

# Baptist Herald

July/August 1985

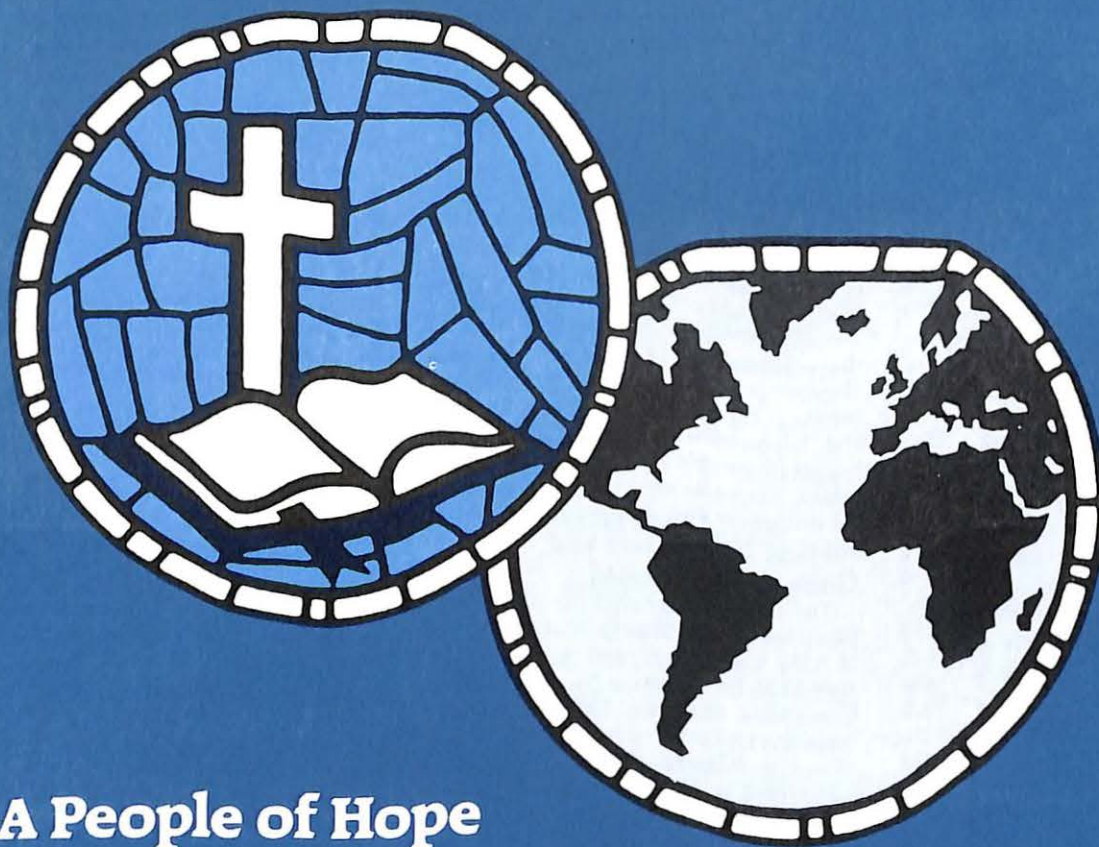
**Called to Worship**

**Commissioned to Witness**

**Compelled to Serve**

**Committed to Give**

**Commanded to Care**



**A People of Hope  
for a World in Despair**



General Council Meets, Makes Decision on Ordination, Philippines, and Adopts Budget

God again answered prayer and granted a spirit of love and unity at the General Council sessions held in Chicago on June 6 and 7. The Rev. Gene Kern, Fair Oaks, CA, moderator, and the Rev. Ernie Radke, Calgary, AB, vice moderator, presided over the sessions.

Ordination Guidelines Adopted

More than 70 Council members representing the 20 Associations and the various departments and organizations approved the "Guidelines for Ordination" as drafted by the Task Force on Ordination. These guidelines include the biblical basis for ordination, the historical development and practice, the purpose, the prerequisites for, scope of, and procedure for ordination as well as termination of ordination.

The guidelines are to be used as a basis for the local church and Association Credentials Committee in formulating their guidelines. Association Executive Committees are asked to study the document. The area ministers are to initiate studies with the Ordination Credentials Committee in each Association.

The Ordination Task Force presented its work in three parts:

- 1) Guidelines for Ordination,
- 2) Ordination of Women, and
- 3) Ordination of Divorced Persons.



Ron Berg

The Chairman of the Task Force, the Rev. Ron Berg of Edmonton, AB, made the presentation. He stated that Parts II and III focusing on the ordination of women and of divorced persons were presented only as study papers and not recommendations for decision. The Task Force recommended that this be distributed to Conference pastors and churches as a guide for their study of these issues for three years. The Council approved this.

It was also pointed out that an open forum for discussion of these issues is scheduled during the Triennial Conference with the members of the Task Force. People wishing to participate in the forum should pick up a document at the Conference and refer to specific paragraphs and points in the study document.

Budget Adopted: \$4,520,000 for '86

The Council also adopted a Conference

budget for 1986 as follows: Basic Budget—\$4,520,000; Special Projects—\$868,125; and Estate Planning—\$43,116.

The Finance Committee Chairman challenged the Council to help raise the funds to support the commitments represented in the budget.

Mission Field in Philippines

The Council approved the amount of US\$52,000 for starting and funding a new mission field in the Philippines in 1986 in cooperation with the Baptist Conference of the Philippines. The couple to be appointed will have to raise their support for the first year. It is hoped that eventually this will become part of the basic budget. An audio-visual depicting the need in Philippines was shown to the Council.

New Churches Fund Approved

The Council approved the concept of a New Churches Fund designed to raise \$1,500,000 to help start new churches over and above the number provided for in the Basic Budget. Details of the program are to be presented to the General Council in 1986. Launching of this fund is targeted for the Fall of 1986. This Fund replaces the former Church Extension Builders Fund.

Ministerial Compensation Guidelines Adopted

Guidelines, which are being sent to the churches, were adopted for ministerial compensation. It is to be noted that each church should pay the premium of the Conference Hospitalization Program for the minister's family (USA), and each church in Canada should pay the premium for the Provincial and Association Supplementary Programs. An additional 15 percent of the minister's basis salary, over and above, should be given for retirement and insurance.

Biblical Imperatives and Goals Recommended

The Council approved the Biblical Imperatives and Primary Goals of the N.A.B. Conference and Churches for 1986-1991 for adoption by the Triennial Conference delegates. These include the Imperatives: Called to Worship, Commissioned to Witness, Compelled to Serve, Committed to Give, and Commanded to Care. Each church is encouraged to set its own specific goals under these imperatives. (The imperatives and goals are printed pages 4-9 in the July/August issue of the Baptist Herald.)

The Council also approved the adop-

tion of operating objectives for each of the Conference departments for 1986.

Constitution Changes Recommended

Constitutional Changes were approved for recommendation to the delegates at the Triennial Conference. One proposed change is that the General Council appoint the Missions Director and the Church Extension/Church Growth Director rather than elect these persons at the Triennial Conference. Another change is that the Church Extension/Church Growth Department name be changed to Church Growth Department.

Urban Task Force

The Urban Task Force recommendations presented by the chairman, the Rev. David Wick, focused on providing education and encouragement for ministry as well as fellowship for pastors and lay people in urban/ethnic areas. To provide personnel resources to assist declining and/or transitional churches and to help fund and provide personnel support for urban/ethnic churches, to initiate urban/ethnic church planting projects and to develop effective pilot projects among existing N.A.B. churches as well as provide Conference personnel for this work were also part of the recommendations. The Council approved these for presentation to the Triennial Conference delegates.

Other Actions

The N.A.B. College and Divinity School as well as the Saskatchewan Baptist Association brought recommendations to the Council that they become members of the Evangelical Fellowship of Canada. The Council voted to refer this for study to a task force of persons in Canada to be appointed by the new Conference moderator. They are to report back to the Executive Committee and General Council in 1986.

In other action, the Council accepted the resignation of Dr. Connie Salios, effective June 30, 1986. His continued service on a part-time basis with the Conference is being explored.

The Council approved placing a hold on the number of areas to be served by area ministers during the next three years, 1986-1988. As of September 1985, there will be 10 area ministers.

The Council accepted the invitation of the Wisconsin and Illinois Associations to hold the 43rd Triennial Conference in 1991 in Wisconsin, if satisfactory facilities can be found. □



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# Biblical Imperatives and Primary Goals of the North American Baptist Conference and Churches, 1986-1991

## **I**mperatives:

**INTRODUCTION:** During the last several years, North American Baptist Conference staff with the participation of pastors and lay leaders of the Conference have invested considerable time and energy in long-range planning.

Planning is one of the most demanding and most important responsibilities of leadership. It is not an elective but a necessity for growth. It requires a good understanding of the past, careful analysis of the present and courageous risk-taking for the future. It means change. It means visualizing the future.

In the planning process, we have sought to answer some tough questions, such as: Who are we as North American Baptists? Why do we exist? Should we exist by the year 2000? If so, what would God want us to be by the year 2000? What are the key issues for the Christian church in the 1980s? What should be our priorities: Overseas missions, planting churches in Canada and the U.S.A., higher education, or something else? What should we discontinue doing? Should we continue our Conference basic unified budget approach, or should we try to follow the practice of para-church groups and the electronic church? There are no easy answers to such questions.

For the next six years, we seek to focus on the primary biblical imperatives which should motivate our vision, our goals, and our actions. The goals are statements of faith. Obviously many others could be added. Priorities will need to be determined annually by the General Council depending on availability of resources.

Churches are encouraged to develop their own goals directed to

their unique church and community needs and related to these five imperatives to worship, witness, serve, give, and care.

"Good" goals are my goals; not somebody else's goals. "Bad" goals are ones which someone else developed and wants me to implement. Probably one of the main reasons the N.A.B. churches and Conference have not reached some of their goals is because not enough people have participated in setting these goals. Therefore, they have not bought into the goals. Hopefully, this

suggested planning process will be an improvement.—John Binder, executive director, North American Baptist Conference, Oakbrook Terrace, IL.

**Note:** Each North American Baptist Conference church is encouraged to set its own specific goals for worshiping, witnessing, serving, giving, and caring.

Adopted by the General Council, June 7, 1985, for recommendation to the Triennial Conference delegates, July 16-21, 1985

**C**alled to Worship . . .

**C**ommissioned to Witness . . .

**C**ompelled to Serve . . .

**C**ommitted to Give . . .

**C**ommanded to Care . . .

## **C**alled to Worship

"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—which is your spiritual worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is, his good, pleasing and perfect will (Romans 12:1-2).

"Ascribe to the Lord the glory due his name; worship the Lord in the splendor of his holiness" (Psalm 29:2).



## **G**oals

Acknowledge our need for continuous transformation of life in Christ through the worship of God.

Emphasize the necessity of increased Bible knowledge to develop life values, a vital prayer life and meaningful worship experiences, individually and corporately.

Acknowledge and celebrate the diversity in our membership as a gift of God.



# **C**ommissioned to Witness

*"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).*



## **C**oals

*Recognize the lostness of people in the world and the need to reach them.*

*Renew our commitment to celebrate and proclaim Jesus Christ as the Way, the Truth and the Life.*

*Plant at least 33 or possibly 61 new churches in Canada and the United States.*

*Provide information, inspiration, and consultation for local church growth to reach a Conference membership of 70,000.*

*Appoint at least ten additional career missionaries, 30 additional short-term missionaries, double the number of volunteers in mission service, and open a new mission field in the Philippines.*

*Affirm the value of being a binational Conference and recognize our role in world evangelization with other Baptist and evangelical groups in the larger Christian family.*

## **C**oals

*Emphasize a Christ-like servant-style of leadership for church and Conference leaders.*

*Recruit and train an adequate number of men and women to follow God's call to professional and voluntary areas of service in his kingdom.*

*Function so that all members and churches are served and represented in decisions made.*



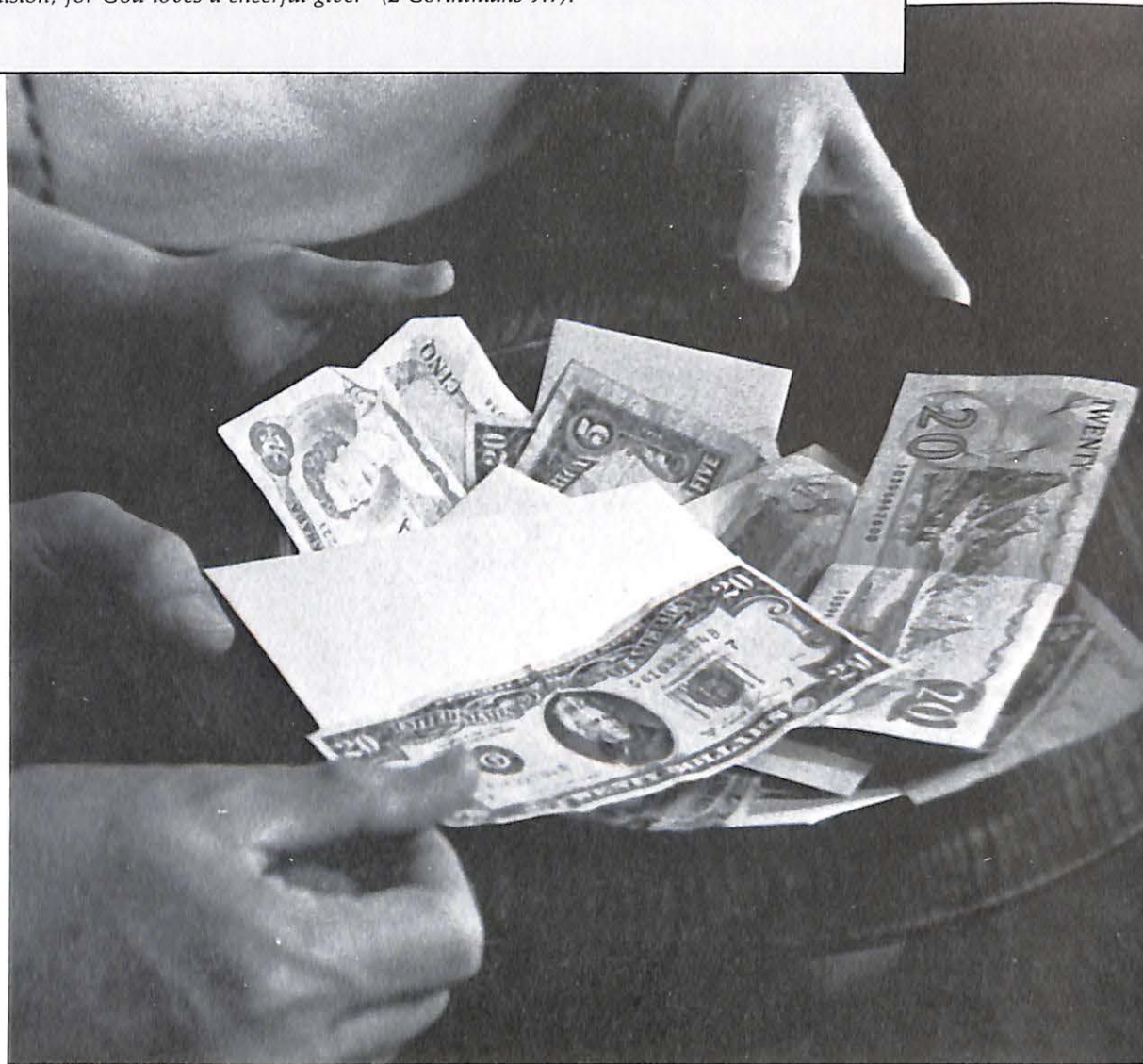
# **C**ompelled to Serve

*"For Christ's love compels us, because we are convinced that one died for all, and therefore all died" (2 Corinthians 5:14).*



## **C**ommitted to Give

*"Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver" (2 Corinthians 9:7).*



## **C**oals

*Recognize God's ownership of all resources of the world and our stewardship of what he has entrusted to us.*

*Increase the giving of individuals and churches to fund the ministry goals of the churches, associations, and Conference.*

## **C**oals

*Increase the caring expressed one for another within the body of believers: the church.*

*Increase awareness and response to people in need in our community and world.*

*Pursue religious liberty, justice, and dignity for all people and peace among nations of the world.*



## **C**ommanded to Care

*"A new command I give you: Love one another. As I have loved you, so you must love one another. All men will know that you are my disciples if you love one another" (John 13:34-35).*



The Church is much maligned on every hand. We are told that it is out of touch with the present age; it is bigoted, unloving, unbending, unresponsive, and separatist.

To be maligned by the non-believer is tragic—but not unexpected. The real tragedy is condemnation by believers. All too often I hear criticism from a professing Christian that “my church does not meet my needs,” that “my children are not receiving training to meet the demands of modern living,” and that “all my church wants is my money.”

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## My Commitment to the Local Church

by Charles L. Collings

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**It is one thing to proclaim a belief in the local church; it is another to practice it.**

### Why Be Committed to the Local Church?

There are several reasons why I feel a deep commitment to a local church body.

*It was through the ministry of a local church that I came to Christ.* From its pulpit were proclaimed the words that convicted me of sin and led me to acknowledge Christ as Savior.

*It was the local church that nurtured me from a babe.* Godly men and women taught me that I might “attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ” (Ephesians 4:13). That same nurturing continues to this day as I hear the Word proclaimed regularly. My pastor meets his responsibility as he equips me and others of our local body, that we in turn, might reach out to others.

*The local church provides the base for fellowship that is absolutely essential for the believer.* The Bible admonishes us to not forsake our assembling together but to encourage one another. God knew of

our great need for encouragement, the refilling that comes as we share common experiences and common goals with other believers.

I’m always renewed when someone from our local body says, “I’ve been praying for you,” or “I felt today that I must pray for you.” I need be away only a few days when I feel a depression coming on that says, “You need time with part of the family.”

*It is through the local church that I’ve learned the principles that have enabled me to be successful in the business world while maintaining a meaningful witness for Christ.* The secular world teaches management based solely on growth and profit. Yet Christ has called the Christian executive to manage by a more far-reaching purpose. “Seek first the kingdom of God and his righteousness,” Christ tells us. Secular theorists insist that in a business environment you have to be concerned with facts and figures, not ethics and spirituality.

Since 1969, I have been president of a company that has grown 800 percent in the past 10 years, employs almost 5,000 people, and does 800 million dollars annually in volume. I am convinced that the management style I follow is not the result of management seminars and management books, but of the wisdom of Scripture as I have studied with Moses in the desert, with Nehemiah about the walls of Jerusalem, and with my Lord and Master as he gave the ultimate in management wisdom. Because I can draw upon the mind of Christ for wisdom, my management reflects an eternal perspective. The most meaningful meetings to take place in my office are those in which I can share the good news of the Gospel with my peers in the grocery industry.

**I attend our worship services, prayer services, and Sunday school not only for the benefit I get but also to proclaim to my neighbors, friends, and others in the church body that my church is a priority.**

### Practice Your Belief in the Local Church

It’s one thing to proclaim a belief in the local church, but it is another to practice it. Here are basic, but essential, means by which I can practice what I preach.

#### By Attendance

I attend our worship services, prayer services, and Sunday school not only for the benefit I get but also to proclaim to my neighbors, friends, and others in the church body that my church is a priority. Loyalty to a cause must be demonstrated. This does not require my presence every time the church door opens, but it does require a consistent life-style that is attractive to others.

I do not buy the argument that I can worship God as effectively in the mountains as in the church. Nor do I believe that my extensive involvement in other ministries substitutes for attendance in my own church’s services.

Whenever I introduce a person to my Savior, I immediately direct him or her to a local church that can meet that person’s needs. I know from personal experience that this is what they must do to grow.

#### By Participation

I see believers hiding out in large church bodies. They want the benefit of the church without commitment. This is not only impossible but also cripples the body. The church needs each member to actively exercise his or her spiritual gifts. The cry of imperfection in the church frequently arises from those who refuse to take any responsibility other than that of “designated critic.”

#### By Consistency in Prayer

I maintain a prayer list that includes my pastors, my Sunday school class, and those who have special needs. The Apostle Paul instructed us in his letter to the Thessalonians to “pray without ceasing” (1 Thessalonians 5:17).

It is amazing how much better my pastor preaches when I pray for God to anoint his words and for the Holy Spirit to search my heart as he preaches. It is equally amazing how much more loving and kind those about me appear when I am praying consistently for them.

#### By Financial Support

Whenever you hear a person complain that all the church wants is his money, you can rest assured that you are listening to an individual who has severe spiritual problems. Jesus devoted approximately two-thirds of his parables to money. *According to Jesus, the way a person handles money is an outward sign of his inward*



**It is through the local church that I’ve learned the principles that have enabled me to be successful in the business world while maintaining a meaningful witness for Christ.**

*spiritual condition.*

If our goals are to hoard or accumulate and to live to meet the expectations of the world, then you can rest assured that our treasures are being laid up on earth and are subject to rust and theft. On the other hand, if we believe that everything we have belongs to God, that we are stewards of all that he puts in our hands, that we have a responsibility for the poor, the hungry, the needy of the world, *then we can only come to the conclusion that the only logical response is to place everything we have at God’s disposal.*

### How Do We Decide?

How do we determine where God would have us to give? How do we distribute our financial resources between our local church and the other areas God



has called us to minister in? I have resolved this in my own mind, and this is how it works for me.

*I believe that the tithe belongs to the local church. I accept the instructions of Malachi 3:10 as directions to "bring the whole tithe into the storehouse, . . ." I do not accept the teaching of some that I can satisfy these Scriptures by giving of my tithe to other organizations regardless of their worthiness.*

Frances and I have practiced tithing for the almost 38 years of our marriage, working on the premise that the tithe is the starting point, not the ultimate. Beyond the tithe, we feel freedom to be involved financially with any ministry that God lays upon our hearts. This gives great opportunity to meet the needs of our Jerusalem, Samaria, and uttermost parts of the earth.

I have learned from experience the faithfulness of God when he urges, "Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will pour into your lap. For by your standard of measure it will be measured to you in return" (Luke 6:38 NAS).

While I urge almost reckless abandon in giving, I urge caution that God's money be given with care. I personally will not give to any organization that does not

**I do not believe that my extensive involvement in other ministries substitutes for attendance in my own church's services.**

practice the following: They must

1) Have an open and full disclosure of finances; 2) Insist that people give above and beyond the tithe, not out of the tithe; the electronic church is not a substitute for the local church; 3) Direct people reached by their ministry into a local church; 4) Show results in reaching and training people for Christian service; and 5) Glorify Christ, not as individuals, but as an organization.

Parachurch organizations exist by the thousands. Many have very worthwhile goals but are often headed by people who are attempting to exercise gifts they do not have, and the resulting waste and confusion is deplorable.

### A Challenge

Stretch your imagination. What is our potential—individually and collectively—for impacting our world for Christ

*If every believer determines to serve God only—and not mammon?*

**It's amazing how much better my pastor preaches when I pray for God to anoint his words, and for the Holy Spirit to search my heart as he preaches.**

*If every believer commits to part with the life-style of the world, to simplify his or her life-style, to get free of financial bondage, and to stand ready to give joyfully whenever doors of opportunity open?*

Years ago, one man responded to the challenge to lay up treasures in heaven rather than on earth. Before his death at age 52, Arthur DeMoss, an insurance executive, set up a trust to fund T.V. spots entitled, "Power for Living." These spots feature successful people whose first priority is a personal relationship with God. These T.V. spots are expensive, but more than 800,000 people have responded with approximately 250,000 decisions for Christ. These people are now being disciplined and filtered into local churches.

We can't all be Art DeMosses, but we can all multiply ourselves through wise use of God's money. The only requirement is that we *be available and be faithful.* □

*Mr. Charles L. Collings of Sacramento, CA, is an active and supportive member and leader in First Baptist Church, Elk Grove, CA. He is President of Raley's, a growing chain of supermarkets and drug centers in California, with headquarters in Broderick.*

# Statement of Beliefs of the North American Baptist Conference

*After a two-year process of development, this statement of beliefs was adopted by the North American Baptist Conference delegates August 10-15, 1982, at Niagara Falls, New York.*

## PREFACE

Baptists, since their beginnings, repeatedly have composed confessions which expressed the doctrinal consensus among related churches. In principle, however, Baptists always have insisted that no statement of faith can be considered creedally binding even upon concurring congregations. The purpose of their doctrinal summaries was to explain to other Christians and to the larger society what Baptists believed and practiced. Within and among Baptist churches, statements of faith also provided a standard for instruction, counsel and fellowship.

We, as North American Baptists, presently feel the need to state more fully our Baptist understanding of the Christian faith. The purpose that guided us in writing and the use that we intend for this declaration are

1. To further the sense of identity and the spirit of unity within our North American Baptist Conference by declaring our common doctrinal understandings;
2. To provide a basis for doctrinal instruction within our Conference;
3. To provide a basis for doctrinal discussions in the hiring of Conference personnel;
4. To serve as a reference point when opinions differ;
5. To provide a basis for doctrinal discussion in admitting new churches and new pastors into our various associations;
6. To provide a doctrinal guide for new churches; and
7. To give a doctrinal witness beyond our Conference.

In continuity with our immediate

forefathers and the larger fellowship of Baptists throughout history, we seek to practice and propagate by God's grace the following convictions:

1. We believe the Bible is God's Word given by divine inspiration, the record of God's revelation of Himself to humanity (II Timothy 3:16). It is trustworthy, sufficient, without error—the supreme authority and guide for all doctrine and conduct (I Peter 1:23-25; John 17:17; II Timothy 3:16-17). It is the truth by which God brings people into a saving relationship with Himself and leads them to Christian maturity (John 20:31; I John 5:9-12; Matthew 4:4; I Peter 2:2).
2. We believe in the one living and true God, perfect in wisdom, sovereignty, holiness, justice, mercy and love (I Timothy 1:17; Psalm 86:15; Deuteronomy 32:3-4). He exists eternally in three coequal persons who act together in creation, providence and redemption (Genesis 1:26; I Peter 1:2; Hebrews 1:1-3).
  - a. The Father reigns with providential care over all life and history in the created universe; He hears and answers prayer (I Chronicles 29:11-13; Matthew 7:11). He initiated salvation by sending His Son, and He is Father to those who by faith accept His Son as Lord and Savior (I John 4:9-10; John 3:16; John 1:12; Acts 16:31).
  - b. The Son became man, Jesus Christ, who was conceived of the Holy Spirit and born of the virgin Mary (John 1:14; Matthew 1:18). Being fully God and fully man, He

revealed God through His sinless life, miracles and teaching (John 14:9; Hebrews 4:15; Matthew 4:23-24). He provided salvation through His atoning death in our place and by His bodily resurrection (I Corinthians 15:3-4; II Corinthians 5:21; Romans 4:23-25). He ascended into heaven where He rules over all creation (Philippians 2:5-11). He intercedes for all believers and dwells in them as their everpresent Lord (Romans 8:34; John 14:23).

- c. The Holy Spirit inspired men to write the Scriptures (II Peter 1:21). Through this Word, He convicts individuals of their sinfulness and of the righteousness of Christ, draws them to the Savior, and bears witness to their new birth (James 1:18; John 16:7-11; I Thessalonians 1:5-6; Romans 8:16). At regeneration and conversion, the believer is baptized in the Holy Spirit (I Corinthians 12:13). The Spirit indwells, seals and gives spiritual gifts to all believers for ministry in the church and society (Romans 8:9-11; Ephesians 1:13-14; Romans 12:5-8; I Peter 4:10). He empowers, guides, teaches, fills, sanctifies and produces the fruit of Christlikeness in all who yield to Him (Acts 4:31; Romans 8:14; I Corinthians 2:10-13; Ephesians 5:18; II Thessalonians 2:13; Galatians 5:16, 22-23).
3. We believe God created an order of spiritual beings called angels to serve Him and do His will (Psalm 148:1-5; Colossians 1:16). The holy angels are obedient



spirits ministering to the heirs of salvation and glorifying God (Hebrews 1:6-7, 13-14). Certain angels, called demons, Satan being their chief, through deliberate choice revolted and fell from their exalted position (Revelation 12:7-9). They now tempt individuals to rebel against God (I Timothy 4:1; I Peter 5:8). Their destiny in hell has been sealed by Christ's victory over sin and death (Hebrews 2:14; Revelation 20:10).

4. We believe God created man in His own image to have fellowship with Himself and to be steward over His creation (Genesis 1:26-28). As a result, each person is unique, possesses dignity and is worthy of respect (Psalm 139:13-17). Through the temptation of Satan, Adam chose to disobey God; this brought sin and death to the human race and suffering to all creation (Genesis 3; Romans 5:12-21; 8:22). Therefore, everyone is born with a sinful nature and needs to be reconciled to God (Romans 3:9-18, 23). Satan tempts people to rebel against God, even those who love Him (Ephesians 4:27; II Corinthians 2:11; Matthew 16:23). Nonetheless, everyone is personally responsible to God for thoughts, actions and beliefs and has the right to approach Him directly through Jesus Christ, the only mediator (Romans 14:12; I Timothy 2:5).

5. We believe salvation is redemption by Christ of the whole person from sin and death (II Timothy 1:9-10; I Thessalonians 5:23). It is offered as a free gift by God to all and must be received personally through repentance and faith in Jesus Christ (I Timothy 2:4; Ephesians 2:8-9; Acts 20:21). An individual is united to Christ by the regeneration of the Holy Spirit (Galatians 2:20; Colossians 1:27). As a child of God, the believer is acquitted of all guilt and brought into a new relationship of peace (Romans 5:1). Christians grow as the Holy Spirit enables them to understand and obey the Word of God (II Peter 3:18; Ephesians 4:15; I Thessalonians 3:12).

6. We believe the Church is the

body of which Christ is the head and all who believe in Him are members (Ephesians 1:22-23; Romans 12:4-5). Christians are commanded to be baptized upon profession of faith and to unite with a local church for mutual encouragement and growth in discipleship through worship, nurture, service and the proclamation of the Gospel of Jesus Christ to the world (Acts 2:41-42, 47; Luke 24:45-48). Each church is a self-governing body under the lordship of Christ with all members sharing responsibility (Acts 13:1-3; 14:26-28). The form of government is understood to be congregational (Matthew 18:17; Acts 6:3-6; 15:22-23).

The ordinances of the church are baptism and the Lord's Supper. Baptism is the immersion of a believer in water in the name of the Father, and of the Son, and of the Holy Spirit (Matthew 28:18-20). It is an act of obedience symbolizing the believer's identification with the death, burial and resurrection of the Savior Jesus Christ (Romans 6:3-5). The Lord's Supper is the partaking of the bread and of the cup by believers together as a continuing memorial of the broken body and shed blood of Christ. It is an act of thankful dedication to Him and serves to unite His people until He returns (I Corinthians 11:23-26).

To express unity in Christ, local churches form associations and a conference for mutual counsel, fellowship and a more effective fulfillment of Christ's commission (Acts 15; I Corinthians 6:1-3).

7. We believe religious liberty, rooted in Scripture, is the inalienable right of all individuals to freedom of conscience with ultimate accountability to God (Genesis 1:27; John 8:32; II Corinthians 3:17; Romans 8:21; Acts 5:29). Church and state exist by the will of God. Each has distinctive concerns and responsibilities, free from control by the other (Matthew 22:21). Christians should pray for civil leaders, and obey and support government in matters not con-

trary to Scripture (I Timothy 2:1-4; Romans 13:1-7; I Peter 2:13-16). The state should guarantee religious liberty to all persons and groups regardless of their religious preferences, consistent with the common good.

8. We believe Christians, individually and collectively, are salt and light in society (Matthew 5:13-16). In a Christlike spirit, they oppose greed, selfishness and vice; they promote truth, justice and peace; they aid the needy and preserve the dignity of people of all races and conditions (Hebrews 13:5; Luke 9:23; Titus 2:12; Philippians 4:8-9; I John 3:16-17; James 2:1-4).

We affirm the family as the basic unit of society and seek to preserve its integrity and stability (Genesis 2:21-25; Ephesians 6:1-4).

9. We believe God, in His own time and in His own way, will bring all things to their appropriate end and establish the new heaven and the new earth (Ephesians 1:9-10, Revelation 21:1). The certain hope of the Christian is that Jesus Christ will return to the earth suddenly, personally and visibly in glory according to His promise (Titus 2:13; Revelation 1:7; 3:11; John 14:1-3). The dead will be raised, and Christ will judge mankind in righteousness (John 5:28-29). The unrighteous will be consigned to the everlasting punishment prepared for the devil and his angels (Matthew 25:41, 46; Revelation 20:10). The righteous, in their resurrected and glorified bodies, will receive their reward and dwell forever with the Lord (Philippians 3:20-21; II Corinthians 5:10; I Thessalonians 4:13-18). □

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# Preface and We Believe the Bible Is God's Word

Statement of Beliefs Study Guide—Session I

by David T. Priestley

*In 1982 a "Statement of Beliefs" was adopted by delegates at the 40th Triennial Conference of North American Baptist Churches. In order to make this Statement more useful, two of us, who teach future pastors and missionaries, have been asked to write a series of articles on these Statements. It is hoped that these expositions will provide stimulus, information, and help for discussion in classes and study groups in your church.*

*You may be tempted to ignore the Preface to the Statement and "get on to the really important articles." However, you should take time to consider what it says, since the Preface was deliberately included to explain the value and purpose of the whole Statement of Beliefs. (See "Statement of Beliefs" printed preceding this article.)*

## The Preface

The first paragraph of the "Statement of Beliefs" outlines the purposes which have motivated Baptists since the seventeenth century to write doctrinal summaries. Protestants have been composing such confessions since the 1520s. What Christians teach and emphasize varies among denominations. Statements of belief (confessions of faith) describe the agreed understanding of Christian truth within a church or a group of churches. People and congregations who understand the Bible differently would not be expected to include themselves among those who concur with the statement.

At different times and in different places, the teachings emphasized may be different, also. In the first half of this century, our spiritual forefathers felt it was very important to insist that Jesus Christ was God's Son, "born of the Virgin Mary." That God was the "maker of heaven and earth," though fundamentalists believed it, was not usually included among the phrases used to identify evangelical

orthodoxy. So while a continuity of basic agreement remains, there will be changes in what is emphasized.

Much of what follows is generally Christian, generally Protestant, generally evangelical. Some of it is uniquely Baptist; it summarizes the Bible teachings that Baptists have stressed but that other Christian bodies have ignored or explained differently. Perhaps one of the things you will want to discuss is whether the statement which follows is balanced; whether it emphasizes important truths to deal with current issues; whether it overlooks essential or important biblical teachings.

A short statement cannot say everything. Furthermore, people vary in the way they say things; so these may not be exactly the words you are used to using. The way to read anything is to assume the honesty and good intentions of the writer.

This statement was written by pastors from all the states and provinces where there are Associations affiliated with the North American Baptist Conference. These pastors struggled to say the truth in such a way that members of North American Baptist Conference churches they knew could respond: "Sure, that's what I believe the Bible teaches." Although no one should claim that these are the *only* important teachings, any summary does claim that what is included is important.

The second paragraph in the preface lists a number of reasons such a statement was called for by North American Baptist Conference churches. Some fear it will damage unity, contrary to Point 1. Unity can be damaged only if people would insist that everyone must interpret each statement exactly the same, or if they would insist that everyone must agree exactly with supplementary items that they propose. The statement provides a "basis," a "reference point," a "guide."

No Baptist confession ever pretended to be totally comprehensive or absolutely precise; neither does this one; even though it touches on issues which the committee and the delegates who approved it feel satisfy the understanding and expectations of the great majority of our people. Hopefully, you will feel comfortable with what it says and leaves unsaid. An appreciation for what the Statement says, however, depends on an understanding of what it intends according to the Preface. Take time to talk about how to use any doctrinal guide in love.

## Article 1. We Believe the Bible is God's Word . . .

Christians have always depended upon the writings of the apostles and prophets for guidance in their faith and practice. What the New Testament says about the inspiration of the Old Testament, Christians believe applies to the New Testament as well. The whole Bible is the standard which sets and judges human and particularly Christian belief and behavior.

We know the truth about God because he revealed it in word and action and interpretive explanation. We know the truth about God because he prompted men to record that revelation in Scripture which neither makes nor leads into mistakes. We know the truth about God because he preserved it through the ages, enabling us with confidence to study it in reliable Greek and Hebrew texts and in reliable translations into common twentieth century languages. And we know the truth about God because the same Spirit who prompted them to be written helps us to understand and apply these Scriptures (see Article 2.c. below).

Scripture references appear throughout the Statement. You may think some verses do not apply directly to what has just been said. But they are there as an encourage-



ment to study and as a witness that the Statement has tried to say what the Bible says.

There has been considerable discussion in recent years about the authority and inerrancy of the Bible. Too much of it has been lacking in the charity which the Bible teaches God expects of each of his children. Members of North American Baptist Conference churches generally are uncomfortable with the spirit of the debate. Many of the issues simply are too technical to interest a large number.

misleads" and

"... that whatever Scripture, interpreted with linguistic correctness, in terms of each book's discernible literary character, against its own historical and cultural background, and in the light of its topical relation to other books, proves to be saying should be reverently received, as from God" (*Beyond the Battle for the Bible*, pp. 138, 53).

The Scripture says that it is "useful for correction, reproof, instruction in

to and acted upon. It is not just an antique collection which has survived the centuries; it is the present word of God to transform life and character.

#### To Discuss:

- 1) What values are there in having/not having brief doctrinal summaries?
- 2) What value is there in having a Baptist statement of beliefs, rather than just a Christian or an evangelical doctrinal summary?
- 3) How do you assess the seven purposes and uses the Preface gives

### We know the truth about God because

- ... He revealed it in word, action, and interpretative explanation;
- ... He prompted men to record that revelation in Scripture;
- ... He preserved it through the ages;
- ... His Spirit helps us understand and apply these Scriptures

Christians have always had difficulties in understanding and harmonizing Scripture internally and in relating it to information and viewpoints from other areas of study. To belabor these difficulties detracts from a confidence that the words we read privately or together are trustworthy. Some of the questions which arise when we try to know and obey God cannot be answered directly by the Scriptures. But the astonishing power of the Scriptures to speak to fundamental human needs, to be "the word of my God to me," can be explained only by its divine authorship, preservation, and present application. However many questions the Christian may still have, with J.I. Packer each of us can say that the Bible "neither misinforms nor

righteousness"; therefore, the Statement reminds us that the Bible has a purpose, not simply a perfect quality. God intends by it to reconcile sinners to himself and to raise believers into full Christ-likeness. No matter how correct our view of the Bible or any Christian doctrine may be, if it is not enlivened and applied by the Holy Spirit in the life of the professing Christian, orthodoxy can only compound our damnation.

God intends us to hear his voice of command and promise in the words of Scripture. We then are obliged to act upon it—to trust, to pray, to serve, to spend, to work, to confess, to praise, to witness, to intercede, and to sing. The Bible is not a book to argue about, to have a correct opinion about; it is a book to be listened

for the Statement?

4) How can Christians say they know God and what he is like?

5) In what ways does God use the Bible to produce Christian life and maturity? Do you perhaps value it too little? How will you correct or improve your use of the Bible as God's word to you?

(To be continued in next issue of the Baptist Herald.)

The Rev. David Priestley is Assistant Professor of Historical Theology at North American Baptist Divinity School, Edmonton, Alberta.

## The Dynamics of Answered Prayer

by Ritchie White

The story is told of a small boy who went with his parents to hear Tchaikovsky's *1812 Overture*. At one point in that symphony, a cannon is supposed to go off. Completely unprepared for this, the boy nearly jumped out of his seat. "Who are they shooting at?" he asked his father. Reassuringly, his father replied, "Son, that cannon wasn't loaded. They just do that for effect."

God never tells us to pray just for effect. As cannons are made to hit targets, so prayers are formed to get answers! The Lord Jesus expects us to receive answers to our prayers (Matthew 7:7-11).

#### Jesus challenges us

Jesus' audience heard him say, "Ask, and keep on asking . . . seek, and keep on seeking . . . knock, and keep on knocking . . ." Do our prayers have this intensity?

David McCasland, gifted writer and youth worker, describes the kind of praying we so easily slide into: "Lord, I need . . . Please help me with . . . Bless all the missionaries. This is a recording. Amen."

Are we really involved in our prayers? God will move heaven and earth to answer a prayer in Jesus' name!

Notice the *variety* here. First, asking prayer. You have a specific need. You ask God to supply it. It could be courage to face a situation, wisdom to make a tough decision, or a specific sum of money, say \$184 (you fill in an amount). How much have we missed from God because it never occurred to us to ask?

Second, seeking prayers. You don't know what God wants to give you. So you feel your way into the darkness in seeking prayer. You ask God questions: "What is it you are doing? What is the root problem I'm facing? What does \_\_\_\_\_ (person) really need?"

Third, knocking prayer. This is the toughest kind of praying. You are standing and knocking. You are not

going anywhere. There is a seen or unseen obstacle in your way. For three weeks, Daniel knocked in prayer. Why the wait? Daniel 10:13 reveals spiritual opposition. This may be true for many of our prayers.



Barbara Binder photo

Pray great prayers and expect great answers.

Prayer is a fight, not an aerobic dance.

Keep on asking, seeking, knocking! This is the challenge Jesus lays out for us. But there's more.

#### Jesus' promise encourages us

"Everyone who asks receives . . ." (verse 8). Receives what? Answer: It. Jesus just finished telling us in verse 7: "Ask and it shall be given to you." If we don't know what it is we are asking for, how will we recognize it when it comes? Only a definite asking leads to a definite receiving. Start an experiment today. Keep track of definite requests, with dates and answers. Put the promise to the test.

"He who seeks finds . . ." A search party that is serious about finding a lost child will be thorough and systematic. We must be no less serious in our praying! If we are seeking to know God's will in a matter,

our praying will not be willy-nilly. The promise is that God will give us the discovery we need. He will give us the solution that evaded us. Are you due for a fresh discovery of God through prayer?

"To him who knocks it shall be opened." Knocking prayers are hard to pray because we have to wait. We get impatient when the answer doesn't come. We either throw in the towel, or try to plough through on our own.

Listen to the way to a true breakthrough in prayer: We do the knocking, and God does the opening. God opens the door, melts the hard heart and topples Satan's stronghold. Jesus gives us divine encouragement to knock until the door opens. God's answers are always on time.

#### Jesus assures us

What kinds of answers does God give when we pray? First, God supplies our need (verse 9). What can be more basic than bread? God's integrity is put on the line every time we ask for bread, or courage, or the need of the hour. What we do not receive, we do not require.

Second, God's gifts are always good (verse 10, 11). Some of the things we ask for are foolish, even downright harmful. That's why those prayers return to us marked: *Unable to supply*. God is incapable of giving an evil gift. No good father ever does.

We pray to a great and mighty God. Therefore, pray great prayers and expect great answers. We pray to a good and loving Father. Therefore, pray for the best gifts and expect to receive them!

The Rev. Ritchie White is pastor of East Olds Baptist Church, Olds, Alberta.



# Battle Tanks and Apple Strudel

by Maria Rogalski

Forty years after World War II, German army tanks rumble over Canadian soil, but their presence in no way threatens the peace and freedom of our country and its people.

Lack of space in Germany led to a special NATO Agreement in 1974 allowing the tank division of the Deutsche Bundeswehr to utilize the Canadian Armed Forces base at Camp Shilo, Manitoba, (230 km. from Winnipeg) for military maneuvers. This agreement was extended for another ten years last December.

Each year, every three weeks from May to October, a new battalion of 640 German soldiers is flown to the Camp Shilo base. Over the past eleven years, 55,000 German soldiers have come and gone.

North American Baptist Confer-

rence churches, along with members of other participating churches from the German Evangelical Alliance of Winnipeg, have reached out in a practical, caring ministry to more than 5,000 of these men through a unique hospitality program known as "Deutsche Soldaten Mission" (Mission to German Soldiers).

When Manfred Woltmann, a member of Rowandale Baptist Church, read about the proposed German troupe training program in the *Kurier*, a German weekly, in the fall of 1973, he recognized what a tremendous opportunity this could be for our German-speaking people to reach out and share the love of Christ with these men who were so far away from home. "A mission field right on our doorstep," he thought.

Sharing this concern with his

pastor, the Rev. Gerhard Poschwat-ta, they decided to do something about it. Soon after, the Deutsche Soldaten Mission was born.

By the time the first troupe bat-talions arrived the next spring, the people in the churches had developed the concept of a weekend hosting ministry and extended invitations to the soldiers.

Well received right from the begin-ning, the program received positive reactions from the soldiers. Praises of the merits of this hosting ministry have reached the highest ranks of the German military, right up to the Minister of Defence.

Rolf Wagner, head chaplain of the German Forces, states in one of his letters: "It is apparent that the visits of our men in the homes of your people have become for them *the* experience of their short stay in Canada, far outranking all other organized free-time activities. To many of our chaplains and soldiers, you have become the credible evidence of Christian conduct and attitude."

There is not much time for leisure in the soldiers' rigorous training schedule, but the middle weekend of their three-week stay is their weekend off. Some participate in planned outings; others pool funds and rent a car for sight-seeing. About one hundred military personnel board the two chartered buses to leave the base early Friday evening for a weekend visit with a German-speaking family in Winnipeg. Their hosts welcome them, and by twos and threes, they are whisked off to the individual homes. Their hosts show the soldiers the sights of the city, take them souvenir shopping, and include them in family activities.

Some of the soldiers spend time at the family's cottage at the lake. They are overwhelmed by the size of our lakes and forests and the wide expanse of unsettled land.

Talk about these home visits already goes on in the German Army camps before the soldiers' departure for Canada. Although certain stipulations are made, such as no smoking in the homes and expected church attendance on Sunday, many of them look forward to this weekend in the warmth of a family circle. Here they enjoy home cooked meals, apple strudel, and fellowship.

Participating churches take turns hosting a busload of 45-50 soldiers once or twice during the season. Some churches correlate these visits with their Sunday school picnic. This is always a big hit with the men. They interact with young and old, participate in races and sports, and enjoy a barbecue.

On Sunday mornings, one sees a heavy sprinkling of smartly uniformed men in the congregation. For most of them, Sunday school and an evangelical service are a first-time experience. They are impressed by the large number of young people present and touched by the warm and open atmosphere.

"It seems like you know God as a friend and feel right at home in the church," they often exclaim in amazement. A pamphlet telling of our beliefs and the good news of the Gospel is shared with them, also.

Over the years, some have come to know the Lord. Sometimes this does not happen until after they have returned to their homeland. Others have said, "I'm going to start going to church when I get back, but not to our church—to a Baptist church."

The ultimate impact on their lives by this exposure to the Christian lifestyle will never be known by us, but the "fragrance of Christ" has been released.

At a special dinner with the top brass of the German Military on the 10th anniversary of the Shilo troupe training program, Manfred Woltmann and vice-chairman Emil Schroeder from the Baptist Mission Church in Winnipeg were presented

with a plaque in appreciation of the visitation program.

"The important thing," reflects Manfred, "is that we have broken down the forces of hostility towards Christianity, and people have indicated their openness to investigate the claims of Christ."

Boarding the buses for their return trip to Camp Shilo Sunday evening, the soldiers feel a tinge of parting pain as goodbyes are spoken. Hosts and visitors have become friends.

"I did not think it would be so hard to say goodbye," lamented twenty-year-old Christoph, a law student from Frankfurt who had stayed with us. He had to interrupt his studies to put in his required time with the Army. Many remain in contact with their host families. Some have actually revisited them on their return visits to Canada as civilians.

"Enthusiasm and praise is the mes-

sage these men are taking back to their towns and villages," says Lieutenant Colonel H.H. von Hofgarten, one of their commanders. "The experience of receptive openness of fellow men one to another is of special importance to us because we know that in our somewhat hectic German society there is need for improvement of person-to-person relationships. It is astonishing that we had to travel to distant Winnipeg to experience a practical example of Christian charity and to discover how beautiful it is."

And Jesus says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

Mrs. Maria Rogalski is a member of McDermot Avenue Baptist Church, Winnipeg, MB, and a free-lance writer.



North American Baptist Conference churches, along with members of other participating churches from the German Evangelical Alliance of Winnipeg, have reached out in a practical, caring ministry to more than 5,000 German soldiers through a unique hospitality program. Manfred Woltmann, (pictured back center), a member of Rowandale Baptist Church, first conceived the idea.



Some of the soldiers spend time at a lake at a host family's cottage, such as that of Mr. Ewald Laser of Rowandale Baptist Church, pictured at right.



## My Summer or Yours



by Sara Pasiciel, Woman's World editor, Steinbach, MB

When I say "summer," I think of quiet days of reading and walking and biking with the kids. You may think of hot, dry days of waiting for rain to water the crops or of six weeks of skiing and boating at the beach. The word "summer" is the same. But my summer is not your summer.

Communication involves the transmission of ideas from one person to another, from a sender to a receiver. The complications set in when we begin to realize that what the sender intended to say is not always what the receiver understood; unless the receiver is confident, or encouraging, or brash enough to say, "I don't get you," that is, to give some feedback, the communication is simply not complete, and so it is not effective.

It seems to me that many of the practical difficulties we have as Christians (I am assuming that you agree with me that we do have occasional difficulties) are caused by this lack of effective communication. We do not always have a "commonness" of meaning, of understanding, and so we become frustrated, uncomfortable, even angry with each other.

Part of our lack of effective communication can be charged to our fondness for words, such as "summer." Because we are so attached to certain words, to the way they sound, and to the meanings each of us as individuals attribute to them, they become more important than they actually are. Words become the facts rather than just symbols, and instead of guiding us to understanding, they build little barriers, which, when piled up, create a wall of misunderstanding and confusion.

General semanticists call this problem of communication and

misevaluation "intentional orientation." They say that unless we are aware of the pit-falls, gradually we begin to believe something just because it is "said" over and over. And so, we tend to generalize, to classify, to pigeonhole. We forget that my summer is not your summer.

Say the word "liberal" in connection with a certain Christian brother or sister, and immediately the word sets off chains of thought and feelings that are immensely satisfying to the one who is thinking the thoughts, but may have nothing whatever to do with the person under discussion. The same is true with any term which is frequently used, and which has acquired connotations far beyond what its original denotation intended: fundamental, weird, left, right, senior citizen, single adult, teenager, and so on. Often we don't give each other a chance as individuals—it's much easier, it takes less effort, to file each other in the slots of our evaluations and judgments.

There comes a time when we need to realize that the word "Christian" applied to one person does not necessarily apply to another. There comes a time when we need to realize that Senior Citizen "A" is not Senior Citizen "B": "A" may be healthy and productive, active and alive, while "B" may be a crotchety hypochondriac. Single Adult "A" is not Single Adult "B": one is happy, busy, and tired of being called a "single"; the other is lonely, bored, and craving attention. Teenager "A" is not Teenager "B": one is mature, organized, and loving; the other insecure, frustrated, and troublesome. We can even say that Missionary "A" is not Missionary "B": Their philosophies, methods, and motives can be completely dif-

ferent, and they should be listened to and responded to accordingly.

Only when we come to appreciate that words are only tools and symbols, that in each situation we have to analyze the context and the possible effects of what we say and do, can we begin to communicate. Only then can we understand and minister to one another, because human communication is inexorably intertwined with human relationships; you can't have one without the other, and if one isn't working effectively, the other won't either.

Some time ago, I had a summer job as a counselor for kids from the inner city of Chicago. The setting was a farm; the particular age group I worked with stayed for two weeks at a time at Indian Ridge, some distance from the main camp, where we lived in teepees and did much of our cooking at the campsite.

Most of the kids who attended the camp had never seen a cow or a sheep; none had seen farm machinery, or camped overnight, or smelled really fresh air. So many things were new, outside of their familiar fields of experience, but as most children do, they accepted the differences and enjoyed the camp.

One lovely summer evening, we had a wiener roast at the main camp. We enjoyed ourselves so much that we stayed longer than we had expected, and it grew dark. We hadn't brought our kerosene lanterns, but I wasn't concerned because the moon was full and bright, clearly lighting the path back to Indian Ridge. I had my eight girls hold hands, and we began to walk single file, down a steep hill, across a narrow wooden bridge, through a cow pasture . . . It was a delightful night, and I remember remarking "How bright

the stars are!" and "Look at the face on the moon."

But gradually I became aware that instead of leading the girls, I was almost pulling them. And by the time we were halfway to the camp, their sniffles and whines and low cries registered so that I stopped to see what the problem was. The girls were terrified! When we stopped, they began to beg, "Please, can't we have a light! Please, I can't see; we can't walk in the dark!"

As I came close to reassure them, I realized that every one of the girls had her eyes tightly shut—and had had them shut since the beginning of our walk. They had grown up in an atmosphere of brilliant electric street-lighting—most likely their homes were never completely dark. Now that there was no artificial light, to them it was "dark." And since they were afraid of the dark, they kept their eyes closed!

We cannot blame another person if he cannot see the same light that we see. We need to understand his "darkness"—then and on—then can we show him our light.

## Thank You!

from Daphne Dunger, Cameroon missionary home on furlough

### The ice was there!

Having circumvented most of it, I took my first (and last) step on it for that day. . . and some to follow.

### The ice was cold!

As I inched my helpless, painful "lower half of me" across the ice to the curb, my hands and palms seemed as though they themselves were turning into ice with each "crawl" made. Reaching the curb was a real relief! But then it too grew in coldness until, within seconds, one blanket was eased under my head and shoulders . . . and then another over me . . . and then a soft quilt (temporarily).

### The blankets were there!

What a comfort! They made the sun feel even warmer! And then later, in the Emergency Room, I thanked God for them and wondered from which church and

WMF they had come and which ladies had made them. I also jealously guarded them to make sure that they would get properly rerouted from their brief detour to their intended destination—our hospitals in Cameroon.

"Then the righteous will answer him, 'Lord, when did we see you . . . needing clothes and clothed you?' " (Matthew 25:38).

To each of you—from a missionary-gal who appreciates those flannel blankets and other White Cross goodies on the field as a nurse and now as a patient—thank you for your cheerful giving and faithful help!

"The King will reply 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me' " (Matthew 25:40).



## . . . for the Potter's use . . .

by Iona Quiring, WMF president, Rogers, MN

Encouragers are important! Whether we're learning to operate a computer or trying to potty-train a toddler, we need someone to help us hang in there, to tell us success is possible. I didn't think I would ever learn to drive our stick shift VW. To say I was a slow learner is being too kind. I was ready to quit trying, but my husband wouldn't let me. Risking life and limb in the process, he eventually convinced me I could master that thing, and I did!

Encouragers are people who care, people who listen, people who go out of their way to say "Thank you" or

"You did a good job." They aren't necessarily teachers, but they are confidence-builders and spirit-lifters. They motivate us to accept new challenges. They understand and comfort us when we goof; they applaud us when we do well; and they accept us in either case. Their support says, "You're important to God, and you're important to me."

Encouragers are needed in the church. Every member should be one. Paul says, "I long to see you so that I may impart to you some spiritual gift to make you strong—that is, that you

and I may be mutually encouraged by each other's faith" (Romans 1:11,12). That's what Christian fellowship is all about!

Barnabas is one of my favorite people. The Bible doesn't record any of his prayers or quote his sermons, but in just a few sentences in Acts, we get a clear picture of this man. Barnabas recognized God's grace in the lives of others—in new believers who were Gentiles, in the transformed Saul, in immature John Mark. He accepted them gladly; as brothers. Then he encouraged them by word and by example to be true to the Lord with all their hearts. He was a good man, full of the Holy Spirit, and full of faith. Many people became Christians because of him. What an encourager! What a role model! I want to be like Barnabas.

"Lord use me . . . to encourage."



## maccabee's musings

The title of this column refers to the Maccabees, a second-century-before-Christ Jewish family that led a crusade for religious freedom and purity against the Seleucid dynasty. Judas Maccabaeus, in particular, fought against the corrupting influences of Greek culture, and succeeded in purifying the temple from the horrifying abominations of Antiochus Ephiphanes IV. The struggle of the Maccabees underscores the constant interplay between pure, biblical religion, and the culture in which that religion is lived.

When Christianity comes to any culture, a dynamic interplay occurs. As people are converted, the sinful aspects of their cultural heritage will be suppressed, while morally neutral cultural factors will be transformed to the service of the Gospel. There is always the danger, however, that the sinful aspects of the culture will eventually seep into the church. We can see the positive, redemptive interplay of Christ and culture in the joyful Christian music of the Cameroon. We can see the negative interplay of culture and the church in the way in which pagan gods became the plaster saints of South American Christianity.

We can see the cultural impurities in the church of other cultures more easily than we can in our white, middle class, North American church. Yet the values of our culture have permeated our churches, and not always for the glory of Christ. Contrast our cultural Christianity (abbreviated CC), with the pure values of Biblical Christianity (abbreviated BC). You may not agree with this particular Maccabee, but I hope to provoke your thinking.

- CC is concerned with numbers—the bigger the better; BC is concerned with spiritual depth—not how many, but how deep.
- CC glorifies success; BC teaches us to humbly reckon others better than ourselves.
- CC presents exciting entertainment; BC encourages us to worship.
- CC establishes programs to involve people; BC is a movement of God which transforms people.
- CC strives for publicity and the influence of the mass media; BC produces people who are salt and light to the world, people with a witness.
- CC attempts to attain political power; BC, content with political weakness, is spiritually mighty to the tearing down of strongholds.
- CC exerts its influence to legislate morality; BC preaches Christ, and transforms individuals and society from the inside out.
- CC issues a call to join the church; BC calls people to take up their cross, and follow Jesus.
- CC says "send in your financial support so we can continue our ministry"; BC calls on each believer to give his or her all—and to have their own ministry.
- CC is involved in the "Cause of the Moment";

## new day

JOY. . . of what exactly is true, complete, lasting joy composed? I believe everyone has asked this question at least 20 times in his or her life. I also believe the answer is found in the word itself. I'll explain . . .

A few weeks ago we were at Central Baptist Church for a week of concerts and service. It was a week full of growth and change for all of us. This may be selfish, but I'm going to share an event that happened to me and was instrumental in changing my attitude towards the word Joy.

At a high school concert, I met Rochelle, a young girl with a big smile that drew me to talk to her. Without asking, she told me of her family background and the doubts she was experiencing at that time about her religious upbringing. I invited her to the concerts. She came to every one of them!

After our youth musical, "Forever," Rochelle came to me in tears, and we went into our prayer room to talk. That night we had brought the message about the knowledge that we, as Christians, have of living forever with Christ. We pointed out that the things of this world do not last; they usually leave us empty; the things of Christ last an eternity and fill us up with love.

In her heart, Rochelle knew that Christianity had everything to offer, and she wanted to know how to make that change possible in her life. I prayed with her. That night the angels rejoiced as a young friend gave her life and heart over to God's care.

We were both so excited that we ran through the entire church telling everyone what had happened. That evening Rochelle experienced the joy that will be with her a lifetime and will continue to grow.

Later that night, lying in bed, I realized that in being part of Rochelle's salvation I had also felt true joy in my heart. The joy I felt was the kind that only Christ can bring . . .

J esus first  
O thers second  
Y ourself last  
(Read *Philippians 2:2-4 NIV*).

—Susan Zenky, "New Day" reporter

- BC strives always for Justice.
- CC teaches "Successful Living"; BC offers "Victorious Dying."
- CC offers the abundant life of comfort and fun; BC promises persecution and the cross, and also real joy in the Lord.
- CC highlights the testimonies of celebrities; BC exalts the Lord Jesus Christ, and the experience of Christ in you, though you may be the least of all.

What characterizes your life and thought? A Christianity infected with the negative values of our culture, or the pure, strong Christianity of the Bible? I think we could all use a little Maccabean revolution.

## our conference in action

### Mission Conferences

WARREN, MI. The annual Detroit area N.A.B. Mission Conference was held Feb. 20-24, 1985, with six N.A.B. churches participating. Missionaries were utilized in each church, and there were several well-attended combined events.

A large combined orchestra and choir presented a missionary cantata, "The Love Story."

At the Saturday morning brunch, the men heard their mission questions answered by Bill Lengefeld of Japan, Earl Ahrens of Colorado, and Dr. Marvin Faust of Detroit. Lois Ahrens, Susan Krier, Luci Lengefeld, and Lucille Wipf compared the women of the Spanish-American field (Colorado), Cameroon, and Japan, respectively.

College youth met with the missionaries informally on Saturday afternoon.

The Teen Missionary Rally on Saturday evening highlighted missionaries in an educational way. The Mission Bowl Quiz was won by Bethel Baptist Church, St. Clair Shores, who received the Traveling Trophy for 1985.

The Rev. Oryn Meinerts, interim associate missions director, joined the other missionaries for the Sunday evening closing rally. A mass choir preceded Dr. Earl Ahren's challenge. Several answered the call to commitment. (Virginia Thomas, reporter.)

### Youth

McCLUSKY, ND. McClusky Baptist Church's youth group presented a musical program on Good Friday. Area churches were invited.

The group sponsored a concert by the Gospel Lighthouse Quartet, Valley City, ND, in May to raise money for their association project.

An "alternate prom" for high school, college and career youth was held at the Church the evening of the high school prom. Guests from other churches shared in the Christian fellowship and entertainment. It included the video, "It's Friday, but Sunday Is Coming."

Four graduates were honored at a congregational potluck dinner in May. Each received a Bible commentary as a memento from the Church. (Irene A. Froehlich, reporter.)

LODI, CA. Danny Sawatsky of Temple Baptist Church earned the "Herald of Christ" award, Christian Service Brigade's highest honor. To complete the required 9-month internship program, Danny volunteered at a local convalescent hospital six to seven hours per week, assisting the activity coordinator.



Danny states: "I want to be a disciple of Christ and live as a walking testimony for God and his Word. Being a 'Herald of Christ' means I want to tell others about him and want to be a missionary for the Lord and his Word." (Mrs. Thelma F. Fischer, reporter.)

LINTON, ND. More than 80 high school and college youth attended a spring retreat, April 5-6, 1985, hosted by First Baptist Church's youth group. The Rev. John Priestly, St. Paul, MN, spoke.

Host pastor Randall Jaspers, Carol Potratz, Bismarck, ND, and Mr. and Mrs. Floyd Roehl, New Leipzig, ND, assisted. (Alice Wagner, reporter.)

HEBRON, ND. First Baptist Church honored its five graduating seniors at the annual high school banquet, April 8, 1985. Mike Kopp of KFRY-TV, Bismarck, ND, spoke on friendship. (Shari Krein, reporter.)

### Church Dedication and Anniversary

OSOYOOS, BC. Osoyoos Baptist Church celebrated three anniversaries April 28, 1985: its 50th since beginning as a mission church, its 25th as an organized N.A.B. church, and its 10th since dedicating its present building.

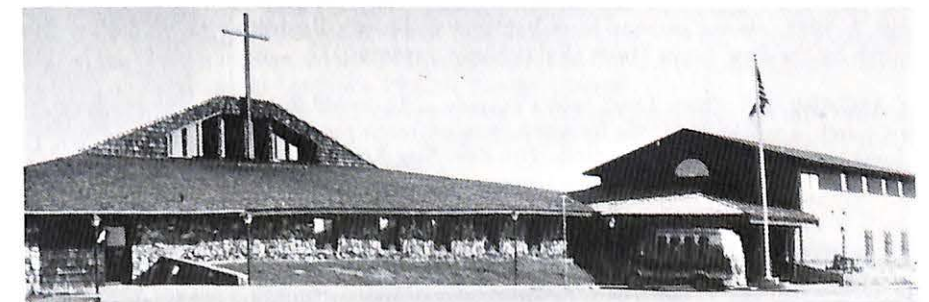
Morning and afternoon services included greetings from previous pastors and neighboring N.A.B. churches; a special choir from Osoyoos' mother church, Grace Baptist, Kelowna, BC; and the Rev. Ed Hohn, area minister, speaker. The offering taken at these services exceeded the mortgage on the building.

"We thank God for his blessings upon us and for the challenge before us," says Angela Rosin, reporter.

The Rev. John Wollenberg is pastor of the church.

WINNIPEG, MB. Fort Richmond Baptist Church held a dedication service and open house on April 14, 1985, for new facilities in a house adjacent to the Church. Since purchasing it last fall, Church members have remodeled it to provide space for Sunday school, junior church, Bible studies, and fellowship and fun.

"We praise God for this place in which to glorify him and be a light for him in our community," states Diane Giesbrecht, reporter.



BEULAH, ND. Immanuel Baptist Church (pictured) dedicated its new, two-story addition, which houses a kitchen, fellowship hall, and classrooms, April 14, 1985.

A potluck supper preceded the dedication service. The Rev. Charles Littman, area minister, gave the dedicatory address. The Church provided special music.

Many friends and members of the church and many visitors from the community and area churches attended this celebration. (Lue Forthun, reporter.)



**Wedding Anniversaries**

*Helmut and Pauline Blessin*, longtime members of Evergreen Baptist Church, Chilliwack, BC, celebrated their 50th wedding anniversary in 1984 at a dinner given in their honor.



"We praise God for their dedication to his service and for their special gift of hospitality to so many," states Norma Ostberg, reporter.

*Thom and Lily Blair*, members of Bethany Baptist Church, Vancouver, BC, celebrated their 50th wedding anniversary, April 9, 1985, at a celebration for family and friends hosted by their children. (Elsie Baum, reporter.)



*William and Hulda Erbele* celebrated their 60th wedding anniversary, March 7, 1985. The Erbeles have been members of Ebenezer (Lerh, ND), Linden (Detroit, MI) and Colonial Village (Lansing, MI) Baptist Churches.

They celebrated their anniversary, April 9, 1985, at a celebration for family and friends hosted by their children. (Elsie Baum, reporter.)



(Charles W. Yeomans, reporter.)

*Mr. and Mrs. Adolf Buss* celebrated their 50th wedding anniversary with family and friends at a dinner reception hosted by their four children



March 30, 1985. They are members of Immanuel Baptist Church, Brookfield, WI. (Miss Edna Wengel, reporter.)

**Church Growth**

**VANCOUVER, BC.** Two people (pictured with Rev. Rick Laser, pastor, right, and Rev. Mark Wollenberg, associate pastor, left) were baptized at a combined English/German Easter Sunday morning service at Bethany Baptist Church. Afterwards they were welcomed into the Church, and the Lord's Supper was celebrated. (Elsie Baum, reporter.)



**AVON, SD.** At a special baptismal service on Easter Sunday, April 7, 1985, eleven persons were baptized at Danzig Baptist Church by the Rev. Jason Haas. (Velda Voigt, reporter.)

**CALGARY, AB.** "New Day" held a crusade at Thornhill Baptist Church April 17-21, 1985. Included were outreach programs to local high schools and the prison. The Rev. Sieg Koslowski is pastor.

**JAMESTOWN, ND.** Three persons (pictured with the Rev. Ray Hoffman, pastor, at right) were received into membership Easter Sunday morning. (Leona Meisch, reporter.)



**CALGARY, AB.** Five persons were baptized at Thornhill Baptist Church by the Rev. Dieter Reda (pictured left). Pictured at right is senior pastor, the Rev. Sieg Koslowski.

**CHILLIWACK, BC.** Six persons were baptized at Evergreen Baptist Church Easter Sunday evening. Afterwards, eight new members were welcomed into the Church. Each received a special



verse of scripture. A communion service and fellowship followed. The Rev. Leonard Strelau is pictured. (Norma Ostberg, reporter.)

**LANSING, MI.** Eight new members were welcomed into Colonial Village Baptist Church after being baptized by Pastor Arthur Boymook, before he moved to Vancouver.



"What a joy and blessing it is to see these young people follow the Lord in baptism," says Charles W. Yeomans, reporter.

**LEDUC, AB.** Three young people were baptized at First Baptist Church by Dr. Joe Sonnenberg, pastor, who gave a meditation on the meaning of baptism.

Dr. Sonnenberg gave a series of messages on the book of Revelation. The film, "The Revelation of Jesus Christ," was shown after the series.

The choir presented the cantata, "He Lives," on Easter Sunday morning. The following Sunday, the young people presented a play, "Love and Death." (Linda Fillenberg, reporter.)

**LOYAL, OK.** Three persons were baptized at Immanuel Baptist Church Jan. 27, 1985, by Pastor Jeff Patet. They and another person became members of the Church. (Alice Vilhauer, reporter.)

**MARTIN, ND.** The Rev. William Keple, pastor, Martin Baptist Church, baptized two persons recently and welcomed them into church membership Easter Sunday. (Delma Kost, reporter.)

**McCLUSKY, ND.** A one-day seminar on church goal setting, outreach, and ministry to people's needs was held at McClusky Baptist Church in November 1984. The Rev. Charles Littman, area minister, led the seminar, which included a short session on deacon sector ministry. (Irene A. Froehlich, reporter.)

**TERRACE, BC.** Pastor Paul Mohninger baptized four young people at Zion Baptist Church recently.



"It is with great joy that we welcome them into our fellowship," says Susanna Hugi, reporter.

**WEST FARGO, ND.** The Rev. Kent McKinnon baptized three persons at Grace Baptist Church, February 3, 1985. Later they were welcomed into the fellowship of the Church. (Desiree Morton, reporter.)



**HERREID, SD.** Herreid Baptist Church welcomed six new members, three by baptism, one by letter of transfer, and two by confession of faith. The Rev. Harry Johnson is pastor of the church. (Mary Lou Engle, reporter.)



**Special Events**

**WINNIPEG, MB.** Fort Richmond Baptist Church welcomed Pastor Helmut Strauss, his wife Jean, and their family to the Church Feb. 3, 1985. The Rev. S. Schuster, area minister, and representatives from several Manitoba churches greeted and welcomed the new pastor. A fellowship time followed the service. (Diane Geisbrecht, reporter.)

**ABILENE, KS.** Ebenezer Baptist Church held a fellowship dinner for the Rev. and Mrs. Will Dachtler before they left to serve in Corona, SD.

Mrs. Will Dachtler led the activities of the annual church birthday party.

Mrs. Betty Geis, president, W.M.F. Southwestern Association, spoke at a recent W.M.F. tea. Other association ladies were invited. "She encouraged us to be mindful of the goals we have adopted," reports Reva Lutz.

**ABILENE, KS.** Mr. Robert Lowden began his ministry as pastor of Ebenezer Baptist Church in June 1985. Mr. Lowden, a Dallas Seminary graduate, and his wife have two children, Jennifer, 14, and Jonathan, 19.

"The Rev. Albert Fadenrecht, Hillsboro, KS, faithfully ministered to us while we were without a pastor. Mrs. Fadenrecht inspired us with her violin music. We so appreciated their ministry," states Reva Lutz, reporter.

**KELOWNA, BC.** Lakeview Heights Baptist Church held a week of evangelistic meetings Jan. 27-Feb. 2, 1985. The Rev. Jake Leverette, Burlington, ON, spoke on the theme, "Come Alive in '85."

The annual Okanagan Missionary Conference was held Feb. 27-March 3, 1985. Missionaries Dale Wilcke, Rodney Zimmerman, Maria Evans, and Earl and Lois Ahrens made presentations at Lakeview Heights Baptist Church.

The Church appointed a Mission Committee last fall. "The objective is to encourage, develop and raise up missionaries within the church family for Christian service both at home and abroad," reports Dorothy G. Fritzsche.

**SWAN RIVER, MB.** Temple Baptist Church held Family Life Seminars sponsored by the Swan Valley Association of Evangelicals April 12-14, 1985. Dr. Bruce Pringle, marriage and family counselor, Saskatoon, SK, spoke on the theme, "Strengthening Your Marriage and Your Family." The Rev. Leland Bertsch is pastor. (Lynn Patzer, reporter.)

**BEULAH, ND.** Immanuel Baptist Church began an Awana program for children age 3 through sixth grade in January 1985. Attendance has reached 114.

(continued)



## our conference in action

"The program not only includes children from Immanuel, but also many unchurched from the community," reports Lue Forthun.



CALGARY, AB. Present and former members of the brass band of Temple Baptist Church celebrated its 30th anniversary with a banquet and program.

During 1984, as in previous years, the band supported five national Seminary students in Cameroon through the funds donated from various churches and special events for which the band played.

"God began this work when a local music store donated old brass instruments to Mr. Konrad Geibelhaus who offered to train anyone who wanted to play. Mr. Geibelhaus, conductor from the beginning to the present, has put in many, many hours of dedicated hard work. We all know God is blessing him for his commitment to this calling," reports Stephen Schoenhoff, band secretary.



DICKINSON, ND. Members of Hillside Baptist Church voted unanimously to call Daryl Dachtler as associate pastor starting July 1, 1985. Daryl is a 1985 graduate of the North American Baptist Seminary, Sioux Falls, SD.

On Easter Sunday, April 7, 1985, the choir, directed by Pastor James DeBoer, presented "No Greater Love" to the largest audience in the church's history. (Bonnie Walther, reporter.)

EMERY, SD. Ninety senior citizens attended First Baptist Church's annual Senior Citizens Recognition Night. The theme was "Serving the Lord on a High Note." A men's quartet from the Danzig-Avon area gave a musical program.



The Rev. Elmo Herman, pastor, gave special recognition to those married 50 years or more. Five of these couples are pic-

tured; five other couples were unable to attend. (Vera Roskens, reporter.)

JAMESTOWN, ND. On Palm Sunday, the Temple Baptist Church choir presented the cantata, "Alive!" They presented this cantata at Calvary Baptist Church, Carrington, ND, also.

"Sounds of Triumph," quartet from Briercrest Bible College, presented a Sunday evening concert recently. (Leona Meisch, reporter.)

HEBRON, ND. First Baptist Church's Ladies Missionary Guild presented a special program on April 14, 1985, featuring the New Leipzig (ND) Baptist Church quartet.

"A capacity crowd turned out and was blessed by the beautiful songs and testimonies," reports Shari Krein.

LODI, CA. First Baptist Church honored its pastor, the Rev. Walter Dingfield, for his 30 years of service in the ministry during the morning service April 7, 1985. Gifts were given to Pastor Dingfield and his wife Gladys. An informal reception followed the evening service. (Della Lutz, reporter.)

MARTIN, ND. The dynamic Laity Film Series was shown at the Martin Baptist Church. "Through the humorous adventures of Chuck Bradley, we were shown various ways of improving our Christian walk," reports Delma Kost.

The Men's Brotherhood sponsored a Sweetheart Banquet with the Rev. Milbert Ortman as speaker.

The youth of the Church presented a sunrise Easter service, "The Crucifixion according to Simon of Cyrene."

The church choir presented the cantata, "Tribute to the Trinity."

PARMA HEIGHTS, OH. Parma Heights Baptist Church welcomed Mr. Kermit Junkert as minister of music, worship, and administration at a reception Jan. 13, 1985. He and his wife Leah have three children.



"Since January, two new youth choirs have been formed and new members are being added to the adult choir weekly," reports Ruth Barnes.

PARMA HEIGHTS, OH. Twelve youth and three adults from Parma Heights Baptist Church were volunteers Feb. 3, 1985, at a special Red Cross blood drive. 50 pints of blood were collected.

"It is always exciting to see the enthusiastic involvement of the youth in the life of the church," says Ruth Barnes, reporter.



STEAMBOAT ROCK, IA. The combined choirs of First Baptist Church and area Presbyterian churches presented "How Great Thou Art" at First Baptist Church on Easter Sunday evening.

Previously, they presented the cantata at Eldor Manor Nursing Home and at Faith Evangelical Church, Radcliffe, IA.

Dan Gast is choir director at the church.

## in memoriam

one niece; Rev. Wally Kroguletz and Dr. J.C. Gunst, pastors, funeral service.

LYDIA HUBER (88), Herried, SD; born Nov. 1, 1896, to Fred and Eva (Wolf) Bickel, Herried, ND; died April 25, 1985; married Andrew Huber, June 22, 1919, who predeceased her April 3, 1974; member, Herried (SD) Baptist Church; predeceased by three brothers: Henry, Ernest and John; survived by one son, Wilbert H., Herried, SD; three daughters: Marcella (Mrs. Raymond Feeney) and Lilly Etta (Mrs. Wesley C. Lund), Seattle WA; and Grace (Mrs. Don M. Johnson), Richfield, MN; 18 grandchildren; 16 great-grandchildren; and three brothers: Fred, Martin, and George Bickel; Rev. Harry W. Johnson, pastor, funeral service.

VIOLET KESSLER (61), Lodi, CA; born July 23, 1923, to Karl and Johanna Meidinger, Fredonia, ND; died March 27, 1985; married Harold Kessler, 1945; member, First Baptist Church, Lodi, CA; predeceased by son Karl and one sister, Lorraine Wentz; survived by her husband Harold, Lodi, CA; son Mark, Stockton, CA; daughter Joann, Lodi, CA; one granddaughter; two brothers: Art and Clarence; and one sister, Agnes Wolfe; Rev. Walter Dingfield, pastor, funeral service.

ELIZABETH KLEIN (89), McClusky, ND; born Sep. 2, 1895, Odessa, South Russia; died April 24, 1985; immigrated to the U.S. in 1911; married Rudolph Klein; member, Turtle Lake (ND) Baptist Church; survived by three daughters: Ileen (Mrs. Ted Bauer); Phyllis (Mrs. Reuben Bauer); and Betty (Mrs. Albert Schultes); Rev. George Neubert, pastor, funeral service.

STEVEN KRUEG (21), Lodi, CA; born April 20, 1963, to Betty and Don Krueg; died Dec. 4, 1984, after a valiant two-year struggle with leukemia; his smile and positive attitude were an encouragement to others; accepted Christ as Savior at age 5; survived by his parents; sister Kathleen; one nephew; his grandparents; and many aunts, uncles, and cousins.

EWALD LEHOLTZ (89), Winnipeg, MB; born Feb. 10, 1896, Porosow, Poland; died April 14, 1985; married Helen Fishbook, 1919, who predeceased him in 1961; married Frieda Malzahn, 1963; member, Mission Baptist Church, Winnipeg, MB; survived by his wife Frieda; four daughters: Olga (Mrs. Otto Schlenker), Kelowna, BC; Elsie (Mrs. Ernie Rogalski), Lodi, CA; Violet (Mrs. Eric Kwiatkowski), Prince George, BC; and Lydia, Winnipeg, MB; two sons: Joe (Martha), Winnipeg, MB; and Ray (Miriam), Swan River, MB; three stepchildren: Linda (Mrs. Wally Krampetz), Lothar (Clare), and Fred Malzahn, Winnipeg, MB; 13 grandchildren; 8 great-grandchildren; one sister, Emma Herzog; and one brother, Gustav; Reverend S. Hoppe and J.

Leverette, pastors, funeral service.

LENA LICHTER MESCHBERGER (92), Stafford, KS; born April 22, 1893, to Christopher and Doris Lichte, Stafford, KS; died April 27, 1985; married Daniel Meschberger, July 19, 1916; charter member, organist, Sunday school teacher, W.M.F., Calvary Baptist Church, Stafford, KS; predeceased by her husband Daniel and three children; survived by two sons: Wayne and Marion, Stafford, KS; three daughters: Eunice Moody, Kingman KS; Florence Benton, Jackson, MS; and Rosalie Theisen, Whitewater, KS; 21 grandchildren and 22 great-grandchildren; Rev. Elton Kirstein, pastor, funeral service.

MAGDALENE RENKE (93), Lodi, CA; born 1892; died Jan. 31, 1985; married Jacob Renke who predeceased her after 64 years of marriage; member, First Baptist Church, Lodi, CA; survived by two sons: Albert and William; six grandchildren; 14 great-grandchildren; 5 brothers; 4 sisters; and one niece, Frieda; Rev. Walter Dingfield, pastor, memorial service.

RUDOLPH SCHULZ (72), Chilliwack, BC; born Dec. 31, 1912, Russia; died May 1, 1985; married Lilly Tonne, Aug. 26, 1950; immigrated to Lethbridge, 1953, and then to Chilliwack; member, Evergreen Baptist Church, Chilliwack; survived by his wife Lilly, Chilliwack, BC; three sons: William, Delta, BC; Horst and Wilfred, Penticton, BC; one daughter: Monika (Mrs. Douglas May), Chilliwack, BC; one grandchild; three brothers: Robert, Ferdinand, and Samuel; and one sister, Adine (Mrs. Frank Lau); Rev. Leonard Strelau, pastor, funeral service.

WALTER HENRY ZULKE (72), Vancouver, BC; born Sept. 9, 1912, to Mr. and Mrs. Andrew Zulke, Leduc, AB; died March 13, 1985; married Elsie Posein, Oct. 11, 1939; moved from Leduc, AB, to Vancouver in 1964; accepted Christ at age 17; was baptized and joined Friedrichsheim Church, where he was trustee, usher, choir member; survived by his wife Elsie, Greendale; two sons: Doug, Delta, and Neil, Medicine Hat, AB; and one sister, Elsie (Mrs. Harvey) Bienert; predeceased by his brother Robert, his mother, and father; Rev. Leonard Strelau, pastor, funeral service.

(Please limit reports for Our Conference in Action and In Memoriam to under 100 words. Reports appear eight to 12 weeks after they are received. Please send news promptly. Photos should be closeup and sharp.)



# Ganstrom Retires from Church Extension Position

by Marilyn Schneider

Dr. S. Donald Ganstrom retired June 30, 1985, from his position as Associate Director of Church Extension, which he has held for three and one-half years. In 1981, at age 65, Don accepted the challenge to become interim church extension director and then remained as associate director. During this time, he oversaw the start of 21 new churches; developed a ministry of "Quality Time" with church planters; provided an example of enthusiasm and experience for church planters; and revised the "Church Extension Manual."

"Many a church planter expressed appreciation for Don's spending two to three days with them reviewing their ministry, goals, and dreams. Often this 'Quality Time' proved to be just the encouragement or challenge they needed. Don modeled with the church planters the kind of relationship he desired them to have with their congregation," states the Rev. Ron Norman, director, church extension/church growth department.

Don has served 41 years in the N.A.B. Conference. "It was at seminary that we felt the call of the Lord to go to Cameroon, West Africa," states Don. He and his wife Verna served as N.A.B. missionaries there from 1945-1955.

"Uncle Don was a man charged with high-fire energy and almost impatient eagerness to get on with the mission work ahead of him; a big broad smile; and a cheerful, gentle wife by his side," remembers Daphne Dunger, missionary, whose parents served in Cameroon while the Ganstroms were there.

After a blood condition prevented Don from returning to the mission field, the Lord opened the door for him to pastor Riverview Baptist Church, West St. Paul, MN, from 1955-62. "Pastor Ganstrom was most instrumental in purchasing land, working with contractors, and organizing the members to help build our new church building," states Ralph Hildebrandt of Riverview.

Answering the call to pastor Calvary Baptist Church in Tacoma, WA, posed a challenge to the Ganstrom family. "Our son Norris had already been in two different high schools in two years," relates Don. When we offered to make arrangements for him to stay in St. Paul to finish his senior year, he said: "Dad, you are not practicing what you preach. If I'm a part of this family, I have blessings coming to me as I seek first the kingdom of God and his righteousness, and he'll add all these things to me." And that last year in Tacoma was the best year of high school he could have had."

Don served as pastor of Calvary Baptist from 1962 to 1966. DeForest Bullock of Calvary remembers: "Don's ministry at our church was a caring ministry for the people in the church and in the neighborhood. He was continually reaching out and trying to serve them."

Don then served as pastor of Bethel Baptist Church, Anaheim, CA, from 1966 to 1969. "Since the Ganstroms had been missionaries, they inspired Bethel Baptist Church to grow in missionary interest," recall Mr. and Mrs. Walter Gooden of Bethel.

From 1969 to 1977 Don pastored Riviera Baptist Church, Salem, OR. "I remember Pastor Don as a praying pastor and as a man with a vision. He was also innovative; he didn't want to get stuck in a rut. Verna was an absolutely devoted pastor's wife and a real encourager. And they were very hospitable," comments Mrs. Gail Enfield of Riviera.

Don had several physical examinations through the years, but it wasn't until 1976 that he received clearance to return to the mission field. "It was at this time when I was 60 years of age that God gave to us the opportunity to begin a church extension work."

The Rev. David Ewing, pastor, Century Baptist Church in Bismarck where Don served from 1977-1980, states: "As the second pastor of this church, I would say that anyone who



follows Don in ministry is a privileged person."

"What I remember," says Mrs. Gail Brechel of Century, "is how well Don and Verna worked together. That in itself was a witness to us. Don loves church extension work. It was a thrill to work with him. Verna really gave life to our women's organizations."

After four years, Don accepted the challenge to begin a new church in Vancouver, WA. "My wife and I were still fairly new Christians when we met the Ganstroms at Cascade Park Baptist Church's first Bible study," remembers Greg Evans. "We were so impressed by their vivaciousness and their attitude of just following the Bible. We consider them our spiritual grandparents. They influenced us to go to Japan as short-term missionaries."

Don's motto verse is Matthew 6:33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Commenting on his approach to ministry, Don says, "I'm a great promoter of life-style evangelism. Wherever you are, you can escalate your conversation to the point that people know you're a Christian and that being a Christian is exciting. The sweetest part of God's work is leading a soul to Christ. A very exciting part of our ministry is the friends we made and the sharing and caring we find in God's family." □

## what's happening

Mr. James Frey has resigned from his position in estate planning with the Development Department, effective May 15, 1985. He has served in this area since 1979. He became Director of Planned Giving at the Saddleback Health Foundation in Laguna Hills, CA, on June 17, 1985.

Mr. Dennis Rockford resigned as minister of music at First Baptist Church, Lodi, CA, effective June 15, 1985. He plans to continue his education.

The Rev. Clifford Pedersen has accepted the call as pastor of Hartland Baptist Church, Prince George, BC, effective August 16, 1985. He has served as Minister of Church Growth of Sturgeon Valley Baptist Church, St. Albert, AB, since 1980.

The Rev. Michael E. Kirkman has resigned as associate pastor of Trinity Baptist Church, Portland, OR, effective May 31, 1985. He has served in this position since 1980.

Mrs. Caroline Dudek retired from the position of head secretary of the Church Extension/Church Growth Department effective June 30, 1985, after 15 years of service. Caroline came to the North American Baptist Conference Office in May 1970 to fill Sunday school literature orders at Roger Williams Bookstore. When that closed, she assumed the same position in the Church Ministries Department and later the Church Extension/Church Growth Department where she was head of the secretaries pool.

"I'm looking forward to retirement," says Caroline. "I feel the Lord can use me at Central Baptist Home where my husband, Myron, is administrator."

Reflecting on her work at the Office, Caroline is grateful to the Lord for being able to use her talents in a Christian organization. In addition to enjoying the fellowship of her co-workers, she regards as friends the many people with whom she has had contact in the churches through her work.

"Caroline Dudek has modeled for 15 years the qualities that have provided efficient secretarial support here at the N.A.B. International Office. She has been faithful, consistent, and proficient in all of her duties. Above all else, she has maintained a spirit of love and cooperation as a fellow co-laborer. We will miss her a great deal," states Ron

Norman, director, church extension/church growth department.

Gordon Freiter became pastor of Ebenezer Baptist Church, Ebenezer, SK, on June 16, 1985. He is a 1985 graduate of the North American Baptist Seminary, Sioux Falls, SD.

The Rev. Ray Hoffman began serving First Baptist Church, Medina, ND, in addition to his pastorate at Temple Baptist Church, Jamestown, ND, in May. An 8:30 a.m. Sunday service is conducted at Medina prior to the 10:45 a.m. service in Jamestown.

The Rev. Siegbert Zukowski resigned as pastor of Moosehorn Baptist Church, Moosehorn, MB, effective Aug. 1, 1985. He has served the Moosehorn church since 1979. He plans to move to Vancouver, BC.

The Rev. Karl Bieber of Gaithersburg, MD, is serving on the staff at the office of the Baptist World Alliance in Washington, DC.

Mr. Tim Rieck resigned as pastor of Oakbank Baptist Church, Oakbank, MB, effective May 31, 1985.

Mrs. Viola Rasmussen resigned May 17, 1985, after completing thirty-one years of service as a secretary at the North American Baptist International Office, to give more attention to her home, her husband and other interests.

"Each area of involvement at the Office has been an enriching and growing experience. I have mixed feelings about leaving," Vi says. "I felt that this has been my way of serving God, my calling to ministry."

Vi came to the N.A.B. International Office in 1954 to become secretary to the comptroller, after serving as secretary to Dr. George Lang, president, North American Baptist Seminary. During her 31 years at the N.A.B. Office, she has served as secretary in the Promotional and Publications Department, in the Missions Department and as supervisor and coordinator of White Cross.

"Mrs. Rasmussen has conscientiously helped our North American Baptist missionaries, our churches and the Board of Missions through her professional skills as a secretary," states Ron Salzman, interim missions director. "She has added stability, insight, and a caring perspective to our departmental work. We are grateful to God for her devoted service."



## A People of Hope for a World in Despair



### 41st Triennial Conference Of North American Baptist Churches

Anaheim, California  
July 16-21, 1985

### WELCOME TO ANAHEIM!

More than 4,500 people from Canada, the U.S.A. and overseas, people with varied anticipations, longings, and needs are meeting at the 41st Triennial Conference in Anaheim, CA, July 16-21.

The Program Committee and individuals involved on the local scene have been challenged with Jesus' command in Matthew 14:16: "Give ye them to eat." A great spiritual feast has been prepared. Pray that our lives may be so enriched and challenged that the effect will be felt by all with whom we come in contact.

For those of you who are unable to attend the Conference, please pray for the Conference. Pray that God will speak through and to all who participate. Pray that God's will may be accomplished in each person's life and that his kingdom will grow as a result of this Conference.

Thank you and may God bless you richly. It has been a joy and privilege for us to serve you in this manner.

Ernie Radke,  
Calgary, AB,  
chairman,  
Program  
Committee





## baptist world aid

### Devastation in Bangladesh

On the weekend of May 26, a typhoon, with winds reported to have reached 140 miles per hour, struck the coast of Bangladesh with such ferocity that millions of people have been affected by it. The worst effects of the storm were felt in the densely populated, low-lying islands off the coast in the Bay of Bengal. Tidal waves twelve feet high, according to a Red Cross report, swept over some of the islands destroying everything in their path. Ten thousand people are reported to have been killed, most of

them younger children carried away by the surging waters. A radio report on May 31 states that cholera has broken out and indicates that many people have died of the disease. The reports vary, but it is clear that the disaster has taken many lives, and property damage in homes, schools, churches, hospitals, and roads will amount to many millions of dollars.

Baptist World Aid has responded by authorizing funds to send a medical team to Bangladesh from the Philippines. Funds are also being sent for the purchase of emergency supplies of

food, medicine, tents, blankets, and utensils. Specific requests are arriving as plans for rehabilitation are made by our Baptist brethren in Bangladesh.

Baptist World Aid requests \$100,000 for initial response to this emergency. The first \$30,000 has been committed. Please be generous in responding to the needs of the victims of this storm.

You may contribute for relief in Bangladesh by sending your contributions to:

North American Baptist Conference,  
1 So. 210 Summit Ave., Oakbrook  
Terrace, IL 60181 for Bangladesh.

### Hulme, Getz, and Berndt Speak at Seminary Conferences

SIOUX FALLS, SD. N.A.B. Seminary celebrated its first annual "Days of Growth" featuring the first annual Herbert Hiller Lectureship and Heritage Day in addition to the already established annual Great Plains Pastors' Conference.

The Herbert Hiller Lectureship, focused on pastoral care, presented renowned pastoral care authority, Dr. William Hulme of Luther Northwestern Seminary, St. Paul, MN.

The Rev. Dr. Herbert Hiller, N.A.B. pastor for more than 50 years, attended.

The Great Plains Pastors' Conference was held on the campus, March 19-21, 1985. It featured Dr. Gene Getz, adjunct teacher of pastoral theology, Dallas Theological Seminary, Dallas, TX.

Pastors' wives sessions of the Conference were hosted by Mrs. Janelle Hiatt, Mrs. Carolyn DeBrand, and

Mrs. Maxine Hulsing, wives of N.A.B.S. faculty and administration.

The first Heritage Day celebration honoring 127 years of existence for the N.A.B. Seminary closed the "Days of Growth." The Rev. Herbert Berndt, Rochester, NY, gave a lecture honoring August Rauschenbusch, founder of the Seminary. Historical displays were featured throughout the week.

N.A.B. pastors from a five-state area, local pastors, and local lay people attended this festive week. □

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## congratulations

Congratulations to the following churches for joining the Church Family Subscription Plan to the *Baptist Herald*:

*Memory Lane Baptist*, Wichita, KS; Rev. John Zuilkowski, pastor; Mrs. Ed Riffel, agent.

*Fort Richmond Baptist*, Winnipeg, MB; Rev. Helmut Strauss, pastor; Miss Diane Giesbrecht, agent.

To these churches for renewing through the Church Family Subscription Plan to the *Baptist Herald*:

*First Baptist*, Appleton, MN; Rev. Doug Sathren, pastor; Mrs. Harold Pust, agent.

*Community Baptist*, Beavercreek, OH, Rev. Richard Hardy, pastor; Mrs. Edward Reeves, agent.

*Calvary Baptist*, Billings, MT; Rev. Mark Iblings, pastor; Mrs. Manuel Lang, agent.

*Brandon Valley Baptist*, Brandon, SD; Rev. Merv Kramer, pastor; Miss Amaryllyis Dunger, agent.

*Temple Baptist*, Calgary, AB; Rev. Henry Schoenhoff, pastor; Mr. Alex Hoffman, agent.

*Redeemer Baptist*, Columbus, NE; Rev. Arlie Rauch, pastor.

*First Baptist*, Ellinwood, KS; Rev. Randy Kinnison, pastor; Mr. Dale Hartig, agent.

CENTENNIAL CELEBRATION  
100th Anniversary  
of the  
FIRST BAPTIST CHURCH  
BISON, KANSAS  
August 24-25, 1985

All former pastors, members, and friends are cordially invited.  
Inquiries? Greetings! Contact

Anniversary Committee  
First Baptist Church  
P.O. Box 388  
Bison, Kansas 67520

The Rev. William Effa, pastor

CENTENNIAL CELEBRATION  
of the  
FIRST BAPTIST CHURCH  
WISHEK, NORTH DAKOTA  
July 5 and 6, 1985

We invite all former members and friends to our 100th anniversary celebration.

Inquiries or greetings contact  
Mrs. Vernon Herr  
721 Beaver Ave.,  
Wishek, North Dakota 58495

The Rev. Gordon Huisinga, pastor

"Cast your bread upon the waters, for after many days you will find it again" (Ecclesiastes 11:1).

The truth of this statement is being experienced as capital funds are allocated for use by the Department of Church Extension and Church Growth in 1985. We are "casting our bread" upon the "waters" of the North American Continent as we seek to establish new congregations and build up those that are declining.

Many pastors and lay people are experiencing renewed vision and revived motivation as a result of the growth seminars that are being held across the Conference. To date, more than 115 pastors and more than 175 lay people have been introduced to important principles that can make a difference in the growth of their local churches. There are still many more that will be exposed to these concepts before the year is over. This has all been made possible by your Capital Funds giving.

In addition, significant survey and evaluation has been accomplished in West New York, New Jersey. These are providing the proper foundation for the establishment of an effective outreach to Cuban-Americans in that community. This new church development could not have taken place without the contribution of Capital Funds.

Get ready, members of the North American Baptist Conference, throughout North America "the bread" is already beginning to return. Because of your sacrificial commitment to Capital Funds and by God's grace, we will "find it again" in these coming days. —Ron Norman

## Capital Funds Report



## How to Give a Gift That Pays You Income

Are you like many of our Christian friends . . . having accumulated property, you are concerned about taxes and management of the property?

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*Roy Seibel receives appreciation*



*Charles Hiatt (left) receives congratulations from John Binder, executive director*

## Council Recognizes Five

During the General Council sessions, June 7, 1985, Finance Committee Chairman Richard Russell of Grosse Pointe Woods, MI, was recognized for his 17 years of service on the Conference Finance Committee, six of which were as chairman.

The Rev. Isador Faszer, Alberta area minister; Dr. Roy Seibel, Upper Midwest area minister; and Dr. S. Donald Ganstrom, associate director for church extension, were recognized on their retirement from these positions in 1985, and appreciation was expressed for their ministry. Dr. Charles Hiatt, president, North American Baptist Seminary, was congratulated for receiving the honorary degree of Doctor of Divinity from Judson College.

Guest speakers at the closing General Council Dinner were Leroy Evans, representing Faith Community Baptist Church, Lenexa, KS, and David Miller of Hillside Baptist Church, Dickinson, ND.



*Richard Russell is thanked for services*



*Willis Potratz (left), area ministries director, expresses appreciation to Isador Faszer (right)*



*Ron Norman (right), church growth director, recognizes Don Ganstrom's (left) ministry*