	Yes	Yes

¹S/D-Single/Double ²T/Q-Triple/Quad ³RA-Rollaway bed ⁴Guest laundry privileges ⁵Hotel served by city bus
 All rates/fees per day in U.S. Funds.



WE'VE GOT IT
DALLAS

Dallas Housing Bureau

- AH - ADOLPHUS
- DG - DALLAS GRAND
- FH - FAIRMONT
- HJ - HOWARD JOHNSON
- HR - HYATT REGENCY
- RD - RAMADA INN
- SC - SOUTHLAND

44th TRIENNIAL CONFERENCE PRE-REGISTRATION FORM

No pre-registrations will be processed after June 30, 1994. Please complete entire form.

YOUTH AND YOUTH SPONSORS, USE SEPARATE YOUTH AND YOUTH SPONSOR PRE-REGISTRATION FORM.

NAME OF REGISTRANT(S). Please print clearly. Title: (Circle) Mr. & Mrs. / Rev. & Mrs. / Mr. / Mrs. / Miss / Rev. / Other _____
 NAME _____ SPOUSE'S NAME _____

Last
First
Initial
First
Initial

Names of children attending and grades they are entering. Please check. Please print clearly.

FIRST NAME	6 mos. -5 yrs.	Grade 1-6	Grade 7-9	FIRST NAME	6 mos. -5 yrs.	Grade 1-6	Grade 7-9
_____	_____	_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____	_____	_____

Address _____
 City _____ State/Prov. _____ Code _____
 Home Phone: Area Code () _____ Business Phone: Area Code () _____
 Church _____ City _____ State/Prov. _____
 Mode of Transportation: Auto Chartered Bus Bus Train Plane Other _____
 Housing: Through Dallas Housing Bureau Yes (If yes, fill in Housing Application on reverse side.) No Private Home Camping

PRE-REGISTRATION FEES

ADULTS* _____ x \$50 per adult \$ _____
 SINGLES* _____ x \$50 per adult \$ _____

SINGLES' BBQ & RODEO (Aug. 6) _____ x \$8 \$ _____
 (Activity fee for Thursday night to be announced at Aug. 3 breakfast.)

YOUTH & YOUTH SPONSORS (entering grade 10 through age 24)
 Please use Youth and Youth Sponsor Pre-registration Form.

YOUNG TEENS [entering grades 7-9; housed with registered adult(s)]
 # _____ x \$30 for entire week (includes T-shirt) .. \$ _____
 T-shirt size: # Med _____ # Lg _____ # X-Lg _____

YOUNG TEEN SPECIALS (limited tickets—include payment)
 # _____ Aug. 3 Austin Ranch (includes lunch) x \$15 \$ _____
 # _____ Aug. 5 Six Flags (includes lunch) x \$15 \$ _____
 # _____ Aug. 6 Ice skating x \$5 \$ _____

CHILDREN No. entering ___ gr. 1-3 ___ gr. 4-6
 x \$35 for entire week (includes T-shirt) \$ _____
 T-shirt size: # Med _____ # Lg _____ # X-Lg _____

CHILDREN'S SPECIALS (limited tickets—include payment)
 # _____ Aug. 5 Dallas Zoo x \$10 \$ _____
 # _____ Aug. 6 Dude Ranch x \$10 \$ _____

NURSERY / PRESCHOOL (6 months to age 5)
 # _____ x \$20 for entire week \$ _____
 Please state age(s) of child(ren) as of July 30, 1994.
 _____ / _____ / _____

FIESTA (Aug. 6) (age 2 and under free)
 # _____ Adult(s) x \$14.95 \$ _____
 # _____ Child(ren) (ages 3-12) x \$5.95 \$ _____

PRE-CONFERENCE MONDAY NIGHT CONCERT (18 & under free)
 # _____ x \$5 \$ _____

Subtotal Pre-registration Fee US \$ _____

Pre-registration fees payable in U.S. FUNDS. Make this check payable to North American Baptists, Inc. No refunds will be given after July 1, 1994. Pre-registration fees must be mailed with this form to Karl Bieber, P.O. Box 1028, DeSoto, TX 75123-1028
 • Phone: (214) 223-9005.

Separate checks required for a) housing and b) all other fees (pre-registration and meals). *Single day registration fee: \$10.

MEAL EVENTS—RESERVATIONS

While tickets for meal events may be purchased at the Conference Registration Desk if they are still available upon arrival, we strongly urge payment for these meal events with your pre-registration. Advance payment will speed your registration at the Conference. Meal prices include gratuity and taxes. Ticket requests will be processed in order received. Please list number of tickets desired. **All payments must be in U.S. Funds.**

No. Tickets	Amount Due
_____ BWA Breakfast (\$9) \$ _____	
_____ August 3—Hyatt	
_____ COUNSELORS' Breakfast (\$9) \$ _____	
_____ August 3—Hyatt	
_____ MINISTERS' WIVES' Breakfast (\$9) \$ _____	
_____ August 3—Hyatt	
_____ SINGLES' Breakfast (\$9) \$ _____	
_____ August 3—Hyatt	
_____ CHURCH PLANTERS' Luncheon (\$11) \$ _____	
_____ August 3—Hyatt (current / past planters / spouses)	
_____ NABC/EBS Breakfast (\$9) \$ _____	
_____ August 4—Hyatt	
_____ NABS Breakfast (\$9) \$ _____	
_____ August 5—Hyatt	
_____ MISSIONS' Breakfast (\$9) \$ _____	
_____ August 6—Hyatt	
_____ NEW DAY ALUMNI Breakfast (\$9) \$ _____	
_____ August 6—Hyatt	
_____ MEN'S Luncheon (\$14) \$ _____	
_____ August 6—Hyatt	
_____ MINISTERS' Luncheon (\$14) \$ _____	
_____ August 6—Hyatt	
_____ WMF Luncheon (\$14) \$ _____	
_____ August 6—Fairmont	
_____ PENSION Breakfast (\$9)* \$ _____	
_____ August 7—Hyatt	

*Complimentary for retired N.A.B. Conference Pension Fund members, retired N.A.B. Conference ministers and spouses, and current Pension Fund Task Force members and spouses.

Subtotal Meal Tickets US \$ _____

Subtotal Pre-registration Fee US \$ _____

GRAND TOTAL US \$ _____

HOUSING APPLICATION

44TH TRIENNIAL CONFERENCE OF NORTH AMERICAN BAPTIST CHURCHES August 2-7, 1994

The Dallas Housing Bureau will make hotel accommodations upon completion of this official housing application, provided all necessary information is given.

1. All applications will be handled on a first-come, first-serve basis.
2. If the Bureau is unable to honor your choice of hotel, it will select for you accommodations that are closest to your choice.
3. Please complete ONE HOUSING FORM if you are sharing a room and list all occupants.
4. **All applications must be received by JUNE 30, 1994.**
5. Deposit required with housing application.

MAIL MY CONFIRMATION TO

Name _____
Address _____
City _____ State/Prov. _____ Code _____
Day Phone () _____ Fax () _____
Church _____ City _____ State/Prov. _____
Arrival Date _____ Departure Date _____

***NO RESERVATIONS WILL BE ACCEPTED OVER THE PHONE OR THE FAX MACHINE.
ALL RESERVATIONS WILL BE RESERVED VIA THIS FORM. DO NOT CALL THE HOTEL!***

HOTELS (rank in order of preference)

- ___ Adolphus
- ___ Dallas Grand
- ___ Fairmont
- ___ Howard Johnson
- ___ Hyatt Regency
- ___ Ramada
- ___ Southland

TYPE OF ACCOMMODATIONS REQUESTED

- ___ Single (1 person, 1 bed)
- ___ Double (2 persons, 1 bed)
- ___ Double/Double (2-4 persons, 2 beds)
- ___ Special request:
 ___ Handicap ___ Non-smoking ___ King bed

LIST ALL OCCUPANTS OF ROOM

DEPOSIT REQUIRED FOR ALL CONFIRMATIONS ON THIS FORM.

The registrant will be liable for deposit amount (US \$100 per room—applied toward his or her hotel bill) at time of processing through the Dallas Housing Bureau prior to June 30, 1994. Deposit refundable through Bureau. After cutoff, contact hotel. Deposits become non-refundable within 72 hours of scheduled arrival date.

Make check payable to **DALLAS HOUSING BUREAU**

Mail to Karl Bieber, registrar, P.O. Box 1028, DeSoto, TX 75123-1028 • Phone: (214) 223-9005

Payment made by ___ Check ___ Money Order ___ Credit Card Name _____
Credit Card # _____ Expiration Date _____
Cardholder's Name _____
Cardholder's Signature _____







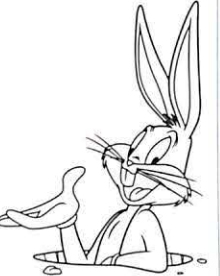











THE 1994 TRIENNIAL
YOUTH CONFERENCE

AUGUST 2-7, 1994
AT TEXAS WOMAN'S UNIVERSITY
DENTON, TEXAS



SPONSORED BY THE NORTH AMERICAN BAPTIST CONFERENCE
1 SOUTH 210 SUMMIT, OAKBROOK TERRACE, IL 60181 * (708) 495-2000

TUESDAY August 2	WEDNESDAY August 3	THURSDAY August 4	FRIDAY August 5	SATURDAY August 6	SUNDAY August 7
WELCOME	BREAKFAST • STAFF MEETING • SPONSOR MEETING				
REGISTRATION 9:00 a.m.-5:00 p.m. at Texas Woman's University	 A.D. Players & Billy Beacham		 David Dean & Billy Beacham	 Billy Beacham & David Dean	
DINNER 5:30 p.m. at TWU Cafeteria	LUNCH	LUNCH	LUNCH	LUNCH	WORSHIP SERVICE
OPENING SESSION	RECREATION  INTERACTION		RECREATION  INTERACTION		SHUTTLE TO DALLAS OR LEAVE FOR HOME!
 Bob Laurent	DINNER	DINNER	DINNER	SERVICE PROJECT	SEE YOU IN EDMONTON, ALBERTA, IN 1997!
Acappella in Concert	David Dean & Billy Beacham	 Halo in Concert	 Halo in Concert	DINNER	
	TALENT NIGHT 			CLOSING PROGRAM David Dean & Billy Beacham	
LIFE . . . GOTTA GET IT, GOTTA HAVE IT, GOTTA LIVE IT!					

HIGHLIGHTS

DAVID DEAN: Dave brings back his hilarious sense of humor and amazing bag of juggling tricks to our Youth Conference. This year, Dave will "M.C." our entire program, so get ready to laugh.

BOB LAURENT: Dr. Bob is known all over North America as a speaker and author. He spends his school year training youth pastors at Judson College, Elgin, Illinois, and his summers speaking to youth at camps and seminars.

BILLY BEACHAM: Billy is the founder and director of Student Discipleship Ministries, a ministry of helping students grow in their relationship with God. Billy has a dynamic testimony and a direct message for today's student.

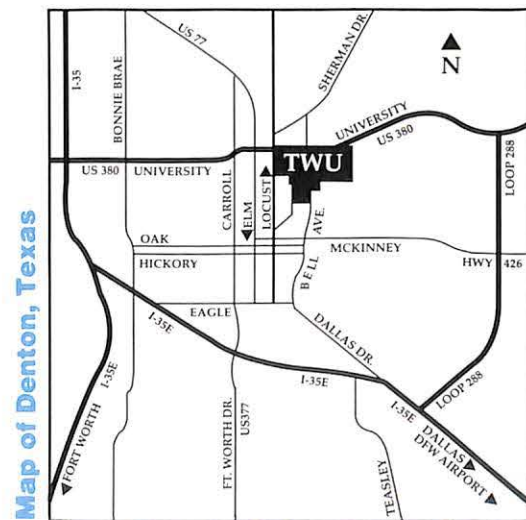
RON ROGALSKI: An experienced songwriter and Director of Instrumental and Youth Music at Sunrise Baptist Church, Fair Oaks, California, Ron will be our praise and worship leader for the week. Rumor has it that the "band" will accompany him.

A.D. PLAYERS: This talented touring drama group brings its unique communication style that will make you think and perhaps say, "ah."

SPECIAL CONCERTS: Halo and Acappella

TEXAS WOMAN'S UNIVERSITY: TWU is a beautiful campus just 35 miles north of Dallas in the city of Denton. Experience comfortable dorms, great food, the pool, gym, and many other great features of this wonderful University.

SPECIAL: Texas is the land of southern hospitality—a great place to have fun. On Thursday, we'll spend the day at Six Flags Over Texas theme park.



TRIENNIAL YOUTH CONFERENCE INDIVIDUAL PRE-REGISTRATION FORM

August 2-7, 1994
Texas Woman's University, Denton, Texas
North American Baptist Conference

This program is for youth entering grade 10 through age 24. Pre-registration will be accepted until June 30, 1994. The pre-registration fee of \$222 (U.S. funds) must accompany this form and be made payable to North American Baptists, Inc. Mail to Karl Bieber, P.O. Box 1028, DeSoto, TX 75123-1028 • (214) 223-9005

Registration forms are processed in the order received. Individuals not pre-registering will not be guaranteed a place in the Youth Program and/or University housing or meals. A late fee of \$13 will be charged for all registrations after July 1, 1994. No refunds after June 30, 1994.

PRE-REGISTRATION FEE INCLUDES

- Triennial Youth Conference Program (including speakers, discipleship materials, music, concerts)
- Transportation and admission ticket to Six Flags Over Texas (does not include lunch and dinner at theme park)
- Meals (Tuesday evening through Sunday breakfast) and housing (includes linen service) at Texas Woman's University
- Triennial Youth Conference T-shirt Size: Med ___ Lg ___ X-Lg ___ XX-Lg ___

IMPORTANT NOTE

All attendees under the age of 18 or who have not completed high school are required to have an adult sponsor for the Triennial Youth Conference. Sponsors must be at least 22 years of age and must be attending the entire Youth Conference, including eating and sleeping at the University. You must have a sponsor of the same gender. If your church does not provide a sponsor, please contact your association. The association may seek guidance from Dan Hamil at (701) 223-0478. Also, your sponsor must initial your form on the appropriate line.* The ratio is one sponsor for every seven youth or fraction thereof. Sponsors must sign up on their registration form as sponsors.

PLEASE PRINT CLEARLY

NAME _____ FEMALE MALE
Last First Initial

ADDRESS _____

CITY _____ STATE/PROV. _____ CODE _____

HOME PHONE () _____

CHURCH _____ CITY _____ STATE/PROV. _____

PLEASE CHECK AGE CATEGORY

- ENTERING GRADES 10-12 COLLEGE/CAREER to age 24
 SPONSOR (must be at least 22 years of age and plan on being fully involved in youth program)

MODE OF TRANSPORTATION TO TEXAS WOMAN'S UNIVERSITY

- Personal auto Church bus/van Parent drop off Air travel Chartered bus Other _____

PLEASE CHECK IF CONFINED TO WHEELCHAIR

CHOICE OF ROOMMATE (only one) _____

(College-aged participants will be housed on special floors; if you wish to be on these floors, do not choose a high school roommate.)

NAME OF SPONSOR _____ *SPONSOR INITIAL HERE _____

MEDICAL RELEASE FORM REQUIRED WITH PRE-REGISTRATION.

N.A.B. TRIENNIAL CONFERENCE MEDICAL RELEASE FORM

NAME _____ M F Birthdate _____
Last First Initial

Blood type _____ Allergies _____ Last known tetanus shot _____

Special medical or physical condition _____

Health insurance company _____

Group number _____ ID number _____

I (We), the undersigned parents/guardians of _____, a minor, do hereby authorize the N.A.B. Conference, Oakbrook Terrace, Illinois, U.S.A., or North American Baptists, Inc., as agents for the undersigned, to consent to any x-ray examination, anesthetic, medical or surgical diagnosis or treatment (including hospital care) which is deemed advisable by and is to be rendered under the general or special supervision of any physician and surgeon licensed to practice in the State of Texas or by any dentist or dental surgeon licensed to practice in the State of Texas, regardless of where such treatment is rendered. The advice of said physician or surgeon may be verbal or written, and the agent may rely and act upon such advice without notice to the undersigned.

I (We) will hold harmless N.A.B. Conference, North American Baptists, Inc., their agents, servants, employees, and volunteers for any medical aid rendered to my child/ward and will reimburse any of them for expenses reasonably incurred in the treatment of my child/ward.

This authorization is given in advance of any specific diagnosis, treatment, or hospital care being required, but is given to provide authority and power on the part of the aforesaid agents to give specific consent to any and all such diagnosis, treatment, or hospital care which any such physician, surgeon, dentist, or dental surgeon deems advisable in the exercise of his or her best professional judgment. This authorization remains in effect until I (we) revoke it in writing and deliver it to the agent, whose address for service shall be N.A.B. Triennial Conference, P.O. Box 1028, DeSoto, TX 75123-1028. Otherwise, this authorization shall terminate and be of no further effect as of August 8, 1994.

Permission granted:

Father's or guardian's signature

Mother's or guardian's signature

Address

Address

City State/Prov. Code

City State/Prov. Code

Phone number ()

Phone number ()

Please write in the space below where you may be reached during the Triennial Conference (home, hotel, campground, etc.) as a parent/guardian.

Location

Phone number ()

In case of emergency, other person to notify

Name

Address

City State/Prov.

Phone number ()

Please check program child/ward is participating in Nursery Children Young Teen Youth