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BAPTIST HERALD



DISCIPLEMAKING IN THE PHILIPPINES (see page 4)

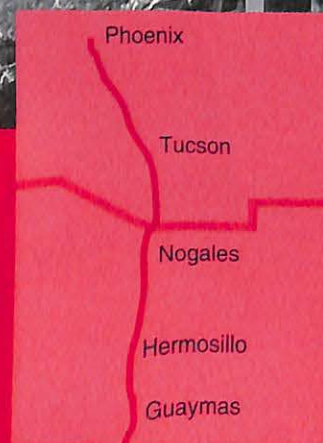
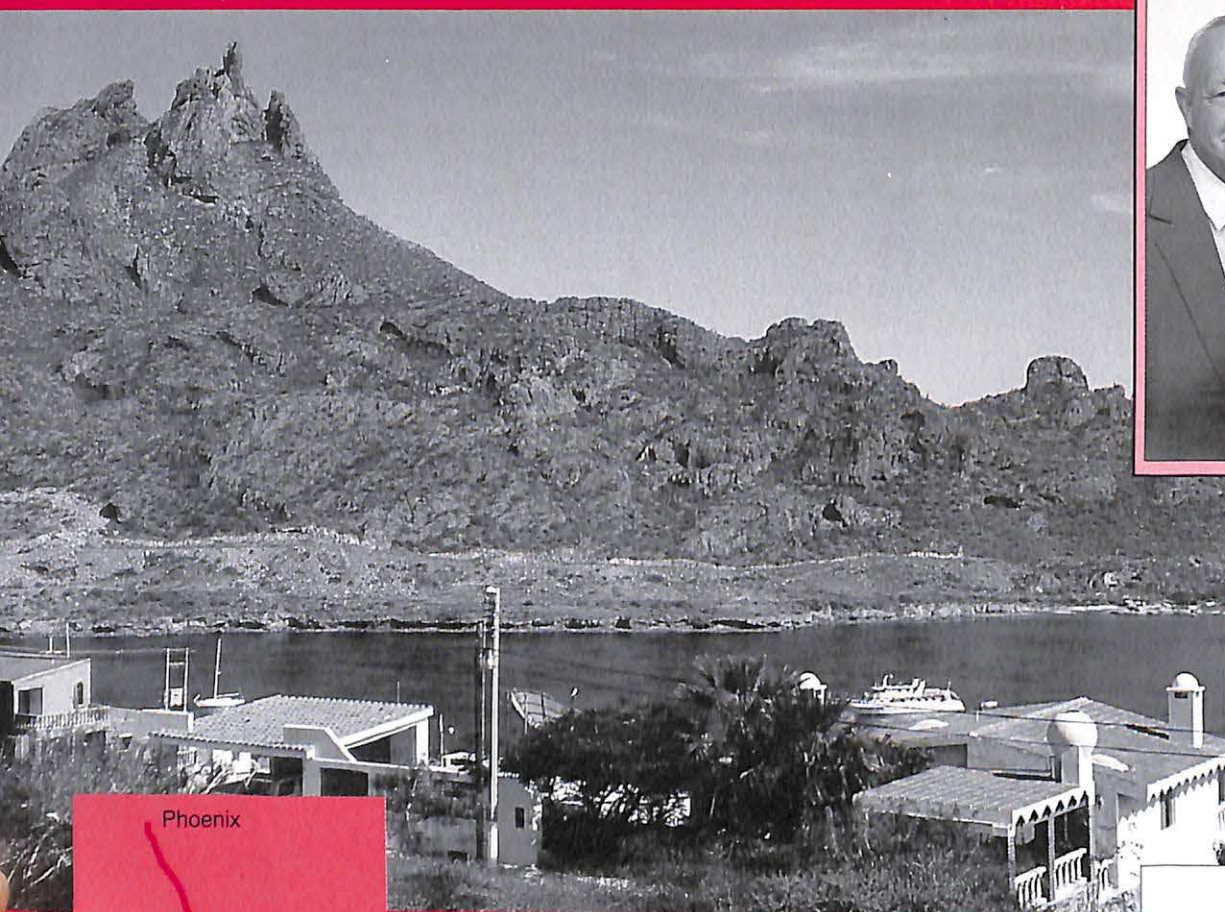


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4



12



15

- 4 Disciplemaking in the Philippines *Leland Bertsch*
- 7 The Most Undesirable Street
- 10 Throw It Down . . . Pick It Up *Ron Berg*
- 12 To Go Against the Flow *Mike Yaconelli*
- 14 Schuh and His Construction Crews *Eric Mangek Ngum*
- 16 Seven from California . . . Heed God's Call *Ernest Kaninjing*
- 18 Missions News
- 20 Why Change? *Lyle E. Schaller*
- 22 Our Foster Children Foster Our Growth *Mae Dillon*
- 23 Tools for Ministry
- 24 Church News
- 26 In Memoriam
- 27 The Revocable Living Trust
- 28 Youth News
- 29 What's Happening
Baptist World Aid
- 30 Letters
- 31 Everett Church Makes Room for More *Melissa Krispense*

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DISCIPLEMAKING IN THE PHILIPPINES

by Leland Bertsch

The Bicolano people continue to be on the official list of unreached people groups in the Philippines, but real progress is being made. However, progress is much more evident in the cities than in the rural areas. Many areas still have no local witness at all. We have aggressively pursued new church planting opportunities.

A year ago, I listened to a young man named Vic deliver an expository sermon, his first time to preach. I could not help but recall how four years earlier I met Vic for the first time just before we left on our previous home assignment. At that time, Vic was only a seeker and a very skeptical one. Through the ministry of many believers, God has done a marvelous work in Vic over these four years. He is now studying in our pastoral training program.

"We look forward to returning this June to the Philippines to concentrate almost entirely on training and mentoring our present group of pastors as well as those just entering our pastoral and church leaders training program," says Bertsch.

The Bertsches will relocate to Naga City, a two-hour drive from Legazpi City, where they started a pastoral training program prior to leaving for home assignment in North America, but they will also maintain the training in Legazpi City.

Recently, a letter from the Philippines brought news of a lay leader in our church who had just taken a sharp turn away from obedience to Christ. It was especially disappointing given that this person had already been involved in discipling others.

During our nine years of ministry there, we learned some valuable lessons about discipling Filipino believers. But even as we integrate these



Two families and a number of other individuals acknowledge Nanay as the primary instrument in their birth and growth as believers.



Nanay illustrates three things about an effective disciplemaker. She leads by example, demonstrates the power of prayer, and the effect of constant contact.

insights into our ministry, at any point in time, we still range between disappointment over results and amazement that things turned out so well. And so it will always be working, as we do, in the context of the sovereignty of God and the unpredictable will of man.

During my last term of three years in the Philippines, I worked with three Filipino believers. They illustrate some important principles of discipling.

Nanay ("mother" in Filipino), an 82-year-old grandmother, came to our church because it was the only one within walking distance. Nanay is materially poor and physically weak. She is not a gifted teacher, and she holds no position in the church. Filipino society does grant her some status because of her age, but other than that, her only influence is the reality of the life of Christ in her. People quickly sense the importance of Nanay's relationship to Christ and the value it has given her life.

Nanay's impact on other believers has been extraordinary.

Two families and a number of other individuals acknowledge Nanay as the primary instrument in their birth and growth as believers.

Nanay illustrates three things about an effective disciplemaker. First, she leads by example. How often I have heard others in the church admire what Nanay does, implying that if she can, so can we.

Next, Nanay demonstrates the power of prayer in discipling. When our church began sunrise prayer meetings Monday through Friday, Nanay began attending every morning and continued that for two years! She always brings many requests reflecting the needs of those she longs would grow strong in faith.

Third, Nanay demonstrates the effect of constant contact. Her efforts at visitation are limited only by her physical strength. While she often recruits others to lead the official Bible study in someone's home, at every opportunity, she makes follow-up visits between sessions for personal counsel and encouragement. It's a simple formula of investing one's experience with Christ and the time one has in the lives of others.

Tony is one of those who came to Christ primarily through Nanay's efforts.

While visiting the parents of children involved in a church program, a discussion of spiritual matters opened up with Tony. Nanay went back every week for several months specifically to informally share the Word of God. She was not discouraged by the fact that Tony's problem with alcohol was evident almost every day.

Eventually Nanay brought others of us to meet Tony. As we went through an evangelistic series of lessons, Tony put his faith in Christ. While the plan was to do follow-up lessons with him, it seemed that there were always new people who wanted to hear what Tony had been studying.

So for the next few months, Tony kept hearing the same seven lessons about the good news over and over. But rather than inhibit his growth, it seemed to give him a stronger foundation and to increase his confidence as he saw others responding as he did. Since then, close to a dozen other people, both family and neighbors, have followed Tony's lead in coming to Christ.



Tony (r) came to Christ primarily through Nanay's efforts. Since then, close to a dozen other people have followed Tony's example in coming to Christ.

Vic, one of those rare cases, simply walked into the church right off the street. Members of the church quickly made acquaintance, and Vic kept coming back. During those first weeks, he would sometimes come across as a skeptic, but other times, his



Vic walked into church right off the street. Through friendship and through an evangelistic Bible study in a home, Vic came to Christ.

seeking heart and mind would come through.

Through friendship and through an evangelistic Bible study in a home, Vic came to faith in Christ. Right away, he was taken along to other Bible studies being held which seemed to encourage him. Vic quickly became involved in church and was given opportunities to serve.

Beginning his third year as a Christian, he became leader of the youth ministry. This proved a disappointing experience to him, and after that, he began to withdraw from church and struggle with doubts. Other members came alongside, and Vic became part of a cell group of young men that ministered to him.

Last year, Vic began taking courses in our pastoral training program. While he is still seeking God's direction for future ministry, he is presently actively involved in the church including preaching occasionally.

There are some insights we can draw from the testimonies of Tony and Vic. Constant review of key concepts early on is very helpful. Sometimes we assume too much by the ability to give correct intellectual responses.

Jesus focused on teaching others to obey what He command-

ed, and for that, it must truly become a matter of the heart. More than once I have heard people give a correct answer to a question about Ephesians 2:8-9 only to hear them say in the next breath that their own personal hope of going to heaven is based on sufficient good works.

Small groups have many advantages as the primary context for discipling as they provide more immediate opportunity to experience the things that are being taught. In small groups, believers are more likely to experience fellowship rather than hear it analyzed and promoted. They are more likely to practice praying than to simply learn the theology of prayer.

We can also underscore the role of the whole church in discipling. While at times, discipling can be done primarily through a one-on-one relationship, the sooner that other church members are involved in a new believer's life and the more exposure there is to the broader church life, the stronger and more consistent the person's growth. Both Vic and Tony can point to a large number of church members who were part of their spiritual growth. When this does not happen, we have observed some believers identifying too strongly with one leader in a kind of dependent

relationship that eventually stunts growth.

We have tried to develop a systematic approach to discipling through putting together a whole year of Bible study lessons that everyone follows. Many such fine programs have already been published, but experience taught us that materials need to be adjusted to your group.

There is, in a sense, a universal set of characteristics that define a Christ-like person, but every culture, every generation, and every social group will have certain issues and challenges that require greater attention. For example, Filipino believers might have less difficulty coming to terms with trials and suffering and more difficulty in dealing with the influence of unbelieving parents than believers in North America. Disciple-makers must be careful not to simply lock into a packaged program used successfully in another area.

The Philippines is a place with a high initial response to the gospel, but that doesn't make discipling any easier. In the end, we keep seeking the best insights, give it our best prayerful effort, and then give thanks to God who gives the increase. □

Missionary Leland Bertsch serves in the Legazpi City area, Bicol Region, Philippines. He and his wife Jennell and children return from home assignment to the Philippines to a new place, Naga City, to continue to prepare nationals to assume church leadership there.

The Most Undesirable Street

is Wade and Penny Kovacs' new address. They had their hearts set on life in a log home far from the city of Winnipeg, Manitoba. But they gave that hope to God, and He led them to an inner-city neighborhood where a pellet gunshot through the dining room window was the calling card of the new "welcome wagon."



When Wade and I married, one of the things we had in common was love of the country. We had both grown up in small towns, so we felt that a rural setting was the perfect place to live and bring up children. Our first home was in Winnipeg, but it was a "white picket fence" type of setting in a quiet neighborhood.

Through a variety of circumstances, we

met Harry Lehotsky, (a new N.A.B. Seminary graduate), who had just moved to Winnipeg from New York City, with hopes of starting an inner-city church. A fledgling Bible study group meeting in his home grew to the point that he knocked down his living room wall to make room for the session. When the group grew large enough that Harry considered starting Sunday services, our choice to

make this tiny house church our home was an easy one.

I had visions of seeing our small group that we called New Life Ministries multiply quickly. I dreamed of going into the neighborhood helping people, feeding the poor, and encouraging those caught in harmful habits to change their lives.

I did not suspect it would be I who would change. I saw the city as a scary place, especially the inner city. After listening to our plans to attend New Life, the pastor from our old church asked if we would be moving into the area, I just about laughed. The idea was so ludicrous and so foreign to our thoughts that we didn't entertain it for a minute.

After a few years, we became a bit disheartened with our work at New Life. We would get to know some people, and then they would move or stop coming.

Attendance was sporadic. We would see people make life-changing decisions and slip back into their old patterns . . . we watched helplessly. In many ways, I was no different, wavering from deep faith in God to wondering if He even existed or cared.

Wade and I made a firm decision to move to the country. We started building a log home about 90 miles out of Winnipeg, close to relatives. I looked forward to the freedom my children would enjoy—the fresh country air and wholesome life.

During this time, Wade was fairly discouraged with his job and life in general. He did find some enjoyment and sense of accomplishment,

however, in building the log home. I remember him saying that the only thing that would keep him in the city was if the church took off.

That year it happened. Attendance grew to 40 to 50 on a typical

doubling for Sunday services and a daily coffee shop. We were able to volunteer there and meet more people from the community. Through the drop-in centre and events such as church-sponsored block parties, more people began attending Sunday services.

One of the things I found hardest about moving was the negative reactions we got from many people—even Christians. "You're moving where?" "Are you crazy?"

Wade and I had the needs of the church and its community in our hearts, but we were also part of the neighborhood we lived in and had relationships to give attention to there. On top of that, our children were attending a language school in another area. We wanted to develop and maintain contact with parents of our children's friends, as well as have input in the school.

We began to realize that zeroing in on one community would simplify our lives and make us more effective. Moving to our Church neighborhood would enable us to meet the people who did not

have cars or phones. We would actually be members of the community, instead of people on the outside. Our caring, while just as real before, might be seen by some as more believable, because problems in the community would now be our problems as well.

Our decision to move to the inner city was not made lightly. Naturally, we had some very real concerns about moving our children into a neighborhood known for its high crime rate and substance abuse. We worried about moving our children from a stable school to one with a transient student popula-

tion and where the value systems of some of their classmates might be vastly different from what they had known. I will not pretend that my concerns have disappeared, but my prayer is that these new situations and experiences will be used for good—to develop in our children

their proof that this is where God wants us.

In our minds, the blessings of our new inner-city home far outweigh the sacrifices we have made. For instance, we live across the street from our church and drop-in centre.

flower I noticed by our front step, and in the many faces that pass by every day. For a neighborhood labelled "hopeless" and a people that have "given up," these growing things speak to me of hope and possibility. For me and the other members of our Church who live in the

area, our prayer is that God will use us to share His love with those in our neighborhood who desperately need a new chance.

Shortly after the bullet through our living room window, Wade's Moped was stolen. We found it vandalized in the back lane. We are pretty sure we know who did it—not hardened criminals, but elementary school kids. These children are bored, neglected, and angry. They are our neighbors—part of our outreach area.



qualities and attitudes that are positive and will strengthen their relationship with God.

One of the things I found hardest about moving was the negative reactions we got from many people—even Christians. "You're moving where?" "Are you crazy?" In fact, our new address has been termed by many as "the most undesirable street in Winnipeg." These comments did not make me want to change my mind, which I see as fur-

My children will grow up seeing their church trying to make a difference, being involved in their community and school. The multicultural exposure we receive here is sure to be rewarding. We have good friends here, and a large old house that is a handyman's delight for Wade and a decorator's dream for me.

I have seen the beauty here—in the large, leafy trees that bow their heads over the street, in a lovely

Will we make a difference here? I don't know. I do know that God has made a difference in us, and I feel better just trying. □

Material excerpted from In Search of Hidden Heroes (Faith Today Publications, 1995) reprinted with permission. The book may be purchased from Vision 2000 Canada, Box 154, Waterloo, ON N2J 3Z9.

Throw It Down . . . Pick It Up

by Ron Berg

Moses, a recent graduate of the University of Egypt, had intellectual skill . . . position . . . and a vision. His vision was very close to the heart of God. His vision: To free the people of Israel from the land of Egypt . . . but it was a disaster. Moses moved without God. And now he was a fugitive from Egypt and even from his own people. He had moved from the highest position to the lowest position . . . to that of a shepherd. Rejected, a failure, his vision was smashed . . . laid to rest forever.

And then God called him. Moses responded: "Don't raise that painful memory with me. No one listened to me then, and no one is going to listen to me now."

God said to him, "Moses, what do you have in your hand?"

Moses held a shepherd's staff . . . the symbol of his failure. He could have held in his hand a king's or a leader's scepter, but he held a shepherd's staff.

It represented his weakness, his rejection, and maybe more than anything, his destroyed vision. It was the rod of Moses.

And God said, "Throw it down! Throw it down, Moses!" And Moses threw it

down, and it turned into a serpent . . . a wretched serpent.

And God said, "Pick it up." And Moses picked it up, and it became a staff again. But this time, it was not the rod of Moses but the rod of God . . . a symbol of God's choosing, of God's power, of God's vision. With this rod, the Red Sea divided. With this rod, water sprang forth from a rock. With this rod, when lifted up, the Amalekites were defeated.

We see something very interesting. Moses, together with Joshua, had to use all of his skill — all of his administrative skill, all of his intellectual skill, all of his motivational skill, to prepare the people for battle. Everything he had learned to do,

everything he had been given to do, had been such a failure before. He made plans . . . all of these plans.

Then, with the rod of God held high, Moses was reminded again, "You cannot do it in your own strength, Moses. All of the planning that you and Joshua have just completed, all of your best abilities to prepare the people of Israel for this battle, is not enough."

But the rod also reminded Moses of the fact that when God

takes our strengths that have become our weaknesses, victory is assured. The power of God is let loose.

Several years ago, I had been involved in several days of meetings and plannings.

Things had not gone the way I had hoped. Dejected and discouraged, I returned home. On the way, I stopped at the Jubilee Auditorium, where the North American Baptist College choir was having its annual sacred concert.

As part of that concert, the choir sang a brief cantata, the story of Moses. And the music went on, and the words, "Moses, what is that

in your hand?" struck me.

With humor, and with forcefulness, the music told that story of Moses. I listened, intrigued. Then the music softened; the harmony broadened; the choir's focus turned to the congregation; and they sang the words, "What is in your hand? Throw it down."

I sat, and I wept. My best skills were inadequate. The best resources that I could give failed. And God was saying, "Throw it down. Give it up. You can't do it in your own strength." And then God said, "Now, pick it up," and let God . . . in His time, in His way, with His power.

All of us have faced those times when we did what we thought was best, and we failed. Whether we did it in our own strength and in our own time, we failed. And in that moment of discouragement, we wondered whether we could ever go on.

God says to us, "Throw it down. Your best skills, your best education, your best ability . . . throw it down. Give it up." And then He says again, "Now, pick it up,

and let it become the rod of God."

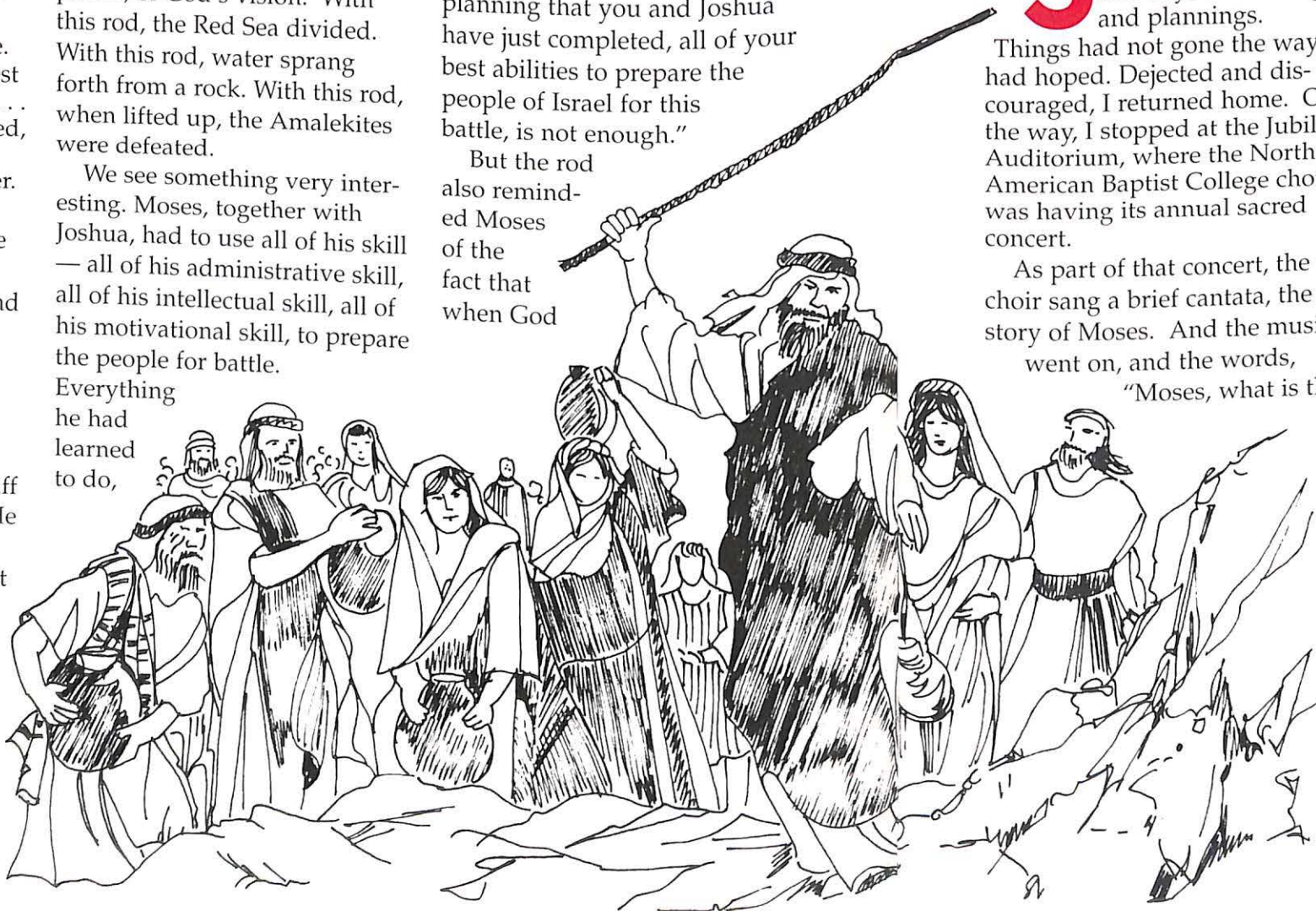
Our congregations are filled with great leaders, men and women of God, who have tremendous abilities. But when we face some of the issues that we have to face, there are times when we can become very discouraged.

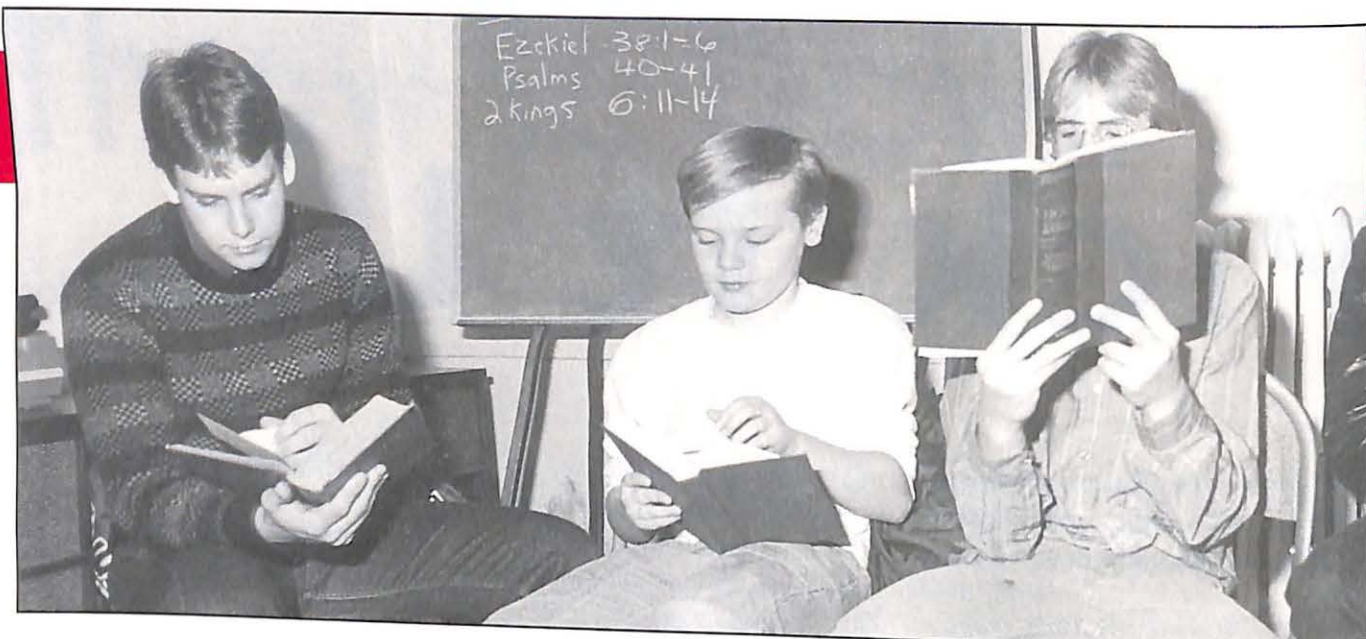
And God says to us, "Throw it down. Give it up." But then He declares to us today, "Pick it up, and let it become the rod of God."

Then we see the powers of God unleashed . . . the power of God to defeat the enemy . . . the power of God to bring refreshing water in the desert . . . the power of God to bring His people into a promised land . . . the power of God to accomplish His purposes.

Not *because* of our skills, our abilities, our talents, and our resources, but *with* these talents, abilities, and resources in the hands of God, His purpose is accomplished. Throw it down, and pick it up, and it becomes the rod of God. □

The Rev. Ron Berg is Alberta Area Minister and presented this devotional, based on Exodus 3:11, 4:1-4, and 17:8, 9, at the General Council, June 1994.





To Go Against the Flow

by Mike Yaconelli

The Christian life is about believing and living. Believing and living are one and the same thing (you live what you believe and you believe what you live)—but it's very difficult for adolescents to understand what believ-

ing looks like when it's lived. A large amount of curriculum deals with what young people *ought* to believe and what faith *ought* to look like, but there is very little material out there on what real belief looks like in the real world!

The world of today's adolescent

is very different than it was just a few years ago. The issues are no longer whether or not to go to the prom or kissing on the first date. This is a world of gangs, guns, violence, AIDS, divorce, abortion, abuse—coupled with intense pressure to compete in every area of

life. If Christianity is true, then it is not just true on the pages of the Bible, but it is also true when it comes to parents, friends, and sex. What is the shape of faith? What form does it take? What acts are defined by faith?

▶ **What young people will remember five years from now is not clever material and brilliant lessons, they will remember you.**

Who you are will have a much greater influence on that struggling high school student than your spell-binding outlines and theological dexterity. Your passion for the Gospel, your love of young people, your sense of humor, and your genuine concern for each of them will be remembered. I still remember my junior church leader, Mrs. Lindsay. Mrs. Lindsay weighed close to 300 pounds, wore the same dress every Sunday, didn't have a clue about our culture . . . but she loved us. That's all she did—love us—and I have not forgotten that for 40 years.

▶ **Junior high and high school students are not adults.**

I am continually surprised by how many adults expect young people to act like adults. Faith at age 15 looks a great deal different than faith at 50. Some truth just can't be learned until you're 20, 40, or even 70. It is important that you allow 15-year-olds to believe like 15-year-olds. Recognize their short attention spans, unending questions, cynicism, idealism, and wonder.

Your role is not one of disciplining, but one of capturing attention,

igniting thinking, and stimulating imagination. You are not worried when issues are not resolved, when problems are not solved, when conclusions are not reached. The adolescent years are the searching years, and you are excited to be the one to get kids started on the search.

▶ **The most important thing you can do with young teens is spend time with them.**

Finishing your lesson should be very low on the priority list. How many adults do you know decide once a week to spend an hour or more with a group of young teens? Not too many.

The power of the material is not in the material; it is in the person who teaches the materials. If your kids aren't listening, and the lesson isn't connecting, spend your teaching time at McDonald's over a Coke and fries. I guarantee the time you spend with them is much more significant than the content of what's said to them.

▶ **The most frustrating part of working with young people is the seeming lack of results.**

Another principle that has helped me through the years is "the significance of the insignificant." There are a lot of seeds planted in teaching that take years, even decades, to blossom.

There are a whole lot of people sitting in the pew next to you who, during high school, no one would have predicted would be in church today. Many of them would point back to a Sunday school teacher or youth advisor who did or said

something that stuck in their memory.

The issue is not getting results. It is being faithful to the truth, to the Gospel, and to God.

I was lucky enough to be present at a black church in Wheaton, Illinois, where John Perkins was preaching about the paralyzed man who had been lying by the healing pool for 38 years, but could never get into the pool before the others (John 5). Jesus healed him, and the man grabbed his bed, leaped for joy, and went running down the street, shouting and praising God. By the time John had described this, the entire church was on its feet praising God.

In the midst of the shouting, John yelled out, "What a tragedy!" The room that was just filled with shouting and dancing was silent. John whispered, "What a tragedy that when this man was healed he did what everyone else did when they were healed; he left the pool! What we need in the church today are people, who after they've been healed, go back to the pool and help others in!"

I realized that John was describing people just like you. You are one of those people who have decided to go back to the pool to help young teens be healed by the grace of God. There is no higher calling. □

Mike Yaconelli is co-founder of Youth Specialists and a veteran of three decades in youth ministry. Reprinted by permission of Cook Communications Ministries, David C. Cook Publishing Co., 850 N. Grove Ave., Elgin, IL 60120.

Schuh and His Construction Crews

by Eric Mangek Ngum

By profession, Darrell Schuh of Elk Grove, CA, is a carpenter, a contractor, a builder, and a designer. Pleased that he is able to be used by God for His service, Schuh is a man with a willing and flexible heart. He is open to people and is ready to cooperate with them to serve God. Schuh's firm belief: It is not always the gifts and talents God has given us that matters, but the willingness and the ability to give back to God those gifts and talents. To Darrell Schuh, that is what matters.

When Schuh is not going to Brazil, Cameroon, Nigeria, or elsewhere to do volunteer construction work, he is at home in California, working hard in his construction business to raise money for another project or trip.

Schuh puts it: "God will not give me rest. He will not give me peace until I am doing something. It is a struggle, very hard, but the important thing is that I have peace in my heart when working for God."

The incentive to do missions abroad was personal. Over the years, God prompted Schuh to do something in countries overseas. His main goal, he says, is "to develop people within North America to be more missions-



"I have a soft heart for Cameroon. I have the Christians in Cameroon in my heart. I have a deep concern for those who do not yet know Christ as their personal Savior, and that is why I am always drawn back to Cameroon. I love the land . . . it is my second home." —Darrell Schuh

mindful, to understand the heart-beat of missions in an overseas country, to understand Third World countries, and above all, to have a zeal and desire to serve God in these areas."

The Schuh Crew, as they are known in Cameroon, is made up of a variety of people . . . men and women, the old and the young. Most of them have little or no knowledge about construction work. But they are



In 1981, a 16 member Schuh Crew constructed Camp Saker, Bimbia, near Victoria in Cameroon: three dormitories, a chapel, and a three bedroom home.



In 1994, a Schuh Crew of 13 put a roof on a church at Ebauh Bare in Nkongsamba Field in Cameroon.

willing; their hearts are right; and they are ready to yield to instructions on what to do.

Doctors, nurses, secretaries, insurance people, pastors, carpenters, plumbers, and electricians . . . people from all walks of life . . . have served on the "Schuh Crews."

Schuh gives instructions, such as how to paint and drill holes. Some cook, and others do a variety of jobs. Work is completed in record time.

Where do team members find the time to serve? They use their

two or three weeks of vacation to serve on these mission projects. What must they provide?



In January 1995, a Schuh Crew completed plumbing and electrical work and built 260 feet of cabinets for the new Comprehensive Health Care Centre in Nigeria.

They are responsible to pay for their transportation and catering throughout their stay.

Each individual raises US\$2,500 to \$3,000 for a working trip. Because members of Schuh's crews love God and

Beside doing volunteer mission construction projects in Cameroon and Nigeria, West Africa, the crews have served in Brazil and in several states in the USA.



want to serve Him through missions, they are ready to raise this money.

The materials, such as, zinc, wood, and nails, are provided through funding by churches in North America, sponsoring the project.

In July 1995, a Schuh Crew will go to Brazil to construct a two-story dormitory for a camp in the Florianapolis area in Santa Catarina. Schuh plans to take 36 young people with him to serve as the crew.

Darrell Schuh and other members of the crew have testified that it is always amazing to see the way God works to bring people to Himself. Many nationals have been converted to Christ as they have worked alongside the Schuh Crew team members.

"I think that the projects, ideas, and the ultimate goals have been realized," says Schuh. "That is not to give me credit, but to give God the credit, because He certainly deserves all the glory."

Schuh not only has a heart for missions and to see his projects accomplished, but also, as he says, "I have a soft heart for Cameroon. I have the Christians in Cameroon in my heart. I have a deep concern for those who do not yet know Christ as their personal Savior, and that is why I am always drawn back to Cameroon. I love the land . . . it is my second home." □

Eric Mangek Ngum is involved in the Communications Ministry of the Cameroon Baptist Convention in Bamenda.

Seven from California . . . Heed God's Call

by Ernest Kaninjing



"Missionaries are greatly needed. The Mambilla Field is waiting to be harvested," says Paul Krieg. "Two non-Christians who worked with us accepted Christ as Lord and Savior while we were in Nigeria."

People travel for many and varied reasons. Some travel to explore. Others feel compelled to travel due to the need of a better education, job, health, or for adventure.

A special kind of travelers was recently spotted in Cameroon. These people had traveled thousands of miles across the seas, away from the comfort of their homes and the company of loved ones to

respond to God's call for service. Like Isaiah of old, they responded to God's call by saying, "Lord, here am I, send me."

These travelers formed a team of seven volunteers led by Darrell Schuh. Under the auspices of the North American Baptist Conference's Volunteers in Missions program, the Schuh Crew traveled to the Mambilla Plateau of Nigeria via Cameroon for two weeks. Their mission was to complete all plumbing and electrical and build some 260 feet of cabinets for the Comprehensive Health Centre at Gembu.

This is not the first time a Schuh Crew has come to Africa and Cameroon, in particular. This trip, however, offered a unique opportunity for most first-time members of the crew to see and experience Africa first-hand.

Ken Soulès, a carpenter on the crew, says, "When Darrell asked me to pray and consider going to Cameroon, I knew the need and knew it would be appreciated. I also knew that I would be missing a blessing if I didn't go."

For Paul Krieg, a plumber, the story was a little different. Says he, "When I heard of the opportunity to go to Africa, I wasn't very interested. I complained about a lack of time and finances and chances of losing my job. But God worked out a way. He provided the time, gave

the finances, and worked out immigration papers. With the strong support and influence of my wife, I discovered I had no excuse."

Lynn Palmer, an electrician with the crew, says, "God worked through many people and moved them to give and support our trip financially. We are grateful to God and these people."

This opportunity to serve in Africa served as an occasion for crew members to become acquainted with what the North American Baptist Conference missionaries encounter daily on the field. Most of these missionaries live in remote, enclaved areas.

Those on the Mambilla Plateau in Nigeria, for example, have to drive for 14 hours in an all-season vehicle to do any major shopping. "They are doing a tremendous job with the given resources, and it takes strong devotion to do such work," remarked Ken Soulès. He adds that "the missionaries have had such a great impact on the nationals that they are grateful and



The Schuh Crew, (back row, l. to r.) Paul Krieg, Lynn Palmer, Darrell Schuh, David Schuh, and Norm Wolfe, (front row, l. to r.) Ron Krieg, Bob Dants, and Ken Soulès, gathered around the makeshift thickness planer.

care for the missionaries and count so heavily on them. These missionaries need a lot of prayer, financial, and correspondence support in their ministry."

"The Mambilla area is a field waiting to be harvested," says Paul Krieg. "Missionaries are greatly needed. Two non-Christians

who worked with us accepted Christ as Lord and Savior while we were there."

Convenience was not part of the trip. Instead, the dusty and bumpy roads were part of the experience.

Paul Krieg says, "If you look at it as an adventure, then you enjoy it."

For Lynn Palmer, "The daily blessings we received outweighed any inconveniences suffered."

Commenting about the poor state of the roads and the lack of comfort, Ken Soulès says, "It is not as comfortable as back home, but not very uncomfortable. It is not a sacrifice that we are here, but a duty to which we have been called. All we are doing is trying to obey. If in a small way through our construction project, we are able to



Lynn Palmer hooks up a light fixture in the Health Centre.



Ken Soulès makes a makeshift jig for adjustable cabinet shelves.



The new Comprehensive Health Centre, under construction in Gembu, Nigeria, awaits trained personnel.

reach one person for Christ, then it is worth the while."

To part company with a new acquaintance is not the easiest thing to do, especially when you have just begun to understand, to love, to care, and to appreciate each other. This is probably why most crew members would cherish another opportunity to serve in Africa.

The many friends they made were not only joyful and loving but also very devoted and hardworking. This was enough reason for Ken Soulès to say, "With the obsta-

cles that I see, I think Cameroonians and Nigerians have been more uplifting to me spiritually, than I have been to them."

The feelings of most crew members as they left Africa were summarized in these words by Paul Krieg: "It is hard for us to leave our new acquaintances." You can hardly imagine the amount of joy God gives to those who are sensitive to hear and respond positively to God's call. □

Ernest Talla Kaninjing serves at the Nkwon Baptist Center in Cameroon.

CAMEROON

Training to be a disciple maker is not easy

The staff members of Cameroon Baptist Theological Seminary have many students visiting them in their offices and homes. The students ask, "Will you pray for me?"

The students are studying at the Seminary in Ndu because they believe God has called them for His work and service. But it is with great difficulty that they stay.

Many are here by faith that the promised support from individuals and Cameroon Baptist Convention churches and associations will

come. So often when they write or the school has to contact sponsors, they respond, "There is no money. Times are hard."

Sometimes the students are able to get small jobs on campus, but that is only a small help. The prices for food continue to double and even triple in some cases.

So many of our students have experienced death in their families. One student, whose family is still back in the village, got word three days later that his daughter had died. The deaths of direct relatives as well as important extended family members have caused much concern and confusion in the minds of the students and have made studying difficult.

Yet in spite of all these problems, the students are determined to follow God's plan and train themselves for His work. Pray for them—for encouragement, for peace, for provision of their needs, and for strength to endure. One of the hymns they love to sing is "God Will Take Care of You." They sing it from a heart of experience. □



David Burgess, N.A.B. Conference missionary serving at Cameroon Baptist Theological Seminary.

Increasing number of HIV patients being treated

Since the new year, one item, which has been most alarming to us at Bansa Baptist Hospital in Cameroon, is the increasing number of patients with HIV disease. In some instances, we're able to get these individuals over their intercurrent infections and back to their villages. However, for many there's little we can do.

Recently, a husband brought his wife to the Hospital. She'd had unexplained fevers for several weeks and had derived no benefit from medical care given nearer her village. Although we diagnosed an intestinal infection and started appropriate therapy, her fevers persisted.

Eventually, an HIV test returned positive. Therapy was started for other infections but to no avail. Esther's clinical status continued to worsen.

The head nurse had already counseled the woman regarding her diagnosis, but we feared she was becoming too impaired to coherently relate this information to her husband. So the head nurse and I met with the woman's husband ourselves.

Both members of a Presbyterian church, the couple appeared to be

strong Christians. Having a sound marriage, the husband was quite bewildered by the news of his wife's diagnosis. His fortitude was evident in the way he accepted this information. He acknowledged that he, too, should be tested. Sadly enough, the test also showed that he was HIV positive.

In trying to piece their histories together, it's possible that Esther acquired the infection sometime ago through a series of injections given to her by another villager. Oftentimes in such settings, dirty needles are reused.

The gnawing question: "Why"? What can one say? We reminded him of God's promise in Romans 8:28, which, surprisingly, he quoted. Still, to infer that good could come out of such tragic circumstances sounds absurd.

Then we reflected on the greatest injustice, the most evil deed the world has ever known—when God's blameless Son was falsely accused and condemned to die. Has not Providence overruled for good in the death of His Son to effect the salvation of many?

The husband assented to all of this but is still left with the challenge of trusting God in the midst of great personal calamity. He requested that we release his wife so she could return to be with her

children. Her discharge was accomplished; however, she died while awaiting transport back to the village.

Now a widower, the husband is left with the sole responsibility of raising six children in the context of carrying a fatal disease.

This family is one out of a multitude who are being affected by this scourge. One of our volunteer-missions physicians, Dr. Dieter Lemke, spent every Thursday visiting schools in this province to educate young people about HIV disease. These opportunities are being used for evangelistic purposes as well. Dr. Lemke completes his service in Cameroon in June and returns to Canada.

It appears that attempts to contain this disease through education about the behaviors that spread it have largely failed. Yet, for the truly repentant who appropriate the power available through a personal relationship with the Lord Jesus, there is hope for real change. □



Julie Stone, M.D., serves as a N.A.B. medical missionary at Bansa Baptist Hospital in Cameroon.

MEXICO

Soccer player witnesses in Guaymas

Some of the Guaymas soccer players in Sonora State, Mexico, have been saved and are excited about Jesus. Polio struck one of them, Bernabe, as a child and left him with one thin leg and a limp. The Guaymas newspaper recently featured their famous goalie, who gave witness to his love for God.

While leading the service recently, Bernabe said, "I thank God I've been saved now for four months. They've been the best months of my life!"

Bernabe has a little stand where he sells cold coconuts with a straw to sip out the milk. One often finds him there working on the Bible study he is taking with Missionary Royce Baron. □



Using a bracelet, Bernabe (r.) witnesses about salvation through Jesus Christ.

JAPAN

Watching the Lord work in a student's life

"It has really been a humbling and powerful experience watching the Lord work in one of my student's life," says Lara Ann Frey, short-term missionary serving in Japan. She teaches English as a Second Language classes.

"I had prayed that when my student and I started our Bible study that the Holy Spirit would convict

and work in my student's life. It has been so amazing to see how the Lord works. My student now attends church and believes in God, Jesus, and the Holy Spirit. The next step is to get my student to commit his life to the Lord. I can really see the work of the Holy Spirit in the topics we talk about. I thank and praise God for the words He gives me when I share Biblical truths." □



Lara Ann Frey serves as a short-term missionary in Japan.

PHILIPPINES

Bible study brings people to Christ; workers needed desperately

One recent Bible study series—the initial series in a new community in the Bicol Region in the Philippines—was held at the home of the barangay captain. The captain, three of his counselors, and three young women attended this group led by Missionary Gregg Evans.

The final lesson of the five lesson series included a suggested prayer for those who wanted to receive the Good News in a personal way. "I told the group that they should think carefully about their decision and not be too hasty," says Evans.

"At that point, one of the counselors announced that he had nothing more to think about—he wanted to receive Christ immediately! I shook his hand and continued my spiel about the need for careful deliberation before making a decision."

Evans told them that in view of the fact that he is an outsider and a non-Catholic, it would be perfectly natural for them to have some doubts. "A young woman informed

me that she had been using her Bible at home to double-check all our lessons just to make sure that I was being honest with them," notes Evans. "This group reminded me of the Bereans, 'for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so' (Acts 17:11)."

The members of this initial Bible study assured Evans that there are many people waiting to study when the series is offered again. "Because of the influence of the captain and counselors, there is a chance that this outreach could see explosive growth," says Evans. "And yet, we might have to abandon the outreach because of lack of man-power.

"As painful as the decision will be, it is almost certain that at least one of our three outreaches will have to be abandoned when Maria and I go on furlough in early July. That will still leave my national co-worker, Rufus Genovea, with one young church and two needy outreaches to care for—far too much work for one person to handle." □



Gregg and Maria Evans serve as N.A.B. missionaries to the Philippines.

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*The Christian faith is a transformational religion,
and change is central to transformation,*

WHY CHANGE?

To challenge believers to become disciples of Jesus Christ

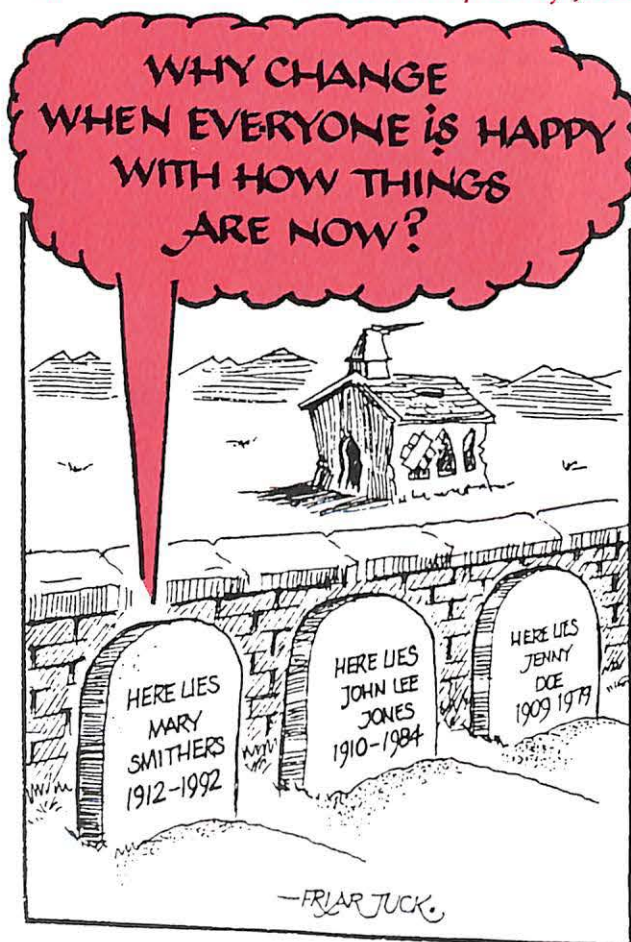
by Lyle E. Schaller

“What is your number-one wish for this congregation for three to five years down the road?” asked the pastor of a longtime member of Central Church. This minister had arrived six weeks earlier and was still in the process of calling at each of the 160 households in the Church. “How would you like to see tomorrow different from today? What changes should be high on the agenda here?”

“To tell you the truth,” replied Nancy Henderson, a 57-year-old empty-nest mother, “I don’t see any changes that need to be made here. I like it just the way it is.”

“That goes for me, too,” added her husband. “We put a new roof on the church three years ago, and we replaced the furnace about a year later. We always have enough money to pay our bills on time, so I don’t see any need for change. Oh, it would be nice to see more young people coming to church, but I guess every church feels that way. I’m with Nancy. I like it just the way it is now.”

“That’s right,” added Nancy’s mother, Hazel Peterson, who lives three blocks away but happened to be visiting her daughter when the new minister came to call. “Why change when everyone is happy with how things are now?”



Why Change?

These three mature adults are expressing an opinion shared by literally millions of today’s church members. Why change when everyone is content with the status quo?

One response is *do not try*. There may be a serious shortage of support if everyone is satisfied with the status quo.

A more threatening response is that a refusal of inability to adapt to a changing world often means institutional decline and eventual demise.

In more positive terms, a half dozen reasons can be offered to explain why change may be necessary, even when it is not immediately and eagerly embraced.

■ First, change usually must be one component of a larger strategy by any long-established congregation that seeks to reach new generations of people.

If those new generations are not American-born residents, this may be more readily apparent than if those new generations are American-born and resemble the members in several ways.

The most highly visible example of the need to change to reach new generations can be seen today in

- church music,
- the use of drama in worship,

- new channels of communication in preaching,
- an expansion in the number of off-street parking spaces,
- an improvement in the quality of the nursery,
- changing the focus in advertising from messages from the producer of services to addressing the religious and personal needs of people,
- more weekday programming,
- a greater emphasis on adult Bible study groups,
- offering at least two different worship experiences every weekend,
- better training experiences for lay volunteers,
- more extensive reporting to the members about what is happening in the life of that

- a shift from a presentation to a participation approach to corporate worship,
- a non-geographical definition of tomorrow’s potential constituency,
- creating more attractive new entry points for newcomers,
- an expansion of the teaching ministry,
- strengthening and enlarging the number and variety of face-to-face groups in that congregation,
- strengthening local missions and outreach,
- enlarging the ministries with families with young children,
- welcoming adults who were reared in a different religious tradition, and
- raising the level of member contributions in order to pay for all of this.

While that is far from a complete list, it illustrates the need to change to reach younger generations of people.

■ Second, and more important, is that change usually is part of a larger strategy to challenge people with a new vision of what tomorrow could be.

The best single example of this can be seen in those congregations that challenge believers to become disciples of Jesus Christ. The new disciples often look back and reflect, “When I decided to make this commitment, I did not realize how becoming a disciple would transform my life!” The Christian faith is a transformational religion, and change is central to transformation.

The leaders of transformed congregations invariably look back and marvel at how changes were central to that transformation.

Perpetuating the status quo is not the road to a transformed life. That generalization applies to both individual believers and to congregations. (A simple exercise can be used to illustrate this point.) Ask the members of your board or of a program committee this question: “As you reflect on your life as an adult, what is your best and happiest memory? What is your favorite or your richest memory?”

Typically at least three out of four will name an event or an experience that represents great discontinuity in their life. Common responses are marriage, birth of our first child, a move to accepting Jesus Christ as Lord and Savior, ordination, becoming a grandparent for the first time, that first full-time job, a promotion to a new responsibility, or retirement. Most of us organize each chapter of our life, as we reflect on our personal and religious pilgrimage, around change, not around perpetuating the status quo.

■ Third, change is an essential component of any strategy to focus a congregation’s agenda on ministry and outreach.

The natural, normal, and predictable tendency in any institution is to seek to perpetuate yesterday, to move institutional survival goals to the top of the agenda, and to place means-to-an-end issues (such as a new roof on the building or paying the bills on time) ahead of the reason for the existence of that institution in formulating priorities.

A common example of this arises every year in late summer or early autumn when someone asks, “What should we do this year on Christmas Eve?” The usual first response is to inquire what day of the week December 24 will fall on this year. The tradition-driven second question is, “What did we do last year?” The ministry-driven second question is, “What should we add to our Christmas Eve schedule to better reach the people we failed to reach last year?”

That tradition-driven question represents affirmation of the status quo as a beginning point for planning. That ministry-driven question requires an openness to innovation, support for creativity, a willingness to change, and a desire to reach people beyond the current membership. The temptation is always present to focus on taking care of today’s members rather than

to identify and seek to reach new generations.

■ Fourth, perhaps the most pragmatic argument in support of change in the church is to keep up with the competition.

A useful parallel is what has been happening with many public utilities in recent years. For generations, most public utilities were regulated companies that concentrated on serving their customers and making money for their shareholders. Each utility enjoyed a geographically defined monopoly that freed it from the pressures of direct competition. Today many public utilities are discovering they must operate in a highly competitive and market-driven business environment.

The parallel is the congregation with a geographically defined area that was the only church of its particular denomination in the larger community. Such a congregation enjoyed a monopoly in serving people who displayed a powerful loyalty to that denomination. The combination of a) the erosion of inherited denominational loyalties and b) the disappearance of neighborhood-oriented institutions such as grocery stores, motion picture theaters, public schools, physicians’ offices, hardware stores, and churches has undermined those old monopolies.

One result is far greater competition among the churches for replacement members. As the journey to work has grown longer, so has the journey to church for younger adults.

During the twentieth century, thousands of churches have accepted change, sometimes reluctantly, in order to keep up with the competition. An incomplete list of these changes includes: electric lights, the telephone, central heating, indoor plumbing, reducing the worship service from 120-180 minutes to 45-85 minutes, off-street parking, pledging, eliminating

(Continued on page 25)



Our Foster Children Fostered Our Growth

by Mae Dillon
Gaithersburg, MD

Our first foster child was 12 when she arrived and 14 when she left. Two brothers came at ages two-and-one-half and three-and one-half and left us when they were adopted at ages four and five.

An eight-month-old arrived and never left. We adopted her and gained a deeper appreciation of what it means for us to be adopted into the family of God.

A seven-year-old boy left at age 10, then returned to us from ages 13 to 16. Our last was an eight-year-old girl who was 10 when she left to be adopted.

They came to our door with a county social worker. Their few belongings arrived with them in one or two black trash bags or brown grocery bags. There were no photographs of them or anyone they might have loved.

Their faces showed fear or active hostility. Each time I would wonder if this child could ever be relaxed and happy with us. But they were

resilient. They scarcely noticed when the social worker took her leave a few minutes later, probably partly because they were so dazed

Our relatives on both sides accepted our foster children as part of our family. Our church friends did the same, welcoming them, teaching, helping, and befriending them.

and partly because they were already exploring their new environment.

Foster care taught us some things about our three biological children. They quickly helped put these lost children at ease. Each child, including the fourth we later adopted, had to share a bedroom with a foster sister or brother at some point in their growing up. Each, at times, suffered from lying and stealing that some of our foster children were involved

in. Yet they put up with the hardships and inconveniences. They were compassionate.

We became more aware of how precious these biological children are to us, and we learned some things about the uniqueness of each child.

We recognize the possibility that foster care had some negative effects on our biological children, but we have also learned that God uses negatives as well as positives in encouraging our growth.

We learned more about our extended family and about our church family. Our relatives on both sides accepted our foster children as part of our family. Our church friends did the same, welcoming them, teaching, helping, and befriending them.

These children brought problems (challenges), but they also brought new talents and new ways of looking at things. Some of the children were athletic or artistic. One was excellent at gymnastics. The children frequently combined their dramatic and physical skills and put on a show for Mom and Dad, the stuff of great family memories. Our



photo albums are full of events we shared together—whoever happened to be part of our family at the time.

We won't forget the two little three- and four-year-old brothers singing the hymns with gusto in church and charging down our hillside over and over in their new big wheels. We had the joy of watching the eight-month-old girl take her first steps.

There was the dinner at McDonald's when some strangers asked the ages of our three youngest children, and we replied, "two-and-one-half, three, and three-and-one-half." We called them the three musketeers. We never explained how they could be six months apart in age, but thoroughly enjoyed the mystified looks on people's faces.

There were soccer games we all attended to cheer on the boys. There was roller skating round and round the unfinished basement, bicycling, and bicycle accidents.

We had many customs—Mom reading to the children before bedtime (after toys were picked up), everybody wearing their new matching sweaters at Christmas and matching outfits at Easter. There was full involvement in church activities, a rendering of the Christmas story on Christmas Eve, and loud Christmas music played to signal it was time to come out of their bedrooms on Christmas morning.

Everyone got an allowance. Everyone had household jobs to do. The jobs rotated so each child did each job for one week at a time. It eliminated arguments over who had the worst job. They all did!

When one foster child arrived with "psychological dwarfism," we

became thankful for children with lots of energy and muscle tone. We were thankful for the ability of this child to bounce back as he made rapid strides and tested out above average in all areas just six months later. We became impressed with how wonderfully God has made our bodies and minds.

These children helped us appreciate our own Christian parents and grandparents, and to see how God supplies the needs of those who haven't had such parents.

What a privilege it was to watch one of our foster children insist on having permission from the county to be baptized. We learned a little more about the profound effects of Jesus on people's lives.

We thought we had stopped being foster parents when our last foster child left us several years ago. They had new lives to live, new adjustments to make, new people with whom to relate. Yet this last year we heard from all but one of our foster children. We never dreamed they would stay in touch.

What do they remember? It is the

daily functioning, the regularity of events, the customs, the favorite recipes, and the vacations they talk about—the very same things our children who spent their whole childhood with us mention.

Sometimes they contact us because they are in trouble. They turn to us, more for emotional support than physical help. It reminds me of my own turning to God when things are tough.

We've learned that even short-term parenting doesn't end. We take with us ideas, ways of doing things, and memories throughout the rest of our lives.

These children fostered our family's growth. They added a dimension to our lives, became a part of our lives, and we a part of theirs. Thank you, children, for adding to our experiences—all of you! □

In addition to being a foster mom, Mrs. Mae Dillon, a member of Shady Grove Baptist Church, Gaithersburg, MD, is also preschool director, teacher, county school administrator, and Atlantic Association WMF president.

TOOLS FOR MINISTRY

COMMUNITY OUTREACH IDEAS

C.O.P.S. - Carers of Preschoolers Homework Club - for latch-key kids and those whose parents are home after school

Whatever community outreach you decide to undertake, do the following:

- appoint a coordinator of community outreach programs
- identify legitimate needs within the community
- publicize the outreach
- involve other ministries of the church
- celebrate successes

These ideas and more can be found in *Women's Ministry Handbook* by Carol Porter and Mike Hamel, published by Victor Books.

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

Evangelism outreach touches people

■ CHICAGO, IL. During the first semester course of Evangelism Explosion training at Northwest Fellowship Baptist Church, students and teachers contacted 33 homes of visitors to the Church and Awana and youth families.

"Eight people came to know Jesus Christ as Savior through this outreach," reports the Rev. Richard Kaiser, associate pastor of outreach and discipleship.

Four students have signed up to take the second semester of the training. The classes, which last four months, are designed to give a person confidence in sharing his faith, and are ongoing. The Rev. Doug Harsch is the pastor.

■ CARROLLTON, TX. North Carrollton Baptist Church welcomed five new members. Three by baptism and two by transfer of membership. The Rev. Milton Zeeb is the interim pastor. —Carol Gerber

■ MINOT, ND. God is blessing the ministry of First Baptist Church. The theme is "With All My Heart" as the members and attenders are exhorted to allow God to help them grow as faithful disciples of Jesus Christ.

In the first two weeks of March, the Church witnessed the baptism of 11 persons and welcomed 26 into the Church.

Attendance at the two worship services is growing. The deacons have authorized the beginning of a seeker-style service beginning August or September. More than 80 new people have attended the

Church since the beginning of the year.

"Excitement is everywhere as the congregation serves God 'with all their hearts,'" says Pastor Lou Petrie.

■ EDMONTON, AB. Three adults and four youth were baptized at Northgate Baptist Church. The Rev. Sieg Koslowski is the pastor.

—Lori Reiter

■ OAKBANK, MB. Nine people were baptized and eleven others were welcomed into the fellowship of Oakbank Baptist Church according to the Rev. James Zurbruggen, minister of pastoral care.

The Rev. Doug Bittle led another 16 people through a baptismal class this spring.

Morris church hosts missions emphasis

■ MORRIS, MB. Emmanuel Baptist Church hosted a Men's Brunch as part of the Manitoba Missions Conference. The 60 men attending heard guest speaker, Scott Hug, newly appointed missionary to the Philippines.

Ninety women attended a brunch with guest speakers, Karen McCloskie and Ruth Dressler.

Leland Bertsch, missionary to the Philippines, and Dr. and Mrs. Harold Dressler, missionaries to Central and Eastern Europe, were guests at the potluck supper. The Rev. Delvin Bertsch is the pastor.

—Cynthia Bergstresser

'Pursuit of Intimacy' added to Lodi church ministry

■ LODI, CA. During March, April, and May, Temple Baptist Church provided a new addition to its small group ministry. "Pursuit of Intimacy" is a group designed to lead couples into a deeper, more significant relationship with one

another. It was pointed out that God cares very deeply about the relationship between husband and wife and is the One who ordained this relationship from the beginning.

It was noted that couples are pulled and pushed in so many directions that the relationship with the spouse does not get the attention it needs to thrive. The intent of this small group ministry is to help couples enrich their marriage relationship by giving it the attention it deserves.

Fred and Vella Burzloff served as facilitators of the group. Matt Newby serves as Minister of Christian Education, and Leland Hamby as Senior Pastor.

Vetter serves as special speaker at Columbus church

■ COLUMBUS, NE. The Rev. Steve Vetter, pastor of West Center Street Baptist Church, Madison, SD, served as guest speaker for special meetings and a time of spiritual enrichment at Shell Creek Baptist Church. Vetter fellowshipped and ministered with the youth, also.

The Shell Creek pastor and his wife, the Rev. and Mrs. Richard Lute, moved into a newly constructed parsonage. Renovations have been made in the Sunday School Department and on the playground.

—Ruth Ann Behlen

Atlantic Association holds WMF Retreat

■ PHILADELPHIA, PA. Pilgrim Baptist Church hosted the Atlantic Association W.M.F. Leadership Retreat in which 70 women participated.

N.A.B. Conference Women's Ministries Director, Linda Weber, led four sessions including information about redesigning paradigms for women's ministries, revitalizing women's organizations, and the

need for caring hearts.

Three workshops were offered. Pam Arends, bi-national WMF president, presented many resources available to women's ministries. Linda Weber led discussion about the issues involved in paying for ministry. Joy Ziegler, Atlantic Association area minister's wife, led a workshop on "Creative Events."

Some of the women shared ideas using photographs and showing samples that were successful with their women's organizations.

Meals and coffee breaks were provided by the women of Pilgrim Baptist Church. The Philadelphia Christian Book Store displayed and sold books about women's leadership and ministries.

If your women's association is interested in having this training, you may request more information and a copy of the booklet, "Planning a W.M.F. Leadership Retreat," from Linda Weber at (708) 495-2000.

—Mae Dillon, president, Atlantic Association W.M.F.

Wishek church holds building dedication

■ WISHEK, ND. First Baptist Church held a dedication service for the addition to the Church, which includes a larger foyer, restrooms, lift, and parking lot.

The worship service included comments from the building committee, building fund report, a special offering for the building project, and special music.

An open house for the public was given with tours through the new facilities. The Rev. Gordon Huisinga is the pastor. —Peggy Bettenhausen

Tacoma church focuses on education

■ TACOMA, WA. Calvary Baptist Church spent two Sunday evenings looking at the education system in America, based on U.S.A.'s Founding Fathers' ideas and practices.

The Church viewed a video highlighting several famous historical aspects. Among them the creeds of Princeton, Yale, and Harvard and the stress these colleges put on believing in God and Jesus Christ.

The deacons conducted forums in which parents discussed the options of educating children in public schools, private Christian schools, and home schooling. The Rev. Don Burnett is the pastor.

—Earl Shadle

Northwest Fellowship church hosts Jewish seder

■ CHICAGO, IL. Northwest Fellowship Baptist Church hosted a seder, the Jewish passover meal, on Good Friday. A member of The Vineyard Congregation, a sister N.A.B. Conference church in Long Grove, IL, led the Church through the commemorative dinner. The Rev. Doug Harsch is the pastor.

Ellinwood church welcomes pastor to the "Land of Oz"

■ ELLINWOOD, KS. First Baptist Church welcomed its new pastor, David Wesner, and his family to the "Land of Oz" at a fun-filled evening on February 12.

"The congregation was challenged to serve God and support the Wesners with our talents and abilities, to be courageous in our witness to others, and to love the Lord and each other with all our hearts," says Cheryl Salem.

The program was complete with Dorothy, Scarecrow, Cowardly Lion, Tin Man, and the Munchkins. □

Why Change? . . .

(continued from page 21)

rental charges for pews, a unified budget, carpeted classrooms, staff specialists, larger budgets, better training for lay volunteers, typewriters, two or three worship experiences on Sunday morning, drama, team-teaching, a variety of vocal choirs, air-conditioning, Saturday evening worship, contemporary Christian music, the use of videotapes in teaching, a bookstore in the church, two concurrent worship services, handbell choirs, female officers, more off-campus ministries, electronic data processing, and replacing three-story buildings with one-story meeting places.

■ Another pragmatic motivation for change is a response to the discontented.

While it may be true that 60 percent of the members are completely satisfied with the present schedule, if 20 to 40 percent would prefer a different format for the corporate worship of God, that may be sufficient to add a second and different worship experience.

■ Perhaps the last obvious reason to change is when the old system no longer works.

When the boats stopped coming over, the formerly German churches had to define a new role. When suburbia moved out to what had been a rural area, those farming community churches had to change to reach the newcomers. When that geographically defined congregation created a parking lot in the rear of the building to accommodate their commuter members, they had to add an attractive second entrance at the rear of the building. When aging congregations decided to seek to reach younger generations, many had to change their music.

How do you challenge people when changes are needed? □

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■ **BACKHAUS, EARL F.** (61), Bismarck, ND; born March 21, 1933, to Charles and Westie (Jung) Backhaus in Madison, SD; died Feb. 28, 1995; married Edna Zimmerman, Aug. 20, 1956; active member, Sunday School teacher, deacon, Christian Education Board chair, Bismarck (ND) Baptist Church; trustee board, N.A.B. Seminary, Sioux Falls, SD; survived by his wife, Edna; one son, Myron (Fran), Pleasant Hills, CA; five daughters: Nancy (Curt) Blumhagen, Ottumwa, IA; Patty (Charles) Veith, Bismarck, ND; Marla (Todd) Anderson, Japan; Dorinda (Bob) Hammond, Indianapolis, IN; Jennifer Backhaus, Bismarck; one daughter-in-law, Connie Backhaus; seven grandchildren; one brother; four sisters; Dr. John Thielenhaus and the Reverends Bill Keple and Wesley Gerber officiating.

■ **BURKLE, PEGGY L.** (45), Corn, OK; born July 16, 1949, to Wilmer and Irene Huber in Plevna, MT; died March 26, 1995; married the Rev. Robert Burkle, July 16, 1971, in Plevna, MT; active member, choir, Junior Sunday School Department leader, girl's trio, youth group Bible school, pianist, First Baptist Church, Plevna, MT; served as youth pastor's wife, First Baptist Church, Minot, ND; as pastor's wife, Calvary Baptist Church, Corn, OK, since 1987, where she led the Discovery Club, served as the Church's assistant pianist, W.M.F. leader, president of Oklahoma Fellowship W.M.F.; survived by her husband, Robert; two sons: Jeffrey and Brian, Corn, OK; her parents, Wilmer and Irene Huber, Plevna, MT; one sister, Colleen, Plymouth, MN; her parents-in-law, Ed and Jeanette Burkle, Plevna, MT.

■ **GUDELIUS, ELFRIEDA**, (86), Tacoma, WA; born Nov. 15, 1908, to Carl and Wilhelmina (Pauli) Gudelius in Salchendorf, Germany; died

March 10, 1995; immigrated to Canada in 1921 and to Seattle, WA, in 1922; active member, girls' Sunday School teacher, Christian Education Committee, church clerk, **Baptist Herald** representative, established the Church's first library, Calvary Baptist Church, Tacoma, WA; survived by her cousins, Hildgard and Emil Artur Mueller, Germany; the Rev. Don Burnett and Mr. Roy Edminster officiating.

■ **HEER, KATERINA** "KATIE" (97), Trochu, AB; born Dec. 23, 1896, in Rumania; died Dec. 16, 1994; immigrated to Bradock, ND, and then to Canada in 1905; married Theodore Heer, Dec. 12, 1915, who predeceased her on March 19, 1976; predeceased by five brothers: Bill, John, Frank, Fred, and Pete; and two sisters: Emma and Bertha; survived by one daughter, Thelma (John) Neibauer, Trochu; one son, Leo, Coquitlam, BC; 10 grandchildren; 16 great-grandchildren; one sister, Tilly MacIntyre; the Rev. Dean Eisner officiating.

■ **HUISMAN, WILLIAM T.** (92), Parkersburg, IA; born April 12, 1902, to Thiel and Harmke Huisman in Butler County, IA; married Tena Getting in 1922; longest standing member (70 years) and oldest member, Calvary Baptist Church, Parkersburg, IA; predeceased by his wife, Tena, in 1990; one infant daughter, Majorie, in 1930; one son, Alvin, in 1992; and two grandchildren; survived by one daughter, LaVerne (Fred) Everts, Parkersburg, IA; two sons: Donald and Delbert, Parkersburg, IA; 12 grandchildren; 35 great-grandchildren; the Rev. Rob Houts officiating.

■ **KITTLITZ, LENA**, (Nee LANDGRAF) (84), Waco, TX; born Aug. 16, 1910, in Cayote, TX; died Jan. 18, 1995; married Rudolph Kittlitz, June 26, 1934; faithful member, Central Baptist Church, Waco,

TX; predeceased by her husband, Rudolph, in 1983; survived by two sons: Rudy, Chattanooga, TN; Tom (Joanne), Lewisville, TX; two daughters: Nancy (Royce) Stone, Waco, TX; Linda Kittlitz, San Francisco, CA; three sisters: Augusta Ausborn, Frieda DeLaney, Huldine Burns; nine grandchildren; five great-grandchildren; the Rev. Jerry Walters officiating.

■ **LINDAMAN, MARJORIE RAE** (78), Aplington, IA; born Feb. 16, 1916, to Ray and Kathryn Roos Popkes in Butler County, IA; married Marlin Lindaman, Dec. 25, 1939, in Aplington, IA; active member, organist, president of Women's Society, choir, Sunday School teacher, Aplington Baptist Church, IA; predeceased by her parents; survived by her husband, Marlin, Aplington, IA; one son, Charles, Cedar Falls, IA; one daughter, Marilyn (Ronald) Krahn, Winnipeg, MB; four grandchildren; the Reverends Marlin Mohrman and Donald Patet officiating.

■ **QUATIER, DAVID** (86), Bismarck, ND; born June 19, 1908, to William and Elizabeth (Brokofsky) Quatier, in rural Wishek, ND; died March 13, 1995; married Margaret Baum, Sept. 30, 1955; active member, Danzig (later Wishek Baptist Church), ND, founded by his grandfather, John Brokofsky, in 1886, served as Sunday School teacher, superintendent, deacon; staunch member, Bismarck Baptist Church, ND; survived by his wife, Margaret; brother, Henry, Lodi, CA; sister, Martha, Spokane, WA; Dr. John Thielenhaus and the Reverends Bill Keple and Wesley Gerber officiating.

■ **REIF, ADEL ELIZABETH** (79), Burlington, IA; born Feb. 1, 1916, to John and Lucille Connor Dehlinger in Burlington, IA; died March 6, 1995; married Clinton P. Reif,

April 18, 1939; active member, deaconess, Sunday School teacher, Ruth Circle, Oak Street Baptist Church, Burlington, IA; survived by her husband, Clinton; three foster sisters: Lorraine Ross, Lucille Johnston, Mildred Ross; the Rev. Gregg Donaldson officiating.

■ **SCHMIDT, ROGER WARREN**, died March 26, 1995; grew up in Buffalo, NY; a graduate of North American Baptist Seminary, (Rochester, NY) and the Eastman School of Music; pastored Emmanuel Baptist Church, Batavia, NY; First Baptist Church, Jamesburg, NJ; Pilgrim Baptist Church, Philadelphia, PA; survived by his former spouse, Gerda R. Schmidt; one brother, Walter; one sister, Lillian; three sons: Leonard, Phillip, and Daniel of Rochester, NY; one daughter, Deborah Staller; and grandchildren.

■ **WILLEKE, IRVIN CHARLES** (87), Aplington, IA; born Sept. 23, 1907, to Charles and Tillie Spieker Willeke in Aplington, IA; died Feb. 15, 1995; married Gladys Oxenreider, Jan. 31, 1946, at First Christian Church, San Francisco, CA; served in the European Theatre, United States Army, World War II; active member, deacon, Sunday School teacher and secretary/treasurer, Aplington Baptist Church, IA; predeceased by his parents, two brothers: Howard and Leonard; survived by his wife, Gladys, Aplington, IA; two daughters: Linda and Janice, Austin, TX; son, Russell (Cynthia), Edina, MN; two granddaughters; one sister, Mildred; the Reverends Marlin Mohrman and Donald Patet officiating.

There is an \$8.00 charge to print an obituary. There is no charge for the obituaries of N.A.B. Conference ministers or missionaries.

The Revocable Living Trust . . . A Modern Estate Planning Tool

To many people, a revocable living trust may be the ideal estate plan. To better understand the revocable living trust, let's start by defining a trust.

Simply, a trust is a contract between an owner of property and a trustee, in which the trustee will agree to carry out the terms of the contract.

Every trust has five elements.

- **A grantor**—you.
- **Corpus**—your property.
- **A trustee**—might initially be you, but eventually, you will need to have a successor trustee at either death or disability. This could be another individual or a bank or trust company.
- **Terms**—guidelines the grantor gives to the trustee concerning the management of the property. Two separate terms will always be present.

- One is what happens to the use of the property while it is in trust
- The second set of terms is how the property is distributed at the termination of the trust. This is most applicable to this discussion.

- **A contract**—the grantor says to the trustee, if you will manage my property according to this set of terms, I will compensate you accordingly.

Utilizing this concept in its simplest form, you establish the trust during your lifetime. You serve as your own trustee until you cannot serve because of incompetency, age, or death. At that time, the successor trustee you have named will take over and carry out the terms of your trust.

You no longer own anything, but

you control it through the trust. By doing so, you have by-passed the probate process, and the necessity of the appointment of a conservator in case of incompetency, to provide management of the property.

If I have a trust, do I still need a will?

The answer is, yes, because you cannot guarantee that all of your property will have been assigned to the trust during your lifetime.

Do I need a durable power of attorney with a trust?

The answer is still yes. You cannot guarantee that there will not be property that you have failed to place in the trust before incompetency.

But the will and the durable power of attorney will not come into effect unless there is property outside of the trust. They are simply "on standby."

Advantages of the Trust

There are additional advantages to the trust.

If you own property in more than one state, you avoid the ancillary probate of the property in the state in which you are not a resident.

You can also provide for continuation of the trust for the benefit of minor children.

You can establish an irrevocable trust for tax planning.

Disadvantages of the Trust

One disadvantage is the cost of establishing the trust during lifetime. It will typically be more than a will and a durable power of attorney.

You also have the cost and energy of assigning all of the property to

the trust during lifetime. And while it is not a significant issue, you must make certain, as trustee, that you account for property so that the successor trustee knows what property you own and what is owned in the trust, and can account for any property sold or transferred prior to disability or death.

Is a Trust for You?

That's an excellent question, and one that is very much on the minds of individuals as they consider the establishment or review of their estate plans.

To help you make this decision, our staff has prepared a special planning report, **The Revocable Living Trust . . . A Modern Estate Planning Tool**. We would like to make it available to you at no cost or obligation. Please write for your free copy today. □

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

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Youth News

Tacoma church uses drama as outreach ministry

■ TACOMA, WA. The drama team of Calvary Baptist Church presented a contemporary play about the life of Christ as viewed through the eyes of Simon Peter. The drama included Jesus calling His disciples, His time teaching them, His death on the cross, and ended with His ascension.

The first night was a "Dessert Theater," and the second night a "Dinner Theater." The youth served the food. John Gonnerman is the youth director, and Dave Steckman assisted him. The Rev. Don Burnett is the pastor. —Earl Shadle

Youth go on 30 hour famine

■ WINNIPEG, MB. Thirty junior high youth and their sponsors at

Rowandale Baptist Church took part in a 30 hour famine. During this time together, a World Vision representative shared his involvement in feeding the hungry globally. He said what a joy it had been to open parcels sent from Canada, and that this group of young people would add joy to the providers of food somewhere far from Winnipeg.

While participating in the "famine," the youth and sponsors canvassed the neighborhood for non-perishable food. A week prior to this event, the same area received flyers informing them of the upcoming "famine" and food drive.

The youth delivered the food to Winnipeg Harvest, which supplies the food to 176 soup kitchens in the city.

"This was first-hand insight into some of the local needs," reports Helga Kahler.

Youth Pastor Greg McGraw received many positive responses from the participants.

"The 30 hour famine was tough, but was really worth it," commented Heather Mowat. "We felt hungry during the 30 hours, but we can't begin to comprehend what kids in Third World countries feel because of starvation. In a way, it was easy for us to fast, because we knew that there would be lots of food for us at the end. That's where the difference is. In a Third World country, they aren't guaranteed food at anytime."

Melanie Gerl says, "This was a cool, fun famine, but I know one thing for sure, I won't be saying 'I'm starving' anymore, because we have NO idea what starving is really like." —Helga Kahler

Youth host dinner theatre

■ EDMONTON, AB. The youth group, under the direction of Christie Guphill, treated the congregation to a Dinner Theatre at Northgate Baptist Church. The youth presented a drama about Jonah in a contemporary setting.

Through this event, the youth group raised more than they needed to sponsor a World Vision child for a year. A check for \$100 was presented to Paul Hay, World Vision representative, for its "Clean Water" campaign.

The youth served the dinner with the help of Loreen Pauhl. The Rev. Sieg Koslowski is the Church's pastor. —Lori Reiter



Elke Daraska, youth sponsor, (2nd from right) with youth during 30 Hour Famine.

WHAT'S HAPPENING

Ministerial Changes

■ Mr. Greg Gaensler to pastor, Whiteshell Baptist Church, Seven Sisters Falls, MB, effective March 1995.

■ Mr. Ron Bartlett to pastor, Cedarloo Baptist Church, Cedar Falls, IA.

■ The Rev. Brian Hollister to pastor, North Carrollton Baptist Church, Carrollton, TX, effective May 1995. —Carol Gerber

■ The Rev. Norman Marden to interim pastor, Forest Baptist Church, Winburne, PA.

■ The Rev. Irwin Piell to interim pastor, First Baptist Church, Auburn, MI.

■ The Rev. Arthur Dent from pastor, Bethel First Baptist Church, Prince Rupert, BC, effective end of June 1995.

■ Mr. Randy Folkerts from pastor, First Baptist Church, Appleton, MN.

■ The Rev. Tim Powell from minister of youth, Word of Life Baptist Church, Alpena, MI, to an American Baptist Church, Kirkerville, OH, effective June 18, 1995.

■ The Rev. Terry Midkiff from pastor, Immanuel Baptist, Beulah, ND, to hospital chaplaincy in Oklahoma, effective May 28, 1995.

■ The Rev. Ed Rafferty from Cedar Falls, IA, to First Baptist Church, Algona, IA, a Baptist General Conference church, April 16, 1995.

■ The Rev. Bruno de Leeuw from Crowsnest Community Baptist Church, Blairmore, AB, effective April 17, 1995.

■ The Rev. Jim Grupp from pastor, Ebenezer Baptist Church, Abilene, KS, to pastor, First Baptist Church, Goodrich, ND, effective June 30.

■ The Rev. Larry Warkentin from pastor, Fellowship Baptist Church, Leduc, AB.

■ Mr. Percy Keith from pastor, Creston Baptist Church, BC, effective June 1995.

■ Mr. Darryl McAuley from a Christian Missionary Alliance church, to pastor, Temple Baptist

Church, Jansen, SK, effective Aug. 1, 1995.

Ordination

■ The Rev. Neal Effa was ordained into the Christian ministry by Temple Baptist Church, Swan River, MB, Sunday, Nov. 20, 1994.

Installation Services

■ The Rev. Harvey A. Motis was installed as pastor of Grace Baptist Church, Gackle, ND, during the morning worship service on Feb. 19, 1995. Church moderator, Al Scheet, led the service, and the Rev. Herbert Schauer, area minister, brought the message and a charge to the pastor and church. —Mavis Ben

■ On February 26, First Baptist Church, Ellinwood, KS, hosted an installation service for its new pastor, David Wesner, and family. The Rev. Monte Loudenslager, First Baptist Church, Lorraine, KS; the Rev. Brad Seifert, Calvary Baptist Church, Stafford, KS; and the Rev. Jim Zier, Memory Lane Baptist Church, Wichita, KS, brought greetings and words of welcome. The Rev. Elmer Strauss, interim pastor, sent a letter. The Rev. Chester Strobel, interim associate area minister, of Hope, KS, gave the charge to Pastor Dave and his family and led in the dedication of their ministry at Ellinwood. —Cheryl Salem

■ The Rev. Dr. Lewis Petrie was installed as senior pastor of First Baptist Church, Minot, ND, February 5. Dr. Willis Potratz, associate pastor of Century Baptist Church, Bismarck, ND, gave a challenging message. A prayer of commitment was offered by the Rev. Herb Schauer, Hebron, ND, area minister.

At an afternoon public open house, many pastors from the city and several N.A.B. Conference pastors from nearby towns welcomed Pastor Petrie. —Inez Rhone

BAPTIST WORLD AID



Funds needed for Baptist Center in Bulgaria

In spite of many difficulties, Bulgarian Baptists have been expanding their work into many new areas. New churches are being established and old ones rebuilt.

Bulgarian Baptists are now building a comprehensive Baptist Center in Sofia. The project consists of a children's home for 40 children; a Christian school for about 200 children; offices for the Baptist Union; an education center encompassing institutes of theology, business, music, and language; a church; and a factory for building prefabricated churches for European churches.

With the offer of a 17,000 sq. meter piece of land, the Union is anxious to establish the different sections of the project.

Already, German Baptists have purchased the ground, BWAid has donated \$25,000 towards the Children's Home, and a US church has given \$20,000. The Reformed Church in the Netherlands has committed \$210,000 over four years.

Baptist World Aid has already provided an initial gift of \$20,000.

The funding goals are \$55,500 for each of four years to assist this important and strategic ministry of Bulgarian Baptists.

Send your checks made payable to N.A.B. Conference designated for Baptist Center in Sofia to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.

I read the article, "A Song of Loneliness," this evening. I appreciated it *much*—both personally and in relationships with those around me.

I pray that God will use this reminder to encourage me to reach out to those who need to see Jesus' love—in the flesh.

Jim Green, Lincoln City, OR

I appreciate the article, "A Song of Loneliness," that was printed in the January/February issue of the *Baptist Herald*. It challenged me.

Veninga put his finger on a ministry every Christian can and ought to do for those who hurt. This became an important theme of my last years as pastor and interim pastor. I'm sorry I didn't see this need in a stronger way in the early years of my ministry.

Bishop Gerald Kennedy in his delightful and helpful book, *For Preachers and Other Sinners*, says something about a prevailing weakness in preaching today: "You listen to a man in the pulpit and sometimes wonder if he has ever been in love, or lost a friend, or had his heart broken. He talks like a machine, grinding out his doctrine, and setting forth his ethical propositions. But there is nothing about the forgiveness of God or the saving grace of Jesus Christ."

Robert Hess, Midland, MI

Thank you for your article, "A Song of Loneliness." I'm leading a Bible study on Psalms for our women. We studied Psalms 42-43, and I read part of your write up which they appreciated. It also

challenged me to go and visit a couple of our shut-ins in nursing homes. I saw two ladies, and it was a blessing to me to see how glad they were for a visit.

Virginia Ahlquist, St. Paul, MN

The "Church Is Born" article in the *Baptist Herald* is GREAT! Let's have more on church planting!

Bob Walther, Sioux Falls, SD

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BUILDING CHURCHES INTO THE 21ST CENTURY

Everett Church Makes Room for More

by Melissa Krispense

People looking for the "old-time religion" will find it at Valley View Baptist Church, Everett, WA. "It's a place where God is worshipped as sovereign, and evangelism is modeled after Jesus Christ," says Mike Holtzinger, senior pastor since 1977.

With its new multi-purpose facility, Valley View will be able to show Christ to more people looking for that "old-time religion."

Valley View, started in 1970, initially constructed a 4,700 sq. ft. building holding a capacity of about 80 people.

The Church reaches entire families through its Christian Academy contact. The Academy, started in 1981, uses the "School of Tomorrow" Christian educational program. Students receive individualized, up-to-date training, including Bible, and by seventh grade, consistently test and excel at twelfth grade achievement levels. Current enrollment is 102 with a lengthy waiting list.

In 1985 the Church and Academy pursued a vision of a large multi-purpose center to allow ministry growth. Building permits were obtained by 1987, but unanticipated roadblocks halted progress. To gain badly needed ministry space, the Church added about 1,000 square feet to their original facility in 1988-89.

Ministry continued, but growth was hindered due to inadequate space. "We were hamstrung in

every area," reflects Holtzinger.

Then in 1994, Valley View received a pledge of \$100,000 to build its gymnasium/multi-purpose center. The Church applied for building permits April 1, 1994, received them the first week in July, held a groundbreaking ceremony, and in less than a year raised more than 50 percent of the required funds in pledges.

"The Lord is sovereign and worked in spite of us," adds Holtzinger. "We waited a long time for this gym—really, we died to it and let the Lord bring it about. It was completely unexpected. Even the funds were raised supernaturally."

Once the process began, the Church moved into gear with a loan from Church Extension Investors Fund. "We owe our momentum to CEIF," says Holtzinger. "When you build as you go, you lose momentum. With CEIF's help, the facility was completed in a timely manner and could be used right away."

"The advice Bob Mayforth gave us was invaluable. He helped us do things right the first time. My church board and I received a tremendous amount of encouragement from him," says Holtzinger.

The new facility gives Valley View the scope to grow in three major areas. As a Worship Center, it allows room for more families in worship services. As a gym, it provides facilities for Academy recess and athletic programs. As a meeting hall, it allows the Church to host its

own special events, including graduation for Academy students.

"We'll be able to grow in just about every ministry we can think of," Holtzinger says. □

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