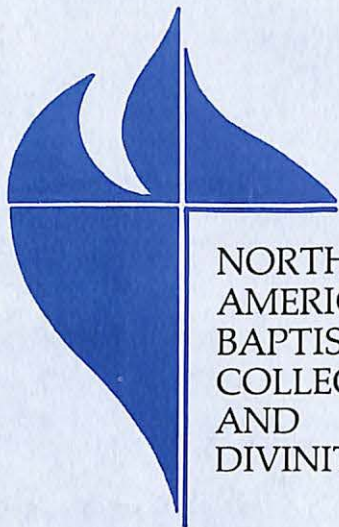
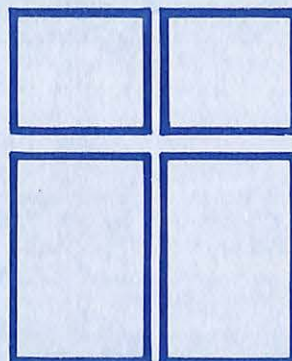
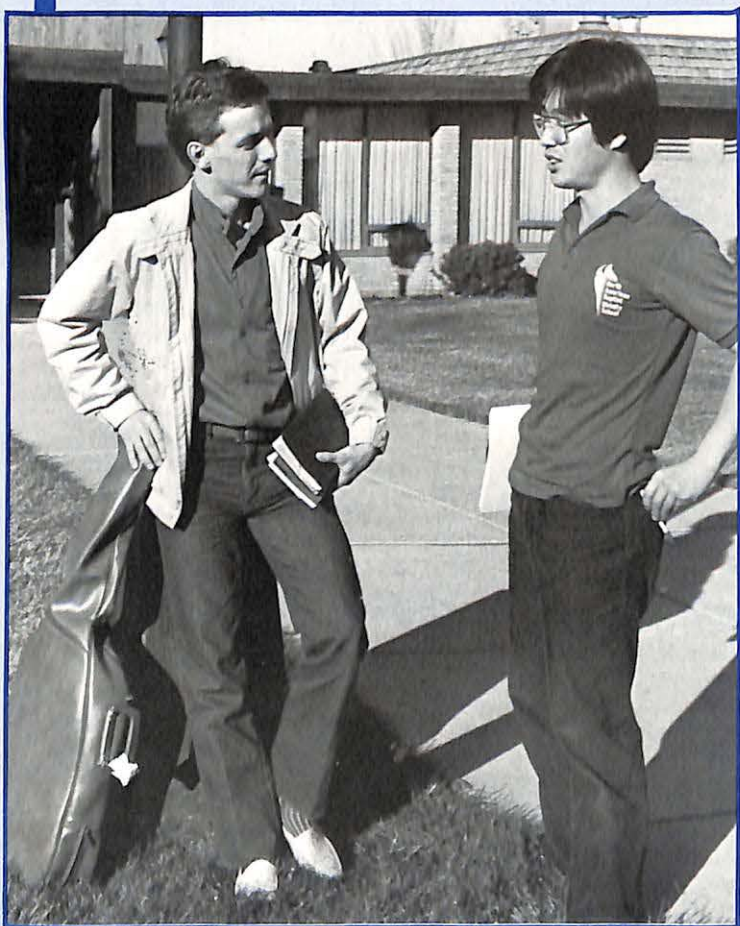


Baptist Herald

January/February 1987



NORTH
AMERICAN
BAPTIST
COLLEGE
AND
DIVINITY SCHOOL



NORTH
AMERICAN
BAPTIST
SEMINARY

Once again we introduce you to the graduates of the North American Baptist Seminary in Sioux Falls, South Dakota, and the North American Baptist Divinity School in Edmonton, Alberta. These persons are seeking God's leading to the place of service which He has chosen for them. Pray for these students by name that they may know God's will. We'll report the places to which they are called through the "What's Happening" pages. Also, if your church has a need for a pastor or church staff member, we encourage you to consider one of these graduates for that position. I am sure that they would also want to thank you for the financial support you have provided to make their seminary and college education possible through the North American Baptist Conference Basic Mission and Ministry Budget (about \$798,700 in 1986) as well as by giving directly to the supplemental budget of the schools.

In this issue of the *Baptist Herald*, several professors from these schools have written articles challenging us in the areas of church planting, urban-ethnic ministries, and religious liberty. David Priestley reminds us that religious liberty is a theme which historically has "marked Baptists apart from other Christian bodies." Some of us take this so for granted that we ignore the role Baptists played in promoting and practicing this biblical concept. Priestley reminds us of the theological reasons for this stand.

Ron Carlson deals with various objections some may raise to church planting in his article, "The Challenge Directed against Church Extension." George Lang tells us that the "accelerated change of the ethnic composition in the United States and Canada is a compelling fact that we need to be keenly aware of as we seek to be faithful in making disciples of all peoples." See his article, "Ethnic Minorities: Threat or Opportunity?" Pastor Rick Laser of Vancouver, British Columbia, challenges us to meet needs in our communities by relating his church's experiences doing a survey and their discovery of community needs. Not only did they speak to people about Christ, but God also spoke to those involved as they conducted the survey.

Why Attend an N.A.B. Conference School?

This brings us to the emphasis of this issue of the *Baptist Herald*. You can see it is dedicated to our three Conference schools. Why should you or your children or some young person whom you are counseling consider attending one of our schools? Or why should you pray for as well as support these schools financially?

"If you intend to serve in a North American Baptist Conference church or on one of our mission fields," says Charles Hiatt, president of the North American Baptist Seminary in Sioux Falls, South Dakota, "you should receive your training at a North American Baptist Conference school in order to build relationships with colleagues in ministry for the future."

He goes on to say that he believes you should choose the *North American Baptist Seminary* to prepare for ministry because "we place a high priority on spiritual development of the students so they have a careful blending of head knowledge and heart knowledge." Another strength of the North American Baptist Seminary is the positive faculty-student ratio of one faculty member for every ten students, as well as the fact that the faculty is well-prepared and scholarly. The Seminary is fully accredited by the Association of Theological Schools and the North Central Association.

You also have a part in this school as your giving to the Conference Basic Mission and Ministry Budget enables the Seminary to offer special student grants of \$500 to students who are members of North American Baptist Conference churches. "It is important for us to come to the realization that our Conference needs missions and ministerial leadership for our churches," states President Hiatt.

There are reasons also for considering North American Baptist College in Edmonton, Alberta, for one or two years or for four years of college education. *North American Baptist College* is a Bible college, where "a student becomes more firmly grounded in the Christian faith and knowledge of God's Word," says President Walter Goltz. The school's founder, Rev. E.P. Wahl, a North American Baptist

Conference pastor, was concerned that lay people would receive a biblical foundation and be trained for church leadership. This school is recognized as a North American Baptist Conference College where young people from North American Baptist churches across the U.S.A. and Canada can get to know one another and have fellowship, forming friendships that last a lifetime. President Goltz says that there is the opportunity to interact with students from Canada, the United States, Japan, Korea, Viet Nam, and other countries.

Compared to other private colleges, tuition cost and room and board are reasonable. The students from the United States will find about a 40 percent exchange on their currency. The fifth reason students and parents should consider North American Baptist College is that "we have an excellent faculty with high academic credentials and a deep commitment to Jesus Christ," says President Goltz. "You also have the privilege of being able to transfer credits to other universities."

North American Baptist Divinity School is the youngest of the three schools our Conference supports. Future pastors, church staff, and missionaries are trained in a Canadian context at this theological school. "As a small community of faith and learning, North American Baptist Divinity School is characterized by a family atmosphere. Students are able to develop close relationships with each other and with the professors," says President Goltz. "The Divinity School is proud to have on its faculty individuals who are fine scholars in their disciplines, but who are also experienced in, and committed to, the ministry of the local church."

As the result of the generous support of the North American Baptist Conference and its churches, North American Baptist Divinity School is able to offer quality education at costs considerably below those found at comparable educational institutions.

I encourage you to talk to a graduate of one of the schools, invite professors to speak in your churches, pray for the faculty, students, and administration and continue your support of these schools!

Barbara J. Binder
—Barbara J. Binder



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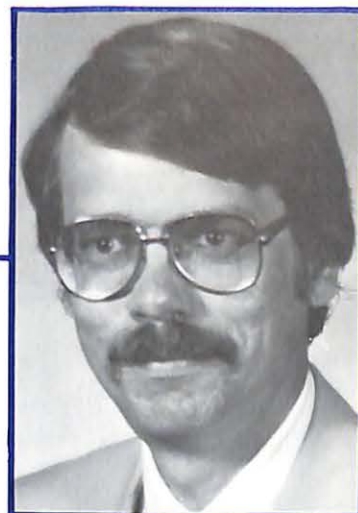
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Why Not Plant New Churches?

The Challenge Directed Against Church Extension

by Ron Carlson



A student stopped by my office this fall announcing that he had acquired a new book, *Legitimate Objections to Christian Involvement in Social Concerns*. I opened it to discover that the pages were blank! The statement being made by this little practical joke was that there are no legitimate objections.

With a renewed concern for the establishment of new churches raised by the Church Growth Movement and by denominations concerned for growth, one might conclude that such a book could also be "unwritten" in reference to church planting. Were I to publish a book, I would entitle it, *Mythological Objections to the Establishment of New Congregations*. Many objections to church planting efforts at first seem legitimate, but closer investigation shows that most do not hold up to biblical, sociological, or experiential data.

What are some of these common objections, and how legitimate are they?

The Economic Objection

One frequently raised objection concerning church planting is that it costs too much. When one considers the cost of land, buildings, and salaries, the cost of church planting seems staggering. Does it really cost too much? Church planting can be the most cost-effective means of evangelism because new churches tend to evangelize more new converts per capita than do established churches.

There may be some legitimacy in the accusation that church planting tends to be too expensive for the sponsoring body, particularly if we subsidize churches over long periods of time. Studies done by the Fuller Institute of Church Growth indicate the lower the financial handling by resources outside of the new con-

gregation the better. New churches that have subsidy for long periods of time, or that are heavily endowed, actually tend to grow slower and remain economically dependent longer. On the other hand, churches with limited subsidy, even as low as one half to one year of outside support, tend to become economically solvent sooner and tend to grow faster.

Dollars, or the shortage thereof, should not serve as a major barrier for the expansion of God's Kingdom through the growth of new churches. With good practice of financial stewardship, economic factors need not serve as a major barrier in our affluent society today.

Church Planting Hurts the Parent Church

A frequent means of church planting is for an existing church to parent a new work by providing personnel, leadership, and a core membership group. Some fear that this will siphon off key people and hurt the parent church. Another closely related fear is that the new congregation may limit the parent church's potential for growth because of competition. With proper planning, the local church can actually benefit rather than decrease through church extension.

Byran Larson, Talbot Doctor of Ministry graduate, recently completed a thesis project on the replacement ratio of members to mother churches. In addition to the church which he initiated through the support of a parenting Baptist congregation, Larson surveyed numerous other parenting church bodies. His study demonstrated that mother-daughter church planting experiences "reached more people by the mother and daughter churches combined than would have been reached by the mother church alone and that there was no irreparable harm done to the

mother church." In addition, Larson's study demonstrates that a number of parenting churches reported that more people were actually replaced in their membership than were "given away."

Breaks Long-standing Christian Fellowship

When churches grow or groups of people from one congregation initiate another congregation, long-standing fellowship is broken off. The alternative to breaking long-standing Christian fellowship is not to evangelize at all because whenever new members are added, the nature of the church fellowship changes. Biblically, such behavior cannot be justified.

If the church is called upon to make new disciples (Matthew 28:19), then it must be willing to restructure and keep its fellowship patterns flexible. Church extension is one way to keep the church from becoming too exclusive in its fellowship.

Enough Churches Already; Fosters Unhealthy Competition

The concern for the "overchurched" community may be another legitimate objection; however, the overchurched community is rare. In most communities where church extension takes place, there are more unchurched people than the present church structures and facilities can accommodate.

Surveys conducted by N.A.B. Seminary students in rural communities surrounding Sioux Falls revealed the same findings in spite of population decreases in those communities.

Certainly, church planting needs to be preceded by conscientious community analysis. However, even in heavily churched North America, there is still an urgent need for the establishment of new churches.

One additional reason for planting churches centers around the fact that even in highly churched communities, church planting provides more options for the unchurched. Canada and the U.S.A. are both becoming more sociologically pluralistic. Cross-cultural ministry is no longer restricted to "foreign fields." The peoples of the world have been entering our nations creating a kaleidoscope of ethnic and cultural diversity. Even though there are existing churches in our pluralistic communities, many times unintentional barriers stand in the way of assimilating people from diverse ethnic, economic, or cultural backgrounds. Consequently, pluralistic cultures need multiple options for evangelistic outreach, worship, and discipleship to occur. The establishment of new churches is one effective way of providing ethnic, social, and philosophy of ministry options for the diversity of people within our cities.

What about the issue of competition? Shouldn't we help the existing churches in these communities instead of establishing new ones?

Existing churches many times are not capable of ministering to the diversity of cultural and social groups within their communities. Most churches do not reach all people groups in their localities. New churches frequently reach groups of



people and individuals that existing churches have been unable and, at times, unwilling to reach. This is not competition; this is seeking the lost.

Many times when a new church starts in a community, the other churches benefit because they are awakened from their lethargy and become concerned about the community. Numerous studies indicate that more evangelistic harvest is reaped by two churches than by one. New churches also tend to reach more unchurched people than do established churches; and new churches tend to siphon off dissatisfied people from established churches; this may be doing the established church a favor!

The principle of a harvest shows that more, not fewer, laborers need to be sent into the field. Rarely does any existing church reap the entire harvest (Matthew 9:37-38).

Maintain and Revitalize Existing Churches to Preserve Denominations

While it is essential that existing churches experience renewal and that existing churches be brought through transitions into meaningful ministries (see George Lang's article in this issue), it is imperative that denominational concern for evangelistic growth and expansion through church planting not take a back seat to church preservation and transition.

Several reasons are:

A) Unfortunately, by the time many churches are brought through transition, the harvest may be lost. Jesus said, "Look unto the fields, for they are white already unto harvest." Having in-laws who are wheat farmers in North Dakota, I have come to appreciate this agricultural analogy. If the wheat is not harvested when it is ripe, the crop is easily lost. The time to overhaul and renew machinery for harvest is not during the peak of the harvest season. The machinery and laborers need to be harvest-ready when the crop is ripe. The same is true in evangelism.

Sometimes churches, like harvest equipment, need to be renewed and repaired or modified in order to minister to the changing harvest field around them. Bringing existing churches through renewal and transition is essential and ought not be overlooked. It is, generally, a lengthy and sometimes painful process. If such renewal has not yet occurred or is only beginning, that harvest field of receptive souls may be lost. Bringing churches through transition is essential and good Kingdom stewardship. However, sometimes new machinery and laborers need to be sent out into the harvest field while others are being renewed.

B) Church planting is essential for denominational and evangelistic sur-

(continued on page 8)

Ethnic Minorities: Threat or Opportunity?

by George W. Lang

Churches reaching out to ethnic minority peoples show a commitment to minister to spiritually needy people regardless of their background. This demonstrates the true mission spirit committed to share the Gospel message to those among us who may in some way be different, but who have the common need of salvation through Jesus Christ, just as we do.

Thirty-eight percent of North American Baptist Conference churches are ministering to the ethnic minorities of Hispanics, Blacks, Asians, or native Americans, according to the 1985 statistical reports of 387 Conference churches. Of the 146 churches having this ethnic outreach, 21 churches have either 15 or more ethnic members or 15 or more ethnic attenders. Seven of these churches have 15 or more in both categories.

In seven N.A.B. Conference churches, these ethnic minorities make up more than one-fourth of the membership; in the case of one church, the ethnic members constitute three-fourths of the total. Three of these churches have a total membership of more than one hundred including one church with a membership of more than 200.

In addition to the seven churches just mentioned, are the six Spanish-speaking churches included in our home mission outreach: Two in southern Texas, three in Colorado, and one in New Jersey. In addition, also, are a number of N.A.B. Conference churches (probably more than five) that have opened their facilities to autonomous ethnic congregations.

The Ethnic Scene: Present and Future

The accelerated changing of the ethnic composition taking place in the United States and Canada is a compelling fact of our time that we need

to be keenly aware of as we seek to be faithful in making disciples of all peoples. Minorities now make up a majority in at least 25 major U.S. cities. The number of American Indians has more than doubled since 1970; there are now more living in cities than on reservations. Hispanics are estimated to number about 25 million (17.7 million legal, 6-8 million illegal) as of 1986; this would be almost as many as live in all of Central America (23.3 million was the 1981 estimate). Eighty-eight percent of the Hispanics have settled in metropolitan areas, and the median age of the Hispanic population is 23.2 years. During the past 15 years, the number of Asians in the U.S. has tripled as of 1985, reaching an estimated 5.148 million. Two-thirds of all immigration in the world consists of people coming to the United States.

Trends indicate that this ethnic presence shall continue to increase. It is projected that during the next 40 years (from 1980 to 2020), the percentages of Hispanics comprising the U.S. population will increase from 6.4 to 14.7 percent; Asians shall move from 2 to 6.4 percent; and Blacks from 11.7 to 14 percent. In the meantime, white non-Hispanics shall decrease from 79.9 to 64.9 percent. Both immigration patterns and birth-rate considerations are the basis for this projection. As stated by the director of the Federation for American Immigration Reform, "Immigration over the next 40 years will mean 50 million more people, and once they get here, they have children."

Threat or Opportunity?

The prospect of this ethnic increase has stirred up reactions of alarm for many. A *Time* magazine poll taken in May 1985 found that two-thirds of the 1,014 registered voters who were



asked felt that the number of immigrants should be strictly limited in the future; only 27 percent agreed that the U.S. should continue to keep its doors open. Immigration control groups have been organized to promote restrictions.

On the other hand, many Christian leaders would voice assent to the fact that the world is coming to America, and it has become the world's mission field. Earl Parvin in his book, *Missions USA* says: "... ethnics remain as large segments of American society, usually unevangelized. . . . The evangelical church will need to recognize that the foreign mission field has come to the United States as evidenced by the fact that 20 percent (32.4 million) of the populace uses a language other than English (1983)."

When outreach is done with dedicated commitment and cultural sensitivity, the response is encouraging. Peoples involved in moving from their traditional surroundings to a new environment are usually the most open to the Gospel. The Southern Baptists now have more than 4,600 language culture congregations making up an aggregate of 250,000 believers. Of the new churches planted by the Assemblies of God in recent years, 35-40 percent are ethnic.

Communities in Transition

Alongside of these unprecedented opportunities for witness have also come serious disruptions to the well-

being of many churches that are located in areas where population shifts have taken place, especially in urban areas, largely brought about by the moving in of one ethnic group or another. Many churches from a wide variety of denominations have disbanded or moved to another location because of this.

The impact of population shift may not be devastating on many N.A.B. Conference churches; yet there are a number that have, or that will be, deeply affected. It was largely for this reason that the Urban/Ethnic Task Force was instituted at the 40th Triennial Conference of N.A.B. churches in Niagara Falls in 1982.

During the following three years, this task force studied the situation of urban churches and found that "most were not growing . . . many were in long-term decline." One of the main reasons for this that they identified was "that the neighborhoods surrounding these churches had changed, racially or ethnically, and the churches had not changed." In an effort to address the problem, the Conference task force has asked each association to form its own local urban/ethnic task force "to identify and assist urban churches in transitional situations."

Responding to the Challenge

Thus the growing ethnic minority population confronts us as N.A.B.s in two ways: 1) Plant new churches among responsive ethnic groups, and 2) broaden the ministry of existing churches to include ethnic minorities.

Broadening the ministry of a church involves at least three requirements: 1) adaptability; 2) involvement; and 3) networking.

Adaptability. Much of our N.A.B. Conference tradition has been shaped in an era of community stability. However, now we increasingly find ourselves in community en-



A. Helwig photo

vironments in which transition is "a basic given of life." This needs to become one of the key presuppositions. The setting of short-range and long-range goals needs to be well-informed by exploration of not only demographic but also economic and social trends.

The fact of transition should be faced squarely. Ethnic transition can be approached more constructively if it is seen in relation to other forms of transition that are taking place among the congregation and in the community as well. Generation transition needs to be looked at as younger members of the church develop values and ideals that may be somewhat different from those of the older generation. Economic transition may require different approaches to the budget as the church members' income levels and sources change. Geographical transition takes place as members move away from the location of the church. Even spiritual transition needs to be studied as a church moves from a majority of new, freshly committed Christians to

more established, organizationally focused members.

Such an exploration of transition issues by the total church membership should bring into careful scrutiny the four areas suggested by Jim Westgate: 1) the various ministries of the church including worship styles; 2) the use of facilities; 3) the flow of authority and communication; and 4) relationships with the community, both formal and informal.

Involvement. A second tendency that some N.A.B. Conference churches may need to overcome is what Frank Tillapaugh calls the "fortress mentality." It results either from a defensiveness that covers a "deep-seated inferiority complex" or from an undue protectiveness of property and equipment. There are many real needs among ethnic minority peoples. Settling in a new and strange (often threatening) environment makes them especially open to those extending Christian love and hospitality. Further, as Earl Parvin describes: "Social integration has been extreme-

ly slow . . . jobs available to them are insecure . . . at least one-third of all ethnics (are locked into) a cycle of poverty."

Our own forebears were most grateful to those who demonstrated Christian compassion to them in their struggle to make a home as they first settled in Canada or the United States. Perhaps getting in touch with our forebears will help motivate us afresh to get out from behind our church fortresses to extend help in the name of Christ.

Networking. N.A.B. Conference churches and members are familiar with the practice of networking, if not with the term. As various churches band together to provide money or resources in the planting of a new church, the principle of networking is being carried out. However, perhaps there should be a closer link between suburban or rural churches and those in urban areas surrounded by ethnic minorities. Some churches do well in sending a team of teachers, painters, or carpenters to our home mission churches in Colorado or southern Texas. Perhaps, there are inner-city churches closer to home that would be greatly encouraged and empowered by receiving such support, not just on an occasional basis but regularly. An inventory could be made of the skills, talents, and availability of members of a suburban church—and this inventory sent to a needy urban church. There might be a pulpit interchange, a visitation Sunday, and regular prayer partner relationships between pastors or church leaders.

In Conclusion

The suggestions given are just a beginning. The important point is that the ethnic minority challenge needs to be addressed: Are we, as N.A.B.s, going to be diminished by it—approaching it defensively as a threat? Or are we going to respond to it as a great opportunity for taking part in the growth of God's Kingdom and our spiritual growth as well?

As C. Peter Wagner points out, there are three kinds of ethnics: The nuclear ethnic who needs to hear the Gospel in his own language; the marginal ethnic who responds to a bi-

lingual church; and the alienated (or assimilated) ethnics who desire an English-speaking service. Our churches need to be willing to reach out in all three ways—according to a local church's capability and according to the specific need—to participate more than we have already in the tremendously promising harvest. □

The Rev. George Lang is Assistant Professor of Missions and Library Administrator at the North American Baptist Seminary, Sioux Falls, South Dakota.

Gregory Chosen as Speaker for Ministers' Conference



"Joel Gregory, speaker for the 1987 North American Baptist Conference Ministers' Conference, may very well be the finest preacher in America today," says Dr. Roy E. DeBrand, professor of homiletics at North American Baptist Seminary in Sioux Falls, South Dakota. "If he isn't the best, he's right up there with the best of them," DeBrand contends.

The Conference, which also includes programs for the spouses, children, and youth of ministers, is scheduled for August 11-14, 1987, in Sioux Falls, South Dakota, and will be hosted by North American Baptist Seminary.

Joel Gregory pastors Travis

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Why Not?—Carlson,
continued from page 5

vival. Lyle E. Schaller states: "While denominational statistics are not fully comparable on a year to year basis nor across denominational lines, . . . Every denomination reporting an increase in membership reports an increase in the number of congregations. Every denomination reporting an increase in the total number of congregations reports an increase in members. Every denomination reporting a decrease in membership reports a decrease in congregations. Every denomination reporting a decrease in congregations reports a decrease in members. The first step in developing a denominational strategy for church growth should be to organize new congregations."

Schaller estimates there to be 3,000 church deaths annually within the U.S.A. (Canadian statistics not available); 3,500-5,000 new churches annually; and 500-2,000 net gains in churches.

With such statistics in mind, estimates though they be, one wonders what would happen without the existence of church extension.

Planting New Churches Is Not Biblically Mandated

One objection not frequently heard is that church planting is not biblically mandated. Conscientious Christians recognize the biblical mandate to establish new churches both within one's culture and cross-culturally. The Book of Acts is a description of the intended expansion of the church into all the world. The Apostle Paul personified the extension of the church into Gentile societies, and the Great Commission presents a mandate that is universal in its scope. The mandate and the challenge are biblically clear.

The question posed before us as a North American Baptist Conference is "To what extent are we willing to participate in the God-given opportunity to evangelize through the establishment of new churches?" □

Dr. Ron Carlson is Assistant Professor of Evangelism, Discipleship, and Church Growth at the North American Baptist Seminary, Sioux Falls, South Dakota.

Preach It!

by Rick Laser

As part of our North American Baptist Conference's interest in urban-ethnic ministries, urban churches have been challenged to carry out a Community Needs Survey in their immediate neighbourhoods. We have just completed a two-week emphasis of survey-visitation in our neighbourhood to find out what some of the perceived needs are. Due to a sermon I was preparing at that time, I was led to an interesting connection between the preaching of the Word from the pulpit and the Community Needs Survey.

One of the dictionary meanings of "preaching" is: "To advocate earnestly." Furthermore, the word "preaching" has its root in the Latin verb "praedicare" which means "to proclaim." That would lead us to believe that when we advocate something earnestly we are in essence proclaiming or preaching something of importance. Although the Community Needs Survey consists of many questions, it is ultimately a tool of proclamation or preaching. By going out, we were proclaiming a number of things: That we were interested in meeting our neighbours; that we were interested in what our neighbours think; that we were interested in so-called "non-spiritual" practical matters as well as in "spiritual" matters (as Christians, we know this dichotomy does not exist, of course); that we are not a White-Anglo-Saxon-Protestant (WASP) Culture Club but are open to the multiplicity of those created in God's image. We also had opportunity to "earnestly advocate" our church services and programs.

Results: Blessings and Positive Responses

What were some of the results? In

total, 45 laypersons came to be involved. Six of these came more than one evening. We were able to cover about 119 city blocks yet completed only about one half of our allotted assignment. But those are statistics! What about some of the less visible results? The most astounding thing happened! Those who went out were blessed, came back enthused and considered their faith to have been strengthened. Proclamation always does that it seems. The one teaching, the one preaching, the one witnessing gets the first blessing of his or her labour.

Second, it was discovered that people were generally more responsive than we had anticipated. Our faith had been too small! How often we project our own negative fears and feelings on the world around us and then wonder why our witness is ineffective. Yet the power of God's Spirit surprises us in spite of ourselves, and that reminds us once again that "It is not by might nor by power, but by (God's) Spirit" that we become effective "preachers" of God's plan (Zechariah 4:6).

Three Needs: Daycare, Loneliness, Crime Control

Third, the three needs mentioned most often were daycare, loneliness, and crime control. These were certainly some ministry needs we could respond to. So far, about five individuals have either attended the church here or called us because of the survey. Just yesterday a droll 81-year-old lady who was surveyed asked if we could help her with her loneliness. She was looking for an elderly male companion who would clean house, take care of the yard, go shopping, and cook! We may smile omnisciently at this offer, realizing the impossibility of such a situation.



Nevertheless, we also realize that we have been confronted by nagging needs.

Is there a way to respond? Could a Senior Citizens Fellowship have an outreach ministry beyond socializing for its own fellowship needs? How could the results of such a needs survey impact our traditional Women's Missionary and Men's Fellowship groups? Many churches already are involved in a "Mom's Day Out" program in which women from the church provide "baby-sitting" for the children of young, neighbourhood mothers who need a day off. Such services are responses to needs and cultivate relationships that lead to evangelistic harvest.

When the survey-taking was completed, we began to realize that we had come full circle. We were used by God not only to proclaim our earnest concern for people, but also we became the target of God's speaking to us. That must be, in part, what God meant to communicate through the prophet Isaiah when he proclaims: "My word will not return to me empty, but will accomplish what I desire, and achieve the purpose for which I sent it" (Isaiah 55:11). In this case, we know that one of the purposes of God's sending us was that we ourselves might be conformed more to the image of Jesus Christ in whose name we went out and "earnestly advocated" the love of God. □

Dr. Rick Laser is pastor of Bethany Baptist Church, Vancouver, British Columbia, and serves on the North American Baptist College and Divinity School Board.

Better Reasons for Religious Liberty?

by David T. Priestley

Religious liberty is a theme which historically has set Baptists apart from other Christian bodies. The idea is so taken for granted in North America today, however, that it is easy even for us to ignore the unique role Baptists played in promoting and practicing this aspect of biblical truth. We should wear our denominational label with pride. If we consider our forefathers' interpretation of religious liberty, we can practice it from conviction, rather than from habit or expediency. More importantly, we can practice it for sound theological reasons, rather than from political pragmatism.

All existing Baptist denominations derive in some way from the Puritan Separatist movement which began in England in the late 1500s. In 1612, Thomas Helwys, the pastor of the first identifiable Baptist church in modern times, wrote an argument for liberty of conscience entitled "A Short Declaration of the Mystery of Iniquity." He reasoned that it was wrong "that the king's people should be compelled (in a cause that concerns the everlasting condemnation of their souls and bodies to hell) of force to submit their souls and bodies to the understanding of" church authorities, whether Roman papacy, Puritan presbytery, or Anglican prelacy (p. 73). He entreated King James I to:

judge righteous judgment herein, whether there be so unjust a thing and of so great cruel tyranny under the sun as to force men's consciences in their religion to God, seeing that if they err, they must pay the price of their transgression with the loss of their souls. Oh, let the king judge: is it not most equal, that men should choose their religion themselves, seeing they only must stand themselves before the judgment seat of God to answer for themselves, when it shall be no

excuse for them to say, "we were commanded or compelled to be of this religion by the king or them that had authority from him" (p. 46).

Only free commitment to Christ avails for our salvation, for even if people would be "brought to the truth, and they walk in the truth and die in the profession of it" out of either fear or love of the king, they cannot be saved; only those who obey the truth from love of God "shall be acceptable to God (1 Corinthians 13)" (p. 46).

So people might be free to make that choice for which they alone are accountable, there can be no system of statutes or officers with secular authority to govern spiritual affairs. Christ's only sword is the Word; persuasion by physical weapons cannot accomplish any spiritual good. Thus, Helwys urged James I to complete the reformation begun by Henry VIII. Since people cannot be coerced, either to believe the truth or to practice what is false, religious liberty is essential for salvation.

Other Baptist writings on the subject from the same period have been collected in E.B. Underhill's *Tracts on Liberty of Conscience and Persecution* (London: 1846). In one, Leonard Busher, a fellow elder with Helwys in that first Baptist church, later wrote: "The Scriptures do teach that the one true religion is gotten by a new birth, even by the word and Spirit of God, and . . . it is only maintained and defended" by the Word preached. Force contradicts the Gospel, weakens the State, and makes "true dissemblers instead of true Christians" of people (pp.16, 22).

Those early Baptists understood that Christians are obliged to give the State their allegiance to submit to its authority over the "goods and bodies" of the citizenry. They were not anarchists, nor did they want to withdraw from civil responsibilities,

neither content themselves simply with praying for the government. In 1620, a Baptist addressed the English Parliament:

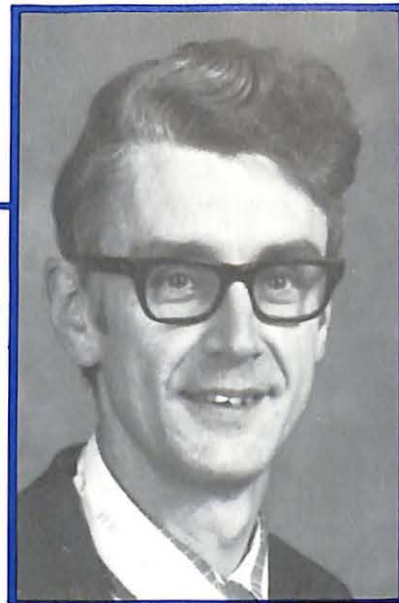
This is the sum of our humble petition: that your majesty would be pleased not to persecute your faithful subjects, who are obedient to you in all civil worship and service, for walking in the practice of what God's word requireth of us, for his spiritual worship, as we have faith . . . (p. 231).

The remarkable part of the Baptist position from its very beginnings was its appeal for freedom in religion for everyone, not just recognition for Baptist practice. They were confident that God's truth would win the day if left free.

An "Orthodox Creed" written by Baptists in 1679 says:

It is the will and mind of God (in these Gospel times) that all men should have the free liberty of their own consciences in matters of religion or worship, without the least oppression or persecution as simply upon that account; and that for any in authority otherwise to act we confidently believe is expressly contrary to the mind of Christ.

Earlier, the London Confession of 1646 had insisted: "It is the magistrate's duty to tender the liberty of men's consciences" just as it is the Christian's duty to "yield our persons in a positive way to their power"



should conscience make them disobey what the magistrates required. One of the signers of that London Confession wrote elsewhere: "It is God's way to have religion free, and only to flow from an inward principle of faith and love, neither would God be worshipped of unwilling worshippers" (*Tracts*, p. 253). These pamphlets and doctrinal statements all argued that to persecute religious nonconformity, or even to expect uniform religious conviction and observance, restricted God's working, contradicted the nature of the Gospel, and hurt the general welfare of the kingdom.

In the New World, also, Baptists argued for religious liberty from the very first, despite the view of the Congregational state church that the acceptance of the Baptist position would "overthrow all church order, laws, families, covenants and so forth, until the whole country consisted of nothing but Ranters, Seekers, lawbreakers, and—as Emerson later wrote—every man his own sect" (E.S. Gaustad, *Baptist Piety*, pp. 48f).

Congregational authority and autonomy, particularly as it applied to lay ordination, was an early bone of contention. Obadiah Holmes observed in 1675: "It is, therefore, the Lord alone who must teach men to preach" (*Piety*, p. 78). Isaac Backus, in a 1754 tract on God's "internal call" to ministry, argued that each individual is accountable only to God, not to any council of ministers; that all Christians are equal rather than the congregation being subject to the rule of the clergy; and that an individual could and should experience God directly, not only through some church officer or rite.

For these Baptists, religious liberty for humans was secondary to the freedom or sovereignty of God. The first liberty Backus was concerned about was God's; and the church order in New England, supported by the authority of the magistrate, denied the free movement of the Holy Spirit by permitting only their own organization scheme. Thus, they had usurped God's place in calling and installing ministers; and the state was wrong to give it support to such restrictions on God.

Canadian and U.S. Baptists Influence Legislation Concerning Religious Liberty

When the Great Awakening was overwhelmed by the political issues of the American Revolution, the Baptists allied themselves for these evangelical reasons with the Deist "Founding Fathers" who supported the principle of religious toleration on rationalist grounds. When the War of 1812 ended, Canadian Baptists actively joined in the 35-year campaign to revoke the terms in the Constitutional Act of 1791 which designated extensive lands as "Clergy Reserves." Revenues from sale, rent, and produce of the Reserves were to provide for the government-established church. Anglicans, Roman Catholics, and Scottish Presbyterians bickered over that status; Baptists, Methodists, and others objected to government preference for any denomination. Thus, Baptist views of religious liberty have influenced foundational legislation in both countries.

**Religious Liberty—
from the first,
the trophy of
Baptists.**



Baptists in Danger of Forgetting Reasons for Position on Religious Liberty

In the ensuing generations, however, Baptists have tended to forget the evangelical and doctrinal reasons for their position and have adopted the language of secular tolerance. Individualism has been taken into the Baptist expression of religious liberty in ways earlier advocates never imagined. Our forebears, in their struggle to comprehend, articulate, and practice religious liberty as it affected the nature of the church, emphasized these which still must provide the content for our explanation of the principle.

1) God must be free. Any ecclesiastical or governmental policy

which sets limits to Christian devotion thereby encroaches upon the sovereignty of God. The Holy Spirit must be free to convict, convert, instruct, and empower. Christ must be free to rule in His church.

2) Salvation is at issue. The proclamation application, and fruit of salvation are all jeopardized when men intentionally or unwittingly inhibit the freedom of God. God has a peculiar interest in each person, for everyone is God's image-bearer and the object of Christ's atonement.

3) God ultimately demands an accounting from each individual for decisions and actions; government, society, church, or other people can be neither agent nor excuse for what is a personal responsibility. Each one's standing before God is absolutely "inalienable."

4) Liberty is a social concept, not a spiritual one. When our forefathers suffered and died for civil recognition of the freedom of God and of the inalienable responsibility of each person before God, they realized that commitment to the civil principle of religious liberty does not prejudice the important question of human free will. All the various shadings of moral depravity and free agency have been advocated by Baptists without implying any limits to human accountability before God.

Contemporary expressions of the principle of religious liberty by Baptists would gain evangelical impact if they incorporated the earlier awareness of this foundation in the nature of God and of salvation. Too many Christians are indifferent to Church history and to theology. But this important Baptist conviction has dimensions which have regrettably been forgotten. To recover them will strengthen our responses as individuals, churches, associations, and conference to forces in contemporary society which will affect the future of the church.

Religious liberty is a principle which declares God is free, and salvation is a personal responsibility. □

Dr. David Priestley is Associate Professor of Historical Theology at the North American Baptist Divinity School, Edmonton, Alberta.

"To See or Not to See— That Is the Question"

by G. Michael Hagan

"Please read the bottom line, Mr. Hagan."

I looked, but all I could see on the bottom of the eye chart was a blur of darker color. "Uh . . ."

"How about the next line up?"

An hour later, I headed home drained of emotional strength, with a new prescription for another year as a reminder that I am growing older and my eyes are dimming, as the wisdom writer had predicted. But with the right prescription, I could see again.

The Bible speaks of "spiritual eyes" which can also lose their acuity. In 2 Kings 6 an attendant of Elisha learned a lesson about spiritual sight which continues to speak to us. The Syrians decided to capture Elisha because he kept warning the king of Israel about the location of their ambushes. They sent an army and surrounded the city of Dothan during the night. When the attendant of the prophet arose in the morning, he saw the enemy and cried to Elisha, "What shall we do?" (6:15).

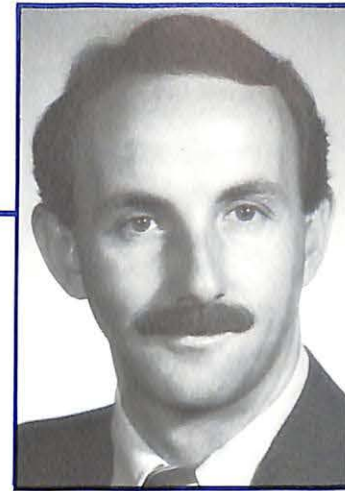
What kind of "army" may be facing you this morning? As you get up to start another day, what concerns overwhelm your life similar to the situation which overwhelmed the attendant's life? In our day and age, difficulties usually range from money troubles to family conflict, and all points in-between. The problems might be psychological, emotional, or physical. They could be related to your church or to our Conference. Whatever "army" confronts you,

your plea comes out, "What shall we do?"

Elisha responds with a prayer that would be my prayer for you as well as for myself. "Lord, please open his eyes that he may see" (6:17). The servant's eyes were opened to the spiritual dimension, and he saw that "the mountain was full of horses and chariots of fire all around Elisha." His physical eyes were not the problem. His "spiritual" eyes needed corrective care.

How many times do we fail to see through spiritual eyes when faced with "insurmountable" problems? We need to open our eyes to see the resources available to us. We have been blessed with "every spiritual blessing in the heavenlies in Christ" (Ephesians 1:3). The fullness of the Godhead dwells within us. In addition to this, we have the resource of the Scriptures with its instructions, admonitions, wisdom, and examples. Yet, too often, it sits on the coffee table or on the shelf, useless as a help. Perhaps the most overlooked resource is the body of Christ, the community of God's people designed to share our burdens (Galatians 6:2), to encourage us (1 Thessalonians 5:11), to pray for us (Romans 12:12), to love us (Romans 12:10). (The list becomes too long to put in an article).

Jesus blessed those who had eyes to see and ears to hear, those who discerned the truth. The truth is clear, we do not stand alone. A whole host



of resources are ours if we but "open our eyes."

In the early 1950s during the Mau Mau uprising in Africa, the story is told of a group of missionaries under attack. Ammunition was low, and it looked as though the Mau Mau would overrun the house on the next assault. The group knelt to pray, waiting for the end. At the last moment, the tribesmen broke off their attack and disbanded for no known reason. Asked why they had stopped the attack when victory was in their grasp, the warriors answered, "When we attacked the last time, suddenly all around the house appeared fiery warriors poised to protect the missionaries. We left." They had seen the spiritual dimension.

I pray that we, as believers, as churches, as a Conference, may sing the song together, "Open mine eyes that I may see. . . ." □

G. Michael Hagan is Instructor of Old Testament Languages and Archaeology at the North American Baptist Seminary, Sioux Falls, South Dakota.

Gregory—continued
from page 8

Avenue Baptist Church in Fort Worth, Texas, a church which he has served since the fall of 1985. During the first ten months of his ministry, 1,100 people were added to the church membership. "Most of this was on the strength of his dynamic preaching," says DeBrand. "People

flock to hear Joel. He has so much to say so directly from God's Word that Jesus is magnified when he preaches. His direct biblical method, his use of words, his sense of humor, his creativity, his vocal quality all add to his appeal. It's wonderful."

Prior to his present pastorate, Gregory taught preaching at Southwestern Baptist Theological Seminary in Fort Worth for three

years. Before that he pastored Gambrell Street Baptist Church in Fort Worth, which also experienced dramatic growth under his preaching. Gregory earned his B.A. and Ph.D. degrees from Baylor University and his M.Div. from Southwestern.

Registration brochures are being mailed from the North American Baptist Conference International Office in February.

Introducing the 1986-87 Graduates of the North American Baptist Divinity School



This year's graduates of North American Baptist Divinity School will soon step into positions of church leadership. In order to see how they hope to exercise their leadership, we asked them how they saw their relationship to those to whom they will be ministering and what characteristics they would like to see developed in a church (or other ministry).



Garry Bienert is a senior in the Master of Divinity program. He is married to Heidi and has one child, Liesel.



Keith Bienert is a senior in the Master of Divinity program. He is married to Lilyane and has two daughters, Julianna and Amy Lynn.



Albert Blumer is a senior in the Master of Divinity program. He and his wife Adeline are the parents of Jonathan, Angela, Esther, and Joel.

The primary relationship I would like to cultivate between myself and a congregation is that of a caring shepherd who is with his people and knows their needs. The main characteristics I would like to see developed in a church are love, unity, outreach, discipleship, and a willingness to grow and change.

I believe the primary relationship between a pastor and a congregation can be summed up in the terms "shepherd" and "equiper." As a shepherd, he needs to care for the Lord's people, and as an equiper, he needs to prepare them for their God-given tasks. The primary characteristics I would like to see developed in a church are

consistent evangelism, meaningful worship, and supportive fellowship.

I see myself being directed into the field of Chaplaincy, perhaps in an active-treatment institution or an extended care type of institution. The primary relationship I would like to develop between myself and the patient or staff member would be of a wholistic nature. I would like to be the instrument which brings that person into a closer relationship with himself, others and God.

The relationship I will pursue with the people to whom I minister will be one of mutual trust and respect. The characteristic I would most like to see within the congregation is a desire to serve. In following the example of our Lord in this respect, one may expect to experience growth and blessing.

Alden Crain is a senior in the Bachelor of Theology program. He is married to Tracey.



Sandra David is a senior in the Master of Theological Studies program.



Jeff Elliott is a senior in the Bachelor of Theology program. He is married to Barbara.

I would like to model Christian behaviour by practising in my daily life what I preach or teach. I hope those under my ministry will know that I love and care for them and feel free to come to me for guidance. I would like to see the church characterized by learning, praying, reverence, action, sharing, worship, love, gratitude, and stewardship.

The main emphasis of my ministry would be in teaching and preaching balanced with a counseling emphasis. I would like to see the Church be worship-centered and evangelistically-minded. Worship is the result of the purpose of the Church, to meet God, and evangelism is a natural outgrowth of worship and fellowship.



Stephen Han is a senior in the Bachelor of Theology program. He is married to Ruth and has two daughters, Lisa and Jeannie.



Al Harstone is a senior in the Master of Theological Studies program. He is married to Janet and has two daughters, Andrea and Kimberly.



Jakob Koch is a senior in the Master of Divinity program. He is married to Lorie.



Darren Lewis is a senior in the Master of Divinity program. He is married to Elaine.

I would describe the primary relationship between myself and a congregation as "equipper-coworker." I would like to see a church under my leadership develop in discipleship and in communicating the Gospel. In order to reach these goals, I will strongly emphasize the nature and working of the spiritual gifts.

My desire in ministry is to teach people to know and trust their Saviour. I would hope and pray that a church under my care would experience God's love and grace day-to-day. Out of this would come a deep concern for worship, for our family in Christ, and for the community in which we live.

My approach to ministry has tended to be that of a discipler, in which personal interaction and teaching play a large part in equipping others to minister. I am deeply committed to seeing individuals and the church grow in the realization that God has provided us with the gifts which, when developed, will lead us to reach out to the world around us and change it by showing Christ's love and sharing His salvation.

I would like to be considered a pastor-teacher, one who cares for the people of the congregation and teaches them through a systematic pulpit ministry. Under my leadership, a church would be known as a healing centre: A place where people would go with their hurts and have them handled in the context of a loving and caring community.



of true community, caring for the socio-material needs of the world around them, and knowing and worshipping God meaningfully.

Ron Orr is a senior in the Master of Theological Studies program. He is married to Donna, and they have three children: Ryan, Casey, and Genevieve.



Doug Schultz is a senior in the Master of Divinity program. He is married to Janet.



Michael Watson is a senior in the Master of Theological Studies program. He is married to Joyce, and they have five children: Paul, Jennifer, Christopher, Timothy, and Heather.

God has given me not only the gift of teaching but also the calling and duty to teach. That teaching needs to equip people to carry out the callings God has given to them and to aid in their personal growth. I would like to see people develop a sense of belonging to one another, realizing that the church is more than a group of individuals who are thrown together. Also believers need to understand that the Bible is the Word of God and is very relevant to the contemporary believer.

I see my relationship to the church primarily as that of a teacher-discipler. For this reason, I would like to see a church develop one-on-one discipleship and an open attitude toward the outside community. A great commission mindset is the main characteristic that I see coming about because of that relationship.

I see myself as a coworker together with the congregation, not as a hireling, either from their perspective or mine, but as one called by God. I would like to see a church expanding through continuous evangelism, learning the content of its faith, developing practical obedience to God in daily life, discovering the deep fellowship

Introducing the 1987 Graduates of the North American Baptist Seminary



Izumi Akasaka is a senior in the Master of Arts in Counseling program. He is from Ise, Mie, Japan.



Elizabeth Ballesteros is a senior in the Master of Christian Education program. She is from Venezuela and is married to Italo.



Italo Ballesteros is a senior in the Master of Arts in Counseling program. He is from Edo Lara, Venezuela, and is married to Elizabeth.



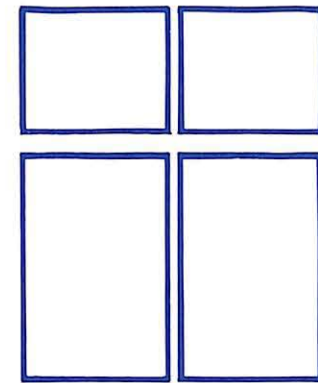
Mark Brandel is from Alpena, Michigan, and is a senior in the Master of Divinity degree program.

God has called me to minister to my fellow countrymen, so I plan to be a pastor in Japan, wishing and praying that every tongue should confess that Jesus Christ is Lord in that pagan country. I shall dedicate my life to the Lord with the goal of Colossians 1:28.

I see myself deeply involved in the teaching and training of Sunday school teachers and superintendents in my future ministry. I believe that the theological and specifically educational training gained in my career at the North American Baptist Seminary has really opened a wider and more interesting new world for me in the

"Until I come, devote yourself to public reading of Scripture, to preaching and to teaching" (1 Timothy 4:13). I see ministry as making the Word of God known through preaching and teaching of its truth. I highly appreciate the way in which North American Baptist Seminary has helped me to combine a theological education with a practical application in counseling. I have longed for this since my youth: To bring life to people through the proclamation of the scripture and to be devoted to the training of fellow pastors and laymen, helping them to be more effective in healing grief and sorrows of God's church.

A vision comes to us as we seek to proclaim the unchanging truth that Jesus gives abundant life. It's a vision to allow Jesus to love us where we are and to make us His true disciples. It is a vision to reach out to a dying world with God's holy and perfect love, a vision to meet changes of the next generation as they make Jesus the Lord and Savior of their lives. This vision burns in the hearts of churches today.



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Bob Burkle is a senior in the Master of Arts in Counseling program. He is from Plevna, Montana, and is married to Peggy.



Jon Cooke is a senior in the Master of Divinity program. He is from Elk Grove, California, and is married to Pam.

Our communities seem to hold within their boundaries people with critical needs, concerns, fears, hurts, ambiguities, and they are reaching out for help in their difficult situation. As a Christian in the helping profession, I want to genuinely listen to, be empathetic towards, and to facilitate these troubled individuals into finding a more productive way to live. The mandate of the gospel is to share the Good News of Christ with those who are in difficult circumstances of life.

Ministry is the result of the covenanting community of believers participating together in worship, edification, and outreach for the glory of God. Ministry is at its peak when believers are experiencing a fulfilled life in Christ, exercising their spiritually endowed gifts. As a pastor, God has called me to equip the saints for the work of service, and to proclaim the fullness of God's grace and truth in Jesus Christ. The motivation for our ministry is the Great Commission as the Holy Spirit empowers us to meet this great challenge.



Denis Friederich is a senior in the Master of Arts in Christian Education degree program. He is from Tripp, South Dakota, and is married to Lori.



Tom Haggar is a senior in the Master of Divinity program. He is from Sioux Falls, South Dakota, and is married to Charlene.



Susan Krier is a senior in the Master of Divinity degree program. She is from Bethlehem, Pennsylvania.



Mike Lerud is a senior in the Master of Divinity degree program. He is from Grand Forks, North Dakota, and is married to Joanna.



Scott MacDonald is a senior in the Master of Divinity degree program. He is from Lodi, California, and is married to Lynette.

Ministry is the responsibility of leading believers to an understanding of their spiritual gifts and their role in the overall work of spreading the Gospel to all peoples. It is also the privilege of working alongside them to build up the body of Christ.

My philosophy is modeled by the people who took the paralytic to Jesus. They worked together. They were committed, persistent, and creative in that ministry. They had served faithfully. I would guess their faith grew, and they rejoiced in being in service to God.

My philosophy of ministry is caring enough to do and give my best in relating to others and in working with others knowing I am enabled to do this by God's grace abundantly given to me and desiring Him to get the praise and the glory.

Our Lord Jesus Christ was a true servant. I believe servant leaders in ministry are primarily responsible for developing the laity for the work of the church. As Christians gain a vision and heart for ministry, the Body of Christ becomes mobilized. I see a unified vision and effort as a means of evoking the Spirit to work through willing messengers of the Gospel.

As Christians, we cannot idly sit by and await for someone else to do God's work. We all have been called to be a minister. By reaching out to those we are in contact with each day, we begin to live as Christ lived. May God open our eyes, our hearts, and our lives to His example.



Lynn McNaughton is a senior in the Master of Divinity degree program. She is from Vancouver, British Columbia.



John Ngayang Nfor is a senior in the Master of Arts in Religious Studies degree program. He is from Ndu, Republic of Cameroon, West Africa, and is married to Marina.



Dan Nieman is a senior in the Master of Arts in Christian Education degree program. He is from South Sioux City, Nebraska.



Donnette Okken is a senior in the Master of Arts in Counseling degree program. She is from Sioux Falls, South Dakota.



Eunice Schmidt is a senior in the Master of Arts in Counseling degree program. She is from Riverview, New Brunswick, and is married to Marty.

Ministry calls me to be God's representative in imaging and nurturing an understanding of God in the lives of children and adults. I image a trustworthy God by being trustworthy and faithful; a forgiving God by being accepting, understanding and forgiving of others; a God who hears by listening to the hurts and happenings of individuals.

Multiplication works. I am committed to a multiplication ministry. There are three reasons: The brevity of life, a sense of stewardship, and a desire for my life to count for good. I want to live and pass on abundant life in Christ to many, many others (2 Timothy 2:2).

As a minister, I am called to build up believers in the faith by giving them a stable foundation upon which they may grow. To do this, both the eternal truths of Scripture and the heritage of both the denomination and the local church must be emphasized.

I aim to serve people where they are. Ministry for me will involve aiding the spiritual and emotional growth of those individuals I work with in the office and meet on the street.

As a counselor, I believe I need to encourage others to live up to their potential. I see a need within the church for such a person to listen, encourage, and help individuals find the answers to their problems within themselves and in God.



James Szymanski is a senior in the Master of Divinity and Master of Counseling degree program. He is from Buffalo, New York, and is married to Karen.



Marlys Ubben is a senior in the Master of Arts in Counseling degree program. She is from Buffalo Center, Iowa.



Steve Vetter is a senior in the Master of Divinity degree program. He is from Surrey, British Columbia, and is married to Carol.



Mark Weisser is a senior in the Master of Divinity degree program. He is from Hot Springs, South Dakota, and is married to Pamela.



Robert Williamson is a senior in the Master of Arts in Religious Studies degree program. He is from Clarkfield, Minnesota, and is married to Marcia.

My philosophy of ministry begins with the goal of the church being like Christ in every aspect of life. Christians need to be exhorted to pray and read Scripture daily in order to be like Christ and share Him with others. Without Christ, there is no hope of eternal life.

Stated very simply, I see ministry as meeting needs. Jesus seemed to meet people where they were at and touched them at their point of need, whatever that may have been for them. By the power of the Holy Spirit, Jesus "reached out and touched." I desire to do the same.

Nurturing, equipping, and building the Body of Christ by faithfully proclaiming God's Word is my goal. I desire to be God's servant in shepherding and leading the local body of believers by correcting, rebuking, and encouraging people with patience and careful instruction (2 Timothy 4:2).

I believe it is the pastor's role to equip people within the church to do ministry. The pastor is not the minister. Every Christian is given spiritual gifts which enable him/her to minister effectively within the Body of Christ. Thus it is my philosophy of ministry that a pastor should be instrumental in helping each member of the congregation discover his/her potential. It is towards this goal that I want to dedicate my life.

Ministry is offering a service that equips the Body of Christ to fulfill the threefold mission of worship, edification, and outreach. Ministry is serving others by giving of oneself after our supreme model Jesus Christ. Ministry is providing leadership from servanthood and a life-style that is characterized by authentic selflessness and total dependence on the Holy Spirit.



"New Day"—a Breath of Fresh Air

The ministry of "New Day" 1986-87 is making an impact on the lives of the individuals and churches they touch. "New Day" is a youth evangelism and discipleship team using music and drama to tell the story of Christ and the Christian life to those they meet. Below is one of the many letters received by Rev. Ray Harsch, acting church growth director, concerning the Team's ministry.

"New Day" was like a breath of fresh air in our church," says the Rev. Oliver Bender, pastor of West Center Street Baptist Church in Madison, South Dakota. "Our congregation is very thankful for their enthusiastic and cooperative manner of serving in the local church.

"The team's rapport with people of all age groups in our congregation was excellent. I believe that their efforts to maintain good interpersonal relationships among members of the Team helped them in relating so well to the people of our church.

"One very important reason for requesting New Day to come was for the Team to relate to our high school youth and to provide role-models, and we were not disappointed! They identified and shared with our youth in an excellent manner, and our youth were drawn to them! They made a significant and positive impression on our young people.

"Their ministries of music, drama, visitation, speaking, and seminars were done in a professional yet personal manner. They not only performed well, but through their performance, they ministered to people. They reached people 'where they really are and live' in daily life. Our congregation is grateful to Loren Kopf, the director, the Team, and to the N.A.B. Conference for the ministry of 'New Day' in our community. Enclosed is our contribution to the Conference for 'New Day.'"



John Battern



Steve Foss



Warren Mitchell



Shirley Halleen



Penny McKay

North American Baptist College and the Future

by Werner Waitkus

"Change is the process by which the future invades our lives," writes Alvin Toffler in his celebrated best-seller, *Future Shock*. It often comes in unexpected ways and hits the unprepared with elemental force. It can be expensive to be oblivious to it. Said Charles Kettering, "We should all be concerned about the future because we will have to spend the rest of our lives there."

Toffler's book appeared in 1970. It appears that since that time change has become a roaring current. Powerful waves sweep across the world, surging forward, breaking, washing back, creating a hazardous environment in which to work, play, marry, raise a family, or even retire. Business people have their life's work washed away in highly erratic economic currents. Unemployment waves smash the life boats of job security. Political parties and their leaders see their ratings float up for a moment just to be pulled under by powerful undercurrents in the next. Governments, hospitals, and educational institutions ride precariously on waves of deficit spending. And Bible colleges are not exempt from the waves of change.

I would like to analyze the impact of two waves on Bible colleges in general and North American Baptist College, Edmonton, Alberta, in particular, fully mindful of the Chinese proverb, "To prophesy is extremely difficult—especially with respect to the future."

The Ebbing Away of the Traditional Student Population

Studies have persistently predicted a decline of the potential student population through the eighties. It is expected that from 1980 to 1990 the high school population will drop by 18 percent. But with this critical decline come new opportunities. Even

though the potential student population will decline, the demands of the post-industrial society will force a greater number of young people into post-secondary education. The trend is well under way.

In 1940, 57 percent of 18-21 year-olds graduated from high school. Of these, 21 percent went on to some form of higher education. By 1980, about 85 percent in the same age bracket graduated, and 68 percent of these went on to post-secondary education.

The significance of this trend for Bible colleges is clear. The number of Christian high school graduates who would go to Bible colleges before joining the job market is decreasing. Yet it is predominantly from this group that Bible colleges drew their students.

Now Christian young people are going in steadily growing numbers to universities and vocational colleges. They are prepared to spend four or more years in post-secondary education in preparation for their careers. They need to be convinced that two years of Bible college education can be combined with their vocational goal. Bible colleges which continue to offer unaccredited and nontransferable programs will find it difficult to attract these students.

The Tide of the Gray Generation

Twenty-seven years ago, Dr. Elton Trueblood predicted that the day would come when good colleges would have as many students in the age bracket of 30 years old and older as those in the 18-22 year-old bracket. "Isn't it a silly thing to limit education to the young?" he asked.

That day is fast approaching. According to a report from the U.S. Census Bureau, there will be significant growth in this decade in the 25-34, 35-44, and 65 and over groups.



Between 1990 and 2000, the most dramatic growth will occur in the 45-54 age group.

This trend is already reflected in present enrollment patterns. Of approximately 12 million college students in the U.S.A., only about two million are full-time, living on campus, and aged 18-22. Over 50 percent of today's students are over 22, many with employment obligations and family responsibilities. Will Bible colleges which traditionally sought to attract the full-time, on-campus student in the 18-22 age bracket, be able to regroup and minister to older students and special groups such as working mothers and new immigrant populations?

The Challenge for NABC

These trends constitute crisis and opportunity for North American Baptist College and present the following challenges:

1) The Challenge of Purpose

When the "Christian Training Institute" was founded in 1940, its purpose was to provide a place for the youth of our Conference where they could get a thorough biblical foundation for Christian living and practical training for service in the church. That has remained the mandate even when CTI became NABC. Today, there are pressures from various directions to broaden program and course offerings in order to attract ad-

ditional students and ease the financial strain. Concerned people ask, "Are Bible colleges now moving on the road toward publically funded liberal arts colleges? Are they prepared to soft-pedal their distinctives for a place at the public trough?"

At NABC, we are convinced that our reason for being is still to provide Christian young people with a solid biblical foundation for life and practical skills for ministry. With God's help and the support of our church, we wish to remain such an institution. As we meet the challenges of quality and innovation, we are also determined to maintain and upgrade the Bible and Christian service component in lay leadership and degree programs.

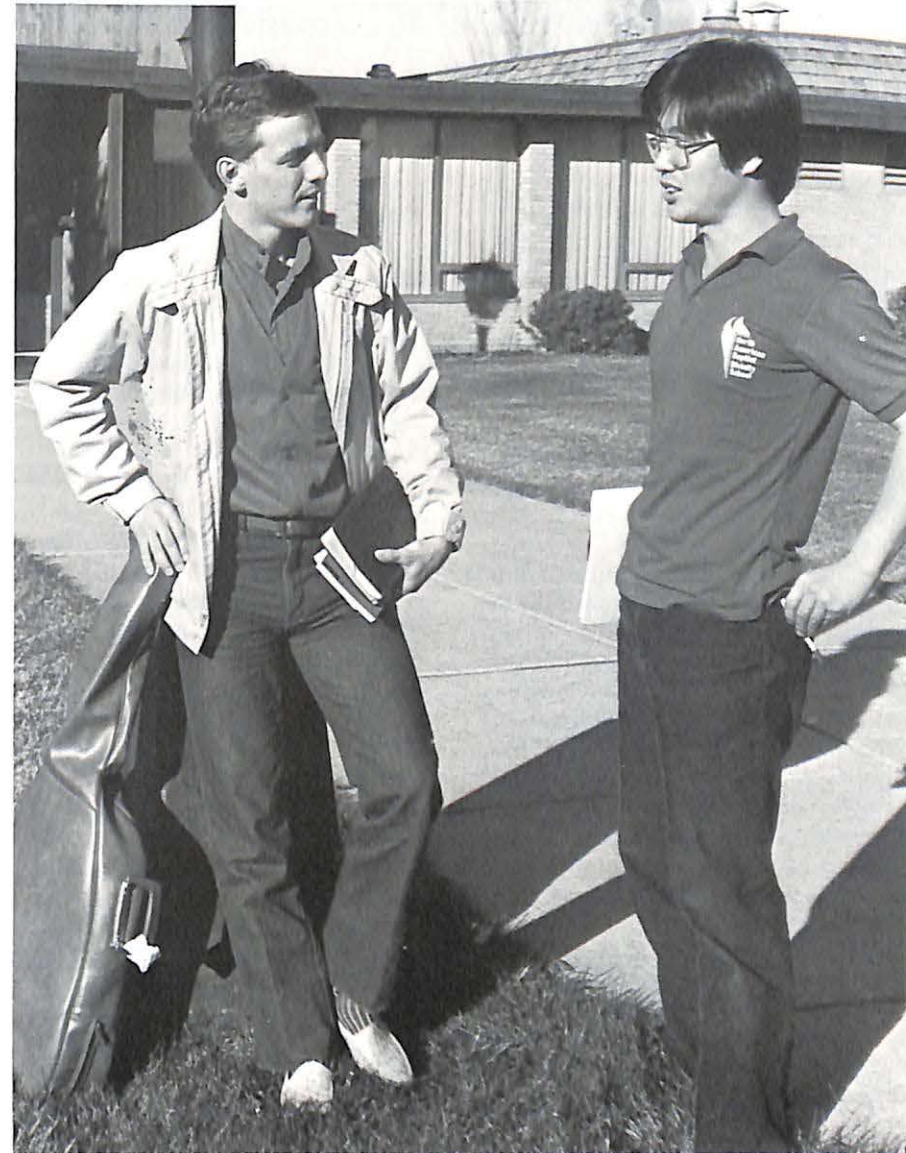
2) The Challenge of Quality

For many students who entered CTI during the first decade of its existence, this would remain the only post-secondary education before they entered the job market. That pattern has changed decisively. Most students now coming to NABC will continue to study.

They are rightly concerned about receiving proper recognition for their studies at NABC. They have received a biblical foundation, and they have also seen the relevance of that foundation in basic courses in the humanities and the social sciences. We have developed these courses because we deem them to be essential in preparation for pastoral ministry and missionary service. But we are also concerned that students going on for university degrees receive full recognition for these courses. Consequently, we have worked on transfer policies to the University of Alberta and other Canadian universities. The challenge is to offer a two-year program that offers Christian young people the best of two systems, a Bible college program culminating in a university degree.

3) The Challenge of Innovation

This challenge comes to us in the somewhat cracked, yet eloquent, sentences of an older student in one of Toffler's classes: "My name is Charles Stein. I am a needle worker all my life. I am 77 years old, and I want to get what I did not get in my youth. I



want to know about the future. I want to die an educated man!"

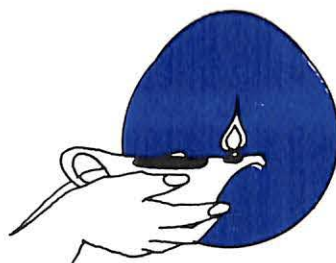
A growing adult population and rapidly accelerating rate of change in our society creates an increasing demand for continuing education and lifelong learning. The Associate Director of the American Association of Bible Colleges, Dr. Matson, writes in an article entitled, "Bible Colleges for the 21st Century": "Adult education, lifelong learning, and continuing education is an area which probably offers the greatest opportunity for the Bible college."

At NABC, we have started with evening schools, extension courses, and short-term sessions. Distance learning demands our attention, but

we have only begun. Many of our existing policies suggest to the older student: You are welcomed if you can work in a setting created for a younger student. Here is an area that demands serious exploration.

The waves of the future are challenging. But to those who know Him who walks the waves, they ultimately spell opportunity. And the opportunity to provide a biblical foundation for life to God's people of all ages may well be the challenge of the future. □

Werner Waitkus is Registrar and Professor of Theology and Philosophy, North American Baptist College, Edmonton, Alberta.



WOMEN of HOPE

reaching our world

WMF Executive Board members reflect on their goals and how they were challenged by a leadership workshop with Marilyn Moravec at the Board sessions held September 18-20, 1986.

Manetta Hohn
Vice President
Kelowna, BC

Our Executive meetings were blessed as we sought God's will in planning for the WMF. As we learned of our financial needs and projects, I was encouraged to continually challenge our women to the potential of ministry through giving. After much discussion and times of prayer, plans came together, and we again saw how God works as we seek him first.

Marilyn Moravec shared the need to plan with a vision—our mission from God. This needs to be uppermost in our minds as we work out the mechanics of the vision in our programs and ministries. We were reminded of the need of priorities in our lives as we considered Luke 10:27-28: first, our love for God; second, love of self; and third, love for others.

We sensed God directing us to provide tools to help our women develop in leadership. A leadership manual, which would help our association executives, as well as local societies, is being planned.

The helpful sharing and input of nine other women who joined us for these sessions was greatly appreciated and the fellowship was a rich experience. As we shared and evaluated women's work in the local church today, I was encouraged anew to "seek first the kingdom of God" and to challenge our women to do this. We see many Christian women being caught up with the trends and influences of today's society and

often that life-style becomes ineffective for the things of the kingdom of God. God will lead us to a fruitful and abundant life as we seek his kingdom first.

Peg Helland
Secretary-Treasurer
Stockton, CA

The sun was just coming up as Thelma Fischer and I boarded our plane to fly to Chicago for the WMF Executive Board meetings. Usually, I looked forward to them, but this year I was physically and emotionally exhausted. Going to Chicago was just one more thing on a list of many that I had to do but didn't want to.

It was good to see the women that night. As I looked around the table, I remembered some of the struggles they had shared from years past, how godly they were. Back in my motel room, all alone for awhile, I was too tired to do anything but sit on my bed. "Maybe this is my year to grow up, Lord. Tomorrow is another leadership seminar." I didn't feel in any condition to do anything more than survive. Then that verse again, *When I am weak, He is strong*. "OK, Lord, you take the notes tomorrow."

And He did. These thoughts and quotes stood out for me as Marilyn Moravec shared with us.

1. Be honest with yourself and God: "Most Christians deny they have problems and get discouraged. You cannot gain victory over something you don't have."

2. Learn communication skills: "Before you can talk to people about Christ you must learn to talk to people."

3. On programming: "Design a program that meets human needs, and you will reach people no matter who they are."

4. On prayer: "Prayer is striking the winning blow; service is gathering up the result."

5. On people: "The right person is more important than the right program."

6. On needs: "Leaders are people, too. Take care of yourself, or you will be of no value to anyone."

Take care of yourself. Does that mean I can quit and go to Hawaii, Lord? "No, that means take care of yourself physically, emotionally, and spiritually so that we can get through these trials together and serve as a leader at the same time."

Thelma Fischer
English Program Packet Editor
Lodi, CA

As I listened to Marilyn Moravec, I was thankful for her God-given talents in working with hurting people. Thoughts have been with me daily as to how to encourage our women to be committed to serving God—NOW. Many are already serving in many areas of the church, but some are sitting on the sidelines, "letting others do the work"; they need to become involved. The need for concentrated prayer was reiterated over and over again. We were asked to go back to our women and encourage prayer that He will direct our lives so that we might be able to help those who are hurting, whether it be loneliness, pain, discouragement, or whatever. Without prayer, we will fail! As we got together in small groups, interceding for the work of our women, we felt His presence and knew that our women, too, will be in prayer continually.

Making missions vital to our women was a need shared by many. Getting to know the missionaries through letters was stressed, but, above all, we need to

pray for their personal spiritual needs and their needs in ministering to those without Christ.

God is using women to further his work here on earth. Let us not forget to praise him for what he is doing through us.

Christa Eckert
German Program Packet Editor
Cleveland, OH

"What are your goals for this new year?" As I pondered this question at the WMF Executive sessions, I found there is a GO in the word goal. That means action on my part. Any goal that I set before me will not be accomplished if I don't put feet to it.

Listening to the radio one day, I caught the word "Grenada" and memories of a sunny scuba-diving vacation with my late husband flooded my mind. "I have to go again," I thought, "This time not as tourist but as a worker." I gathered information about this planned mission outreach to the 22,000 homes in Grenada and weighed the pros and cons. It would not be a vacation. I flew to Grenada to meet 50 Americans who teamed up with the Grenadian Christians to distribute evangelistic literature to every home.

My Grenadian partner was Laurie. Together we walked, climbed, jumped, slipped, and slid or ran (due to dogs) on the mountainous terrain, placing tracts into people's hands that explained "How to Get to Heaven from Grenada." All this time, I was hoping to meet Ashley who had been our dive master and guide when my late husband and I had been on Grenada. On the last day of our tour on famous Grande Anse beach with some of my American teammates, I decided to jog along the sandy beach. When I returned, there stood a young black man. "Ashley," I cried, "I was hoping I would see you again. I brought you some snapshots."

"I recognized you when I saw you running on the beach. I

remember you and your husband. He was a good diver, a fine man."

"I know. He died two weeks after we returned from this vacation." Ashley was stunned. "That's why I had to come back. My husband is in heaven. But would you know how to get to heaven if you suddenly died?" I explained the plan of salvation to Ashley, and then he left with the snapshots and tracts in his hand. I had become bold in sharing the Good News. A new perseverance and purpose united me with my Grenadian partners and American teammates. "Go ye, therefore, and teach all nations . . ." (Matthew 28:19). That is my goal.

Eva Helwing
Former "Fuer die Familie"
Section Editor
Skokie, IL

The loving, supportive fellowship with women of faith, plus the challenges for leadership presented by Marilyn Moravec, were, for me, the highlights of the three productive days spent at the WMF Executive sessions.

Asked to write down my goals for 1987, I realized that three changes demanded adjustment in my life: (1) I was appointed principal of a large Chicago Public Elementary School; (2) one of our sons has left for college, and our nest is half empty; (3) the column, "Fuer die Familie," of the German section, "Botschaft und Nachrichten," in the *Baptist Herald* was scheduled to end with the December 1986 issue.

There exists a real danger for a principal to allow the job to become an all-consuming 24-hour-a-day, seven-days-a-week calling. Therefore, my first priority must be to spend enough time in prayer to meet each day's needs. My second goal is that besides continuing the healthy helping and supportive relationship with my husband, I take the time to foster good communications with our remaining son at home. He is a teen-ager, and this tender relationship needs

attention. My third goal is to stay active and involved in the local church as an individual and to encourage my family to do the same. And lastly, since we are known as Christians by our love, in my job and elsewhere I do not want to be known as "one who did too much but loved too little."

To accomplish these goals to some degree and achieve a balance in my life is my prayer for the upcoming year of service.

Nancy Lennick
Women's Pages Editor
Dickinson, ND

"People Need the Lord:" The words of this song spoke to me of the many needs and hurts all around us. I see this over and over in our property management business. So many empty, sad people who need the Lord.

Marilyn Moravec brought out that 50 percent of the Christians come to Christ during a crisis. We must reach out to searching, helpless people who are without a shepherd as Matthew 9:36-38 reads: "When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.'"

Our 1987 WMF theme is "Called to Disciple," and I would challenge each lady to disciple at least one other lady. This discipling may be simply showing another lady a skill in crafts or cooking, or it may be setting a regular time for Bible study and prayer together.

My prayer is that my personal ministry will have these elements and that our women's pages series for this year, "Women in Ministry at Any Age," will challenge our N.A.B. Conference ladies, both younger and older, to serve the Lord in whatever area of service the Lord has placed them. □

A Plot to Plow in Cameroon

by Julie M. Cowie

This is the story of how God can take someone born and raised in the suburbs of Detroit, Michigan, and transport her to a Cameroonian mountain, give her a plot to plow, and make her happy.

I am the happy farmer—commissioned to serve God as a short-term missionary working in the Communications



Ministry of the Cameroonian Baptist Convention. What does radio and television production have to do with rakes and trowels? Well, Hosea prompted me to make a connection. Consider Hosea 10:12 in light of a new missionary evaluating her first three months and setting goals for the next quarter: "Sow for yourselves righteousness, reap the fruit of unfailing love, and break up your unplowed ground; for it is time to seek the Lord, until he comes and showers righteousness on you" (NIV).

As I read that verse and thought about the realities of the last three months and my hopes and dreams for the next three months, I experienced a little revelation. The work in the field never ends.

We are to break up unplowed ground. God does not want us to replant our well-tended, neatly weeded, productive plot. That's receding, not reseeding! God asks us to forge into new territory and expand our harvest.

We have no need to concern ourselves with Burpee's and John Deere; God will equip us perfectly. He has already outfitted me with vibrant friendships, solid Christian fellowship, and peace of heart, mind, and soul.

My task—like any Christian—is to sow righteousness, to lead a holy life. This then will produce unfailing love.

So far, the crop is germinating, not

without a few weeds. How holy does a missionary appear when her eyes stay shut just a little too long during a Bible lesson at a youth camp? Do I love without fail when an unexpected visitor forces me into "plan B" for the day, delaying the agenda I was determined to keep today?

Some women who are my neighbors were farming outside my kitchen window today. Three of them worked quietly, all day long, backs bent, throwing dirt with hoes even in the rainshowers. They harvested maize this month. Today, they cut away the corn stalks to reveal a field full of cocoyams and banana trees. All three crops have been growing, but it is just today that I saw the yams and bananas.

The Cameroon Baptist Convention radio work is firmly rooted. The video ministry has been planted in fertile soil. But I'll be looking for the hidden harvest. I anticipate a bumper crop of good friendships, discipleship opportunities that will yield much fruit in the future.

This transplanted missionary from the Motor City (Detroit) has enjoyed farming her plot in the Southwest Province of Cameroon. And Hosea has reminded me that though the harvest is sweet, I need to be tilling new soil.

And the same rainy season that comes to nurture the cocoyams softens the hard ground . . . not unlike the showers of righteousness that will keep us strong and productive as we remain well-grounded in the Lord.

Julie Cowie is a short-term missionary serving in Baptist Radio and video ministries in Cameroon.

Kids Show Genuine Interest in Scripture Memorization

"I am so excited about our junior club," writes Karen Kaiser, missionary in Florianopolis, Santa Catarina, Brazil. "The kids show

genuine interest in scripture memorization and Bible drills.

"J-Club" is the name our juniors chose for the group when it formed a little over a year ago. The motto is 'Juniors Justified by Jesus!' and their special verse is Romans 5:1. They number five, and recently started an intensive scripture memorization program. I am pleased and surprised by their enthusiasm and interest. They also enjoy Bible drills: finding verses as quickly as possible, and remembering what they read in order to answer the quiz questions. The competition among them seems to be a big motivator."

Accident Brings Boy to Christ

"The Higashi Muko Church people suffered a rash of accidents and misfortunes the last few months, including hospitalization for sickness and accidents, miscarriage, loss of family members, and unemployment," write Reimer and Nobuko Clausen, missionaries in Japan. "But it was encouraging to see God help these people in their trials. In each case, God worked something good out of the situation.

"Hiroshi Utsumi, a junior high school boy, was one whose accident the Lord used for his good. Hiroshi's mother and older sister are Christians, but he had been resisting. One day while riding his bicycle down a steep hill, he flipped over and broke both wrists. He landed in the hospital with both arms in casts, unable to eat, dress, or do anything for himself. His mother prayed for him and talked to him about Jesus every day as she visited him. Her faith was phenomenal. She was so sure God would use this for the best. She clung to Romans 8:28 even though it was hard for her to see her boy suffer. While in the hospital, Hiroshi accepted the Lord, and now he has asked for baptism. His arms are healed, and he is back in school."

Another example of how God

works in the lives of people occurred recently in the lives of Mrs. Miyamura, a Christian, and her husband. Mrs. Miyamura's mother suffered a stroke in May. The pastor and Reimer visited her and prayed with her. She became unconscious and died a week later. "This was very hard for the family," says Reimer, "but sudden death spoke to Mrs. Miyamura's unsaved husband.

"In July, Mr. Miyamura suddenly collapsed and was rushed to the hospital. Because he was a taxi driver, his company dismissed him from his job for fear he might faint and endanger the lives of his passengers. He came to our church family camp, worried and confused. Our church people supported and encouraged him. He decided to accept Christ as Savior and has asked to be baptized. He has found another job, which is even better.

"Pray for these who have made decisions for Christ," request the Clausens. "Pray for the home Bible studies and visitation and for us as we counsel those suffering depression and other psychological problems."

Hillcrest School—A Mission Field in Nigeria

Hillcrest School, Jos, Nigeria, is a "mission field within a mission field," according to Missionaries Ruth and Elmer Strauss. The school, which is operated by 13 mission bodies including the N.A.B. Conference, has 550 pupils representing 29 countries from all seven continents in grades one through twelve. Many of those who are not missionary children attend because there is room at the school and their fathers are expatriate workers or high in the Nigerian government and thus can afford the required fees. Some students come from Buddhist, Hindu, or Islamic homes. Parents must sign that their children will be present for Bible study and reading as well as prayer

and chapel. "Gospel seeds are sown daily in well cultivated soil," the Strausses report. The staff of 50 are committed Christians, mostly missionaries.

Many students were challenged with the claims of Christ during the school's Spiritual Emphasis week, and some committed their lives to Christ. The speaker, Rev. Faouzie Arzumi, came from an Islamic home in which he saw that the Islamic faith was impractical because it did not bear fruit.

In addition, "when missionary parents know that their children are well taken care of spiritually, educationally, physically, and socially, they can do better work," state the Strausses. "This is the primary purpose of Hillcrest School."

Pray for the staff's daily witness for Christ, for our teachers, Gaylord and Gail Goehring, and Elmer and Ruth Strauss as they assist the school, and for the new children, some who must overcome homesickness.

New Church Received into Association in Brazil

"In October, we received another new church into our association," write Richard and Karen Kaiser, missionaries in Florianopolis, Santa Catarina, Brazil. "First Baptist Church of Tijucas was organized with more than 30 members. We praise God for this victory. This church already has two preaching points in the surrounding area. Pray for this church and us as we will probably be giving more of our time in a leadership capacity.

"Our church in Campinas continues to contemplate different options to accommodate its growing Sunday school. We will be losing at least three couples who will be moving to other cities. Our pastor has been discipling two of these couples for almost a year, so he is a little discouraged that they are moving away. Pray that these couples who

are moving would find themselves useful in the Lord's work.

"Recently, we shared the Gospel message through films and the Word at the Campinas and Barreiros churches. We shared Jesus Christ with some who never frequent evangelical churches. Pray that the Lord will continue to cultivate His Word in their hearts.

"Our association held an open air evangelistic service Dec. 19, 1986, in the downtown plaza, sharing God's message in song and word. Our young people and our association choir participated.

"Pray that our churches would be centers of refuge and revival through the power of the Holy Spirit; that we would have open doors and opportunities to witness for Christ in our daily contacts; and that our children would live for Christ, be surrendered to God's will and be His witnesses with their playmates and friends. Praise God with us for His continued care and multiplied blessings."

Deborah Penner is First Short-term Missionary to Brazil

Motivated by Christ's command and promise in Matthew 28:19 and 20 and her conviction that she is called to serve Christ wherever she lives and works, Deborah Penner arrived in Porto Alegre, Brazil, the first of December as the first North American Baptist Conference short-term missionary to Brazil. Deborah teaches conversational English in the Baptist Elementary and High School as well as in the Rio Grande do Sul Baptist Theological School in Porto Alegre.

Deborah graduated from the University of Alberta in 1981 with a Bachelor of Arts degree in History and earned her Master of Library Science degree in 1983. She has been



employed by the Alberta Agriculture Library as a project employee and project library worker.

Deborah says that her family, which includes her parents, Rudy and Lydia Penner, and sisters, support mission work overseas and outreach evangelism at home financially, in prayer, and by active participation where possible.

When asked what led her to apply for missionary service, Deborah answers: "The emphasis placed on missions by the leaders of my church, Meadowlark Baptist in Edmonton; my desire to work in an area less wealthy and materialistic than Edmonton; and seeing positive changes in the lives of missionaries are the three main factors influencing my decision."

Pray for Deborah as she serves the Lord in Brazil, helps future church leaders become more fluent in English, and organizes the library.

Gospel Team Members in Seminary Training in Cameroon

"Another Bamenda Field Gospel team member, Mr. Bamuh Joseph, has enrolled in the Cameroon Baptist Theological Seminary," reports Dr. Oryn Meinerts, field supervisor, Cameroon. "He was a pioneer member of the BFGT, which I started nearly six years ago. Another pioneer member, Ndi Jonathan, graduated from CBTS this past year and is pastoring a Cameroon Baptist Convention church at Banbalong. Cheng Emmanuel, another pioneer member, is in the second year of the degree course at CBTS. The intensive training and outreach programs over a period of three years during our last tour is resulting in obtaining skilled and dedicated men for ministry."

Thank you for your prayers, financial support, and the many other encouraging ways you provide for the ministries of these missionaries through our North American Baptist Conference Basic Mission and Ministry Budget.

Bodily Exercise Profiteth . . .

by Harald Gruber

It is not unusual for a pastor to rise at 6 a.m., nor is it unusual for him to go over the events of the day and eat a light breakfast. Gathering his things together for the day and checking to see that he has everything before he leaves the house is also not out of the ordinary.

On August 9, when Pastor Harald Gruber began his Saturday morning, it was unusual for him to make sure he had his wet suit, cycling gloves, and shorts as well as other athletic paraphernalia. That morning, Pastor Harald attempted his first long course triathlon, held for the second time in Brooks, Alberta, where he pastors our North American Baptist Conference church.

Pastor Harald plunged into a 69 degree windswept lake at 8 a.m., and along with 50-60 other men and women, swam 1.2 miles as fast as possible, fighting waves which at times were almost one and one half feet high. He emerged from the lake 35 minutes later, shed his wet suit, and changed to a new shirt. A 55-mile bicycle ride, through Brooks to the Dinosaur Provincial Park and back to within 13 miles of town again, followed his swim.

With the help of volunteers, Pastor Harald changed to running clothes and began the last portion of his challenge, the 13-mile run into Brooks. At the finish line, his family and about a dozen of his congregation waited in anticipation. Five hours and forty-nine minutes after the Mayor of Brooks had started the participants on their way, Pastor Harald topped the last rise in the road and crossed the finish line at the Brooks Recreation Center. His five-year-old daughter stood on one side shouting, "Yea, Daddy!" Jan, his wife, breathed a sigh of relief that he was still alive and on his feet, while the parishioners stood with pleased smiles thankful they still had their pastor. □



Pastor Harald Gruber, Brooks (AB) Baptist Church triathlon

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Commissioned to Witness

Five Baptized at Chancellor Church

CHANCELLOR, SD. "First Baptist Church experienced the joy of witnessing the baptism of five young people in the past several months," reports Ray De Neu. The Rev. and Mrs. Herman Effa, former missionaries to Brazil, and Miss Pat Lenz, missionary in Cameroon, spoke at the Missions Emphasis Rally, Oct. 8-12, 1986. Plum Creek Baptist Church, Emery, and Memorial Baptist Church, Parkston, joined in sponsoring the event and scheduled appropriate services in their churches.

In conjunction with the Mission Conference, the Ladies Mission Circle celebrated its 50th anniversary. Mrs. Ardath Effa spoke.

The Rev. Harry Haas is pastor of the Church.

Eleven Join Whiteshell Church

SEVEN SISTERS FALLS, MB. Rev. Robert Sandford, pastor, Whiteshell Baptist Church, conducting his first baptismal service, baptized eight people at Lake Nutimik Baptist Camp, Sept. 14, 1986. They and three ladies were accepted into the Church's membership. —Doreen Legall

Six Baptized at George Church

GEORGE, IA. The Rev. Byron Brodehl baptized six young people at First Baptist Church, Nov. 3, 1986. —Mrs. John Arends, Jr.

Three Join Fessenden Church

FESSENDEN, ND. The Rev. Dan Berger baptized one person at First Baptist Church recently. She, her husband, and another young lady became members of the Church. —Regina Pepple

Seven Baptized at Elgin Church

ELGIN, IA. Pastor Norman Miller baptized seven converts at First Baptist Church, Oct. 30, 1986. They and two other couples were received into the Church membership. "The congregation feels this is part of the blessing we have received from the Church Growth Seminar held in May," reports Mrs. Leon Jacob.

12 Join Redeemer Church

ST. PAUL, MN. The Rev. Rubin Herrmann baptized five children at Redeemer Baptist Church, Oct. 26, 1986. In addition to these, six adults joined the Church. (This Church has also completed Phase III of the Church Growth Strategy and is acting on the recommendations made for outreach as a result of the evaluation.) —Doris Patet

27 Received as Members at Gladwin Church

GLADWIN, MI. Five persons were baptized at Round Lake Baptist Church recently. They, with 22 others, were received as members by Pastor Robert Brown, Nov. 9, 1986.

"October was a real month of God's blessings! We pray for these new members as they continue to grow in Jesus

biblical imperatives in action

Christ," reports Jean Kleiss.

(This Church has also completed Phase III of the Church Growth Strategy).

Nine Welcomed as New Members at Meadowlark

EDMONTON, AB. Three people were baptized during the morning service of Meadowlark Baptist Church, Nov. 2, 1986. During the evening service, six others were welcomed into the fellowship of the Church. —Carol Fulmore

Two Baptized at Killaloe Church

KILLALOE, ON. Two young ladies were recently baptized at Calvary Baptist Church by the Rev. James Zurbruggen and then welcomed into the Church.

The Church participated with eight other area churches in a Victory '86 evangelistic crusade with the Rev. John Musser, speaker. "There were several conversions and rededications. We thank God for the success of this Crusade," reports Kathryn Kuehl.

Four babies were also dedicated to the Lord.

Latta Road Youth Participate in ALLIES '86

ROCHESTER, NY. The Latta Road Baptist Church youth group helped plan and participate in ALLIES '86, a city-wide outreach that this year drew 1,600 teenagers.

The main purpose of ALLIES is to motivate students to reach out in their high schools for Christ. Events included a slide show, the Rochester Music and Arts Choir, the band "Allies," and speaker Buster Soaries.

Following the program, the crowd divided up according to high schools to strategize how to reach the campus for Jesus, and to pray together.

On the day after, student leaders met for a training session with Buster Soaries. "If we can get these kids to take a stand," Soaries said, "this city will change." —Jim Walton

Five Adults Commit Lives to Christ at Mercer Church

MERCER, ND. "First Baptist Church experienced real joy when they heard the testimonies of five adults who committed their lives to Christ," reports Mary Fiedler. The Rev. Perry Schnabel, pastor, baptized them, Nov. 2, 1986.

13 Join Garcia's Ranch Church

RIO GRANDE CITY, TX. During 1986, 13 persons joined Garcia's Ranch Baptist Church, seven by baptism.

The Church holds four evangelistic enterprises by family groups in Rio Grande City and its subdivisions. "Our goal in this activity is to reach at least one family per year per group," states the Rev. Juan Luna, pastor. He, his wife Amanda, and several different church members are in charge of these family groups.

"Thanks to all of you churches who are supporting our ministry. We are doing our best to make your efforts meaningful and worthwhile," says Pastor Luna.

McClusky Church Has Deeper Life Meetings

McCLUSKY, ND. McClusky Baptist Church held Deeper Life meetings, Nov. 10-16, 1986, led by the Rev. and Mrs. Allan Gerber, Ashley, ND. Pastor Gerber based his messages on Revelation 2 and 3. The Rev. Oscar Fritze is pastor of the Church. —Irene A. Froehlich

Swan Valley Churches Sponsor Revival Weekend

SWAN RIVER, MB. Temple Baptist Church hosted the Canadian Revival Fellowship Weekend sponsored by the Swan Valley evangelical churches, Nov. 14-21, 1986. The Rev. Bill Laing, Calgary, AB, spoke on the theme, "Growing Together as God's Family."

"The weekend was family-oriented with special sessions for pastors as well as family members of all ages," reports Lynn Patzer. "These weekends help many make commitments to Christ, as well as inspire faith for a divine moving of God's spirit upon our families, church, and country."

Port Coquitlam Church Reaches into New Community

PORT COQUITLAM, BC. "We are excited about answered prayers for the long-awaited opening of Citadel Heights, a 10-year development consisting of three subdivisions around Mary Hill Baptist Church," reports Rhoda Mueller. "We have visited the first open homes with a brief welcome of a flower, brochure of our church, and letter of congratulations on their new home. We are challenged to serve the Lord in our growing community."

Over the summer, the Church held two baptismal services, the first for two adults and the second for six youth.

The Church held a special family weekend in September with Paul Powers, a Christian magician, who emphasized that Christ is no illusion but a living reality.

Carrington Church Has Special Speakers

CARRINGTON, ND. The "Musical Dalzells" of Jamestown, ND, held a series of musical evenings at Calvary Baptist Church, Oct. 19-23, 1986. "Many interested visitors came each evening," reports Lillian Fuhrman.

The Rev. Elias Bongmba, Cameroon, spent a weekend at the Church and brought the Sunday morning message recently. He is a student at Sioux Falls (SD) College.

Commanded to Care

Brooks Men Respond to Imperative to Care

BROOKS, AB. In accordance with the scriptural imperative to care for widows, 17 men from Brooks Baptist Church cleaned up the acreage of a widow from the congregation. A real estate agent from the Church made a special effort to find a buyer for the property. "When the

widow's mobile home was moved to Brooks, men from the Church again rallied to do the skirting around the trailer, expressing their caring and commitment to God in very practical ways," reports pastor Harald Gruber.

Maryland Church Responds to Needs of Disadvantaged

GAITHERSBURG, MD. Shady Grove Baptist Church responded to the needs of the disadvantaged of the Washington, DC, area through a canned food offering and monetary gift to the ministry of Central Union Rescue Mission, Washington, DC. The food offering collected during the November 16 worship service yielded five large bags full of groceries. Members of the congregation brought their offerings forward in the style of our Cameroon Baptist Convention brothers and sisters, accompanied by singing and clapping. —Pam Arends

Atlantic Association Women Give and Care at Retreat

WHITING, NJ. The women of the Atlantic Association gathered to give and to care at their annual W.M.F. Retreat at America's Keswick, NJ, Nov. 7-8, 1986. A kilo box offering was given to demonstrate practical love for our N.A.B. missionaries. The offering was collected "Cameroon style," accompanied by singing and clapping, during which each of the 100 participants brought her item(s) for a kilo box to the front of the auditorium. Enough items and postage monies were collected to send at least 30 kilo boxes to our missionaries in Japan, Brazil, and Cameroon.

The women also gathered to fellowship and study God's Word. Guest speaker, LaVerna Mehlhaff, women's work director, led a study of the topic, "Seasoned Speech," urging the women to control their tongues and to use them in prayer and praise to God. —Pam Arends

Committed to Give

Jamestown Church Burns Mortgage

JAMESTOWN, ND. Temple Baptist Church held a mortgage burning ceremony, Sept. 21, 1986, climaxing a nine-month period of giving to erase a debt of \$12,800. The Church began as an N.A.B. church extension project on July 14, 1964.

Doris Giedt presented the challenge and a plan to pay off the debts during a trustee board meeting, Oct. 9, 1985. She created a graph indicating "plateaus" to be reached, with a special event scheduled at each plateau.

"With a membership of only around 100, we knew we would need a genuine effort on our part and God's guidance and direction to even get close to paying off this amount within a year," states Leona Meisch. "But we did it! It was practically all sacrificial giving as we still gave for the ongoing church budget. Each Sunday, we eagerly watched the red climbing toward the top. When we paid off our mortgage, Rev. Ray Hoffman, pastor, ate his dinner on the church roof, while the congregation ate theirs in the church fellowship area."

Other special happenings included a church breakfast, much special music, a talent night, an international potluck supper followed by "Temple Trivia," and a spaghetti dinner. In February, the congregation used "love" envelopes for their offerings and set up a weight scale in the foyer for pocket change.

"The climb to the top for the church extension debt was difficult, but with all the special events, it was an exciting and happy endeavor," reports Leona Meisch. "When the 'Paid in Full' sign was tacked over the graph, it gave us a real sense of accomplishment for the Lord's work and a real feeling of elation. We can truly say, 'The Lord has done great things for us, whereof we are glad' (Psalm 126:3)."

Bison Church Observes Mission Sunday

BISON, KS. First Baptist Church observed Mission Sunday, Oct. 12, 1986. Dr. Dale Potratz, Shawnee Mission, KS, spoke. Mrs. Potratz, Mrs. William Effa, and Marianne Effa gave special musical numbers.

Missionary offerings were taken. Rev. William Effa is pastor of the Church. —Clara L. Niedenthal

Called to Worship

Prince George Church Celebrates Six Years

PRINCE GEORGE, BC. Hartland Baptist Church celebrated its sixth anniversary, Oct. 5, 1986. "We praise the Lord for His loving kindness. He has brought us this far, and we trust Him for the future," states Ingrid Pankonin, reporter.

Pictured left to right are the pastors who have served this Church: Rev. Willis Carrico, founding pastor; Cliff Pedersen, present pastor, and Don McLeod, interim.



Strassburg Observes 75th Anniversary

MARION, KS. Strassburg Baptist Church celebrated its 75th anniversary, Oct. 11-12, 1986, with the theme, "Great Is Thy Faithfulness." Dr. Roy Seibel, pastor of the Church, 1937-1944, spoke during the Sunday worship services.

Saturday evening, a "Reminiscing Time" preceded the fellowship meal. Three former pastors, the Reverends L.B. Hinz, Waco, TX; Howard Bishop, Abilene, KS; and James Brygger, Sioux City, IA, joined several lay persons in praising God for His faithfulness. The Rev. Perry Kallis, present pastor, read greetings.

Musical groups from the Church presented a special program of praise during the Sunday school hour. Two sister churches, First Baptist, Durham, and Emmanuel, Marion, joined in the evening program and brought musical

numbers. —Hannah Kruse



Reverends L.B. Hinz (l. to r.); Perry Kallis, present pastor; Roy Seibel, and James Brygger.

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"For where your treasure is, there will your heart be also" (Matthew 6:21).

GEORGE FAUSER (85), Medicine Hat, AB; born Nov. 30, 1900, to Andrew and Christina Fauser in Odessa, South Russia; died May 23, 1986; married Hilda Huber, Oct. 20, 1941; member, trustee, Grace Baptist Church, Medicine Hat, AB; survived by his wife Hilda; one daughter, Delores (Mrs. Marvin Baumann), Medicine Hat, AB; one son, Harvey (Lorraine), Ottawa, ON; two grandsons; one brother, Philip; and two sisters: Emilia Renz, and Sophie Reinher; Rev. A. Freitag, pastor, funeral service.

ADOLF GEERTSEMA (55), Ochre River, MB; born March 11, 1931, to Ahlrig and Christine Geertsema; died Oct. 6, 1986; married Ruth Smith, June 19, 1965; member, Grace Baptist Church, Ochre River, MB; predeceased by son Garth in 1968 and his father in 1982; survived by his wife Ruth; his mother Christine; one brother, Alex (Herta); three nieces; one nephew; two aunts; and one cousin; Rev. Helmut H. Poschwatta, pastor, funeral service.

HERTHA ELLA HEMMERLING (62), Kelowna, BC; born Nov. 30, 1923, to Reinhold and Ottilie Kruger, Elbe, Germany; died Oct. 22, 1986; married Helmut Hemmerling, May 15, 1948; graduate of C.T.I.; member, Sunday school teacher, W.M.F., Trinity Baptist Church, Kelowna, BC; predeceased by her parents and nine brothers and sisters; survived by her husband Helmut; three children: Allen (Mary), Victoria, BC; Shirley; and Linda (Mrs. Bill Hotchkiss), Edmonton, AB; four grandchildren; two brothers: Roy Kruger and Arnold Kruger; and two sisters: Erica Kruger and Violet Martens; Reverends P. Tim Schroeder, George Breitzkreuz, and Dave Martens, pastors, funeral service.

ERNEST HILDEBRAND (87), Stafford, KS; born Nov. 1, 1899, in Stafford County, KS; died Oct. 16, 1986; member, Sunday school superintendent, treasurer, deacon, Scripture Memory Program leader, Calvary Baptist Church, Stafford, KS; with his wife Augusta, served as N.A.B. Conference missionaries in Cameroon, West Africa, four times between 1950-64, in construction of hospital and church buildings; member, N.A.B. Board of Missions, 1952-1961; member, General Council, 1961-67; member, Church Extension Board, 1970-71; survived by two daughters: Letha, Dodge City, KS, and Virginia Hedrick, Hutchinson, KS; two grandchildren; and two great-grandchildren; the family requests memorials in his name to the N.A.B. Conference designated for missions in Cameroon.

GEORGE WILLIAM HILL (65), Okeene, OK; born Oct. 19, 1921, to William and Mary Geis Hill; died Nov. 9, 1986; married Mary B. Dodson, June 1, 1948, who

predeceased him; member, Zion Baptist Church, Okeene, OK; predeceased by one brother, Ernest; survived by four sons: Ken, Woodward, OK; David, Lahoma, OK; Richard, Okeene, OK; and Wesley, Enid, OK; eight grandchildren; one brother, Albert; and one sister, Hildreth Holoyoke; Rev. Elton O. Kierstein, pastor, funeral service.

WELDON LESTER LEISHER (74), Okeene, OK; born June 10, 1912, to Walter and Dora Belle McNemar; died Nov. 10, 1986; married Mildred Masrgie Lorenz, Dec. 25, 1940; member, Zion Baptist Church, Okeene, OK; predeceased by one sister, one brother, and granddaughter, Kristein; survived by his wife, Mildred; one son, Steven, Okeene, OK; one daughter, Suzanne Franz, Corn, OK; five grandchildren; two brothers: Wayne and Dale; and one sister, Evelyn Weigand; Rev. Elton O. Kierstein, pastor, funeral service.

ED RAPPUHN (89), Startup, WA; born Aug. 10, 1897, in Fessenden, ND; died Oct. 21, 1986; married Selma, Aug. 29, 1924, who predeceased him by 20 days; member, treasurer, trustee, Startup (WA) Baptist Church; survived by three daughters: Ellen Love, Edmonds, WA; Florence, Startup, WA; and Esther (Mrs. Julius Rust), Startup, WA; two sons: Robert (Claudia), Startup, WA; and Richard (Pat), Oak Harbor, WA; 17 grandchildren; 18 great-grandchildren; two sisters: Elizabeth Whitney and Ann McDonald; and two brothers: Fred and Herman (Doll); Rev. William Neuman, pastor, funeral service.

SELMA H. RAPPUHN (86), Startup, WA; born Nov. 1, 1899, in Fessenden, ND; died Oct. 1, 1986; married Ed Rappuhn, Aug. 29, 1924, who died Oct. 21, 1986; member, organist, pianist, W.M.F. member, Startup (WA) Baptist Church; survived by three daughters: Ellen Love, Edmonds, WA; Florence, Startup, WA; and Esther (Mrs. Julius Rust), Startup, WA; two sons: Robert (Claudia), Startup, WA; and Richard (Pat), Oak Harbor, WA; 17 grandchildren; and 18 great-grandchildren; Rev. William Neuman, pastor, funeral service.

ERNST HERMAN SCHROEDER (85), Lorraine, KS; born Feb. 15, 1901, in Ellsworth County, KS; died Nov. 5, 1986; married Nelle Schmidt, Oct. 16, 1924; member, deacon, Sunday school superintendent, Baptist Men's group member, First Baptist Church, Lorraine, KS; survived by his wife Nelle, Lorraine, KS; two sons: Rev. Eldon, East Dundee, IL; and Leslie, Woodland, CA; six grandchildren; two great-grandchildren; and two sisters: Lydia Rolfs and Alma Ballah; Rev. Dennis Goodin, pastor, funeral service.

ARTHUR R. WEISSER (82), Granville,

NY; born June 21, 1904, in Camrose, AB, to Christian B. and Sophia (Schiewe) Weisser; died Nov. 21, 1986; married Doris Klapstein, July 13, 1932; graduate of North American Baptist Seminary, Rochester, NY, 1939; ordained July 1, 1939, Camrose (Alberta) Baptist Church; student assistant pastor, South Avenue Baptist Church, Rochester, NY; pastor, Edenwold (Saskatchewan) Baptist Church, 1939-44; First Baptist, Wishek, ND, 1944-48; Temple Baptist, Lodi, CA, 1948-52; Andrews Street Baptist, Rochester, NY, 1952-64; American Baptist Church, Granville, NY, 1964-70; South Granville Congregational Church, New York, 1970-82; moderator, Dakota Conference, Pacific Conference, and Eastern Conference; president, North American Baptist Ministers' Fellowship; survived by his wife Doris; daughter, Arlyce (Jerry) Kretschman, Rochester, NY; two sons: Rev. Lance D., Huntingdon, Quebec, and Gayland W., Pawlet, VT; a grandson and two granddaughters; three brothers: Rev. Alfred, Rev. Carl R. and Clarence E.; three sisters: Esther Henrickson, Helen Mueller, and Lillian Gienow; predeceased by one grandson, two sisters, and a brother; memorial service, Granville Baptist Church; memorials: American Institute for Cancer Research or Emma Laing Stevens Hospital, Granville.

Flowers are beautiful—but they fade so quickly.

Consider giving a gift to our North American Baptist Conference Mission and Outreach Ministries in memory or honor of a special loved one. Receive double benefits through your gift: You honor that special someone, and you help reach lost people for Christ.

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Kieper Receives Recognition at Alberta Missions Conference

Barbara Kieper, missionary to Nigeria, received a Citation of Appreciation for her 26 years of service in Cameroon and Nigeria, West Africa, as nurse-midwife, rural health clinic nurse, field missionary, and teacher. The presentation on behalf of the North American Baptist Conference Board of Missions was made by the Rev. Herman Effa, associate director of missions, during the closing Sunday evening rally of the Northern Alberta Missions Conference in the Jubilee Auditorium in Edmonton, Alberta. "It was a moment of praise to God and a time for a standing ovation for Barbara and her ministry," says Rev. Effa.

The citation read that Barbara's devotion, selflessness, and sacrifice have brought hope and healing to many as she has ministered in the name of our Lord Jesus Christ.

The Rev. Peter Schroeder resigned as pastor of Bethany Baptist Church, Lethbridge, Alberta, effective December 31, 1986, to retire. He has served this church since 1983, when he and his wife returned from Nigeria, where they had been serving as missionaries. They plan to join our missionaries at the Cameroon Missionary Fellowship at Christmas in Cameroon, and then go to Nigeria to teach at the Mambilla Baptist Theological School as laymen-in-action for a semester beginning in January 1987.

Hazelwood Baptist Church, Auburn, Washington, voted to dissolve the church effective with the close of worship services on September 21, 1986. "We are thankful for lives touched by God through the years, for spiritual growth, and for loving relationships which still continue," says Pastor Loren Franchuk.

Mr. Jerry K. Mathis was ordained on April 27, 1986, at Trinity Baptist Church, Sioux Falls, South Dakota. He graduated from the North American Baptist Seminary in May 1986. He has received endorsement by the North American Baptist Conference to serve as a chaplain in the U.S. Navy.

The Rev. Mark Wollenberg accepted the pastorate of Greenfield Baptist



Church, Edmonton, Alberta, effective January 1987. Mr. Wollenberg has served as Associate Pastor of Bethany Baptist Church, Vancouver, British Columbia, since 1983.

Mr. Dale Southworth is the new pastor at Pioneer Baptist Church, Pound, Wisconsin, effective September 8, 1986. He is a graduate of Grand Rapids Baptist Seminary.

Cliff and Kathy Lander were welcomed as the new pastor and wife at Zion Baptist Church, Drumheller, Alberta, on August 3, 1986.

Mr. James Liske was ordained to the Gospel Ministry by Ripley Boulevard Baptist Church, Alpena, Michigan, in August 1986. He is Associate Pastor at Woodland Shores Baptist Church, Bridgman, Michigan.

The Rev. Michael Pennington resigned as pastor of Mayfair Park Baptist Church, Chicago, Illinois, effective January 5, 1987, to accept the position of Director of Spiritual Life/Director of Development at Central Baptist Home, Norridge, Illinois. He has served as pastor of this church since 1982.

Grace Baptist Church, Monte Vista, Colorado, was received into the fellowship of the Southwestern Association as an organized church during the Association sessions, August 1-3. The Rev. Dr. Earl Ahrens is pastor.

Mr. Rod Randall is Youth Director at Bethany Baptist Church, Portland, Oregon, and Rev. Herb Halstead is Minister of Pastoral Care.

Mr. Bobby R. Neighbors resigned effective October 12 as pastor of First Baptist Church, Trenton, Illinois, where he has served since 1969. He is waiting on the Lord for another position.

Dr. Martin Stuck resigned as pastor of Bloomingdale Baptist Church, Bloomingdale, Illinois, effective October 26, 1986.

The Rev. Edwin Voigt resigned as pastor of Calvary Baptist Church, Corn, Oklahoma, effective November 1. He is awaiting the Lord's guidance for future service. He served as pastor at Calvary since 1983.

The Rev. Merle Hoots has accepted the pastorate of First Baptist Church, Buffalo Center, Iowa, effective December. He has served as pastor of Parkdale Baptist Church, Drumheller, Alberta, since 1982.

Chaplain (MAJOR) John W. Hoffman accepted a temporary position as a Readjustment Counseling Specialist with the Veterans Administration with the Vietnam Era Veterans Center in Springfield, Virginia.

Mr. Kevin Brennan became the part-time minister of youth at Grosse Pointe Baptist Church, Grosse Pointe, Michigan, on July 1, 1986.

Mr. Stephen A. Kellar is the Associate Pastor for Evangelism and Discipleship at Bethany Baptist Church, Portland, Oregon, on a part-time basis.

Mr. Lee McLeod is the Assistant Pastor at Grant Park Baptist Church, Winnipeg, Manitoba, since January 1, 1986.

Mr. Garry Dirk has accepted the pastorate of Pilgrim Baptist Church, Vancouver, British Columbia, effective February 1, 1987. He has been the Director of Christian Education and Youth at Grace Baptist Church, Kelowna, British Columbia.

The Rev. Loren Stark has accepted a church staff position at Zion Baptist Church, Edmonton, Alberta, effective January 15, 1987. He previously served as Assistant Pastor at Lakeview Heights Baptist Church, Kelowna, British Columbia, since 1984.

The Rev. Dennis Dewey has been called as pastor of the new church extension project, Hope Fellowship in Kansas City, Missouri. He served as pastor of First Baptist Church, Steamboat Rock, Iowa since 1976.

The Rev. Anthony Salazar resigned as pastor of Faith Community Baptist Church, Lenexa, Kansas, effective December 31, 1986. He has served this church since 1983.

Dr. Norman Haupt has been named director of the Manna Retreat Center in Sioux Falls, South Dakota. His duties include promotion, providing program leadership in workshops and seminars and various personal counsel. He previously was the Associate Professor of Christian Education and Director of Field Education at the North American Baptist Seminary, Sioux Falls, South Dakota.

The Rev. R.I. Thompson of Superior, Wisconsin, completed his interim ministry at Oak Street Baptist Church, Burlington, Iowa, and becomes interim pastor of First Baptist Church, Steamboat Rock, Iowa, the last Sunday in January 1987.

what's happening

The Rev. Edward Klingenberg resigned as pastor of College Heights Baptist Church, Prince George, British Columbia, effective January 31, 1987. He is awaiting the Lord's leading to another pastorate.

The Rev. Alan Williams became pastor of First Baptist Church, LaSalle, Colorado, on December 1, 1986.

Mr. Frank Baresel is the Director of Christian Education and Youth as of January 17, 1987, at Twin Oaks Baptist Church, Stockton, California, a less than 2-year-old church extension project. The Rev. Greg Myers is senior pastor.

The Rev. Art Bollaert resigned as pastor of Evangel Baptist Church, Boca Raton, Florida, effective the end of January 1987. He has served as pastor there since 1982.

The Rev. Gregg Donaldson accepted the pastorate of Oak Street Baptist Church, Burlington, Iowa, effective January 15, 1987. He has served as pastor of First Baptist Church, Avon, South Dakota, since 1982.

Rev. Perry Kallis is the new pastor of Salt Creek Baptist Church, Dallas, Oregon. He served as pastor of Strassburg Baptist Church, Marion, KS, since 1983.

The Rev. Herbert C. Halstead is the Minister of Pastoral Care on a part-time basis at Bethany Baptist Church, Portland, Oregon, since June 1986.

The Rev. Louis McLouth resigned as pastor of First Baptist Church, Jamesburg, New Jersey, where he has served since 1985.

The Rev. Johann Bergen resigned as pastor of Bethel Baptist Church, Edmonton, Alberta, where he has served since 1983.

Chaplain (Colonel) David Samf is supplying the pulpit at First Baptist Church, Trenton, Illinois.

The Rev. Elmo Herman became the pastor of Twin Pines Baptist Church, Cedar Rapids, Iowa, effective December 1, 1986. He served as pastor of First Baptist Church, Emery, South Dakota, since 1984.

The Rev. John Boyde is pastor of Liberty Baptist Church, Howell, Michigan.

The Rev. Mark Wollenberg became pastor of Greenfield Baptist Church, Edmonton, Alberta, on January 1, 1987. He formerly served as Associate Pastor at Bethany Baptist Church,

Vancouver, British Columbia, since 1983.

The Rev. Tim Blackburn was welcomed as Associate Pastor of Evangelism and Outreach on September 21, 1986, by Redeemer Baptist Church, Warren, Michigan, at a special supper and pantry shower.

Mr. James Zier was ordained by Faith Baptist Church of Vernon, British Columbia, on October 26, 1986. He received his Master of Divinity degree from North American Baptist Seminary in 1985. He has served as pastor of First Baptist Church of Dickinson County, Kansas, for three years and Faith Baptist for one year. The Reverends Ed Hohn, E.A. Hoffman, and Werner Lemke were guest speakers.

Rev. R. Rapske was recognized for 20 years of faithful service in a surprise recognition celebration as administrator of Evergreen Baptist Home. About 200 attended this event on July 30, 1986. Rev. Rapske received a plaque representing donations through operation eyesight universal for the construction of an operating theatre in Jaitaran, India.

Mr. Lewis Petrie was ordained by Melville Baptist Church, Melville Saskatchewan, on October 26, 1986, where he has been pastor since 1983. Prior to being a pastor, Lewis was a firefighter and then a member of the Royal Canadian Mounted Police. He received his Master of Divinity degree from Canadian Theological Seminary. Rev. E.H. Childerhose delivered the ordination message.

Mr. Steven E. Williams resigned as youth pastor of Startup Baptist Church, Startup, Washington, effective December 31, 1986.

The Rev. Lester Hirst was honored at a farewell reception on October 26 by members and friends of First Baptist Church, Minot, ND. Pastor Hirst has served First Baptist since May 1982. He is now pastor of Bethel Baptist Church, Prescott Valley, Arizona.

Mr. Pat Clarey has become the first full-time youth pastor of Round Lake Baptist Church, Gladwin, Michigan. He is a graduate of Trinity Evangelical

Divinity School and has been serving as youth pastor on a temporary basis over the summer. His responsibilities are primarily with the junior and senior high youth. The Rev. Robert Brown is a senior pastor of the Church.

Mr. Bruce H. Boyle, junior student at North American Baptist Seminary, joined the U.S. Army Seminary Program as a second lieutenant at a swearing-in ceremony September 17, 1986. Upon graduation from Seminary, Boyle will be promoted to first lieutenant in active duty service in the Army chaplaincy.



capital funds

A Personal Word from the Capital Funds Campaign Director

The Capital Funds Campaign has now completed three years. Your contributions combined with others have helped in many areas on the Conference level. We've been updating you on these projects through this column during 1986.

Another dimension to the "Building on the Foundations of Faith" Campaign, in addition to those on the Conference level, is that a number of Associations have also benefitted from the Campaign. Some Associations are using their funds for Church Extension Projects that they are sponsoring and others for their association camping programs.

When the Campaign first started and Dr. John Binder, executive director, and I were on the road traveling extensively, we were asked many times if it was worth all the effort being put forth. Our resounding response has always been that it was worth every effort that not only we put forth but also the efforts of Area Ministers and scores of lay people.

After being in the Campaign three years, our sincere thanks is extended to all of you for your prayers and faithful financial support. The Campaign is not over yet; the race has not been finished. We need to continue to give to complete our covenants and goals. We are still hoping to receive \$3,585,983 before the end of the Campaign. This means that over the next two years we will need to receive about another \$1,389,000.

Your stick-to-it-iveness in giving will be appreciated!

Together, as of November 30, 1986, we have given \$2,196,330 toward the \$3,585,983 pledged for the Capital Funds Campaign.

—Connie Salios

Bismarck Baptist Church of Bismarck, North Dakota

Invites all former pastors, members, and friends to attend the 75th Anniversary Celebration of our Congregation September 25-27, 1987

Inquiries or greetings contact:
Rev. M.D. Wolff
22nd St. & LaForest Ave.
Bismarck, ND 58501
701-223-4445

All former members and friends of

Grosse Pointe Woods Baptist Church, Michigan, are invited to attend a weekend of festivities and fun to celebrate our

90th Anniversary, July 10-12, 1987

Those interested in attending this anniversary event should contact Grosse Pointe Baptist Church at 21336 Mack Ave., Grosse Pointe Woods, MI 48236 1-(313)-881-3343

25th Anniversary Celebrations of the Brentview Baptist Church Calgary, Alberta June 19-21, 1987

We invite all former members and friends to take part in these celebrations.

Inquiries or greetings contact:
Betty Lang
3512 Charleswood Drive N.W.
Calgary, Alberta, T2L 2C3
Rev. Ron Kernohan, pastor

anniversaries

Mr. and Mrs. Gilbert W. Luhrs celebrated their 50th wedding anniversary, Nov. 1, 1986, at Immanuel Baptist Church, Kankakee, IL, where they are members.

Adam and Pauline Klein celebrated their 69th wedding anniversary, Sept. 26, 1986. They are charter members of Temple Baptist Church, Lodi, CA.

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reader's response

Dear Editor:

The July/August 1986 Baptist Herald issue on "Chaplains Are Missionaries, Too," was long overdue and very informative to all of us. . . . Thank you, for such a well-organized (issue) on those servants we call our chaplains.

I would . . . emphasize that our total force concept includes another two million men and women reservists. . . . I call them "the silent soldiers:" the nurse, the pilot, the chaplain, the specialist; who . . . serve their country (in active duty) faithfully and many times without recognition (in time totalling) two months every year.

For example, seventy percent of all Air Force pilots are reservists, and another 450 are Air Force chaplains, who can be called up within a 24-hour period to join active duty personnel when and if a national emergency occurs.

The local N.A.B. Conference church (can) minister to these reserve military families, as they have the same concerns as all active duty personnel . . . find out who these people are in your church. . . . You, too, can be a missionary to the two million military reservists, (and their families), helping them to adjust to the two worlds of military and civilian demands. God will truly bless you for your efforts! Capt. Ch. Dale H. Axt, Denver, CO, Luke Air Force Base, Arizona.

Baptist Herald

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