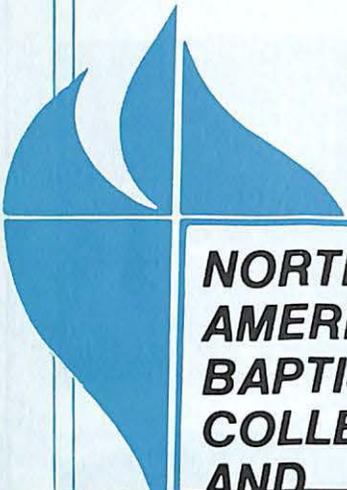


# Baptist Herald

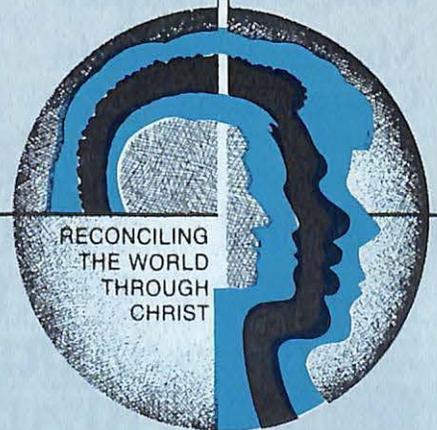
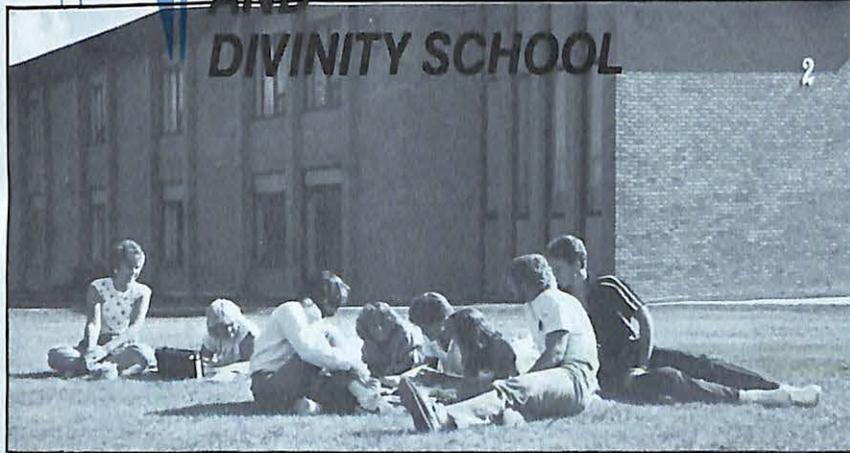
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# Are You Getting the Message?

by Sydney Page

God is not silent. He has not left us groping in the dark to discover what he is like, what he has done, and what our relationship with him ought to be. On the contrary, God has given us his Word in order that we might understand him and his will for us. But are we getting the message? Are we interpreting and applying Scripture correctly?

If we are to be responsible students of the Word of God, there are two questions we must ask ourselves as we examine any passage—What *did* it mean and what *does* it mean? We must begin by inquiring into what the biblical writer originally intended to express in what he wrote, and then go on to explore what that has to do with us today. If we ignore the first question, we may treat the biblical text as a nose of wax which we shape according to our whims and predispositions. If we ignore the second question, we may treat the biblical text as a relic of the past which is solely of historical interest.

## What did it mean?

In order to establish the original sense of a portion of Scripture, we need temporarily to set aside modern preoccupations and concerns and try to hear what the first readers of the text would have heard. We must be open to having our present understandings challenged, and be receptive to fresh ideas which may shatter the comfortable status quo of our theology and practice. For this to happen, our study must take account of the literary and grammatical conventions accepted by the biblical writer.

We need to be sensitive to the type of literature he was writing, if, for example, we wish to determine whether his language is to be taken literally or figuratively. We dare not attribute to the writer a meaning which would have been incomprehensible or irrelevant to him and his contemporaries.

It is also imperative that we look at the part in the light of the whole, the

text in the light of its context. God did not see fit to give us his Word in the form of isolated aphorisms, but in books and letters which exhibit a high degree of unity and coherence.

If accurate interpretation is our goal, we must see how the passage we are studying fits into the author's train of thought. Attention must be given to the verses which precede and follow it, and to the contribution it makes to the book as a whole. In connection with the latter, no exercise is more helpful than simply reading through the entire book at a single setting. If you have not done this before, you will find it a refreshing and rewarding experience.

Ultimately, the teaching of any portion of the Bible must be set within the context of the Bible as a whole. Scripture must be compared with Scripture; clearer passages must be consulted for the light they throw on more obscure passages.

**By taking care to give attention to both the ancient and modern meanings of the Scriptures, and by carefully building the latter upon the former, . . . we can be confident that we are getting the message God intended.**

## What does it mean?

Once we have a fairly clear idea of the original meaning of a text, we can begin to consider what implications it has for us today. If the contents of the passage are inherently theological or moral, we can apply them very directly to our own lives. In such cases, we ought to believe and practice precisely what the Scriptures teach.

The requirement to "love the Lord your God with all your heart and with all your soul and with all your mind" is as applicable to modern Christians as it was to the first readers of Matthew's gospel. It is at this point that our greatest problems emerge; the most difficult task facing us is not at the level of understanding (know-



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ing what God requires), but at the level of obedience (doing what God requires). Fortunately, the Holy Spirit is able to break down our resistance to the divine message, and give us hearts which welcome it gladly.

Although much of the biblical message is conveyed in terms which are intelligible and applicable to us, there are times when it is expressed in language and ideas which are conditioned by the circumstances at the time of writing. When dealing with passages where the divine message is clothed in the thought forms of antiquity, we need to discern the principles taught or illustrated in the passage. We must look beneath the surface of what is said to detect what that reveals of God's nature and methods of working.

Once we have isolated the timeless truths expressed in the text, we may reflect on how these truths bear upon us in the various circumstances of our lives. Such application may be manifold, even though the original sense of the passage is singular. Generally speaking, Scripture has but one original meaning, but its legitimate applications will be as numerous as the variety of life situations which we view in its light.

By taking care to give attention to both the ancient and modern meanings of the Scriptures, and by carefully building the latter upon the former, we can avoid a great deal of misunderstanding. In so doing, we can be confident that we are getting the message God intended, a message which can transform our lives to his glory. □

*"I have no time"  
is a lame excuse . . .*

## Redeeming Time

by Benno Przybylski

**"S**tudy the Word of God? I really should do more of this. As a matter of fact, I'll do it as soon as I find the time."

This is an all too familiar response to the challenge of Christian education. Unfortunately, if our decisions to study the Bible and generally to prepare for ministry are pinned on the hope of finding time, we will never succeed. Why? Because time is never found!

On embarrassingly frequent trips into the rough while golfing, I have found numerous golf balls. A few years ago, I came across a twenty dollar bill on a sidewalk. But not once have I found a day or even ten minutes. I have lost time but never found any. Nor have any of my friends bragged to me about finding an hour.

By saying I have never found time, I mean useful time. Certainly, I have been plagued by encountering useless time. But unexpected extra time found in a doctor's waiting room or in a traffic jam is exasperating rather than refreshing.

Time, at least useful time, is never found. It is created. Having time to do the things we really want and need to do is not a matter of chance but choice. Time is created through meticulous planning.

Time is one of God's greatest gifts. While not all of us have the same talents, strengths, I.Q., looks, or financial resources, we are all given

identical amounts of time—twenty-four hours per day. "I have no time" is indeed a lame excuse.

**H**ow do we treat the wonderful gift of time? While we take great pains to manage our finances, we are quite careless with our time. Let's start giving time the prestige and attention it deserves. Let's start managing time.

The Bible exhorts us that the time is

**If we approach the task of setting priorities without prayer, we will likely succumb to our selfish desires.**

short (e.g., 1 Corinthians 7:29). Indeed, we are challenged, even commanded, to redeem the time (Ephesians 5:16; Colossians 4:5). This does not mean that we should rush about with reckless abandon until burnout stops us in our tracks. Constant motion often turns out to be circular. Being on a merry-go-round may be exhilarating for the participant; yet it does not lead anywhere.

We may be renowned for scurrying around putting out fires. Little do we know that with half the effort and time we could prevent all the blazes.

The advice of Ephesians 5:16 and Colossians 4:5 pertains not to inces-



Dr. Benno Przybylski is Professor of New Testament at the North American Baptist Divinity School, Edmonton, Alberta.

sant activity but to the circumspect use of time. Time must be utilized to the best possible advantage. We must, in a balanced way, meet all of our responsibilities. The wise person is sensitive to every opportunity that comes his way. Time is used to the best possible advantage.

**T**o redeem time, it is essential to get our priorities straight. What goals are worthy of pursuit? If we approach the task of setting priorities without prayer, we will likely succumb to our selfish desires. Through genuine prayer, on the other hand, the Holy Spirit will guide us. He will show us the way of obedience to Christ.

What priorities for time management will the Holy Spirit set before us? Needless to say, we cannot predict. The Holy Spirit is sovereign. Yet, for many, time will be set apart for education.

Education, however, must never become an end in itself. Education is preparation. We must not only be hearers, but also doers of the Word.

Service without preparation is so often ineffective. It leads to wasted time. Education is ideally a means to redeem time, for it leads to effective service in the Kingdom of God.

"Study the Word of God? Yes, I'll create all the time that is necessary!" □

## Living to the Glory of God: A Spirituality for All Seasons

by Thomas F. Johnson



Dr. Thomas F. Johnson is Associate Professor of New Testament, North American Baptist Seminary, Sioux Falls, South Dakota.

Jonathan Edwards was a man whom God used to begin a "great awakening" of authentic Christianity among the people of New England in colonial times. He was an intense, brilliant scholar with a pastor's heart, and a close friend of missionary David Brainerd. Edwards taught at Yale College, served as pastor of several churches, was a missionary to native Americans, wrote many important volumes of theology, and was briefly the president of the College of New Jersey (Princeton) before his death in 1758.

When he was 19 years old and a student at Yale, he wrote in a journal, which he had just started keeping, a series of resolutions for living. "Resolutions," he wrote, "to be read once a week. Resolved: that I will do whatsoever I think to be most to the glory of God." And lest we forget that he was only 19, he added, "and to my own good." "Resolved: that I will do whatsoever I think to be most to the glory of God . . . and to my own good."

A few resolutions later he added, "Resolved: never to do anything, whether in soul or in body, less or more, but what tends to the glory of God."

And, "Resolved: to live with all my might while I do live."

And, "Resolved: that I shall live so as I wish I had done when I come to die."

And, if perhaps the Lord should return before he would die and thus this

last resolution would be void, the young Edwards added,

"Resolved, never to do anything which I should be afraid to do if I expected it would not be above an hour before I should hear the last trump!"

**Let God reign in love and power over all that occurs in our daily world, in every relationship and activity.**

What spiritual intensity these resolutions show! What youthful enthusiasm for the glory of God! What personal determination to live for God in whatever way possible, so that whenever he would die or the Lord return, he would have lived a productive and meaningful life, judged by eternal standards.

What Christian has not wanted, at least at some time in his or her Christian life, that same fire of purposefulness and resolution which the young Edwards felt? To live to the glory of God in all things: working and playing, alone and in relationships, with our families, our friends, at school, and in our churches.

Paul wrote to the Corinthians, "So whether you eat or drink or whatever

you do, do it all for the glory of God!" (1 Corinthians 10:31). To the Colossians, he wrote, "Whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him," and "Whatever you do, work at it with all your heart, as working for the Lord, not for men" (Colossians 3:17, 23). These statements are the biblical mandate that Edwards was trying to practice in his daily life, and they can also provide a strong motivating focus for our lives as well.

**Resolved: That I will do whatsoever I think to be most to the glory of God.**  
—Jonathan Edwards

Whatever we do, wherever we are, whoever is with us, let us in all circumstances act out of love for God, to honor Jesus who is not only our personal Lord and Savior but the Lord of our community. Let him reign in love and power over all that occurs in our daily world, in every relationship and activity. And, if we find that we cannot do it to the glory of God, then don't do it at all!

Living to the glory of God, out of thankful love to him in all life's varied circumstances and encounters, is truly a spirituality for all seasons. □

## On My Mind . . .

by Keith Heyn



Jesus once told a parable about a man who was about to go on a journey, and called his slaves together. He entrusted his possessions to them—to one he gave five talents (over \$5,000 in silver), to another he gave two talents, and to a third slave he gave one. What he gave them to manage was in accord with their abilities.

After the master had been away for some time, he returned and settled accounts with the slaves who had been entrusted with the talents. The one who had been given five, brought five more, and the one who was given two talents, earned two more and brought them to the master. Both were commended for being faithful and were given more to manage. They were invited to share the joy of their master.

But the one who was given only one talent had poorly managed what he was entrusted with. He simply buried his talent and did not use it to increase his master's wealth. This slave was rebuked and sent away to be judged. Why? Because he had wasted his opportunities, thinking only of himself and not how he could serve his master.

This parable teaches the vitally important principle of STEWARDSHIP. When people hear this word, they usually think of tithing or giving to the Lord. But being a "steward" is much more than this. By definition, a steward is "one who manages another's property." A steward does not own, he merely serves another's interests by managing what is entrusted to him.

The Bible makes clear that all things belong to the Lord. Although from a very human perspective we may "own" things and possess a certain amount of money, from God's perspective these things are really not our own to do with as we please. They belong to God, and we are merely managing his resources. The important question we need to ask is, how does God want me to use what

*I wonder what God will say to us when it comes time to settle our accounts with him."*

he has entrusted to me?

Of course, the principle of stewardship has direct application to the way we manage our money. In his book, *Your Finances in Changing Times*, Larry Burkett points out that we must

**Much of God's work is hindered for lack of finances; yet we squander what we have for less important things.**

surrender total control of the area of finances to God and accept our position as a steward:

*A steward is one who manages another's resources. Each of us is a manager, not an owner. God is the owner, and we are to manage according to his plan. All of the promises God has made regarding his blessings in this area are predicated on the principle that we relinquish ownership. A Christian who refuses to do this can never experience God's plan for his finances. As a consequence, his life will be constantly characterized by turmoil and anxiety in the area of money (p. 39).*

As I have had opportunity to reflect on the principle of stewardship, I have come to the conclusion

that generally speaking we fall short of God's plan in this area. Do we as Christians (especially here in North America) really accept our position as "stewards," as managers only and not "owners" of that which God has entrusted to us? Are we in fact willing to relinquish ownership of all that we possess, and manage God's resources according to his direction?

God has clearly blessed most North Americans with abundance (if you don't believe it, just look at the rest of the world). God does not condemn wealth, but neither does he want us to use our abundance selfishly. Many of us have a difficult time discerning the difference between our needs, wants, and desires. We fail to seek God's direction for what to do with our money. Much of God's work is hindered for lack of finances, yet we squander what we have for less important things. Why?

I wonder what God will say to us when it comes time to settle our accounts with him. Will he commend us for being faithful with what he has entrusted to us? Or will we hang our heads in shame and fear because we have mismanaged what was given to us?

*Reprinted by permission from "Expressions," First Baptist Church, Minot, ND, where Keith Heyn is associate pastor.*



# N.A.B.S. Kaiser-Ramaker Library Doubles Space: Offers 56,000 Volumes for Use

The Dedication Celebration of the Library Expansion began at North American Baptist Seminary on October 11, 1985, with a morning dedication worship service. Dr. John Binder, executive director of the North American Baptist Conference, emphasized dedication to excellence in the featured address. Individuals participating in the service included Dr. Charles Hiatt, president of N.A.B. Seminary, and Dr. George Dunger, the first librarian in the Sioux Falls Seminary location.

The N.A.B. Seminary Board of Trustees and N.A.B. Conference pastors from the area joined Sioux Falls friends, faculty, and students for a celebration luncheon in the Koinonia Center. Dr. Gordon Harris, academic dean at N.A.B. Seminary, presented the advantage of the library facilities for personal and pastoral growth. Area pastors, N.A.B. Conference friends, the Sioux Falls community and university students are able to study and learn at the Kaiser-Ramaker facility.

The Mayor of Sioux Falls, the Honorable Joe Cooper, the Sioux Falls Chamber of Commerce president, ambassadors, and diplomats joined North American Baptists in an afternoon ribbon-cutting ceremony. N.A.B. Seminary Administrative Vice President Ben Engbrecht conducted the event, attended by 200 guests.

Surrounding the time of the dedication, luncheons, tours, and teas honored the many group contributors including the Sioux Falls Ministerial Association, the Downtown Lions Club, Altrusa (Sioux Falls Business Women), and the Downtown Rotary Club. The N.A.B. Women's Auxiliary and friends involved in the Sioux Falls Community Capital Funds Campaign/Library Expansion were gratefully acknowledged.

The N.A.B. Seminary began in



**Improved work stations, office space for Library Administrator George Lang, and attractive reading areas are welcome additions to the library.**

1858 as the German Department of the Rochester Theological Seminary affiliated with the University of Rochester in Rochester, New York. In 1927, the Seminary began developing its own library resources.

When the Seminary moved from Rochester to Sioux Falls, South Dakota, in 1949, the library collection consisted of more than 7,000 volumes. Significant increases in the size of the library collection crowded the existing facilities which consisted of a room 20 feet by 60 feet on the main floor of the Education Building. Construction for the new library building was started, completed, and dedicated in 1961 during the administration of Dr. Frank Veninga. Space

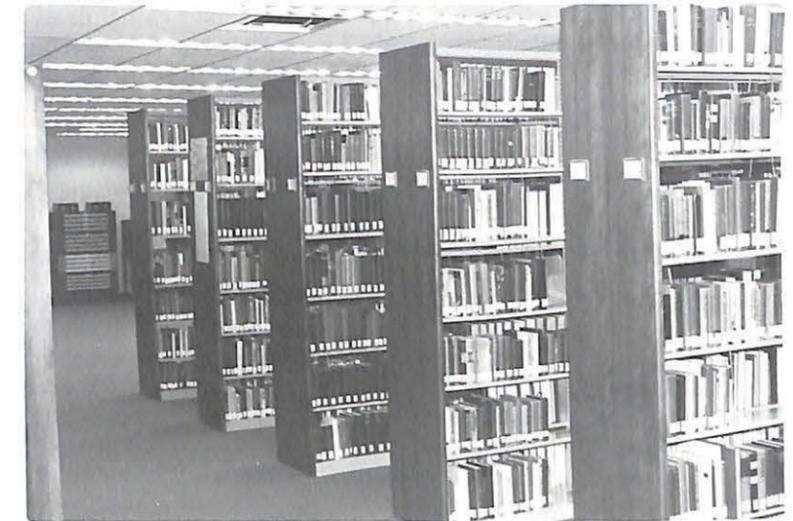
for 40,000 volumes and seating for 35 patrons was a reality. Later, a Library Book Fund realized \$62,650 which helped to bring the book holdings to 38,293 and the number of periodicals to 265.

At present, North American Baptist Seminary has access to the on-line OCLC computer system at Sioux Falls College. In addition to the 56,000 books and 370 periodical subscriptions, the library collection also includes more than 1,500 audio cassettes and seven shelving units of Christian education materials. North American Baptist Conference archival materials, a rare book collection including Bibles dating from 1562 and 1641, and a museum hous-

ing fascinating mission field curios grace the library lower level.

The realization of this library expansion project was made possible largely by the North American Baptist Conference Capital Funds Drive, the Arthur Vining Davis Foundation, and the Sioux Falls Community Fund Campaign, including many influential lay leaders in private, business and industrial sectors.

**Floor space has more than doubled, with expanded shelving capacity for 100,000 books.**



**Students are enjoying the new study library facilities.**

## Beautiful Study Lounge Areas Dedicated in N.A.B. Seminary Library

The Kaiser-Ramaker Library Expansion is graced by gifts of furniture for two large study areas in the new facility. The mother of Academic Dean J. Gordon Harris, Mrs. Tunis Harris of Fort Worth, TX, provided the furnishings in honor of her husband, Dr. James G. Harris. The Library also has been bequeathed the entire preaching collection of the deceased Dr. James Harris.

Mrs. Buford Hayes, mother-in-law of Dr. Roy De Brand, Homiletics professor at N.A.B. Seminary, also provided study lounge furnishings for the expanded facility in honor of her deceased husband, Buford Hayes.

During the Library Expansion Dedication on October 11 at N.A.B. Seminary, both Mrs. Harris and Mrs. Hayes were present for a special acknowledgment.

The N.A.B. Seminary Kaiser-Ramaker Library is the largest theological library in the five-state area of North and South Dakota, Nebraska, Wyoming, and Montana.

# High Court Hears Arguments in "Equal Access" Dispute

by Stan Haste

WASHINGTON (BP) In what may be the most important religion-in-public-schools dispute since the Supreme Court banned state-prescribed prayer and Bible readings more than two decades ago, the nation's high tribunal heard arguments in a celebrated "equal access" case to determine if high school pupils have a constitutional right to use school property for religious meetings.

But while attorneys for both sides asked the high court to decide the case on its merits, several of the nine justices appeared more interested in determining whether they should have accepted the case for review at all. That line of questioning may indicate the possibility of an early decision to reject the dispute after all.

The case, *Bender v. Williamsport (PA) Area School District*, dates to 1981 and an unsuccessful effort by a student religious group to meet for prayer and Bible study during a designated, twice-weekly activities period for extra-curricular activities. Although the group, which called itself *Petros*, was initially given permission to meet, the school principal reversed himself after the group's first half-hour meeting.

Led by senior student Lisa Bender, *Petros* asked the school board to reverse the principal's decision, and when it refused, Bender and other students took both to court. After a trial in a federal district court, the students won.

But one member of the Williamsport school board, John C. Youngman, Jr., appealed that decision to the Third Circuit Court of Appeals in Philadelphia, where a divided panel ruled 2-1 that to permit *Petros* to meet would violate the Constitution's ban on establishment of religion.

In oral arguments at the Supreme Court Oct. 15, attorney James M. Smart, Jr., of Kansas City, MO, maintained the equal access dispute is

fundamentally unlike earlier cases involving teacher-led, school-sponsored religious devotional exercises. The key question, he argued, is whether the establishment clause requires schools to "censor out" religious groups alone.

Smart argued further that high school students seeking equal access to school property for religious gatherings should receive the same free speech protection afforded college students on state university campuses. Four years ago, Smart was the lead attorney in a case pitting students at the University of Missouri—Kansas City against state educational officials whose written policy denied student religious groups permission to use campus facilities for meetings.

In deciding that dispute, *Widmar v. Vincent*, the court ruled 8-1 that college-age students possess the maturity needed to distinguish between simple permission to meet and state-sponsored religion. Arguing the Williamsport high school students should be seen in the same light, Smart called the cases "indistinguishable."

Supporting Smart's reasoning, the federal government's top lawyer, Charles Fried, warned the justices their decision in the Williamsport case may determine the fate of last year's Equal Access Act, in which Congress guaranteed student-initiated religious groups the same use of public school property enjoyed by non-religious groups.

Fried said the case is different from other recent religion-in-schools disputes, including last term's Alabama silent prayer case, because in Williamsport the religious activity was "entirely student-initiated," involved no state "endorsement of religion," and resulted in "incidental but permissible" state involvement.

Refuting Fried's arguments, Youngman read from Williamsport

school board policies that require the presence of "faculty advisors" in every student meeting conducted in classrooms. Those policies describe faculty advisors as participants in—not mere monitors of—student groups, Youngman maintained. Such faculty assistance with groups such as *Petros*, he concluded, would amount to school sponsorship of religion.

Much of the hour-long session was spent on the justices' keen interest in whether the case should be before them at all. If the justices decide to dispose of the case on technical grounds, a decision may be forthcoming by the end of the year. That would likely postpone a final ruling on the constitutionality of equal access until a challenge to the federal law were accepted by the high court. Such a challenge is widely expected. □

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Seven seniors graduate in 1986 from North American Baptist Divinity School, Edmonton, Alberta

## Prepared to Minister

"Christ also loved the church and gave Himself up for her; that he might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing, but that she should be holy and blameless (Ephesians 5:25-27).

The changeless purpose of the church is clearly set forth in the above Scripture passage. In order to accomplish this purpose, and make it possible for the church to be what Christ intended, we continually need to assess our ministry. Each of the graduates of the North American Baptist Divinity School, Edmonton, Alberta, has been asked to respond to the question, "What is the greatest challenge facing the church today?" Their answers reveal a great deal about their approach to ministry.

Each of these individuals has clearly experienced the call of God and is prepared to serve the Lord where he leads. We commend these men to our churches for ministry. We believe they are well-prepared to minister effectively, utilizing the gifts for ministry with which God has entrusted them. —Walter Goltz, president

Refocusing our values and methodologies in Christian Education is the greatest challenge facing our churches today. Our paradigm of education must be re-evaluated, restructured, and redirected in both philosophy and purpose. In today's society where the "wholistic family" is a model so few can identify with, we must move away from the classical "church school" concept to a model that will foster family group faith experiences. We are the church collectively. We must grow together and then must actively unite with God in his work of redeeming our lost world. The church must struggle with how to best display the values, characteristics, and purposes of Christ in today's complex society.



John Lehman, Valleyview, Alberta, is a senior in the Bachelor of Theology program. He and his wife, Joan, have five children.

The greatest challenge facing the Church today is the practice of the purity of the visible Church. Our world is hungry for genuinely changed people. Everybody thinks of changing humanity, and nobody thinks of changing himself. Let us be among those who believe that the inner transformation of our lives is a goal worthy of our best effort.



Norman Tauber is a senior in the Master of Divinity program. He is married to Renate.

The greatest challenge facing the church today is to resist the tide of moral relativism and religious apathy that is threatening to engulf society. Not only must it be resisted, but also the trend must be reversed. The church can begin to accomplish this by being aware of the problems, and what can be done to solve them. As a pastor/teacher, it is my role to help make people aware of the problems and the solutions, as well as what kind of people we need to be to accomplish our objectives. The church must become an active force in society.



Brad Eastman, Edmonton, Alberta, is a senior in the Master of Divinity program.

I believe the greatest challenge to the Church lies in disciplining Christians. Our chief end is to glorify, praise, and obey our Lord. Nothing comes before this. We must guide God's children toward a closer walk with him. This requires a deep study of God's Word, daily fellowship with Jesus, and greater supportive interaction between Christians. Only then can God use us to change this world. As a minister, I will challenge those in my care to meet this goal so that God may be worshipped, glorified, and loved by all.



Alan Harstone, Edmonton, Alberta, is a senior in the Bachelor of Theology program. He and his wife, Janet, have two children.

Regardless of what may be preached or taught in the evangelical congregations of our land, it is apparent that the majority of people perceive the "Church" as comprising specific activities performed within a designated building. The Church is seen as "calling" individuals from the community for the sake of her own maintenance and preservation.



to view people not only as souls in need of salvation but also as personalities worthy of the blessings that God has allotted for them. If the Church meets these two goals, it will meet its greatest challenge.

*Cliff Lander, Sacramento, California, is a senior in the Master of Divinity program. He is married to Kathy.*

My ministerial objective will be to recapture the congregational vision of being sent, through the encouragement of community involvement and life-style evangelism. Christians operating in evangelical church circles are not going to impact the world significantly; those living and working and serving in their own community are (John 20:21b).

*Laurie La Fleur, Edmonton, Alberta, is a senior in the Master of Divinity program. He is married to Natalie.*

The greatest challenge facing the Church today is the challenge of being God's people. First, this involves standing in a "right" relationship with God, not only as an individual but also on a corporate basis as well. Proper worship and personal devotion are two aspects of meeting this goal. Second, the challenge of being God's people involves standing in a "right" relationship to mankind. The Church needs



As Jesus commanded us in Acts 1:8, the greatest challenge facing the Church today is to witness to his Gospel "in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." Because of that, after graduation I want to prepare to go to the mainland of China in order to minister to the unreached people who are of Korean descent in China. This is my greatest desire and deepest concern.



*Jong-Duck Lee, Boo Yoe Kun, South Korea, is a senior in the Master of Divinity program. He and his wife, Jae-Kyung, have one child.*

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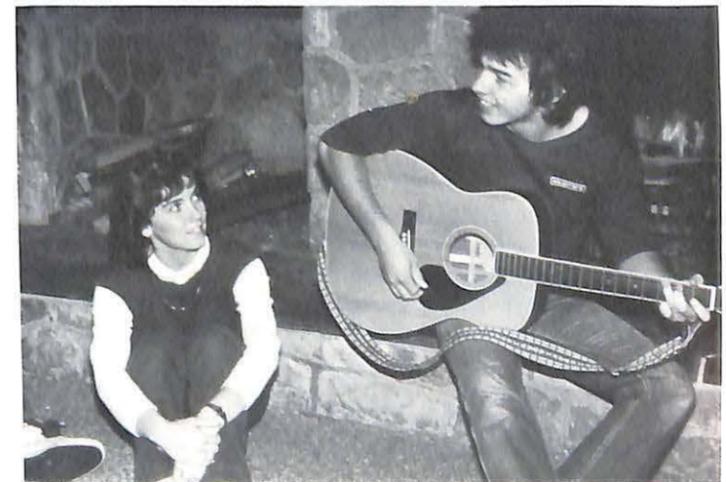
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North American Baptist Seminary, Sioux Falls, SD,

## Graduates Ready to Meet the Needs of the Church in the Next Generation

A quick review of the age profile of North American Baptist Conference ministers reveals a need for 193 new ministers before 1993. In the next seven years with pastors reaching age 65 and the need for leadership in new church extension projects, there will be a need for at least 193 new church leaders. The prayer of all North American Baptist Conference members should be to the Lord of the Harvest to call forth workers to bring in the harvest.

This year's graduating class at the North American Baptist Seminary, Sioux Falls, SD, is the beginning of the new generation of church leaders. I have asked the class of 1986 to describe what they perceive to be the needs of the Church in the next generation. I am pleased to introduce these graduates as persons ready to do ministry in God's wonderful kingdom.—Charles M. Hiatt, president



Julie Berndt, Rochester, NY, is a senior in the Master of Divinity degree program.

In the coming generation, the church will need to continue in its desire for outreach to people in need. It will also be faced with the needs of the family, especially the needs of the rising number of non-traditional families. The church needs to serve as a model of the Christian family's love and support to its members.



Tim Caspers, Breckenridge, MN, is a senior in the Master of Divinity program.

A central challenge for the church in the next generation will continue to be to mobilize the laity of the church for significant ministry. The minister will function as leader, equipper, motivator, guide, and coach working alongside lay ministers as "teacher of teachers," "pastor of pastors," and "counselor of counselors."



Stan Gruneich, Sioux Falls, SD, is a senior in the Master of Divinity degree program.

Our world is in crisis as never before. The church in every generation needs pastors and laity to faithfully be sensitive to the guidance of the Holy Spirit in interpreting Christ's mandate to make the Good News known throughout the world of God's redeeming love through the death and resurrection of his Son.



Perry Friesen, Medicine Hat, AB, is a senior in the Master of Divinity and Master of Arts in Counseling degree programs.

In the next generation, where I see an increase in . . . technological depersonalism—the church needs small caring groups that can adapt to individual needs; love of money and things—the church needs volunteers committed to serving God, not themselves; distortion of the nuclear family—the church needs relevant family ministry; avoiding God—the church needs a vision of the cross, and Christ's second coming.

Perry Friesen, Medicine Hat, AB, is a senior in the Master of Divinity and Master of Arts in Counseling degree programs.



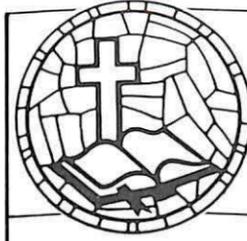
Ronald Jeffrey Anderson, Bremerton, WA, is a senior in the Master of Divinity degree program.

The church emerging from our high-paced, impersonal society must continue to be a caring community, focusing on the needs of family with a ministry ready to grow with our changing contemporary needs. There must be willingness to minister to a variety of age and people groups, utilizing more than programming—an integration

Ronald Jeffrey Anderson, Bremerton, WA, is a senior in the Master of Divinity degree program.



Our world is plagued with catastrophic disasters. Famines and earthquakes claim the lives of millions and the threat of nuclear holocaust is a present reality. The church's greatest need in the next generation is not an inward journey but an outward expression of the hope that lies within. We stand at the crossroads, in the midst of des-



# Botschaft und Nachrichten

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Januar-Februar 1986

## Der Missionsbefehl und theologische Schulen

von Werner Waitkus

In dem englischen Buch "God's Frozen People", welches vor ungefähr zwei Jahrzehnten erschien, machten die Autoren folgende Feststellung: "In den ersten dreihundert Jahren ihres Bestehens hatte die Gemeinde Jesu Christi weder Kirchengebäude noch theologische Schulen. Trotzdem war diese Entwicklungsperiode durch ein ausserordentliches inneres und äusseres Wachstum geprägt." Es ging in jener Zeit also auch ohne Einrichtungen, die uns heute selbstverständlich sind.

In Anbetracht dieser Tatsache, die man nicht einfach von der Hand weisen kann, wollen wir uns doch einmal fragen: Warum unterhalten wir als Bundeswerk eigentlich zwei Schulen? Hier müssen beträchtliche Mittel aufgebracht werden, auch wenn wir uns daran erinnern, dass in theologischen Schulen jeder Student einen weitaus grösseren Teil der Studienkosten bestreitet als ein Student in den staatlichen Universitäten. Würden wir nicht mehr im Sinne des Missionsbefehls handeln, wenn wir die Mittel, die den Schulen zu ihrer Unterhaltung zufließen müssen, direkt in die Mission oder in die Gemeindeerweiterungsarbeit umleiten? Diese



Werner Waitkus ist Professor fuer Theologie und Philosophie im N.A.B. College und Divinity School, Edmonton, AB.

Argumentation ist fast bezaubernd einfach und verspricht verlockende Ergebnisse im Sofortverfahren. Mehr Missionare könnten ausgesandt werden, und die Zahl der Gemeinden würde auch ansteigen. Besonders in finanziell schwierigen Zeiten ist diese Idee im Kurs. Die Frage allerdings ist: Wie stellen wir uns dann die Zukunft vor? Der Missionsbefehl gilt doch nicht nur heute, sondern bis zur Wiederkunft unseres Herrn. In den folgenden Ausführungen soll aufgezeigt werden, dass theologische Schulen nicht nur Mission möglich machen, sondern dass sie selbst Missionsarbeit leisten.

### Theologische Schulen leisten Missionsarbeit

Die Missionsarbeit der Gemeinde Jesu hat immer zwei Dimensionen. Wir missionieren in der Dimension des Raumes und der Zeit. Mit der Missionsarbeit in der Dimension des Raumes sind wir gut bekannt. Wir senden Missionare in ein neues Land: wir bauen neue Stationen: wir veranstalten Evangeliumsfeldzüge. Das Wort Gottes soll in jede Region unserer Erde dringen. Kein Raum soll ausgelassen werden. Doch die Missionsarbeit in der Dimension der Zeit wird leicht übersehen, obwohl sie genau so wichtig ist. Gerade wir als Baptisten sollten dafür offen sein, denn wir sind ja Bekenntnisgemeinde. Unsere Kinder werden doch nicht automatisch und auf Bekenntnis der Eltern Glieder der Gemeinde. Jede Ge-

neration muss sich neu bekehren, jede Generation muss neu gewonnen werden. Und jede Generation muss sich neu erarbeiten, was es heisst, Nachfolger Jesu zu sein. Hier liegt nun die Missionsaufgabe der theologischen Schulen. Sie müssen sich darauf konzentrieren die Zukunft für das Evangelium zu gewinnen. Das klingt schon im Missionsbefehl selbst auf: "...und lehret sie halten alles, was ich euch befohlen habe." Das überlieferte Glaubensgut muss in einer neuen Generation verankert werden. Arbeiter müssen ausgebildet werden für die Erntearbeit der Zukunft. Der Mitarbeiterkreis der Gemeinde muss geformt werden. Da bedarf es keines genialen Tiefblicks um zu sehen, dass ohne gezielte und starke Missionsarbeit in der Dimension der Zeit die Missionsarbeit in der Dimension des Raumes bald stecken bleibt.

Nun wissen wir aber, dass unser Bundeswerk nicht zu den zahlenmässig grössten dieses Kontinents gehört. Warum schicken wir unsere jungen Menschen nicht zu den Schulen der grossen Gemeinschaften? Da liessen sich doch Kosten sparen? Doch kommen hier sofort Gegenfragen auf: Wir haben doch auch ein Glaubensgut zu erhalten und einen Beitrag zu leisten am Gesamtwerk der Gemeinde. Können wir wirklich erwarten, dass die Schulen anderer Gemeinschaften unsere Jugend mit ihren Wurzeln vertraut macht? Weiter, können wir anderen Schulen zumuten, das Studium unserer Studenten zu unterstützen? Mache uns das nicht zu etwas fragwürdigen Haushaltern? Und wieviele dieser Studenten werden nach dem Abschluss des Studiums in unsere Gemeinschaft zurückfinden?

[Fortsetzung auf Seite 4.]

# Aus Mission und Gemeinschaft

## Bekehrungen in Japan

„Sieben Freizeiten machten einen grossen Teil unseres Sommers aus,“ schreibt Rev. Ron Stoller, Missionar im Christian Education Center in Tsu, Japan. Zum ersten Mal hatten wir eine Freizeit fuer unseren Bibel Club der Mie Universitaet. Zehn Studenten nahmen neben unserer Familie daran teil, und wir hatten Zeit fuer Gemeinschaft und Bibelstudium. Wir konnten einigen der jungen Leute Anweisung zur persoelichen Andacht geben, und einer der Studenten im ersten Jahr, Mr. Suzuki, hat seit der Freizeit seine Andacht nicht einen Tag versaeumt...“.

In einem spaeteren Brief schreibt Rev. Stoller: „Mr. Suzuki hat sich entschlossen, am 22. Dezember dem Herrn in der Taufe zu folgen. Ende September wurden fuenf Menschen in unserer Kirche getauft, und er war tief bewegt durch diesen fuer ihn ersten Taufgottesdienst. Nach dem Gottesdienst kam er und sagte, 'Ich will der naechste sein.' Es ist grossartig, diese frische Begeisterung an einem neuen Christen zu beobachten. Das Potential, das wir in diesem neuen christlichen Leben sehen, ermutigt uns sehr. Tretet in Fuerbitte dafuer ein, dass seine Taufe einen Einfluss auf seine Eltern, seinen juengeren Bruder, seine Studienkollegen und die uebrigen Bibelclub Mitglieder haben moechte.“

## Erneuerungs-Seminare in Kamerun

„Wir haben nun gerade acht Monate, in denen wir herumreisten und Seminare ueber Erneuerung im Glauben hielten, beendet,“ schreibt Ken Priebe, Sekretaer fuer Evangelisation in Kamerun. „Eure Gebete fuer die Teilnehmer, fuer Bewahrung auf den Fahrten und fuer freies Walten des Heiligen Geistes waren spuerbar und wurden erhoeert. Wir danken Gott fuer seine Treue.“

„Die Seminare, die von Rev. Willi



Mie University Club Freizeit—Mr. Suzuki im Vordergrund.

Muller, Rev. Philip Mamngong und mir gehalten wurden, waren fuer alle Diakone, Diakonissen und andere leitende Gemeindeglieder bestimmt. Sie behandelten Themen ueber den Dienst eines Gemeindeaeltsten, Einheit in der Gemeinde, geheiligtes Leben, Arbeit und Dienst des Diakons, die Notwendigkeit fuer Erneuerung, usw. Wir erreichten im ganzen etwa 1,100 fuehrende Gemeindeglieder. Es war unser Ziel, die leitenden Gemeindeglieder in ihrer Liebe und ihrem Dienst fuer den Herrn Jesus und Seine Gemeinde zu bestaerken. Wir haben in unseren Gemeinden staendig Evangelisationen und Taufen erlebt, aber die Jahresberichte verzeichneten ein Abnehmen der Mitgliedzahl.

„Am Ende eines jeden Seminars wurde Gelegenheit zur Neuhingebung an Jesus und seinen Dienst gegeben. Es war wunderbar zu sehen, dass im ganzen etwa 500 dieser Aufforderung folgten. Auch in den abendlichen Gebetszeiten bekannten viele vor Gott, dass ihr Leben nicht das Beispiel war, dass es haette sein sollen.“

„Wir hielten letztes Jahr aehnliche Seminare mit 550 Pastoren und Evangelisten unsers Kamerunischen Bundes. Wir beginnen nun Resultate zu sehen. Einige Pastoren, die dem Alkohol anheimgefallen waren, haben Sieg und Freiheit erlangt. Von

anderen hoeren wir, dass sie sich im Wort Gottes vertieft haben und wie nie zuvor predigen und lehren. Einige haben die Bibel von vorn bis hinten durchgelesen. Wieder andere haben neuen Frieden und Versoehnung in ihren Familien erfahren. Solche Berichte sind ein Segen fuer uns und machen die Zeit, die wir von unseren Familien und Stationen fort sind, der Muehe wert.“

„Es ist nun unser Gebet, dass die Christen in den Gemeinden eine Veraenderung im Leben dieser Gemeindefuehrer sehen moechten, und dass das Verlangen nach einer Neubelebung des Glaubens in ihrem eigenen Leben wachsen moechte. Bitte verbindet Euch mit uns in der Fuerbitte darum, und wir vertrauen darauf, dass Gott das Verlangen unserer Herzen erhoeert wird.“

## Neues Gotteshaus

SPRINGSIDE, SK. Unsere Herzen sind dankbar gestimmt, wenn wir als Springside Baptistengemeinde auf die segensreichen Erfahrungen des vergangenen Sommers zurueckblicken. Am 29. Sept. feierten wir die Einweihung unseres neuen Gotteshauses, bei der Dr. Connie Salios unser Gastredner war. Es ist unser Gebet, dass viele Seelen hier zum Glauben kommen moechten.

Am 6. Okt. feierte unser

Schwesternverein sein 50. Jubilaeum. Auf Deutsch und Englisch wurde das Gotteswort aus 1. Petrus 1,1-12 verlesen, das auch am Gruendungstag als Bibelwort gewaehlt worden war. Schw. Viola Pahl diente als Gastrednerin.

Unser Erntedankfest am 13. Okt. feierten wir als Gemeinde zusammen mit Lee und Janelle Bertsch, neuer-nannten Missionaren fuer die Philippinen. Unser Prediger, Rev. R. Grabke, hiess sie willkommen, und Br. Bertsch wies anhand verschiedener Stellen im Worte Gottes auf den Missionsdienst des Apostels Paulus hin.

Es ist uns als Gemeinde ein Vorrecht, dieses junge Paar auf das Missionsfeld in den Philippinen zu senden. Wir wollen taeglich in Fuerbitte fuer sie eintreten. Unser Missionsopfer brachte unseren Dank unserem treusorgenden Gott gegenueber zum Ausdruck.

## Predigereinfuehrung

VANCOUVER, BC. Immanuel Baptisten Gemeinde. Am 8 Sept. empfingen wir mit offenen Armen und Herzen unseren neuen Pastor, Rev. Richard Hohensee, seine Frau Inge, und ihre Kinder waehrend eines besonderen Festgottesdienstes am Nachmittag.

Pastor Hohensee und seine Frau stellten sich uns mit einem persoelichen Zeugnis vor, und wir hiessen sie mit Gesang und vielerlei musikalischen Darbietungen herzlich willkommen. Alle Anwesenden waren von Lobpreis, Dankbarkeit und frohen Erwartungen fuer die Zukunft erfuellt. Nach dem Gottesdienst hatten wir Gelegenheit ueber Kaffee und Kuchen ein paar persoeliche Worte mit den Hohensees zu wechseln.

Wir danken dem Herrn dafür, dass er uns einen so faehigen Pastor gesandt hat, und auch dafuer, dass wir uns waehrend des vergangenen Jahres der ausgezeichneten „Aushilfsdienste“ von Br. Wilfred Schulte und Dr. H. J. Waltereit erfreuen

# Fuer die Familie von Eva Helwing

## Dienen, nicht Verdienen

Jedes Zeitalter hat seine eigenen Ausdruecke. So auch die 1980-er Jahre. In den U.S.A. ist jetzt das Wort „Yuppie“ gaengig. Es beschreibt eine neue Generation, so wie in den 60er und 70er Jahren das Wort „Hippie“ eine ganze Generation bezeichnete.

„Yuppies“, falls dieser Ausdruck manchem Leser unbekannt ist, sind junge Menschen in den 30er Jahren mit guter Position und dabei, in der Firma oder im Geschaefte es noch weiter zu bringen, einen noch hoeheren und besseren Posten zu erreichen. Sie gehen sozusagen ganz und gar im Beruf und im Geldverdienen auf. Ihr ganzes Interesse ist Geld, Position und die damit verbundene Machtstellung. Der Begriff vom Dienen ist ihnen fremd. Die meisten sind ledig und wenn verheiratet meist ohne Kind — geschweige, von Kindern ist keine Rede.

Unsere Geschaeftswelt hat sich vielseitig auf diese Gruppe neuer Grossverdiener eingestellt. Sie reizt ihren Geschmack mit den neuesten und raffiniertesten Reklamen von Mode, Ferien, Restaurants, Unterhaltung und mit den neuesten Gerichten fuer jeden Bereich ihres Lebens.

„Yuppies“ sind das Gegenteil von der „Hippiebewegung“. Viele Eltern sind bestimmt froh, dass die Hippiezeit mit langen Baerten und alter, abgelegter Kleidung vorbei ist, und oft merken sie nicht, dass diese neue Welt mit ihren „Designerlabels“ neue Gefahren mit sich bringt. Die Jugendlichen im dunkelblauen und grauen Geschaeftsanzug oder in ihrer

durften. Joerg Wagner, Gemeindefuehrer

## Goldene Hochzeit

Die Kinder und Enkelkinder, zusammen mit vielen Freunden und Verwandten aus der Gemeinde und

Freizeitkleidung mit „Alligator“ oder „Poloabzeichen“ sind genau, wenn nicht noch mehr in Gefahr, sich von Gottes Willen und von Gottes Gnade abzuwenden.

Der reiche Juengling im Neuen Testament ist ein gutes Beispiel von einem modernen „Yuppie“. Er hat Geld, Position, einen guten Ruf. Und obwohl er gerne dem Herrn nachgefollt waere, steht von ihm geschrieben: „Da der Juengling das Wort hoerte, ging er betruert von ihm; denn er hatte viele Gueter.“ (Matthaeus 19,22).

Ein neues Jahr steht vor uns. Dem Einzelnen und der Familie stellt sich die Frage vom „Dienen“ oder „Verdienen“, die Frage wozu wir unsere Energie, unsere Zeit, unsere Begabungen verwenden wollen. Die „Yuppiebewegung“ lockt mit ihrem Reiz, alles daranzusetzen um vorwaertszukommen. Im Kontrast dazu wissen wir von jungen Menschen, wie die Musik- und Zeugenmannschaft unseres Bundes „New Day“. Das sind junge Menschen, die sich fuer dieses Jahr verpflichtet haben, mit Musik und Wort unseren Gemeinden in der Innenmission zu dienen.

Als Eltern, Grosseltern, Prediger, Sonntagsschullehrer und Berater von Jugendlichen sollten wir junge Menschen darauf hinweisen, dass unser ganzes Leben von ein paar „Ja“ und ein paar „Nein“, die in den jungen Jahren gesprochen werden, abhaengt. Der reiche Juengling ging traurig von Jesu, denn er war ein „Yuppie“. Helfen wir unseren Jugendlichen im Jahr 1986 das wahre Ziel, ein Juenger Jesu zu sein, nicht zu verpassen.

Umgebung, feierten am 15. Sept. das 50. Ehejubilaeum von William und Tillie Kriger, Springside, SK. Die Feier fand in der Gemeindehalle statt mit einem Bankett und Programm zum Lob und Preis Gottes. Allen sei herzlich Dank. Wm. und Tilly Kriger.

# Todesanzeigen

Prediger THEODOR KAPLUN wurde am 20. Apr. 1895 in Chopnewo, Wolhynien, geboren. 1913 wanderte er nach Amerika aus. 1916 wurde er auf das Bekenntnis seines Glaubens an Christus von Prediger John Davidiuk getauft. Nach Abschluss seines Studiums in Philadelphia, wurde er 1921 zum Missionsdienst nach Polen ausgesandt, wo fuer ihn ein gesegneter Gemeindedienst begann. 1922 verehelichte er sich mit Alwine Semmler. Die Ehe wurde mit acht Kindern gesegnet, von denen zwei ihm im Tode vorausgingen.

Neben der Hauptgemeinde in Cholnica diente er auf 25 Gemeindestationen, auf denen waehrend seiner Dienstzeit 6 Kirchen gebaut wurden. Von 1946 bis zu seiner Auswanderung nach Kanada im Jahre 1948 arbeitete er unter den Slawen in den Fluechtlingslagern in Niedersachsen. 1949-1965 diente er als Prediger einer slawischen Baptistengemeinde in Winnipeg. Von 1965 bis zu seinem Heimgang war er ein treues Mitglied der Baptisten Missionsgemeinde.

Am 9. Sept. 1985 rief der Herr ihn nach einem schweren Herzanfall in sein himmlisches Reich. Er war ein gesegneter Prediger des Evangeliums, ein edler Mensch und Bruder, von dem Liebe und Guete ausgingen, und ein treuer Beter.

In tiefer Dankbarkeit gedenken seiner seine Gattin Alwine, eine Tochter Taisa Koberstein, die Soehne Felix, Adolf, Robert, und Philipp, sowie 18 Enkelkinder und 14 Urenkelkinder. Die grosse Trauerfeier am 13. Sept. wurde von den Predigern S. Hoppe und J. Leverette geleitet.

LEOPOLD NITSCHKE wurde am 31. Juli 1897 in Polen geboren. Frueh nahm der Jesus als seinen persoelichen Heiland an und wurde von Br. Kubsch getauft. Im Jahre 1922 schloss er den Bund der Ehe mit Else

Klink. Nach Kriegsdienst und russischer Gefangenschaft lebte er kurz in Ost- und Westdeutschland und wanderte 1952 mit seiner Frau nach Kanada aus, wo er sich in der Naehue von Edmonton, AB, niederliess.

Er war Mitglied der McKernan Gemeinde und spaeter der Zion Gemeinde, in der er bis zu seinem Heimgang ein treues Mitglied war.

Am 19. Sept. rief ihn der Herr im Alter von 88 Jahren zu sich. Seine Frau ging ihm im August 1984 im Tode voraus. Er hinterlaesst 4 Neffen und 7 Nichten in Deutschland und Kanada. Geschw. Nitschke hatten keine eigenen Kinder aber sehr enge Freunde, die sie liebten und fuer sie sorgten, und die sie als ihre Kinder ansahen. Pred. Reimer leitete die Trauerfeier.

FRIEDRICH TREU wurde am 13. Maerz 1904 als Sohn von Johann und Helene Treu in Sued-Russland geboren.

Im Jahre 1925 trat er in den Bund der Ehe mit Magdalena Just. Der Herr segnete die Ehe mit fuenf Kindern, von denen William dem Vater im Tode vorausging.

Mit 22. Jahren nahm Br. Treu Jesus als seinen persoelichen Heiland an und wurde getauft. Er war ein treues und geschaeztetes Gemeindeglied in der Ridgewood Baptistengemeinde, Brookfield, WI, und diente dem Herrn mit seinen ihm anvertrauten Gaben, hauptsaechlich durch die Musik.

Durch besondere Verhaeltnisse, hauptsaechlich Kriegsauswirkungen, siedelte Familie Treu wiederholt um: 1931 von Russland nach Ostpreussen, 1945 nach Schleswig-Holstein, 1951 nach Texas, und 1952 nach Milwaukee, WI, wo sie heute noch ansaessig sind.

Br. Treu starb am 23. Juli 1985 nach laengerem Leiden im Alter von 81 Jahren. Es trauern um sein Scheiden: Seine Ehefrau, Magdalena; seine vier Kinder mit ihren

Familien: Fred und Ehefrau Ruby, Maria und Ehemann Otto Arndt, Magdalena und Ehemann Ernst Franzen, Helga und Ehemann Helmut Siewert; eine Schwieger-tochter, Almida Treu; 15 Enkelkinder, sechs Urenkelkinder, ein Bruder, drei Schwestern, sowie andere Verwandte und ein grosser Freundeskreis, einschliesslich die Geschwister der Ridgewood Baptistengemeinde, Brookfield, WI.

## Der Missionsbefehl . . .

[Fortsetzung von Seite 1.]

Koennen wir uns wirklich ein wachsendes Werk vorstellen ohne Schulen, die die Richtung erarbeiten und die Bindungen herstellen, aus denen Gemeinschaft erwachst?

## Ermuntert junge Menschen zum Besuch unserer Schulen

Als Leser dieser deutschen Beilage, liebe Geschwister, zaehlt ihr wohl kaum zu den Menschen, die direkt von einem Besuch einer unserer Schulen Gewinn ziehen koennen. Aber ihr zaehlt sicher zu den Geschwistern, die stark am Weiterbestehen unseres Werkes engagiert sind. Was koennt ihr denn tun, damit die Missionsarbeit in den Schulen in Edmonton und Sioux Falls weiter geht? Ermuntert die jungen Menschen in Euren Familien und Gemeinden zum Besuch unserer Schulen und zur Vorbereitung fuer den Dienst fuer Jesu. Diese Ermunterung kann manchmal ganz praktisch aussehen: fast jeder theologische Student braucht heute finanzielle Mithilfe. Betet fuer die Schulen, die Studenten, und die Lehrer, und dann steht ihr selbst mitten im Missionsdienst und leistet einen wichtigen Beitrag an der Verwirklichung des Wortes: "Gehet hin in alle Welt...".

pair and hopelessness, with the answers for a dying world. The church needs to reach out beyond its doors to allow its light to permeate the lives of the people without hope. We need to evangelize with word and deed in the confidence that God can be heard in chaos.

John Emmons, Loomis, CA, is a senior in the Master of Divinity degree program.



I am very much convinced that one of the most dangerous signs of human existence today is the decay and decline of the family institution. I believe the church needs to be totally committed to family ministries and do everything possible to strengthen family units and family ties.

Warren Hett, Marion, KS, is a senior in the Master of Divinity degree program.



The church needs to be light and hope for a world of darkness and despair. Its life needs to show that perfect love casts out fear and needs to express courage and faith. As a community of faith, it needs to develop and nurture people toward lives that reflect the commitment.

Jane Ireland, Rapid City, SD, is a senior in the Master of Divinity degree program.



The church in the next generation will be dealing with a people who have come from an economic depression, a drug era, and a society with a laissez-faire attitude. Therefore, I see a need for Christian counselors skilled and trained to help the church deal with these issues as well as others.

Loretta Jorgensen, Lethbridge, AB, is a senior in the Master of Arts in Counseling degree program.



The Church is spiritually overweight. The Body of Christ needs to be exercised in more distinct, to-the-point areas of service, such as the maintenance of the family system. She needs to be a biblically-based treatment center for abused family victims, poor parenting skills, frustrated marriages, and over-all familial communication.

Lyle Larson, Madison, SD, is a senior in the Master of Arts in Counseling degree program.



The Church needs REAL people. People who are willing to leave their comfortable sanctuaries of retreat and walk with their fellowman in a dirty world. We must join Christ in the marketplace and experientially taste the foulness of death. When we are willing to do this, we will learn what resurrection power is all about.

Jack Lawrence, Garden Grove, CA, is a senior in the Master of Divinity degree program.



I believe the "Needs of the Church" in the next generation will center around the Baptist belief of the "Priesthood of All Believers." The people need to be equipped and motivated to minister to each other and to reach out to others.

James Liske, Alpena, MI, is a senior in the Master of Divinity degree program.



I believe the needs of the church in the next generation are for pastors and other "leaders" of the church to inform, equip, and involve the "Body of Christ" in accompanying them in the task of ministering the gospel to those who don't know him.

Rick Loewen, Hazen, ND, is a senior in the Master of Divinity degree program.



The church will need to be a place where people can love and be loved. People will need to know of God's unconditional love for them. They will need to gain a feeling of worth from this fact and be free to pass on this love to those around them.

Marty Schmidt, Hope, KS, is a senior in the Master of Divinity degree program.



The focus of the church in the next generation must be on the spiritual, physical, and emotional needs of all the people of the world. The challenge then is whether the church is willing to recognize and act on those needs. Can we remain indifferent and truly call ourselves the church?

Robin Stoops, Valley Center, KS, is a senior in the Master of Divinity degree program.



The church is in need of men and women with world vision who are not satisfied to be status quo or to just maintain a church or program. We need people who are willing to reevaluate our church's stand on issues that might be hindering its growth, such as the divorce issue. We can no longer remain with our emphasis in the rural-suburban areas, but must go to where the people are and begin to train ministers for urban and inner-city works. We must go into ALL the world.

Jaime Maldonado, Sacramento, CA, is a senior in the Master of Divinity degree program.



The songwriter accurately penned these words, "Yesterday, today, and forever, Jesus is the same. All may change but Jesus never! Glory to His name. . . ." As we minister to the needs of a new generation, we need to be proclaiming the age-old, changeless truth that God has sent his only begotten Son to give us life and an abundant life at that. Our situations may have changed, but our message should never change; the basic need of all mankind is to find Jesus as Savior and Lord of their lives. May we be the instruments through which the solution for this end is proclaimed with compassion and boldness to a new generation.

Gordon Stork, Winnipeg, MB, is a senior in the Master of Divinity and Master of Arts in Counseling degree programs.



I believe and see one of the most crucial needs of the church in the next generation as being and extending ourselves as ministers, as ministers' spouses, as lay people in the church as Christians, for us to give all of the children of God, the presence of Christ through our presence in extending the love, the peace, and the hope of the triune God through our presence.

Tim I. Mason, Alta, IA, is a senior in the Master of Divinity degree program.



Ron Lange



Valery Izbicki



Robert Weber



Edsel Irvin



Bonnie Luke



The church must do a better job of educating its youth in a thoroughly Christian world view. Doing this will require improvement not only in traditional youth programs but also an increased willingness by the church to become involved in the total educational program of its children.

Jerry Mathis, Cosby, TN, is a senior in the Master of Divinity degree program.



Through one-to-one ministry and small groups, I see good leadership helping to facilitate members to meet each other's needs. Loneliness and fear will be lessened as we are encouraged to help each other.

Lois Nicholas, Custer, SD, is a senior in the Master of Arts in Counseling degree program.



The church needs to have Spirit-filled people growing closer to God, then going to the people of the world with the Good News (Acts 1:8). The church needs to assimilate new people through small groups and discipleship. The church needs to be a caring community fully committed to reconciling the world to Christ.

Ed Rafferty, Dickinson, ND, is a senior in the Master of Divinity degree program.



The church must no longer remain ignorant of ways that are different from its own. The world needs a companion, someone willing to say, "I will go with you on your journey." We, the church, through the transforming event of Jesus, have the faith to love the world to God.

Fred Sudfeld, Edmonton, AB, is a senior in the Master of Arts in Counseling degree program.

# We Believe God Has Acted to Save Us

Statement of Beliefs Session 6

by Stanley Grenz

The good news of the Gospel is the announcement of salvation through Jesus Christ. Salvation is the gracious work of the Triune God on behalf of humanity. This work originates in the mind of God the Father. It is made available by the life and death of Jesus, the Son. And it is completed in the life of an individual through the activity of the Holy Spirit.

## The Word of God in Salvation

The activities of the Son and the Spirit in the process of salvation are directed toward the needs of sinful human beings. God intended humanity to enjoy a harmonious existence, but because of sin, people experience alienation from God and each other. Likewise, God intended us to live in his presence, but because people are tainted by sin, all stand before the just, holy God condemned and destined for eternal separation from him. Further, God desired that we obey him freely, but sin, an alien, hostile power, has enslaved us. In short, because of the presence of sin, each person is depraved, able neither to please God nor to overcome the downward pull of evil through unaided personal effort.

Jesus came to this earth to attack this fourfold human condition. For alienation, Jesus provided reconciliation with God and among humankind, for he is our peace (Romans 5:1, 10; Ephesians 2:14-18). For the problem of condemnation, Jesus offered himself as an atoning sacrifice covering human sin (expiation), so that God's just wrath can be turned aside (propitiation). Jesus, likewise, purchased deliverance (redemption) for humanity enslaved by sin. In short, Jesus became a substitute for depraved human beings, accomplishing what no one could hope to obtain by oneself.

The salvation that the Father

planned and the Son purchased is made real in the life of a person by the Holy Spirit through the new birth. The Holy Spirit's regenerating presence entails membership in God's family for the person who was formerly an alien. It results in justification, that is, a new standing of acquittal, for the person who was condemned. His presence provides freedom to obey God's laws for the former slave of sin. And he becomes the power for a life of holiness and service for the one who was helplessly depraved.

Secondly, entrance into salvation can be viewed from the personal, human aspect, known as conversion. In proclaiming the good news of the kingdom of God, Jesus called for an appropriate response in the life of each hearer. This response is twofold (Mark 1:15), repentance and faith. In the New Testament, repentance is a broad term with profound meaning. It entails a change of mind, for the repentant sinner has a new attitude toward one's actions and state of existence. One knows that one is spiritually poor (Matthew 5:3). It en-

**We believe salvation is redemption by Christ of the whole person from sin and death (2 Timothy 1:9-10; 1 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 (1 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 (2 Peter 3:18; Ephesians 4:15; 1 Thessalonians 3:12).**

## The Salvation Experience

The Scriptures indicate that entrance into the realm of salvation can be viewed from three different aspects, all three of which are significant. First, and of highest importance, is the divine aspect. Salvation is the result of God's initiative. Because of human depravity, salvation can never be attained through unaided human effort. Even a strict adherence to some legal code is inadequate (Romans 3:20; Galatians 2:16; 3:21).

Salvation is possible only because of God's grace (Ephesians 2:8-9; Titus 3:6-7). In this process, the Holy Spirit plays a significant role, as he convicts, calls, illumines and empowers the individual (see article on the Holy Spirit).

tails an emotional change, as pride is turned into regret and hatred of or sorrow over one's former life (Romans 7:15). It entails likewise a volitional change, for an individual desires a change in one's future conduct (Matthew 5:6; Romans 7:19).

Repentance is a necessary ingredient in conversion, for without a sense of need and a desire for a new life, God's gracious provision cannot be accepted. However, repentance alone is insufficient for conversion. To repentance must be added faith, which itself is twofold in nature.

On the one hand, faith has an intellectual component. It entails accepting certain assertions as true, i.e. "believing that . . ." Specifically, in faith a person accepts as fact that God raised Jesus from the dead (Romans

10:9), that Jesus died, was buried and rose again (1 Corinthians 15:1-8), and that Jesus is the holy one sent by God (John 6:69; 8:24; 20:30-31).

On the other hand, faith has an existential or commitment component as well. It entails an entrusting of oneself to another, namely, the God who is revealed in Jesus, and personally appropriating his work on one's behalf. Thus, faith means "believing in . . ." (e.g., John 3:16).

Thirdly, there is a public, community aspect to entrance into salvation. Inward commitment is to be expressed in an outward public act. The New Testament indicates that the divinely-given means for this public expression of faith is the church's ordinance of baptism. This ordinance, however, is also an act that occurs within the context of the community of believers. Baptism, therefore, is not only a public expression of faith, but also an identification of the believer with the company of disciples (1 Corinthians 12:13; Acts 2:41). In this way, entrance into salvation is related to entrance into a new community, the fellowship of believers. This is proper, in that the New Testament lays stress on the believer in community, rather than on the believer in isolation.

Entrance into salvation, then, may be viewed from three aspects. God's grace is at work through God's Spirit. The individual's inward response to the gospel is repentance and faith. And faith is declared publicly in baptism, which, in turn, is linked to membership in a specific Christian community.

### The Salvation Process

Salvation, however, is not left

behind when a person, moved by God's Spirit, is converted and enters the church. Rather, the term refers to all that God is seeking to accomplish in rescuing people from sin. Paul summarizes God's program in this way:

*For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified (Romans 8:29-30).*

Salvation, then, is first complete when Jesus returns, and all believers are fully transformed into his image (1 John 3:3; 1 Corinthians 15:49). Between conversion and glorification lies the Christian life, which is an ongoing process called "sanctification." The life of a believer is to be characterized by growth in Christ-likeness, produced by the Holy Spirit (2 Corinthians 3:18). This process, however, requires the cooperation of the individual. To this end, each Christian must practice "spiritual disciplines" (e.g., Bible study, prayer, worship) and utilize the resources of God's Spirit with all diligence (2 Peter 1:3-5).

Salvation is also corporate in scope. Not only the redeemed person but also the redeemed community is the goal of God's activity. Christ's work is intended to produce a reconciled new humanity (Ephesians 2:14-17), so that "he might be the first born among many brothers" (Romans 8:29). Jesus, therefore, is the head of a new community consisting of those who have become united to him (1 Corinthians 15:45, 49; see also Romans 5:12-21). Because this new

community experiences the peace and reconciliation of God, it is motivated to share God's peace and love with others.

God's salvation is great. How tragic that some refuse to come to the Lord and be joined with the family of God in Christ's church!

### To Discuss

- 1) "Depravity" is not a widely-accepted term today. Define this term. What are the implications of human depravity for any human "self-help" program?
- 2) Calvinists emphasize the divine aspect of the salvation experience, whereas Arminians emphasize the human aspect. Which view is correct?
- 3) Do children who were raised in the church and who came to faith early in life experience repentance in the way that adult converts do? What is the significance of your answer for your understanding of conversion?
- 4) Is it possible for a person to "believe that . . ." without "believing in . . ."? If so, has such a person experienced conversion?
- 5) Why should a believer be eager to be baptized and become a member of a local church? What is the status of a person who claims to be a Christian, but who does not want to be baptized? or who has little involvement in a local church?
- 6) Does salvation occur at a specific point in time? If so, when? If not, how does it occur?

*This article is the sixth in a series of ten studies focusing on the Statement of Beliefs adopted by the North American Baptist Conference.*

### University Students Attend First Bible Camp

During the summer, 10 university students attended the first three-day University Bible Club summer camp held at the Japan Baptist Conference campsite.

"The number was small," report Ron and Joan Stoller, "but we had quality time with the students. The students did most of the planning; we were in a supportive position."

Mr. Izumi Akasaka, now a senior in a seminary in Tokyo, returned to participate in the camp. "He had spent four years with us in University evangelism and now has gone into seminary," says Ron. "As Izumi led a devotional, students who saw and heard him were encouraged to see what they can set their sights on after graduation from Mie University."

During the mornings, various Scripture passages were studied and acted out. This brought the scriptures alive for some of the students. In addition to this, the students spent time during the morning alone with the Lord beside the ocean under beautiful Japanese pine trees.

"A few students had never had their own personal devotions before, so it was a joy to share with one of the students at that time," says Ron. "Mr. Suzuki is still excited about the fact that he has had personal devotions every day since camp."

At the closing session, Ron shared various passages on prayer. "For some students, prayer in a group situation is still very hard," says Ron, "so I encouraged them to study how the Lord taught his disciples to pray."



Pray for more students to sense the call to Christian service and to respond by attending Seminary.

Pray for the University Bible Club and thank God for answers to prayer for the Bible Club, and for the new students attending. Pray that many new contacts will be drawn into the group, into a church of believers, and to a saving knowledge of our Lord and

Saviour Jesus Christ.

*(Ron and Joan Stoller are N.A.B. missionaries serving in student evangelism as well as Tsu Christian Center manager and Japan mission treasurer.)*

### Tsu Church Celebrates 20th Anniversary

The Tsu Christian Church celebrated the 20th anniversary of its church building on May 26. This celebration was special in that former missionaries Dr. and Mrs. Ed Kern of Edmonton, AB, who founded the church, and Missionary Florence Miller, who helped with the University-related work in its beginning stages in Tsu, were present.

The many people who came for this special day from various parts of Japan heard the testimonies of people whose lives were changed through the ministry of this small church. One lady spoke of her involvement in the youth group and how this has helped her in her ministry as a pastor's wife. Telegrams, overseas cards and letters of greetings as well as special testimonies were shared in the afternoon celebration.

"I expressed our support of the work of the church and said that in the future, we pray that many students will enter the church and be a vital part of the growth of the Tsu church and the mission in the years to come," states Ron Stoller, missionary working in student evangelism in Japan. "It was a special treat to have my mother and another lady from my home church, Bethany Baptist Church, Portland, OR, at the anniversary. A wall hanging made by and given from Bethany Baptist to the Tsu Church was presented as a gift and symbol of unity in Christ."

During the observance, the three-year plan for the new church land and building were announced.

Pray for the growth of the Tsu Church and its development of the new church property and church building including a rest home apartment complex next door to the church.

### Cameroonian National Teaching at School for Blind

"When I taught the story of Helen Keller at our Kom Teacher's Training College in 1967-71, the students could not believe it; they even thought Helen bewitched. Now one of those students

has a class of seven blind students and is translating their textbooks into Braille! Another has had training in Special Education for teaching the below average mind as well as the gifted child.

"There are 21 blind students on the waiting list to enter the new school for the blind. Now there is a need for another teacher." —*Berneice Westerman, missionary serving as treasurer and CB radio operator in Bamenda, United Republic of Cameroon.*

### Pray for Witness

"We had an extensive training seminar in Bamenda on Islam and how to witness to Muslims. Before this seminar, I had been in contact with a Muslim trader, Abdulai. I had given him a New Testament to read, and I especially emphasized the Book of John. Yesterday, he came to visit me again. He shared with me how he had been reading the Gospel of John. He asked several questions which made me aware that he was seriously reading it. He obviously wants to know more about Jesus. My training helped me talk with him more effectively.

"Please pray for Abdulai, that the Word planted may sprout through our continual contact." —*Dale Fuchs, missionary teaching at Cameroon Baptist Theological Seminary, Ndu.*

### 72 Students Receive Christ at Cameroon College

While Missionary Dale Fuchs taught at Cameroon Baptist Theological Seminary last term, he led morning devotions at Joseph Merrick Baptist College for one week.

"The Lord opened the hearts of many of the youth," says Dale. "I was invited back for a Sunday evening service." During this service, Dale showed a Billy Graham film, and 72 youth committed their lives to Christ. Sixty returned for follow-up appointments.

"We arranged for students from C.B.T.S. to be involved in an organized follow-up (discipling ministry) with these spiritual babes. What an answer to prayer!" says Dale. This had been the main emphasis of Dale's teaching of "Youth Ministry Discipleship" for three weeks at C.B.T.S. "Now these students suddenly had the opportunity to apply what they had learned," says Dale. Praise God for the response of the students.



# WOMEN of HOPE

reaching our world

## Meet Your Newly Elected W.M.F. Officers

At the W.M.F. luncheon held at the Triennial Conference in Anaheim, California, in July 1985, the following women were elected to leadership positions in the Women's Missionary Fellowship.

**President:** Mrs. Sara Pasiciel, Steinbach, Manitoba. Sara and her husband and family plan to return in late spring from a year-long sabbatical in West Germany.

**Vice President:** Mrs. Manetta Hohn, Kelowna, British Columbia  
**Secretary—Treasurer:** Mrs. Peg Helland, Stockton, California

The following women accepted appointive positions:

**German Program Packet Editor:** Mrs. Christa Eckert, Cleveland, Ohio

**English Program Packet Editor:** Mrs. Thelma Fischer, Lodi, California

**Woman's Pages Editor:** Mrs. Nancy Lennick, Dickinson, North Dakota

**"Fuer die Familie" Editor:** Mrs. Eva Helwing, Skokie, Illinois, ex officio

PEG HELLAND



As secretary-treasurer, I look forward to getting to know many of you and learning much about all of the wonderful work our Conference is doing for the Lord. The caliber of leadership, by both men and women, at the Conference level is challenging to me. To rub shoulders with them and learn from them is a greater gift to me than any service I could render in my position. I'm excited and look forward to an inspiring but hard-working three years.

I'm a native Californian and attended U.C.L.A. where I received a bachelor's degree in political science, Chinese affairs. Greg and I were married in 1974. I then worked as an operations officer with the Bank of America in San Jose for five years. After moving to Stockton in 1977, we settled down and had two children, Joshua, now eight, and Tiffany, six. We all belong to Quail Lakes Baptist Church where Greg is chairman of the Elder Board and I'm the coordinator of Women's Ministries.

I've been a Christian for ten years and enjoy teaching the Word. I have a special love for missions. A special ministry to me is the time I spend singing in our church choir. Music has always been a special love of mine, so this is a double blessing. My greatest desire is to glorify God in all I do. My main emphasis in all I do is discipleship, to see us all grow in the Lord, so we may serve him and see his will accomplished here in Stockton, in California, North America, and around the world. Faithfulness and obedience are key issues in my Christian walk.

I enjoy my children and family and

they, like most of us, are very busy. Tiffany is an aspiring Mary Lou Retton, and Josh likes soccer and football. Greg loves computers, and I enjoy needle work, sports, reading, traveling, and crafts. We are also involved in our local school activities as well as all our church has to offer.

If you are ever in Stockton, I hope you will look us up. We love having people stay with us, even for a short time. I look forward to serving you on the Executive Committee and hope you will let me know if you have specific input ideas, or like what we're doing. One of the exciting things about serving on the Conference level is finding out all of the exciting things you exciting women are doing in your exciting churches. God bless you in your churches and families.

MANNETTA HOHN



My husband, Edmond, and I have been active in the Christian ministry for over 27 years; this included starting three church extension projects. For the past four-and-one-half years, Ed has served as British Columbia Area Minister. I try to minister especially to pastors' wives through personal contact and through letter. In the church to which I belong, Lakeview Heights Baptist, I sing in the choir and serve as advisor to our Women's Ministries. I also serve as advisor to the executive committee of the British Columbia Association W.M.F. and the Green Bay Camp Auxiliary, and am a member of the Okanagan Ladies Retreat Committee.

God has blessed us with four children who love the Lord and are serving him. This past summer our family increased as we gained two fine sons-in-law. Our son Cal is in his third year at the North American Baptist College in Edmonton, and Rhonda, our youngest, is a good companion to Mom, as Dad is away so often.

I am serving my second term as vice president of the W.M.F. and have ap-

preciated the experience of working for and with our Conference women. My prayer is that our new theme, "Women of Hope—Reaching our World," will be a real challenge to each of us by bringing us to a deeper understanding of God's love for us and, in turn, letting him motivate us to minister more to others.

CHRISTA ECKERT



"Lord, what good is all my spirituality if the lawn mower won't start?"

I cried out in frustration and anger as I kicked the lawn mower and sobbed. Not too long ago, my husband, a successful physician, died suddenly of a massive heart attack. After the funeral, everyone had left. The children had returned to their school, and I was all alone. To take my mind off my grief, I decided to mow the lawn. But the lawn mower wouldn't budge. I pulled the cord again and again only to hear a dull pop respond. I went inside the house, sat down, furious and frustrated. Then the doorbell rang. "Who could that be at ten o'clock in the morning?" I wiped my face, went to the door and opened it. There stood Janice, my Christian friend, smiling.

"Hi, Christa, thought I'd check on you to see if you need anything."

Wow! I cried and laughed at the same time. "Can you start a lawn mower?"

"Well, let's take a look at it."

And with her help, the engine sputtered and spit and finally started to hum. Gratefully, I hugged Janice as she left and I mowed the lawn. The Lord had answered in my despair. And that's how it has been—death, birth, graduation, my daughter's wedding—all in quick succession in the span of four months. The Lord guided me through this crucial period in my life, through major and even minor crises. When Sara Pasiciel called me during this time and asked if I would accept the position of editor for the

German Program Packet, I knew that the Lord would direct me in this new endeavor. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31). (Note: Christa holds a B.A. degree in German and French and a M.A. in German; she teaches at the college level. She has three adult children.)

NANCY LENNICK



As the words of a song, "God uses ordinary people, people like you and me," reached my ears, the Lord spoke to me about being available to him for service. The entire week of the Crusade in Dickinson last summer with Ron and Diane Susek had been a time, for me, of deeper commitment to the Lord and of getting my priorities in the right order again.

I realized how very important it is to have Jesus first, then my family, and then others, and lastly our business. Our business, Lennick Property Management, which my husband, Howard, and I run together, is a very demanding business. This makes it difficult to keep it in the right priority. My husband also works as assistant manager, fulltime, at a grocery store, so it takes discipline and the Lord's help for us to schedule our hours in the best possible way. We are so thankful to the Lord for our two children. April is in junior high this year and enjoys music. She plays both the piano and flute. Scott is in the third grade and is most excited about the sports in his life. Both children love the Lord and know him in a personal way.

We are excited and thankful for the opportunities they have of being involved in the children's and youth programs at Hillside Baptist Church in Dickinson. We have been members of the church for the past 16 years and enjoy working for the Lord. My husband is an elder in the Christian Nurture

area, and I enjoy working with the women's ministry both in W.M.F. and as Ladies Bible Study guide. I am also happy to be involved on the Association level as president of the Central Dakota-Montana Association W.M.F. It is always a thrill to meet together with all the churches in unity and love.

The Lord had prepared me at the crusade to be willing to serve him in yet another area when I was asked to be the editor of the "Woman's World" pages of the *Baptist Herald*. It is my prayer that the Lord will be exalted and glorified by the articles that are published in the coming year, and that the "Women in Ministry" series, which will begin in March, will be an encouragement and source of Christian growth to all who read the series.

THELMA FISCHER



Thelma, our English Program Packet Editor, lives in Lodi, California, with her husband, Leonard. They have a daughter, Sharron (Mrs. Frank Perry, Jr.). Their three grandchildren are Renee (18), Stephanie (11), and Frank III (8). Thelma is employed as a legal secretary; Len is a frozen food salesman.

They are members of the Temple Baptist Church in Lodi and are heavily involved in the church's ministry. Thelma serves as Missionary Education Chairman of the W.M.F.; she is secretary of the church's Missions Board and on the Visitation Team. On the Association level, she serves as recording secretary for the Northern California Association Council and Executive Board.

She says, "As English Program Packet Editor, it is my prayer that the Lord will direct me to the right people who, with his guidance and help, can and will use their talents so that we can have interesting, useful, and challenging program packets for our women to use, and that each one of us might be "Women of Hope Reaching Our World."

## Called to Worship

### Youth Present Special Program at Bloomfield Hills Church

BLOOMFIELD HILLS, MI. The junior and senior high youth groups of Bloomfield Hills Baptist Church, directed by Julie Cowie, led the evening service Oct. 13, 1985.

The informal program held in the fellowship hall included a monologue by a "Bible Junkie" who became "hooked" on the Bible; a skit, "Top that Testimony," emphasizing that the most important thing about one's testimony is that God receives the glory for one's changed life; and special music by teen musicians.

The Board of Deacons and Pastor Norman H. Vernon served refreshments after the service. —Lois Merseles

### Music in Worship Emphasized in Corn Church

CORN, OK. Pastor Edwin Voigt gave a message on the importance of music in worship at Calvary Baptist Church Sept. 15, 1985, during a special recognition service. Mrs. Martha Siemens, organist since 1950, and Mrs. Mary Anne Couch, pianist for 21 years, were recognized for their ministry of music. —Vernice Voigt

## Commissioned to Witness

### Seven Baptized in Jamestown Church

JAMESTOWN, ND. The Rev. Ray Hoffman baptized seven persons at Temple Baptist Church Oct. 20, 1985. Five of these were from Temple Baptist and two from First Baptist Church, Medina. Pastor Hoffman serves both churches. —Leona Meisch

### Underwood Church Has Evangelistic Crusade

UNDERWOOD, ND. First Baptist Church held an evangelistic crusade the second week of October 1985. The Rev. Ralph Cooke, area minister, spoke. Dan Grueneich gave the special music and puppet ministry.

The Rev. Wesley Gerber is pastor of the Church. —Lorine Lutz

### South Dakota Association Meeting Emphasizes Revival

WESSINGTON SPRINGS, SD. Delegates of the South Dakota-Wyoming Association adopted a 1985-86 budget of \$41,000 during their 139th meeting at Immanuel Baptist Church Oct. 3-5, 1985. Sixty percent of this amount will go toward the Association's two church extension projects: Brandon Valley (SD) Baptist Church and Gillette (WY) Baptist Church.

The theme for the meetings was "Revival for Service." The Rev. and Mrs. Ralph Nelson were the missionary speakers. Dr. Roy DeBrand, professor, N.A.B. Seminary, led the Bible

study on repentance. Delegates welcomed the Rev. Ralph Cooke, new area minister, and his wife Celesta, with a prayer of dedication. —Pastor Darwin Stahl

### Eight Join Trinity Church, Sioux Falls

SIOUX FALLS, SD. Associate Pastor Tim Walker baptized two adults and two children Nov. 3, 1985, and they joined Trinity Baptist Church. Four others have recently become members through transfer of membership. The Rev. Stan Grenz is interim pastor of the Church. —John Richter

### Quail Lakes Church Calls Pastor for Ministry to Vietnamese

STOCKTON, CA. Quail Lakes Baptist Church welcomed a Vietnamese pastor to its staff Oct. 15, 1985. The Rev. Daniel Nguyen, his wife Christine and two sons, will work with a new ministry called "Quail Lakes Baptist Vietnamese Mission."

For almost five years, Quail Lakes Baptist Church has been ministering to Southeast Asian people through two single women who were brought on staff as missionaries to Southeast Asians. "English as a Second Language" classes were used to relate to the people. A number of Southeast Asians became Christians and have been baptized.

"We knew that our eventual goal had to be the establishment of an indigenous church with a national pastor teaching them God's Word in their own language," states the Rev. J. Wayne Bibelheimer, associate pastor. "A major milestone has been accomplished with Rev. Nguyen's arrival."

"We are also grateful to our North American Baptist Conference Capital Funds Campaign and our Northern California Association for helping us fund this project. The Quail Lakes Baptist Vietnamese Mission is being proposed as an official Church Extension Project, and we are grateful for the encouragement from our Association and Conference," Rev. Bibelheimer reports.

*"Our goal was to establish an indigenous (Vietnamese) church with a national pastor in Stockton."*

### Wisconsin Association Focuses on Church Extension

NORTH FREEDOM, WI. At the sixteenth annual meeting of the Wisconsin Association, the 89 delegates voted to accept the following recommendations by the Church Extension Committee: 1) that we commit ourselves in principle to a new church extension project; and 2) that each church investigate, to the best of its ability, the possibility of its members investing in CEIF.

Pastor Dave Rushton reported on the progress of the Church Extension project, Community Baptist Church, Sun Prairie. Camp Director Art Pierce shared slides and experiences from Camp Lansing.

The total Association budget for the year will be \$26,000. Moderated by the Rev. Jerry Worsham, the meetings were held at North Freedom Baptist Church Oct. 18-19, 1985. Dr. Richard S. Sisson, Madison, and Missionaries Gilbert Gordon and Cathy McGuire spoke. The newly-elected moderator is Pastor Dave Rushton, Sun Prairie. —Alice Gates

### Brook Park Church Marks 25 Years

BROOKLYN CENTER, MN. Brook Park Baptist Church, the first church extension work in Minnesota, celebrated its 25th anniversary Oct. 11-13, 1985. During the observance, it was pointed out that there have been 129 baptisms during the 25 years. Four members have served as missionaries; four have ministered with "God's Volunteers/New Day."

Speakers included Dr. Roy Seibel, area minister, and former pastors, the Reverends Henry Ramus and Alfred Grams.

Under the leadership of the Rev. Adam Huber, the group began meetings in April 1959. They officially organized into a church in October 1960 with 55 charter members.

Six pastors have served the Church: the Reverends Adam Huber, Henry Ramus, Alfred Grams, Anthony Guenther, Jim Arends, and Robert Coombe, present pastor. Each has contributed to the growth of the Church. —Adalene Docktoer

### "New Day" and Bible Baptist Engage in Outreach Ministries

LA CROSSE, WI. Bible Baptist Church conducted an outreach program with "New Day" Oct. 2-6, 1985.

While in LaCrosse, the "New Day" team shared their testimonies and sang at the Valley View Mall, Coulee Christian School, Longfellow School, and Holy Trinity Grade School. They gave interviews on a local radio station.

"The drama presentation also was well received," reports LaVerne Samb. "Pastor William Heisler and the entire congregation believe 'New Day's' visit was a spiritual experience."

### Six Join Zion Church; Renewal Experienced

EDMONTON, AB. Pastor H. Goliath baptized three young people at Zion Baptist Community Church Sept. 29, 1985. They and three others joined the Church.

The Church held evangelistic meetings Oct. 5-10, 1985. Rev. Allan Dunbar stressed that we must revolutionize our thinking and view the church as a place where we are equipped for service and not equate service with involvement in church activities.

"Many members experienced personal revival and renewed their commitment to evangelism as a life-style that affects others for Christ," reports Lena Schroeder.

### Golden Prairie Church Participates in Crusade

GOLDEN PRAIRIE, SK. First Baptist Church participated in the Maple Creek Crusade for Christ. "Souls were renewed and the Church revitalized, binding us with his love to keep on going on," reports Leota Fritzke.

The Church continues to reach out into this area through a weekly Children's Hour and Five Day Club.

### Eight Join Thornhill Church

CALGARY, AB. At a recent baptismal service at Thornhill Baptist Church, the Rev. Sieg Koslowski baptized five persons, and the Rev. Dieter Reda baptized one. These and three others joined the Church.

### 17 Baptized at Hebron Church

HEBRON, ND. The Rev. Herbert Schauer baptized 17 persons at First Baptist Church, Oct. 6, 1985. They and two others joined the Church. "It was a joy to hear their testimonies," says Shari Krein, reporter.

## Commanded to Care

### Mary Hill Contributes to Food Bank

PORT COQUITLAM, BC. When Mary Hill Baptist Church celebrated its 15th anniversary and Thanksgiving celebration Oct. 6, 1985, it contributed to the local Food Bank in lieu of the usual Thanksgiving table.

Former pastor, F. Taubensee, reminded the Church of its past blessings. Dr. Arthur Boymook, guest speaker, challenged the Church to not make this anniversary a memorial but a landmark.

"With our present pastor, the Rev. H.D. Gohl, we look forward to the future in serving the Lord here in Port Coquitlam," reports Gertraud Wiebe.

### Manitoba Association Treats "Keen-agers" to a Sail

MANITOBA. The planning committee expected 50, but 165 "keen-agers" turned up for the senior citizens boat ride and dinner. Sponsored by the Church Ministries Department of the Manitoba Association, the two-hour sail was further enhanced by dinner served by ladies of Mission Baptist Church, Winnipeg. The accompanying program included a devotional message by Pastor Ed Hughes, acting chaplain, Meadowood Manor, and music and German devotional by the Rev. and Mrs. H. Rempel.



"It was a great event," Mrs. Frieda Streuber observed. "I hope that we can all do things like this more often." "The delight of the participants was matched by the delight of the organizers, who are now looking at subsequent events to minister to that precious group of people," reports Mr. Hughes.

## Compelled to Serve

### Youth Make Conference Attendance a Project

TACOMA, WA. Jim Liebelt, youth pastor, Calvary Baptist Church, spearheaded fund-raising activities for the Church young people so that three counselors and twenty-one youth could attend the Triennial Conference in July 1985. Jim has been in charge of the senior high camping program for the Pacific Northwest Association for the past three years. —*Sibyl Liebelt*

### Quail Lakes Church Involved in Mission in Mexico

STOCKTON, CA. For the last seven years, the Quail Lakes Baptist Youth Ministry has made Easter week trips to Mexico to do work projects and minister at various mission stations and orphanages.

During the last few years, they developed a special relationship with Rancho La Hai Roi, a mission station in San Vicente, fifty miles south of Ensenada. Quail Lakes Baptist Church has now acquired Rancho La Hai Roi, consisting of eighty acres, a complex of buildings, and two missionaries on site.

Fourteen Quail Lakes members comprise the Board of Directors of this mission station. They are excited to see both the opportunity for the mission to become more effective and the potential of exposing many youth and adults to a cross-cultural missions experience, stimulating interest in supporting missions and encouraging many to consider missions and ministry careers. —*Rev. J. Wayne Bibelheimer*

## Committed to Give

### Central Church Gives \$51,500 in Thanksgiving Offering

EDMONTON, AB. The congregation of Central Baptist Church gave an offering of \$51,500 at their Thanksgiving and Mission Fest, Oct. 6, 1985. This surpassed the Church's goal for that Sunday by over \$6,000.

Dr. Bob Bowman, Far East Broadcasting, spoke in the morning. Campus Crusade gave a multimedia presentation in the evening. —*Kurt Remus*

### More Than 1½ Million Pledged for New Sanctuary in Stockton

STOCKTON, CA. The congregation of Quail Lakes Baptist Church has pledged \$1,667,598 to date toward construction of a new sanctuary. \$550,000 had been given for the 1,400-seat auditorium by the time the groundbreaking ceremony was held Sept. 8, 1985.

This is the largest project yet for the Church, which moved in 1980 to a seven-acre site upon completion of a multi-purpose building. In January 1984, Phase II, a 6,000 square foot office building, was completed.

The Rev. Fred Jantz, senior pastor, reports that the congregation expects to occupy the new worship facility in

mid-1986.

(An article featuring the Church's Capital Stewardship emphasis was published in the April 1985 issue of the Baptist Herald.)

### Hebron Dedicates New Building

HEBRON, ND. Focusing on the theme, "Where there is no vision, the people perish . . ." (Proverbs 29:18), First Baptist Church dedicated its new building on Oct. 20, 1985. Churches from the Central Dakota-Montana Association were represented.

The Rev. Ralph Cooke, area minister, and Pastor Herbert Schauer were speakers.

A Cornerstone Ceremony was also part of the festivities. —*Shari Krein*

### Temple, Leduc, Gives \$43,000 Over Year's Goal

LEDUC, AB. Temple Baptist Church has given almost \$43,000 over and above its regular giving in 1985. This includes the Thanksgiving offering. Many special donations from the congregation and the memorial fund enabled the Church to reach the goal of installing new benches in the sanctuary. —*Vi Fleck*

### Redeemer Church Votes to Participate in Church Growth Strategy

ST. PAUL, MN. At the last congregational business meeting, Redeemer Baptist Church entered into the Church Growth Strategy Program and voted to put aside the normal monthly mortgage payments for a project to be recommended by the Church Growth Strategy Task Force.

Redeemer Baptist Church recently made its last payment on its \$190,000 mortgage four years ahead of schedule. A mortgage burning ceremony marked the occasion Sept. 22, 1985.

Pastor Rubin Herrmann stated that he was grateful to the Lord for the sacrificial giving and faithfulness of pastors and people during this period.

"Our church covets your prayers for wisdom and courage to be bold in an aggressive attempt to expect and work for the advancement of God's kingdom in our community and throughout the world," states Pam Stewart, reporter.

### McClusky Missions Offering Totals \$4,600

MC CLUSKY, ND. McClusky Baptist Church gave a missions offering totaling \$4,600 at the Harvest Mission Fest Sept. 22, 1985. Dr. Connie Salios, development director, spoke.

### Bethany Gives \$4,000 for Seminary Project

VANCOUVER, BC. Dale Wilcke, former missionary to Nigeria, revealed many needs of African people at Bethany Baptist Church's family banquet Sept. 20, 1985. The people responded by sending the banquet offering of \$4,000 for the much-needed ceiling of Mambilla Baptist Theological School at Mbu, Mambilla Plateau, Nigeria. —*Elsie Baum*

### Schools Object of Picnic Offering

KYLE, TX. At Immanuel Baptist Church's W.M.F. annual Family Picnic, the 50 attendees gave an offering for the North American Baptist Seminary and the North American Baptist College and Divinity School. —*Jonnie Blanco*

ADAM BERTSCH (87), Ashley, ND; born June 29, 1898, to Gottlieb D. and Margaret Bertsch, McPherson County, SD; died Oct. 29, 1985; married Magdalena Bertsch, Oct. 31, 1922; member, Ashley (ND) Baptist Church; survived by two sons: Garvin, Mitchell, SD; and Roonie, Ashley, ND; and four grandchildren; Reverends August Bertsch and Allan Gerber, pastors, funeral service.

JOHN EDWIN BROEDER (84), Ogden, UT; born March 29, 1901, to Conrad and Mary Milbredt Broeder, in Heaton, ND; died Nov. 2, 1985; married Leila Cobleigh, Aug. 20, 1934; attended North American Baptist Seminary, Rochester, NY, 1926-1933; ordained, Oct. 18, 1933; pastored 11 churches including the following N.A.B. churches: Trochu and Knee Hill Creek, AB (1933-1936); Ebenezer, KS (1936-1943); Victor, IA (1945-1948); Creston, NE (1948-1952); and Paul, ID (1953-1959); predeceased by six brothers and four sisters; survived by his wife Leila; two sons: Byron, Colorado Springs, CO; and Keith, Kaysville; one daughter, Marilyn (Mrs. Neil Denison), Boise, ID; 12 grandchildren; and eight great-grandchildren; Rev. Richard Reese, pastor, funeral service.

MARAGRET A. BROWN (87), Lansing, MI; born Sept. 11, 1898, Grand Rapids, MI; died Oct. 22, 1985; married Howard A. Brown, Nov. 16, 1917, Grand Rapids, MI; member, Colonial Village Baptist Church, Lansing, MI; survived by two daughters: Mrs. Janet Goff and Donna (Mrs. Jack Baker); six grandchildren; and eight great-grandchildren; Rev. Robert Hess, pastor, memorial service.

LYDIA FACHNER (92), Elk Grove, CA; born Sept. 8, 1892, to Henry and Elizabeth Forsch in Long Lake, SD; died Oct. 4, 1985; married Jacob Schmidt, 1916, who predeceased her in 1942; married Fred Fachner, 1944, who predeceased her; member, W.M.F. member, First Baptist Church, Elk Grove, CA; predeceased by one son, Richard; survived by one son Arthur; two daughters: Lorene Altevogt, Concord, CA, and Edna Ehnisz, Sacramento, CA; six grandchildren; and four great-grandchildren; Reverends Merle Brenner and Fred Klein, pastors, funeral service.

PAUL FIESLER (85), Trinity, TX, born June 3, 1900; died Sept. 4, 1985; married Lena May Britton, Sept. 5, 1942; member, Greenvine Baptist Church, Burton, TX; survived by his wife Lena, Trinity, TX; children, Mrs. and Mrs. Gerald Britton and Mr. and Mrs. Marshall Martin; five grandchildren; and six great-grandchildren; Rev. Donald Mashburn, pastor, funeral service.

KATHERINE FISCHER (93), Bismarck, ND; born in 1892 to Andraes and Elizabeth (Steinert) Hochhalter in Russia; died Oct.

16, 1985; immigrated to Tripp, SD, 1896; married Andrew Fischer, 1914, who predeceased her in 1968; member, Bismarck (ND) Baptist Church; survived by one sister, Mrs. Carrie Michelsen, and several nieces and nephews; Rev. M.D. Wolff, pastor, funeral service.

THEODORE ALEXANDER HEFFKE (64), Chilliwack, BC; born April 23, 1921, to Alex and Lydia Heffke, at Leader, SK; died Oct. 27, 1985; member, Evergreen Baptist Church, Chilliwack, BC; predeceased by his parents; survived by one sister, Bertha Fordham and her husband, Bill, Sardis, BC; two brothers: Gerhart, Chilliwack, BC; and Fred and his wife Elli, Taber, AB; and a number of neices and nephews, Rev. Leonard Strelau, pastor, funeral service.

WILLIE HEINEMANN (89), Burton, TX; born Sept. 24, 1896; died Oct. 8, 1985; married Lillie Luedemann, July 19, 1926; member, deacon, office holder, Greenvine Baptist Church, Burton, TX; survived by his wife Lillie; one daughter and son-in-law, Ruth and William Steen, Brenham, TX; one son and daughter-in-law, Willie, Jr. and Betty Heinemann, Seabrook, TX; six grandchildren; and one sister-in-law, Laverna Heinemann; Rev. Donald Mashburn, pastor, funeral service.

DORA THOLE HOWE (79), Stafford, KS; born Nov. 3, 1905; died Oct. 24, 1985; married N.J. "Bill" Howe, Aug. 18, 1931; member, Sunday school teacher, W.M.F. member, Calvary Baptist Church, Stafford, KS; survived by her husband Bill; two sons: Rev. Kenneth, Portland, OR; and Robert, Bellevue, WA; four grandchildren; two great-grandchildren; and one sister, Rosa Piepmeier; Reverends Kenneth Howe and Elton Kirstein, pastors, memorial service.

RUDOLPH KANEWISCHER (79), Medicine Hat, AB; born April 1, 1906, in Odessa, Russia; died Sept. 16, 1985; immigrated to Canada, 1911; married Olga Flaig, April 8, 1928; member, adult Bible teacher, deacon, usher, Temple Baptist Church, Medicine Hat, AB; survived by his wife Olga; two sons: William, Calgary, AB; and Don, Medicine Hat, AB; four grandchildren; three sisters: Matilda Raugust, Helen Boettcher, and Ella Eisenbarth; Reverends Loren Weber and Wilfred Weick, pastors, funeral service.

MABEL ESTHER VOSS LINDEMAN (79), Aplington, IA; born April 9, 1906, to Harry and Rosa Johnson Voss, in Butler County, IA; died Nov. 7, 1985; married John J. Lindeman, Feb. 14, 1938; member, Aplington (IA) Baptist Church; predeceased by two brothers; survived by her husband John; one son, Larry, Aplington, IA; one daughter, Lynda (Mrs. Dale Janssen), Ackley; 5 grandchildren; two sisters: Mrs. Hattie Achterman and Edna

(Mrs. William Klingenberg); and one brother, Harry Voss; Rev. Donald Patet, pastor, funeral service.

LIZZIE NEUHARTH (91), Lodi, CA; born Nov. 11, 1893, Java, SD; died Jan. 13, 1985; married Fred Forsch, 1915, who predeceased her in 1955; married Fred Neuharth, 1956, who predeceased her in 1959; member, First Baptist Church, Lodi, CA; survived by two sons: Clifford Forsch, Reno, NV; and Burdette (Fritz) Forsch, Fullerton, CA; three daughters: Adeline Zimmerman, Lodi, CA; Thelma Fischer, Lodi, CA; and Loretta Perman, Acampo, CA; 12 grandchildren; 13 great-grandchildren; two brothers: Carl Wolff and Alfred Wolff; and two sisters: Frieda Gross and Leona Miller; Rev. Walter Dingfield, pastor, funeral service.

ESTHER BERNSHAUSEN POERSCHKE (79), Burton, TX; born July 7, 1906; died Sept. 1, 1985; married Fritz Poerschke, 1943; lifelong member, Sunday school teacher, W.M.F. and choir member, Greenvine Baptist Church, Burton, TX; predeceased by one daughter, Esther Ruth; survived by her husband Fritz; two sons: Fred and Werner, Houston, TX; five grandchildren, four great-grandchildren; and one sister, Frieda Bernshausen; Rev. Donald Mashburn, pastor, funeral service.

ROBERT OTTO RENKEN (76), Wellsburg, IA; born Jan. 14, 1909, Grundy County, IA; died Oct. 11, 1985; married Gertrude Klooster, Dec. 9, 1935; member, First Baptist Church, Aplington, IA; predeceased by one granddaughter and four brothers; survived by his wife Gertrude; one son, Robert (Marcia), Steamboat Rock, IA; three daughters: Roberta (Mrs. Harold Aukes), Wellsburg; Rosalita (Mrs. Ronald Brass), Dubuque, IA; and Rosemary (Mrs. Douglas Neymeyer), Wellsburg, IA; eight grandchildren; and two sisters: Margaret (Mrs. Gerald Eliason) and Mrs. Henrietta Miller; Rev. Donald Patet, pastor, funeral service.

CARRIE H. WINJE (81), Alberta, MN; born Oct. 21, 1903, to John and Emma (Fredrick) Ninneman at Rosen; died May 10, 1985; married Olavus B. Winje, March 31, 1926, who predeceased her Nov. 18, 1978; member, First Baptist Church, Appleton, MN, and Artichoke Lake Baptist Church; predeceased by her husband, one great-grandson, and one brother, Marvin; survived by one son, Lyle, Midland, TX; one daughter, Lois (Mrs. Marvin Osterman), Alberta, MN; 12 grandchildren; 23 great-grandchildren; one brother, Eric Ninneman; and two sisters, Mrs. Lydia Liebe and Gertrude (Mrs. Elmer Peterson); Rev. Ronald Wheeler, pastor, funeral service.

## world news

### ABS Adds New Editions To Other-than-English Scripture List

NEW YORK, NY (ABS) The American Bible Society has added two new Bibles to its list of Scriptures available in languages other than English.

The two volumes, one in Polish and the other in Russian, are printed in larger type sizes than Bibles previously offered by the Society in those languages. They are mainly for the benefit of people with limited vision, many of them older emigres from Poland and Russia.

ABS has also added the New Testament and Psalms in Tigrinya, a language spoken by 3.5 million Coptic Christians in Ethiopia. This brings the total number of languages now available through ABS to 78.

### Moscow Students Awarded Bibles Americans Helped Supply

NEW YORK, NY (ABS) Twenty-five students in Russia recently passed their week-long final examinations in a Bible correspondence school "with good marks," the European Baptist Press Service reports.

The school is run by the All-Union Council of Evangelical

Christian Baptists in Moscow, the church which early this year received 10,000 Russian Bibles produced and shipped by the American Bible Society and its partner Bible Societies.

The students received their certificates of recognition in Moscow, following three years of intensive study of the Old and New Testaments, Christian ethics, comparative and pastoral theologies, homiletics and church histories, with special lectures on the history of the USSR and how it relates to religious matters of church-state affairs.

This year's group of students came from places as far distant from Moscow as Irkutsk, Kant, Minsk, Smolensk, Tainbov and Moldavia.

They were assigned an intensive series of home studies, but they also met in Moscow twice each year for assessment and special review.

### School Dropouts on Papua New Guinea Ask Churches to Help on Bible Sunday

NEW YORK, NY (ABS) Young school dropouts in Papua New Guinea found that Americans really care as a result of ABS Bible Sunday, the American Bible Soci-

ety announced.

The young Papua New Guineans will receive Scriptures because Christian workers in the area are convinced that a "cure" for many of their troubles lies in the Word, which will show the young people they are not really forgotten. These workers have asked for New Testaments in order to get their programs underway.

The youngsters are not dropouts by choice. In fact, they were forced out of school—because their parents could not foot the bill. Families in Papua New Guinea set great store by an education, knowing it is the only road to a well-paying job. But schooling is neither universal nor cheap, and many families find that they simply cannot afford the cost. The youngsters, idle because they are no longer able to attend school, tend to drift into street gangs with the sort of tragic results all too well known to many an American community.

These young people, along with lepers in India, Ethiopian refugees in Sudan, people learning to read in Brazil, the blind in Bolivia and India, and new Christians in Nigeria, will receive Scriptures in their own language following Bible Sunday.

doesn't take long for just about anything to become routine and predictable. Our tour is no exception. I have quickly settled into the routine; there are few surprises, and everything usually follows the schedule (just like indigestion usually follows our fast food lunches as we rush to get somewhere).

But God isn't routine. He doesn't work according to my set schedule and as I would predict he would. The Lord has shown himself to be larger than my finite expectations. To enter a church with no expectation of God working in a mighty way is to limit the work that God seeks to do through this team. Little can be given to those who expect

and ask for little. If I expect the routine to take place, I am hindering God, because he expects far more to take place than I could ever imagine.

Daily, we must challenge ourselves to pray with great expectations for the church with which we are ministering, for the programs and activities we will be involved in, and for the people we will touch. Everything must be committed to the Lord, with the expectation that through his power in us, he will do infinitely more than I ever ask or imagine, for his glory and the glory of his church, (see Ephesians 3:20-21).

Please pray with the expectation that God will use our ministry as "New Day" in a powerful way. —Murray Decker

## what's happening

Chaplain Thomas A. Zimmerman has been assigned as chaplain of the new 25 bed psychiatric unit at St. Luke's Hospital, Chesterfield, MO. He continues to work with the neurologic unit, also.

Chaplain Alvin Harsch was recently involved in a ten-week training/participant as spiritual advisor in the Beginning Experience program. It offers people who have lost a spouse through divorce an opportunity to turn pain into an adventure in grace, a time to heal and begin again. The program places heavy emphasis on prayer and trust in the Lord.

Miss Daphne Dunger, N.A.B. missionary nurse to Cameroon, West Africa, has been awarded the Billy Graham Wynn Garden Scholarship. This scholarship is awarded on the basis of service. Dunger, a 20-year veteran missionary nurse, will spend the year obtaining her Master of Arts in Missions-Intercultural Studies with an emphasis on primary health. Since 1979 her work in Cameroon has been in primary health care through the local church.

The Rev. Elmo Tahrn becomes senior pastor of Colonial Village Baptist Church, Lansing, MI, on January 1, 1986. He has served South Canyon Baptist Church, Rapid City, SD, since 1976.

The Rev. Bruno Voss has accepted the call to become pastor of Calvary Baptist Church, Regina, SK, effective Jan. 1, 1986. He has been serving as interim pastor of Temple Baptist Church, Swan River, MB.

The Rev. Gary Vossler became pastor of Sierra Heights Baptist Church, Renton, WA, effective October 20, 1985.

The Rev. Robert Lang began pastoral duties at Cathay Baptist Church, Cathay ND, Sept. 8, 1985. He also continues as pastor of Calvary Baptist Church, Carrington, ND.

The Rev. Walter Dingfield resigned as pastor of First Baptist Church, Lodi, CA, effective Dec. 31, 1985. He has served this church since 1980.

The Rev. and Mrs. Traugott Vogel were welcomed as associate pastor and wife at Bethany Baptist Church, Vancouver, BC, on Oct. 6, 1985. The Rev. Rick Laser is senior pastor and the Rev. Mark Wollenberg is an associate pastor. Dr. Helmut Waltereit, former pastor, was guest speaker.

Mr. Don Harder becomes pastor of Oakbank Baptist Church, Oakbank, Manitoba, on February 1, 1986. He has served as pastor of the Raymore and Nokomis Baptist Churches, Saskatchewan, since 1980.

The Rev. Dennis Eeneningburg is the new pastor of North Highlands Baptist Church, Dallas, TX, as of Nov. 1, 1985. He formerly served as Associate Pastor of Northwest Bible Church, Dallas.

Mr. Winston Smith, pastor of Immanuel Baptist Church, Kyle, TX, was ordained into the Gospel ministry on September 21, 1985, by that church.

Whispering Oaks Baptist Church, Kansas City, MO, voted to close its doors effective October 30, 1985, due to an extremely heavy financial burden and lack of sufficient support base. Pray for the possibility of beginning anew through Bible studies in the home.

Mr. Steve Burrell resigned as director of Youth at South Calgary Community Baptist Church, Calgary, AB, effective Dec. 31, 1985.

Mr. James Liebelt became Youth Pastor at Calvary Baptist Church, Tacoma, WA, effective Jan. 1, 1986.

Mr. Doug Stump became Associate Pastor at Fort George Baptist Church, Prince George, BC, on June 1, 1985.

The Rev. Robert Hoffman became pastor of Community Baptist Church, Beiseker, AB on Nov. 15, 1985. He had been serving as pastor of Valleyview Baptist Church, Valleyview, AB, since 1980.

Mr. and Mrs. Michael Kirschman of Wilmot, SD, resigned as missionaries to Cameroon effective Oct. 31, 1985. He has returned to school.

Immanuel Baptist Church, Edmonton, AB, voted to disband effective Dec. 31, 1985.

The Rev. James Reidling resigned as pastor of Whitehaven Road Baptist Church, Grand Island, NY, effective April 1, 1986.

The Rev. Al Grams has accepted the pastorate of Pilgrim Baptist Church, Vancouver, BC.

Neustadt Baptist Church, Neustadt, ON, voted to disalign from the North American Baptist Conference.

Mr. Winston Smith, pastor of Immanuel Baptist Church, Kyle, TX, was ordained as a minister of the Gospel by that Church on Sept. 21, 1985. The Rev. Bob Bollich of Iota, LA, gave the ordination message.

## church growth

### North American Baptist Conference Church Growth Strategy

The following is a list of churches which have enrolled in Phase III of the Conference's Church Growth Strategy. Phase III, which is the opportunity checkup/diagnostic analysis of the church and the community. It helps the church determine what ministries they would be involved in that will result in growth. All of these churches have been involved in Phase I and II of the N.A.B. Church Growth Strategy. The first two phases involved attending regional seminars. Phase III in the strategy now focuses on each individual church that enrolls.

**Eastern Association:** Bethel Baptist, Getzville, NY, Elwin Colson; Temple Baptist, Cheektowaga, NY, Bernard Thole; Winston Road Baptist Rochester, NY, Dennis Hoffman.

**Central Pacific Association:** Glencullen Baptist, Portland, OR, Wayne Williams

**Illinois Association:** Cornerstone Baptist, Carol Stream, IL, Stephen Patrick

**Minnesota-LaCrosse Association:** Apple Valley Baptist, Apple Valley, MN, John Hisel; Brook Park Baptist, Brooklyn Center, MN, Robert Coombe; Bethany Baptist, Hutchinson, MN, Harold Kelm; Faith Baptist, Minneapolis, MN, Harvey Mehlhaff; Redeemer, St. Paul, MN, Rubin Herrmann; and Riverside Baptist, St. Paul, MN, Harold Lang.

**Northern California Association:** Sierra College Boulevard Baptist, (Rocklin) Loomis, CA, Phyl Putz.

**Southwestern Association:** Sherwood Park Baptist, Greeley, CO, Mike Hodgin.

## new day

Expectations. So often I find that my outlook toward things is directly linked to my expectations. If I expect good things, my attitude will be optimistic, and my whole outlook will be colored positively.

Before joining "New Day," a good friend shared with me some of the things which she found to be important on a similar tour. Praying with positive expectations had been impressed upon her as one of the most important aspects of this type of ministry. I listened politely, but I did not fully understand.

Now, as two months have passed since I became a part of this team, I realize more and more the truth and importance of the advice she shared. It

## baptist aid

### Baptists Respond to Need in Ethiopia

On Dec. 4, 1985, a 747 left Gatwick Airport in London, England, bound for Ethiopia with supplies made possible by contributions of Baptists around the world. The airlift drew press coverage as it lifted off for a feeding station in Lemi, Sily, Ethiopia. Supplies on this 747 included 2,000 blankets donated by British schoolchildren. Their response was incredible according to a source in the Baptist World Alliance Relief Office in McLean, Virginia.

The entire 747 was filled with supplies such as edible oils, wheat, sorghum, oats, powdered milk, and tools, as well as a Mercedes truck. More than a quarter of a million dollars from Baptist World Relief Funds provided goods worth one and one fourth million dollars for the famine-stricken in Ethiopia. The Lord multiplied the value of a dollar more than five times. Thanks for your help.

### Help Needed In Columbia

Waters from melting snow caused floods and mudslides which swept down the mountainsides engulfing many victims in Columbia. As of November 20, more than 25,000 persons had been killed.

Baptists in Columbia were able to respond within an hour to the disaster. Blankets, emergency supplies, and generators providing emergency lighting and power were sent to eight recovery sites. Two Baptist doctors went to Columbia to give medical assistance. Many amputations were necessary due to unseetable, broken, and smashed bones.

Long-range plans are being made to provide farming equipment, seeds, and animals so the people of that area of Columbia can become self-sufficient again. Baptist World Aid is a channel of assistance working through the Baptist Convention of Columbia.

Baptist World Aid contributed \$10,000 to MAP International to provide medicines such as antibiotics to fight gangrene, valued at \$170,000 in Columbia. The medicines are being used under the direction of a missionary doctor and the national director of medical health services.

Contributions earmarked for Aid for Columbia may be sent to North American Baptist Conference, 1 So. 210 Summit Avenue, Oakbrook Terrace, IL 60181.

## what's cookin' at the seminary

*Grandma's Fried Chicken, Hamburger High Hat, Fruit Pizza, Sukiyaki, Enchiladas!* What do all these foods have to do with the North American Baptist Seminary? They are a dream come true. Wives of the faculty and administration of the Seminary shared a desire to help students financially. *Seminary Cooking* is a compilation of favorite foods of our North American Baptist Seminary faculty and administration in the last decade, 1975-1985.

*Seminary Cooking* includes favorites like *Lasagne, Beef Stroganoff, Chicken Supreme;* regional recipes like *Pennsylvania Steak, Louisiana Sweet Potato Casserole, Sauerkraut Salad;* international recipes such as *Philippine Chicken Adobo, Indian Jilebi, and Cameroon Groundnut Chop.*

*Seminary Cooking* is dedicated to the ministry and education of the students at NABS. Proceeds from the sale of this book will be donated to the Student Financial Aid Fund. It is the desire and purpose of this book that lives and ministry be enhanced and furthered through the gift of service and hospitality.

"Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms" (1 Peter 4:9-10).

Order your cookbook from North American Baptist Seminary, 1321 W. 22nd Street, Sioux Falls, South Dakota 57105. Cost is \$5.00 plus \$1.50 postage and handling. Remember! Proceeds support financial aid for seminary students. —*Marietta Faszler*

## congratulations

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

Trinity Baptist, Sioux Falls, SD; Mrs. Marjean Johnson, agent.

First Baptist, Valley City, ND, Rev. Richard Lute, pastor; Mrs. Terry Kiretha, agent.

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

Greenvine Baptist, Burton, TX; Rev. Donald Mashburn, pastor; Mrs. Lesley Kramer, agent.

Hillside Baptist, Dickinson, ND; Rev. James DeBoer, pastor; Mrs. Walter Klempel, agent.

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