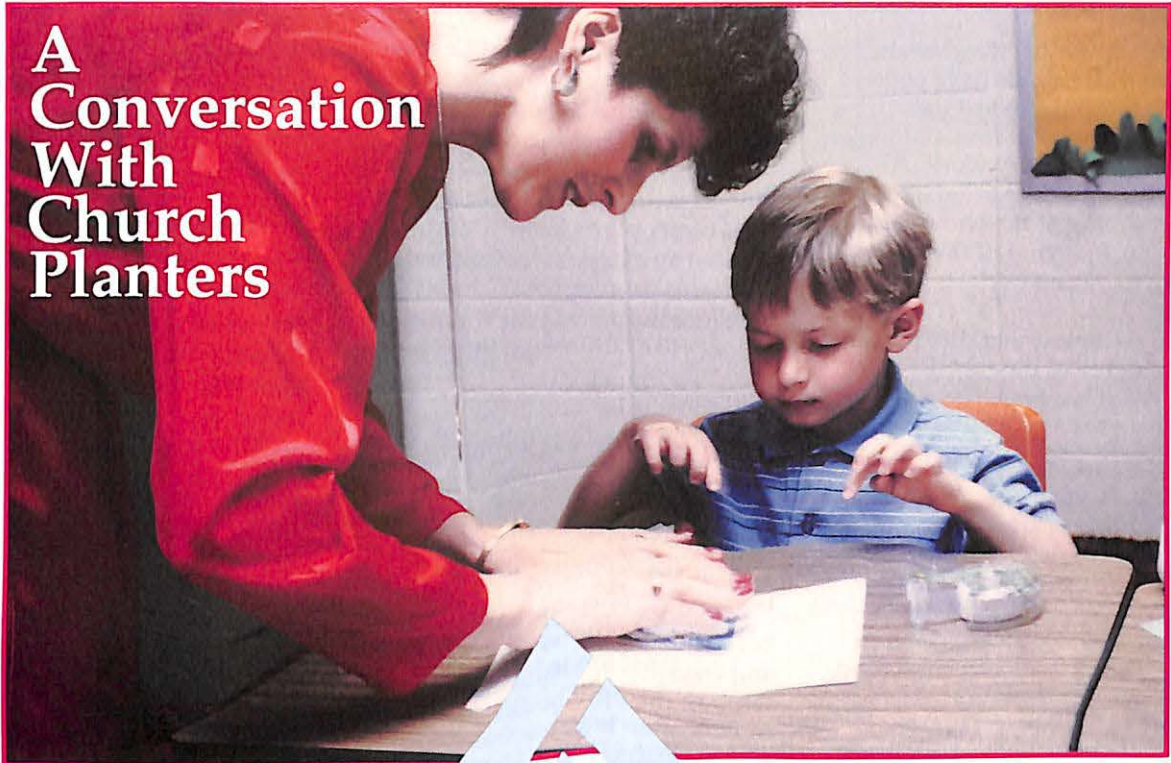


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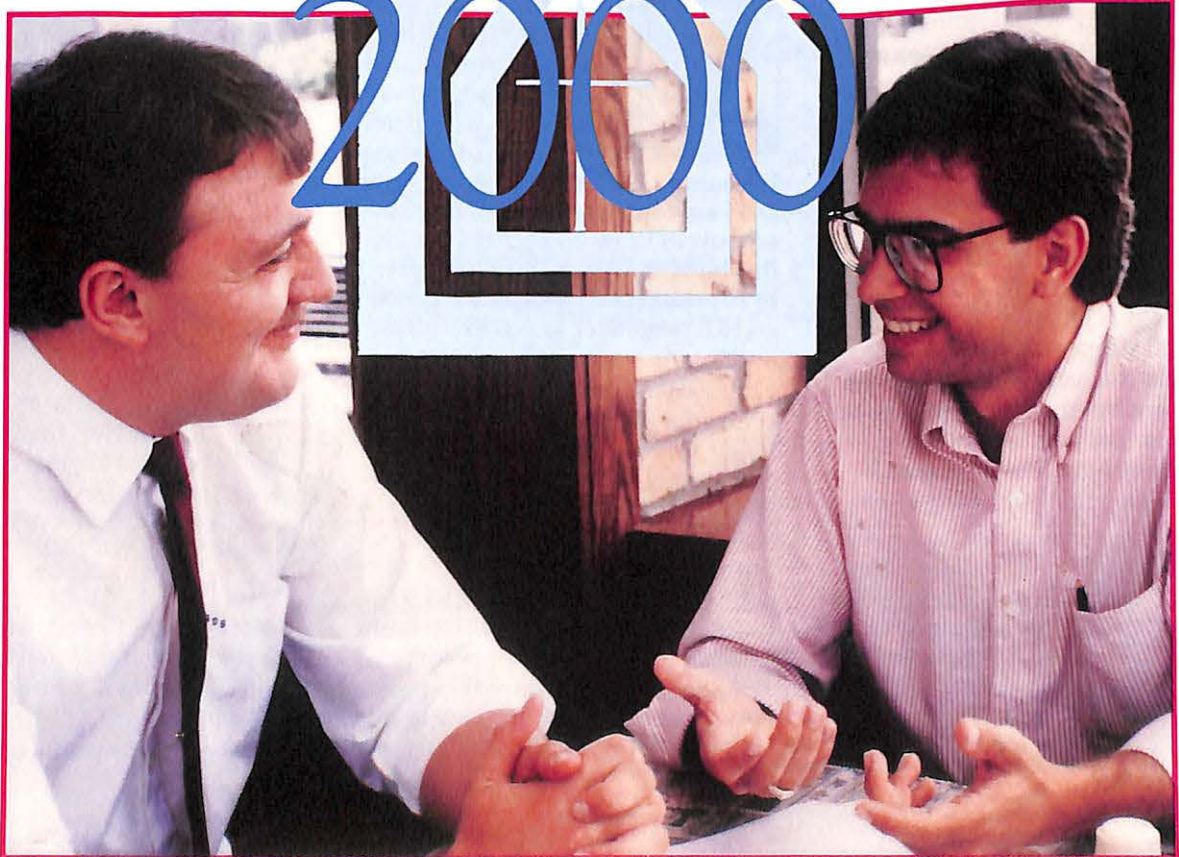
BAPTISTHERALD

A
Conversation
With
Church
Planters



V I S I O N

2000



Fifty Percent of Conference Funding Needed in Three Months

As of September 30, churches and individuals have contributed \$3,588,021 toward the \$7,289,195 total goal for Conference mission and ministry work. Although this is 4.45 percent ahead of the 1989 giving at the end of September, 50.2 percent of the goal needs to be raised in the last three months.

Several department directors and the presidents of the schools were asked: What has been accomplished so far this year as a result of our churches' financial support of Conference missions and ministries? What still needs to be accomplished or funded this year? Their answers follow:



"Has God declared bankruptcy?" asks David Sems, church growth ministries director. "Of course not. The Church

Growth Ministries Department is committed to plant 11 churches in 1990. We have already started nine new churches with two more ready to begin. These two, in addition to some recent new projects, were started on faith — approved projects in our 1990 departmental budget. However, all the money needed to plant these churches has not been received. That's where our faith in you comes in. We need your financial support to plant 11 churches this year to carry out the Conference mandate to plant new churches that will bring the message of new life to people in North America."



"Students and faculty are the key people at N.A.B.S.," says Dr. Charles Hiatt, president, North American Baptist

Seminary in Sioux Falls, SD. "The financial support provided by the churches of the N. A. B. Conference is vital to making the faculty available to our students. The budget is, first of all, invested in the lives of people as faculty stimulate student spiritual formation and academic development.

"Since our fiscal year follows the school year rather than the calendar year," continues Hiatt, "shortages in December give us only the last half of the year to adjust our budget. Since salaries cannot be adjusted in the middle of a contract, cutbacks in our Conference subsidy must be taken out of large budget items, such as book purchases and building repairs. This short-circuits the educational process since faculty and students are handicapped without the right books. Deferred repairs often result in more costly, larger repairs in the future."



"The 1990 Conference Established Ministries Budget is crucial to the ongoing mission of North American Baptist College and Edmonton Baptist Seminary," says Dr. Paul Siewert, president of these schools in Edmonton, AB. "Out of this budget, \$416,500 is designated to subsidize our operational needs — 18.5 percent of this year's total budget. As you give to the Conference budget, you are also giving for our ministry. Our other major sources of income are tuition and supplementary giving by churches and individuals. If the N.A.B. Conference Established Budget is not met, our subsidy is cut back. Consequently, much is at stake. We are thankful for the faithful giving of Conference people. Your generous response this year is very crucial. I urge everyone to give generously to meet the challenge!"



Missions Director Herman Effa says that each of our overseas mission fields reports victories for Christ. In Brazil, a new church, only 18-months-old, had more than 90 people in its service on a Sunday in September.

In the Philippines, a missionary spoke about God as our adoptive father. That night about 30 people realized how much God loves them, how He chose them to be His own. There was great spiritual healing as a sense of God's love, kindness, and fatherhood filled His children.

In Japan, in June, Missionaries Reimer and Nobuko Clausen moved into their new building combining the missionary residence with an auditorium for a new church ministry in Kameoka. A witness now exists in another Japanese city, also.

In Nigeria, another medical clinic has been opened in a remote village bringing evangelists and health workers to a previously unreached area.

In Cameroon, through films and evangelistic preaching in 17 Life Abundant Programme meetings, 155 came to Christ for salvation and 409 for recommitment. Most exciting is how God is opening doors for us to the unreached Muslim Fulanis.

"Our missionaries are counting on your faithful support so that we can reach this year's goal," says Effa. "As prayer is the essential power for victories, finances are the essential means to keep our missionaries in service. Thank you for your prayerful contributions."

We ask you to pray that the Conference mission and ministries financial goal will be met, that these and many other important ministries can be fulfilled. □



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BAPTIST HERALD (USPS 042560) (ISSN-0 005-5700) is published monthly (except January/February and July/August bi-monthly) by the North American Baptist Conference, a binational conference of churches in Canada and the United States, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Phone: (708) 495-2000; Fax: (708) 495-3301. Second class postage paid at Villa Park, IL 60181 and at additional mailing office, and registered as Second Class Mail under permit #9327 at Norwich, Ontario. SUBSCRIPTION RATES in the United States—one year \$8.00; two years—\$15.00; Canada—one year \$10.50; Church Family Plan (United States)—\$6.00, (Canada)—\$8.00; Single Copy (US \$)—\$1.00; foreign subscription (US \$)—\$16.00 one year. ADVERTISING RATE: \$8.00 per inch single column (2 1/4 inches), black and white. OBITUARIES: \$8.00 US; \$9.00 CDN; to accompany obituary; (100 word limit). CHANGE OF ADDRESS: Six to eight weeks notice required for change of address. Furnish effective date and address label from recent issue. Send address change to Baptist Herald subscriptions, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994. Member of Evangelical Press Association. News reported and views expressed are not necessarily the position of the North American Baptist Conference. 16mm microfilm, 35mm microfilm, and 104mm microfiche are available through University Microfilms International, 300 North Zeeb Rd., Ann Arbor, MI 48106. (Printed in the U.S.A.)

Spiritual Growth and Fasting

by Richard Hohensee

The topic of fasting has divided people into several categories:

First, skeptical people who do not practice fasting, including Christians and non-Christians. The words of Jesus have been quoted to defend this position: "Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man" (Matthew 15:11 NKJ).

Second, health-conscious people who practice regular or semi-regular fasting for non-spiritual reasons. "The best exercise is pushing away from the table." Some of us could probably enjoy better health if we practiced more fasting.

Third, Christian people who generally believe in fasting, though without practicing what they believe. Some, of course, have legitimate health reasons: medical authorities agree that people with diabetes and heart conditions or pregnant women should never practice fasting. But there are others who have not put their beliefs about fasting into practice.

Finally, there are Christians who believe in regular or semi-regular fasting as an expression of disciplined faith and have benefitted spiritually from its practice.

Many of the world's religions practice fasting in some form, including Jews, Moslems, and followers of other Eastern religions. Heathen practices may include extreme measures like total abstinence from food, water, social contacts, or even bathing for certain periods of time.

The Biblical Concept of Fasting

Old Testament practice ranges from partial fasting, abstinence from certain kinds of food (Daniel 10:3), to total fasting, denying oneself of any food or water (Exodus 34:28). The latter is an extreme example and not recommended under normal circumstances. Biblical examples also range from personal fasts, (Moses, David, and Daniel, etc.) to regional fasts (Ninevah and Jerusalem) to national fasts ordered by kings or prophets in times of national crises. Scriptural examples often yielded outstanding results in terms of national revival and supernatural deliverance through divine intervention.

New Testament examples generally follow

Old Testament precedents. Jesus spoke about fasting and practiced what He preached. His apostles, especially Paul (II Corinthians 11:27), followed the example of their Master. And while the Early Church fasted and prayed, the missionary movement was set in motion (Acts 13).

Biblical examples and teaching lead us to conclude that a) personal fasting has potential for individual spiritual growth, and b) interpersonal fasting can revive the church and expand its ministry for God and His kingdom.

Typical Abuses of Fasting

The abuse of tradition: Fridays are considered days of fasting and abstinence from certain kinds of food: for example, meat is taboo—fish is okay. In this particular case, the original idea undoubtedly was religious (in memory of Christ's death), but to exchange meat in favor of fish can hardly be considered sacrificial or a spiritual fast. A vegetarian diet or no food at all would perhaps be more appropriate.

The abuse of exhibition: Jesus reacted against fasting just to impress other people. The idea is to please God, and He does not condone selfish and self-centered fasting. In the Christian life, motivation is essential; it is not what we do; but why we do it. The most impressive virtues lose their value if they glorify self rather than God.

The abuse of inhibition: The tendency is to go from one extreme to the other. If the Pharisees of Jesus' day abused fasting with selfish motives highlighting their own spirituality, we must beware of the other extreme of unbelief and disobedience regarding the discipline of fasting. True, some people may be guilty of unbiblical excesses—but let us not be guilty of unbiblical excuses.

The Biblical Pattern

Biblical teaching on fasting can be summarized under four headings: *Fasting as an expression of self-discipline*. There is a link between discipline and discipleship.

An idealistic young Christian was chal-

lenged by the dichotomy between lofty Biblical standards and his own lukewarm heart. He decided to do something drastic to conquer his spiritual deficiency. In his youthful enthusiasm and as an expression of self-discipline, he decided to eliminate meat from his diet. For a period of four years, he persisted in his vegetarian menu, for Christ's sake. God's hand was upon him. He experienced spiritual growth, attained Christ-like maturity, and became unusually effective in Christian ministry.

It would, of course, be unrealistic to expect every person to follow this man's example, (mere vegetarians do not necessarily have spiritual advantage over other people), but God loves to reveal Himself to people who express physical self-discipline for spiritual purposes. And fasting can be such a discipline.

Fasting as an expression of sincerity. It is useless to try to impress God, because He knows our hearts. Nor is it necessary to impress people, for Christ strongly discouraged fasting as a means to impress (Matthew 6:16-18). Still, we need to find ways to express our sincerity. It is one thing for us to sing, "He's everything to me," but it's quite another thing to express our commitment concretely. Our personal fast is one way to go beyond mere words. And God blesses this kind of sincerity.

Fasting as an expression of sacrifice. The Bible stresses the importance of sacrifices. Old Testament people did not dare come into the presence of God with empty hands. Rich people brought rich gifts, and poor people gave whatever they had. But coming into the presence of God with empty hands was unthinkable.

"God examines the motivation behind religious activities and seeks significant changes in a person's attitudes and actions: forgiveness and interpersonal reconciliation, hospitality to strangers, cheerful service, and a compassionate Christ-like heart. That is the fast that pleases God."



Of course, Christ's supreme sacrifice on Calvary renders our sacrifices obsolete. And yet, the New Testament speaks of "living sacrifices" (Romans 12:1-2). What are living sacrifices? Certainly they include our finances, tithes, and offerings that we give to the Lord in church services. But in the discipleship of Jesus, we add to our financial sacrifices those of time, talent, life-style, service, and prayer as well as sacrifices of fasting.

Fasting as an expression of obedience. Isaiah sheds welcome light upon this aspect of fasting. The prophet declares God's view: true fasting was never meant to become a mere religious ritual that is unrelated to everyday life (Isaiah 58:6-7).

In modern language, fasting may mean skipping a meal in a fancy restaurant for selfish enjoyment in order to help a needy neighbour in time of crisis. Or it may mean postponing the vacation to exotic places in order to give more money to the cause of missions. Or it may mean changing our television habits in

order to find more time to serve the Lord and cultivate our spiritual lives.

God examines the motivation behind religious activities and seeks significant changes in a person's attitudes and actions: forgiveness and interpersonal reconciliation, hospitality to strangers, cheerful service, and a compassionate Christ-like heart. That is the fast that pleases God and merits His promise: "Then my favour will shine on you like the morning sun, and your wounds will be quickly healed. I will always be with you to save you; my presence will protect you on every side. When you pray, I will answer you. When you call to me I will respond" (Isaiah 58:8-9 GNB).

Isn't this the cry of our hearts individually and collectively as God's people? The Bible offers solutions to our needs if only we are willing to obey His Word. □

The Rev. Richard Hohensee is pastor of Immanuel Baptist Church, Vancouver, British Columbia.

"Biblical fasting is an expression of self-discipline, sincerity, obedience, and sacrifice."

Planting Churches in Alberta: 1890 to 1920

by David T. Priestley

Eleven North American Baptist Conference churches in Alberta were founded before World War I; ten are more than 75 years old. Visiting them in 1989 to look at old records and interview lifelong members, I learned something of the drama and tedium of church planting and church growth.

A century ago, we called it "home missions," and the churches were mostly rural or in small towns. The beginnings of settlement here in the 1890s is much the same as it had been earlier in Ontario, Iowa, Oregon, or the Dakotas. So the story of Canada's prairies looks much like the N.A.B. Conference story elsewhere.

Only three of Alberta's "elder sisters" were founded in towns that became cities—Edmonton, Calgary, and Medicine Hat. A fourth church began in a town still less than 1,000 in size—Trochu. Four others later relocated from a country site to towns: Wetaskiwin, Camrose, Carbon, and Hilda. Three remain in their original countryside locations—Rabbit Hill, Leduc (First), and Wiesenthal. The chart gives the churches in chronological order; the map shows their relative locations in the populated southern half of the province.

Our first churches formed when German Baptist settlers found other Baptists or evangelized among their neighbors. The charter members usually were fewer than 20. They struggled against weather, pests, and the spartan circumstances of homesteading to start their farms, raise their families, organize their school, begin their community, and

found their church.

Rabbit Hill, south of Edmonton, is Alberta's first N.A.B. Conference church. It was formally recognized as a congregation in 1892 by German Baptist delegates from Manitoba and Saskatchewan and by nearby English-speaking Baptists. Later, they called F.A. Mueller to be their pastor. Mueller moved from Texas in 1893; he had immigrated there from the Volhynia region of Russia only a few months earlier.

After coming to Rabbit Hill,

Alberta's "Elder Sister" Churches	
1892	Rabbit Hill, South Edmonton
1894	Fredericksheim, Leduc
1896	Pleasant Prairie, Wetaskiwin
1899	*Josephsburg c.1946
1900	Central, Edmonton
1901	Bittern Lake, Camrose
1902	*Saron c.1905
1902	*Knee Hill Creek c.1960
1903	*Glory Hills c.1955
1908	Wiesenthal, Millet
1910	Freudenthal, Carbon
1910	Hilda
1910	*Richdale c.1935
1911	Trochu
1912/26	Grace, Calgary
1913	*Forestburg c.1965
1915	*Craigmyle c.1955
1917	Grace, Medicine Hat

NOTE: Church names marked with (*) identify congregations begun in this first era which closed about the year listed in italics. The Edmonton, Calgary, and Medicine Hat names are the present ones.

Mueller arranged for nearly 50 families to come from Volhynia to Canada. First, they joined the Rabbit Hill Baptist Church; then, because the majority were homesteading inconveniently far to the southeast, they organized a new congregation near Leduc. Soon after, Mueller resigned as the pastor at Rabbit Hill to give more time to the larger church at Fredericksheim and the various stations it had begun near Wetaskiwin and Millet. Two of those stations, in turn, became separate congregations.

A German Baptist church appeared in Edmonton because of the vision of the first two pastors at Rabbit Hill. Mueller had begun occasional services in town. His successor, Abraham Hager, moved to the city to minister to the tradesmen and artisans arriving from Europe and to the young people moving from rural homesteads to start a career there. Under that resident leadership, a congregation began to thrive.

Glory Hills, 20 miles west of Edmonton, began as a fruit of the Bible teaching of Edward Wolfe, a farmer-preacher who settled among German Reformed immigrants also from Volhynia.

The immigrants who organized the Josephsburg church, southwest of Medicine Hat in southern Alberta, had to struggle against a semi-arid climate. By the mid-forties, too few Baptists remained in the community to keep congregational life going; the Medicine Hat church, however, originated as an outreach of the Josephsburg work.

Bittern Lake, Knee Hill Creek,

Freudenthal, and Trochu arose among settlers who had homesteaded originally in Oregon and the Dakotas after coming from Volhynia and from around Odessa (on the Black Sea). Among them was another farmer-preacher, Christian Weisser, who was instrumental both in establishing the Bittern Lake church near Camrose and in encouraging other congregations in their infancy.

Calgary was a major arrival point along the transcontinental railway. Baptists could give pastoral leadership only occasionally through the missionary who was responsible for several churches in southern and central Alberta. Although a church was built rather early, economic conditions were too unstable to preserve a viable work; and the few members suspended services in the early 1920s. When a few families from Carbon and Trochu moved to Calgary and Conference missionary, Albert Kujath, made his home in the city, the church organized in 1926.

Our N.A.B. Conference used two kinds of full-time itinerant ministers to plant and nurture churches. A *colporteur* was a Bible, tract, and literature salesman. He went from farm to farm, house to house, selling his books. He sought to lead people to Christ, then gather them into Bible study and prayer groups, and as soon as possible organize them as a local church. He was also on the lookout for Baptists to include in an existing work or around whom a permanent group could be gathered.

The second *reisprediger* was a Conference or district missionary. He was responsible to serve the pastorless churches as advisor and preacher, encourage community Sunday schools, minister to isolated Baptist families, and witness to the lost. He built on the *colporteur's* work and cultivated a sense of partnership in the Conference. Among these *colporteurs* and missionaries, two stand out: G.W. Bienert and Albert Kujath.

The funding for these Conference

workers, pastors' salaries, and church buildings came not only from Alberta's churches and German Baptists elsewhere in Canada and the United States, but also from Canadian and American Baptists who were concerned for the evangelism and Christian nurture of German immigrants. Mission assistance was essential to support most pastors; financial resources among a handful of homesteading immigrants were too limited.

Our first churches formed when German Baptist settlers found other Baptists or evangelized among their neighbors. The charter members usually were fewer than 20. They struggled against weather, pests, and the spartan circumstances of homesteading to start their farms, raise their families, organize their school, begin their community, and found their church.

Perhaps because they were dependent on this outside help, most pastors often ranged far beyond the natural borders of their own church's community to edify and to redeem. Mueller, Hager, Weisser, Bienert, and Kujath were amazingly mobile. On foot, by buggy, and by train, they spread the Gospel among Alberta's German settlers.

They travelled also because they often served more than one congregation at a time. As a consequence, churches had to rely on the laymen to preach on Sundays when their minister was serving elsewhere. English Baptist and German Moravian pastors also helped occasionally as guest preachers.

Church life for these congregations followed a pattern. First, services normally were held in a private home. Once the congregation was formed, an early concern was a church building. These were usu-

ally built on an acreage donated by a member and constructed by volunteers who, in some cases, had sawn the planks themselves.

Depending on the number and location of families, "stations" were established—meeting points at a distance beyond what was convenient to travel for church and Sunday school. If numbers warranted and resources permitted, a church was also constructed for the station, which, in some cases, grew to become an independent congregation after a time.

Sunday schools were quickly organized at each of the stations as well as in the mother church. They often were intended to teach the German language as much as Scripture lessons. Women's Missionary Fellowship, a choir, and a band or orchestra often followed, depending upon the interest of the pastor or members. Young people's societies provided leadership training for the coming generation.

Annual evangelistic crusades were customary, usually led by a visiting pastor from elsewhere in the province, sometimes by the local pastor himself. These services revived the church; especially, they brought their young people and neighbors to faith in Christ and soon to join the church.

Eleven of these first churches have grown in the intervening years. In city, town, and country, they interact by God's grace with the changes which time and circumstances impose. Their original members bounced across the prairies in wagons or rolled more comfortably in train cars.

Others now have come by train, car, and airplane. Each generation born has added its share of new members. With 40 daughter churches across the province, still they witness in their families and in their neighborhoods to draw yet more to join in Christian obedience with Alberta's "elder sisters." □

Dr. David T. Priestley is Professor of Historical Theology at Edmonton Baptist Seminary, Edmonton, AB.



New Day Declares Newness in Christ

by John Kiemele

New Day 1990 marks the 35th year that teams of North American Baptist Conference young people have volunteered time and abilities. Through various ministry settings, young people have the opportunity to develop personally and broaden their perspectives of ministry, while they provide beneficial ministries to local church congregations across the U.S.A. and Canada.

New Day has adopted as their focus: "Declaring newness in Christ" (II Corinthians 5:17). The team presents Biblical truths and examples through music/drama events.

The 1990 team (one road director and eight team members) is traveling across the North Central states and along the Pacific Coast. This particular tour season—September to December—has been shortened

to three months to free up resources for further youth ministry developments. Information on such developments will be announced as they are finalized.

I encourage you to pray fervently for this team.

John Kiemele is part-time Director of Team Ministries, Church Growth Department, North American Baptist Conference.



Aundrea Palmer,
First Baptist, Elk Grove, CA

"I am sharing my love for the Lord with my voice and my heart. I am learning more about teamwork ministry and total dependence on God."



Ronald Bublitz,
Immanuel Baptist, Vancouver, BC

"I've asked God to make me uncomfortable so that my faith will have to grow, and I will have to rely totally on Him."



Lyndell Campbell,
Heritage Baptist, Yorkton, SK

"In bettering my relationship with God, I want to share with people how tremendous God is."

David Fandrich,
Bismarck Baptist, Bismarck, ND



"I am using my God-given talents to praise the name of Jesus, edify the church, and carry the Gospel to hearts who need to hear it."

Gail Grunwald,
First Baptist, Leduc, AB



"I see (this) as a time of personal growth; a time to discover more of my strengths in ministry and grow closer to God."

Sandra Strobel,
First Baptist of Dickinson County, Hope, KS



"I desire to grow, learn, and be a witness of the love of God, and to be used in stretching ways." (This is Sandra's second tour with New Day.)



Tom Schaer,
First Baptist, Elgin, IA

"I share my testimony so others may be drawn to Jesus Christ." (This is Tom's third tour with New Day.)



Jason Hildebrand,
Calvary Baptist, Stafford, KS

"I want to do God's will in my life by serving Him, serving others, and spreading His word."



Linda Guenther,
Road Director, Parma Heights (Ohio) Baptist

"I can do all things through Christ who strengthens me," (Phil. 4:13). "I am excited to see how God is going to work through me even in my weaknesses."

church planting

A Brief History of Church Planting

by B. R. Fritzsche

"I will build my church," Jesus said. In His sovereign plan, He designed that His work in this world would be accomplished through local churches.

As the world's population increases and also shifts from area to area and country to country, the Church must respond to the task of reaching and discipling the lost. So also in 1990, Christians must aggressively pursue the starting of new churches on every continent including North America.

In the book of Acts, Jesus' mandate to plant churches was carried out vigorously! Today, N.A.B. Conference churches also maintain that vision. The history of early N.A.B. Conference churches gives evidence of diligence in establishing new churches among German immigrants in North America. At the Triennial Conference in Philadelphia, PA, in 1952, our N.A.B. Conference began a new church planting thrust to help reach all residents of North America. More than 200 new congregations have been planted in Canada and the

U.S.A. since that time.

Approximately 23,000 or 38 percent of our present N.A.B. Conference membership are in congregations established since 1952.

During the month of June 1990, the church planting projects now receiving assistance through our Church Planting Division reported 14 conversions, 13 baptisms, 29 commitments, and 26 new members. These figures do not reflect the progress in new urban ethnic congregations as well as projects supported only by the Associations. We are ministering to some 2,500 people in worship services weekly in our supported new church plants; this is significant. □



The Rev. Bernard Fritzsche is Associate Director for Church Planting, N.A.B. Conference, Oakbrook Terrace, IL.

New churches adopted for support in 1990

Church Planting Division

- 1) Valley Christian Church, Temecula, CA; Rev. Mike McNeff, pastor / Rev. Mark Fisk, associate.
- 2) All Nations Baptist, Downsview, ON; Rev. Kenrick Sharpe, pastor.
- 3) Northwest Community Baptist Church, Vancouver, WA; Rev. Byron Brodehl, pastor.
- 4) Wascana Baptist, Regina, SK; Rev. Harv Kirsch, pastor.
- 5) Central Valley Baptist Church, Newman, CA; Mr. Dennis Shippy, pastor.
- 6) Mechanicsburg, PA; Rev. Denis Friederich, pastor.
- 7) Broadcast Hill, Calgary, AB; searching for pastor.

Urban Ethnic Ministries Division

- 1) Bible Baptist Fellowship, Camden, NJ; Rev. Joe Lewis, pastor.
- 2) Christian Compassion Baptist Church, Philadelphia, PA; Rev. Samuel Slaffey, pastor.
- 3) International City Community Church, Philadelphia, PA; Rev. Bill Grier, pastor.

The Church Growth Ministries Department objective is to plant at least 10 new churches in 1991.

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A Conversation with Church Planters

The areas chosen by our Associations to plant churches from now to the year 2000 vary greatly. Most are located in the new and rapidly growing areas where there is not an evangelical witness. Some are located in the older areas that are going through transition: economically, ethnically, and socially. These old areas are now new areas with special ministry needs. But with all this diversity, there is one strong motivating vision for all. That is, people are without Christ, and they need the Lord. Christ went to where the people live—where the needs were. That is what we want to do as a North American Baptist Conference. *Vision 2000* emphasizes accelerating the planting of new churches to the year 2000.

Why was your area chosen to plant a church?

RANDY BECK: The new ministry area in Rochester Hills, Michigan, is made up of upper middle classed people moving into this area due to the technological expansion in the Detroit area. We plan to minister to unchurched families who presently live here as well as those moving into this community. This area was chosen because we have a group of North American Baptist Conference people located in this rapidly expanding community. They want to reach their area for Christ.

CHARLES FEENEY: The Fairfield-Suisun community where we

are planting a church is bordered by two large cities within a 50-mile radius: San Francisco to the west and Sacramento to the northeast. This is one of the up and coming cities in this last decade of the 20th century. Many people here have no relationship with Christ; even though there are some 30 evangelical churches in the community.

RAINER KUNZ: In August 1990, Kitsap County, Washington, was judged by *Money* magazine to be the most desirable place to live in the U.S.A. It has beautiful scenery, good schools, stable economy, and a low crime, rural setting; yet it is only an hour by ferry to metro

Seattle. At the center of this county is Silverdale, where the church is being planted. It's a booming community that scarcely existed five years ago. It has a growing population of 180,000. Over 200 new homeowners alone move in every month. Our church, West Sound Community Church, is located in a school just off the county's main highway as well as 100 feet outside the gate of the Trident Nuclear Submarine Base at Bangor.

ERWIN KELBERT: In our area, there is a low representation of evangelical churches. It is also a growing suburb of the city of Winnipeg. Plans are already drawn to

double the community in the next few years.

DENNIS SHIPPY: This is a rural area. People are moving from the large metropolitan areas looking for a lower cost of living and a slower pace. These folks, however, are keeping their original jobs and commuting. City and county planners foresee a population of 150,000 to 250,000 within the next two areas. We are getting in on the early stages so that we can grow with the community.

HARV KIRSCH: I became pastor of the Wascana Baptist Church in Regina, SK, on September 1, 1990. We hope to have our first public service the end of November. The needs in this area are like everywhere else—people need the Lord.

KENRICK SHARPE: The area where All Nations Baptist Church in Downsview, Ontario, near Toronto, is being planted is an industrial, commercial, and residential area.

JOE LEWIS: Our church is being planted in a community that is undergoing transition. This area of Camden, NJ, was selected to plant Bible Baptist Church because of its changing demographics.

SAMUEL SLAFFEY: Our area in Philadelphia, PA, is a poverty-stricken, needy community of largely Black Americans, with His-

panics, Asians, and whites, also. This area was chosen to plant a church because of the overwhelming despair and hopelessness that prevails. Drug dealing and use involves children as young as eight. Christ will make a difference!

WILLIAM GRIER: I am laying the groundwork to plant a church in southwest Philadelphia. I surveyed the area when I was introduced to a church seeking a pastor there. Southwest Philadelphia can be likened to Samaria just a way from Jerusalem (center-city, west/north Philadelphia), where evangelism is thriving; yet it is not happening as needed in the southwest area. I am sure this is one of the reasons God led me to this area.

LARRY LAMB: The city of Carlsbad, California, just north of San Diego, is 97 percent unchurched, so it is a prime location to plant a church. We need to provide Biblical, relevant ministries that reach out with compassion.

What is your vision for planting a church where you are?

LARRY LAMB: To make disciples of Christ who spiritually reproduce, train leaders who model Biblical integrity, and deploy equipped people into society is our vision for

planting a church in Carlsbad, CA. **WILLIAM GRIER:** In 1980, the population of southwest Philadelphia, Pennsylvania, was estimated at more than 100,000 people, primarily white; now it's estimated at 70 percent black. There is too little outreach to the unchurched in this area. This excites me in that it offers a very positive challenge and opportunity to plant the needed church planting model as well as to train potential church planters.

KENRICK SHARPE: We want to reach people with the gospel of Jesus Christ. Lost people need to be reached. The people of Downsview need a church as well as day care and youth ministries.

CHARLES FEENEY: Our vision for Crossroads is to bring Christ's Hope to a needy land. After wrestling with the name for this new church and much prayer, we chose Crossroads Baptist Church, because this Fairfield-Suisun area has a major arterial interstate highway: I-80, and a strategic military base, Travis Air Force Base. Also, individuals must come to an intersection in their lives and decide what they will do with Jesus Christ.

JOE LEWIS: Our ministry's vision is to reach the people of this community in Camden, New Jersey, with the gospel and to chal-

(Continued)



These are the first candidates to be baptized at All Nations Baptist Church by Pastor Kenrick Sharpe (back row, center).



"Our vision for planting a church in Silverdale, is to reach the unchurched by communicating the Gospel in terms which people here can understand," says Pastor Rainer Kunz.



lunge them to do ministry among those less fortunate than themselves, even when and if they leave the community themselves.

RAINER KUNZ: Our vision for planting a church in Silverdale, WA, is to reach the unchurched by communicating the Gospel in terms which the people here can understand. Based on a door-to-door survey of more than 300 unchurched people, we found that the number one reason why people don't go to church is pressure—pressure to join, to give, and to commit. Therefore, we seek to meet the unchurched where they are.

What type of support base was there when you arrived to plant the new church?

DENNIS SHIPPY: There was one couple to help us begin the work in Newman on August 1, 1990. The mother church of this California project is Valley Community Baptist Church. Dennis Dearmin is pastor of this three-year-old church planting project, which will become self-supporting December 31, 1990.

LARRY LAMB: In Carlsbad, CA, it was the same situation. We did not have a core group of people,



Pastor Charles Feeney (left) meets with Pastor Ben Hulsing, senior pastor at Willow Rancho Baptist Church, once a week. This is Crossroads Baptist Church's mother church.

but we did have a mother church, Fountain Valley (CA) Baptist.

RAINER KUNZ: When we arrived in Kitsap County, we found three families (eight people) meeting now and then for Bible study.

KENRICK SHARPE: All Nations Baptist Church in Downsview, Ontario, began as a group of people who were giving to pay for their own rented space and ministries as well as working on raising a building fund. There was a group already meeting. We do not have a parent church.

CHARLES FEENEY: The Northern California Association arranged

for the new church plant of Fairfield-Suisun area to have Willow Rancho Baptist Church of Sacramento as its mother church. The Rev. Ben Hulsing and the members and friends of this Church have been a rich blessing in our work in Fairfield. When we arrived in Fairfield, January 3, 1989, the church consisted of three: my wife, my daughter, and me.

SAMUEL SLAFFEY: There was no support base when we began the work in Philadelphia. Eleven of us met in a living room to hold Bible class, worship, and pray. We do not have a parent church.

HARV KIRSCH: We have no support group. The church will be started by using the telephone marketing model. Seven to ten thousand homes are being called. Following this, a mailing and visitation list will be established from those who are interested. This model was very successful in Winnipeg last year.

ERWIN KELBERT: When I arrived, a list of six names was given to me of people who had expressed an interest in starting a new church during an initial survey. I managed to start a Home Bible Study in the late fall of 1989 and began preparing for the 'Phone's for You' telemarketing program for January 15 to February 15, 1990. McDermot

Avenue Baptist Church, our mother church, encouraged people to come to help us, but they did not provide a nucleus.

JOE LEWIS: Our Camden, NJ, group had no financial support group. My wife and I, with the support of our home church, began a Bible study in the community in September 1988. We organized as a church on November 15, 1988, and the people involved were from the community.

WILLIAM GRIER: There was no support base when I started International City Community Church in Philadelphia, PA. I started two Bible classes.

RANDY BECK: We had a core group of 20 to 30 people who were in a Bible study group. Bloomfield Hills Baptist may be affectionately called a big sister because they gave us several families, encouragement, and overall support.

What type of help from churches or people in or outside of your Association did you most appreciate?

LARRY LAMB: Help from the outside came from those who consistently prayed for this church

planting ministry in Carlsbad. Several people from Fountain Valley passed out literature for us on Saturday morning.

CHARLES FEENEY: At the beginning, members and friends of Willow Rancho in Sacramento, CA, came to Fairfield to assist by ushering, providing special music, and playing the keyboard. I meet weekly with Willow Rancho's pastor, Ben Hulsing. I use Willow Rancho's copy machine to print our weekly bulletins; I view this as a valuable service of love to this daughter church. My family, who live an hour away, were a great help, as they faithfully served the first year of our church planting ministry every Sunday in the nursery, children's church, and Sunday school. They continue to give valuable moral support. The Northern California Association provided us with start-up funds to buy some of the necessary items needed for a new church.

WILLIAM GRIER: I most appreciate the sincere commitment of the N.A.B. Conference not only to plant three ethnic (black) churches in the Philadelphia/New Jersey area, but also to give the financial support necessary to fulfill the Great Commission (Vision). A church which I pastored for more than 21 years, New Life in Christ Fellowship, provided the backup

and start-up expenses at the beginning.

KENRICK SHARPE: Prayers for and encouragement given to All Nations Baptist Church are greatly appreciated. One couple from our Association gave us a gift toward the purchase of a bus, also.

DENNIS SHIPPY: Prayer support, emotional encouragement, and offering to help in any way they can mean a lot to us in Newman, California.

RAINER KUNZ: By far, the most important help we received was prayer support. In November, I asked North American Baptists in California and Washington to commit themselves to pray for us every day for the next year. There is no doubt in my mind that because of these 'prayer warriors,' God has opened doors, and souls have been saved. There is no other explanation for the amazing response here in Kitsap County.

HARV KIRSCH: Certainly prayer can never be emphasized enough. We are in spiritual warfare, which only prayer can conquer. Local people were most hospitable in housing us until we found lodging.

RANDY BECK: The N.A.B. Conference people of the Detroit area churches have been very helpful. They refer to us people they know

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Lay people from nearby churches lend support by their presence at the first service of Abundant Life Baptist Church in Winnipeg, MB, along with new people from the community.



Lay people faithfully serving each Sunday in a variety of ministries help plant churches. This is a Sunday school class at the Rochester Hills, MI, church.



who are unchurched in our area of Rochester Hills. We appreciate their interest, encouragement, and prayer support. Churches have provided special music and have sent representatives to see how we are doing. We have received numerous financial contributions from churches and people in the Great Lakes Association. The other pastors have personally encouraged me. The N.A.B. International Office has been great in giving help. Because I am not originally from the N.A.B. Conference, the support and orientation was especially gratifying.

SAMUEL SLAFFEY: A large black Baptist church, not affiliated with the N.A.B. Conference, placed us in their mission budget, supplying me with \$200 monthly for four years. Now the Atlantic Association provides an ample monetary contribution for pastoral support each month. The Association and others have promoted interaction and fellowship with us. This has given us great enthusiasm and encouragement. We know that we have brothers and sisters who are concerned and who show real love.

JOE LEWIS: I really appreciated the support I received from my pastor and others from my home church. They gave us a hand surveying the community and initially attended our Bible studies and services. It was good to see friendly faces in those days.

ERWIN KELBERT: People helped us by phoning 10,000 homes in the area to ask if they would be interested in receiving information about the Abundant Life Baptist Church. Positive responses numbered 886, and about 80 attended the first service on March 25, 1990. Total attendance on the opening Sunday was 130. We greatly appreciate the support and loving care of the Manitoba Baptist Association.



Pastor Kenrick Sharpe dedicates a baby at All Nations Baptist Church in Downsville, ON. That's part of a church planter's ministry, also.

What type of help do you wish lay people in our area churches would give?

KENRICK SHARPE: The help we could use would be in door-to-door visitation, distributing flyers, and visiting our church from time to time. We could use retirees, youth groups and youth leaders, and people with certain skills to help. That would be good. We are especially in need of a youth leader.



Church Planter Samuel Slaffey baptizes a new believer at Christian Compassion Baptist Church in Philadelphia, PA.

LARRY LAMB: Retired people could come alongside a new pastor and be his prayer partners. Youth groups could pass out information regarding a new church plant.

ERWIN KELBERT: I wish lay people would help with music. We are still praying the Lord will send us someone to play the piano. At times, we need special music. The Sunday school and nursery are areas where help is always needed. My wife has not had the privilege of attending a worship service in five months, as she ministers with the children every Sunday.

WILLIAM GRIER: We would welcome any person interested in doing ministry as needed or dictated by our targeted community. Always sincere prayer for our church is deeply appreciated.

JOE LEWIS: Right now, our needs are for construction skills, since we have property that needs renovating. We are also in need of Sunday school teachers, as there are a lot of children in our area. We would like to build a strong Sunday school ministry; however, we have only two qualified teachers.

HARV KIRSCH: We need volunteers to make seven to ten thousand phone calls. We need those

who can pray and tell us that they are praying for us so we can stay in touch with them with special needs as they arise.

RAINER KUNZ: Lay people in our area churches can help by praying and distributing literature door-to-door.

CHARLES FEENEY: We have enjoyed the ministry of New Day in our community. These young adults went door-to-door and led an evening of worship. They are a great asset to a church planter.

SAMUEL SLAFFEY: We need a building for worship and ministry, so we need financial help to acquire a facility. We will need builders, carpenters, electricians, and others when it is time to renovate the building that we hope to obtain. Retired business people could share business principles and work ethics with our youth and adults. N.A.B. Conference youth and adults could share their experiences and culture. This would broaden the awareness of people who have been trapped in the ghetto and who do not come into contact with much else.

RANDY BECK: We could use periodic help in surveys which we do. The winters are so cold, and many leave on vacation in the summer so we must do most of our survey work in a short period of time. We could also use special music;

that's always a need.

CHARLES FEENEY: The top of the list would be to covenant to pray for the new church — a friend of the church planter who will meet to pray for specific needs in the planter's life, his family's, and the work.

What are the special joys or blessings that you have experienced in this ministry?

RANDY BECK: The core group has provided such joy. They are a great group. We have been well accepted by the community in which we live. I love to pray for our people regularly.

JOE LEWIS: The joys I have experienced have come from the growth which I have seen in the spiritual lives of these young Christians. I also never cease to marvel at how the Lord keeps us and supplies our every need.

KENRICK SHARPE: New people coming, lay people getting involved, God's answer to prayer for a copy machine and a music director, and new converts being baptized are special joys.

RAINER KUNZ: Seeing how God adds people from diverse back-

grounds to His church in amazing ways, leading people to Christ, freeing up lay people to use their spiritual gifts, meeting new people each week who are genuinely searching for meaning and fulfillment in life, and baptizing new believers are the special joys I receive in this church planting ministry.

WILLIAM GRIER: The development of my personal relationship beyond my previous walk with the Lord is a special joy for me, as well as experiencing the sovereignty of God. Another joy is seeing God pull down walls that separate Christians and that limit the witness. I am blessed as I see the sharing of strengths. Appreciating the Christ in other believers whether red, yellow, black, or white is a joy.

LARRY LAMB: Seeing new people locate a church that meets spiritual needs and seeing people saved are joys for me. It is a great joy to see the truth of Scripture invade a person and then see the change that so desperately needs to occur happen.

HARV KIRSCH: I've experienced great personal joy in accepting the challenge to plant a church in the Regina area. It's exciting each day as we tell people like our landlord and our insurance broker about the new church. Maybe they will become part of it.

ERWIN KELBERT: It is a joy to see the deep commitment of some of the young people and young couples. However, the greatest joy to me is always when people make a first-time decision for the Lord. So far, three have made public rededications, and two have made first-time decisions. When the decision is made by a young family man, it is even more reason for joy. In addition to this, we have people who have not attended church for a long time. One lady who had not been in church for 35 years now attends regularly.

SAMUEL SLAFFEY: My greatest joy has been to see the downtrodden and underclass come to

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The mobile church—that's what Church Planter Randy Beck of Rochester Hills, MI, calls church planting projects. Each Sunday, many of these churches carry in and carry out of rented facilities items, such as nursery supplies, hymnbooks, and Sunday school and youth ministry teaching aids.



know Jesus, giving them hope and, raising the quality of life for them. One 11-year-old who received Christ said, 'If you keep me in church, I won't do drugs or sell them.' His mother and sisters were on drugs; his stepfather was away in prison for murder. Today, this young man is 17-years-old. He has entered college, plays seven instruments, and ministers in the church. Another real blessing is that although my wife has suffered in the ministry with me, she has never complained. We just continue to grow closer! This is true of my two daughters as well. Praise God!

CHARLES FEENEY: Special joys that I have received as a church planter are seeing families that had no relationship with Christ come to Him, desire to be baptized, and want to grow and serve Him in their new church. When I see people take an active interest in their new faith and church, I rejoice.

RAINER KUNZ: God has blessed the prayers of His people by bringing more than 40 new families to West Sound Community Church in eight months. WSCC started worship services on Jan. 14, 1990, with 16 people. We now average more than 65 people per Sunday. Over 100 people now call WSCC their church home.

What are the struggles a church planting pastor has?

RANDY BECK: I moved here from a church staff of several pastors and secretaries. I am now in an office in my home doing many things personally that had been handled by staff in my previous church. The move to such a culturally different area was another struggle. The greatest struggle has been trying to break from cultural tradition and meet unchurched people at their point of need and interest. I struggle also with patience. I want it all now. Although I operate according to principles, I want to see them work immediately.

LARRY LAMB: For us, it was putting a quality music program together. It is important to have realistic expectations and stay away from comparing our situation with that of other church planters.

JOE LEWIS: The struggles are many and various. However, when you begin as my wife and I have without a seed group or financial support, the struggles appear to be greater. New converts tend to be attracted to small churches because it is less intimidating. The challenge is to develop and equip these people to do ministry without an established group in which to assimilate them. Another area of challenge stems from our very limited resources—both people and finances. Ten people are very limited in what they can do. Difficult decisions must be made.

RAINER KUNZ: My struggles include working with a very tight church budget, working at home with frequent interruptions, and my concern for many new believers and their ability to withstand Satan's attacks.

CHARLES FEENEY: Some pastors struggle with loneliness. This can be lessened by contact with other ministers or church planters. I

have been blessed to have two N.A.B. Conference church planters within a 20-mile radius of our home.

WILLIAM GRIER: As for me, at this point, I struggle with giving the time needed to build this ministry. I am asked by some of the sister churches to get involved with what they already have in place. I need space to get acquainted with our targeted community, to build a core group, and lay the foundation in other necessary ways to have Christ demonstrate Himself through us by the power of the Holy Spirit. I need to become sensitive to how and what program the Spirit is leading us to adopt. We will look for ways and take advantage of opportunities to interact, build relationships, and propagate the message of Jesus Christ.

KENRICK SHARPE: Struggles I face are finding time to take off when there are so many people to reach for Christ, to keep up with the counselling, as people have so many problems in a big city, and to keep up with my reading.

DENNIS SHIPPY: Keeping a positive attitude and not becoming discouraged is a struggle.

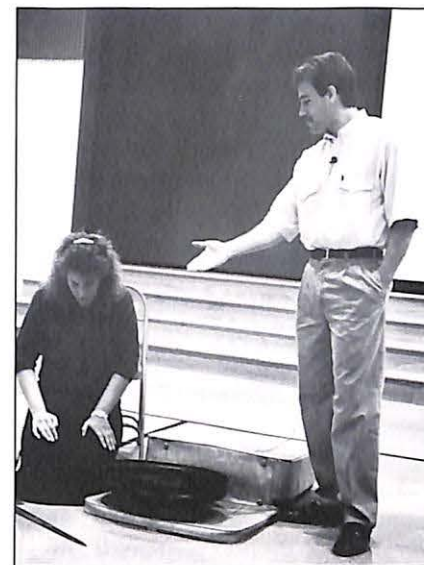
HARV KIRSCH: I would say setting up personal support people

for the pastor and our whole family.

CHARLES FEENEY: Another struggle is preaching, teaching, and counseling from God's Word to people who have no desire to submit to truth. Another is challenging and instilling a vision within them that God must be in charge of every area of our lives, not just a part of our life. It is also discouraging to watch Satan subtly draw people away from Christ and His fellowship. Throughout the book of Acts, we find Satan wanting to hinder the work of God in a variety of ways.

ERWIN KELBERT: Finding able and qualified people to do the work is a struggle. Another struggle is integrating people from many denominations and cultures into a group that accepts our N.A.B. Conference stand on faith and baptism and then bond them into one local body. So often people say, 'We'll see you Sunday,' and they never come. Or they come and say they liked being here, but they never return. It is a constant battle against disappointments.

SAMUEL SLAFFEY: Developing quality leadership to share the ministry is a struggle. It takes time. The pastor struggles with patience while dealing with the many areas



West Sound Community Church's Sunday morning celebration services are focused on the needs of non-Christians. Drama, contemporary music, and topical messages by Pastor Rainer Kunz help meet these needs.

of ministry as he waits and works to develop leaders. When the congregation is small and/or impoverished, providing for the pastor's family is a struggle, if he does not receive an adequate salary.

RANDY BECK: Three family units which we had touched in the last six months have been transferred to other areas. That's disappointing.

What is the most exciting thing that has happened in the last three months in your church planting work?

DENNIS SHIPPY: The idea of watching God build a church from the start.

JOE LEWIS: For me, two things: the support for the pastor by the North American Baptist Conference and our acceptance into the Atlantic Association.

ERWIN KELBERT: Recently, Abundant Life Baptist Church met at Nutimik Camp. It was exciting to see the joyful cooperation and participation of the people. Our goal

was to establish friendships. We had some people who had never come to our Church, non-Christians, who enjoyed this experience very much. A young, single mom dedicated her life and her two children to the Lord, and her Catholic relatives came and participated. One Sunday, following an invitation, five people came forward; three rededicated their lives; and two received Christ as Savior. One mom of three fell to her knees and cried out, 'I want to be a Christian mother.'

CHARLES FEENEY: For me, it is personally exciting that we were chosen recently to adopt a baby boy, Timothy Charles. I'm learning that God's ways, although I really don't understand, are best! (The Feeneys' triplets had died shortly after birth a year ago.)

WILLIAM GRIER: Seeing God develop a core group of laborers for the anticipated harvest is most exciting. The beginning unity of our group is gratifying.

LARRY LAMB: Seeing three people saved, an increase from an average attendance of 27 in June to an average of 47 in July, our leaders beginning to come together, new people coming to church, and answers to prayer are special joys.

KENRICK SHARPE: Six new converts are being baptized and added to the Church. New people are being saved.

SAMUEL SLAFFEY: Being accepted by the recognition council of the Atlantic Association as a church into the N.A.B. Conference on June 23, 1990, was exciting, fruitful, and motivating!

Because of a prison ministry that we are involved in, men are receiving Christ in prison and joining the church after their release.

RAINER KUNZ: Probably the most exciting thing is having our attendance go up instead of down during the summer months. The Pacific Northwest is notorious for low church attendance in the good weather of summertime due to all

(Continued)



"Special joys that I have experienced as a church planter," says Charles Feeney of Fairfield, CA, "are seeing families who had no relationship to Christ come to Him, be baptized, and serve Him in this new church. Feeney prays with baptismal candidates as a three-year-old looks on."

of the recreational opportunities. This again is evidence of our great God answering the prayers of His people.

RANDY BECK: Two un-churched families are now attending regularly. Also, we are seeing some avenues of ministry begin to open in our community. We have seen two families come who were referred by others in the community who were not church members.

How has your new church being in your community made a difference in people's lives?

RAINER KUNZ: Our Sunday morning celebration services are focused on the needs of the non-Christian. Therefore, West Sound uses a contemporary worship style which appeals to our target group—young Baby Boomers in their 20s and 30s who have been turned off by traditional churches. We use drama, contemporary music, and topical messages to meet needs in a very relaxed atmosphere. We emphasize personal, practical, and positive communication of God's Word. We start where people are at, not where we want them to be. In the process, unbelievers are coming to Christ; ten have been baptized so far; and Christians are being edified. In order to further edify Christians, we have many 'mini-churches' that meet throughout the week in homes. These small groups of believers, share, pray, and study God's Word together. Equally important is our discipleship training program which is now teaching more than 20 Christians how to lead others to Christ and how to become a 'self-feeding' Christian.

CHARLES FEENEY: In the first year of Crossroads' existence, 13 people made a public profession of faith by being baptized. There are special joys in seeing people who never knew each other now work, pray, and sing together as part of God's family.

JOE LEWIS: The church has not made too much of a difference in the community yet, but I am expectantly waiting to see the direction the Lord takes us in meeting the needs of this community. We're doing outreach through our Sunday school now.

KENRICK SHARPE: People in our community are calling to share their problems and coming to me for counsel. Others are bringing their friends to church and getting involved.

ERWIN KELBERT: Several women who have been abused or hurt people in their past are learning to cope with their pain. One family man turned from drug abuse. Another family was on the brink of separation. Through the care and counseling of our church, they are still together and are making a new beginning in working out their problems. Single parent families find support in our church.

RANDY BECK: We have begun

to stir some spiritual interest in people because we keep in personal contact with them and express God's love.

RAINER KUNZ: Two-thirds of those attending West Sound Community Church are Christians. Most of these Christians were not attending church because they had been turned off and hurt by churches in their past. Over and over again, we hear how this new Church has renewed their commitment to Christ and love for His Church. One-third of our attenders are not Christians yet. WSCC is making a difference in their lives by giving them reasons for faith. They are learning what real Christianity is all about and how Jesus can make a difference in their lives.

LARRY LAMB: In our situation, it has made people realize that church is a positive step in filling a void. It has reunited marriages. A couple who was living together decided to get married. They realized their example was wrong.



"Important at the new church in Silverdale, WA, is teaching more than 20 Christians how to lead others to Christ and how to become, 'self-feeding' Christians," says Pastor Rainer Kunz.

SAMUEL SLAFFEY: There are other churches in the Philadelphia area that are also making a difference in the community where we minister. People have voiced their appreciation for our ministry because we visit homes on a regular basis. This gives them fellowship. They feel free to express their feelings and needs. They have hope now. Christianity and the church seem more relevant to their everyday situations and not just 'Sunday religion.' People are also given food and clothing. □

The church planters participating in this conversation are

- **Randy Beck**, Oakland Hills Baptist Church, Rochester Hills, MI, (November 1989);
- **Rainer Kunz**, West Sound Community Church, Silverdale, WA, (November 1989);
- **Kenrick Sharpe**, All Nations Baptist Church, Downsview, ON, (March 1990);
- **Joe Lewis**, Bible Baptist Fellowship Church, Camden, NJ, (1990);
- **Erwin Kelbert**, Abundant Life Baptist Church, Winnipeg, MB, (1990);
- **Samuel Slaffey**, Christian Compassion Baptist Church, Philadelphia, PA, (1990);
- **Charles Feeney**, Crossroads Baptist Church, Fairfield, CA, (1989);
- **Larry Lamb**, La Costa Hills Baptist Church, Carlsbad, CA, (August 1989);
- **Dennis Shippy**, Central Valley Baptist Church, Newman, CA, (August 1, 1990);
- **William Grier**, International City Community Church, Philadelphia, PA, (1990);
- **Harv Kirsch**, Wascana Baptist Church, Regina, SK, (September 1989).



Fellowship is important as new churches are planted. This fellowship continues after every Sunday morning service at Abundant Life Baptist Church in Winnipeg. Pastor Erwin Kelbert greets one of the worshippers.



Pray for Your New Churches . . . New Life Church Planting Projects

(These churches are supported by your gifts to the North American Baptist Conference mission and ministry budget.)

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|------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|
| Austin, TX: South Austin Fellowship, <i>Gordon Stork</i> | Philadelphia, PA: Christian Compassion Baptist, <i>Samuel Slaffey</i> |
| Camden, NJ: Bible Baptist Fellowship, <i>Joe Lewis</i> | Philadelphia, PA: International City Community, <i>William Grier</i> |
| Carlsbad, CA: LaCosta Hills, <i>Larry Lamb</i> | Puyallup, WA: Christ Community Baptist, <i>Gordon Bauslaugh</i> |
| Carol Stream, IL: Cornerstone Baptist, <i>Tim Walker</i> | Regina, SK: Wascana Baptist, <i>Harvey Kirsch</i> |
| Coppell, TX: Coppell Fellowship, <i>Daniel Heringer</i> | Rio Grande City, TX: Garcia's Ranch Baptist, <i>Juan Luna</i> |
| Dana Point, CA: Pacific Bible, <i>Keith McKinney</i> | Rochester Hills, MI: Oakland Hills Baptist, <i>Randy Beck</i> |
| Devon, AB: Riverside Baptist, <i>Larry Froese</i> | Sacramento, CA: Antelope Springs Baptist, <i>Steve Kellar</i> |
| Downsview, ON: All Nations Baptist, <i>Kenrick Sharpe</i> | Silverdale, WA: West Sound Community, <i>Rainer Kunz</i> |
| Edinburg, TX: La Iglesia Bautista Central, <i>Lindbberg Ake</i> | Sioux Falls, SD: Oak Hills Baptist, <i>Art Bollaert</i> |
| Fairfield, CA: Crossroads Baptist, <i>Charles Feeney</i> | Southfield, MI: Southfield Memorial Baptist, <i>Dwayne Turner</i> |
| Flower Mound, TX: Cross Timbers Baptist, <i>Ron Presley</i> | Temecula, CA: Valley Christian Fellowship, <i>Mike McNeff, Mark Fisk</i> |
| Fontana, CA: Mountain View Community, <i>Dave Bolton</i> | Tracy, CA: Valley Community Baptist, <i>Dennis Dearmin</i> (self-support 12/31/90) |
| Franklin, WI: Franklin Community, <i>John Schindler</i> | Vacaville, CA: Vaca Valley Baptist, <i>Dave Wesner</i> |
| Kansas City, MO: Hope Fellowship Baptist, <i>Dennis Dewey</i> | Vallejo, CA: Southampton Bay Baptist, <i>Rick Threadgill</i> |
| Langley, BC: Walnut Grove Baptist, <i>Jim Calamunce</i> | Vancouver, WA: Northwest Community Baptist, <i>Byron Brodehl</i> |
| Medicine Hat, AB: Faith Baptist Fellowship, <i>Allen Unger</i> | West Des Moines, IA: Christ Church-Baptist, <i>Elmo Tahrán</i> |
| Newman, CA: Central Valley Baptist, <i>Dennis Shippy</i> | White Rock, BC: Oceanview Baptist, <i>Jack Whitehead</i> |
| Okotoks, AB: Okotoks Baptist, <i>Ed Broadway</i> | Winnipeg, MB: Abundant Life Baptist, <i>Erwin Kelbert</i> |
| Penticton, BC: Calvary Baptist, <i>Leonard Strelau</i> | |

Which Market?

by Lyle E. Schaller

"Pastor, are you serious?" challenged Hank Olson. "Are you suggesting we should be marketing our church? You're asking for three volunteers to go to this seminar, 'Marketing Your Church.' I think that's a terrible idea! We're not a business; we're a church! We're called to proclaim the gospel, to confront people with the fact that Jesus Christ is Lord and Savior, not to market God. You can market perfume or automobiles or cigarettes or soup or cereal or soap, but I believe it's wrong to try to market the Christian faith."

"All I was trying to suggest," protested the pastor, "is that we should consider sending three or four of our people to this workshop. Despite the title, this is really a church growth workshop. Maybe using the word 'marketing' is unfortunate, but the content looks promising."

"I'm not as offended by that word 'marketing' as Hank is," commented Pat Steward, "but I'm not sure this workshop promises what we need. I think the two things we really need are the will and a plan. First, we need the will to grow in numbers, and second, we need a plan to make that happen. Maybe after we have taken those two steps, we can talk about implementing or marketing that plan."

Does the concept of marketing your church offend you as much as it did Hank Olson? Or are you open to evaluating the evangelistic outreach of your congregation in marketing terms? Or you may want to use marketing principles as a conceptual framework in preparing your church growth plan.

Five Alternatives

If you are interested in numerical growth in your congregation, you have five alternatives, no more, no less.

The first, and the one preferred by many parishioners, is to grow your own replacements. In simple terms, this might mean the husband-wife couple with three young children eventually will be replaced by six people, those three children plus their spouses.

That is simple biological growth combined with the expectation that the congregation will be able to retain the allegiance not only of all the children from member families but also will attract the spouses of all who marry non-members. In today's world, that may be an extravagant expectation. In marketing terms, it means growing your own future constituency or maintaining



your current market.

A second alternative is to seek to reach more of the people who resemble your present membership. In church growth terminology, that often is referred to as the homogeneous unit principle. Birds of a feather do tend to flock together, and the easiest road to numerical growth is to focus on your strengths and attract more people from that slice of the population you are now reaching. Thus if your congregation today is composed largely of third- or fourth-generation white Anglo-Americans born before 1930, you may want to expand your outreach to attract more of that generation. In marketing terms, this often is called market penetration. The goal is to reach more of that slice of the population now being served.

One of the attractive features of this strategy is that it requires few changes. In general terms, implementation requires improving the quality of the current programs and ministries and perhaps expanding the physical facilities.

For a majority of congregations, this alternative also will require expanding the radius of the service area from two or three miles to six to fifteen miles. That usually requires more offstreet parking. "More of the same, only better" can be the operational slogan for implementing this alternative.

By contrast, the next three alternatives usually require substantial changes. Opposition to these changes may make it difficult to implement any of them. The first, and usually the least threatening of the three, is to expand that slice of the market now being served.

For the smaller congregations in which the three most powerful cohesive ties are parents and siblings, marriage, and friendships, this may mean identifying and attracting people who are total strangers and who are not related to today's members. That almost certainly will require improving and expanding the present system of new member enlistment, and it may require other changes.

For the congregation that averages 85 at worship in a room that will comfortably seat fewer than one hundred, this probably will require adding a second worship experience on Sunday morning. For others, the choice of this alternative may require remodeling or enlarging the educational facilities or adding more off-street parking or enlarging the paid staff in order to serve more people.

These efforts to expand the size of the market served by this congregation mean a broader audience, greater complexity, higher unit dollar costs, increased anonymity, and usually, an improvement in the quality of the physical facilities. Spending more money, however, does not guarantee a larger constituency.

A fourth alternative, and the second of these three that require substantial changes, is what experts in marketing call product development. This means adding new and attractive products to what you offer your customers. From the perspective of your church, this may be adding a weekday prekindergarten program to your educational ministry, organizing a new high school youth choir, adding new and different approaches to Bible study, creating a new ministry with young adults, developing a ministry with single, formerly married adults, offering a mutual support group for the adult children of alcoholic parents, adding a Saturday evening worship service to your present schedule, developing a package of specialized ministries with retirees, beginning the Sunday morning schedule with breakfast, sponsoring annual trips to the Holy Land, or beginning an adult day care center.

The central point is to reach and serve a larger slice of the total population by adding new ministries to your total program. Obviously, this requires additional resources including skilled and dedicated volunteers, physical facilities, expert leadership, money, and creativity. Thus it is easy to understand why this marketing strategy often has greater appeal to the larger churches.

The final alternative is often described simply as diversification. It is a combination of the last two—expanding the market and product development. One example is the Anglo congregation that offers a second worship service to reach the Spanish-speaking newcomers to the community. Another is the congregation composed largely of members born before 1935 that creates a new and different worship experience de-

signed by and for people born after 1955. A third is the women's organization that continues its historic emphasis on missions, but adds one new circle for first-time mothers, a second new circle for young widowed women, a third new circle organized around arts and crafts, a fourth new circle that is an advocacy group on the issue of world hunger, a fifth new circle created to be a support group for the nearby seminary library, and a sixth new circle for single mothers.

A fourth, and very common, example is the expansion and diversification of the educational ministry.

What Are the Implications?

As you prepare a new church growth strategy for your congregation, it can be helpful to evaluate it by using a marketing conceptual framework. A useful beginning point is to ask these seven questions:

1) Which of these five categories comes closest to describing our present strategy?

2) Do we all agree that it fits into one specific category? If we cannot agree, does this mean we do not agree on the content of the strategy? Or does it suggest we have not been precise in defining our strategy? Do we need to redefine our strategy more carefully before we present it to the Board and the congregation?

3) If our strategy is deeper penetration into that slice of the market we are now serving, can we best accomplish that by a) more intensive advertising in a small geographical area, b) expanding the radius of our service area, c) improving our visibility and/or accessibility and/or community image, d) changing our schedule or, e) improving the quality?

4) If we choose the third alternative of expanding our slice of the market, do we begin by a) expanding our program, b) enlarging our program staff, c) improving our physical facilities, d) creating a better new member enlistment system, e) increasing the level of financial support by our members or, f) improving the quality of our total ministry?

5) Is our public relations program consistent with our marketing strategy?

6) If our strategy fits into the fourth (new product development) or fifth (diversification) categories, can we mobilize the resources necessary to implement it?

7) If our strategy fits into any of the last three categories, are we prepared to propose it as a strategy for intentional change? If so, are we prepared to recognize that most proposals for substantial change naturally and normally encounter predictable resistance? Are we prepared to respond creatively and positively to that resistance? Can we win the support required to implement those changes? What will we do if the initial response to our plan is rejection? Do we give up? Or do we try again on the assumption that most good new ideas are rejected the first time or two they are presented? □

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President's Focus

by Manetta Hohn, WMF president, Kelowna, BC



BWA Women's Leadership Conference and Congress

SEOUL, KOREA. The 9th Baptist World Alliance Women's Leadership Conference, held August 10-13 in Seoul, Korea, drew more than 400 women from 65 countries and six continental unions—Asia, Europe, North America, Latin America, Africa, and the Southwest Pacific. It was held prior to the 16th Congress of the Baptist World Alliance.

Representing the North American Baptist Conference Women's Missionary Fellowship were Linda Ebel, director of women's ministries; Manetta Hohn, WMF president; Beatrice Nokuri, president of the Cameroon Baptist Convention Women, as well as president of the African Continental Union of the BWA; and Doreen Walth, vice-president of the North American Continental Union of the BWA.

Edna Lee de Gutierrez of Mexico, president of BWA Women, admonished the women to let nothing or no one limit them in answering the call of God. Using the Conference theme, "Together in Christ . . . for Such a Time as This," Gutierrez said there is no better time than the present to be women of God. "In such a time as this—a time of turbulence and wars, of alcoholism and drugs, of broken families, divorces and abandoned children, a time of illiteracy, injustice, and hunger—this is the time where the Lord has placed us in our towns and cities, in the part of the world where we

live, to witness to His redeeming love!"

She urged women to be strongly dedicated to the Lord, to make bold decisions, and to be ready to dare to fulfill God's calling. "We need dedication to God and our peoples, manifested in prayer and service. We must be willing and ready to make decisions based on the needs God wants us to meet. And we need the strength of the Holy Spirit

within ourselves to find the daring to fulfill God's calling."

Beth MacClaren, executive director, BWA Women's Department, also challenged the women: "The call of God is not trivial, or routine, or ordinary. Our opportunity to respond to God's call is not incidental. There are some things that we can do that others cannot do and perhaps will not do. We have a responsibility to hear the message of God and decide what we will do with the gifts God has given."

During daily Bible studies, Esther Byu, a member of the Christian Conference of Asia, admonished the women to follow the model of Esther as found in the Bible. "The phrase, 'for such a time as this,' does not refer to our time, but to God's time. We are called to be decisive and to choose in God's time. Many times in the power structure of our own cultures, women become victims. Many times we hide behind the curtains of our culture, our heritage, our relatives, even our positions. It is time to strip off these curtains and become 'naked in the sight of God.'"



Linda Ebel, second from left, served as a Bible study leader in Seoul and was appointed to the Study and Research Commission on Church Leadership of the Baptist World Alliance. Manetta Hohn is fifth from the left, and Doreen Walth is second from the right.



Fellowship around meals. Afaf Bassous from Lebanon is second from the right.

Window on the World of Women

Throughout the Women's Leadership Conference, we were amazed, uplifted, and challenged by the women we met. We ask that you pray for the work of Baptist women around the world as you glimpse the lives and ministry of just a few who touched our lives.

Grace Nedelcheva from Bulgaria said, "It is a real miracle for me to be here. Many of you have been praying for our country." The church in Bulgaria has emerged from a difficult 40 years with no Bibles, no Bible schools, no young people's work, and the persecution of pastors. Of the 1,000 Baptists in Bulgaria, two-thirds are women.

Ondina Cervantes from Cuba told of the long years of isolation of the church in Cuba. Most of the

Christian men were taken away, weakening the church; youth were lured away with threats. However, the women have kept the church alive and are beginning new churches all over the island. Many churches may have only one Bible which is passed from family to family and hand copied. Pray for the Christians in Cuba.

Afaf Bassous from Lebanon does not know, from day to day, if



Beatrice Nokuri, Cameroon.



Esther Byu, representative from Asia, is fourth from the right.



The delegation from USSR.

it will be safe to leave her home. Yet she and other Christians have chosen to remain in this war-torn country in order that a witness of Christ will be evident. "We must choose whether we will be Gideons or Jonahs, whether we will run or accept the challenge before us." People are coming to Christ in astounding numbers, and the Baptists in Lebanon have started fifteen new churches, five mission centers, operate a Baptist school with a thousand students, and do relief work for displaced people.

Teresa Krakiewicz from Poland stated that the changes occurring in Poland are by the Spirit of God by prayer and faithfulness to God in intercessory prayer. "As the communists tried to control the outward workings of the church, they could not control the inner work of Christ. We couldn't meet outwardly, so we concentrated on listening to the Holy Spirit from within, and He has led us to personal ministries." Teresa prepared children's programs for Monte Carlo radio and now has the freedom to follow-up on the letters received through this ministry. Pray for more pastors in Poland and all of Eastern Europe.

Applause broke out as Margaret Meier from West Germany announced, "This is the last time Germany will come as two Germanys. That is not only an answer from our government but from your prayers. Thank you for your prayers."

Yin Yin Ohn of Myanmar, (Burma), spoke of the faithfulness of women among the many limitations and restrictions on the church. Women are keeping the church alive as both pastors and teachers, even though women are for the most part uneducated. "Women are the ones who accept the duties when no one else will or can."

Participating in the Baptist Women's Day of Prayer each November enables the women of our N.A.B. Conference to join hands with these women and thousands of other Baptist women. Our prayers and our offerings encourage and enable the work of the church around the world. □

Many Benefits Available

to Those Making Special Gifts before December 31

Many individuals are unaware of the substantial benefits available for gifts made at year end. Let's look at some of these advantages.

Increased Tax Savings from a Charitable Deduction

You may need additional deductions this year, since many of the standard deductions you have previously taken on your income tax returns are no longer available to you.

Giving from Cash Flow

You can receive an income tax deduction by giving cash. This is most beneficial to the North American Baptist Conference. And many times, it is the easiest way for you to give.

Gifts of Net Worth

Your cash flow may not be sufficient to make the gifts you desire and to receive the tax deductions you need.

Charitable deduction tax savings are available when you make gifts of property . . . insurance policies which you no longer need . . . stocks, bonds, mutual funds . . . real estate . . . tangible personal property related to our exempt

function . . . all provide tax deductions this year, if your gift is completed before December 31.

Many times you can make a larger gift of property, and thus receive a substantially higher tax deduction, because it does not affect current cash flow.

You can also create an income tax charitable deduction which will provide substantial tax savings by simply guaranteeing today that a charitable organization will receive certain properties at the time of your death. This can be accomplished with property such as your home, or investment properties from which you wish to maintain income.

Avoidance of Capital Gains Tax

The property you have available for giving may have substantially appreciated in value.

If you sold the property, you would pay a tax on the difference between what you paid for the property and what it is worth today. This is called a capital gain, and it is taxed at the same rate as ordinary income.

However, if you contributed the property rather than selling it, you would receive a charitable deduction for the full value of the prop-

erty, and would avoid the tax on the capital gain.

An Income Tax Deduction Now for Gifts Made in Future Years

If your income tax bracket is higher this year than it will be in future years, or if you need an additional deduction this year, you can establish a specially designed trust. Property is transferred to the trust, with income payable to a charitable organization for a period of years.

At the end of the trust period, the property will be returned to you.

With a properly designed trust, you will receive an income tax deduction this year for the current value of the future income gifts to charity.

Increased Income from Your Charitable Gift

Many individuals have property which is paying little or no return. But because it is highly appreciated in value, they cannot afford to sell the property and invest the proceeds to achieve a higher return.

Property can be placed in a specially designed charitable trust, providing a substantial income tax charitable deduction. The property can then be sold by the trust, totally avoiding tax on the capital gain.

The trustee can invest in high income producing assets, resulting in a considerably higher income.

The assets are invested to provide income for you and are not actually transferred to the charitable organization until the end of the trust period (which is usually at your death).

Personal Satisfaction

This is an advantage available with all of the above giving plans . . . knowing that you are receiving substantial personal benefit, as you are helping N.A.B. Conference accomplish our mission. This is a win-

(continued on page 25)

ANNETTE KIND (80), Federal Way, WA; born June 13, 1909, in Rippin, Poland; died Mar. 31, 1990; married Herbert Kind in 1929; emigrated from Germany to Erie, PA, in 1952; member, Winton Road Baptist Church, Rochester, NY; predeceased by her husband, Herbert; survived by son, Siegfried and his wife; four grandchildren; one sister; two brothers.

BERT LANGE (77), Columbus, NE; born July 19, 1912, to William and Wilhemina (Behlen) Lange; died Apr. 29, 1990; married Jennie DeBoer, Feb. 11, 1948, Corona, SD; member, Shell Creek Baptist Church and Redeemer Baptist Church, Columbus, NE; predeceased by his parents, one brother, one sister; survived by his wife, Jennie; son, Richard, Columbus; two daughters: Janet, McCook, NE; Sylvia, Columbus; two grandsons; three sisters: Edna, Mildred Holdeman, Gertrude Gerrelts; the Reverends Arlie Rauch and Gordon Harmon, pastors, funeral service.

MARGARET HEITZMAN (89), Emery, SD; born Mar. 20, 1901, to Gottlieb and Rosina Eiseman; died May 30, 1990; married Albert Heitzman, June 2, 1927; member, First Baptist Church, Eureka, SD; Plum Creek Baptist Church; First Baptist Church,

Emery, SD; survived by son, Melvern (Dorothy); daughter, Darlene (Alan) Hicks; five grandchildren; seven great-grandchildren; predeceased by her husband, Albert; four brothers; two sisters; and infant granddaughter; the Rev. Charles Davis, pastor, funeral service.

JOHN WEBER (93), Emery, SD; born Nov. 7, 1896, to Jacob and Eva Huether Weber in Edmund County, ND; died July 9, 1990; married Martha Heitzman, Dec. 30, 1919, preceded him in death Jan. 1946; married Emily Heitzman, June 2, 1949; charter member, Immanuel Baptist Church, Wessington Springs, SD; active member since 1937 at Plum Creek Baptist Church and First Baptist Church, Emery, SD; predeceased by parents, first wife, six brothers, one sister, two grandchildren; survived by his second wife, Emily; son, Charles, Sioux Falls; four daughters: Verona (Bert) Terveen, Emery; Doris (Harold) Swanson, Sioux Falls; Marian (George) Phillips, Camarillo, CA; LouAnn (Sam) Warner, Fort Collins, CO; one brother, Ed, Emery; one sister, Pauline Koenig; 17 grandchildren; 26 great-grandchildren; the Rev. Charles Davis, pastor, funeral service.

REGINA WITT (83), Olds, AB; born Apr. 20, 1907, to Johann and Regin Grunwald in White Russia; died July 28, 1990; immigrated to Canada near Hilda, AB, in 1927; married David Witt, 1935; faithful member, East Olds Baptist Church; predeceased by her husband, David; survived by one daughter, Eleanor (Irvin) Reddicop, Surrey, BC; four sons: Walter (Selma), Olds, AB; William (Nelda), Lilloet, BC; Arvan (Sharon) and John (Jean), Calgary, AB; one sister, Susan Stahl; one brother, John Grunwald; 10 grandchildren; three great-grandchildren; the Rev. John Wollenberg, pastor, funeral service.

GOTTHILF REILE (86), Lodi, CA; born Mar. 1, 1904; died Aug. 5, 1990; married Emma Kramer in 1925, who died in 1929; married Frieda Maier in 1935, who predeceased him in 1989; member, charter member of Golden Age Fellowship, men's choir, Temple Baptist Church; survived by three sons: Raymond and Wayne of California; Otto of Texas; two daughters: Violet Albrecht and Deloris Kusler, Lodi; 19 grandchildren; 18 great-grandchildren; five brothers; and four sisters; the Rev. Ernie Rogalski, pastor, funeral service.

HULDA WUTZKE (94), Edmonton, AB; born Feb. 2, 1896, in Kadish, Poland; died Aug. 10, 1990; member, Zion Baptist Community Church; survived by three sons: Andreas (Maria)

and Einhart (Hertha), Edmonton; Harry (Lydia), Leduc; three daughters: Rose Fercho, Edmonton; Elsie (Otto) Wutzke, Barrhead; Selma (Herbert) Minchau, Sherwood Park; 21 grandchildren; 26 great-grandchildren; one sister, Otilie Hoffman, Germany; the Reverends H. Goliath and Loren Stark, pastors, funeral service.

RAYMOND A. WAGNER (74), Norridge, IL; born Oct. 7, 1915, Maple Creek, SK; died Aug. 19, 1990; faithful member, Immanuel Baptist Church, Brookfield, WI; served in U.S. Army 1942-1945; predeceased by his parents, Henry and Lydia Wagner; his mother, Louise Kraus Wagner, who died in 1918; sister, Adell Wagner; brother, John Harr; survived by one sister, Eunice Hoppe; three brothers: Clifford, Norman, and Gerald; the Reverends Scott Weisser and Dan Kiblin, pastors, funeral service.

KATHRYN L. JOHNSON (77), Cedar Rapids, IA; born July 6, 1913, to Otto and Clara Miller Krueger in Elgin, IA; died Aug. 19, 1990; married Harry Johnson, Sept. 21, 1933; active life-long member, choir, Tabitha Society, First Baptist Church, Elgin, IA; predeceased by her husband and parents; survived by two daughters: Marjorie (Robert) Hach; Patricia (Dennis) Hoffman; sister, Ruth (Willis) Potratz; five grandchildren; the Reverends Jon Cooke, Dennis Hoffman, and Willis Potratz, pastors, funeral service.

HENRY SCHMUNK, JR. (82), Tacoma, WA; born in Kansas in 1908; died Aug. 23, 1990; active member for 60 years, Calvary Baptist Church, Tacoma; served on N.A.B. Conference committees and boards and in Pacific Northwest Association ministries; survived by two sons: Charles H., Tacoma; James R., Spokane; daughter, JoAnn Marie Dugwyler, Denver, CO; eight grandchildren; one great-grandson; three sisters; two brothers; predeceased by his wife.

DR. LAWRENCE E. WEGNER (70), Orlando, FL; born July 21, 1920, to Gottlieb and Amanda Wegner in Gladwin, MI; died May 28, 1990; ordained at Round Lake Baptist Church, Gladwin MI; served N.A.B. Conference pastorates that relocated First Baptist Church from the country to the City of Manitowoc, WI, and Immanuel Baptist Church, Wausau, WI; survived by his wife Muriel; one daughter, Mrs. Gary Clatterback, Stockton, CA; one son, Vance; two brothers: Alvin and Theodore; two sisters: Mrs. William Seib and Mrs. Mark Kehoe; the Reverends Arthur E. Turner, William M. Harrier, and Dr. Jack Estep, pastors, funeral service.

Many Benefits . . . (from page 24)

ning combination, doing good for others while helping ourselves.

May We Help?

It is our desire to assist you with your year-end planning. We have only been able to share concepts with you in this article. However, our staff has prepared a more detailed report titled, **How to Maximize Your Year-End Giving.**

We would like to make a copy available to you at no cost nor obligation.

If we can provide personal assistance to you in any of these areas, please let us know by completing the response form. Or you may telephone our office at (708) 495-2000, if that is more convenient.

I trust that our services can be of benefit to you.

(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.)

Please send me information on

- Gifts of appreciated property
- How to take a deduction for future gifts
- Gifts with retained benefits

Enclosed is my gift of \$ _____ for the ministry of the N.A.B. Conference.

Name _____
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 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994, Phone: (708) 495-2000 bh11

2000

Our Strategic Focus On The Biblical Imperatives

Commissioned to Witness

Children make decision for Christ

■ MINNEAPOLIS, MN. A number of children of the 230 children who attended Faith Baptist Church's Vacation Bible School made commitments to Christ.

The mission offerings, totaling more than \$350, were designated for an evangelistic film to be used in Cameroon. The Rev. Harry Anderson is Minister of Christian Education and Youth. —*Anne Kruegel*

Challenged to Grow

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

■ YORKTON, SK. The Rev. Edwin Broadway baptized two adults and welcomed them into the fellowship of Heritage Baptist Church on his last Sunday as pastor. —*Hertha Rowden*

■ COLUMBUS, NE. The Rev. Richard Lute baptized a young man and welcomed him into the fellowship of Shell Creek Baptist Church. —*George Behlen*

■ WINNIPEG, MB. The Rev. Bryan Hochhalter held an outdoor baptism at Lake Nutimik Baptist Camp during family camp for a young couple he had married last spring. —*H. Kahler*

■ KELOWNA, BC. The Rev. Marvin Rust conducted his first baptism as pastor of Lakeview Heights Baptist Church when six adults professed their faith in Christ. —*Dorothy Fritzsche*

■ SASKATOON, SK. The Rev. Walter Foth baptized five people and received them into the membership of Bay Park Baptist Church.

The service included communion and a potluck dinner.

"It is exciting to see a healthy increase in church attendance and real growth," says Pastor Foth.

Faith Church holds special meetings

■ ROCK RAPIDS, IA. Faith Baptist Church observed a week of special meetings, October 14-19, with guest speaker, the Rev. Elmo Tahrn of West Des Moines, IA. —*Sherry Holman*

First Baptist hosts Iowa Association session

■ STEAMBOAT ROCK, IA. First Baptist Church hosted the 154th session of the Iowa Association of the N.A.B. Conference, September 6-9. The theme for the Conference was "Growing unto Glory" (II Peter 3:18).

The Rev. Mike Lerud, pastor of First Baptist, gave the opening message. The Rev. Jacob Ehman, area minister, also spoke, this being his final Association meeting as he retires August 1991.

Other speakers included

the Rev. Bruce Rulapaugh, Grace Baptist, Sheffield; Dr. Rod and April Zimmerman, missionaries to Cameroon; and Dr. Hugh Litchfield, associate professor of Homiletics at the N.A.B. Seminary, Sioux Falls.

"We have been challenged anew to grow in Christ. May we use the Word and prayer to stimulate our growth in our service for Him," says Verna Luiken.

Deacons hold Day of Prayer

■ MINNEAPOLIS, MN. The Faith Baptist Church Board of Deacons planned a special Day of Prayer from noon, September 7 to noon, September 8. Members of the congregation spent half-hour periods of time in prayer for the Church and its needs. Many came to the Church; others prayed in their homes. The Rev. Harvey Mehlhaff is the pastor. —*Anne Kruegel*

Grace Church attributes growth to prayer

■ CALGARY, AB. Since opening its new facilities in June 1989, Grace Baptist Church has grown from 450 to well over 650 with 118 new members and 35 baptisms.

"There are several reasons for this growth, but the first one is prayer," says Vern Bettcher. The congregation prayed that God would provide a piece of property not too far away from the present site. While the Church searched, God reserved an ideal spot at two intersecting busy roadways giving the Church visibility, accessibility, and surplus parking. They are also adjacent to the light rail transit system.

"The responsibility now is to train and teach the congregation the joy of fulfilling the Great Commis-

sion," says Vern Bettcher. Dr. Walter Kerber is pastor.

Church leaders attend conflict seminar

■ BURLINGTON, IA. Jim Hodges, Oak Street Baptist Church moderator, participated in a Mediation Skills seminar conducted by the Lombard (IL) Mennonite Peace Center. The sessions dealt with the nature and role of conflict, personal strengths in handling conflict, mediation skills in individual and group situations, problem solving, and reconciliation.

As church moderator, Jim felt the need for outside assistance in dealing with conflicts. "Conflict is a natural part of human experience," says Hodges. "Conflict can lead to positive changes with the mediator not offering solutions but guiding the parties involved to discover the underlying problems and work to find agreeable solutions themselves."

In evaluating Hodges' experience, the leadership of Oak Street Baptist Church found the information a valuable tool and sent Pastor Gregg Donaldson and two lay leaders to the seminar this past summer.

Timberline Church sets vision for future ministry

■ LACEY, WA. "What will Timberline Baptist Church look like in 10 years? was the question Pastor Larry Neufeld asked the deacons and their wives at the deacons' and deacons' wives retreat.

"It was interesting to see how quickly the deacons came to a conclusion," says Pastor Neufeld. "By the year 2000, they think that Timberline will be a church of 500 to 600 people and will have planted three churches in Thurston County. There were a num-

ber of new ministries they envisioned such as ministry to singles."

"I'm not sure what Timberline will look like in the year 2000, but I am excited that we have a vision to grow. The verse that God laid on my heart for the new decade is II Timothy 1:7," says Neufeld.

The Church celebrated its 10th anniversary in May.

Meadow Hills hosts Southwestern Association meeting

■ AURORA, CO. Meadow Hills Baptist Church hosted the 18th annual sessions of the Southwestern Association. Workshops dealt with "Growth . . . Experiencing More of God." Topics included "Growth for the Long Haul in Ministry"; "Growth for the Delight of Growth"; "Growth for and in Personal Crises"; "Growth for Personal Stamina"; and "Growth for Biblical Understanding."

The Rev. Fred and Nancy Folkerts, guest speakers, shared personal experiences and how these affected their spiritual growth. They pointed out how prayer and other support methods can encourage spiritual growth to those around us as well as to those serving on/or soon to leave for overseas mission fields.

Eugene Robb of Greeley, CO, led the business sessions, and the Rev. Roger Cauthon told of the struggles of the newly established churches.

Compelled to Serve

Youth help in VBS at Monte Vista

■ EMERY, SD. Youth Pastor Steve Miller and his wife Shelly and seven

"We were challenged to grow and experience more of God. Pastor Roger Cauthon and the congregation of Meadow Hills are to be commended for their hospitality," reports Kathryn Hett.

Deutschen Glaubenskonferenz held in Calgary

■ CALGARY, AB. Members and friends throughout the Alberta Baptist Association who appreciate their German heritage participated in the German Faith Conference (Deutschen Glaubenskonferenz) held May 25-27 at Temple Baptist Church.

Evangelist Martin Hohmann of Youth for Christ, Germany, along with his soloist Reinhold Wendel, returned as guest speaker. "Pray—but How?" was the theme.

"Not only did Hohmann speak on prayer, but more importantly, we spent time praying with one another in small groups," says Karin Ristau. "Recognizing that our prayer life needs help is the first step to improving it stated Hohmann. A lack of desire to pray is a spiritual illness, and only through Christ can we reach a strong, healthy, joyful prayer time. "This is definitely an area in which we all need to grow," says Ristau.

The offerings given during the Conference days were designated to help to support the Alberta Baptist Association, the N.A.B. College, and the proposed new missionary residence.

Lucille Wipf recognized for 30 years of missionary service

■ EMERY, SD. A reception was held at the First

Baptist Church to honor Lucille Wipf, missionary to Japan, for her 30 years of missionary service. —*Melinda Schrade*

Committed to Give

Church addition paid off ahead of schedule

■ MEDICINE HAT, AB. Temple Baptist Church completed payments on the building addition ten months ahead of schedule. The congregation burned the paid loan notes in celebration and rededication of the building. A new communion table and pulpit were also dedicated.

All financial goals were kept before the people by means of the Sunday bulletin. A monthly analysis of all projects gave the percentage degree to which these goals were being met.

"As the challenge was presented, needs were met

by faithful, systematic giving," reports Madeline Kern. The Rev. Irwin Kujat is pastor.

Iowa Association women donate quilts to camp

■ STEAMBOAT ROCK, IA. Women of the Iowa Association churches made and donated quilts and other handmade articles that were auctioned at Central Baptist Camp, Lansing, IA.

The Iowa Association W.M.F. received an offering of \$1,500 for the Scholarship Fund of the N.A.B. Seminary, Sioux Falls, SD. —*Verna Luiken*

church anniversary

Creston Baptist Church celebrates 80 years

■ CRESTON, NE. The caption, "80 Years by the Grace of God," greeted the congregation, friends, and former members and ministers of the Church on September 9.

Former pastor, the Rev. James Schacher (1963-67) of Elyria, Ohio, was guest

speaker at the morning and afternoon services. The day's activities closed with a Gospel Concert by the Ambassador Quartet of George, IA. The public was invited.

Marlin Mohrman is pastor of the Church. His great-grandparents were charter members in 1910. —*Henrietta Scheffler*

Baptist Heritage Conference held on Edmonton Campus

Part of N.A.B. College's jubilee celebration included a gathering of people from across Canada to present research and interpretive papers on various facets of the Baptist story in this country, May 19 to 22. Teachers, pastors, lay people, and Conference workers came from four of the five national Baptist bodies in Canada—the Canadian Baptist Federation, the Canadian Convention of Southern Baptists, the Fellowship of Evangelical Baptists, and the North American Baptist Conference. Over 30 visitors attended all or part of the four-day program.

Twenty-three professional and volunteer historians presented biographies, surveys of organizational developments, analyses of theological controversies among ourselves and with others, and reflections on

the meaning of our story. The presentations ranged over the whole 200 years of Baptist history here, across the nation as well as overseas.

Four such conferences had been held in the previous 12 years. This was the first in the West and the first in which so many different Baptists participated. The quiet campus and the small number of participants created a congenial atmosphere in which to informally discuss the papers as well as how we might cooperate in the task of uncovering and understanding the Baptist story in Canada.

Two papers on N.A.B. Conference history were presented. Ernest K. Pasiciel of Winnipeg Bible College and Theological Seminary wrote on "The Sociocultural Transformation of the North American

Baptist Conference"; David T. Priestley of Edmonton Baptist Seminary, the host, presented results of his sabbatical research on "German Baptist Beginnings in Alberta," a short version of which appears in this issue of the **Baptist Herald**.

Funding for the Conference and the publications of the papers came primarily through N.A.B. College with the assistance of the Baptist Union of Western Canada. The planning and chairmanship of the assembly was David Priestley's work of love. His will be the task, also, of editing the papers for publication, hopefully, before Christmas. □

Dr. David Priestley is Professor of Historical Theology at the Edmonton Baptist Seminary, Edmonton, AB.

mission news

Discipline Problem Resolved

by Richard and Karen Kaiser

FLORIANOPOLIS, SC, BRAZIL. Recently, we have had to deal with some difficult discipline problems in our church in Brazil. One hopes that problems will somehow take care of themselves, but that is usually not the case.

We've seen God at work in the reconciliation of two women in our congregation. Humanly speaking it was impossible, but by God's grace and power it became possible. As we met for about two hours, we could sense God's presence and leading, but at the same time, we



could sense the presence of the enemy and his influence. Then as it seemed nothing would be resolved, the love of God and His goodness broke through.

One of the ladies began to allow God to change her heart, and the meeting ended with confession, forgiveness, and reconciliation. It was a real encouragement to us as we saw God's power changing hearts and attitudes in response to His Word and prayer.

Missionaries Richard and Karen Kaiser serve in Florianopolis, SC, Brazil.

baptist world aid



EXODUS

The Middle East—Jordan

The Middle East has seen yet another Exodus as more than 2.5 million people have left Iraq and Kuwait since the August 2 invasion of Kuwait by Iraq.

Most of the refugees were guest workers from India, Pakistan, Bangladesh, Philippines, Afghanistan, and Egypt. They have fled to Iran, Turkey, Syria, Egypt, and Jordan.

Jordan is receiving most of the refugees. Tents, blankets, food, water, and medical supplies have been dispatched by many agencies. The problem now is that a lot of food being received cannot be used as there are no cooking facilities.

Baptist World Aid is supporting a CARE project: central camp kitchens in two camps immediately beyond the Jordanian border checkpoint at Rawashed. The camps are Shaalam 2 and 3 (known as MSF, Rahma, or Mercy camp). The project feeds up to 30,000 people, providing them with one hot, rice-based meal per day.

Your contribution response, through Baptist World Aid, in the compassionate name of Jesus Christ, will be used wisely to meet these urgent needs.

Please send your contributions designated for EXODUS Relief to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994.

what's happening

Fann appointed associate in development department



The Rev. James C. Fann, Jr., of Hoffman Estates, IL, has been appointed to the position of Associate Director/Stewardship for the North American Baptist Conference accord-

ing to the Rev. Lewis Petrie, development director. The position has been vacant since Petrie became development director in 1989.

Fann's responsibilities, which began October 1, include providing stewardship education resource materials, and promotion of Conference missions and ministries.

Fann has enjoyed a successful ministry in the pastorate and serves as an academic book advisor for Moody Press.

A graduate of Trinity Evangelical Divinity School, Fann has master of theology and master of divinity degrees.

His wife Holly is a secretary to the editors at the North American Baptist Conference International Office. They have two children.

Ministerial Changes

■ **Dr. Dennis Koger** to interim pastor, Immanuel Baptist Church, Kyle, TX.

■ **The Rev. William Collins** from interim pastor, First Baptist Church, McIntosh, SD.

■ **The Rev. Morley Schultz** from Central Baptist Church, Winnipeg, MB, Sept. 30, 1990.

■ **The Rev. David Ling** installed as pastor, First Baptist Church, McIntosh, SD, June 24, 1990.

■ **The Rev. Greg Huston** from co-pastor, Fleischmann Memorial Baptist Church, Philadelphia, PA, Sept. 1, 1990, to Salem Evangelical Free Church, Chicago, IL.

■ **Alan Dieter** from pastor, Calvary Baptist Church, Fremont, OH, Sept. 6, 1990.

■ **Dr. Aldolph Braun** from pastor, Sunkist Baptist Church, Anaheim, California, October 21, 1990.

■ **The Rev. Alan Steier** from missionary, Japan, to pastor, First Baptist Church, Linton, ND, September 1990.

■ **Matt Newby** to pastor of children's ministries, Temple Baptist Church, Lodi, CA, October 15, 1990.

■ **The Rev. Clem Auch** to part-time associate pastor, Grace Baptist Church, Grand Forks, ND, Sept. 1, 1990.

■ **The Rev. Wayne Jorstad** from pastor, Faith Baptist Church, Mississauga, ON, to pastor, Ebenezer Baptist Church, Ebenezer, SK, Oct. 1, 1990.

■ **Arthur Dent** to pastor, Bethel First Baptist Church, Prince Rupert, BC, Sept. 1, 1990.

■ **Manuel Luz** to worship leader, Oak Hills Baptist Church, Folsom CA, Sept. 1, 1990.

■ **Paul Herr** to director of youth ministries, Bismarck Baptist Church, Bismarck, ND, Aug. 1, 1990.

■ **The Rev. Doug Schultz** from associate pastor, Rowandale Baptist Church, Winnipeg, MB, to staff member, Immanuel Baptist Church, Vancouver, BC, Sept. 30, 1990.

■ **The Rev. Lloyd Driedger** to pastor, Zion Baptist Church, Drumheller, AB.

■ **The Rev. Joe Schneider** from pastor, Bloomingdale Baptist Church, Bloomingdale, IL, Sept. 7, 1990.

■ **The Rev. Blair Nelson** to associate pastor of evangelism, discipleship, and youth, Faith Baptist Church, Regina, SK, Sept. 1, 1990.

■ **The Rev. Denis Friederich** from associate pastor, Village Green Baptist Church, Glen Ellyn, IL, to church planter, Mechanicsburg, PA, November 1990.

■ **The Rev. Marvin Rust** commissioned as pastor, Lakeview Heights Baptist Church, Kelowna, BC, June 24, 1990. Words of welcome were expressed by the Rev. Ed. Hohn, area minister; Larry Dye, associate pastor; and the Rev. Irvin Strauss, pastor, Grace Baptist, Kelowna. The Rev. Tim Schroeder, pastor, Trinity Baptist, gave the challenge to the pastor and congregation.

Transitions

■ **Cecelia (Mrs. John) G. Wobig** died April 1, 1990, at the age of 80 in Portland, OR. She served with her husband as pastor's wife at Immanuel Baptist, Wausau, WI; Riverview Baptist, St. Paul, MN; and Trinity Baptist, Portland, OR, as well as in many interim pastorates.

■ **Carolyn (Mrs. Norris) Helms** of Elk Grove, CA, died Aug. 3, 1990. She served with her husband at Redeemer Baptist, Warren, MI; Sunkist Baptist, Anaheim, CA; Mountain View Baptist, Chino, CA; and First Baptist, Elk Grove, CA.

Seminary Faculty Positions Open

Edmonton Baptist Seminary (formerly N.A.B. Divinity School) is accepting applications for a full-time position in Homiletics and Pastoral Theology and a full-time position in Old Testament.

Applicants for both positions must have theological training (M.Div. preferred), be committed to an evangelical expression of the Christian faith, and possess earned doctorates. In addition, experience in pastoral ministry is required for the homiletics position.

In accordance with Canadian immigration laws, preference will be given to Canadian citizens and permanent residents of Canada. Jan. 15, 1991, is the closing date for submitting applications, and the appointments will begin Aug. 1, 1991.

Apply in writing to Dr. Sydney Page, academic vice president, Edmonton Baptist Seminary, 11525 - 23 Ave., Edmonton, AB, T6J 4T3.

letters

I am a member at Forest Park (IL) Baptist Church. I am 21-years-old and have been involved in the N.A.B. Conference for many years—especially working with Central Baptist Camp. I read your May 1990 issue. I really liked it.

One thing, though, was my whole response to Joelene Roehlkepartain's youth ministry article. I praise Joelene for finally speaking out on a very important issue ("Youth Ministry: It's Impact on Church Growth"). To us in the N.A.B. Conference and to those at the **Baptist Herald**—what is our next plan of action?

If there is some Conference plan of action, I would appreciate any information you could send me. I would seek to help in any way I could. If there is no plan of action or no move toward a change to meet the new kids of the 90s, four perfectly good pages were wasted.

Adults can fend for themselves. But without proper guidance and love needed in our churches today, who is going to take care of these kids of the 90s?

I praise the Lord for the chance I had

to be ministered to at camp, and I praise the Lord for the chance I have to minister to others at camp.

Those of us at camp can only do so much. It is very important for a home church to encourage growth no matter how small a seed was planted. Even if it is a rebellious questioning of the love that child hears of but never sees. Every little chance we lose in the home church with today's youth could be a lost youth.

It could be a visiting child, an outreach, your pastor's kid, or even your own child. If we don't let love rule over things we don't understand about them, we'll never even get a chance to know them.

There is so much I don't understand about these kids, but I know in my heart we are called to love them—and not just the kids, but every age group. We see through Joelene's article that youth work in the church is highly important.

It is amazing to me that as kids in Sunday school, we are taught that "Jesus loves the little children of the world..." and when the little children came running up to Christ, He would not let them be turned away, but rather He let them come to Him.

We must be more Christ-like in our Christianity if we are going to meet this important ministry to the youth.

It doesn't take multi-million dollar multi-media shows or a raging "thrash" band instead of a choir. It takes Christ's attitude of letting them come to us openly with Christ's unconditional love in our hearts, eyes, feelings, and actions. Youth today are very smart and can read through a fake attitude faster than looking through a clear glass. Even if we don't feel called to Africa to be missionaries, we are still called to be missionaries. If your church is your missions base and you see it failing, I'd check around and see how many youth you could count.

Pray for me, I'll pray for you.
Roger Messner
Chicago, IL

The Easter material had a great impact on many people and attracted a good deal of attention. One of our ladies was so inspired by the theme, "Come, See My Jesus," that she composed a song which we used on Easter Sunday and for several Sundays thereafter. It may have some usefulness in wider circles.

Thank you for keeping us informed and focused on our common goals and objectives.

Pastor Arthur Boymook
Ebenezer Baptist Church
Vancouver, BC

new churches . . . new life

Where Will It Come From?

by David Sems

Thirteen million dollars equals 150 new congregations equals "New Churches . . . New Life." That's what planting of new churches is all about and \$13 million is what it is going to take to fulfill our part of the Great Commission. New Christians in these new churches will be the next generation of Christian missionaries, pastors, doctors, teachers, and business people. These people will take our place and continue to share the good news. This will happen as we start new churches, where people will receive new life in Christ.

Recently, I attended the "North American Dialogue on Church Planting." More than 30 denominations participated by sharing



The Rev. David Sems is Church Growth Ministries Director

ideas, strategies, and dreams.

Together from this group of denominations, it is projected that there will be more than 55,000 new churches started before the year 2000. We need to do our part.

The challenge is for you, your church, and your Association to get involved. How?

● Pray! Pray for our 37 church

planters. Pray that God will raise up those special people called church planters!

- Include a line item in your church budget for "New Churches . . . New Life."
- Challenge your congregation to "have a baby" and start a new community of believers. Lead the way in your association to increase the size of its family.
- Encourage your young people to consider ministry as a vocation.
- Give to the Conference Mission and Ministry Budget so we can continue to aggressively plant more churches.

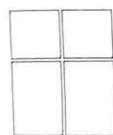
Where will it come from? "If my people which are called by my name. . . ." □

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triennial conference

Friendship to Spare



Are you a single adult with some spare friendship to share? Then **Friendfest—Faithful to Christ's Vision**—the 43rd Triennial Conference of North American Baptist churches to be held in Milwaukee, Wisconsin, July 30 through Aug. 4, 1991, is the place for you to be. You will join thousands of others from our churches across North America.

Always single, or single again, you'll want to participate in activities and events designed to provide you with opportunities to develop friendships.

Recognizing that single adults come in all ages and have a wide variety of interests, you'll be able to choose a schedule that meets your needs. As part of the total adult program, you can take part in all the main features of the Conference program: daily morning Bible study; listening to inspiring guest speakers; participating in evening features emphasizing church growth, missions, and youth; making decisions concerning the ministry direction of the Conference in business sessions; enjoying special interest luncheons and musical presentations; and more.

In addition, there will be special activities for singles only. We'll explore Milwaukee during Family Day activities on Thursday afternoon—it could be a visit to the zoo, a major league ball game, or even dinner on Lake Michigan.

"Come, exchange ideas," says Marilyn Schaer, singles chair. "Some workshop sessions will have your special interests in mind. Topics such as 'The Single Life-style,' 'Growing a Singles Ministry,' or 'Parenting as a Single' might be among the sessions you will attend."

Gather all your spare friendship and come to Milwaukee for get-acquainted and outreach activities that will strengthen those special long-time North American Baptist Conference friendships and give you opportunities to build new relationships.

The Triennial Conference will have special programs for pre-school, children (6 to 12), young teens, and youth (grades 9 - college age), also.

Registration forms are available January 1991 from your pastor or the N.A.B. Conference International Office, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181-3994. □