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NORTH AMERICAN BAPTIST SEMINARY — 1858-1983
SIOUX FALLS — SOUTH DAKOTA

Keeping In Touch

I have tried to keep in touch with our pastors and churches in various ways by such efforts as regional cluster meetings of church leaders, by pastors only cluster meetings, by formal surveys of a cross-section of our churches and special research projects. These have all provided very helpful information for the development of the long-range plans for the N.A.B. Conference as published in *Reaching for Excellence*. We have tried very hard to be responsive to the needs and requests of our churches and also make some judgments about future needs.

Another way I want to keep in touch is through this monthly (or occasional) column. As we enter the year 1983, I want to give my simple perspective on futurism.

What can we expect in the future? At the change from one year to another, we are reminded to reflect on the past and project into the future. Almost everyone is curious to know what the future will bring.

Futurists differ a great deal in their predictions. The optimist expects the economy and life to improve according to the promises of the Reagan administration in the U.S.A. and the promises of the Trudeau administration in Canada. The pessimist believes we are heading for a total collapse of our monetary system by 1984, and we can expect a nuclear

holocaust. The "middle of the roader" believes that we will all need to adjust to living with less and not expect the pie to grow and expand in the 1980s and 1990s as it did in the 1960s and 1970s.

I have no crystal ball to tell me what the future will be like. I view the future more like Friar Tuck, who said, "The optimists and pessimists are both right! The future is going to be an uphill struggle, but a great view awaits those who do!"

The important thing is not that we know for sure what the future will bring but rather how we are going to face whatever comes. Based on our past experience, most of us will probably agree that there will be an uphill struggle. This is true for the young person with the expectations to get good grades at school and to be socially accepted. It is true of the employee and the employer; they each have their own pressures. It is true of families and individual living. Anything worthwhile involves struggle.

Also, most of us will probably agree that after an uphill struggle and a particular achievement has been reached, we experience a "great view" or a good feeling of accomplishment.

For a Christian, all of this takes on another dimension. The Christian may have the same struggles, but he is not alone. God's grace and guidance are there. When he has completed a struggle, the joy of accomplishment is much greater because it has been in partnership with God. We can praise the Lord!

If our faith and trust is in God and not in man or material things, then we should be able to face the future not in fear but with hope. For then "we know that in all things God



works for the good of those who love him, who have been called according to his purpose" (Rom. 8:28 NIV). Though the struggle may be long and tough, the inheritance or the "great view" that awaits us will be worth it all." □

John Binder
Executive director
North American Baptist Conference

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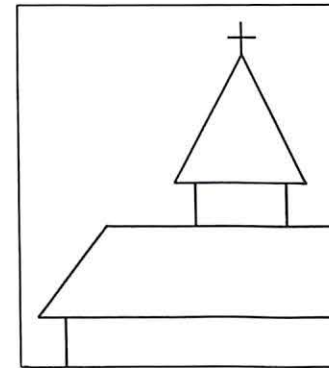
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Stanley Grenz highlights the beginnings and changes at the North American Baptist Seminary in

CELEBRATING
GOD'S GOODNESS
... PAST, PRESENT,
AND FUTURE 4



How do churches choose leaders? A beauty contest? A sports hero? J. Gordon Harris talks about "youthful" church leadership for the next century in

HOW DO
CHURCHES CHOOSE
LEADERS? 6



"Summit Assault '82" challenged almost 1,000 youth to total commitment to Christ. In celebration of youth week, some highlights are reported in

"SUMMIT ASSAULT
'82" 30-31



Thelea Wesseler sketches 75 years of N.A.B. women's work in

LOVING, COMPAS-
SIONATE—N.A.B.
WOMEN 16

FEATURES

- 7 MINISTRY: TO THE YEAR 2000 AND BEYOND
by N.A.B. Seminary Class of 1983
- 11 CHRISTIAN EDUCATION—AN OPTIONAL EXTRA?
by Ted Faszer
- 13 ON BEING A WORLD BAPTIST
by Gerhard Claas
- 19 WHAT'S NEW
by John Kiemele
- 20 "IN THE BEGINNING"
by John Hisel
- 21 SOMEONE REALLY CARES!
by Larry Neufeld
- 22 WOMAN'S WORLD

NEWS

- 24 OUR CONFERENCE IN ACTION
- 28 IN MEMORIAM
- 29 WHAT'S HAPPENING?

VIEWPOINT

- 2 KEEPING IN TOUCH
BY John Binder

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Celebrating God's Goodness . . . Past, Present and Future

by Stanley Grenz

The first congregation of our Conference was organized in Philadelphia, Pennsylvania, in 1843. Eight years later, that church hosted the first conference of German Baptists in North America. The final afternoon of that conference consisted largely of a discussion centering on the invitation received from the newly-formed Rochester Theological Seminary concerning the opportunity at that institution for the training of German Baptist pastors. Although segments of the constituency were cautious concerning a learned clergy, three resolutions were passed, two of which plainly reveal the pulse of the majority of our Conference pioneers, who saw the need for pastoral education:

- 1) That we express our joy and hearty thanks to the administration and faculty of the Theological Seminary in Rochester for their willingness to put forth efforts to train German young men for the ministry;
- 2) That we call the school in Rochester to the attention of young men in our churches who feel the call and have the necessary gifts for the ministry, and whose age and circumstances give us hope that further academic training would further their personal piety and future service.



Dr. Stanley Grenz is assistant professor of Theology at North American Baptist Seminary, Sioux Falls, SD.

The Beginning of Our First Conference-Supported School

The faculty, however, lacked an instructor who was fully conversant in the German language, a situation which quickly proved to be a grave obstacle to our students who were all recent immigrants from the Continent. To fill this void, one of our pioneer pastors, August Rauschenbusch, was invited by the school to join the faculty. The arrival in 1858 of this dedicated man of God to head the department for German students at Rochester Seminary marks the beginning of what would be our first Conference-supported school.

From small beginnings (six students, one instructor), the German department grew in size over the next 75 years and slowly established its own identity. Our Conference churches, at first content to send students to an institution funded by English-speaking Baptists, began shouldering more of the financial support of the German department after 1893. By 1927 the ranks of graduates had reached 537.

One year later, Rochester Seminary merged with Colgate Seminary and relocated near Rochester University. This move necessitated a renegotiation of the relationship of the German department to the total institution. During two decades of transition which included three name changes, the department became a fully autonomous school bearing the name, North American Baptist Seminary. Closely thereafter, in 1949, its location was also changed, leaving Rochester and the East for the Midwest—Sioux Falls, South Dakota.

A Relocation to South Dakota

During the decades of transition prior to autonomy and relocation, many young men left their homes among the pious German Baptists of the Dakotas and set out on what at that time seemed to be an endlessly

long journey across the American heartland for Rochester and pastoral training. One such person, Richard Grenz, began his studies in the fall of 1935. Five years of study, two years of liberal arts and three years of pastoral education, resulted in the granting of a degree to him and the six other members of his graduating class. Like many others, he then embarked on three decades of service to our Conference, pastoring seven North American Baptist churches.

Although our school had already celebrated its 75-year jubilee before my father's student years, and hence had already developed a well-established identity and program, the change during the 42 years since his graduation is astounding. The size of our Seminary has changed immensely. From a handful of instructors and a graduating class of seven (1940), we have grown to a faculty of over a dozen instructors and graduating classes numbering in the 40s. In contrast to the one building, which housed the school in Rochester, the Sioux Falls campus includes five buildings: education building, administration building, and three apartment buildings—and plans for additional library facilities in the immediate future.

Degree Offerings Updated and Expanded

Degree offerings have also been updated and expanded. The bachelors' program offered during my father's days has developed into the three-year Master of Divinity program, for which a bachelors degree is prerequisite. A two-year masters' level program has been added in three areas to meet special needs: counseling, Christian education, religious studies. Newest of the programs is the doctor of ministry, which assists persons in the professional ministry in the important task of continuing their professional education. Since my father's graduation in 1940, our school has also

upgraded itself in the eyes of the academic community. Having gained both national and regional accreditation, it has taken its rightful place among the graduate schools of North America.

Despite the many changes which have occurred in the last century and even in the last 40 years, one aspect of our Conference Seminary has not changed. Just as our forefathers in 1851 expressed the "hope that further academic training would further . . . personal piety and further service among those who would be sent to "Rochester" so also N.A.B.S. retains the same basic purpose which it always has had, namely that of training for

orientation of the school: biblical, evangelical, church-oriented, evangelistic, denominationally-cooperative, and professional. Taken together, these six words depict the institution as one which is founded on the Bible as God's Word, true to the historic faith of the church, ministering to the people of God, promoting the great commission, in step with our own Conference, and seeking to produce men

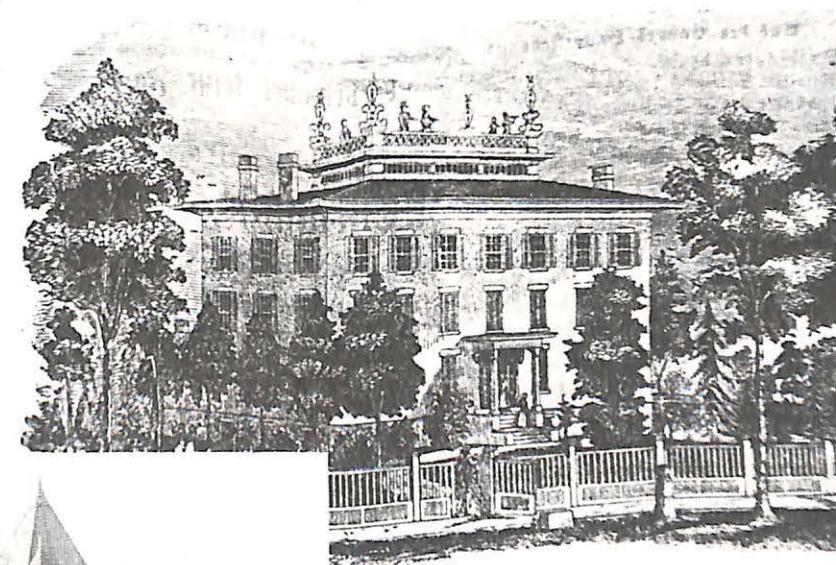
a long and fruitful ministry which spanned three decades. My coming to fill this vacancy was only one of a series of events which indicate that another transition period is occurring at the Seminary. My first academic year saw the retirement of two additional faculty members of long tenure; the successor of one has already joined the N.A.B.S. team, the Rev. Ron Carlson, a young man with a fine background in pastoral

ministry. Further, the Seminary is now under the leadership of a new president, the Rev. Charles Hiatt. These and other changes have given a much younger face to our school, with its long tradition.

We recently embarked on our 125th year of service to the body of Christ. A review of our history, both in its entirety and in the last few years, is a basis of humble trust and confident hope. God has always had his providential hand over the affairs of the Seminary. And he continues to provide guid-

ance and strength. Therefore we face the future, knowing that he will not forsake us but rather has opened a door to us that no one can shut. It is therefore significant that we observe our 125th year with a Scriptural theme which symbolizes our attitude and our destiny: "O God our help in ages past, our hope for years to come."

Join us in celebration of God's goodness, past, present, and future. Intercede for us, for we are indeed your servants in training men and women for the ministry. And finally, continue to call your school now in Sioux Falls "to the attention of young men in our churches who feel the call and have the necessary gifts for the ministry. . . ." □



(above) The first Seminary Building of the German-speaking Baptists in North America, located on Tracy Street, Rochester, New York; 1874.



(left) The "Studenten Heimat" classrooms, library and offices, known to many students and North American Baptists; 1895-1949.

Christian service those called of God.

Six Basic Commitments

To place this purpose in sharper focus, the Seminary formalized several years ago what is referred to as its "Six Basic Commitments," six adjectives which describe the basic

and women of God who are equipped to serve.

After a two and a half year ministry in one of our bilingual churches, I was called to become a member of the North American Baptist Seminary faculty, commencing in fall 1981, to replace Dr. Ralph Powell who had retired after

How Do Churches Choose Leaders?

"Youthful" Church Leadership for the next century by J. Gordon Harris

By what criteria do churches choose leaders? Do they hold beauty contests? Do they look for sports heroes? Do they design a fashion show? If the answer for your congregation borders on "yes," then your church may face trouble in the twenty-first century.

The last half of the twentieth century might be named the "age of youth." Have you noticed that advertising and media programming glamorizes youthfulness? Their ideal model is young, robust, daring, strong, beautiful or handsome and affluent. Could current standards unconsciously affect those for church leadership? Often the answer is yes!

Leadership Belongs to the Youthful

A large baby boom generation from World War II reinforces attitudes that leadership belongs to the youthful. Marvelous Christian youth movements in this century provide a pool of talented young persons. As the twenty-first century approaches, however, the population composition is shifting. It is time for churches to reevaluate their youth leadership movement in light

of how it sometimes eliminates elderly from Christian leadership.

Interested members of the body of Christ need to think about how youth leadership movements cost the church valuable experience and mature talent. Older members should reflect on the equating of retirement with a "vacation" from responsibility. Likewise, ask yourself

Interested members of the body of Christ need to think about how youth leadership movements cost the church valuable experience and mature talent. Older members should reflect on the equating of retirement with a "vacation" from responsibility.

the question, "Should churches choose pastors primarily on the basis of the needs of young people?" Churches need to analyze their practices in light of new realities.

An Appearance of Rejection of the Aging

The current youth leadership emphasis of western Christianity may appear as one more rejection of the aging. The elderly at times receive inadequate medical care because some assume they are too old for good health. The frail may be abused with little regard for their feelings. They are often mugged, swindled and cheated because they are gentle, trusting people. Without a doubt, the aging deserve better treatment from society and espe-

cially from the body of Christ.

Idealization of youth leadership needs to change as the population of the western world ages. The number of elderly is increasing at astounding rates. In 1879 the United States contained about 1.2 million people, or about 3% of the total population, who were 65 years old or older. By 1979 it is estimated that there were approximately 20 million or 10.3% of the population. Present trends indicate that there should be some 29 million elderly in the country by the year 2000 comprising some 20% of the population. Such trends also are appearing in Canada and Europe. From a practical standpoint, the church cannot afford to continue to glorify youthful leadership at the expense of the elderly.

A Need to Reexamine the Teachings of the Bible

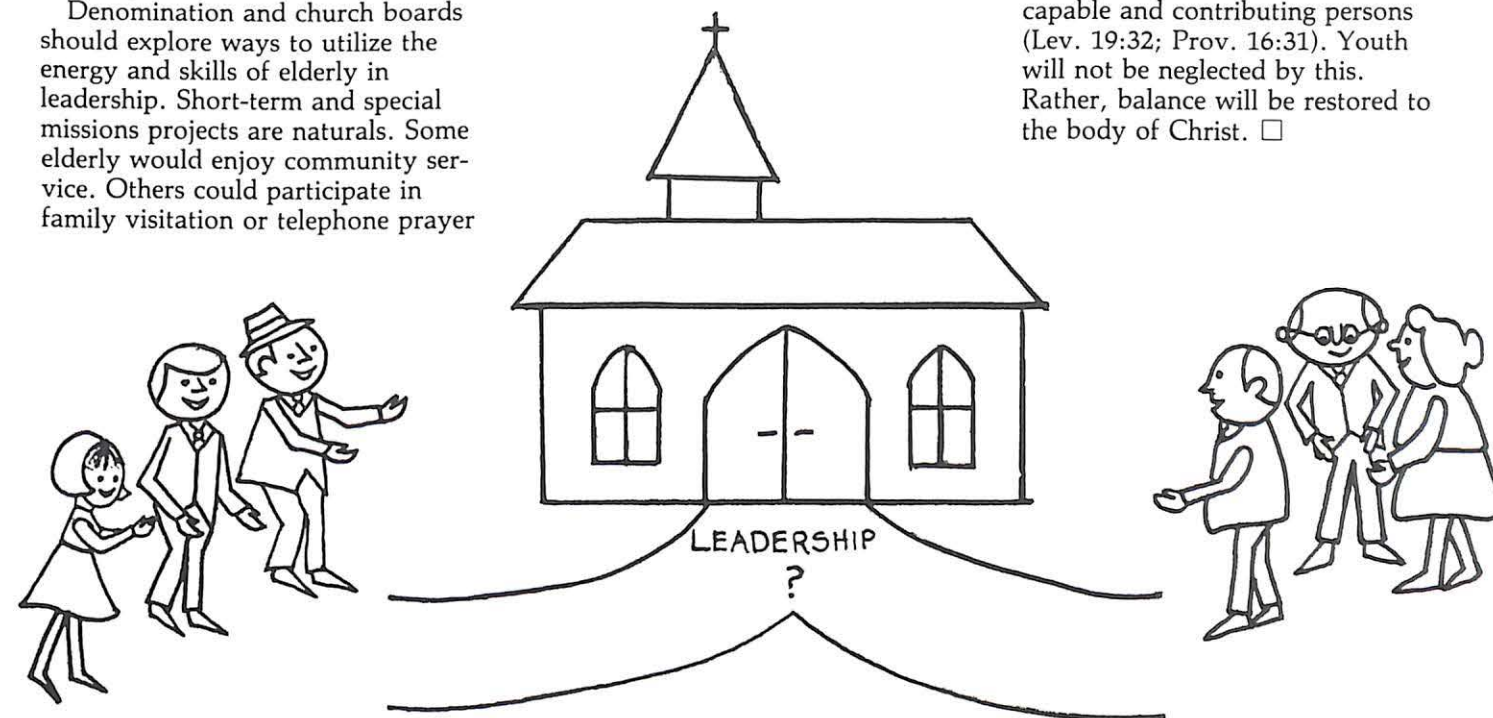
To correct the overemphasis on youthful leadership, the church needs to reexamine the teachings of the Bible. These theological roots begin in creation: "And God created man in His own image, in the image of God created He him; male and female created He them" (Gen. 1:27). Recently, Christians have recognized that this image applies to women as well as to men. As well, a number have reminded all that children reflect that image. But few advocates for the elderly remind Christians that the wrinkling of skin or the greying of hair does not diminish the image of God within a person.

Encouraging messages for the elderly should come forth from pulpits across the land. Persons

moving towards age 65 and beyond need assurance that the image or likeness of God knows no limitations. They need to be reminded that persons in every age group possess adequate potential for creativity and spiritual rejuvenation. Youth is only a brief part of life (Eccl. 11:9-12:2; Ps. 90:12). Though aging brings some physical changes, meaningful leadership can continue.

Denomination and church boards should explore ways to utilize the energy and skills of elderly in leadership. Short-term and special missions projects are naturals. Some elderly would enjoy community service. Others could participate in family visitation or telephone prayer

Encouraging messages for the elderly should come forth from pulpits across the land. Persons moving towards age 65 and beyond need assurance that the image or likeness of God knows no limitations.



chains. Many senior adults remain active and alert. Missions and future church programs may depend on how effectively leaders involve the elderly in the work.

Churches now may seize the lead in returning honor to real "elders." In practice as well as theory, the aged should be included in the leadership of the church. Senior leaders should be honored for being capable and contributing persons (Lev. 19:32; Prov. 16:31). Youth will not be neglected by this. Rather, balance will be restored to the body of Christ. □



Dr. J. Gordon Harris is academic vice president and professor of Old Testament at North American Baptist Seminary, Sioux Falls, SD.

Ministry: to the Year 2000 and Beyond

The North American Baptist Seminary Class of 1983 is presented through personal statements.
by Charles M. Hiatt

In the fast pace days of the 1980s, we will move ahead to the year 2000 in record-breaking speed. We recognize that the needs and concerns of this world continue to increase dramatically. There is a keen awareness by students and faculty at North American Baptist Seminary that the ministry of this year's graduates will be in those fast paced years leading to the year 2000 and beyond.

These graduates will have a ministry which bridges the 20th and 21st centuries. They stand at a new frontier of

their Christian life and Christian service. At North American Baptist Seminary, they have been prepared to share the truth of God's word that is as old as time but is likewise appropriate for the micro-electronic age that moves more rapidly every day.

Day by day and century by century the commandments, promises and challenges of the Holy Bible must be confronted by persons who are sensitive to his spirit. I believe that as you read the following words of testimony from each of our graduating students you will recognize that they are deeply committed to the cause of Christ and for ministry in this century and beyond.

It is my great pleasure to introduce to you the graduates of 1983 of North American Baptist Seminary.

The Rev. Charles M. Hiatt is president of the North American Baptist Seminary, Sioux Falls, SD.

(Continued from page 7)



Counseling is a very important part of church ministry. The minister who is not secure within himself will drive others away. To meet the future successfully, the minister will need to prepare for the ever-increasing demand by church members for counseling and for classes aimed at successful family growth.

—Elmer Ole Aakre

Elmer Aakre, Circle, MT, is a senior in the Master of Arts in Counseling and Master of Divinity degree programs. He and his wife Shelley have four children.



"Consequently, faith comes from hearing the message, and the message is heard through the word of Christ" (Rom. 10:17). In our world 3,000 languages do not have any of the Bible translated into them. Without God's Word to feed and guide them, any churches planted among these peoples will not have a solid foundation upon which to grow. I am committed to this type of pioneer ministry—translating the Bible and planting churches among some of our world's hidden peoples.

—Dave Aldrich

David Aldrich, Madison Heights, MI, is a senior in the Master of Arts in Religious Studies degree program. He is married to Patrice.



The redemptive love of God in Jesus Christ which we experience as Christians allows us to live confidently in our present world, while at the same time prompts us to be people with a vision and a mission for the difficult and uncertain years which are before us. In our fragmented and complicated world where individuals face the unending pace of change, I believe we are called to proclaim the Good News and to "be the Good News" in order for the transforming love of God to invade the souls of searching men. The Church can go forth boldly and proclaim the love of God in the confidence that God is working in and through us for his purpose in this world.

—Harold E. Anderson

Harold Anderson, Chicago, IL, is a senior in the Master of Divinity degree program. His wife's name is Sharon.



Ministry in our age requires persons whose eyes have met with God's and have followed his beckoning despite personal insecurities, suffering, or grandiose visions of worldly success. Also like Isaiah, God's people must be "hearing" people who understand, "seeing" people who perceive, and "knowing" people who have fathomed the heart, that others, too, may be healed (Acts 28:26-28).

—Eric Bensch

Eric Bensch, Calgary, AB, is a senior in the Master of Arts in Counseling degree program. His wife's name is Beth.



The Lord has called me to counsel those suffering from the effects of destructive relationships, unmet needs, and personal problems of all sorts. Having acquired a considerable amount of knowledge and skills, I now sincerely desire to utilize all of these tools and God-given talents in the ministry of counseling.

—Ricky V. Carlson

Ricky V. Carlson, Belle Plains, MN, is a senior in the Master of Arts in Counseling degree program. He and his wife Bonnie have one child.



We must continue to develop a solidly biblical approach to counseling, one which draws from secular psychology without betraying its Scriptural premise, one which realistically faces the deep problems of people, and, most importantly, one which clings passionately and unswervingly to belief in an inerrant Bible and an all-sufficient Christ.

—Rick Casteel

Rick Casteel, Sioux Falls, SD, is a senior in the Master of Arts in Counseling degree program. He and his wife Kristi have three children.



When people think of the year 2000, they usually think of new and exciting times. The Word of God is exciting. The Word is the key for excitement in life. When the Word of God is presented in the living language of today's man, new and exciting things happen naturally. Ready to get excited?

—Anthony Dickerson

Anthony Dickerson, Maywood, IL, is a senior in the Master of Divinity degree program. His wife's name is Hala.



The constant shifts in the human condition demand a contemporary presentation of the timeless Word. Therefore, one of the central features of ministry to the year 2000 will involve the concept of flexibility. Those prepared with innovative ministries will never be overwhelmed by the challenges of the future.

—Terry Dossett

Terry Dossett, Sioux Falls, SD, is a senior in the Master of Divinity degree program. His wife's name is LaDonna.



As Christians, we should all seek to know Christ and share him. To know Christ is a life long process of Christian growth through listening, study and education. To share Christ is our effort to evangelize our neighbors both near and far. Thus Christianity is always energized and dynamic.

—Alex Frick

Alexander Frick, Luverne, MN, is a senior in the Master of Divinity degree program. He and his wife Sharon have two children.



Ministry in the year 2000 and beyond will be the same as it is today and was during the time of the Prophets. As Paul and the early Christians lived, so we should live our lives as if Christ's return is going to take place in the next instant. More importantly, we are called to be shepherds of the flock. We are to love them, care for them, strengthen them, encourage them, heal the sick, bind up the injured, seek the lost, and feed them (Ezekiel 34). This will always be the minister's timeless role.

—James R. Grupp

James Grupp, Bellwood, IL, is a senior in the Master of Divinity degree program. He is married to Rosemary.



The 21st century will be a time of many changes. We who belong to Christ must adapt to these changes. But one thing will not change—God's Word. Christ's promise that "my words shall not pass away" is as true for the next century as it has been for the past twenty.

—Jason Haas

Jason Haas, Gillette, WY, is a senior in the Master of Divinity degree program. His wife's name is Kristine.



My philosophy of ministry is wholistic: ministering to the spiritual, physical, and emotional needs of a person. Jesus not only saved people from their sins but also dealt with their hurts and cares as well. If we, as Christians, do not fully meet these needs, then the world will meet them.

—Lynn R. Heinle

Lynn Heinle, Hebron, ND, is a senior in the Master of Divinity degree program. He and his wife Sidney Jean have one child.



We are to be servants (feet-washers) so that the people whom we serve might minister to the spiritual, physical, and social needs of others. Applying the eternal truths of God's Word to the rapidly changing environment of our world will be the challenge. Our goal will be for others to come to the understanding that Jesus Christ is Lord.

—Randy Jaspers

Randy Jaspers, Steamboat Rock, IA, is a senior in the Master of Divinity degree program. He and his wife Kristy Anne have two children.



I believe that the emphasis of the church in the coming years should lie in the area of missions, whether that be in the villages of Bolivia or in the streets of Los Angeles. In a country where we have more Avon representatives than "church workers," we shall need not only to hear the command of Christ, but also to obey it and to "Go into all the world and preach the gospel. . . ."

—Diane Johnson

Diane Johnson, Newton, IA, is a senior in the Master of Arts in Counseling degree program. Her husband's name is Tim.



As our population increases, the evangelical church must begin to focus its visionary eyes on the inner-city ministries. We need to overcome our prejudices, fears, and feelings of apathy if we are to be the lights of the world. What a privilege it will be to share the gospel of peace in an area of enormous unrest.

—Wayne Jorstad

Wayne Jorstad, Pittsburgh, PA, is a senior in the Master of Divinity degree program.



Effective ministry to the coming decades must include bringing the timeless truths of the gospel to a modern, scheduled world, as well as applying the love of Christ to the spiritual, emotional, and physical needs of people. My responsibility is to show others the necessity of living consistently in Christ with whom they can meet the challenges of daily life.

—Perry Kallis

Perry Kallis is a senior in the Master of Divinity degree program. He and his wife Linda have two children.



The future can be scary without Christ. Personally, I need to cling to him. Publicly, I need to teach, preach, and model him. Such is God's call for all Christians, now, and in the 21st century. I pray for God's strength in discipling others into an understanding of his call.

—Paul Keller

Paul Keller, St. Clair Shores, MI, is a senior in the Master of Arts in Christian Education degree program. He and his wife Lucy have two children.



Ministry in the future must contain the same message that gave it birth 2000 years ago. Although the approach may change as it reflects the changing times, the foundational message that Jesus Christ is Lord cannot change. In the year 2000 and beyond, we will still be able to sing, "O God, our help in ages past, our hope for years to come."

—Allen Kjesbo

Allen Kjesbo is a senior in the Master of Divinity degree program. His wife's name is Denise.



The task of ministry in the future is to bring the unchanging love of God to the constantly changing needs of people. I believe this demands the strengthening of the essential unit of society: the family. As families are strengthened, discipleship and commitment can increase, and the love of God will flow into our worlds.

—Denise Kjesbo

Denise Kjesbo is a senior in the Master of Divinity degree program. Her husband's name is Allen.



Christian ministry must centralize upon the word of God. If the fear of God were planted in our hearts, we would not live in such worldly security as we do. The gospel would take better effect in us, and bring forth sober, just, and godly living. Ministers would be more diligent in feeding the flock, the people more ready to hear.

—Don Mashburn

Don Mashburn, Oklahoma City, OK, is a senior in the Master of Arts in Christian Education degree program. His wife's name is Cathy.



As times change, one thing is certain, the propositional truths of God's inerrant word, the Bible, will not change. Being God's Ambassadors in this world, it is each Christian's job to know what God's truths are and in turn apply these truths to the changing times of the world, both today and tomorrow. As this is done, sinners will be converted, Christians disciplined, and God will be glorified.

—Terry Midkiff

Terry Midkiff, Oklahoma City, OK, is a senior in the Master of Arts in Religious Studies degree program. His wife's name is Marsha.



I feel that there is a great lack of Christian based counseling in contemporary society. Therefore, I plan for a career based on this premise. The pastor of today's churches simply does not have the time to do more than crises counseling. A Christian counselor is a very needed entity for long-term counseling to help those who need it and relieve the church.

—Dick Ness

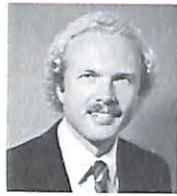
Dick Ness, Sioux Falls, SD, is a senior in the Master of Arts in Counseling degree program. He and his wife have one child.



For me, the keynote to ministry must bear the words, "Jesus came not to judge the world but to save it." We must push beyond disbelief and spiritual ignorance and allow God's love, grace, and mercy to flow through us in ministry to a fallen world. Let us say, "Come."

—Larry Orvis

Larry Orvis, Wilsonville, NE, is a senior in the Master of Divinity degree program.



To me the Bible is the only resource which gives a clear explanation as to the meaning of life. It explains what faith and hope in Jesus Christ really means to people who are in despair and have no purpose in life. The Word of God gives direction and principles for Christian living and also helps me to grow spiritually. We are commanded not only to tell others what the Bible says but also we are to demonstrate what the Bible says through our life-style. We are not only to have lip-service but also life-service to Jesus Christ.

—Jeff Patet

Jeff Patet, Aplington, IA, is a senior in the Master of Divinity degree program. He is married to Maritza.



For the majority of people in the world today, the present is bleak and the future is almost hopeless. As a Christian counselor, I want to share the love of God to those I work and live with, instilling hope for the present and the future.

—Kathy Patterson

Kathy Patterson, Calgary, AB, is a senior in the Master of Divinity degree program.



The years ahead will be filled with complexity. People will be seeking the answers to life's basic questions as never before, yet with less exposure to Christian principles than in the past. Those who minister must be well grounded in their faith and convictions and well-equipped to relate to hurting people with Christ's love.

—Glenn Peterson

Glenn Peterson is a senior in the Master of Arts in Counseling degree program.



If the Lord tarries, ministry in the next 20 years may well offer challenging, novel opportunities in many areas of ministry, including ministry with single adults, families, and the aging. In these

and other areas, I see Christian counselors as having much to offer as part of a ministry team.

—Marlene Ruff

Marlene Ruff, Fargo, ND, is a senior in the Master of Arts in Counseling degree program.



As the year 2000 approaches, our world is changing at such an accelerated pace that one tends to sense a reduction of control in the events of life. It is especially during times like this that the child of God can find security in knowing the anchor who is steadfast and sure.

—Jerry Schlepp

Jerry Schlepp, Circle, MT, is a senior in the Master of Arts in Counseling degree program. He and his wife Margi have two children.



My philosophy of ministry, as I perceive the future, is one which incorporates and promotes a Christian world view so essential for our times. World Christians have a genuine concern for the

hurting "neighbor" in distant lands, for fellow-believers struggling amidst persecution behind the Iron Curtain, and for all those who have not yet heard the gospel. "For God so loved the world that he gave his only Son . . ."

—Harold Schroeder

Harold Schroeder, Milwaukee, WI, is a senior in the Master of Divinity degree program. His wife's name is Marlene.



My counseling philosophy is grounded upon salvation, that the human will may be freed to sin not. Then, in the Lord and by the Holy Spirit, every area of a person's life can be made whole. Unwavering trust in God's Word and total dependence on him heals a broken life.

—Mark C. Schuette

Mark Schuette, Sioux Falls, SD, is a senior in the Master of Arts in Counseling degree program.



Change, a constant factor of progress, is God's tool for adapting the church for fulfillment of Christ's mission. We frame new communicative modes that we may become all things to all men, that by all possible means we might save some. We do this for the sake of the gospel.

—Marvin E. Tripp

Marvin Tripp, Sioux Falls, SD, is a senior in the Master of Divinity degree program. He and his wife Marilyn have four children.



The word "reconciliation" has become a profoundly significant word to me. The words in II Corinthians 5:18-19 made me aware of the need to be involved in this ministry of reconciliation. People

need to experience both reconciliation with God as well as the experience of full acceptance in his church. As a pastor, I hope to serve as one who relates this message to people of our time.

—Edwin Voigt

Edwin Voigt, Wahpeton, ND, is a senior in the Master of Arts in Religious Studies degree program. He and his wife Vernice have three children.

Christian Education—An Optional Extra?

What should be the direction of Christian education in our Conference and Seminary to the year 2000? by Ted Faszter

Christian education has historically had a high profile in our North American Baptist Conference. Christian education and church ministries have been high priorities in terms of staff and funding. Both our former N.A.B. Conference Executive Secretary and our present Executive Director have come up through the ranks of the Conference Christian Education Department. Our recent Conference reorganization has, however, signaled a shift in this historic emphasis. Christian education has been significantly reduced in terms of staff and funding. What will be the direction of Christian education in our Conference and Seminary in the remaining decades of the twentieth century?

Is Christian Education an Optional Extra?

Is Christian education central to the mission of our Conference, our Seminary and our churches, or is Christian education an optional extra? It is the conviction of this writer that the Conference, theological education and the local church all need the contributions of



Dr. Ted Faszter is associate professor of Christian education and church music at the North American Baptist Seminary, Sioux Falls, SD.

Christian education in order to fulfill the commission Christ has given us: to make disciples who will obey all that Christ has commanded.

The academic disciplines of biblical studies, theology and church history need Christian education. Christian education can fulfill a priestly role for these disciplines. A lifetime of scholarship may be totally meaningless to the average person in our congregations, unless someone translates biblical, theological, and historical insights into terms the laity can understand and live out.

One healthy sign for the future of Christian education in North American Baptist life is that more and more local churches are expressing the need for staff members trained in Christian education.

In Old Testament times, priests in Israel were involved with sacrifice but also taught the people God's laws, explained the commands of God, and showed how these laws and commands should be practiced in daily life and worship. This is similar to the priestly role that Christian education can and should play for the classical theological disciplines. At North American Baptist Seminary, Christian education students learn to translate the insights of biblical scholarship into terms the laity can understand and put into practice in daily life.

Why Do Biblical Scholars, Theologians and Church Historians Need Christian Education?

Biblical scholars need Christian educators. Some biblical scholars and many young preachers are fond of quoting the original Hebrew, Greek and Aramaic texts of the

Bible, as well as the jargon of biblical scholarship. The average lay person needs a Christian educator to help him know how all this applies to living a godly life. With the Bible scholar as his colleague and mentor, the Christian educator explains and models the meaning of the Word for the Christian in the local church.

Theologians need Christian educators. While North American Christians seem content to subsist on a diet of theological pabulum, many theologians seem content to write and speak in terms incomprehensible to the average Christian. One was remarked that even God would need a dictionary to understand the lectures of a certain renowned theologian. The Christian educator who is at home with theology can help break this barrier and help the growing Christian put sound theology to work in his daily walk.

Church historians need Christian education. The Christian educator's knowledge of church history must go beyond the "glorious years" of the German Baptists in North America. The educator priest must be able to give the local church a meaningful interpretation of the church's past if the church is to avoid repeating past mistakes in carrying out Christ's mission in the world today. Christian education must perform a priestly role for Christian scholarship.

Three Methods and Approaches Open to the Christian Educator

But what of methods and approaches open to the Christian educator? John P. Gilbert has suggested three options open to Christian educators in the decades ahead. One is the reactive approach. Using the reactive mode, Christian educators would poll congregations to discover their felt needs. Programs and materials would be developed according to the expressed

needs of the congregations. One risk of following the reactive mode is obsolescence. By the time program and materials could be developed, felt needs might have changed. Another risk is ignorance. Many Christians are able to express their felt needs but are ignorant of their real needs. In order to help congregations understand and obey the whole counsel of God, the Christian educator must deal with both felt needs and real needs.

A second approach is projective. Using the projective mode, the



Christian educator would try to project the needs of the church in the future. The obvious problem with this mode is that future events cannot be forecast with any great degree of precision. Christian education programs and materials designed according to the projective mode can be partially or completely off target due to faulty projections.

The third option is the proactive approach. The proactive approach recognizes the importance of discovering felt needs and of attempting to determine future needs but is more concerned with shaping the future according to the commands of Christ and the implications of his gospel. The proactive approach uses biblical principles to design Christian education programs and materials, which will develop Christians toward the goal of Christlikeness.

A Strong Demand Continues for Persons Skilled in Christian Education

Shaping the future requires godly scholar-practitioners. One healthy sign for the future of Christian education in North American Baptist life is that more and more local churches are expressing the need for staff members trained in Christian education. All graduates of our Seminary Christian education program who have felt called to local church Christian education ministries have found placement. A

heart of the Christian education program. According to the research of Dr. Samuel J. Mikolaski, former professor of Church History at North American Baptist Seminary, growing denominations emphasize and support evangelism and church growth through the Sunday school. Where Sunday school is not stressed, staffed and funded, churches decline.

Our N.A.B. Associations need Christian education. Associations need Church Ministries Committees to share Christian education ideas, materials and programs with local churches, to promote interaction and fellowship of Christian education workers, and to enhance motivation in the area of Christian education. Our N.A.B. Conference schools must take a more prominent role in this endeavor, providing resource persons, workshops and materials for our Associations and churches.

It is the hope of this writer that before the year 2000 many N.A.B. Associations will have area Christian education ministers who will act as resource persons and catalysts for local church and Association Christian education ministries. Several of our sister Baptist denominations already follow such a pattern. In some Associations, this position could possibly be combined with a camp program directorship if a full-time area Christian education ministry was not initially feasible by itself.

The Christian education approaches of yesterday will not suffice to shape the future in the light of Christ's Great Commission during the remaining decades of the twentieth century. Making obedient, mature disciples is a large, costly task which requires commitment, Holy Spirit empowerment, education and determination. These closing years of the twentieth century afford a unique opportunity for our North American Baptist Conference to shape the future. The tools, resources and personnel are available. Do we have the vision and the will to forge a Christ-shaped future? North American Baptist Seminary is working to train Christian educators to lead the way. □

strong demand continues for students skilled in Christian education and well-grounded in Bible and theology. It is the hope of this writer that by the year 2000, every N.A.B. church will have a pastor knowledgeable and active in Christian education, and that every N.A.B. church of sufficient size will also have seminary trained Christian education staff.

Churches Need to Develop New Christian Education Programs and Organizations

As we approach the turn of the century, local churches will need to develop new Christian education programs and organizations to meet new challenges. Several developing areas in Christian education are discipleship, singles ministries and ministries with the aging. Yet, Sunday school will likely remain the

On Being a World Baptist by Gerhard Class

During World War II, I was a young man, a German, and I had never seen people other than Germans until the war ended. When the American troops came into Germany, I just had been dismissed from the aircraft helper service. I wasn't in the army, but I was wearing the German uniform. Because of this, the incoming American sergeant wanted to take me to prison.

I said, "Sir, I am not a soldier. I was dismissed from the aircraft helper service."

He said, "Show me your papers."

At that time, my family lived in a bakery. The sergeant said, "I need to accommodate all 28 of my men in your home tonight. Show me all the rooms."

It was a strange feeling to have an American soldier follow behind me. Sometimes I felt his rifle in my back. We came to my room. He looked at the wall and said, "What is this?"

On the wall was a picture, a gift from the Sunday school, showing the Wartburg where Martin Luther had translated the Bible. The words on it said, "I leave you peace; I will give you my peace."

I translated this, and he said to me, "Are you a Christian?"

I said, "Yes, I am a Baptist."

He threw his rifle away, embraced me, and said, "Hey, brother, I am a Baptist, too!"

He had seven fellow Baptists in his group, and we had a love feast

that very evening even though it was still wartime.

A couple of years later, I made my first visit to the Soviet Union. It was on Easter.

That morning I went to a cemetery before going to church. If you do this, you have quite a different understanding of the sermon about the risen Lord. The cemetery was different. It was a place where German troops had killed more than 150,000 Jews. They all were buried under the place where I was standing.

THE WORLD FAMILY OF BAPTISTS as of August 1982

	Churches	Church Members
AFRICA	4,922	943,743
ASIA (including Oceania)	11,973	1,628,556
CENTRAL AMERICA and CARIBBEAN ISLANDS	1,100	167,364
EUROPE	10,436	1,111,843
MIDDLE EAST	28	1,297
NORTH AMERICA	86,336	26,164,741
SOUTH AMERICA	3,924	634,540
GRAND TOTAL	118,719	30,652,084

124 Member Bodies in 92 nations and dependencies

I met one woman there who told me that she survived because she had been converted, became a Baptist, and was hidden in a Baptist church for more than two years. But all her relatives were buried in that hole.

I couldn't look into her eyes. I looked down to the ground, and said, "Madam, can you ever forgive us?"

She lifted my head, looked into my eyes, and said, "Oh, brother, you are not a German. I am not a Russian. You are not an Aryan. I am not a Jew. We are the Lord's family." I knew anew that Christ was risen, when on this Easter morning, he took my sister's hands and my hands and put them together.

Unity in Diversity

This past summer, the Baptist World Alliance General Council affirmed its decision to go to Argentina for the next Baptist World Youth Conference in 1984. When this recommendation was made, immediately the representative from Argentina, Brother Samuel Libert, got up and said, "I wish you could come to Argentina. We have a new government. We will welcome you, but what is even more, we still love you in spite of all that has happened. And we trust that you still love us."

The the General Secretary of the Baptist Union of Great Britain and Ireland, Dr. Bernard Green, got up, put his arm around Brother Libert's shoulder, and said, "Oh brother, we will go to Argentina. We have to go. We have to show the world the unity in Christ. The reconciling power in Christ Jesus. So we need to go." He urged the entire council to make the decision for Argentina. Then one of the Africans with his



Dr. Gerhard Claas, Washington, DC, is general secretary of the Baptist World Alliance. This is a condensation of his speech delivered to the delegates at the 40th Triennial Conference in Niagara Falls, NY, in August 1982.

deep voice started to sing, "Alleluia, alleluia."

This is why I am a world Baptist. We are a worldwide family. Even though there is diversity, there is still unity because we have grown mature. This is exactly our situation in the Baptist World Alliance.

As the Baptist World Alliance, we now receive appeals from countries facing the strong influence of Islam. "Please come to Africa and help us."

Each day almost 4,000 people are received into our Baptist churches in Africa. They say the harvest could be even larger if we only had the workers. In one city I visited in Africa, Baptist missionaries founded six churches in 1982; even though they say it is difficult to work among the Muslim people. However, the Lord has his way.

One of the greatest evangelists in Tanzania was converted as an Islam leader to Christ Jesus. This man was suffering from cancer. He was brought to the hospital, where he was prepared for an operation the next morning.

He said that during the night, he saw a man come into his bedroom. The man said, "Get out and follow me."

He said, "I can't; I'm sick; I have heavy pain."

But the man said, "I am Jesus, and I am calling you to follow me."

He said, "Well, I don't know who you are, but I can't get up. I have pain."

The man said, "Where is it? Show it to me."

He said, "It's right here."

The man came to his bed and put his hand onto his body. The pain disappeared immediately. The next

morning he had X-rays. The doctors came; there was nothing left. He said, "I knew I had met Jesus."

Hundreds and thousands of Muslims have been converted since, because they listened more to this Islam leader who had become a Christian than to any other missionary. The Lord has his way.

Asia

The strongest growing churches are in Asia. In 1980 one of the Baptist conventions in the Philippines received 111 new churches into its membership and in 1981 134 new churches.

Strengthening Family Ties



February 5-6, 1983

India

The greatest revival is going on in Nagaland in northeast India, where Baptists are still being killed every week by communist troops. In January of last year, one of our evangelists came into a village of some 3,000 people who had never

heard about Christ. He told those people about Christ. You know what happened? They had a village council meeting. They decided with one voice to become Christians, and that they should be baptized.

But the evangelist said, "No, I can't do it. That's too fresh. You have to be trained in the Bible. I will send some ministers and some teachers; they will teach you."

"No," they said. "We have accepted Jesus, we want to be baptized."

Latin America

The people in Latin America do something that we need to learn in North America and Europe. That is urban evangelism. Whenever you come to a city and visit a Baptist church in Rio de Janeiro or in Buenos Aires, you will see something you will never forget. The people come to church not only for the worship service. Some come in old clothes, but they know that after the church service they will receive some new clothes. Some come hungry, but they know that immediately after the church meeting, there will be a hot meal.

During the week the people may return to the church to some Baptist doctors who give up to 12 to 15 hours a week for counseling and treatment—for nothing, just to help. There are lawyers to help those who get in trouble and to help resettle into society those who return from prison. The women get cloth from America and sewing machines, and they teach the needy to make their own clothing. What a program! Feeding the hungry, releasing those in prison, helping the persecuted, resettling the downgraded, and telling the gospel—the good news to the people. Our Baptist folks know the Lord loves them as he loves us.

Europe

Two-thirds of all the Baptists in Europe live in eastern Europe, and they are rapidly growing. One-third live in western Europe, and they are declining. In eastern Europe, the churches are filled. They are still persecuted. They have trouble, but they are living churches. We can learn at least two things from those people in eastern Europe. They are living with the Bible. They don't

struggle about inerrancy, because they believe this is the Word of God. They don't have big struggles about Moral Majority or major morality. They think to live with Jesus is more, and *they live with Jesus and with the Bible.*

During one of our visits to Riga, Latvia, we had three services on Sunday. The church was packed at all services so that not all the people could get inside the church. So we asked the government for permission to have a Monday morning service.

On Sunday night, a man came to me and said, "I'm a German; this is my wife; these are our seven children. We don't have a Bible. Do you have a Bible left?"

I said, "Sorry, my friend, this is our last stop in the Soviet Union. We have given all the Bibles away."

"Oh," he said, "You've got one Bible in your hand."

I said, "Right. But we have just decided to have another service tomorrow morning. By the way, this is a German and English New Testament. I got it from my mother-in-law, and she wrote a very personal word in it reminding me that while I live in America to read the German and the English Bible. And I do this, so I can't give this away."

On Monday morning, he was in church. He said, "Brother, this is my wife; these are my seven children. We don't have a Bible, can we now have your Bible?"

I said, "I can't give you this Bible."

He said, "Aren't you leaving for America?"

I said, "Yes, we are almost on our way to America."

"Can't you buy a Bible in America?"

"Yes, I can buy a Bible in America," I said. "But I told you, I can't give you this Bible. My mother-in-law wrote in it."

He said, "Wait a minute, is your mother-in-law still alive?"

I said, "Yes."

"Why can't she write into another Bible?"

I left my Bible there; I got another one; and my mother-in-law wrote in this one.

These people not only have a Bible, but *they also live with the Bible.*

Is God at work today?

In a newspaper in America, I read that the Baptist World Alliance had sent 20,000 Bibles to the Soviet Union, and that they had been destroyed immediately after arrival. I sent a letter to that news agency saying, "Sir, I was in the Soviet Union when the Bibles arrived. I have seen how they were distributed to all the superintendents. They took bag loads to the airports and to the rail stations in order to take them home. When I was there in March, a superintendent in east Asia said, 'Gerhard, I got the 200 Bibles, but I had to destroy them all right after my arrival in east Asia.' 'Oh,' I said, 'that can't be true.'"



BWA General Secretary Gerhard Claas baptizes a young believer at the Moscow Baptist Church.
Photo by R. J. Kerstan

"Yes," he said, "but not the way you think. You know, last winter we had more than 2,000 newly converted and baptized people coming to our church. I only had 200 Bibles for 2,000 people. What could I do? I took them all apart. I gave a letter to the Romans to one, the Gospel of Matthew to another, and so on. At least they had a part of the Bible."

Isn't it great that we have people who care so much for the Bible?

Rice Bowls

The Baptist World Alliance provides rice bowls for money for World Aid. The bowls are lifesavers. Do you know that with one rice bowl you can save the life of a person for two and one half years? With one rice bowl.

There are less than 400 Indians in Argentina. They received some help for digging wells through the Baptist World Alliance. Those 400 Indians do not know where Poland is, but someone said people are suffering hunger in Poland. Those poor Indians filled their rice bowls with some 80,000 pesos. This is more than the church has ever seen in a year's budget.

Three of the people from Poland who received aid from that gift were in Nairobi in July for the B.W.A. meetings. From the B.W.A. they received \$100 for two weeks on which to live. We didn't have more to give to them. The three Poles received a total of \$300 for their two weeks time. When they left, they gave \$100 back to me and said, "We skipped some meals, in order to save a little bit to give back to the Baptist World Alliance because you have saved our lives. We also would like to help a little bit."

What a privilege to be a member of that family of dedicated people: Reconciled, listening to the Lord, committed to him and reaching out for Christ throughout the world. Thank you for being a part of that fellowship. God bless you all.

Loving and Compassionate— N.A.B. Women

by Thelea Wesseler

The Women's Missionary Fellowship of the North American Baptist Conference celebrates 75 years.

As early as 1855, Baptist women in Rochester, New York, gathered to mend clothes, darn socks, and can food for the Seminary students, while someone read Scripture and inspirational materials to the women. Today's Women's Missionary Fellowship began with women such as these meeting in service groups to show their love for God and for others.

Little thought had been given to any type of organization until five years later. About the same time, Missionary Alfred Saker took reprieve from carving the city of Victoria out of the untouched Cameroon tropics to climb Mt. Cameroon. In America another gentleman attending the 10th Eastern Conference of German Baptists also took a big step on a new frontier. This man suggested that "the sisters organize 'work' societies to help support the churches and aid in her missions to show their love for their Savior," much like the Dorcas and Phoebe found in Scripture.

This brave gentleman's motion was unanimously accepted. The women were grateful to him, for at this time, women dared not express themselves in public either by speaking or praying. Our Baptist

women listened; immediately they became more active by organizing mission societies in Buffalo, NY; New York City; and other towns across the country.

Traditionally, our forebearers, the women of Europe, occupied a



The wearing of a yellow ribbon indicating support of the Women's Suffrage Movement was a topic of discussion at a N.A.B. General Conference. Ida Schulte wore a yellow ribbon and temperance badge in support of women's suffrage at the age of 16. She later became wife of Dr. William Kuhn, N.A.B. General Missionary Secretary.

position inferior to that of men. Men insisted that a woman's main interests in life should be to please her husband, rear the children, and keep the house. Women's activities were definitely limited to children, kitchen, church (Kinder, Kueche, Kirche).

In later years, however, women organized missionary societies or service guilds. These were afternoon meetings with women doing handwork while listening to an exposition of the Bible by the

pastor. It was unusual for women to speak in public or to serve on church boards or on denominational committees.

In America, women often met in the parsonage during the men's church business meetings, or they met in the afternoon, bringing with them baskets of handwork and their children. In rural areas, women faithfully attended Women's Missionary Society meetings. Some came astride a work horse; some had one of the men take time from his work to bring them; and some took a horse-drawn cart or carriage. They did come! Soon nearly every church, large or small, had a Women's Missionary Society.

Our hearts glow with feelings of appreciation and love for these members of yesteryear. Many women truly sacrificed to bring pennies to their meetings. The first recorded item of business of one rural society was approving "\$2.00 for furnishing a room in the Home for the Aged in Chicago." They had nothing but hand hewn benches and furniture in their own church and not one luxury in their homes. These 51 members gave a total of \$46 their first year. This same group paid the expenses of a woman delegate whom they sent to the 1892 Conference, only two years after being organized. They decided to pray at 2 o'clock each day for the unsaved and to support Bible women in remote countries like India, China, and our own missionary to the Kachins in Burma. They were eager to increase their knowledge of these people and the culture in these mission areas.

They were attentive and sensitive to needs about them, helping others in sickness or in poverty. Often they sent \$1.00 to a church, which was urgently requesting this, for building funds. (Today's version of church extension.)

Generally speaking, where Ger-



Im Neuen Jahr — Neues Leben

Nach dem Kalender zu urteilen haben wir ein neues Jahr. Wird es jedoch auch ein neues Jahr fuer unser geistliches Leben sein? Wird etwas neu werden in unseren Heimen, unserem Land, in unserer Welt? Wird etwas neu werden, insofern als wir nach neuen geistlichen Werten, neuen Idealen, neuen Prinzipien leben? Wird Jesus Christus unser Leben erneuern koennen durch den Heiligen Geist, und werden unsere Herzen und unser Geist fuer neue Wahrheiten in seinem Wort offen sein? Wenn ja, dann wird es ein neues Jahr sein; wenn nicht, dann kann kein Kalender es zu einem neuen Jahr machen.

Manch einer wird es mit Neujahrsresolutionen versuchen. Die Gefahr und die Schwaeche dieser Methode besteht darin, dass wir schliesslich viele Resolutionen und wenig Taten aufzuweisen haben. Wir hoeren nichts von den Resolutionen der Apostel, aber viel wird gesagt ueber die Aposteltaten. Moege das neue Jahr ein Jahr geisterfuellten Handelns werden.

Mach es zu einem Jahr des Wachsens. Gott macht in jedem Jahr aus einigen kleinen Weizenkoernern viel Weizen; aus wenig Hafer — viel Hafer, aus wenig Mais — viel Mais. Nach diesem Gesetz des Saeens und Erntens sollte Gott aus einem kleinen Christen einen grossen Christen und aus einer kleinen Gruppe von Christen eine grosse Gruppe von Christen machen. Aber wie auch beim Samen ist dies nur dann moeglich, wenn wir bereit sind zu sterben, um zu leben. Nur dann kann Gott Frucht hervorbringen.

Der Apostel Paulus war sich dessen zutiefst bewusst, als er sagte: "Ich bin mit Christo gekreuzigt. Ich lebe aber; doch nun nicht ich, sondern Christus lebt in mir" (Gal. 2, 19b-20a). Welch ein Kontrast zwischen dem *unfruchtbaren* Saul von Tarsus und dem *fruchtbringenden* Paulus nach dem Erlebnis auf dem Weg nach Damaskus.

Manche Menschen haben eine rein materialistische Vorstellung vom Saeen und Ernten. Sie hoffen, dass aus ihren wenigen Dollar viele Dollar werden; aus ihren wenigen Aktien — viele Aktien; aus ihrem kleinen Grundbesitz — viel Grundbesitz. Waehrend ihr Bankkonto und ihre Aktien wachsen, verkuemmert ihre Seele.

Moege dein Verlangen im neuen Jahr sein: "zu wachsen in der Gnade und Erkenntnis unsers Herrn und Heilandes Jesu Christi (2. Petrus 3, 18a).

von Dr. Bruno C. Schreiber, Forest Park, IL
[uebersetzt von Ilse Mollenhauer]

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Zum neuen Jahr den alten Glauben

von Emil Lant

Diesen Ausdruck las ich einmal in einem Neujahrsgedicht. Es ist ein guter Gedanke und eignet sich vorzueglich als Jahreslosung fuer das Jahr des Herrn 1983. Sie enthaelt, kurz und knapp, die zwei Eigenschaftswoerter, denen wir jedesmal zur Jahreswende begegnen: alt und neu. So wie es in einem Neujahrsliede heisst: Das Alte ist vergangen, das Neue angefangen, Glueck zu, zum Neuen Jahr!

Obwohl der Neujahrstag, nuechtern besehen, genau so ein Tag ist wie die anderen Tag des Jahres, -einer der vielen Pulsschlaege der Ewigkeit-, ergreift dennoch jeden denkenden Menschen an diesem Tage das Empfinden von etwas Aussergewoehnlichem, das ihn aus der Monotonie des Alltags herausreisst und ihn aufmerken laesst. Es ist wie ein Blick auf die Uhr, wenn ihr Glockenschlag ertoent. Jedesmal wenn wir einen solchen Blick auf die Uhr werfen, machen wir blitzschnell eine kleine Bilanz: was haben wir bisher im Tageslauf geschafft, und was bleibt uns noch zu tun? Etwas Aehnliches geschieht, wenn, poetisch ausgedrueckt, der Herr ueber Zeit und Ewigkeit zur Jahreswende die Sanduhr der Zeitlaufberechnung aufs neue umstuelpt und die Minuten des neuen Jahres zu rieseln beginnen. Das ist wohl die Erklarung des Aussergewoehnlichen am ersten Tag im Jahr, und dadurch wird aus einem grauen Wintertag ein Festtag der frohen Besinnung und dankbarer Freude Gott gegenueber.

Bei dieser Gelegenheit draengt sich jedesmal der Gedanke in den Vordergrund: Und wie soll es nun weiter werden im neuen Jahr? Viele Menschen stellen sich diese Frage und sind darueber ziemlich beunruhigt. Sie tasten sich unsicher ins neue Jahr hinueber. Die moderne Psychologie hat unter anderm auch den Begriff der Zeitangst gepraegt. Gotteskinder, vorausgesetzt, dass sie ein gesundes Glaubensleben fuehren, haben darunter nicht zu leiden. Ein alter, treuer Gottesmann wurde einmal bei

seinem Abendgebet von einem seiner Gaeste durch die duenne Wand belauscht. Zu seiner Ueberraschung hoerte er seinen Gastgeber nur Folgendes beten: Lieber Gott, zwischen uns beiden bleibt alles beim Alten! Amen. Schlichter und einfacher haette das Vertrauensverhaeltnis, das zwischen Gott und diesem seinem Getreuen bestand, nicht zum Ausdruck gebracht werden koennen. Es war wie ein Handdruck ohne Worte, mit tiefem Blick ins Auge. Unser Wahlspruch: Zum neuen Jahr den alten Glauben! bekennt dieselbe Haltung.

Ein alter Glaube? Das Wort kann so und anders verstanden werden. Gotteskinder meinen damit: alterprobt, altbewaehrt, altgediegen. Fuer gottfremde Menschen jedoch ist der Glaube an einen persoentlichen Gott ein veralteter Begriff. Sie erklaren ruhmredig, dass er von wissenschaftlichen Erforschungen laengst ueberholt sei und dass er vor den logischen Schlussfolgerungen der praktischen Vernunft nicht standhaelt. Glauben heisst nichts wissen! erklaren sie rundweg, und damit ist diese Sache fuer sie erledigt und abgetan. Diese Behauptung muss als stark uebertrieben bezeichnet werden, sie enthaelt jedoch, wie der meiste Irrtum, ein Koernlein Wahrheit, die durch das Streichen eines Buchstabens in Erscheinung tritt. Naemlich so: Der Glaube ist keineswegs ein Nichtwissen, er ist aber mitunter ein Nichtwissen. Abraham wusste nicht, in welches Land Gott ihn fuehren wollte, aber er glaubte an Gottes Wohlwollen und gab den Befehl zum Aufbruch. Auch Joseph in Aegyten wusste nicht, weshalb Gott es zuliess, dass er trotz seiner Froemmigkeit aus einer Tiefe in die andere gestuerzt wurde, aber er glaubte an die Heiligkeit und Gerechtigkeit Jehovas und hielt stand, bis Gott ihn aus unverschuldeter Erniedrigung zu ungeahnter Erhoehung emporsteigen liess. Beispiele ohne Zahl koennten so angefuehrt werden.

Der Glaube ist keine ewige Einrichtung Gottes. Er ist im gewissen Sinne ein Notbehelf. Der Apostel Paulus sagt ueber ihn aus, dass er einmal

aufhoeren wird, dann naemlich, wenn er vom Schauen abgeloeet werden wird. Der Glaube kann mit einer Bruecke verglichen werden, die von Hueben nach drueben fuehrt. Der Herr Jesus sagte zu seinem Juenger: "Was ich jetzt tue, das weisst du nicht, du wirst es aber hernach erfahren!". Das "Jetzt" ist das Hueben, das "Hernach" ist das Drueben der beiden Ufer, ueber die der Glaube seinen Bogen zu spannen hat. Und unter dem Brueckenbogen befindet sich die Schlucht der zeitweiligen Unwissenheit ueber die Absichten Gottes.

In diesem Sinne sind die Pilgrime Gottes Brueckengaenger. Die Welt bezeichnet sie als rueckstaendig und spottet ueber die Einfalt des Glaubens, als ueber eine Dummheit. Diesem Standpunkt koennte entgegengehalten werden: Seit wann gilt es als dumm und rueckstaendig, ueber eine Bruecke zu schreiten? Zumal es sich um eine vielfach erprobte Bruecke handelt, so wie der Glaube eine ist, ueber die schon unzae hlig viele geschritten sind und wohlbehalten drueben ankamen. Wie kann man sich das Verhalten eines Menschen erklaren, der sich stoerrisch weigert eine bewaehrte Bruecke zu betreten, und der diejenigen Narren schilt, die es zuversichtlich tun? Es eruebrigt sich wohl, darueber nachzudenken, und ebenso wenig lohnt es sich, ueber die Sinnlosigkeit und Hartnaeckigkeit des Unglaubens sich zu ereifern; oder gar sich durch seine verkehrten Argumente irre machen zu lassen. Der Glaube nach der Schrift ist ein Sammelbegriff. Wir sind uns bewusst, mit den soeben angefuehrten Gedanken nur eines seiner vielen Probleme gestreift zu haben.

Wir als Gottes Volk bekennen uns entschlossen und eindeutig auch im neuen Jahr zum altbewaehrten Glauben an Christus und sein ewiges Gottesreich. Wir halten unentwegt an dem alten Glauben fest, dass Gott als souveraeener Herrscher auch weiterhin unser Schicksal bestimmt und das Ruder des Weltgeschehens fest in

(Fortsetzung auf Seite 6)

"Welche Gefuehle hat man als Dolmetscher Billy Grahams?" Solche und aehnliche Fragen sind mir seit meiner Rueckkehr aus der Deutschen Demokratischen Republik immer wieder gestellt worden. Auf die meisten dieser Fragen gibt es keine Antwort. Das taegliche Dolmetschen bei Kirchen- und Staatsempfaengen sowie in den Gottesdiensten forderte all meine Konzentration, so dass ich gar nicht an meine Gefuehle denken konnte.

Natuerlich war ich von dem Gedanken begeistert, als ich bereits im Fruehjahr gefragt wurde, ob ich diesen Dienst uebernehmen wuerde. Gleichzeitig aber beschlich mich auch die Furcht, nach mehr als 21 Jahren in Nordamerika dazu vielleicht gar nicht mehr in der Lage zu sein. Auf jeden Fall wollte ich mich darauf gut vorbereiten.

So verbrachte ich 2 1/2 Tage in Billy Grahams Buero in Montreat, North Carolina, wo ich Stunde um Stunde Videotapes und Filme seiner Kreuzzuege anschaute. Durch sie lernte ich seine Redeweise, Lieblingsworte, meistgebrauchten Bibelzitate und Gesten kennen.

Dann flog ich fuer einige Tage nach Frankfurt am Main. Wieder waren es Tage intensiven Vorbereitens. Auf der dortigen Buchmesse sprach ich mit Verlegern und Autoren, also mit Spezialisten der deutschen Sprache, las das Neue Testament durch, verschlang alle erreichbaren deutschsprachigen Buecher Grahams, las Tageszeitungen und den "Spiegel" und achtete auf die nahezu perfekte Aussprache im Fernsehen. Ich war so auf Lernen eingestellt, dass ich nicht einmal Kontakt mit meinen engsten Verwandten in der unmittelbaren Naehel aufnahm (was sie mir bis heute noch nicht ganz verzeihen haben.)

Als ich Billy Graham dann am 12. Oktober in Wien begegnete, fuehlte ich mich ihm enger verbunden als je zuvor. Das gelegentliche Treffen mit ihm ueber viele Jahre hin wurde nun zu einem stundenlangen Gedanken-

(Fortsetzung auf Seite 6)

Dr. Reinhold J. Kerstan ist der beigeordnete Sekretaer fuer Kommunikation und Studium/Forschung beim Baptisten Welt Bund [BWA] in Washington, DC.

MIT BILLY GRAHAM IN OSTDEUTSCHLAND

von Reinhold J. Kerstan



(linkes Bild) Billy Graham spricht zu 1500 von der Kanzel in Wittenberg, von der Luther viele Jahre lang predigte. Dr. Graham sprach auf seiner kuerzlichen Tour durch die Deutsche Demokratische Republik (Ostdeutschland) ueber 'Der Glaube Martin Luthers'. Reinhold Kerstan war Mr. Grahams Dolmetscher waehrend der ganzen Reise durch Ostdeutschland. (unten) Billy Graham spricht in der ueberfuellten Immanuel Baptistenkirche in Ostberlin.

-- Photo mit freundlicher Genehmigung von Russ Busby, World Wide Pictures



Rev. Emil Lant ist Prediger im Ruhestand in Cleveland, OH.

Die Seite der Frau



Herr,
bereite mich zu,
gebrauche mich

Mit diesem Januar beginnt unser neues Triennium. Und genau wie wir als Hausfrauen gewohnt sind, nach einem Fest, wenn es noch so schoen war, und wenn wir noch so schoene Erinnerungen haben, aufzuraeumen und uns der neuen taeglichen Arbeit, die auf uns wartet, zuzuwenden, so geht es uns nach der schoenen Feier unseres 75 - jaehrigen Bestehens. Die Feierlichkeiten waren schoen, es war gut Rueckblick zu halten, doch nun ist es Zeit, uns den neuen Aufgaben zuzuwenden. Unser neues Losungswort und Lied, sowie unsere neuen Missions- und Arbeitsziele sollen uns dazu verhelfen.



Ein Teil des Exekutivkomitees bei der Sitzung in Oakbrook Terrace im Oktober 1982. Links Mrs. Iona Quiring, die neugewahlte Praesidentin unseres Frauenbundes, und in der Mitte die beiden wiedergewahlten Schriftleiterinnen der Seite der Frau im Baptist Herald und Sendboten, Mrs. Sara Pasiciel und Mrs. Eva Helwing. --- Photo von Gwen Dickau

“Wir sind der Ton
und du
der Toepfer...”

Jesaja 64, 7

von Eva Helwing

Im Sinne dieser Losung versammelte sich das neue Komitee im September in Oakbrook Terrace um die neuen Plaene und Missionsziele fuer unsere Frauenarbeit zu formulieren. Es herrschte ein Geist der Einigkeit und Hingabe zum Dienst.

Zum dritten Mal dient Iona Quiring im Exekutiv Komitee und diesmal als Leiterin. Manetta Hohn ist die neugewahlte Stellvertreterin und Ruby Altnow ist unsere neue Sekretarin-Schatzmeister. Wieder ernannt sind Sara Pasiciel und Eva Helwing als Schriftleiter der “Seite der Frau” im Baptist Herald und im Sendboten. Maria Rogalski dient weiterhin als Schreiberin der deutschen Programmmappe und Judy Thole stellt die neue englische Programmmappe zusammen. LaVerna Mehlhaff bleibt unsere Direktorin, die unsere ganze Bundesfrauenarbeit leitet. □

“Was wir sein werden...” 1. Johannes 3,2

Fuer die Frauen des Exekutiv Komitees, die an der Kontinentalen Konferenz der Nordamerikanischen Frauen Union des Weltbaptistenbundes in Kansas City teilnehmen durften, war es ein besonderes Erlebnis, da das Losungswort unseres Frauenbundes sozusagen mit dem des Kontinentalen Kongresses verwandt ist. Sogar das Logo ist unserem sehr aehnlich. So schauten wir bei der grossen Versammlung, die im Kansas Municipal Auditorium vom 20. bis 24. Oktober stattfand, mit besonderem Empfinden dem Toepfer zu, wie er ein Gefaess aus Ton formte. Der Massenor sang zu jeder Versammlung das dazu passende Losungslid, waehrend dabei auf der Buehne ein Toepfer in weissem Kleide an einer Toepferscheibe arbeitete und so fuer uns versinnbildlichte, wie Gott im Stande ist, aus unserem Leben ein brauchbares Gefaess zu formen.

Unsere neugewahlte Leiterin Iona Quiring und ihre Stellvertreterin Manetta Hohn, sowie unsere Direktorin LaVerna Mehlhaff, waren anwesend. Dorene Walth, unsere Leiterin bis zum Ende 1982, gab einen guten Bericht ueber unsere deutschen Anfaenge vor 75 Jahren und einen wunderbaren Ueberblick ueber alles, was der Herr bis zum heutigen Tag uns als Frauenbund hat erleben lassen und in wie mannigfaltiger Weise wir als Frauen weltweit dienen durften.

Zwanzig Baptistische Frauenorganisation von Kanada, U.S.A. und den englisch sprechenden Inseln und Sudamerikanischen Staaten bilden diese Union. Sie alle gaben Berichte. Am interessantesten zu hoeren war, was die juengsten

Gruppen in Jamaica, Trinidad und Guayna in ihren Frauengruppen leisten. Das neueste und 18. Glied sind die litauischen Geschwister. Es gibt hier in U.S.A. sieben Litauische Gemeinden, und sie berichteten ueber die Frauenarbeit in diesen Gemeinden.

Die vier Tage waren gefuellt mit anregender Musik und hervorragenden Sprechern. Dr. Gerhard Claas, Generalsekretaer des Baptisten Weltbundes, hielt eine wunderbare Ansprache in der er erwahnte, wie er schon als junger Bursche ein “Frauendiensthelfer” war, da seine Mutter in dem Teil der Gemeindefahrt sehr aktiv war. Am letzten Abend wurde Dr. Claas vom Buergermeister der Stadt als Ehrenbuerger von Kansas City ernannt. Es war fuer mich eine Genugung zu sehen wie einem deutschen Baptisten solch eine Ehre zuteil wurde, zumal wir an diesem Nachmittag in Independence, Kansas die Grabstaette und das Museum von Praesident Truman besucht hatten, und an die Ereignisse der Kriegsjahre erinnert wurden.

Die Auswahl an Arbeitsgruppen in diesen Tagen war sehr reichhaltig. Unser Bund war dabei auch gut vertreten. Dorene Walth sprach ueber “Selbstbewusstsein” und Sharon Mayforth hielt ein Seminar ueber “Christliche Meditation.” Ich empfand es als ein besonderes Vorrecht ein Seminar ueber “Der Dienst an den Aelteren Geschwistern in unseren Gemeinden” leiten zu duerfen, und als dann am zweiten Tage Schwester Csazza, die vorhergehende Praesidentin dieser Vereinigung, meinem Seminar beiwohnte und mit



positiven Kommentaren die Darbietung noch verbesserte, war das Mass der Freude zum Ueberlaufen voll. Die Teilnehmerzahl, die fast 3.000 erreichte, schloss eine gute Anzahl unserer Bundesglieder mit ein. Edmonton, Detroit und natuerlich Kansas City und Umgebung zaehlen die meisten N.A.B. Mitglieder. Fuer mich persoendlich war das Gefuehl der Zugehoerigkeit von grosser Bedeutung. Ich durfte mit Thelea Wesseler, die noch keine Konferenz versaeumt hatte, das Zimmer teilen. Welch ein Vorrecht mit solch treuen, glaeubigen Frauen Gemeinschaft zu pflegen, und sie als Vorbilder zu haben.

Die Tagung schloss mit dem grossen “Hallelujah”, das nicht nur von den verschiedenen anwesenden Massenchoeren gesungen wurde, sondern in das auch wir, die Teilnehmer des Programmes, einestimmten. Solch ein “Hallelujah” muss erlebt sein, und ich konnte mir vorstellen, dass es beinahe dem himmlischen gleichkam. □

ICH WILL DIR DIENEN

Herr ich lieb’ Dich und will Dir dienen
Denn Du gabst Dein Leben hin.
Ich war schuldig und voller Suenden
Dein Tod brachte mir Gewinn.
Scherben des alten Lebens
Leg’ ich Dir zu Fuessen hin - O Heiland -
Dein Tod war nicht vergebens
Und ich danke dir dafuer.

Schmelz mich, form mich auf’s neue
Ich bin Ton in Deiner Hand.
Lehr’ mich denken an Deine Treue
Und was Du an mich gewandt.
Decke all meine Suenden
Mit dem teuren Blut das floss auf Golgatha.
In dir ich Ruhe finde
Du gabst ew’ges Leben mir.

[freie Uebersetzung von Elizabeth Babbel]

(Fortsetzung von Seite 2)
seiner Hand haelt. Dabei stoert es uns nicht im geringsten, dass wir mit diesem Glaubensbekenntnis als Juenger Jesu uns in der Minoritaet befinden, weil die grosse Mehrheit der Menschen den allmaechtigen Gott stolz und ueberheblich ablehnt. Und wir wissen und bedauern es zutiefst, dass die Allmacht, Liebe und Weisheit Gottes die meisten Menschen, wenn ueberhaupt, nur im negativen Sinne interessiert, naemlich wenn sie meinen, gewissermassen als Begrue- dung ihrer Ablehnung, Ihm etwas vorwerfen zu koennen.

Im letzten Kriegsjahr in der alten Heimat sagte mir eines Tages unser Hauswirt: "Wissen Sie, Herr Prediger, ich kann nicht mehr recht glauben, dass es einen Gott im Himmel gibt!" "Warum," fragte ich ihn. "Na, dieser furchtbare Krieg," entgegnete er und erwaehnte dann Umstaende, die mir ebenso bekannt waren wie ihm, lebten wir doch unter einem Dach. Als er fertig war, stellte ich ihm eine Frage: "Sagen Sie bitte, haben Sie vor dieser Notzeit gesagt: Es muss einen Gott im Himmel geben, denn wir haben keinen Krieg, und es geht uns gut?" "Nein", antwortete er aufrichtig. "Nun", fuhr ich fort, "dann haben Sie auch kein Recht, heute zu sagen: Es kann keinen Gott im Himmel geben, denn wir haben Krieg und es geht uns

schlecht! Wer hat diesen Krieg herauf beschworen? Hat ihn etwa Gott vom Zaun gebrochen? Haben sich die Politiker und Kriegsindustriellen, die Diplomaten und Generalstaebler etwa um den Willen Gottes gekuemmert? War es nicht vielmehr so, dass man Gott auf der ganzen Linie des Kul- turellen und voelkischen Lebens energisch ablehnte? Der selbstherrliche Mensch wollte einfach ohne Gott fertig werden, und das war der Anfang vom Ende. Und wie kam es dann?" fragte ich weiter. "Man hat fleissig Wind gesaet und erntet nun den Sturm. Und nun, wo die Kriegsfurie durch die Laender rast und die Voelker durch- einander peitscht, will man fuer diese Katastrophe der Menschheit Gott verantwortlich machen? Ist das gerecht? Ist das, rein menschlich gesprochen, logisch gedacht?" - Die Antwort darauf blieb mir mein Hauswirt schuldig. Ob ueberzeugt, oder aus Verlegenheit, konnte ich nicht feststellen.

Was der Herr Jesus als ein Anzeichen fuer die Endzeit voraussagte, stimmt haargenau mit dem Stimmungsbild der Voelkerseele von heute: "Und die Menschen werden verschmachten vor Furcht und vor Warten der Dinge, die da kommen sollen auf Erden!" Ohne Gott haetten wir demnach reichliche Ursache zum Verzweifeln. Mit IHM jedoch duerfen

wir die uralte Parole des koeniglichen Saengers auch auf uns beziehen: "Ich fuerchte mich nicht, denn Du bist bei mir!" Darum stehen wir fest zu dem Entschluss: Wir nehmen den alten Glauben mit hinueber in das neue Jahr. Den Glauben an den Sinn des Lebens, das Gott uns geschenkt hat, um uns fuer das ewige Leben vorzubereiten. Wir glauben an Zweck und Ziel unseres Lebens, ganz gleich, ob wir an der Sonnenseite einher- wandern, oder durchs finstere Tal hin- durchschreiten muessen. Wir glauben unentwegt an die Allmacht Gottes, die das Schicksal der Einzelnen lenkt und die Geschehnisse aller Voelker und Generationen bestimmt. Wir glauben unerschuetterlich an die Weisheit Gottes, die nie einen Fehler begeht, ganz gleich, ob wir sie begreifen oder nicht. Wir glauben von ganzem Herzen an die Liebe Gottes, mit der Er uns herausgeliebt hat aus dem Zustand der Verlorenheit, und hineingeliebt hat in das herrliche Reich seines Sohnes Jesus Christus. Und an dieses Bekenntnis des alten Glaubens an der Schwelle des neuen Jahres schliesst sich in Demut die Bitte unseres Herzens: Herr, staerke unseren Glauben und fuehre uns an Deiner treuen Vaterhand durch das gefahrenvolle Gelaende dieser Zeit, hinueber auf das Festland Deiner ewigen Herrlichkeit! □

(Fortsetzung von Seite 3)
austausch. Zwei Tage lang besprachen wir den bevorstehenden DDR Besuch und besonders seine Predigtideen. Ich war fasziniert von Dr. Grahams Lerneifer (er hatte tagelang Buecher ueber Ostdeutschland und Geschichts- buecher ueber Deutschland und Europa gelesen). Seine schnelle Auf- nahmefaeahigkeit und unwahrschein- liche Demut trieben ihn zu immer tieferem Studium von Land und Leuten, denen er im Namen Jesu Christi dienen wollte.

Dann landeten wir auf dem Schoenefelder Flugplatz in Ost-Berlin. Begrueessung am Flugzeug. Empfang mit Kirchen- und Regierungsvertre- tern. Pressekonferenz mit Ost- und Westjournalisten. Meine beglueckende Entdeckung, dass meine Zunge sich auch in der deutschen Sprache gut zurechtfindet. Abends Empfang in einer der Baptistengemeinden Berlins, wo auch der Staatssekretaer

fuer Kirchenfragen anwesend war.

Am naechsten Tag (15. Okt.) Besuch des ehemaligen Konzentrationslagers Sachsenhausen. Dort gab Billy Graham nicht nur eine offizielle Erklaerung ab, sondern in echtem Mitgefuehl kniete er nach der Kranzniederlage am Mahnmal zum Gebet nieder. Der anschliessende Rundgang loeste in allen Anwesenden ein tiefes Mitgefuehl aus. Dann Mittag- essen beim DDR Friedenskomitee. Am Nachmittag Diskussion mit dem Staatssekretaer fuer Kirchenfragen, dann offizielles Abendessen bis in den spaeten Abend hinein.

Und so sah es beinahe an jedem Tag aus, nur dass an den folgenden Tagen noch ein bis zwei Evangelisa- tionsversammlungen dazukamen.

Die Fahrten wurden per Auto gemacht. Selbst wenn die DDR ge- bietsmaessig nicht zu gross ist, gab es doch vieles Reisen: Von Berlin nach Halle, Wittenberg, Dresden, Goerlitz,

Magdeburg, Stendal, Rostock, Stralsund und zurueck nach Berlin.

Was waren die besonders hervor- stechenden Eindruecke? Ohne Frage die vielen Jugendlichen in den an allen Orten ueberfuellten Kirchen. "Ist dies eine Jugendversammlung?" fragte mich im Fluesterton Billy Graham gleich in der ersten Versammlung in der historischen Stadtkirche in Witten- berg. Bald merkte er, dass es besonders die Jugendlichen waren, die zu den evangelistischen Gottes- diensten in Scharen kamen. Beim Ruf zur Entscheidung waren es wieder die Jugendlichen, die sich ohne Zoegern oeffentlich zur Nachfolge Christi bekannten.

Den staerksten Eindruck auf mich aber machte das geistesgefuehlte Predigen Dr. Grahams. Einige Wochen vor dem Abflug nach Europa hatte er sich bei einem Sturz in den Bergen eine Rueckenverletzung zuge-

(Fortsetzung auf Seite 8)

Aus Gemeinde und Gemeinschaft

CHICAGO, IL. In Februar 1983 feiert die Baptisten Missions Gemeinde, Chicago, mit dem Thema: "25 Jahre fuer Christus", ihr 25-jaehrigen Jubi- laeum. Fuer alle Mitglieder und Freunde ist ein Bankett am Abend des 26. Februar geplant. Die 25-jaehrige Geschichte der Gemeinde wird durch Bericht sowie Dias im Programm mit- eingeschlossen. Der Festgottesdienst ist fuer Sonntag den 27. Februar 1983 um 15 Uhr 30 festgelegt. Das Pro- gramm wird durch musikalische Dar- bietungen verschoenert werden. Ehemalige Pastoren der Gemeinde werden geehrt werden.

Gepriesen sei der Herr fuer alle Fuehrung und Leitung der Gemeinde. — *Wilhelmine Schmidt*

KELOWNA, BC Predigereinfuehrung in der Gnaden Bapt. Gemeinde. Mit grosser Freude und Dankbarkeit hat die Gnaden Baptisten Gemeinde am 17. Okt. 1982 ihr neues Predigerehe- paar LeRoy und Jackie Moser einge- fuehrt. Bruder Moser war zuvor in der Bapt. Gemeinde Red Deer taetig. Das Leitwort des Tages war: "Gemeinsam fuer den Herrn." Bruder Moser wird dem englischen Teil unserer Ge- meinde dienen, da wir seit einiger Zeit eine zweisprachige Gemeinde sind.

Unserer Prediger G. Poschwatta eroeffnete den Festgottesdienst und begruesste Geschw. Moser und deren 3 Toechter aufs herzlichste. Unser Aushilfsprediger, Br. Joujan gruesste mit Phil. 2,1-4. Ermahnung in Christo ist Trost der Liebe, ist Gemeinschaft des Geistes, ist herzliche Liebe, erfuellt mit heiliger Freude, gesinnt wie Jesus Christus auch war, in Demut ein "Mit- einander" arbeiten...dann kann und wird der Segen Gottes mit uns gehen.

Es folgten nun die Gruesse der einzelnen Gruppen unserer Ge- meinde verbunden mit den besten Segenswuenschen.

Unserer Distrikt - Sekretaer E. Hohn brachte die Festbotschaft aus der Apostelgeschichte. Er hob be- sonders hervor, wie wichtig es ist, "gemeinsam" in Harmonie und "eins im Herrn" in einer Gemeinde Gott zu dienen. Nur so kann das Reich Gottes gebaut werden.

Bruder Moser dankte der Ge-

meinde fuer das herzliche Willkommen in so vielfacher Weise, das freundliche Entgegenkommen und die Waerme, die er in der kurzen Zeit des Hierseins verspuren durfte. Das Fest war umrahmt von Dank und Lobliedern von den verschiedenen Choeren und Gruppen.

Der Abschluss fand bei Kaffee und Kuchen sowie einem "Sichnaeher- kennenlernen" mit den Geschw. Moser ein frohes und dankbares Ende. — *Artur Arnold, Berichterstatter*

SPRINGSIDE, SK. Am 26. Okt. 1982 feierten wir als Baptistengemeinde das Erntedankfest. Mit Psalm 106,1-2: "Danket dem Herrn, denn er ist freundlich und seine Guete waehret ewiglich. Wer kann die grossen Taten des Herrn ausreden und alle seine loeblichen Werke preisen." Der Gabentisch mit den vielen Fruechten von Feld und Garten und die schoenen Blumen erinnerten uns daran, dass Gott sein Versprechen in Bezug auf Saat und Ernte haelt und uns Menschen durch die Schoen- heiten in der Natur erfreuen will. Unser Gotteshaus war voll besetzt. Ein besonderes Willkommen galt Rev. David Keiry von unserem Missions- werk in Colorado, der unter den Spanisch-Amerikanern arbeitet. In seiner Predigt berichtete er von seiner Arbeit, was uns zum reichen Segen gereichte. Zum Mittagessen versam- melten wir uns in der Halle, und nach dem Essen folgte ein Programm, an dem jeder Zweig der Gemeinde teilnahm. Das Missionsopfer brachte unseren Dank unserem treusorgenden Gott gegenueber zum Ausdruck.

Am 31. Okt. 1982 hatten wir eine Woche Evangelisationsversammlun- gen mit Pred. Erwin Strauss. Wir beten, dass viele, die das Evangelium nicht kannten, von dem Wort ergriffen wurden, und dass wir als Gemeinde nachtragenden Segen davontrogen.

Unser zweiter Prediger, Neal Effa, den wir schaetzen und lieben lernten, verliess uns Ende November, um weitere drei Jahre am Seminar zu studieren. Wir werden Neal und Amy nicht vergessen und sie als Gemeinde auf Haenden des Gebets tragen.

— *Mrs. Wm. Kriger*

WINNIPEG, MB. Oswald und Frieda Matekjo hatten das Vorrecht, am 17. Sept. 1982, im Beisein von Freunden und Verwandten ihr 50. Ehejubilaeum zu feiern. Ihr gemeinsamer Lebensweg begann in der Navrot Baptistenge- meinde in Lodz, Polen, wo sie von den Predigern Fehlhaben und Jordan getraut wurden. Der Herr schenkte dem Ehepaar eine Tochter. Waehrend des Zweiten Weltkrieges wurde die



Familie getrennt, doch nach der Entlassung Bruder Matekjos aus der Kriegsgefangenschaft wurde sie in Flensburg wieder vereinigt. Sie woh- ten dort bis zu ihrer Auswanderung nach Kanada im Jahre 1952. Als treue Mitglieder der McDermot Baptistenge- meinde in Winnipeg hat jeder Geschw. Matekjo schaetzen und lieben gelernt. Ihr unermuedlicher Dienst wurde in dem reichhaltigen Programm, das unter der Leitung von John Foerster stand, anerkannt. Glueckwuensche wurden von verschiedenen Gemein- degruppen sowie von einigen Regie- rungszweigen uebermittelt. Der Herr segne ihren weiteren Lebensweg.

Am 31. Okt. 1982 feierte der Schwestern Missionsverein der McDermot Gemeinde sein Jahresfest. Als besondere Darbietung hatten wir die Missionare John und Karen McClosky unter uns. Geschw. McClosky, die als "Short Term Mis- sionaries" in Kamerun gedient hatten, gaben uns durch Lichtbilder einen Ein- blick in ihre Arbeit auf dem Missions- feld. Es war ein Ansporn an die Jugend, ihr Leben dem Herrn zu wid- men. — *Christel B. Spletzer*

Die Alten trafen sich wieder!

Wieder fand in der zweiten Septemberwoche in Camp Caroline eine Freizeit der Senioren statt. 64 alte Menschen trafen sich, von denen die meisten aus Alberta, einige aber auch aus British Columbia kamen. Im Jahre vorher waren es 71 Besucher, diesmal wurden etliche durch Krankheit, das unbeständige Herbstwetter, schon vorhandene andere Reisepläne, oder die kritische wirtschaftliche Lage, unter der ja auch Rentner besonders leiden, gezwungen zu Hause zu bleiben. Schade, denn in der Atmosphäre von Camp Caroline kann man seine Sorgen vergessen und in der Gemeinschaft mit gleichaltrigen Gotteskindern bei frohlichem Singen, gemeinsamen Wanderungen, oder bei reichlich gedeckten Tischen wieder froh und gelöst werden. Die Leitung lag in den bewährten Händen von Prediger Klaus Hildebrandt. Einen improvisierten Chor, der es zu einer beachtlichen Leistung brachte, führte Pred. R. Kanwischer, der am Sonntag seinen 73. Geburtstag feierte. Die Morgenandachten leiteten die Brüder E. Tripke und Edmund Beerwald, und einen praktischen Vortrag über "Bewahrung und Schutz vor Verbrechen" hielt uns Schwester Klara Milbrandt. Der Hauptgegenstand der Tagung war die Vortragsreihe unseres Gastredners Pred. Henry Werner, der uns auch schon im vorigen Jahre gedient hatte. Diesmal sprach er in vier Abschnitten über das Kennzeichen eines echten Christen, nämlich Bekehrung, Heiligung und Dienst, jedes ist notwendig und wird durch das

andere bedingt. Die Unkenntnis über die Zusammenhänge wirkt sich verhängnisvoll in den Kirchen und sogar in den Gemeinden aus. Sind Christen bekehrte Menschen, und das ist jedes Einzelnen persönliche Entscheidung, dann sind sie, und das ist Gottes Geschenk an die Seinen, Heilige in einer unheiligen Welt und von Gott anerkannt und autorisiert trotz ihrer Fehler und Unvollkommenheiten. Sie dienen Gott an ihren Brüdern und an allen Menschen, sie unterscheiden sich von ihnen, weil Christus ihr Befehlshaber und König ist, der auch ihr ganzes noch so irdisches Leben bestimmt, bis hin zur Familie, zum Beruf, zur Wohnung, zur Kleidung, sogar zum Geschäft. Die Vorträge waren getragen von einer Atmosphäre des Geistes, die uns immer wieder zur Beugung und zum Gebet geführt hat. Gott sei Dank dafür. Zu erwähnen sei noch, dass die Geschwister aus Edmonton mit einem gemieteten Bus angereist kamen, da war dann Zeit zur Vor- und Nachfreude, wir alle empfanden es dankbar. Man sollte von Camp Caroline viel mehr Gebrauch machen, an Wochenenden, für Freizeiten, Jugend- und Gemeindetagungen. Die Einrichtungen sind vorbildlich, helle Zimmer, Versammlungsräume, Gesellschaftsraum mit grossem Kamin, ein prachtvolles Hallenschwimmbad usw. Die Verpflegung ist vorzüglich. Es lohnt sich immer, dahin zu gehen. — Edmund Beerwald [Berichterstatte]

(Fortsetzung von Seite 6)

zogen. Der Arzt wollte ihm die Reise verbieten. Zwei Wochen langes, unbewegliches Liegen ermöglichte dann aber doch die Reise. Zuvor jedoch hielt Billy Graham eine Woche lang Vorlesungen an der Chapel Hill Universität in North Carolina vor 5.000 bis 7.000 Studenten. Ohne wirkliche Pause musste er dann in der DDR dienen. An einigen Tagen

fühlte er sich etwas müde, da ihm kaum eine freie Minute zur Erholung gegönnt wurde. Sobald er aber auf der Kanzel stand, verflog alle Müdigkeit. Ein volles Mass der Kraft Gottes schien ihn zu erfüllen. Und da Gott auch mich gebrauchen wollte, spürte auch ich diese übernatürliche Kraft. Das Übersetzen ist mir noch nie zuvor so leicht gefallen, auch wenn Graham einer der schnellsten Sprecher ist.

INHALTSVERZEICHNIS

- 1 Im Neuen Jahr - Neues Leben B. C. Schreiber
- 2 Zum Neuen Jahr den alten Glauben E. Lant
- 3 Mit Billy Graham in Ostdeutschland R. Kerstan
- 4 Die Seite der Frau
Wir sind der Ton und du der Topfer . E. Helwing
Was wir sein werden E. Helwing
Ich will Dir Dienen
- 7 Aus Gemeinde und Gemeinschaft
- 8 Die Alten trafen sich wieder

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Man nennt ihn nicht umsonst "das Maschinengewehr Gottes."

"Komm mit zu Gott" war das Motto der Evangelisationsreise durch die DDR. Gott sei gedankt, dass Er Billy Graham gebrauchen konnte, viele hunderte, wenn nicht tausende, Menschen auf diesen Weg zu Gott mitzunehmen. Und wenn mein Dienst dabei geholfen haben sollte, so will ich allen Dank Gott geben, dem allein die Ehre gebuehrt. □

man people had a dominant influence in the community, their religious, cultural, and economic impact is noticeable to this day. "... they rest from their labours; but their works follow them" (Rev. 14:13b).

Communication and fellowship between societies was minimal; they needed an organization to draw them together, to challenge them, and to give them information and program ideas. Since area Conference groups met each year with women also attending, a suggestion was again presented at the 1882 Northwestern Conference in St. Paul, Minnesota, to form a National Woman's Union. No action was taken.

In 1901 *Missions-Perlen* (Mission Pearls) was published and distributed to 106 societies. This publication included program materials and mission news.

Later, through this publication, women received information and the incentive to organize. A committee contacted the 160 women's groups. Seventy responded favorably for a national organization.

Then, a great event occurred! During the 1907 Buffalo, NY, General Conference (now known as Triennial Conference), the "General Woman's Union of German Baptists of North America" was formed. The women were prepared. They produced a slate of officers for election, a purpose, and constitution for approval.

Working through their Women's Missionary Union, the women produced yearbooks, mission study books, Bible studies, and they suggested prayer requests for an annual day of prayer.

Some of the women had very limited reading skills, but each could be counted on to faithfully memorize her part on a program. Roll call was answered with a memorized verse of Scripture. Often the pastor's wife was president of the group because she had more knowledge of Scripture, program building and the denomination.

Even though some men seemed to oppose these women's meetings, saying, "They are unnecessary and out of order"; many were happy when their wives came home with a new idea for making *Kuchen* (coffee

cake) and with radiant faces. For at those meetings, they visited friends who were perhaps also homesick for relatives, many of whom were back in the European homeland. They would also have news from neighbors and relatives; this gave them the unrealistic name of *Klatch Klub* (gossip club). The people who thought of these societies as gossip clubs did not realize the spiritual benefits the women were receiving and then sharing with their children and husbands. Many of these husbands were the men who provided the strong Scriptural backbone in the churches as they served by teaching even toddlers as well as by serving on the church boards.

During these years (and certainly in later years), when women met in

to limit the number of foods the hostess could serve. This is a characteristic of the women's ethnic background.

Caring for Those Near and Far

These women had left their homeland because of religious pressures or because of economic conditions. In this new land, Canada and the United States, they joyfully joined in fellowship with likeminded women and committed themselves to personal sacrifice and needed service.

In the early years, the women gave sacrificially by collecting Cameroon coin boxes monthly, giving generously to support the Conference's orphanages, girls' homes, deaconess' homes and seminary.



The Ladies' Missionary Society often made special hats for the annual Sunday school picnic. Sometimes they made them alike—other times like this, all different. These women are from the Lorraine, Kansas, ladies group, May 1911.

the homes, the hostess' entire family would beat the dust out of the rugs, which hung on the clothesline. Lace curtains were laundered and stretched over nail-pegged frames; ruffled curtains were starched and ironed; the cupboards and shelves cleaned. Some families who did not have indoor plumbing recall the joy of replacing the catalog with a roll of tissue.

Best of all, mother prepared far too much food, so the children coming home from school had a delicious snack. The school age children played with the small children, for this the mothers were grateful. Frequent stories are told of little ones experiencing "baptismal rites" where the hostess had a stylish "lily pond" in her beautiful garden.

The women served such large lunches that some groups finally voted

The women even made clothing for the immigrants who arrived at Ellis Island, NY, or in Canada. This was much like the work Dorcas did for the needy, so "they would have clothing like those about them."

The women also saw needs in their own churches and purchased communion sets, carpeting, and pulpit furniture. They often did the weekly janitorial care of the church building as well as gave it the annual housecleaning.

In many communities, the women's societies provided for the picnics, dinners, social gatherings, and guest hospitality. Many of these services and traditions continue today.

During World War I and II, the women knitted and sewed. Truly great compassion was shown by our women for those in war-ravaged

countries. They sent tons of shoes, clothing, soap, and foods. Beans, sugar, and flour were often packed in homemade, various sized bags of reusable materials. Care packages and Bibles were sent. Some even gave their own communion sets so that war-damaged churches could again observe the Lord's Supper. They made generous contributions to dozens of churches and chapels being built or rebuilt. Thus the White Cross program began. The early White Cross shipments were mailed to Cameroon by Montgomery Ward in Chicago, free of charge, along with ordered supplies for the missionaries.



The Women's Missionary Union officers volunteered their time for this binalational work. From 1964 to 1967, Mrs. Alice Pohl (l. to r., back row); Ilse Mollenhauer, N.A.B. Office secretary; Mrs. Jacob (Olga) Kraenzler; Mrs. Margot Schultz, and Mrs. Delmar (Thelea) Wesseler, president, served as officers.

Joining with Baptist Women throughout the World

Soon the women united with the Women's Department of the Baptist World Alliance, thus being challenged to world vision far beyond our own denomination's mission fields. Together Baptist women around the world pray on the same day in November. At this time, they learn of special concerns in various parts of the world and of our oneness in Christ. Women from the Cameroon Baptist Convention faithfully join in prayer and song during all of this day; our other mission fields have more recently joined this prayer vigil.

Our women through their evangelistic, educational and humane interests have not only helped to change and enrich the lives of Baptist people on our continent and on our mission fields

but also have made a very real contribution to their country in social, political, ecological, and cultural aspects. Records reveal that the Woman's Suffrage movement with the wearing of a yellow ribbon was a topic of discussion at one General Conference. Thus revealing the women's progressive attitude.

The Women's Missionary Union realized the need for Christian education for the young women and men of the Conference, so they funded scholarships for students at the Baptist Missionary Training School. Later they provided scholarships for students at the North American Baptist Seminary

and North American Baptist College and Divinity School. This effort resulted in the training of many missionaries, Christian workers, and pastors.

We are deeply indebted to successive W.M.U. Executive Committees for realizing their responsibility to every area of our North American Baptist ministries and mission outreach and for finding ways to involve the women of our churches in missionary societies or fellowships where they can enjoy Christian relationships and develop into fulfilled Christian witnesses.

The W.M.U. presidents have especially made many personal sacrifices of time to write, travel, speak and correspond with various local groups. The presidents are responsible for the program for the triennium in which they serve. Since 1973 the effectiveness and continuity

in programming of the W.M.F. has increased by having a special person as director of women's work, Miss LaVerna Mehlhaff.

The roles of N.A.B. women have changed in this brief time period; however, it should be emphasized their needs have not changed. The role of women has changed more in these years of organized work from 1860 to the present than in any other era of history. We, as women, through Christ can claim a part in the release of the Cameroonian and Nigerian women and their families from superstitions and fearful beliefs to a faith in Christ. In the Cameroon Baptist Convention, one finds fifth and sixth generation Christians because of our outreach. They are now sending out their own missionaries! Through this faith, lives have been changed in Japan and Brazil as well as in our Indian, Spanish-American and inner-city ministries.

Our beloved missionaries are our hands extended in love to help our fellowman spiritually, physically, and in other needed ways. Our mission fields' membership of Baptist Christians nearly equals our own North American Baptist Conference.

Even as the hearts of the women from long ago were full of compassion for others' needs, so today love and compassion draws women to seek church homes where God's Word is preached, fellowship is found in small Bible study and prayer groups, and opportunities to support and pray for our North American Baptist missionaries are available. The White Cross ministry gives women the feeling that their time and efforts are well spent. Only God could bring about this miracle of caring for those so far from us.

From the time of our inception—50 years before these 75 diamond years of being a union of local groups—there has been a loyal succession of noble women who have done what they could, who are re-joining today, grateful they were privileged to serve their Master with willing hands, alert minds, and loving hearts.

I believe our women realize that we receive to give; we are saved to save; and blessed to bless! We pray this attitude will continue. □

What's New? by John Kiemele

In the darkened corner, a towering grandfather clock chimed a newness into the air, announcing the new year. The room once filled with laughter, cheers and smiles was now calm. On the Christmas tree's drooping boughs, the lighted candles gave off a dimmed glow, revealing shredded gift wrappings scattered around the room as well as an occasional bit of tinsel or two. Underneath the tree, sitting in all the stillness was the new main attraction for the children, a black-eyed stuffed panda. This cheery, cuddly character was the dream of the children for a long time; now it was actually their very own.

The scene captures the very newness of the season. The freshness of new dreams, the acceptance of new commitments and the joys of new hopes well up within the human heart at a time like this.

"New Day" is totally convinced that newness and its impact are hardly confined to seasons. The team has experienced many "new things" so far in its tour.

New commitments to Christ are always exciting. During refueling the van in a Chicago filling station, one team member led the attendant to the Lord. Other excitement was visible in the bubbly personality and enthusiasm of a fairly new convert willing to do anything for the work of Christ. For instance, one team member really had some deep secrets and pains shared during a survey call. Later the person sharing drove after the team to share further details. Truly, as Christians, we do desire to be aware of such experiences as these, for this is to what we've been commissioned. But "New Day" has expanded its dimension, opening new avenues of ministry:

New Album. The most recent addition to the record collection is the "Lift Up the Lord" album. New Day's music section spent October 19-22 in Nashville, TN, rehearsing and recording the newly arranged songs. The title indicates "New Day's" desire to lift up the name of the Lord in all things; for as the Lord says, "And I, if I be lifted up from the earth,

will draw all men to Myself" (John 12:32).

New Exposure. On a television network, viewers focused into a morning talk show titled, "It's a New Day" (sounds familiar, eh?), where two of the discipling section were interviewed. In the course of the hour, they answered questions, such as "How is Christ working in your lives?" and shared details of "New Day's" ministry.

New Seminars. In addition to the already operating introductory and advanced level seminars, the team has prepared three new advanced level topics: *God's Will*, geared to youth, deals with the decision-making process and how we, as Christians, should make decisions in such a way so as to be most efficient and productive.

Relational Evangelism establishes living our lives in Christ ("playing the music") in such a way that when the "music is played," non-believers will want to "hear the words."

Prayer promotes the need for Christians to pray and emphasizes that prayer does have an impact. Along that line, prayer maintains our fellowship with Christ. Growth in our lives and churches is not apart from prayer.

Through these areas, "New Day" sees the open doors for new opportunities to grow and learn with the churches.

The days had passed, and the panda was proudly carried into the play room and set beside the toy chest among the rest of the toys, bringing along a fresh newness. Dangling over the side of the chest was Panda's first greeter.

"Haven't seen you before," said an old worn stuffed Puppy, "You must be one of the new toys."

Panda responded, noticing Puppy's shabbiness, "As a matter-of-fact I am. I'm brand new. See my shiny fur and the perfectness of my shiny ribbons. It's so exciting being new!"

Puppy, flopping his remaining ear as he turned, warmly replied, "It's always exciting to have the brand new

toys join us here in the playroom. We will have so much fun playing together with the children."

"That's great," Panda said, "Only . . . don't you think the children may want to play more with a new toy? I mean, by the looks of things—a missing ear, drooping eye, worn coat—you've been here for quite awhile and don't look very new anymore. Aren't your playing days just about over?"

Puppy perceived a lesson to be taught and quickly said, "The children still play with me. I think they always will. You see, newness isn't only based on appearance, but also on the freshness of the heart. Being new doesn't mean we're carefully kept on a shelf, untouched by the children's soiled hands. It means being just as willing to be handled and touched, yanked-on and hugged, which may mean one of our eyes getting plucked out or receiving worn spots. We cannot ignore this, and definitely cannot be afraid of this either. All of this is involved as we share our lives of newness with the children." "You know," continued Puppy, "Our surface newness doesn't last very long at all. It's just too superficial. However, the true newness we feel deep inside doesn't fade away, but is constantly on the increase, making us more desirable to the children."

As Christians, we possess a lasting inner newness that our world needs to grasp. In the place of the theme, "New Today, Old Tomorrow," we need to stress "New Today, Newer Tomorrow." In all the newness that we as "New Day" or you in your own world are experiencing, there needs to be the application of this newness. □

John Kiemele is a reporter for "New Day" 1982-83.

Church Extension Project

January

"In The Beginning"

by John Hisel

In the Beginning John, Wanda, Tim and Tiffany moved from Sioux Falls, SD to Boca Raton, Florida, to begin a church extension project in West Boca Raton.

In the Beginning (October 1980) The first worship service was held with 36 in attendance.

In the Beginning Search was begun for church property.

In the Beginning (Easter 1982) Easter Sunday 104 people attend service.

In the Beginning (June 1982) Closing on 4.5 acres of church property.

In the Beginning 53-year-old Betty walked into the coffee and fellowship area asking "Where's the coffee?" She was a bright lady, a schoolteacher, and a national bridge champion. She was also a single person with six grown children. Sunday after Sunday she came because as she put it, "I like it here!" The beginning came to an end with the truck that hit her car during Christmas week 1981. Betty's beginning with us came to an abrupt end. We thank God for her and know she continues with the Lord!

In the Beginning

In the Beginning

In the Beginning Those little road side signs didn't seem to catch anybody's attention. But, Don and Dottie saw one of them on Highway 441 one day, and Dottie

said to Don, "Let's check it out!" They did! They joined! Don is a trustee, and Dottie is chairperson of the Social Committee. Publicity will never be taken for granted again!

We saw a need for training leaders. Would it be possible to get one, maybe two laymen to lead home Bible studies? Ed said, "I'll do it!" Quinn said, "You can count on me!" This began our midweek Bible study electives. One on Wednesday and one on Thursday night. Each has a different teacher, a different theme, a different location. Take your pick! Select your elective.

Four people came, then seven, then 36, then 50, then 60, then 70 to a peak of 104 on Easter Sunday 1982. An average Sunday brings 60-75. Now, there is no church building. The church (the people) need a place to call "home." Your sacrificial giving will make the difference. This could be your personal part "in the beginnings" of this new work. If you haven't started, will you begin? If you've started, will you enlarge what you began "in the beginning?"

"Enlarge the place of your tent, and let the curtains of your habitations be stretched out; hold not back, lengthen your cords and strengthen your stakes" (Isaiah 54:2). □

Send contributions designated for Community Baptist Church, West Boca Raton, FL, to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.

Dr. John Hisel is pastor of Community Baptist Church, West Boca Raton, Florida.



Pastor John Hisel leading the Sunday worship service which averages 60 to 75 persons in attendance.



The congregation of Community Baptist Church.

Church Extension Project

February

Someone Really Cares!

by Larry Neufeld

Two years ago, three North American Baptist families independently came to the conclusion that God wanted them to be part of starting a church in Lacey, Washington. At the same time, Ken and June Goodman were retiring in Lacey after many years of ministry in Cameroon and Nigeria. With all of the pieces coming together, it became clear to the Pacific Northwest Association that it was time to start a church in Lacey, and in May 1980 Timberline Baptist Church was born.

Lacey is a community located about 50 miles south of Seattle on the southern tip of Puget Sound and has been one of the fastest growing areas of the state in recent years. Many of the residents work in Olympia, the state capital, and several work at nearby Fort Lewis. The combination of Puget Sound and its salt water activities, several fresh water lakes, and a moderate climate has made Lacey a popular retirement area.

Services were first held in a school located just across the street from the church property. Twenty-two people attended that first Sunday. Pastor Goodman worked two years in establishing the church and stabilizing a core group. In April of 1982 he took his well-deserved second retirement.

Larry Neufeld came as pastor in July of 1982 after serving an extension church in Oregon for several years.

The Rev. Larry Neufeld is pastor of Timberline Baptist Church, Lacey, WA.

Today Timberline Baptist Church is meeting in the facilities of the Lacey Seventh Day Adventist Church, which is located just one-half mile from our church site. The average attendance in September was in the 50s with a high of 63. Three Bible studies are functioning, and an active "one-to-one" ministry is being carried on.

Perhaps the real story of Timberline is in the lives of people who have been changed as the result of the ministry of this new church. We have had the joy of seeing several respond to the Gospel for the first time. Many have found out that someone really cares about them and that God does love them.

Growth and increased ministry also bring their own kinds of problems. Space for midweek children and youth programs is non-existent. The need to establish an identity of our own is more difficult in a rental church. Indeed, if the growth of recent months continues, Sunday School rooms will soon be at a premium.

I know from my experience in church extension in Oregon that there are no other people like North American Baptist Conference people when it comes to real concern for new churches. We are a people who pray and who give of their resources to put action behind our prayers. We thank you for what you have done and what you are going to do to help us minister to make a difference for Jesus Christ in Lacey. □

Send contributions designated for Timberline Baptist Church to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.



Pastor and Mrs. Larry Neufeld and family.



The pre-school Sunday school class. There is a need for more classrooms.



The charter members of Timberline Baptist Church, Lacey, WA. Founding pastor and wife, the Rev. and Mrs. Ken Goodman are pictured front row right.

WOMAN'S WORLD

This month, as a new triennium officially begins, we'd like to introduce our recently elected and appointed Women's Missionary Fellowship national executive officers to you. They met as a group in September and request your prayers as they organize, plan, and keep the lines of communication open for all the women of our North American Baptist fellowship.

The new Triennial theme, "Lord, mold me . . . use me" (Isaiah 64:8), reminds us of the tremendous potential for service and ministry that women throughout the United States and Canada have. We welcome any ideas and suggestions you have and appreciate your support and response.

Iona Quiring, W.M.F. president

Iona is a member of Faith Baptist Church in Minneapolis, MN. She and her husband, Ed, a self-employed machinist, have four children and four grandchildren. Although Iona sometimes helps out in Ed's machine shop, she spends much of her time as a homemaker and enjoys traveling, reading, and entertaining.



Iona says, "I'm thankful for the godly people in my family and in my church who have loved and taught me throughout my life. The N.A.B. Conference fellowship is also important to me. In the past six years, I have come to appreciate, in a special way, the wonderful women who are the W.M.F. of our Conference. I have observed examples of unselfishness, of loyalty, of giving, of enthusiasm, of creativity, of faithfulness, of gentleness. Because I am grateful for the contributions all of these people have made to my life, and because Jesus said, 'Freely ye have received, freely give,' I want to serve God and his people through his church. I

believe W.M.F. offers that opportunity, and I'm enthusiastic about being part of this ministry to women."

(Note: Iona will be writing regularly for these pages beginning next month.)

Manetta Hohn, W.M.F. vice president

Manetta's husband, Ed, is British Columbia Area Minister. They live in Kelowna and are members of Lakeview Heights Baptist Church. One of their four children still lives at home. In addition to her church involvement, Manetta finds time for sewing and quilting.



"I'm grateful to my Lord," says Manetta, "for the privilege of serving him together with my husband these past 23 years. I look forward to this new challenge, serving as vice president. My deep concern is to be able to be of help to our local societies in the furtherance and strengthening of their ministry."

Ruby Altnow, W.M.F. secretary-treasurer

Ruby is a member of First Baptist Church of Lodi, CA, where she lives with her husband, John. For several years, Ruby was church secretary at First Baptist; she now works as bookkeeper and office manager of a meat-packing firm in Lodi. Her daughter, Renee, was married recently.



"Women have a vital role in service

for the Lord," Ruby reels. "Their ministry is of great importance and can be an effective tool for outreach to others."

Sara Pasiciel, "Woman's World" editor

Sara continues as editor of these pages for the *Baptist Herald*. She and her husband, Ernie, are both professors at Winnipeg Bible College near Winnipeg, MB. They live in Steinbach, MB, and belong to Oakbank Baptist Church. Two school-age children and her interest in reading, research, and writing keep Sara busy.



She writes, "These past three years have been alternately frustrating (as monthly deadlines pop-up) and rewarding. The willing response of those I've asked to write is so encouraging. I am convinced of the ability of these women's pages to link, inform, and possibly inspire the women of our Conference. I pray that I, too, can continue growing in the grace and knowledge of Jesus Christ through service for him."

Eva Helwing, "Die Seite Der Frau" editor

Eva, who also continues as editor of the women's pages in the German publication, "Der Sendbote," lives with her husband Arthur and two boys in Skokie, IL. Eva and Art both teach in the Chicago public school system, and they attend the Baptist Mission Church in Chicago. Eva enjoys writing and skiing and shares the following testimony:



"The last three years, I've been allowed to share my thoughts and

those of others with the readers of "Die Seite der Frau." What a privilege to be allowed to do this for another three year term.

"The responsibility is awesome—to try to meet the needs of women through the printed page and to serve the Lord and to point others to his Word as our steadfast guide.

"Our theme 'Lord mold me . . . use me,' is also the goal of these pages. May they inspire us to be used in our W.M.F. in our local churches, to be more dedicated in our calling to spread the gospel in the home, the church, and the community."

Judy Thole, English Program Packet Editor

Judy and her husband Bernie, who is pastor of the Temple Baptist Church, Cheektowaga, NY, also have two boys. They live in Cheektowaga, NY. In addition to being Assistant Superintendent of Schools in Depew, NY, another suburb of Buffalo, Judy is also completing her work toward her doctorate. Sewing, crafts, and service in their church and as Eastern Association W.M.F. president also fill Judy's time.



She writes, "I am excited about my new opportunity to serve as English Program Packet Editor. I'm confident there are more and more ladies who have ideas to contribute to the packet so that groups will have new ideas for programs and activities. My challenge will be to seek out women who will share their ideas with others."

Did You Know . . .

That Beatrice Nokuri, past president of the Baptist Women's Union in Cameroon, West Africa, has been elected Secretary-Treasurer of the African Continental Baptist Women's Union. Pray for Beatrice in this position of responsibility and opportunity in the Lord's work.

Maria Rogalski, German Program Packet editor

Maria is in her second term as German Program Packet editor. She lives in Winnipeg, MB, with her husband, Hans, a jeweler. They belong to and are involved in the work of McDermot Avenue Baptist Church. One of their four children still lives at home, and Maria spends time writing, gardening, and occasionally helping in her husband's store.



Maria says, "Since coming to know the Lord at age 19, my life has been a steady pilgrimage of challenge and growth with the Lord as my guide and his Word as my road map. I praise him for his strength and grace which is made perfect in weakness.

"As program packet editor, my prayer and desire for the next triennium is that the Lord would give me the direction and wisdom to put out program packets that will be interesting and useful, challenging and helping us as women to be like pliable clay in the Master's hand so that he can mold and use us for his glory."

Laverne Hampton, White Cross chairman

LaVerne lives in Glen Ellyn, IL, and belongs to Village Green Baptist Church there. A widow, she has three children who live in various parts of the United States.



LaVerne is Labor Relations Manager for a major railroad in the United States. When not working, she enjoys cooking, knitting, and visiting with friends.

She says, "It is an honor to serve as White Cross chairman. I pray the women of each Association will continue to respond in a positive way to meet the needs of the medical work in Cameroon and in that way express

the love of Christ to those whose lives we touch."

LaVerna Mehlhaff, Women's Work director

We all know LaVerna, who is director of our N.A.B. Conference women's work and serves as the "hub" of the national executive committee. LaVerna lives in Forest Park, IL, and is a member of the Forest Park Baptist Church there. Her work and her many travels on behalf of the N.A.B. Conference keep her constantly on the move, though she finds time for entertaining and reading or listening to classical music.

Here's a personal word from LaVerna. You'll continue to see her column in alternate months on these pages.

"The W.M.F. theme for this triennium, 'Lord mold me . . . use me,' taken from Isaiah, speaks of complete dedication and commitment to Jesus Christ. As we strive to be obedient to our Lord, we can rest assured that God *will* lead each of us in different ways. He has unique experiences planned for each of us. God knows what is just right for us. All the experiences have one purpose: to help us grow in our faith so that we become mature children of God.

"Molding can only take place as there is complete yieldedness and submissiveness to the Master in whose hands we are. By being submissive, the finished product will display the Master's plan for each person. Unsubmissive clay is usually thrown on the junk heap; it is of no use to the Master.

"Opportunities for service in 1983 are many and varied for our women. Both the German and English program packets are packed with good ideas to assist you in planning your regular meetings.

"You have received White Cross quotas. We praise the Lord for women who faithfully give of time, talent, and money to complete this much-needed project. The hospitals and maternity centers depend on you for these supplies. Pray that God will bless each item that is sent to Cameroon to our medical ministry in order that souls may be saved."

our conference in action

WEDDING ANNIVERSARIES

Mr. and Mrs. Karl Goehring were honored on their 50th wedding anniversary in September 1982 at South Canyon Baptist Church, Rapid City, SD.



Mr. and Mrs. Reinhold Wentland, members of Foster Avenue Baptist Church of Chicago, IL were honored at their 50th wedding anniversary on July 11, 1982, with a festive dinner attended by numerous relatives and friends. They have been active church members throughout their marriage union, with Mr. Wentland serving as financial secretary, and later as treasurer, for a total of 27 years.

Dr. and Mrs. E. P. Wahl celebrated their 65th wedding anniversary on Oct. 30, 1982, and Mrs. Wahl's 92nd birthday



John and Katherine Anschau of Vancouver, BC, celebrated their 50th wedding anniversary, Oct. 13, 1982, at Bethany

Oct. 28. They reside at Salem Manor Nursing Home, and are members of Temple Baptist Church, Leduc, AB.



Deacon Paul Olhman and Pastor Franz Schmidt, both of Temple Baptist, spoke about how God has used Dr. Wahl in various ministries. Earl Jespersen, on behalf of the five churches, presented Dr. Wahl with a pulpit chair for the chapel of Salem Manor Nursing Home and Goldage Apartments.

Baptist Church with relatives, friends, and church members. The Anschaus have been active members of Bethany for 40



years, being helpful and loyal in many areas of the church work. Katherine was a W.M.F. president and John a deacon. Their warm responsibilities radiate much love to others. (Elsie Baum, reporter.)

LEDUC, AB. Members and friends of the five area churches gathered at Salem Manor Nursing Home on June 28 to celebrate Dr. E. P. Wahl's (pictured) 90th birthday. Bringing greetings on behalf of various churches were Pastor Dale Dreger, Rabbit Hill Baptist; Mr. Elmer Grunwald, First Baptist, Leduc; Mrs. Mary Hubscher, First Baptist, Warburg; Pastor Neil Strohschein, Wiesenthal Baptist; Prof. Richard Paetzel, N.A.B. College and Divinity School.



Donations are being made for a solarium to be built in honor of his 90th birthday. Mrs. Emily Smith presented a gift from the residents of the Goldage Apartments.

Dr. Wahl, who founded the Christian Training Institute, now known as North American Baptist College and Divinity

School, and the retirement center in Leduc, responded, "Put your life into the hands of the Lord and follow whichever way he leads. The next lesson is to trust him again and again."

Dr. J. Sonnenberg, Edmonton, closed the evening with prayer. A time of fellowship with a birthday cake followed.

Dr. Wahl still attends church services as much as possible. His sense of humor has never left him. His love and service for the Lord is always foremost in his life. He was able to attend the Triennial Conference in Niagara Falls. (Vi Fleck, reporter.)

ABILENE, KS. Wil Dachtler, pastor of Ebenezer Baptist Church since 1976, terminated his ministry on May 1, 1982. Mr. and Mrs. Dachtler and daughter, Lisa, now reside in Hillsboro, KS, from where he is serving as a full-time N.A.B. estate planning counselor.

On April 25, 1982, the Church was filled to capacity for the closing services of the Dachtlers' ministry. The church presented a gift certificate, and the L.M.F. presented a plaque to the Dachtlers.

Mrs. Dachtler faithfully served in junior church, inspired the L.M.F. to greater avenues of service and sacrificially encouraged her husband and children.

At the evening service, the Dachtlers rendered an excellent concert. They requested the evening offering be presented to the youth organization of the church for their trip to the Triennial Conference. This revealed the friendship and love of the Dachtlers for God and people. (Reva Lutz, reporter.)

EDMONTON, AB. We, at Northgate Baptist Church, had a lovely time with the evangelistic team of Ron and Marjorie Dalzell of Jamestown, ND. They were with us from August 24-29, 1982. They ministered through music, songs, and messages. Several people responded to the altar call. All received a blessing from these services.

ARNPRIOR, ON. The Women's Missionary Fellowship of First Baptist Church celebrated its 100th anniversary with a banquet on Oct. 16, 1982, attended by past and present members along with many friends. Pastor David Glader asked the table blessing.

Special guest and speaker for the occasion was Miss LaVerna Mehlhaff (pictured), N.A.B. director of women's work. She shared some challenging thoughts from the Bible relating to the story of Ruth and Naomi.

Kathy Glader, wife of the pastor, sang a solo, followed by a beautiful candlelight service conducted by Magdalene Kaufeldt. During the candlelight service, one candle was lit for charter members; another for former officers and members

who have since passed on; a third candle for present members who due to illness were not able to attend this evening; and a fourth in remembrance of former members who have moved away to other areas of service. Each member was challenged by the past 100 years and inspired to continue on in the Lord's service as the Holy Spirit leads and guides in the coming years.



Near the close of the evening, all W.M.F. members gathered to form a choir to sing their new theme song, "I Will Serve Thee." Pastor Carl Weisser closed the evening with the Benediction. (Rosalie Russett, church reporter.)

SWAN RIVER, MB. August 21 was an evening of celebration for Temple Baptist Church when a reception was held in honor of Pastor Leland Bertsch and his lovely bride Jennell (Mauch) who were married in July in California. The ladies of the church served a delicious supper followed by a program by the various church departments. (Lynn Patzer, reporter.)

RAPID CITY, SD. Many people at South Canyon Baptist Church viewed a five-part film, "Whatever Happened to the Human Race?" by Francis Schaeffer and Dr. Koop, during the Sunday evening services in October.

At another occasion, Doug and Cathy Johnson presented a concert.

The ladies observed Baptist World Day of Prayer on Nov. 1, 1982. Ladies from several Baptist churches in Rapid City took part in the observance. (Maxine Bettenhausen, reporter.)

WINNIPEG, MB. A farewell and appreciation night was held at McDermot Avenue Baptist Church on August 29 for two of our pastors. The Rev. Willi Krutz is now the pastor of Fort Richmond Baptist Church, Winnipeg. The Rev. Tim Rieck left to further his education in Denver, CO.

our conference in action

Mrs. Thomas' ministry. (Doris Dettloff, reporter.)

HERREID, SD. The Herreid Baptist Church finished a remodeling project of the basement parlors in September.

The 21st Annual Men's Sing Fest of the Central Dakota-Montana Association was held in Herreid on October 24.

Special meetings were held in November with the Rev. Anthony Guenther, Corona, SD, as guest speaker and Dan Gruenich, Rock Rapids, IA, as the music resource person.

A community Thanksgiving Service was held on the Wednesday evening before Thanksgiving with the choir and pastor taking part. Harry W. Johnson is pastor of our church. (Dianne Van Heukelom, reporter.)

RACINE, WI. One hundred eleven delegates plus guests attended the 13th annual meeting of the Wisconsin Association at Grace Baptist Church, Oct. 15 and 16, 1982. The Rev. Allan Kranz, Watertown, was moderator. Special speakers included Dr. Lloyd Perry, Chicago, IL; Florence Miller, missionary to Japan; the Rev. Willis Potratz, area minister; Dr. Gideon Zimmerman, estate planning counselor; and the Rev. Art Pearce, camp director, Lansing, IA.

The theme of the Association was "I Serve with My Spirit." Florence Miller spoke at the missionary banquet. The activities at the church extension church, Community Baptist, in Sun Prairie, were vividly shown via a slide presentation by Pastor Dave Rushton. Testimonies by several members of the congregation indicated the joy and excitement of the young, growing church.

The delegates approved a budget of \$25,000 for the coming year. A fine spirit of love and cooperation was evident throughout the meeting. The Rev. Jerry Worsham, host pastor, was elected moderator for the coming year. (Mrs. Maurice Joslyn, recording secretary.)

KITCHENER, ON. Central Baptist Church joyfully welcomed the new associate pastor for English ministry, the Rev. Fred Kahler, his wife Helga, and their children, Laura and Christina, on Sept. 12, 1982. During the morning service, all the church groups participated. In the afternoon service, several area churches as well as the Rev. Wilmer Quiring, area minister, spoke words of welcome.

Central is a bilingual church reaching both the English and German people of the community.

On October 17 a thanksgiving service combined with an appreciation service for Interim Pastor Ralph Meiszinger was held. Ralph, a son of this church, served this church faithfully and with great devotion for over a year. "We especially look for-

Guest speaker was area minister, the Rev. Sig Schuster. Many words of appreciation were spoken by representatives of various societies and Pastor Richard Goetze. Musical numbers and selections by the combined choirs were enjoyed.

Moderator Hans Rogalski chaired the program. A time of fellowship with refreshments followed. Our prayer is that God may bless the two pastors and their families, as they continue in the work of the Lord. (Alice Parr, reporter.)

LORRAINE, KS. The members of First Baptist Church feel a wave of encouragement, hope, and expectation due to the fact that 25 new members (pictured) were received into the fellowship of the Church



on Oct. 24, 1982. Sixteen of these were baptized on October 17. Eleven were adults, and 14 were children. The Rev. Herbert Vetter is pastor. (Mrs. Harold Wilkens, reporter.)

WARREN, MI. On May 22, Pastor Gordon Thomas of North Pointe Baptist Church was honored at a surprise "This Is Your Life" program in recognition of 25 years in the ministry.

Family members and out-of-town guests reminisced. Letters and mailgrams were received.



Dr. Richard Schilke, Oak Park, IL, recalled how he met Pastor Thomas at a missions meeting and their friendship grew.

A dinner in the fellowship hall followed for 300 persons. Special tributes were given, and a love gift was presented.

The Church is thankful for Pastor and

our conference in action

ward to where the Lord will lead him and his fiancée Rita as they serve him," states Helmut Yahn, reporter.

DERBY, NY. The dedication service for the new building of Highland Baptist Church (pictured), a church extension project of the Eastern Association, was held June 28. The Rev. Wilmer Quiring, Eastern Area minister, brought the message as 225 persons from sister churches attended this event.



In August, Sue Leverette brought a group of outstanding young people from Pineland Baptist Church, Burlington, ON, to conduct five-day Bible Clubs. 105 children registered, and 21 made decisions for Christ.

Six followed the Lord Jesus in baptism recently.

The Rev. James Shriver, Folsomdale Baptist Church, led in a time of revival. The Lord richly blessed the church through his ministry. (Rev. George Brite, pastor.)

ABILENE, KS. The Rev. Dale Lint brought inspiring messages at both the morning and evening services of Ebenezer Baptist Church as it observed "Harvest Fest" on Oct. 24, 1982. His wife, Bobbie, delighted the congregation with a children's mission story.

A mass choir under the leadership of Helen Guthals sang "Let the Whole World Know." Beautiful musical selections, congregational singing and prayers, a reading and an offering of gratitude were part of the services.

Seven persons were baptized in October, and thirteen new members were received into the church. (Reva Lutz, reporter.)

EDMONTON, AB. "Ripe for Harvest" was the theme of the Northern Alberta Missionary Conference held Oct. 18-24, 1982. The missions project was \$25,000: \$5,000—Campaign of Evangelism for Rio Grande do Sul, Brazil; \$5,000—Church and Site Fund, Japan; and \$15,000 toward support of Missionaries Allan Effa and Dennis Kerber.

The missionaries and Conference workers in attendance at this Conference were the Rev. and Mrs. Ralph Nelson, Miss Florence Miller, the Rev. and Mrs.

Pete Schroeder, Miss Barbara Kieper, the Rev. and Mrs. Ken Priebe, Dr. Helen Marie Schmidt, the Rev. Harold Lang, the Rev. Isador Faszer, and Dr. John Killick. The Rev. Philip Sol of Nigeria and Misses Harriet and Yolanda Nokuri of Cameroon also enriched the Conference through their participation. All three from Africa are presently studying at N.A.B. College and Divinity School.

The week consisting of a get-acquainted potluck supper, missionary services at local churches, coffee parties, senior citizens' luncheon, youth rally, and area prayer breakfast closed with a mass missionary rally on Sunday evening. The closing rally included singing by a mass choir, introduction of visiting missionaries, and mission field highlights projected through pictures and shown on a large screen by the various missionaries representing their fields. Miss Yolanda Nokuri and the Rev. Philip Sol shared what Christ means to them—all because missionaries were willing to go to their land and proclaim the Savior. Their labor has not been in vain!

The Rev. Herman Effa challenged us through his message to give and do more for Christ through missions. (Lillian Sass, reporter.)

WINNIPEG, MB. The Rowandale Baptist Church celebrated the Lord's Supper during the morning worship service on Canadian Thanksgiving Day in October. The afternoon program included special music by the band, choir and the young people. Some Sunday school students contributed to the program. Among special guests were the Rev. and Mrs. Harry Lehotsky, who were in Winnipeg on request of the Association to discuss possibilities of inner-city mission work in Winnipeg. The program concluded with a fellowship meal.



The Offering of Gratitude, more than \$9,300, exceeded previous records. We praise God. Some food items were beautifully displayed (pictured) with the Rev. K. Schmuland, pastor). Those and many other food items were given to the Union Gospel Mission. (H. Kahler, reporter.)

SEVEN SISTERS FALLS, MB. The Whiteshell Baptist Church decided to take on the partial support of Minnie Kuhn, missionary to Nigeria.

Miss Florence Miller, missionary to Japan, and the Rev. Yoshio Akasaka, executive secretary, Japan Baptist Conference, told of the mission work in Japan during the morning worship service, at a youth meeting in the afternoon and during the evening service. At this time, the church received a picture displaying scenery representative of Japan and the words of Heb. 12:2 from the Japan Baptist Conference.

The Rev. Willi Kurtz, Fort Richmond Baptist Church, Winnipeg, was guest speaker at a family retreat held at Lake Nutimik Baptist Camp. Pastor Kurtz spoke on "Growing Pains in the Christian Life." The Epp family of Winnipeg taught biblical truths to the children through several puppet presentations.

One of our young people, Mary Ann Aaldyk, spent the summer working in the Philippines with Teen Missions International. After returning, she shared her experiences and showed slides of the work. (Jule Serger, reporter.)

ANAHEIM, CA. On Sunday, Oct. 24, 1982, the Bethel Baptist Church, Anaheim, CA, celebrated its 80th anniversary of organization (Oct. 23, 1902). The Church is one of the oldest churches in Anaheim and is located in the downtown where it has been throughout its entire history.

Following the regular morning worship service in which special emphasis was given to the anniversary, a potluck luncheon was held in the fellowship hall of the church. An anniversary program was held during the early afternoon. A fine spirit was evident on this day.

When the church was organized in 1902, the congregation consisted of German-heritage people and the German language was used in the services. Between 1932 and 1942, a gradual change took place, which resulted in all of the regular services being held in English. In the 1940s the choir achieved prominence, and Bethel became known as "The Singing Church," a designation that remains until the present time.

The facilities of the church were completed in 1955 with the erection and dedication of a new educational building.

The Bethel church has not only served the community but has been instrumental in starting other churches in nearby areas. In 1948 the church purchased land in Costa Mesa, and in 1949 was instrumental in the organization of First Baptist Church of Costa Mesa. In 1956, the church started another project on Magnolia Avenue in Anaheim; it is known as Magnolia Baptist Church. In 1966, nearly half of the congregation formed the Sunkist Baptist

Church in Anaheim. The remainder of the congregation continued at the original location and has been carrying on the work until the present time. Dr. Ray Niederer is the pastor. (Ann Niederer, reporter.)

LEDUC, AB. On July 11, the members and friends of nearby churches were invited to the dedication of the remodeled sanctuary of First Baptist Church. The evening consisted of special music and greetings with a fellowship hour.

On Sept. 5, 1982, Dr. Joe Sonnenberg and his wife were welcomed as interim pastor and wife. We thank God for leading in such a marvelous way. (Betty Plitt, reporter.)

KILLALOE, ON. In a lovely outdoor setting, friends and members of First and Calvary Baptist Churches gathered to witness the baptism of five young people upon their confession of faith in Christ.



They are now members of their respective churches. The Rev. James Zurbruggen is pastor of both churches. (Katie Kuehl, reporter.)

BELLWOOD, IL. First Baptist Church welcomed Pastor and Mrs. Edward A. "Eddie" Carter as its pastor on October 1. Pastor Carter is the first black pastor to come into the North American Baptist Conference and to serve First Baptist Church.

There is a strong family spirit in the church where blacks and whites, youth and adults, worship and study together.

Under the able direction of Mrs. Ruth Carter music continues to be an important part of the church's ministry. The Carters had traveled for 26 years in an evangelism music ministry and most recently served Wayne Baptist Church in Nebraska.

Rev. Carter was installed as pastor of the Church on October 10 with various neighboring pastors and N.A.B. Conference executive staff taking part in the service. (Arlene Storie, reporter.)

SPRINGSIDE, SK. Pioneer Girls again started a full year with 47 girls enrolled in the club at Springside Baptist Church. A night of making kilo parcels for missionary children helped bring "pals and gals" to work together.

The Rev. and Mrs. Ken Priebe, Miss

our conference in action

mediate area ever since.

An overflow crowd heard the speaker of the day for the morning and evening services, the Rev. Adolph Hahn, pastor, Villa Nova Baptist Church, Waterford.

Special music was provided by the Singing Helwigs.

The Neustadt church is affiliated with both the North American Baptist Conference and the Baptist Convention of Ontario and Quebec. Greetings were shared from both groups. The Rev. Wilmer Quiring, N.A.B. Eastern Area minister, brought greetings in the morning, and the Rev. Alex Upham, Flesherton, brought greetings from the Owen Sound Association, B.C.O.Q.

A highlight of the morning service was the dedication of the new addition, with the keys presented by Mr. Brad Yenssen, contractor, and Mrs. John Hammer, chairman, Building Committee. Pastor Kenneth Hayes called upon Rev. Quiring to lead in the prayer of dedication. Also dedicated was a new literature table given in memory of the late James and Annie Lemont by their children, Evelyn (Mrs. Stuart Edmonstone) and Norman and Harold Lamont.

After the morning service, dinner was served to an overflow crowd. A fellowship time was shared after the evening service.

Another feature of this Anniversary Dedication was the display of old pictures featuring many of the founding families. The congregation is undertaking the assembling of a collection of old historic photos. (Kenneth Hayes, pastor.)

NORTH FREEDOM, WI. North Freedom has been having a very busy year. The Rev. Dirk Spalding baptized four persons in May. At the end of June, Pastor Spalding and his family left their ministry here to pastor the N.A.B. church at Auburn, MI.

The Rev. Arnie Kirschner, his wife Loleta and children: Andrew, John and Abigail, became the new pastor and family of the church. A welcome program was held September 12 with special musical numbers and words of welcome from several church leaders and members. A time of fellowship and "Getting to Know You" were held following the service. We thank the Lord for answered prayer in sending the Kirschners to minister to us here. (Louise Faivre, church clerk.)

VANCOUVER, BC. On Thanksgiving Sunday, the Immanuel Baptist Church welcomed into fellowship Sue and Arnie Heineman, and their young daughter, Jennifer, with a special fellowship meal.

Arnie, a graduate of the Central Baptist Theological Seminary, will serve as Minister of Christian Education.

He had previously served as youth

Barbara Kieper, and the Rev. David Keiry, missionaries, spoke and challenged the Church in a Round Robin Missionary Conference. (Grace Goltz, reporter.)

MISSOULA, MT. A week long seminar was held at Bethel Baptist Church, Oct. 3-8, 1982, with Craig Massey, radio speaker and author, Des Plaines, IL, as speaker.

The seminar covered marriage and family problems. It was a very informative and helpful week for those who attended the sessions. The Rev. Hero Ulrichs is pastor. (Ann Marie Carter, reporter.)

CHICAGO, IL. The Baptist Mission Church will be celebrating its 25th anniversary in February 1983 with the theme, "25 Years for Christ." A banquet including a slide presentation of the Church's 25-year history is planned for the evening of Feb. 26, 1983, for all members and friends.

The main anniversary service is scheduled for Sunday, February 27, 1983, at 3:30 p.m. Former pastors will be present, and special musical numbers are planned. The Rev. Michael Pennington is pastor. (Edgar Merke, clerk)

MOOSEHORN, MB. Moosehorn Baptist Church rejoiced to see the Rev. S. Zukowski, pastor, baptize four people (pictured) recently. Three of them were members of one family.



Two Child Evangelism workers helped with a vacation Bible school in August.

A men's breakfast fellowship began recently with the men meeting once a month for fellowship and outreach to the men in our community. (M. Grauman, reporter.)

NEUSTADT, ON. The Neustadt Baptist Church celebrated the 70th anniversary of its present building and dedicated a new addition to the glory of God on Sept. 12, 1982. The church was organized as the Carrick Baptist Church on Aug. 24, 1859. A few years later, a building was established in Neustadt, and a Baptist church has been in existence in the im-

our conference in action

pastor at Long Branch Baptist Church, Toronto of the Fellowship Baptist Conference. (Joerg Wagner, reporter.)

RAYMORE, SK. Two persons were baptized recently by Pastor Donald Harder and joined Raymore Baptist Church.

In August a well attended Bible club was conducted by Gloria Orthner with



In Memoriam

MRS. JULIUS (IDA) SONNENBERG nee Fiks was born Dec. 29, 1894, in Wolhynia, Russia, and died June 26, 1982, at Vancouver, BC. In 1919 she married Tofield Grunwald. Shortly after, she was widowed, and in 1921 married Julius Sonnenberg. In 1928 the Sonnenbergs immigrated to Canada settling on a homestead in the Swan River Valley of Manitoba. After the death of her husband in 1968, she moved to Vancouver. She joined the Ebenezer Baptist Church and was a faithful and supportive member throughout the years. Survivors include a brother, Mr. Conrad Fiks; six children: Mrs. John Iseli (Teofelia), Vancouver, BC, Joseph Sonnenberg, Edmonton, AB, Fred Sonnenberg, Regina, SK, John Sonnenberg, Ottawa, ON, Arthur Sonnenberg, Winnipeg, MB, and Mrs. Arthur Boymook (Mary), Lansing, MI; 17 grandchildren and nine great-grandchildren.

HELEN BUCHHOLZ was born near Tripp, SD, March 13, 1912, to Henry and Dora Buchholz and died Aug. 12, 1982. She accepted Christ as her personal Savior, was baptized in 1932, and joined Danzig Baptist Church, rural Avon, SD. She remained a faithful member, serving as director of Bible memorization for 24 years and assisting as Sunday school teacher. Survivors include two brothers: Leonard, Tripp, and Harry, Avon; a sister-in-law; five nieces and one nephew. Preceding her death were her parents, one brother and one sister. Rev. Alvin Auch officiated.

MRS. IDA WEIDMAN (84), Leduc, AB, was born Aug. 10, 1898, to Mr. and Mrs. Henry Grubert and died Oct. 23, 1982. She married Gustave Weidman March 6, 1918. She was an active and faithful follower of her Savior and always had a testimony for her Lord whom she accepted at an early age. She was baptized and joined First Baptist Church, Leduc. They lived on a farm until retiring and moving to Leduc where she joined Temple Baptist Church. She was predeceased by her husband in 1975, one sister, Annie Albert, and two brothers, Henry and Otto Grubert. Survivors include one daughter, Myrtle Mix, Leduc; one son, Francis, Gwynne, AB; ten grandchildren; nine great-grandchildren; three brothers: Walter, Eric, and Kurt; three sisters: Mrs. Frieda Masten, Mrs. Alma Noppen, and Mrs. Emily Schmidt. Pastor Franz Schmidt and Pastor John Martens officiated at the funeral service.

MARY BEHLEN (92) Columbus, NE, was born April 5, 1890, in Humphrey, NE, to John and Trientje Groothoff Hansen, and died July

11, 1982. In 1911 she married John Behlen in Emery, SD. After their marriage, they farmed north of Columbus until 1946, when they moved to Columbus. Mary was baptized March 11, 1911, and joined Shell Creek Baptist Church. Survivors include three sons: Harvey and Edwin of Columbus and Marvin of Milbank, SD; five grandchildren; 14 great-grandchildren; four sisters: Katie and Anna Mohrman, Lydia Fauth, Ollie Kuper; three brothers: Otto, Ed and Willie Hansen. She was preceded in death by her husband and five brothers. Rev. William Effa officiated at the funeral service.

CARL J. WAHL (88) Bismarck, ND, was born March 5, 1894, in South Dakota to John F. and Karolina Bender Wahl, and died Sept. 1, 1982. He married Lydia Rosaena in 1921. He was a member of McClusky Baptist Church until 1957 when he joined Bismarck Baptist Church. Survivors include his wife; one daughter, Mrs. Kenneth (Bernice) Schauble, San Jose, CA; two sons: Eugene M., Bismarck, Wesley D., Redondo Beach, CA; six grandchildren; two great-grandchildren; five sisters: Mrs. Ida Reidlinger, Mrs. Emma Lang, Mrs. Irvin (Carrie) Boling, Mrs. Martha Faul, and Mrs. Velda Ryder; two brothers: Jacob O. and John; one daughter, Marilyn, preceded him in death. The Rev. Manuel Wolff was the officiating minister at the funeral service.

GUSTAV MANTAY (87) Springside, SK, was born Oct. 15, 1894, in Poland to Ferdinand and Juliette Mantay and died Sept. 14, 1982. At the age of 19, he immigrated to Chicago, IL, U.S.A. In 1914 he came to the Springside district in Canada. He married Elsie Effa Nov. 22, 1922. He was a faithful member of Springside Baptist Church. The couple farmed in the area until their retirement in 1961 when they moved into Springside. He was predeceased by his mother, father, seven sisters, a brother, and a grandson, Larry Rosom. Survivors include his wife Elsie; one son, Laurence, Springside; seven daughters: Mrs. Ernest (Vera) Rosom, Regina, Mrs. David (Rose) Minke, Yorkton, Mrs. Norman (Evelyn) Klause, Saltcoats, Mrs. Donald (Frances) Neibrandt, Vancouver, BC, Betty, Cameroon, Africa, Mrs. Elvin (Dorothy) Haller, Trochu, AB, Mrs. David (Gladys) Kneller, Edmonton, AB; two brothers: Frederick and Adolf; 20 grandchildren, seven great-grandchildren, and two nephews. Pastor Neal Effa officiated at the funeral service.

MRS. ALBERT (BERTHA) WOHL (71) of Ashley, ND, was born July 2, 1911, near Fredonia, ND, and died Oct. 21, 1982. She married Albert Wohl March 20, 1932. Prior to retirement in Ashley, she was a member of Berlin Baptist Church and active in music

help from the senior girls of the church.

The Raymore Church participated in a Missionary Round Robin in October. David Keiry, Barbara Kieper, Peter and May Schroeder spoke; the latter three took part in the Harvest and Mission Sunday which followed. (Tegwen Orthner, reporter.)

there. In Ashley she was a member of Ashley Baptist Church. Survivors include her husband, Albert; daughters: Della (Mrs. Clarence Heller), Milpitas, CA, Vivian (Mrs. Eugene Wahl), Colorado Springs, CO, and Sharon (Mrs. Norman Denning), Aberdeen, SD; seven grandchildren; four great-grandchildren; one brother; and three sisters. Pastor Allan Gerber officiated at the funeral service assisted by Pastor Arthur Fischer.

MRS. ANNA JENNER WOLF (84) born Nov. 20, 1897, in McPherson Co., SD, to Jacob D. and Katherine Diede of Jamestown, ND, died Sept. 26, 1982. She married Fred Jenner in Nov. 1919, who died in 1952. She was married to Fred Wolf from February 1963 until his death in 1968. She was a member of Ashley Baptist Church and active in the Women's Missionary Fellowship. Survivors include her children: LaVern (Mrs. Elmer Diede), Jamestown, ND, Vernon, Ashley, ND, Frances (Mrs. Ervin Grenz), Eureka, SD, and Alvera (Mrs. Al Richardson), Jamestown, ND; one step-daughter, Phyllis (Mrs. Art Bender), Wishek, ND; 11 grandchildren; 13 great-grandchildren; three brothers and four sisters. Pastor Allan Gerber officiated at the funeral service.

ROBERT PAUL ZOZMAN (82), born March 30, 1900, in Koroblew Petrikow, Poland, died Sept. 12, 1982. As a young man, he accepted Jesus Christ as his personal Savior and was baptized in 1925. In 1929 he immigrated to Morris, MB. On Sept. 19, 1934, he married the former Della Eisner. Since moving to Kelowna, he had been active in the musical ministries of Trinity Baptist Church, serving in the choirs, band and orchestra. Survivors include his wife, Mrs. Della Zozman; five sons: Raymond and Selma Zozman, Winnipeg, Armin and Donald, Kelowna, Eldon, Winnipeg, and Bruce, Kelowna; and three grandchildren. The Rev. Richard Hohensee officiated at the funeral service.

MRS. ANNA WAGNER, Calgary, AB, died on Oct. 5, 1982, at the age of 84 years. Mrs. Wagner was a member of Grace Baptist Church and a charter member of the East Olds Baptist Church. Mrs. Wagner is survived by four sons: Leonard R. of Calgary, Gordon H. of Penticton, Arthur of Vancouver and Ervin F. of Irricana; one daughter, Pearl Grapentin of Calgary; 17 grandchildren and 15 great-grandchildren. She was predeceased by her husband, Martin, in 1960; two sons, Bernard L. Gienow in 1960, and William M. Wagner in 1966; and two grandsons, Brian Wagner and Martin Wagner. Services were held with Dr. Walter Kerber officiating.

What's Happening

In the November 1982 issue of the *Baptist Herald*, p. 29, col. 3, Merle Hoots was erroneously listed as pastor of Bethany Baptist Church, Lethbridge, AB. It should have read pastor of Parkdale Baptist Church, Drumheller, AB.

The Rev. William Effa will assume the pastorate of First Baptist Church, Bison, KS, on Jan. 23, 1983. He previously had served as pastor of Shell Creek Baptist Church, Columbus, NE, since 1970.

The Rev. Rubin Herrmann began his ministry as pastor of Redeemer Baptist Church, St. Paul, MN, on Jan. 1, 1983. He previously served College Boulevard Baptist Church, Overland Park, KS, since 1979.

Mr. Edward Cunningham became minister of youth at Fountain Valley Baptist Church, California, on Sept. 1, 1982.

Mr. Keith Bienert became the assistant pastor of Temple Baptist Church, Calgary, AB, on June 15, 1982.

The Rev. Edwin Fuellbrandt resigned as pastor of Oakbank Baptist Church, Manitoba, where he served since 1978. He will become the pastor of Calvary Baptist Church, Wetaskiwin, AB, effective February 1983.

Rev. Jakob Wiebe is the new pastor at Elim Baptist Church, Beausejour, MB.

The Rev. Ernest Hoffmann, pastor of Bethel Baptist Church, Prince George, BC, since 1976, resigned to accept the position of chaplain at Salem Manor Society, Leduc, AB, effective Feb. 1, 1983.

Mr. Art Petrie has accepted the position of administrator of the Salem Manor Nursing Home, Leduc, AB, effective Jan. 1, 1983. He was the director of development at the North American Baptist College and Divinity School, Edmonton, AB, since 1979, and instructor of economics since 1980.

The Rev. Clemence Auch becomes administrator of Bansa Baptist Hospital, Cameroon, in January 1983. His wife Sylvia will be a nurse at the hospital there, also. Rev. Auch had served as administrator of the Baptist Home, Bismarck, ND, since 1973.

Mr. Alvin Haas accepted the position of administrator of the Baptist Home, Bismarck, ND, effective Nov. 1, 1982. He had served as associate director of loans for the North American Baptist Conference, Oakbrook Terrace, IL, since 1981.

Chaplain (MAJ) Curtis J. Wiens and family returned from his tour of service in Germany to be assigned as Installation/Command Chaplain in Bayonne, NJ. Prior to his leaving Germany, Chaplain Wiens was awarded the Army Commendation Medal, 4th Oak Leaf Cluster. His wife Connie was given the Helping Hand Award, which is the highest award given in 7th Corps, Germany, to family members who have demonstrated a large amount of voluntary involvement in community activities.

Dr. Hans J. Wilcke became the chaplain of Baptist Manor, Portland, OR, on Jan. 4, 1983. He previously served for 12 years as Western Area minister for the N.A.B. Conference.

Mr. Harry Lehotsky, a 1982 graduate of N.A.B. Seminary, Sioux Falls, SD, was ordained into the ministry at Valley Stream Baptist Church, New York, on Oct. 10, 1982.

The Rev. Jake Leverette, Burlington, ON, and Mr. Rudy Spiess, Calgary, AB, were appointed by the General Council to the N.A.B. College and Divinity School Board of Trustees. They replace the Rev. Ron Norman, Oakbrook Terrace, IL, and Mr. Ralph Krueger.

The Rev. Richard Hardy, a 1982 graduate of the North American Baptist Seminary, Sioux Falls, SD, accepted the pastorate of Community Baptist Church, Xenia, OH, effective Jan. 1, 1983.

The Rev. Donald Richter resigned from the pastorate of Crow Canyon Baptist Church, San Ramon, CA, effective Dec. 31, 1982, to pursue his Ph.D. in the California Graduate School of Theology.

The Rev. Reinhard Neuman, minister of visitation, Trinity Baptist Church, Kelowna, BC, 1980-82, died Nov. 14, 1982. He was a missionary to the Indians in Canada, 1948-59; pastor in Canada, 1959-77; and missionary to Nigeria, 1977-80.

Baptist World Aid Project



A residential area destroyed in West Beirut. (© Dan Connell, Oxfam America, 1982)

Lebanon—destruction, death, occupation, massacre, futility, devastation.

Lebanon—the very mention of the name brings visual images to our minds. We remember again the all-too-recent scenes flashing on our television sets. The caption of each scene is death and destruction.

In Lebanon, a country of slightly over three million population, there are ten Baptist churches with approximately 800 members. They are doing what they can to bring a message of life, hope, and peace.

Food, shelter, clothing, medicine—these are all urgent needs in this small country of the Middle East. Your contributions, insignificant as they may seem, will help to bring needed relief and hope to people of a country torn apart by war.

Contributions

Send contributions to North American Baptist International Office, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181 designated for Baptist World Aid for Lebanon.

Summit Assault '82



Almost 1,000 North American Baptist youth from across Canada and the United States met together as part of the 40th Triennial Conference, August 10-15, 1982, in Niagara Falls, NY. The theme, "Summit Assault '82," included the idea of striving and enduring as Christians. It was pointed out that as it takes total commitment and sacrifice to climb a mountain so also it takes commitment, sacrifice, and determination to really walk with God. A perfect example is Jesus Christ, who totally committed his life to the will of his Father.



The youth slept and ate at Niagara University, where they also heard Dawson McAllister, guest speaker each morning. McAllister led the youth through the last 18 hours of the life of Jesus in "A Walk with Christ to the Cross." They were challenged to die to themselves and live for Christ—to fulfill Galatians 2:20: Christ living through me.



The youth joined the Conference delegates and visitors in the evening sessions at the Convention Center and for the Sunday morning worship service. The Saturday evening service was youth centered with a dramatic-musical presentation on climbing or assaulting the summit. Following the evening sessions, special programming for youth included a concert featuring John Fischer and a concert including "New Day," (pictured) "Prelude," and Brian and Holly Hochhalter, singing groups representing the N.A.B. Conference evangelism ministry, the N.A.B. College and the N.A.B. Seminary, respectively.



The love of the youth for each other, the kid's positive attitudes, and the leaders' care—their real love and desire to assist the youth guides and the youth—were strong features of this youth conference. Even though some leaders were unhappy with the gym facilities for the morning sessions, the youth did not seem to notice any problems. "It was fine," they said. "It was chilly with no blankets, only a sheet, at night, though, in the dorms."

Thanks go to the chairman of the youth committee, the Rev. Sam Berg, Ottawa, ON, and his committee who were extremely helpful: Jim Yerke, Warren, MI, (registration and facilities arrangements); Loren Kopf, Medicine Hat, AB; Carlo Walth, Portland, OR; Mark Woods, Hamilton, ON; and Dale Fuchs, Burlington, ON. These persons were in on the plans from the beginning. "A more enthusiastic and willing bunch you never saw," says Berg.

Remarkably resourceful and helpful also were Mary Krueger, Gary and Rosemarie Asbach, Norm Stork, Gordon and Sandy Bauslaugh, and Mr. and Mrs. Tim Blackburn.

Thanks to all parents, church groups, youth sponsors and leaders who challenged the youth to attend and who were instrumental in getting the youth to and from Niagara Falls for the Conference. Thanks to the youth for coming, some of whom took off time from work to attend. □



Some Thoughts from Dawson McAllister

The following are excerpts from McAllister's speech Saturday evening at the Conference.

You can be proud of your kids . . . close to 1,000. They are one of the most flexible, loving bunch I have ever met. On Saturday morning, there were well over 100 decisions about Jesus.

Jesus Christ is one of the best kept secrets among high school and college age youth today. I believe God wants the N.A.B. Conference to lead all other church conventions in North America today as a model on how to reach pagan youth for Christ. I believe God wants to set that vision before you in Matthew 9:36-38.

By the time a student reaches a senior in high school, only one in five is receiving any religious education. Thirty percent of today's high school students cannot equate Easter with the Resurrection of Jesus Christ.

If Christ looked at the high school or college assembly today, he'd see a

cross section: the dopers, the heavily sexually involved, the 4.3 million problem drinkers in America among teenagers, the rich, the preppies, the bright, the blue collar, the rowdies, the low riders; he'd see all kinds of youth. We look at youth as one big mass.

How would Christ respond? Jesus Christ would not be passive nor threatened. He would be moved with compassion. Most evangelical churches don't go after youth because they are threatened by them. Youth are hostile; they have excess baggage; they have problems; this threatens adults. If the church of Jesus Christ is going to be around in the next 30 years, our hearts have to break over kids.

If a student does not receive Christ by 18 years, 85 percent of them never will. I believe the highest calling of the church today is to work with kids.

Youth have been lied to by teachers, parents, and the media. Youth are distressed and downcast; they don't have the power to get back up. While others say, "If it feels right, do it," Christians can speak with authority. We can tell kids that it is wrong to do this or that, but without power from Christ, they're going to keep on doing it; they're powerless to stop.

Why are so few of us willing to be

laborers in the field? 1) We've lost our cutting edge: so cool, we're uncool; so relevant, we're irrelevant. God asks us to be different, to hold up Christ. 2) Perhaps we just don't care. Kids need tons of hours of work, of attention from adults. The Sunday school teacher says, "I'll read out of the quarterly one hour Sunday morning, but I don't have time to spend with the kids—it costs me too much."

We need to pray for God to make us flexible, so loving, so committed to discipleship, to be willing to accept youth with their excess baggage, so that when they come, we can love them and not reject them.

Students—Are you leading people to Christ? Doing follow-up? Leading small group Bible studies?

Churches—What does your church budget include for youth? Four percent is not enough. Do you have a full-time or volunteer missionary for youth in your church? It takes one sponsor for every seven kids to make an impact. It's discipleship not baby-sitting.

Pastors—Do you spend time with your youth pastor or worker—discipling, encouraging, giving ideas?

Love kids! Expand your vision! It would be great if 2,000 youth were at the next Conference (Anaheim, California, July 1985)—1,000 having received Christ during these next three years. □

Baptist Herald

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NABS DECISION CONFERENCE

Conference on Church
Related Careers

HOW CAN GOD SHOW ME WHAT HE WANTS ME TO DO WITH MY LIFE? WHERE DO I FIT IN? WHAT CHOICES ARE OPEN TO ME?

Are there Christian vocations that offer a career-challenge worth investigating? Do I have what it takes? Are there opportunities for women?

What kinds of gifts and training are needed to do the job? Why is seminary training important?

If you are perplexed by questions like these . . . we invite you to attend a DECISION CONFERENCE ON CHURCH RELATED CAREERS, sponsored by NABS, March 25-27, 1983.

The conference is designed to help you clarify your vocational goals and to help you discover God's will for your life.

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