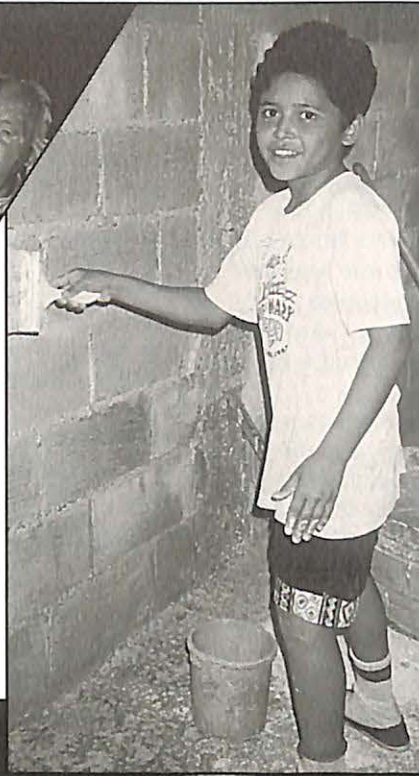
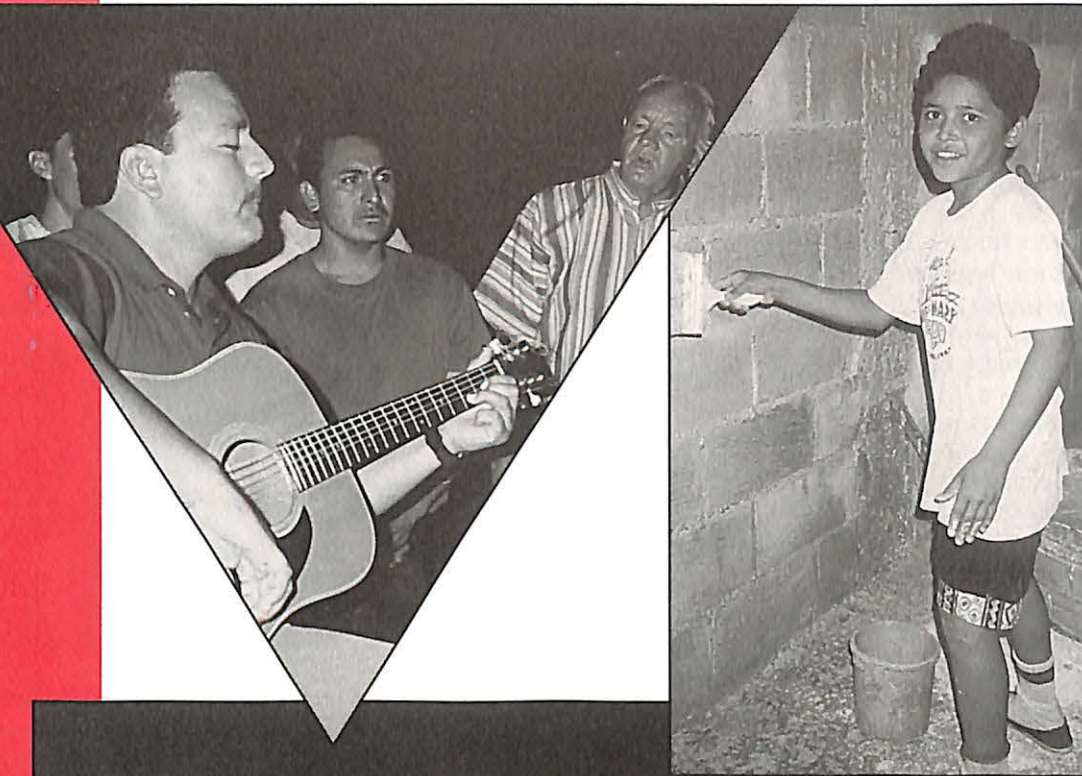


SEPTEMBER 1995

BAPTIST HERALD



PRAYING

on the Trash Heap
(see page 16)

Baptists Celebrate Christ: the Hope of the World

Baptists from all over the world came together to celebrate Jesus Christ as the hope of the world. About 8,000 people from more than 100 countries attended the Baptist World Congress held in Buenos Aires, Argentina, August 1-7. They met in small Bible study groups held throughout the city in the mornings, attended workshops in the afternoons, and came together for worship and inspiration in evening sessions. It was winter in Argentina; attendees faced temperatures of -3 C and up.

In most cases, meetings were held in unheated buildings, but the warmth of the fellowship, the deeply moving worship music times led by David Coffey of England, the moving testimonies of people who have met persecution and war, and the stirring messages overshadowed the cold. More than 500 musicians represented every continent.

The Congress was sponsored by the Baptist World Alliance and the Evangelical Baptist Convention of Argentina. Rual Scialabba, local arrangements committee chair, said "Baptists come (to the Congress) from north, south, east, and west without regard to race, social class, or cultural standing."

The opening celebration featured worship, a colorful roll call of nations with each Baptist group following behind its banner in a processional, Argentine culture, and greetings from the nation's president, Carlos Menem.

Juan Calcagni, president of the Evangelical Baptist Convention of Argentina, noted that Baptist work began more than 110 years ago in Argentina. The Convention now has 450 congregations with about the same number of mission points, with approximately 60,000 active members and church attendance of about twice that number.

■ The Baptist World Alliance member organizations represent 40,783,213 baptized believers belonging to 152,239 churches.

Actually the BWA represents a community of 100 million people when one includes children or adherents.

■ Outgoing president, Knud Wumpelmann of Denmark, cited the "remarkable growth" in the Baptist World Alliance during the past five years: an increase of about five million members and 20,000 churches. He praised the BWA's emphasis on human rights and affirmed Baptists' historic commitment to religious freedom.

■ A variety of challenges and opportunities face Baptists as they seek to be effective evangelists in a changing world, according to Baptist World Alliance General Secretary Denton Lotz. The euphoria of the Berlin Wall's fall and the anticipation of economic freedom in 1989 have been replaced by the social problems this freedom spawned.

Baptists were concerned about state persecution under the communists said Lotz. Now they face churches that seek to regain status as state churches.

The Cold War has been replaced by nationalism and ethnocentric wars around the globe.

Economic disparity of North versus South continues noted Lotz. While nations of the North continue to prosper, Southern-tier countries face economic deterioration, especially in Africa, the Caribbean, and Latin America.

■ In the opening night address, Zimbabwean pastor Noah Masiamba Pashapa told Congress attendees that the key concept of the Great Commission is the promise of Christ's abiding presence with believers as they walk and witness for Him. Christ gave His disciples the formidable task of making disciples and promised His abiding presence to them. The promise was given to the daring and determined as well as the doubtful and despondent.

In Hebrews 13, Pashapa pointed out that the disciples were exhorted to walk in love and compassion. "Christ's abiding presence will inspire us to be missionaries and not mercenaries, not personal empire builders, not opportunists and man

pleasers, to love in sincerity and generosity and not in superficiality . . . to improve lives of people in their totality as they appropriate forgiveness in Jesus Christ. Many Christians have lost their zeal for evangelism because they have come to trust in their methods more than the message of Christ," he said. "Jesus is the friend to walk with us."

■ In addressing the subject: "Celebrate Christ: the King Who Is Coming," evangelist Steve Chalke of England called Christians to Christ-like living. "If you want to live your life right and get your morals right, you must focus on Jesus Christ. Conversely, if you want to celebrate Christ the coming King, you must not opt out of life or sit on the sidelines. As you celebrate the coming Christ, it will push you to get involved in life, your community, your world. Unless you believe Christ is coming again, you will not have the motivation to lead a holy life."

Basing his message on Titus 2:11-14, Chalke said: "I often meet people who are keen to talk about church growth, structures, strategies and programs, about the work in the community and their new building. It's much rarer to come across anyone who wants to talk about Jesus. When we allow ourselves to be defocused, we will always eventually lose our way."

Paul's charge to live holy lives is for the whole church. We claim we believe in the priesthood of all believers, but our church practice sends a different message. "The real front line is not where the pastor sits. The front line is the marketplace . . . the bank, the hospital, the school, the shop . . . places of influence and impact, where the reality of Christian holiness will be seen or missed."

■ Through a gift from the late Dr. Carl and Mrs. Olive Tiller, a Human Rights Award now exists. The first Award was presented this year to President Jimmy Carter in recognition of his outstanding contributions to human rights.

■ The Rev. Bernice King, daughter of the late Martin Luther King, spoke
(Continued on page 30)



4



11



16

2 Baptists Celebrate Christ: The Hope of the World

4 Church Planting in Rural Areas Bill Gould, Marlin Mohrman, Bob Walther, Barbara Binder

8 Becoming a Discipling Center Dave Henkelman

11 The Street — My Home Pat Nixon

12 Ten Top Mission Myths Scott Clark

14 Eight Ways to Clean Up TV in Your Home Marc Maffucci

15 Why Be a Christian? Darrell Pearson

16 Praying on the Trash Heap Sue Baron

18 Hatch or Go Bad Derek Zahnd

20 How to Enlist Volunteers Lyle E. Schaller

22 Through the Crackle Glass Heidi Henkelman

24 Church News

27 In Memoriam

28 A Gift That Pays You Income

29 What's Happening

Contributions Needed for BWAid

30 News

31 Working Together to Build to the Glory of God

Robert Brown

Cover photos by Sue Baron

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Church Planting in Rural Areas

**A Baptist Herald interview
with Bob Walther, Bill Gould, and Marlin Mohrman**

They were among the more than 30 N.A.B.s who attended a seminar led by Ron Klassen, executive director of the Rural Home Missions Association. Klassen emphasized revitalizing rural churches and church planting in rural communities. The seminar was held at the N.A.B. Seminary in Sioux Falls, SD, in March.

Q What is the most exciting thing or idea that you received—that inspired you—from the seminar?

BILL GOULD: The renewed interest of our Conference in the rural areas . . . getting back to the roots of our Conference. Also, Ron Klassen stressed the principle: "no place too small." Even though we are in rural areas where the population is declining, there are still people who need the Lord.

BOB WALTHER: I learned that there are many opportunities in small towns and that a number of people are moving to small towns from the urban centers.

MARLIN MOHRMAN: One out of five Christians are in small towns, and four out of five missionaries come from a small town church. That got my attention.

WALTHER: A survey of people revealed that 34 percent prefer living in a small town, 24 percent prefer living in the suburbs, 22 percent prefer living on the farm, and 19 percent prefer living in the city.

Q What are the perceived misconceptions about rural areas and small towns?

MOHRMAN: I thought that in small towns people are basically churched, but that is not the case. A number of people are not churched, and many of the mainline denominational churches are declining. In a rural Minnesota town of 10,000 people, I saw the two largest churches, huge structures, closed . . . boarded up. There is a tremendous frontier in small towns.

GOULD: I agree. One of the things we see in Saskatchewan is that many of our rural churches draw from a 25 mile radius. If churches have the programs that minister to people and their needs, people will drive 45 miles to church on Sunday.

WALTHER: There is a great need to minister to the

young people in the rural areas. Crime and substance abuse are present in rural areas, as well as urban areas.

GOULD: One finds the same problems that you find in the city, but in a rural area, people are less open to deal with them, and there is also less professional help available nearby.

Q You pointed out the need for church planting in small towns and rural areas. How is it possible to start new churches there when some small towns are dying, or when some existing churches are not able to afford a full-time pastor?

MOHRMAN: There are different strategies for doing that. Our former strategy was to put a full-time person in a town to start a church. That can be pretty expensive when you look at supporting his family, also.

As churches work together to combine their resources and pastors take an active part in this church planting role, we can minimize the cost. It's the "do it together principle." For example, in Iowa, we are looking at the possibility of three churches . . . Parkersburg, Steamboat Rock, and Aplington . . . pooling their resources to begin a work in a small town not too far away from where we are. We can do the ground work to save cost.

The main thing is that each church develops this mindset of church planting. If we are committed to this, we can do it. First of all, we have to educate our people that church planting is one of the primary ways of making disciples. As our people become involved, it becomes their project, and they will be more supportive.

WALTHER: We have a number of pastors . . . even several retired pastors . . . who have a heart for the rural communities and who would be able to do a great job of starting a ministry in a rural area. Bill, there is a program going on right now in Saskatchewan. Tell us about it.

"In Iowa, we are only beginning to see the vast need in the rural areas. As the Iowa Church Planting Committee, we are praying for those towns within a 50-mile radius of our churches . . . to allow God to lead us to those specific areas without an evangelical witness."

—Marlin Mohrman



GOULD: At our Saskatchewan Association meetings, March 30-April 1, we authorized our Winning Our Rural Districts Committee to call a rural church planting missionary. Our Saskatchewan W.O.R.D. ministry vision was planted about 10 years ago by a group of pastors and laypersons who had a burden for the rural areas of Saskatchewan.

In 1986, we hired a university student to travel the province and do demographic studies of various areas to find out where evangelical churches are located. Then we identified areas in a 25 to 30 mile radius of the churches.

We identified 10 or 12 areas in our province where there are no evangelical works. At the time, we hoped that Bible college students would work at this during the summer, but that never materialized. We have now refocused.

In April 1995, we called the Rev. Ed and Mrs. Edith Broadway as rural church planting missionaries. They are located in a hub town, Belcares, SK. From there they will go to small communities in a 25 to 30 mile radius to plant evangelistic Bible studies. It is hoped that a strong Bible study group will be formed in each of those communities with the potential of becoming a church . . . probably not like any church that we have.

This is our Association home mission work. Individuals from our churches will need to help in this endeavor.

Q It is said that "Every church should have a church planting vision." If one's church is small and not supporting a full-time pastor adequately, how can that church have a church planting vision?

WALTHER: Ron Klassen stressed looking beyond yourself and developing spiritual eyes for people. We need to see people as God sees them. That is probably the one thing that stuck with me the most.

MOHRMAN: We have had the mentality for so long that it is up to the professional minister to plant churches, when our laypersons have tremendous heart and skills to lead evangelical Bible studies or small

groups. In the past, a lot of our churches began with a group of laypersons meeting together for a Bible study. If people have the vision, that can happen again.

GOULD: We do have capable laypersons, but the reality is that our people say to the pastors, "Lead the way, and show us how." So we feel involving our laypersons with the rural church planting missionary will help laypeople who are a little gun-shy to jump right in. We plan for our rural church planter to be in one place for two to three years and then move to another area to start another work. Then that work would be taken over by gifted laypersons from our churches, or we will call a bi-vocational rural church planter/missionary/pastor.

MOHRMAN: Yes, I agree people do want leadership. It can happen with a pastor leading the way or those special laypersons who have a vision for church planting . . . whomever God uses and gives the vision. But you do need that point person.

GOULD: Often in these small communities, you will have two, three, or four families meeting together for Bible study before any pastor even knows about them. They may take the initiative to call someone to come to lead them.

Q Historically, what have been the strengths of rural and small town churches?

WALTHER: Had it not been for these churches, the N.A.B. Conference may not be in existence today. The passion for reaching others has switched to sending their money to reach people in other places—overseas or in the cities.



"Rural church pastors and laypersons are definitely picking up the vision to be disciplinarians. We can be disciplinarians right where we are."
—Bob Walther

al values. Before everyone was raised on the farm and shared some of the same values growing up. The small town is changing in character.

GOULD: We are in a rural area, yet in our church, only a fourth of

our families are actively engaged in agriculture. That is even true in churches in North Dakota.

MOHRMAN: I found statistics on that. In 1920, 30 percent were farmers in the small town. In 1989, 1.9 percent were farmers.

Q How is the small town church reaching or not reaching the town's population?

GOULD: As rural church members, we are so familiar with people that we are afraid to share the gospel with them. We hear: "They go to this church; they go to that church; they will not listen to the gospel."

MOHRMAN: We see a lot of young families and people who want the gospel, and their church is not giving it to them, so they are looking elsewhere even to the point of starting their own Bible studies. I see that as a trend.

WALTHER: This principle concerns the "receptivity of people."

You ask, "How do you reach these people?" Some do it by meeting one-on-one in small groups, because the person may not feel comfortable walking into a church different from the one their family has always attended. Once they accept Christ in the small group or feel comfortable with the small group, then they will start attending that local church in that small town.

GOULD: Family ties are also a factor in rural areas. For someone to accept Christ, and then to say I am not being fed or growing in the church my family is in and shift to a Bible-believing church is extremely difficult. If you leave the church of your family, it is like turning your back on your family.

"At our Saskatchewan Association meetings, we authorized our Winning Our Rural Districts Committee to call a church planting missionary for our province. We have done just that."
—Bill Gould

We found in Melville that young families look for a church that is offering assistance to them on how to raise their children . . . a place that teaches strong biblical values. So we have sought to do family life conferences and to help people think of our church as a church that cares about families.

WALTHER: Klassen referred to the book, *The Lord's Harvest in the Rural Church* by Kent Hunter (Beacon Publishing Co.). It talks about the transition that people need to make in rural communities to become a part of a church.

Q You have talked about some of the 10 principles that Klassen suggested for small town church planting. What are others?

GOULD: The idea that "prayer has to be a priority" in all of this. If our efforts are not bathed in prayer, if we do not seek the Lord's wisdom and guidance, the church planting effort will fail. We need to seek God's guidance and His direction in reaching the rural areas . . . not run ahead of God.

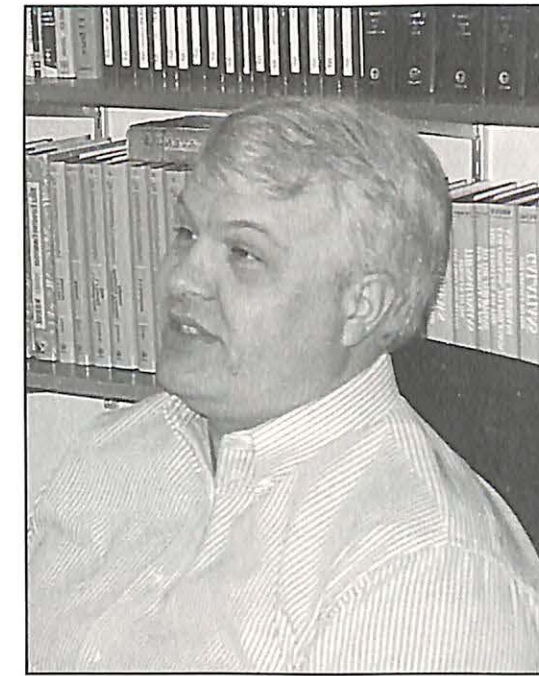
WALTHER: Klassen challenged us to write down a list of towns in a 50 mile radius of our church, and as a church, start praying daily for these towns. Also, we need to pray that the church members will develop a hunger and desire to reach these communities.

GOULD: It is important to keep in mind that often we find a church planting model that has success in one place, and we want to transport it to other areas. No two church plants are alike. If it works in Saskatchewan, it may not work in Iowa or Minnesota or the Dakotas. We can use the principles, though.

MOHRMAN: Another thing that stood out was that we must not be afraid of failure. Klassen pointed out that "God rewards risk takers." We will fail in some of our church plants, but that doesn't mean we should not attempt to plant a church.

For example, a church planter in Iowa with another denomination planted nine churches. Out of those nine churches, five are successful, which is tremendous. There will be failures, but there will be successes.

In the Iowa Association, we are a little hesitant to take a risk because we have had a couple of failures.



Maybe some are questioning whether God is blessing church planting efforts in Iowa. Failure will be a factor, but we must still make an attempt.

GOULD: Klassen emphasized that the roots of our Conference are rural. The majority of our churches are rural, yet we are planting churches in the cities. It's not that we should neglect the city, but since we understand the people's mindset in the rural areas, let's focus on the area from where we come and have the potential for success. It's the "just like me principle": we are more likely to reach people like ourselves, and we are more likely to be effective in areas like where we are.

WALTHER: Another principle is: "Giving up is gaining." That is hard for us. In Matthew 10:29 and Luke 6:38, the principle there is the way to gain people is to give up people for church planting. Giving can be just simply giving and not always receiving. A lot of churches will simply receive the blessing of giving some people. Some people may not come back immediately, or new people may not fill those empty places immediately, but God will bless in specific ways. Those Scripture passages bear that out.

And another principle is "tapping on the shoulder." Praying for individuals. Again, we may tap laypersons in our churches and say, "I'm praying for you that God would lead you into specific ministry if He desires" . . . possibly as church planters in rural areas. This is a real need. If we are going to make this a strong strategy, we need to find and raise up individuals who are going to minister in these rural communities.

(Continued on page 13)

GOULD: One of the strengths of a church in a small town is the potential for greater impact on the community . . . "the sphere of influence principle." For example, the potential for impact by the 100 people attending Melville Baptist Church in Melville, a community of 5,000, is greater than that of a church of 500 in a city of 200,000.

We fail to realize that we have great potential to reach the man who works at the grocery store or the women who work at the bank. God has placed people who can be effective witnesses in particular positions in their communities. In the city, you can be lost in the masses. And everyone in a small town knows who you are.

Q How do you define small town?

WALTHER: Klassen defined a small town as being 2,500 in population or under. Others have defined it as 5,000 and under.

Q How are small towns changing today?

MOHRMAN: A different clientele of people is being found in the small town. For instance, more corporations are locating near or in small towns. In the past, a greater percentage of people were farmers. Now there is a lower percentage of people in agriculture and a greater percentage of people working for companies, corporations, or factories. So the type of work has changed within the small town. Some towns are bedroom communities for the corporation down the road.

Another change: people come from different cultur-

"This scares me, but I don't think we have any other choice." Comments such as this were made by church board members after examining an intentional discipleship ministry based on the model developed by Churches Alive! Contemplating this step of faith was anything but comfortable for Whyte Ridge Baptist Church, but now it is

Whyte Ridge Baptist Church had just spent its first year in a new facility in the community of Whyte Ridge in Southwest Winnipeg, Manitoba. The initial group of 90 had climbed to approximately 110 people, but then seemed to plateau. The unexpected had happened. After all, having a new building in a new and rapidly growing community should naturally lead to a steadily growing church. Such was not the case. It was yet another sign that the day of edifice evangelism had passed.

with a focus of "Changed Lives." Through the means of entry level Discovery Classes on Sunday mornings and longer term, higher commitment Growth Groups during the week, Whyte Ridge Baptist Church has experienced a shift in focus and ministry impact.

Prior to running Discovery Classes, we struggled to hold visitors. Now, once new people begin to attend a Discovery Class, they develop relationships with other new people and long-standing members of the Church. These newly formed relationships, in turn, become the glue that makes them want to stay in our fellowship.

Growth Groups meet for 18 to 24 months. Each group consists of 10 to 14 people of different ages and levels of spiritual maturity.

Through Bible study, sharing, prayer, and outreach training,

group members learn how to apply God's Word in such a way that they are able to make a greater impact

for Christ in their world.

The emphasis of both the Discovery Classes and Growth Group is not on the acquisition of knowledge; although that does happen. The primary focus is challenging participants to apply what the Bible has to say to their everyday lives. When that happens, individual lives are changed, and the church is renewed as a result.

At Whyte Ridge Baptist, we have seen evidences of that being true. Individuals who have never shared their faith with others are being taught, encouraged, and challenged to build bridges with non-Christian friends. Through the vehicle of outreach events planned by specific Growth Groups and various other ministries of the church, members are given the opportunity to invite non-Christian friends to be exposed further to the claims of Christ.

One of our Growth Groups planned an outreach event at which a doctor and his wife shared about their relationship with Jesus Christ. Sandra, a recent visitor to our Church, was invited by one of the group members. She had a great time that evening, but more importantly, she went home that night,

Darren and Krystyna began attending Whyte Ridge Baptist Church after they moved into the community of Whyte Ridge. Soon after, they joined a Discovery Class. In progressing through the series of classes, our leaders suggested that they be considered as leaders for a future Discovery Class. They were



Bob Hogue, WRBC's discovery director, oversees the scheduling of and leaders of the Discovery Classes.

and in the privacy of her bedroom, she invited Jesus Christ to become Lord and Savior of her life. She was baptized in June 1994, recently became our church secretary, and is a member of our fifth Growth

approached and accepted. From there, they joined a Growth Group and are now presently leading a Growth Group.

In commenting on their experience early on at our Church, Darren



Challenging participants to apply what the Bible has to say to their everyday lives is a primary focus of "You Are My Friends" Discovery Class.

Group. Sandra, while being disciplined in this group, is also helping disciple established Christians with her enthusiasm for reaching out to our community.

said, "We were given the chance to test our wings and see where we could best serve."

This willingness to allow people to test their wings has come in large



Growth Group members practice inviting someone to an outreach event.

This model for discipleship takes a church's existing ministry, initially builds on it, and then eventually transforms that ministry.

part through the discipleship ministry. Once they have attended several Discovery Classes, our leaders have a better understanding of their personal commitment and where they might best fit into the overall ministry of the Church. New people to our Church are moved into ministry at a much faster pace than what might otherwise be the case. Like the relationships formed in the classes, a meaningful place of ministry strengthens the glue that bonds people with our Church and causes them to be enthusiastic about the ministry of the Church in general.

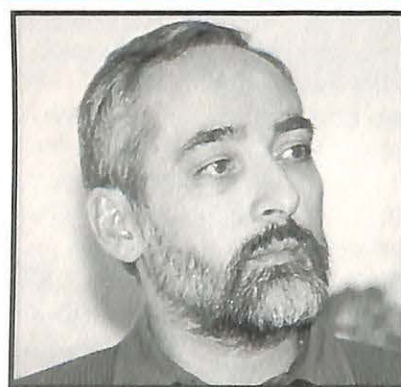
Looking back on our original decision to implement an intentional discipleship ministry, most of us experienced some apprehension. We were a small group of people with a considerable amount of debt on a new building.

To see the discipleship ministry become a reality, we had to budget an additional \$6,500 per year for three years to cover the costs of a consultant, lay leadership training, and materials. As it turned out, meeting this commitment and other budget commitments were not a problem. Giving has increased each year since our initial decision.

Five years later, we marvel at God's faithfulness to us. From that initial group of 90 people, we have grown to more than 200 in average attendance.

BECOMING A DISCIPLING CENTER

by Dave Henkelman



David Wynne, WRBC's Discipleship Ministries chair, oversees the discipleship ministry at Whyte Ridge Baptist Church.

Faced with the reality that reaching our community for Christ involves intentional action rather than passive waiting, the Church leadership met for a one-day retreat. We sought God's guidance and considered our options. During that retreat, we decided to contact Churches Alive! and explore what they had to offer to help our Church become more effective.

Out of that exploratory meeting and a further detailed presentation in early 1990, we embarked on an intentional discipleship ministry

Even though we no longer have a consulting relationship with *Churches Alive!*, \$4,000 is still budgeted for the discipleship ministry, three quarters of which is designated for lay leadership development at a yearly conference in Green Lake, Wisconsin. This investment



Sandra Behie and Trudy Patzer discuss how to effectively share their faith with their non-Christian friends.

has paid dividends far beyond the actual discipleship ministry in our Church. Individuals who have attended this conference return to their area of ministry with fresh ideas and renewed excitement for ministry.



Darren Towells and Eric Patzer rehearse an invitation to an outreach event.

As a Church, we have had the privilege of working with Rowandale Baptist Church to help them establish a discipleship ministry. Together, we now plan a yearly one day training seminar for our people and other churches interested in discipleship.

Our Discipleship Director, David Wynne, met with Westside Community Church in Morden, Manitoba (Mennonite Brethren), to present the challenge of discipling-making. Recently David Wynne, Pastor Ken Dueck of Rowandale Baptist Church, consultant Jim Dickson of *Churches Alive!*, and I conducted a one day exploratory session with 40 representatives from Salvation Army churches and ministries in Manitoba. Events such as these help us to stay sharp and cause us to reevaluate and reaffirm our reasons for being a discipling center.

One of the real benefits of the model for discipleship offered by *Churches Alive!* is that it can be added to a church's existing program. There is a respect for work done by faithful servants who have gone before. At the same time, the model stresses that we must become more intentional in what we do today to reach our community, nation, and world for Christ. It takes a church's existing ministry, initially builds on it, and then eventually transforms that ministry.

That is happening at Whyte Ridge Baptist. More and more, we are changing into a discipling center. This has been a gradual, yet steady process. Each ministry area is now asked to evaluate what they do from the perspective of "changed lives." Through training received for our discipleship ministry, the whole Church is being impacted and transformed. □

The Rev. Dave Henkelman is pastor at Whyte Ridge Baptist Church, Winnipeg, MB.

8 Ways to Clean

(Continued from page 14.)

Teach your children to evaluate programming

One of the greatest services parents can provide is to teach children to evaluate the TV shows against the family's values. Devise a checklist and watch a program together to see if this is something that you will allow.

Rediscover physical activity and playing together

Children across our nation are spending as much as a third of their waking hours sitting in front of the TV. No wonder we are a nation of obese people. When your family takes control of the TV, you are able to use that time in more physical activities that will enable the entire family to stay more fit.

Encourage reading

Visit the local library as a family, take out books together, and spend evenings reading. Read aloud to your children to encourage them to become readers. Statistics tell us that the average adult in America spends 500 hours per year watching TV, but only five hours per year reading. That is not the example that we want to set for our kids.

Rent and watch positive videos together

Technology can be used to our advantage as we take control by becoming our own TV programmers. There are many positive secular and Christian videos that are available today. □

The Rev. Marc Maffucci is the former pastor of Latta Road Baptist Church, Rochester, NY, and is now pastor of Cascade Park Baptist Church, Vancouver, WA. Reprinted by permission of "The Connecting Point," April 1995, newsletter of Latta Road Baptist Church, Rochester, NY.

In Calgary, there is a dynamic street ministry that cares for 350 people a day and ushers many into Christian faith. The Mustard Seed's executive director, Pat Nixon, is a former street person himself. A hidden hero, Pat is renowned in Canada for his love and insight into healing broken lives. As Pat tells his story, he explains that the real hidden heroes are the lay people of Calgary who loved him into Christian service. Pat is Executive Director of Mustard Seed Street Ministry in Calgary, Alberta.

The Street—My Home

What's different about today? I crawl out from under a soiled mattress in an abandoned shed that I've claimed as home. I didn't sleep much as the nights are cold, and my poor health has left me shivering a lot. There are no more tears; I shed them all long ago in the quiet of the night, where no one hears me, and no one really cares. I'm a street kid and have been that way since I was twelve. For the past three years, I've existed with petty crime, drugs, and booze. I smell from months without washing. I'm a con who plays on the pity of the affluent for the sake of gaining change to buy a bottle of Lysol or a tube of glue.

Today will be like yesterday, which was much like the day before. As I walk through the crowds, people will make a path for me. They will turn their eyes, adjust their course and pretend they have not seen me. But they do see me, and I hope to corner them in order to obtain their tokens of pity.

But today's panhandle turned up something entirely different. They were a peculiar people, of which three, Rod, Rob, and Carl would become the most clear examples of compassion that I have ever experi-



Pat Nixon

enced. As they met me head on, I tried to panhandle a few bucks from them. They were not ignorant of my intentions, yet they did not humiliate me by revealing their knowledge of my ways. Their response was without hesitation.

"We have no money to give you, but we will buy you something to eat."

I willingly followed them to a restaurant, interested in their strange behaviour but equally concerned about their intentions. I attacked the food that was placed before me, wolfing it down like a dog, afraid that someone would snatch it away before I had finished. I searched the faces at the table only to discover their heads bowed in prayer. I did not pray with them as

I knew nothing of the God they honoured. All I could expect of people like them was a tract filled with pictures and words I would not understand. Then they would go away. How I had misjudged them. I was soon to discover that their intentions were not governed by their own desires but by God's desires. That is not to say they were robots completing a programmed task with no conscience or choice, for they chose to be with me, evident by the compassion that so easily flowed through their words and actions.

"Why don't you come with us to our coffee house? It's called the Burning Bush." Why not go with them? I had nothing to lose, and soon, they would discover they had nothing to gain. The coffee house in the basement of a church was filled with people like Rod, Rob, and Carl, all of whom went out of their way to see to my comfort. They purchased pop for me and sat with me as I listened to the music. They didn't make me feel silly when I asked inappropriate questions or make distasteful remarks like, "Hey, do you guys party often?" or "That girl on the stage sure looks great."

(Continued on page 19)

TOP 10 MISSION MYTHS

(That keep people from going to the mission field)

by Scott Clark

Like the prophet Jonah, some are called to "go," but they run the opposite direction. To follow the Great Commission, we need goers and senders. Both are equally valued in God's plan to win all the people groups to Christ.

People wrongly believe that

1 ALL THE SNAKES AND BUGS IN THE WORLD ARE UNDER THE MISSIONARY'S BED. Missionaries to Japan like to tell of "monster cockroaches." Missionaries in Africa have their "Snaker" Baptist College stories. Unfortunately, missionaries like to blab about bugs. Don't confuse colorful illustrations with the truth.

2 IF I GO, THE NATIONALS WILL MAKE ME EAT LOTS OF GROSS FOOD. While our motto is "Where He leads me, I will follow; what He feeds me, I will swallow," delicious food is available on every mission field. Also, most nationals I know are gracious people and will not force you to eat something you find objectionable.

3 MISSIONARIES ARE SOCIAL OUTCASTS (NERDS). This is often true. After being on the field for several years, some of us only begin to adjust to western life about the time our home assignment is finished. This doesn't mean, however, that we are searching for people who can't cope

The Great Commission

*Jesus said,
"All authority in heaven
and on earth has been
given to me. Therefore go
and make disciples of all
nations, baptizing them in
the name of the Father and
of the Son and of the Holy
Spirit, and teaching them
to obey everything I have
commanded you.
And surely I will be with
you always, to the very
end of the age"*
(Matthew 28:16-20, NIV).

here in the West! If missionaries are going to be effective, they must learn to be culturally relevant ambassadors.

4 MISSIONARIES ARE ALL OLD. Often we walk into a church, and people say, "You are too young to be missionaries." It's a frightening fact that in the last five years career missionaries have decreased by 20 percent. The main cause of this is our older missionaries are retiring, and their places are not being filled.

5 THINGS ARE SOOOOOO BAD HERE . . . Actually things are so good here, how can we stay? *Economics:* Half the world's population has an income per person that is less than \$500 a year. *Education:* Over a billion people (four times the population of the U.S.A.) are illiterate. *Morality:* China and India lead the world in abortion for the purposes of sex selection. AIDS in Africa is at epidemic rates, decimating entire villages, and it is mainly caused by sexual promiscuity. *Lostness:* While in our country most people are lost because of choice, over there two billion people are lost because of total ignorance. We have been blessed to be a blessing to this world.

6 I CAN'T GO BECAUSE I'M NOT THE MISSIONARY TYPE. There is no such thing as the missionary type. We have type A on the field. We even have type AA. But we could never get the job done without the B, C, and D types. It takes all kinds of people with different talents, abilities, and temperaments to get the job done.

7 THOSE PEOPLE ARE SO EVIL OVER THERE; THEY WILL NEVER RESPOND. This lie probably caught Jonah as well. He felt like a mouse called to preach to a city of cats. But, when he did preach—they repented! The



Missionaries love what they are doing, are fulfilled and satisfied, and would rather be on the field than anywhere. There is a great joy and satisfaction in really making a difference in people's lives.

Hindu, Buddhist, and Muslim worlds are starting to crack wide open. Reports are coming in of breakthroughs like never before.

8 MISSIONARIES ARE MISERABLE PEOPLE WHO ARE ALWAYS UNHAPPY. I feel sad if this is the image that my colleagues and I have given people. Nothing could be further from the truth. One short-termmer in Cameroon was shocked to find that missionaries love what they are doing, are fulfilled and satisfied, and would rather be on the field than anywhere. There is a great joy and satisfaction in really making a difference in people's lives.

9 IF I STAY HERE, I CAN ESCAPE THE SUFFERING OF MISSIONARY LIFE. This is one of the most deceptive myths. 1) If God wants you to go, and you stay—expect chastisement and suffering. Remember what happened to Jonah? 2) Whatever you do—being a committed goer or sender—look for the pruning of the Lord,

"every branch that bears fruit, He prunes it, that it may bear more fruit" (John 15:2b). If we are serious about the Great Commission (wherever we are), then we can count on the pruning hands of our Lord.

10 THE TASK JESUS GAVE US IS FINISHED. Thousands of people groups do not have growing disciples in them. These groups represent over two billion people. One unreached group that I work with is called the Fulbe. The Fulbe, or sometimes known as the Fulani, are one million people in Cameroon, and they do not have a church, not yet. In Cameroon, there are many other people groups that do not have a church yet.

Perhaps you are willing to go. Yet, even though many are willing to go, they are planning to stay. Consider changing that around—plan to go, but be willing to stay. □

Scott Clark is an N.A.B. Conference missionary serving in Cameroon. He and his family completed home assignment and returned to Cameroon in July 1995.

Church Planting . . . (continued from page 7)

Q What makes a good church planter?

GOULD: One of the things Klassen stressed is a person being gifted. Someone may plant a church who is a good administrator. Another planter may be very relational. Because of the wide variety of gifts, we have to be careful not to put people in a box. We must not say, "This person doesn't fit our model of what we think a church planter should be." Yet this person has a vision and a desire. We need to realize that God can use people with different gifts to plant churches in different areas.

Q Do you have a concluding statement?

WALTHER: We gave a survey form to all of the individuals who were at the seminar to use in the communities within 15 to 20 miles around them. We encouraged them to start praying for these towns, and to start doing some specific surveys of communities to find out how many churches and how many unchurched people there are in these communities.

I received four letters after the Task Force meeting. A number of laypersons and pastors are already taking the surveys in Iowa, Minnesota, Manitoba, and Kansas. In western Iowa, two of the pastors have been praying over a town, and something is going to happen there. It is ready to give birth, because it has been bathed in so much prayer. You can tell that people have passion for that community. The encouraging thing to me is that they are not looking to the N.A.B. Conference to do it. They are saying, "We can plant churches in our association." □

Marlin Mohrman is the pastor of Aplington Baptist Church, Aplington, Iowa; Bill Gould, the pastor of Melville Baptist Church, Melville, Saskatchewan; and Bob Walther, the N.A.B. Conference church planting coordinator.

8 Ways



by Marc Maffucci

To Clean Up TV in Your Home

One publication recently declared, "If you are concerned about the damage television is doing to our youth, our families, and our country, it is time to take action. The battle won't be easily won, but it will certainly be worth the fight. After all, we are fighting for nothing less than to regain control of our children's minds."

On that note, here are some ideas on how to regain some ground in this battle in your home.

Limit TV viewing time for the entire family

American families have the TV on an average of seven hours per day. We need to turn the TV off and reestablish family communication. Focus on the Family recently suggested that there be a rule of a maximum of two hours per person per day—period! This is not something just for the kids but for the entire family. You may want to observe entire "No TV" days when the evening is spent doing something else other than having the TV on at all.

Turn off the TV or mute the TV during the commercials

Ads are created at the loudest decibel level allowed by law and are engineered to create a feeling of desire, materialism, and selfishness. Turning off these ads will greatly

Plan ahead for viewing and stick to the plan

When the TV listing comes out each week, take the listing and plan ahead for what shows you will watch within the time limits you have set for your family. Stop the practice of allowing students to come home from school and "Veg-Out" in front of the set.

Cancel cable or at least unsuitable cable channels

So called "premium" channels are often gateways for immoral and unsuitable material to enter the Christian home. You will be less tempted to allow unsuitable material to become a part of your lifestyles if you do not have it coming into your home. Also, do not give in to the temptation to allow teens TV in their room, especially cable. That is an open invitation to spending long, late night hours viewing unsuitable material.

(Continued on page 10)



CLEO PHOTO

reduce your family's "seduction" into the lifestyle emulated on the screen.

Why Be



CLEO PHOTO

A Christian?

by Darrell Pearson

Your Role in Teaching Young Teens the Value of Their Faith

Sometimes I'm not sure why I'm a Christian. Sometimes it just seems like the thing to do. Maybe I'm a Christian

because most of my friends are Christians. Or perhaps it's due to the way my parents brought me up. Often I'm just acting the part, being a Christian because I've **always** been a Christian (or so it seems).

Sounds like a young teen talking. Young teens are really not much different from us, if we're honest about it. Many of them are Christians—or pretend to be Christians—because their friends are, because their parents have trained them well, or because it's the life they've always known. Young teens who are new to the faith have a hard time articulating their discovery or really understanding their new joy.

Studies have shown that ninth grade is the time when kids choose the Christian life or decide it's time to start sleeping in on Sundays. It's the first time they've ever really considered the option of **not** accepting the faith. For once in their lives they are in the position of making the decision themselves. That fact is very puzzling, frightening, and threatening to those of us who are trying desperately to pass on the faith to the next generation.

So, Why Are You a Christian?

When I was starting my youth ministry career, I interned at a church in Iowa. One of the volunteers asked

me one day, "How much do you love the Lord?" She expected an eloquent exposition, I'm sure, but got a dumbfounded response that puzzled her.

I spent years trying to answer that question. I still am. But I think now I could give a much clearer response about why I choose to follow Christ. With maturity, I've learned His provision for my life, my unworthiness, His grace. Now I think I could answer her better.

Young teens are at the most critical age to make a decision about following Christ. Will they hear wise words from us?

Be Like Me, for I Am Like . . . Christ! That's what Paul said. He knew that even though it wasn't healthy for people to become overdependent upon a personality, to some extent, a committed Christian is the best picture of Christ that others will see.

What picture of Christ do your students see in you? If you are striving to be Christ-like, your young teens will never forget that image. I know. It's why I'm a follower today.

It wasn't until I was halfway through college that I realized that all of the wonderful non-Christian friends I had associated with for two years had one desire for my life, which was for me to drink alcohol. The realization that this was their level of great concern for me prompted me to start looking for new friends. Where could they be

found? Why, in the people who had always cared for me in the first place, the people from my Christian past I had grown up with.

That's the role you want to fill for your students. In the midst of their throwing pencils out the window, making cutting remarks about the Bible, belching at three in the morning on a retreat, they are somehow formulating a picture of the Christian faith for the future—and it's based on you, the nearest portrait of Christ they might ever see.

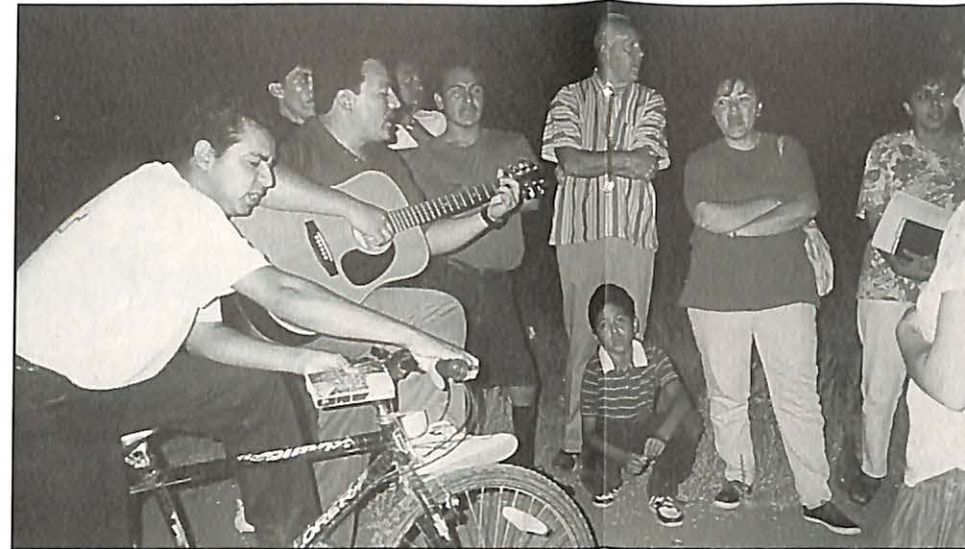
A Reason to Live. As students process the ideas and concepts in their lives that give direction to where they are going, they will most likely develop a growing awareness that their lives must revolve around some purpose. As kids move into high school, their ability to consider broader issues will lead them to discover that there are more important things in this world to build their lives around. They, just like us, will need a purpose for their lives. What will help them discover the greatness of following Christ is a close study of leaders who, because they have chosen to follow Him, were willing to spend time with hard-to-love young teens. □

Darrell Pearson is co-founder of **10 to 20**, an organization dedicated to present high-involvement events for teenagers. Reprinted by permission of David C. Cook Church Ministries, Elgin, IL.

Praying on the Trash Heap

Text and Photos by Sue Baron

It's been a couple of years since Marcos walked by an empty lot near his tiny one-room apartment and thought, "That would be a great place for a church." There were actually four lots, overgrown with weeds, where neighbors frequently dumped their garbage. Stray dogs made their daily rounds there, tearing open the bags of garbage, and leaving behind an array of everything, including sharp pieces of broken glass. It was a breeding place for rats and other creatures.



The time came to look for land. Missionary Royce Baron and Pastor Job Soto visited the land registrar. "What properties are there that don't have any leans or other problems?" That official sent them to see a certain property.

Job thought, "I bet it's on the edge of a crummy area and not at all visible." To his surprise, it was the land he had longingly looked at so long ago!

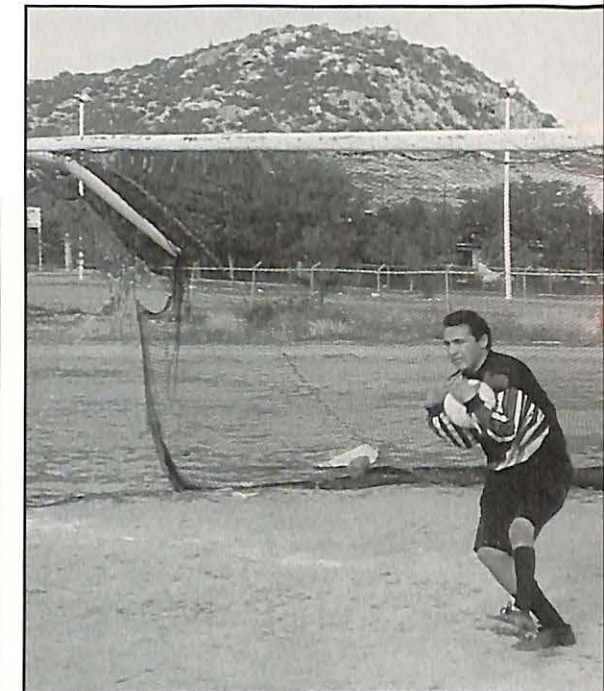
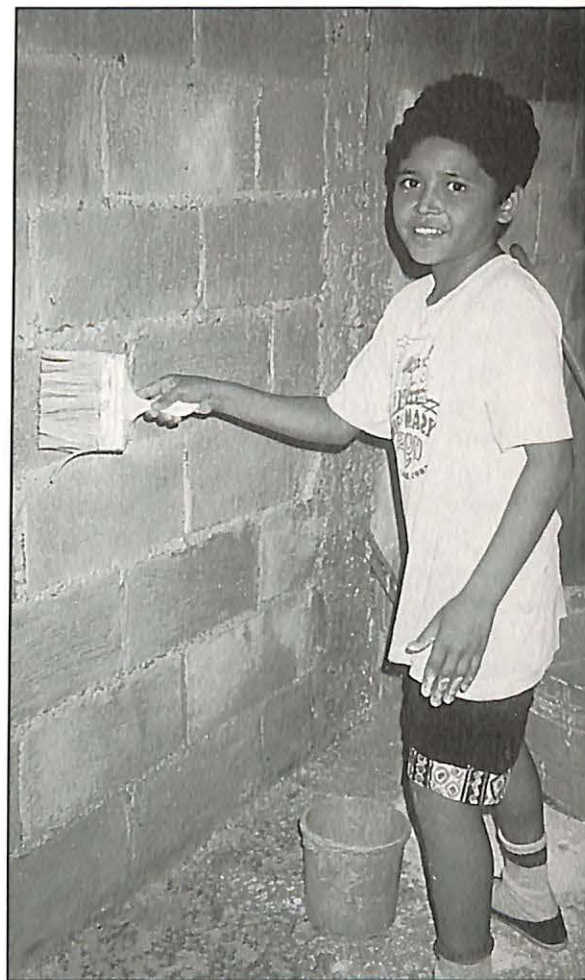
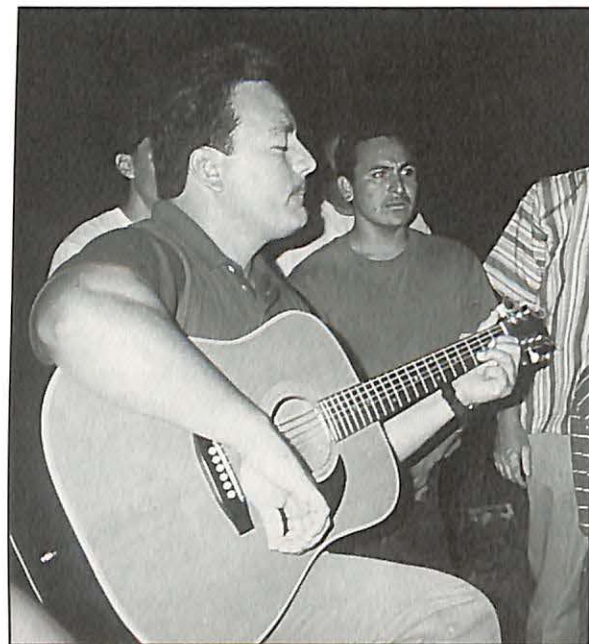
That very day the church people had prayed around the clock as is usual on Wednesdays. When everyone arrived for prayer meeting that night, some of us piled into a pickup, and some walked to the empty lot.

Neighbors looked on with curiosity as we walked on the trash, making sure we didn't step on large pieces of broken glass. Some neighborhood boys even joined our group, as we sang songs of praise to God and listened to the Word.

Then we broke up into small groups, as young and old raised their hearts in prayer to God, asking Him to give us that property for a church, if it was His will.

What praise went up to God later on, when we knew that the N.A.B. Conference had promised the money to purchase the land! Thank you.

Job Soto, the pastor of the little, struggling church in Guaymas, Sonora State, Mexico, was also aware of that property. He thought of the small group of people meeting in his living room and hoped that someday they would be able to buy a piece of land like that and build a church.



Bernabe, an excellent soccer player, shows Christian videos on his front porch each Tuesday night. He's burdened for his neighborhood. Neighbors gather, and church members make contacts and talk with the visitors.

Other church members are visiting house-to-house and having home Bible studies. God is raising up His church, as N.A.B.ers make plans to come build the church building in Guaymas this winter. □

Sue Baron is an N.A.B. Conference missionary serving with her husband Royce in Sonora State, Mexico.



The proposed church building is similar to the church in San Carlos.

God added to that small group of believers. Soon they burst the seams of the little meeting room. The group asked God for another meeting place. He answered by providing an unfinished warehouse. The young people white-washed the walls and made it as attractive as possible.



The young people have been having garage sales on Saturdays.

This summer the women and young people made and sold tamales. They're very conscious as a church that it's their responsibility to raise the money and lay the foundation for the new church.

And as the people of the church work and pray, they continue to reach out to the lost around them.

by Derek Zahnd

"It gave me so much faith . . . it was hard work, but really rewarding . . . it changed the way I pray . . . it gave me a bigger heart. . . ."

"It" was a youth mission trip. When their leader took them on a cross-cultural outreach, these high school and college students came back changed.

God-given Purpose

"I learned that God has people He loves all over the world." —Ryan

"It makes you feel small, but it makes you realize how big God's love is." —Jeff

We know that Jesus gave His followers a purpose: "to make disciples of all nations" (Matthew 28:19). While our Conference wisely makes this a top priority, we dare not forget that God's purpose includes youth. Students can help further God's plan. In doing so, they register obedience to God's will, and they embark on a path to becoming mission-minded adults.

Playing Out God's Purpose

"You have to trust God when you go out there—a lot." —Mandy

"You had to rely on Him for everything . . . I had to say, 'God, you have to give me more faith.'" —Kristi

Hatch or Go Bad



"I would definitely recommend a youth missions trip experience. It puts you in the servant mode, it puts you in the position where you are not as important as serving other people. Now I have more of a mission mind towards school . . . about people in my life here," says Mandy (r.).

Students love a possible challenge—especially when it puts them in the middle of God's purpose. The youth at Sunrise Baptist Church in Fair Oaks, CA, participated in just such a challenge in

Mexico during Easter vacation.

Back home at Sunrise Baptist Church, the impact of those experiences continues through outreaches into inner-city Sacramento. College students serve meals at a soup kitchen. High school and junior high students share blankets and food with homeless people. And presently, Sunrise Baptist youth perform *At Any Cost*, a musical written by Ron Rogalski and Bob Pearsall, showing the impact of missionary martyr Jim Elliott's life on a group of contemporary high schoolers. These young people were challenged to take up God's purpose, and they have.

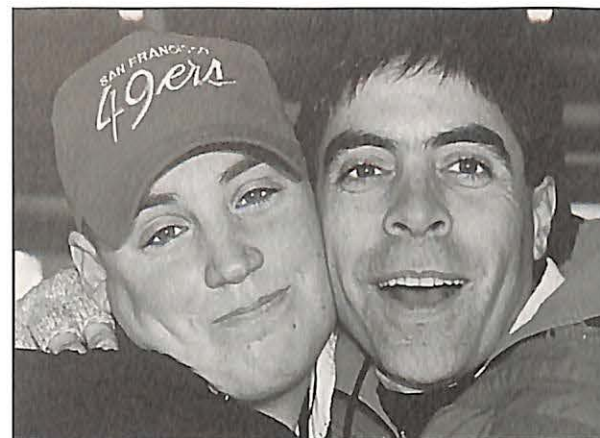
A Purpose for Your Youth

"I was a selfish Christian before going on the mission trip, but God is starting to work to where I feel the burden to give . . . God gave me the gift of His Son, and I don't feel that I can sit on it like I did . . . I put two years in on junior high youth staff that I wouldn't have if I didn't go on the mission trip." —Ryan

"Almost everyone who goes on a missions trip wants to go back." —Jeff

Can you visualize your youth being changed this way? Can you visualize leading your students on a cross-

cultural mission trip? You could challenge them to reach out of their comfort zone, to love people vastly different than they are. You could challenge them to taste new foods, to try a new language, to learn from

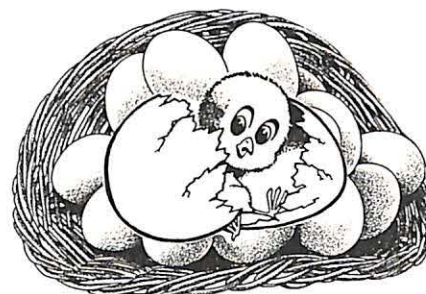


new examples of what it means to follow Christ.

Imagine a boy in your group playing soccer with Mexican boys who will never wear Air Jordan

Under the direction of Youth Pastor Carlo Walth (r.), high school and college students ventured out on a series of Easter vacation Mexico missions that involved sleeping in tents, holding children's vacation Bible schools, sharing their faith, and playing soccer.

don't. If we do, our students will gain a new understanding of God's love for all people . . . an understanding that may cause some to be missionaries and



"We are like eggs at present. And you cannot go on indefinitely being just an ordinary, decent egg. We must be hatched or go bad." —C. S. Lewis

hightops or have a home computer. Imagine yourself befriending a pastor who will minister all his life, while working a full-time job. Imagine God calling your youth to take up His purpose for the nations.

To get involved, ask God to help you see needs in your community—and then look around. A convalescent home, a soup kitchen, or a widow in your church could be your starting point. You might call Pastor Carlo Walth to learn from his experience.

C. S. Lewis has written that "We are like eggs at present. And you cannot go on indefinitely being just an ordinary, decent egg. We must be hatched or go bad."

Hatch or go bad! It is an ultimatum. Either we train our students to take up God's purposes, or we

pastors to a dying world.

And those are purposes worth pursuing. □



Derek and Alyse Zahnd are newly-appointed N.A.B. Conference missionaries to Mexico. Contact them about training and hosting a mission team at (916) 489-8273. The Rev. Carlo Walth can be reached at (916) 726-4642.

The Street — My Home

(continued from page 11)

As the evening moved on, my new friends asked, "Do you believe in Jesus Christ?" I told them that my father claimed that Jesus was a sorcerer, and the only time I had been given a Bible was from some people who came to our door when I was a young boy.

These friends then gently explained who Jesus was and that He died to forgive my sin and to give me eternal life. That night I prayed openly that Jesus would come into my life. Although Rod, Rob, and Carl celebrated my verbal commitment, in all honesty, who I truly accepted was them. Their friendship and love were so evident that I would have been devastated to go back to my shed thinking that I would not see them again.

But that night Rod and Rob took me into their home. They clothed me, fed me, encouraged me to deal with my addictions, forgave me when I stole from them and lied to them, visited me in prison when I made more serious mistakes, and challenged me to be more than I thought I could be. It was through their consistent and laboured acts of love that I finally saw clearly the awesome love of Jesus and believed Him to be true.

Many would see these men like any others who passed through a church door, but don't let their appearance deceive you—these men exemplify Christ. Their love for me, as demonstrated by their consistency and self sacrifice, changed my life.

Today, and all future days, will never be the same again. □

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How to Enlist Volunteers

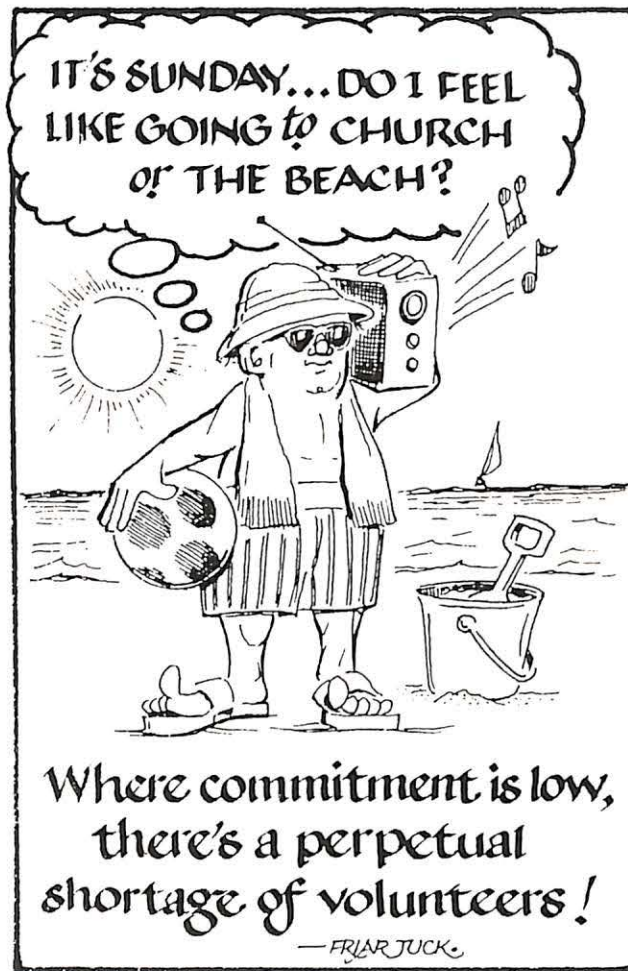
by Lyle E. Schaller

"Our biggest problem is enlisting volunteers," declared the frustrated pastor. Can you tell me how to persuade more of our best people to volunteer?"

This question has an easy answer that comes in two parts. First, every system produces the results it is designed to produce. Every congregation can be conceptualized as a complex network or system consisting of several subsystems. One of these subsystems is expected to produce an adequate supply of committed and skilled volunteers.

Second, if the subsystem is not producing that supply of committed and skilled volunteers, it probably is not the fault of the people. The explanation for that condition usually can be traced to one of three variables: a) the subsystem is malfunctioning, or b) the subsystem is not the appropriate one for that larger system, or c) the larger system must be changed.

One simple example is the demand for a large number of highly skilled, deeply committed, and exceptionally enthusiastic volunteers in the congregation that is a low-commitment church that projects very modest expectations of people who seek to become members. Three common characteristics of these low-commitment congregations are a) the ratio of worship



attendance-to-membership is under 60 percent; b) prospective new members are required to attend only one or two or three orientation classes before becoming members; and c) there is a perpetual shortage of volunteers. It is unrealistic to expect that larger system, built on low commitment, to support a high-commitment subsystem for enlisting volunteers.

One beginning point for this discussion is to look at the congregational system. What is its central core purpose? What is it designed to produce? Faithful adherence to the polity of that denomination? Money for denominational headquarters? Care of pastors? New ministries to reach new generations? The next generation of

pastors? Believers who are transformed into disciples of Jesus Christ and empowered to do ministry? Perpetuating yesterday's traditions into tomorrow? Maintenance of the local real estate?

Communities of the faithful that combine worship with learning and discipling? What is the central core purpose of that larger denominational system? It is essential here to distinguish between hope and the institutional reality!

A less complicated beginning point is to look at the system for producing volunteers in your congregation and follow that with two questions: Is this producing the volunteers we seek? If not, how do we change it? This can be illustrated by looking briefly at seven different systems.

A high threshold for membership

Perhaps three to five percent of all Protestant congregations on the North American continent welcome anyone and everyone to come worship with them, to enroll in their teaching ministries, and to participate in other programs, but the requirements for becoming a member are very high. The details vary greatly, but typically at least four of these requirements must be met by those seeking membership: a) regular participation in weekly sessions for prospective new members—frequently these classes run for 24 to 36 or 42 to 48 weeks, b) regular weekly attendance at the corporate worship of God, c) a commitment

to tithe one's income, d) either a public testimony of one's Christian commitment or a private examination by the elders, e) regular weekly participation in an adult Bible study group, f) a commitment to offer oneself for training as a volunteer, g) a desire to be baptized in the tradition of that particular congregation's definition of baptism, and h) a display of good moral character.

The selection of volunteers to serve as officers and teachers in these congregations is limited to members. Thus by definition, volunteers are in harmony with the doctrine and polity of that congregation, are high-commitment Christians, and also are fully committed to the ministry and goals of that congregation.

Two requirements: warm and willing

At the other end of this spectrum are the congregations which a) seek volunteers from among all living members, b) hope that the willing will be available in sufficient numbers, but that if necessary the unwilling can be persuaded or coerced, c) assume that a good job description or title can be an adequate substitute for training, and d) affirm guilt, shame, and obligation as acceptable motivational tools. The distinctive characteristic of this system is the needs of the congregation come first and that is expected to produce an adequate supply of volunteers.

The pastor: The number-one motivator

Another widely used system calls for the pastor to enlist volunteers. "He would never hesitate to turn me down, but I'm convinced if you, Pastor, ask him, he'll say yes." Whenever the system breaks down,

the pastor can act as the tow truck to pull it out of the hole.

The greater the respect, authority, and prestige attached to the position of pastor in that particular religious tradition, the more likely this will be the central dynamic of the system for enlisting volunteers. That is one reason it was more effective in 1955 than it is in 1995. The other liability with this system is the contemporary shortage of pastors who are comfortable in that role.

Identify and build on gifts

Perhaps the most rapidly spreading system begins at a radically different point. Instead of focusing on the needs of the congregation and/or on the clout of the pastor, this approach begins with the assumption that God has given every Christian one or more gifts that can be used in ministry. The emphasis is on a) enabling each person to identify his or her distinctive gifts; b) finding channels for the utilization of those gifts in ministry in and through the life, ministry, and outreach of that congregation; and c) where necessary, providing the training required to enable those gifts to blossom.

Many resources are now available to help individuals identify their God-given gifts for ministry.

Life: A journey that can be enriched

Another system operates on two assumptions: a) everyone is on a personal and spiritual pilgrimage; and b) every volunteer assignment in the church should be made on the assumption that it will enrich the individual's personal and spiritual journey. The institutional needs of that congregation are a distant third in enlisting volunteers. Second is the question, "What training will be most helpful to this per-

son who may be a prospective volunteer?" The primary focus here is on enriching that person's journey, not on training a future volunteer.

Life: A series of destinations

Paralleling that conceptual framework is the system used in perhaps five to ten percent of all Protestant congregations that seek to a) turn inquirers, agnostics, pilgrims, searchers, seekers, and casual visitors into believers, b) move believers into becoming learners who seek to acquire a clearer and deeper understanding of the Christian faith, c) help learners understand that Jesus Christ is Lord of all of life, d) transform into disciples those who affirm that Jesus Christ is Lord of all of life, and e) help disciples find ways and places to fulfill their ministry as servants.

Volunteer officers and teachers are chosen from among these disciples. In operational terms, these congregations have reversed the familiar statement that "Jesus Christ is Lord and Savior" to "Jesus Christ is Savior and Lord" on the assumption that only those who have accepted Christ as Savior can comprehend that Jesus is also Lord of all of life.

Prospective volunteers need help

Another system consists of a five-step sequence. 1) Prepare an accurate and complete description of what is to be accomplished. This is not a job description. This is a description of the mission!

2) Challenge potential volunteers to help turn that dream into reality.

3) Provide volunteers with the training required for that assignment. (The parallel is an army should never send troops into battle

(Continued on page 27)

Through the Crackle Glass

by Heidi Henkelman



It was the Light shining through the cracks and fissures of her life that was a gift to our church family. The beauty of Joan's unwavering faith illuminated the thin hair, the puffy face, the cane-assisted limp, and finally her death. It allowed me to trust that He would continue to hold my center together no matter what cracks and fissures come to intersect with my life. It allowed me to pray that His Light will be able to shine through me, even though I, too, am cracked and flawed.

Sitting on the patio in the thin, spring sunshine, sipping tea, and watching our children play, my new friend was recounting her recent family experiences—illness, business failure, and a car accident. Her Christian faith was plagued with doubt about God's existence. Surely God would never have let these things happen to her and her family.

Easy answers or clichés were inappropriate. I reflected on other stories in our church and community where being a Christian didn't provide immunity from sorrow and heartache. I wondered where that assumption had come from.

I grew up listening to my immigrant parents, grandparents, and their friends recount their stories of communist persecution and displacement after the war. This assumption certainly hadn't been part of my family's expectation. Their belief was that God had been there with them in the midst of it all.

However, I'd never really sorted out my own thoughts about this and did not have an adequate answer for my friend.

Experiences in my own life stretched my faith. My father-in-law's sudden, accidental death and a dear friend's brief but fatal battle with cancer made me wrestle with this issue. My second pregnancy was complicated, and two months

before my due date, I landed in the hospital with a virus that has left me with some permanent disabilities with which I continue to struggle. Our young son battled severe asthma and life-threatening allergies. Life became challenging and filled with uncertainties. Yet I knew that through it all God was with our family. I saw His hand sustaining us in many ways through each situation.

One evening, after a long and very busy week, I ran a very hot bubble bath for myself. The challenges of caring for our son with my limited physical resources, as well as meeting the needs of the rest of the family and some friends in our church, left me eager for my favorite stress-buster. The kids were asleep, my husband was still at a meeting, and the answering machine was on. To make my bath even more relaxing, I lit a small candle a friend had given me. As I soaked away the tension and soreness in my muscles, I watched the small flame dance and flicker through the glass globe. The many delicate fissures and cracks that made it so eye-catching became even more evident as the light shone through it.

As I thought about stresses, both my own and those others shared with me, this glass globe ("crackle" glass to the experts) became an object lesson to me. To make it, a glass globe is blown and then dipped into molten glass again for a

second coat. The double-coated globe is then thrust into cold water to create the pattern of cracks and lines. The inner globe of glass keeps the outer globe from shattering into pieces in this process.

To me, this globe represented our fractured world that, since that critical day when Adam and Eve made their choices in the Garden, is now fatally flawed. Sin entered the world, not just in a personal sense but in a cosmic sense.

Eventually, those flaws run through each of our lives. None of us is immune. Illness, death, failure, or heartbreak all run their jagged edges through our lives—seemingly in some more than others. Some fractures are only hairline; others are seismic, like the yawning gap left by an earthquake. Some we can easily adapt to; others change the course of our lives forever.

At those times, we question why we're left without definitive answers on this side of eternity. But the knowledge that there is a center that will hold is enough for me. A personal God is that inner layer of glass. He reassures me, comforts me, and empowers me when I get dipped into yet another cold water bath. "Why me?" "Why not me?" After all, I know Him.

Up until now, the fissures that have run through my life seem like smaller ones. Each time as I pray for strength, though, I wonder if I could truly trust in the same way if it were

one of the big quakes. I hope the trust muscles I am building will be strong enough for me to cling to Him *when* (not *if*) they do come. As a Californian who lives in awareness and anticipation of earthquakes, I, too, hope the Big One will never come, but I know that quakes are inevitable.

It had been a busy week at Vacation Bible School. Helping out in the craft room meant that I had seen more pipe cleaners, glue, and felt than is recommended for the mental health of a typical, sane adult. However, it had been fun and rewarding to see the kids enjoy their crafty creations. On Saturday, I stopped at the hospital to see a friend from church who had once again been hospitalized in her ongoing battle against cancer.

As we visited, Joan wanted to know all about the week, since she had been praying for our VBS. "I just feel so helpless lying here in the hospital," she said. "I always used to help out with VBS, even if it was just serving the Kool-Aid and cookies. Now I am a burden to the church. People use their time to visit me and pray for me. Somehow it just doesn't feel right."

I was surprised at her feelings and tried to share with her my reasons for visiting her. There had been a selfish aspect to my motivation. I

wanted to spend time with her and once again hear how she was dealing with the Big One. Her faith and trust in the Lord had been an encouragement to me and to the rest of our congregation.

The quiet power of her testimony touched the hearts of believers and unbelievers alike at our Ladies' Time Out. Women in the community would stop and ask me how she was doing. It gave me another opportunity to share the ongoing work of faith that was happening in her life. Her doctor even sent a researcher from the University to hear her testimony of faith. As she shared her testimony at a Growth Group outreach event, she was able to plant even more faith seeds.

But most of all, it was the Light shining through the cracks and fissures of her life that was a gift to our church family. The beauty of Joan's unwavering faith illuminated the thin hair, the puffy face, the cane-assisted limp, and finally her death. It allowed me to trust that He would continue to hold my center together no matter what cracks and fissures come to intersect with my life. It allowed me to pray that His Light will be able to shine through me, even though I, too, am cracked and flawed. □

Heidi Henkelman serves alongside her husband David as he pastors Whyte Ridge Baptist Church, Winnipeg, MB.

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

■ HILDA, AB. Pastor Bob Findley baptized eight youth at Hilda Baptist Church.

■ SIOUX FALLS, SD. Pastor Gordon Stork baptized eight people and welcomed them along with seven others into the fellowship of Trinity Baptist Church. —*MarJean Johnson*

■ WEST FARGO, ND. Pastor Rod Enger baptized seven people and welcomed them along with one other into the fellowship of Grace Baptist Church. The Church, also, had a baby dedication. —*Bonnie Walther*

■ ALPENA, MI. Pastor Fred Sweet baptized five adults and one child and welcomed them as well as four others into the fellowship of Word of Life Baptist Church. —*Helen Ehman*

■ MORRIS, MB. The congregation of Emmanuel Baptist Church joined with the parents in affirming their desire to see their children grow in the knowledge of the Lord at a child dedication service. The Rev. Delvin Bertsch is the pastor. —*Cynthia Bergstresser*

■ HUTCHINSON, MN. Pastor Charles Carlson baptized seven youth and one adult at Bethany Baptist Church. —*Gary Ziemer*

■ YORKTON, SK. Pastor Robert Sandford baptized one adult and Kim Martens, associate pastor of youth, baptized three youth and welcomed them into the fellowship of Heritage Baptist Church. —*Art Fritzsche*

Hutchinson church experiences spiritual growth

■ HUTCHINSON, MN. The congregation of Bethany Baptist Church is studying Neil T. Anderson's "Seven Steps to Freedom."

Many people within the congregation made personal spiritual growth commitments during Pastor Charles Carlson's series based on the Ten Commandments.



"Girls' Night Out" brings joy to hospitalized children

■ YORKTON, SK. "Girls' Night Out" took on new meaning for the youth of Heritage Baptist Church, as 10 girls, along with Tonia Martens, leader, spent an evening "clowning" around at the Yorkton Union Hospital Children's Ward. Donned in tacky clothes and clown makeup, the youth sang, juggled, and handed out get well balloons to 40 hospitalized children.

"The faith of our youth grows best when they put it into practice," says Kim Martens, youth pastor. "That's what service is all about and young people can serve." The Rev. Robert Sandford is the pastor. —*Art Fritzsche*

The Church has finalized a lease agreement of a major portion of its building, including the education wing, to a local public education cooperative. This means the Church needs to be more flexible and creative in using its main sanctuary and remaining space to accommodate Sunday school classes, AWANA, and other programs.

"It's an exciting step that will help us focus on moving forward with our building program," states Gary Ziemer, church clerk and treasurer. The Church has converted its sanctuary into a multi-purpose facility by replacing the pews with stackable/connectable chairs. The pastor's office is now located in the parsonage.

Mountain View organizes March for Jesus

■ FONTANA, CA. Mountain View Community Church spearheaded a March for Jesus in which more than 65 churches from Inland Empire joined more than 7,000 Christians marching down the main street of town.

Approximately 500 people from Mountain View Community Church

led the way with the mayor and city council on the front line holding the letters J-E-S-U-S.

The 1.4 mile march culminated with a Praise Rally in a shopping center where Dave Bolton, senior pastor of Mountain View, acted as Master of Ceremonies, and Cheyenne Figueroa, associate pastor and organizer of the March for Jesus, gave a salvation message. More than 150 responded with 31 receiving Jesus Christ as their Lord and Savior.

"A special thanks to the Southern California Association for their financial support and encouragement to Mountain View, a former church planting project," says Pastor Dave Bolton.

Bethany WMF celebrates 74th anniversary

■ HUNTER, KS. Bethany Baptist Church's Women's Mission Circle celebrated its 74th anniversary. Dr. Dennis Palmer spoke at the Men's Prayer Breakfast and Sunday worship service. Mrs. Nancy Palmer spoke at the Sunday afternoon service. The Rev. Ben Kohrs is the pastor. —*Jolene Wirth*

Apple Valley church holds music festival

■ APPLE VALLEY, MN. Apple Valley Baptist Church held its annual music festival, "Melodies of Praise," on a Sunday evening. The musical numbers were presented by members of the Church, along with a chorus and hymn sing by the congregation.

Bismarck church breaks ground

■ BISMARCK, ND. The congregation of Bismarck Baptist Church gathered for a groundbreaking service for the first phase of a \$1.5 million building project, which will include a multipurpose Family Life Center and classrooms, as well as the renovation of the present building. The completion of this phase of the project is set for December 1995.

"We thank the Lord for His guidance in this outreach venture and give Him the glory," reports Darleen Hoover. Dr. John Thielenhaus is the pastor.

Greenvine youth work toward camp

■ BURTON, TX. Greenvine Baptist Church youth raised funds to provide 15 camperships to the Southern Association Summer Camp. The youth prepared a stew supper (with expenses donated by the Greenvine Brotherhood) for the congregation, served as waiters at the WMF Spring Banquet (their tips went to the camp fund), and held a cake auction at the "End of School" potluck. All the donations from these events were put in the camp fund. Mary Zorn, Tommy Russell, and Julie Steen helped with various events.

A "Youth Night" was held with eleven youth participating in special music, drama, and testimonies of camp experiences. Youth Director Alan Luedemann brought the message. The offering collected went

into the camp fund. Mr. Roger Hall is the pastor.

Minot church hosts Friendship Brunch

■ MINOT, ND. "The Promise of Hope" was the theme of the Women's Friendship Brunch at First Baptist Church. More than 150 women and girls attended the brunch which included music, testimonies, and a challenging talk, "Hope within Your Midst," by Susan Burkhart. A gift of \$326 was received for missions. The Rev. Dr. Lewis Petrie is the pastor. —*Inez Rhone*

Hamilton church holds special meetings

■ HAMILTON, ON. Moises and Carolyn Ruiz, missionary appointees to Mexico, were the guest speakers at Mission Baptist Church's mission conference. At a Ladies' Tea, Mrs. Ruiz told how the Lord has been preparing her for many years to be a missionary. The Ruizs' sang and showed slides of Mexico, where they will serve.

The Rev. A. Drewitz, associate pastor, Central Baptist Church, Kitchener, conducted Deeper Life meetings in German. He spoke on the spiritual life, gifts, and fruit of the Spirit.

The Church hosted a Faith Conference with guest speakers, Dr. Hartmut Sunderwald, pastor, Immanuel Baptist Church in St. Catharines, and the Rev. Reinhold Wilde, associate pastor, Humbervale Park Baptist Church in Toronto.

Wilde spoke on "The love of Jesus in co-operative work" saying that "without love one is not suitable to work in God's church... love soothes relationships."

Sunderwald said that "the world is full of willing workers. Some are willing to work while others are willing not to work. Some people remind us of soap bubbles; they arrive after somebody else finishes the job." He went on to say, "A

Christian receives at least one gift to work for the Kingdom of God and should use it. Some are leaders, and others are financial supporters."

The number of people attending Dr. Reinhold Kerstan's German Bible study has increased. The Rev. Hero Ulrichs is the pastor of Mission Baptist Church. —*Irene Noack*

Community crusade held in Alpena

■ ALPENA, MI. Twenty-seven churches banded together to bring a Billy Graham Crusade to Alpena with evangelist Dr. John Wesley White. Word of Life Baptist Church was one of those churches.

Many lives were changed as 512 people responded to the invitation. A 300 voice choir sang each evening under the direction of Ted Cornell. The Rev. Fred Sweet is the pastor. —*Helen Ehman*

BC Association holds annual meeting

■ PRINCE GEORGE, BC. The 48th Annual British Columbia Association meeting was held May 18-20 at College Heights Baptist Church with 106 delegates and guests attending. The theme was "Making Disciple Makers—Multi-Generationally and Internationally."

Delegates were encouraged by many reports and challenged by others.

"There is evidence of the moving of the Spirit in that the Association statistics showed an increase in church attendance and baptisms, in spiritual growth through the ministries in its churches, and in outreach to those outside the church," reports June Hunt.

A new "Missions and Vision" statement was presented for consideration by the churches.

Guest speakers included Dr. Kurt Redsclag, N.A.B. College, Edmonton, AB; the Rev. Irwin

Kujat, area minister; and Dr. Phil Yntema, executive director.

The staff at College Heights arranged a Pastors' Round Table Luncheon, giving all an opportunity to meet and talk with the pastors present, and arranged tours of a paper mill (the basis of the economy of Prince George) and of the new University of Northern British Columbia.



Eastern and Atlantic Associations honor Ziegler

■ GETZVILLE, NY. The Eastern and

Atlantic Association churches and their pastors attended an appreciation party for the Rev. and Mrs. John Ziegler at Bethel Baptist Church on May 6, 1995. Ziegler served as Area Minister for the Eastern Association from February 1986 to August 1994. He continues to serve the Atlantic Association on a part-time basis.

Through phone calls, letters, musical numbers, words of witness, handshakes, hugs and lots of love, people showed appreciation for John and Joy Ziegler.

"Ziegler planted love and goodness again and again. He was recognized for his brilliant insight and enthusiastic leadership. He showed us how to minister to the needs of others even during times of deep, personal tragedy," says the Rev. Dave Ewing, pastor of the Getzville Church.

Eastern Area Minister Dr. Sam Berg initiated the appreciation party and gave "a word from God."

Paul honored for 70 years of ministry

■ OAKDALE, MN. Redeemer Baptist Church acknowledged Fred Paul's 70 years of choir service, both as a past director and presently as a singing member, with a plaque. Dr. Mark Pudwill is the choir director, and the Rev. Eric Coulon is pastor.

Manitowoc church celebrates 145 years

■ MANITOWOC, WI. First Baptist Church celebrated its 145th anniversary on June 4. The Rev. Eldon Schroeder, area minister, served as guest speaker, and the Rev. Bill Van Antwerp, interim pastor, led in the celebration of the Lord's Supper. A dinner and program followed the service. Greetings were brought by the Rev. George Daniels, American Baptist Churches of Wisconsin, and the Rev. Bruce Huffer, former pastor of the Church. —Alice Gates

Alberta churches gather for Festival of Praise

■ TROCHU, AB. In 1994, the pastors of the Central Alberta churches set three goals: to expose the people to the North American Baptist College and its students; to work and worship together as church families; and to fellowship as sister churches.

With these goals in mind, Trochu Baptist Church hosted a "Festival of Praise" at the Trochu Baptist Fellowship Center, which formerly was used by the Government of Alberta as a liquor store. Trochu Baptist purchased this facility and turned it into a fellowship center to help in their ministry in Trochu.

Five hundred people from Carbon Baptist, Carbon; East Olds Baptist, Olds; Parkdale Baptist and Zion Baptist, Drumheller; Unity Baptist, Red Deer; and Trochu Baptist met for a worship service led by the N.A.B. College singers and drama teams. Meanwhile, the children met at the Church for a special program. —Anita Strohschein

Dickinson church hosts association meeting

■ DICKINSON, ND. Hillside Baptist Church hosted the 80th annual Central Dakota-Montana Association meeting June 16-18, 1995, on the campus of Dickinson State University.

"We were challenged and encouraged from the Word, the music, and the messages by Dr. Phil Yntema, executive director, N.A.B. Conference. —Mrs. Fred Kulish

Dakota youth meet in Dickinson

■ DICKINSON, ND. The youth of the Dakotas met at Hillside Baptist Church for their Spring Retreat. The spiritual truths taught and modeled were well received and appreciated by the youth who attended. Steve Eide, a youth worker from the Twin Cities area, was the guest teacher.

Eleven youth and six adults from Hillside Baptist Church canoed on the St. Croix River in Minnesota. The youth indicated it was a spiritual highlight and a time of spiritual bonding in spite of two days of rain. The Rev. Daryl Dachtler is the pastor. —Mrs. Fred Kulish

Parkersburg children enjoy mission fair

■ PARKERSBURG, IA. The children in the Junior Sunday School Department at Calvary Baptist Church studied missions in Japan with an emphasis on the Bill Lengefeld missionary family.

A mission fair was held for the entire Sunday school. After a brief program, people visited areas where they saw demonstrations such as paper folding and use of chop sticks as well as an excellent display of silk. "What in the World Is an M.K.," narrated by Becky Lengefeld was shown. Mr. Robin Houts is the pastor. —Mrs. Paul Schwerdefeger □

Please note: No more reports will be accepted for the *Baptist Herald* since it is ceasing publication.

ASHLEY BAPTIST CHURCH

Ashley, North Dakota invites all

former members and friends to join in celebrating its 100th Anniversary

June 14-16, 1996

For more information, please contact Rev. Darwin Stahl, pastor Box 184, 208 Center Ave. S. Ashley, ND 58413 Phone: (701) 288-3302

How to Enlist Volunteers

(continued from page 21)

without a) a clear statement of the mission to be accomplished and b) the training required to accomplish that mission.)

4) After training, place volunteers in the appropriate assignments.

5) Design a system to affirm, support, nurture, and provide satisfactions for these volunteers. Frequently this support system includes a) serving as one member of a team, and/or b) a terminal date when the volunteer's term ends unless the volunteer seeks to extend

it, and/or c) continuing in-service training experiences, and/or d) clearly defined staff support.

These are but seven of many systems that are in use by congregations today. Which one resembles the system that is operative in your congregation? If the answer is none of the above, describe your current system. What is it designed to produce? Is it producing what it is expected to produce? If not, what changes are needed? □

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IN MEMORIAM

■ ALTNOW, EMMA PAULINE (71), Lodi, CA; born Sept. 18, 1923, to Phillip and Albina (Just) Ketterling in Burnstad, ND; died May 25, 1995; married Clarence E. Altnow in 1946; active member, WMF, Lodi Christian Women and First Baptist, Lodi, CA; predeceased by her parents, two sisters: Frieda Ketterling and Ione Drummond; survived by her husband, Clarence, Lodi, CA; five daughters: Gaila Hitt, San Jose, CA; Bobbie Schneider, St. Louis, MO; Clarice La Terra, Palm Springs, CA; LaDona Nolan, Atascadero, CA; and Lorna Crocker, Washington; 12 grandchildren; one brother, Julius Ketterling; four sisters: Wilma Liebs, Dorothy Just, Helen Kast, and Frieda Johnston; the Reverends David Mitchell and Aaron Buhler officiating.

■ HAIT, ERVIN EDWARD (71), Kelowna, BC; born Jan. 4, 1924, to Henry and Mary Hait near Ebenezer, SK; died May 1, 1995; member, Ebenezer (East) Baptist Church, Ebenezer, SK; member, Grace Baptist Church, Kelowna, BC; married Elsie Kraemer, May

11, 1951; charter member, trustee, deacon, treasurer, president of the male choir, male quartet, Trinity Baptist Church, Kelowna, BC; predeceased by his father in 1952, his mother and twin brothers in 1936, his brother Walter in 1991, and his brother Fred in 1994; survived by his wife, Elsie; daughter, Judy (Harold) Braun, Abbotsford, BC; two sons: Ron (Theresa), Seattle, WA, and Harvey, Abbotsford, BC; six grandchildren; step-mother, Alice Pansegrau; brother, John, Vancouver, BC; two sisters-in-law: Lavina and Irene Hait; Dr. P. Timothy Schroeder and the Rev. John Wollenberg officiating.

■ HALLER, FREDERICK (89), Trochu, AB; born July 30, 1905, in Mayton, AB; died April 8, 1995; married Tina Ryll in 1931; member, Trochu Baptist Church, Trochu, AB; predeceased by his wife, Tina; one daughter, Rovia; two great-grandsons, Daryl and Nathan; survived by two daughters: Jean (Helmut) Strauss and Mildruth (David) Smith; one son, Elvin (Dorothy); 13 grandchildren; 24 great-grandchildren; the

Rev. Dean Eisner officiating.

■ HOOTS, ELDEN GENE (62), Goodrich, ND; born Oct. 26, 1932, to Gussa and Glee Hoots in Harvey, ND; died March 21, 1995; served in U.S. Army in Korea; married Glenda Lyons, June 25, 1955, in Strasburg, MO; active member, trustee, deacon, Sunday school teacher, First Baptist Church, Goodrich, ND; board member, Mauch Township, Goodrich Farmers Co-op Elevator, FHA and Farm Bureau; survived by his wife, Glenda; one daughter, Dianna (Merlin) VanBruggen; three sons: Merle (Dianne); Gary (Noreen); Glen (Penny); 10 grandchildren; his mother, Glee; one brother, Neale (Joyce); three sisters: Beverly (Chester) Zweigle, Arlys (Loren) Schmidt, and Cheryl (Barton) Sayler; Mr. Kenneth Wutzke and the Rev. Vernon Schneider officiating.

■ KORPORAL, HENRY EDWARD "KARL" (68), Sumner, IA; born May 22, 1926, to Karl and Hinderike (Hessenius) Korporal at Platte Center, NB; died Feb. 17, 1995; married Alette Siemers on Dec. 1, 1949, in Klostermoor,

Germany; member of First Baptist Church, Sumner, IA; survived by his wife, Alette; two sons: Karl-Heinz (Ingrid); Deterd (Penny); three daughters: Esther Korporal; Roxane (Doug) Meyers; Dita Korporal; Rev. Douglas Sathren, officiating.

■ STALCUP, MINNIE (88), Stafford, KS; born Dec. 28, 1906, to Simon and Augusta Hoener Fritze in Stafford, KS; died May 19, 1995; married Samuel Reed Stalcup, Oct. 10, 1928; active member, first Scripture memory leader, Calvary Baptist Church, Stafford, KS; chair, Decorations Committee, N.A.B. Conference Triennial, Wichita, KS, 1973; predeceased by her husband, Samuel, Aug. 29, 1975; survived by two daughters: Donna Whitehouse, Stafford, KS; and Wanda Morrison, Hutchinson, KS; two brothers: Ed and Harve, Stafford, KS; six grandchildren; six great-grandchildren; the Rev. Brad Seifert officiating. □

PLEASE NOTE: No more obituaries will be accepted for publication in the *Baptist Herald*, since it is ceasing publication.

FIRST BAPTIST CHURCH

(formerly Beaver Baptist)

Auburn, Michigan, invites all former pastors, lay workers, and members to share in celebrating its

100th anniversary

June 21-23, 1996.

Guest speakers:

Dr. Gideon Zimmerman
Dr. David Draewell.

For more information contact:

Berthold Braun, chair
Centennial Committee
4853 Garfield Road
Auburn, MI 48611

A gift that pays you income

It sounds like a conflict of terms, doesn't it? Yet, one of the most exciting charitable giving vehicles is one that does just that. It's called a charitable gift annuity.

It is part gift and part annuity. An annuity, in the simplest form, is a systematic return to you, of income and principal. It is a very valuable product issued by many insurance companies. And charitable organizations have also been issuing these types of agreements for many years.

Benefits of a Charitable Gift Annuity

When you combine the annuity with a gift, there are excellent tax advantages available.

- ✓ You receive an income tax charitable deduction at the time of the transfer, even though you retain income for the rest of your life.
- ✓ A portion of the income you receive will be a tax-free return of principal.
- ✓ If the gift agreement is funded with appreciated property, the portion of the capital gains tax attributed to your gift is totally

avoided. The portion that is attributed to the annuity amount is spread over your life expectancy.

One Individual's Experience

For example, an individual who had \$15,000 of investments which were producing only \$450 a year in income, recently transferred those assets to North American Baptist Conference, in exchange for a charitable gift annuity.

At the time of the transfer, she was 70 years of age. Based upon her age, she will receive annual income of \$1,035, or nearly two and one-half times the income she was earning on her investment before the transfer.

Also, she received an income tax charitable deduction of approximately \$7,500, which resulted in a tax savings of nearly \$2,650, in an assumed 35 percent combined federal and state income tax bracket.

And because she originally paid only \$5,000 for the investment, had she sold it to invest the proceeds to earn higher income, she would have had a capital gains tax payable on \$10,000. However, because of the uniqueness of the annuity agreement, the capital gains tax was payable on only \$4,950, and the gain

will be spread over her life expectancy. This result was an additional tax savings of approximately \$1,750 (again, assuming a 35 percent combined federal and state income tax bracket).

If she had sold the assets and invested the after-tax proceeds in taxable income-producing assets, she would have had to consistently earn a nine percent return to equal the spendable income she is receiving from the gift annuity agreement.

In addition, she avoided estate taxes and probate costs on the assets, and received a great satisfaction in knowing that even while she was living, she was able to make a substantial gift to North American Baptist Conference.

Is a Charitable Gift Annuity for You?

Naturally, your circumstances will be different. However, if you are retired or near retirement, and if you have appreciated property which you would like to sell, or low-income producing assets from which you would like to increase your income, why not consider the charitable gift annuity as an excellent way to accomplish your desires.

Our staff has prepared a special planning report, **A Tax Deduction, Increased Income, and Joy**. If you will complete the coupon, we will provide details on the benefits of a charitable gift annuity agreement for your situation. 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.)

☐ **YES!** Please send me the free special planning report on how I can receive **A Tax Deduction, Increased Income, and Joy**.

Name _____
Address _____
City _____ State/Prov. _____ Code _____
Telephone (_____) _____
Birthdate _____ Birthdate (spouse) _____

Please send to:

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

WHAT'S HAPPENING

Ministerial Changes

■ **The Rev. Richard Yates** from pastor, Sunshine Ridge Baptist Church, Surrey, BC, effective July 1995.

■ **The Rev. Richard Hardy** from Executive Director, Village Creek Bible Camp and Retreat Center, Lansing, IA. Mr. Ralph Hildebrandt of Lake Elmo, MN, served as acting director of the camp for the summer program.

■ **The Rev. Jim Zier** from pastor, Memory Lane Baptist Church, Wichita, KS, effective June 30.

■ **Mr. Tim Houck** from youth pastor, Parkland Baptist Church, Spruce Grove, AB, to associate pastor of youth, Grace Baptist Church, Grand Forks, ND, effective August 1995.

■ **The Rev. Lorne Trudgian** to pastor, Parkland Baptist Church, Spruce Grove, AB, effective June 11, 1995.

■ **The Rev. Floyd Overstreet** to part-time Minister of Visitation, First Baptist Church, Colfax, WA, effective June 1995.

■ **The Rev. Cliff Hamil** from pastor, Bethel Baptist Church, St. Clair Shores, MI, to pastor, Anamoose Baptist Church and Rosenfeld Baptist Church, Drake, ND, effective August 1995.

■ **The Rev. Roger Hall** to pastor, Greenvine Baptist Church, Burton, TX.

■ **Mr. David Swearingen** to Director of Contemporary Music, First Baptist Church, Elk Grove, CA.

■ **Dr. John Binder** from interim pastor, Ridgewood Baptist Church, Brookfield, WI, where he served for one year, effective September 1995.

■ **Mr. Percy Keith** to pastor, Bethel First Baptist, Prince Rupert, BC, effective September 1995.

■ **The Rev. Mike DeLong** from pastor, First Baptist Church, George, IA, to pastor, Ridgewood Baptist Church, Brookfield, WI, effective September 1995.

■ **Mrs. Juanita Simmons** from secretary to Executive Director, July 31, 1995. She served in this position to Dr. John Binder from 1989 to 1994 and to the Rev. Phil Yntema 1994-95. She plans to freelance from home and spend more time with Willy her son and her husband Ralph. Those of you who have attended Triennial Conference or General Council sessions will have seen her as the official "minutes taker."

■ **Randy Reese**, director of admissions at North American Baptist Seminary, Sioux Falls, SD, has been granted a leave of absence to pursue doctoral studies at Fuller Theological Seminary in Pasadena, CA. During his more than two year tenure, the Seminary has celebrated record-breaking enrollment.

Zimbelman receives psychology award

The South Dakota Psychology Association named a Sioux Falls professor and counselor Outstanding Psychologist of the Year.

Ernie Zimbelman founded Sioux Falls Psychological Services 20 years ago and developed a Master of Arts in Counseling program at the North American Baptist Seminary.

In January 1991, Zimbelman and his wife, Dorothy, donated his practice to the Seminary, which houses the counseling agency.

Zimbelman retired from his position as a Seminary professor in 1992 and retired as Director of Sioux Falls Psychological Services in March 1995.

Ordination

■ **H. Martin Wagantall** was ordained into the Christian ministry March 18, 1995, by New Life Community Church, Lloydminster, AB. A number of church members shared testimonies of affirmation and encouragement for the work Marty and his wife Cathay have been doing at New Life Community Church. The Rev. Ron Mayforth brought the challenge to the candidate and those attending. Wagantall is the founding pastor of New Life Community Church.

Installation

■ **Esterhazy Baptist Church**, Esterhazy, SK, held an installation service for its new pastor, Kirby Breitzkreuz, on May 21, 1995. Greetings were brought by the Rev. Bill Gould on behalf of the Saskatchewan Association and the local Pastors' Fellowship; the Rev. Keith Loewen, the Esterhazy Clergy Council; Cliff Wahlstrom, diaconate chair; and Henry Wagantall, moderator. The Rev. Jake Leverette, associate area minister, Saskatchewan Association, brought the installation message. Anne Klassen, the fiancée of Pastor Breitzkreuz, was introduced.—*Elsie Wahlstrom*

BAPTIST WORLD AID



Contributions Needed for BWAid

Giving to BWAid for the first five months of 1995 is lower than needed income. "This means that we are less able to respond to immediate and urgent needs," says Paul Montacute, director Baptist World Aid (BWAid), "and also that some of our longer-term development programs cannot go ahead."

BWAid is currently assisting Baptists to work in many difficult situations. These include, caring for Rwandan refugees in Zaire, working with those who remained, or have returned, in Rwanda; feeding refugees fleeing the tragic war in Chechnya; providing much needed medical supplies to the people of Liberia and Belarus; sending a C-Arm X Ray machine to a Baptist hospital in India; and working with Zimbabwean Baptists as they seek to strengthen their own capabilities in responding to need.

During the Baptist World Congress in August the BWAid Committee considered at least 13 new applications for assistance from its member bodies. This is in addition to 317 on-going projects for which funds are still being sought.

"We encourage you who give so generously to special needs, such as the Rwandan tragedy, to give regularly, so that those in less well publicized situations can also receive assistance," pleads Montacute. During the BWA Congress in August, a year of celebration and reflection on BWAid's 75 Years of Caring was launched.

Send contributions for Baptist World Aid to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.

about Baptists' concern for human rights. Even the best laws or financial security are not enough to put a person back together when a person's human rights have been violated. "We don't need more power, military might; we need more love. Love drives me to care for you . . . not my money, popularity, or law, but good old fashioned love. I can live without technology, education, military might, riches, but I will die without love. King pointed out the Good Samaritan exhibited four concerns about human rights: universal . . . saw past external things, such as gender, race, religion, to see human need; unconditional . . . did not expect something in return; selfless . . . didn't worry about his own security or life; and excessive . . . it went beyond what was necessary.

■ For every \$1.00 donated to Baptist World Aid, its outreach is multiplied

six times, said Paul Montacute, director of the Baptist World Alliance's relief arm. "We work with local Baptist leaders whenever we do a project. Therefore, that money is used in a very cost-effective manner," he said. In 1994 nearly \$10 million in BWAid was dispensed around the world. During the week of August 7, \$1.5 million worth of medical supplies went to the nation of Georgia. Prior to the Congress, the Baptist World Aid Committee dealt with requests for projects totalling \$1.8 million. Funding is needed.

■ Baptist youth from around the world, including 2,000 from Cuba, have pledged to remain sexually pure until marriage as messengers from numerous countries brought their "True Love Waits" commitment cards to the Baptist World Congress in Buenos Aires. Commitment cards have been collected from Baptist youth in Cameroon, Angola, Uganda, Nigeria, Philippines, Jamaica,

Slovakia, Hong Kong, Romania, Germany, Canada, Argentina, Chile, and Cuba. The cards were added to the 210,000 cards collected at the Washington, DC, True Love Waits rally in 1994, bringing the total of commitments to 220,000 worldwide.

■ Dr. Nilson Fanini, pastor of the more than 6,000 member First Baptist Church of Niteroi, near Rio de Janeiro, Brazil, was elected president of the BWA for the next five years. "God is stirring the water for evangelism. Never before have there been so many open doors to win the world for Christ."

■ Among the 12 vice presidents elected were Dr. John Binder, Westchester, IL, representing North America, and Mrs. Beatrice Nokuri, Cameroon Baptist Convention, representing the continent of Africa.

■ The Congress concluded with a celebration of the Lord's Supper on Sunday. □

BUILDING CHURCHES INTO THE 21ST CENTURY

Working Together to Build to the Glory of God

by Robert Brown

"How were you able to do it?" Asked the visiting building committee from a nearby town. They wanted to know how our church, Round Lake Baptist Church, Gladwin, MI, averaging less than 200, was able to complete a \$930,000 building project. The only answer: The goodness of God. His hand was in it from the beginning.

Not that there weren't obstacles. We had planned to expand at our location where we had been for 90 years, but a number of difficulties led to a historic vote—to relocate. Not everyone agreed with the vote, and we lost a number of families. Though fewer in number, we were certain of God's leading and continued following our dream.

God's providence was observed throughout. Twenty acres of partially wooded land (that wasn't for sale) was purchased for just \$20,000. Construction began in September 1994. Bids were rebid and reduced. We were "accidentally" shipped 4,000 extra board feet of roof decking that we then used elsewhere in the sanctuary to perfectly match the ceiling. Although the building could not be locked for months, nothing was stolen or damaged. Several of our

men were laid off for a few weeks just at a time when we could do the finish paint work. Over \$1,000 of oak was donated and was used to build shelves for our library. New choir robes were donated—without the need even being mentioned.

Church Growth Services of South Bend, IN, helped us increase our personal financial commitments. Our loan from CEIF completed the picture, enabling us to move ahead with construction.

We built a 21,000 sq. ft. building, including a 90' x 60' Fellowship Hall/Gymnasium, 13 classrooms, office space, and a sanctuary with a seating capacity of 350. We opened our doors on May 28, 1995,—to an unexpected crowd of 316. We fed more than 200 in our Fellowship Hall after our Dedication Service June 11. On July 2, we had 271 in our worship service. Eight have recommitted their lives to Christ, and a 77-year-old man was saved.

Because of cost restrictions, sanctuary furnishings were not figured in our bids, but our people have given extra to pay for the pews.

On October 1, an Open House will be held for the public. How were we able to do it?

Our dedication plaque says it best: "To the Glory of God." □

The Rev. Robert Brown is senior pastor of Round Lake Baptist Church, Gladwin, MI.



Round Lake Baptist Church, Gladwin, MI.

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Rev. Alan Powell
Is One Of The Reasons.

Rev. Alan Powell
Temple Baptist Church
Medicine Hat, AB

Upon his graduation from Edmonton Baptist Seminary in 1989, Alan became the pastor of Esterhazy Baptist Church in Esterhazy, SK. Under his leadership the church experienced encouraging growth and made positive inroads into the community. Alan was also involved with the Good Spirit Native Camp, an N.A.B.-sponsored mission outreach to aboriginal people. To date, over 250 native children have received Christ through this ministry. In February of this year, Rev. Powell became the senior pastor of Temple Baptist Church in Medicine Hat, AB.

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