

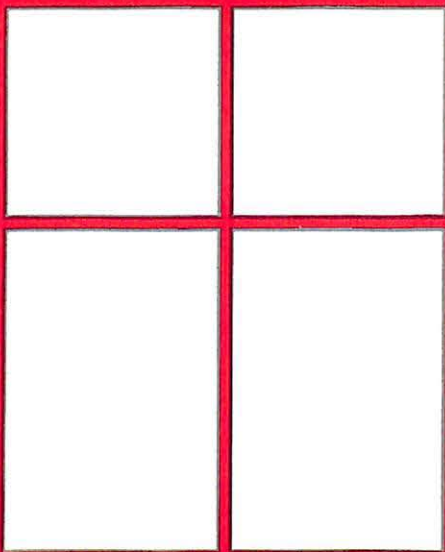
Baptist Herald

January/February 1990

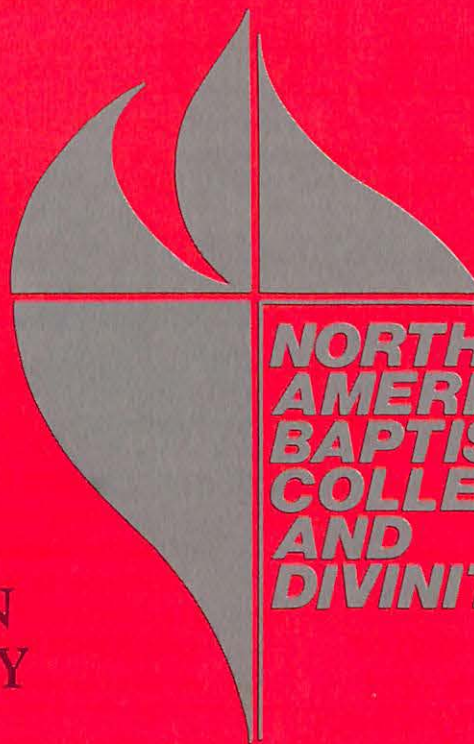
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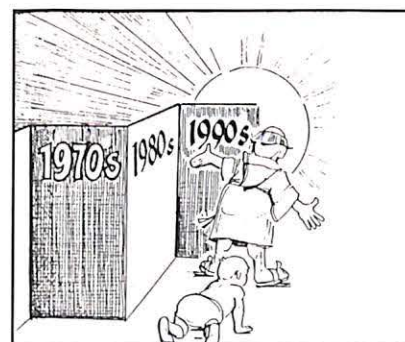
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Sometimes It's Okay to Cry

by Kurt Redschlag

Since earliest childhood, most of us have been taught that tears should be avoided at all cost: "Crying is not proper." "Keep a stiff upper lip." What a shame! Tears are a gift of God. They have a rightful place in the life of a Christian.

The shortest verse in the English Bible tells us that "Jesus wept." Unfortunately for many, that verse has remained little more than the object of a trivia question. In reality the verse is a glorious window into the heart of God. I find great comfort in the fact that Jesus was not ashamed to weep at times. I am reassured that



"Tears are nothing to be ashamed of, for they are a reflection of the heart of God beating within you."

Jesus confronted some circumstances in which the only appropriate action seemed to be to cry. How, then, dare I merely wink at those experiences of life that caused my Lord to weep bitterly?

While we are to "rejoice in the Lord always," we must remember that sorrow is also a legitimate part of the Christian experience. The wise King Solomon reminded us to keep things in balance: There is a "time to weep and a time to laugh" (Ecclesiastes 3:4 NIV). Sometimes I wish there were fewer grins and more tears, less laughter and more weeping. Let me suggest two reasons why we should not be afraid to weep at times.

As we weep, we express our true human sorrow. In times of sorrow and bereavement, tears are a natural, human expression. When Paul was arrested and taken from him, Timothy could not retain his tears (II Timothy 1:4). When Jesus saw the grief of Mary and Martha at the death of their brother Lazarus, He identified with their sorrow and openly wept, or as Moffat translated it, He "burst into tears." Jesus was not ashamed to give expression to His humanity — to His natural feelings.

I would suggest that such an expression of tenderness is not weakness but disciplined strength. I have been to funerals where even the members of the immediate family felt it unbecoming to express their natural sorrow through tears. Frankly, such counterfeit repression of honest feelings is truly sad. Such denial of grief is unnatural and unhealthy. The Bible does not forbid us to be sorrowful or to weep. To deny ourselves tears is to deny ourselves what Christ Himself practiced. To regard human sorrow as unmanly is more stoic than

Christian. No, the gospel does not rob us of our humanity, and we should not be afraid to show it even through our tears.

Secondly, in weeping we express our true spiritual compassion. Tears of compassion are wept by Christians who are obedient to Paul's injunction to "rejoice with those who rejoice" and "weep with those who weep" (Romans 12:15 RSV).

As Christians, we need to shed tears of compassion for the unbelieving and unrepentant, for those who willfully reject the offer of God's grace. That's why the prophet Jeremiah cried out, "Oh, that my head were a spring of water and my eyes a fountain of tears! I would weep day and night for the slain of my people" (Jeremiah 9:1 NIV). As Jesus approached Jerusalem on Palm Sunday and saw the city that rejected Him, "He wept over it" with tears of compassion. It is said that when Moody preached on hell, it was always with tears in his eyes.

As we see the lost perishing all around us, perhaps more of us need to wipe some of the plastic smiles off our faces with true tears of compassion. Like the late founder of World Vision, Dr. Bob Pierce, may we ever pray, "Let my heart be broken with the things that break the heart of God."

The next time you feel like weeping, don't wipe away those tears too hastily. They are nothing to be ashamed of, for they are a reflection of the heart of God beating within you. □

The Rev. Kurt Redschlag is the Director of Recruitment and Communications at the North American Baptist College in Edmonton, Alberta.

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Age Your Reading Diet

by David T. Priestley

Have you read a good book lately? A good Christian book? A good old Christian book? The Christian bookstore you patronize has stacks of evangelical devotional and fictional bestsellers. But have you spotted the books written by saints of long ago! Even before 1800?

There are all kinds of old writers whose letters, sermons, and books are available in modern English for our benefit. What good is there, you may ask, in reading sermons or letters or lectures or theology from times so far away from today?

I recommend old books because they are simply good books — to feed your mind, your heart, your soul. When my students in church history read books written by theologians and preachers from the past, they are surprised to find that those ancient brothers and sisters help, explain, and inspire yet today.

So here are some suggestions to check out from a library or buy from a bookstore.

Begin with collections of short excerpts. My first exposure came through John Baillies's *A Diary of Readings* (Scribners). A recent selection from English Christian writers from the seventh century to the present is *The English Spirit* (Eerdmans). *A Burning and a Shining Light* (Eerdmans) focuses on the period of the Wesleys. Sherwood Wirt, longtime editor of *Decision*, has edited two volumes of eighteenth-century and nineteenth-century writings: *Spiritual Awakening and Spiritual Power* (Crossway Books). *Voices from the Heart* (Eerdmans) is an anthology of four centuries of American Piety (including at least one Canadian).

Several publishers have series of older Christian writings in contem-

porary translations. Multnomah Press has a series called *Classics of Faith and Devotion*, each of which includes a brief introduction and then a significant old book. Doubleday's Image Books series includes many medieval saints and thinkers. *Classics of Western Spirituality* (Paulist Press) are mostly Christian authors; though scholars introduce them, it is the old writers themselves who help us draw closer to God.

Tyndale Press' series of past great writings is called *Living Classics*; *Clarion Classics* is Zondervan's name for its book from past generations. These two series don't have much from before the eighteenth century; some of the books are condensed. Don't overlook the modern translations and reprints of the writings of



"I recommend old books because they are simply good books — to feed your mind, your heart, your soul. You will find they help, explain, and inspire yet today. God didn't start only 20 years ago to open people's hearts to understand His Word and His Will."

John Calvin, Martin Luther, John Bunyon, and others; theology, C. S. Lewis observed, can be more spiritual help than intentionally devotional books.

Not all the old books, not all the old authors will touch your interests or needs. Neither do all the modern ones. But look for books by authors long dead. God didn't start only 20 years ago to open people's hearts to understand His Word and His Will. I have learned to prefer Bunyan, Athanasius, Calvin, Anselm, Juliana of Norwich, Luther, and Wesley, to the

recent publications even of my friends. Those saints out of the past speak to my heart, encourage my discipleship, clear my confusions, and stimulate my worship.

Expand your reading diet beyond the modern drive-ins, trendy food bars, and franchised steakhouses. Try some of the old book menus from great-granddad's day and before.

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

The Old Gospel and the New Age

by Benno Przybylski

North American society is quick to embrace novel ideas. Consumers vie for "new, improved" products. The New Age Movement appeals to this love affair with the new. It proclaims that we are on the verge of entering a new era of human fulfillment.

But is the New Age really new? While the package is glossy, the contents are old and stale. The basic view of reality espoused by the New Age is that of Hinduism. The New Age is a recycled Faded Age.

A New Cult?

A certain manifestation of the New Age Movement can be designated as cultic. For example, some New Age devotees worship Hindu religious teachers as gods. By way of bizarre physical exercises, they are to empty themselves in order to be filled by new esoteric knowledge.

Crystals are valued for their mysterious powers. For example, topaz exemplifies light, joy, and love. It is said to clear the consciousness and bring relief from tension headaches.

Perhaps the best known New Age cultic practice is channeling. Rather than being new, it is part and parcel of age-old spiritism. Through the power of evil, the spirit of a dead person takes total control of a living person who acts as a channeller. Spirit guides of the past are utilized to give advice aiding the living.

A New Religion?

While there are cultic expressions, the New Age Movement is not simply a cult. It has also manifested it-

self under the guise of what appear as mainline churches. The Unity Church serves as a prime example.

A visit to a Unity Church in Toronto was quite revealing. The building, people, and program had a

"Why are so many people around us turning to the New Age Movement for hope? Is it partially because we have failed to communicate the whole Gospel to them?"

conventional Christian look. However, a sign, "New Age Bookroom," pointed to the church's true allegiance. Both through conversation and explanatory literature, the word tolerance came to the fore. Indeed, it was impossible for me to provoke an argument! In their opinion, all views are valuable. It is simply a matter of progression of truth.

The Unity Church claims to be a "Church of Truth," and truth can be found in the Bible but not only there. A perusal of the Bookroom revealed that truth is also found in Hinduism, Buddhism, etc.

If the New Age Movement were restricted to cultic and well-defined religious organizations, then we would be on familiar ground. As Bible-believing Christians, we could fight the New Age Movement using methods developed to counteract other heretical cults and religions.

A Major Philosophical Movement

But the New Age Movement explodes the traditional bounds of cult and religion. One can be a New Ager without being involved in any group. There is no tightly knit, all-encompassing organization. "New Age is an umbrella term designating people and groups with similar beliefs and goals. As such, it has developed into a major philosophical movement, which is sweeping North America. Its anti-biblical view of reality has major repercussions in areas such as theology, psychology, medicine, business, and even sports.

Yes, we are on the brink of a new age. But for Christians there is no cause for joy. This new era will be characterized by an unparalleled attack on Christian beliefs and values.

All Is One

What are the basic tenets of the New Age view of reality? Foundation is the teaching that all is one.

Why is this teaching so appealing to many contemporary men and women? Our society is fragmented. There is a specialist for almost everything. People long for a view of the whole picture.

New Age teaching offers oneness. All distinctions are said to be illusory. For example, there is no essential difference between good and evil.

Man Is God

Not only is all one, but that one essence is God. From this conclusion necessarily follows the most startling teaching of the New Age movement: Man is God!

What has kept man so long from realizing who he is? The problem is not sin. After all, everything being one there is no distinction between good and evil. Man's only problem is ignorance.

The ignorant person tries to find God by looking beyond him or herself. The wise person looks not to the outside but to the inside and thus discovers his or her divine essence.

If man is God, man has tremendous potential. How can one's divine energy be unlocked? The technique of Transcendental Meditation gives the following explanation: During ordinary wakefulness, we are only aware of our thoughts as they reach the surface of our mind in a diluted form. During the practice of Transcendental Meditation, we catch our thoughts directly as they emerge in the deep inner brain. Thus we are able to tap directly into the unlimited reservoir of energy and creative intelligence. Now nothing is beyond our scope.

All Religions Are One

New Age thinking takes the western ideal of tolerance so far as to deny the distinctiveness of Christianity. The differences between religions are simply deemed external. All religions are viewed as one.

Who will come to the realization of divinity? The New Age Movement holds out great hope. Not recognizing any clash between science and religion, it exudes evolutionary optimism. Everything is getting better. In addition, man is not bound by only one life. Death is not the end but simply the beginning of another



"People are yearning for spiritual revitalization."

life. Thus, there is enough time for everyone to eventually arrive at the same goal — the realization that he or she is God.

A Christian Response

The gravity of the situation must not be underestimated. The New Age Movement attacks the very fibre of Christianity.

All is not one. God is the creator. This world is His creation. Man is a created being.

Man's problem is not ignorance. It is sin! To be saved, we cannot rely on our inner strength, no matter how deep we dig. Salvation comes by God's strength.

All religions do not lead to the same goal. Christianity is based on exclusiveness. There is only one way to God — through Jesus Christ.

At this point, however, we must control our righteous indignation and take a good, hard look at ourselves. Why are so many people around us turning to the New Age Movement for hope? Is it partially because we have failed to communicate the whole Gospel to them?

Is our response to the divinity of man worm theology? While, we are sinners, the Apostle Paul, nevertheless, reminds us, "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come" (2 Corinthians 5:17). Jesus himself states, "Be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:48). *In Christ*, there is indeed a vast potential for us.

Similar comments could be made in terms of a Christian view of peace, ecology, and the interplay of spiritual and physical healing. Instead of simply using our energy to denounce the New Age Movement, let us put our own house in order. People are yearning for spiritual revitalization. If we boldly proclaim the whole Gospel, many would not turn for hope to the New Age but to Jesus Christ. □

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

How Sabbaticals Can Help Your Church and Pastoral Staff

A Sabbatical to Enhance Consulting Skills

by Richard F. Houts

It's happening! A church of nearly 1,000 members has my assistance for one and a half years along with a constitutional and organizational change committee. My role is not to provide the answers, but rather, to serve as a resource person. I provide ideas, models, and optional alternatives from which they develop a proposal which is to be presented to the church for adoption. My role or help is to provide suggested processes for change.

A restless senior pastor asks me to administer and interpret a battery of self-assessment tests to help him know where he might best fit in future ministry.

Another church wants to add an associate pastor. The problem: They can only agree on 40 percent of his/her responsibilities. I help the church reach a consensus for the role most suitable for the church and advise in the call and selection process.

Other churches seek help in early stages of staff conflict or in making major changes or transitions.

During 1990, I will be on sabbatical refining consulting skills already learned and learning new models and competencies to serve North American Baptist Conference churches. The focus of my studies includes facilitating organizational change, basic consulting skills, church staffing and personnel issues, consulting for pastors and church executives, managing transitions in local congregations, and consulting in severely conflicting churches.

Toward the end of my sabbatical, I will be available to apply what I have learned in several churches by invitation on an expense-only basis.

By the fall of 1990, my hope is to have collaborated with some of our area ministers for their approval and liaison in practicing consultation in selected churches.

All of this reminds me of the words of the writer of Proverbs: "Plans fail for lack of counsel, but with many advisers they succeed" (15:22), and "Plans are established by counsel" (30:18). □



Richard F. Houts

Dr. Richard F. Houts is Professor of Church Administration and Director of Doctoral Studies at North American Baptist Seminary, Sioux Falls, South Dakota.

Help Your Pastor Stay Sharp!

by Siegfried H. Schuster

Several years ago, our North American Baptist Conference Associations in Canada adopted a resolution to encourage churches to provide continuing education opportunities for their pastoral staff. It was suggested that they provide time and funding for annual studies and a sabbatical leave for more extensive study, much like that afforded our College and Seminary faculties.

While many pastors may never be able to avail themselves of a full sabbatical study leave, due to their brief tenures in churches, I am convinced that all pastors should be encouraged to keep at the vocational growing edge through regular study.

Perhaps I feel particularly strongly about this, since I personally benefitted greatly from continuing education while in full-time ministry. I am deeply grateful for the generosity of the congregations, which allowed me, as their pastor, to pursue my studies. But I

would also contend that they benefitted directly or indirectly from my exposure to new ideas and concepts from professors and ministry peers. One of the distinct benefits of an adult model of education is that one learns not only from the experts but also from one's peers who share in the process.



Siegfried H. Schuster

I am convinced that every serious minister of the Gospel must continue to grow personally and professionally to experience a growing ministry. It is tragic to meet a servant of Christ who stopped learning and growing upon graduation.

We are living in an age of information explosion. To be sure, the Gospel has not changed, but the methods of communicating the Gospel effectively are constantly changing. It is absolutely essential for pastors to continue to grow in order to meet the challenges of this age. Therefore, they need to be encouraged to study, to

stretch, and to grow through continuing education. At the North American Baptist Divinity School, we offer a number of regular courses on a "Cluster Class" basis to enable nearby pastors to come on campus one half day or one day a week to take one or two courses for credit toward a masters degree while in full-time ministry. Many avail themselves of these opportunities. We also offer short sessions in January and in the Spring to allow those from a greater distance to come for a one or two week concentration.

This summer, for the first time, we will offer two weeks of Summer Session, immediately preceding the North American Baptist Conference Ministers' Family Conference. Your pastor could benefit from this opportunity. Why not encourage him to take this opportunity to gain new insights and ministry skills. He will be better for it; the church will benefit from it; and the Kingdom will be advanced through it! □

The Rev. Siegfried H. Schuster is Associate Professor of Church Ministries at North American Baptist Divinity School in Edmonton, Alberta.

Reflections on the Value of a Sabbatical

by H. Peter Ristau

Ever since I began teaching the Old Testament at North American Baptist College, I had dreams of one day visiting the lands of the Bible. More than a decade passed before the idea of a sabbatical in Israel was realized.

The main purpose for my going to Israel was to gain firsthand knowledge of the natural and physical setting of Israel by traveling throughout the country and by visiting as many important historical and archaeological sites as possible. In addition, I was going in order to assemble teaching materials for my Old Testament courses.

In Israel, I stayed at a center for theological studies at Tantur (Arabic for "hilltop") located on the main road between Jerusalem and Bethlehem. It is an ideal gathering place for Bible students and Bible scholars. Opportunities to interact with scholars of the Jewish faith and of Muslim persuasion, as well as of almost every Christian tradition, was a constant challenge.

Immediately after my arrival in Israel, I enrolled in various courses and seminars, attended public lectures, and participated in organized tours. Whenever I could, I would study and read, participate in discussion, visit local places of interest, and attend worship services at the many notable places of worship.

This sabbatical was most beneficial to me.

Through visiting scholars and pastors and visits to local congregations, I gained a greater appreciation for the living churches in the Holy Land — Orthodox,

Protestant, and Roman Catholic. I broadened my horizon and deepened my understanding of the diverse religious traditions, liturgies, rites, pieties, ethics, and social witness.

Of direct practical value for my teaching ministry was the exposure to the study of the Bible in light of its cultural and historical-geographical contexts. This came through listening to lectures on the teachings of Jesus in the light of Middle East cultures as well as those on the historical sites of the Old and New Testaments through maps, slides, and visits to the sites.

It was also rewarding to explore the relationships between Christians and people of other world faiths, especially of Judaism and Islam. Lectures by Muslims and Jews were supplemented with visits to mosques and synagogues.

Perhaps the most valuable, though unexpected, benefit that I derived from my sabbatical was the personal insight I received into the social, economic, political, and religious tensions and conflicts, especially in the Arab/Israeli conflict. I met



H. Peter Ristau

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Preparing for Multi-Ethnic Ministry

by George W. Lang

About 4:00 p.m., June 14, Steve and Lois Reilly ended their long journey from Sioux Falls to the parsonage located next to Fleischmann Memorial Baptist Church in inner-city Philadelphia. This was the beginning of their almost two months of internship under Pastor Jim Correnti. Having just completed two years of his Master of Divinity degree program at North American Baptist Seminary, Steve wanted to explore the nature of inner-city, multi-ethnic ministry. With the ethnic mix in the Fleischmann Church as well as in its immediate community of Blacks, Hispanics, and some Asians, this was an ideal place to minister.

Both Steve and Lois had many opportunities to find out what this type of ministry is about — both in the community as well as in the church. Participating in block group meetings and drug vigils, attending a neighborhood meeting dealing with security issues, and being friendly as they met the many people who were on the streets provided important community contacts. Steve also taught the multi-ethnic adult Sunday school class as they explored the rich spiritual wisdom found in the Book of Psalms.

Steve and Lois also participated in planning and leading the ethnically diverse congregation in songs and other worship experiences that were culturally meaningful.



Stephen Reilly, N.A.B. Seminary intern, taught the adult Sunday school class at Fleischmann Memorial Baptist Church.

It is through this kind of internship experience that our Seminary encourages its students and also churches to become involved in, even for a time commitment up to a year. In fact, the Seminary is embarking on a program to offer such an internship as part of training, realizing the importance of on-site immersion.

More prospective ministers, such as Steve and Lois, are needed — concerned Christian leaders willing to consider multi-ethnic ministry.

The ethnic diversity in the cities is described by some as an "ethnic explosion." In at least 25 major cities, Anglos now make up only about 30 percent of the population, while those of other ethnic backgrounds comprise a majority. In 30 years, the projection is that white non-Hispanics will make up less than 65 percent of the total U.S. population.

This ethnic explosion has powerful implications for North American Baptist Conference churches, especially those located in metropolitan areas. Already a number of our congregations have been challenged to move from a mono-cultural to a multi-cultural fellowship in order to carry on a vital, effective witness.

Four years ago, 38 percent of North American Baptist Conference churches were ministering to the ethnic minorities of Hispanics, Blacks, Asians, and/or Native Americans. The 1988 figures indicate that this has increased to 43 percent.

Our North American Baptist Conference has deep concern about churches in communities of ethnic transition — churches unprepared to minister to such different kinds of people that their outreach declines. Often these churches move out of the community or close.

Together with the Conference, North American Baptist Seminary also has deep concern about the challenge of this urban/ethnic ministry and the need to train workers to do it well. Your interest and prayers are needed. Who knows, along with your prayers, you may yourself sense the Lord leading you to serve in this very critical area and to our Seminary to receive the kind of training necessary to prepare you for making an effective impact.



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



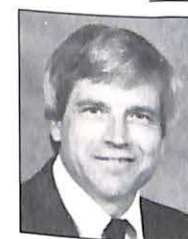
Introducing the 1990 Graduating Class of North American Baptist Divinity School in Edmonton, Alberta

April 29, 1990, will be a significant day in the lives of eight students at North American Baptist Divinity School. They are in the final stages of their theological studies and are expecting to receive their degrees on that day. We ask that you pray for them as they seek places of ministry where they can put their gifts and training to work. To introduce them to you, we asked each one to comment briefly on his or her vision of ministry.



training my mind to think thoughts of Him and do actions because of Him.

Tom Anderst is a senior in the Master of Divinity degree program. He is from Calgary, Alberta, and is a member of Brentview Baptist Church in Calgary.



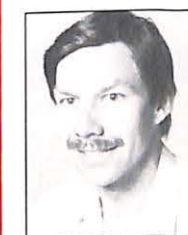
I attended a seminary where God impressed on me the need for repentance. Ever since then, I have been committed to a "repentant lifestyle." For me, this means that I am always quick to say "I'm sorry" at home, at work, at play, and in all my relationships. It also means I am quick to say, "I forgive you." God's design for me and my church is repentance which leads to power, a power which naturally leads to evangelism.

Larry Froese is a senior in the Master of Divinity degree program. He is from Devon, Alberta, where he pastors Riverside Baptist Church, a church planting church. He and his wife, Phyllis, have two sons.



David Kirsch is a senior in the Bachelor of Theology

degree program. He is from Edmonton, Alberta, and is a member of the McKernan Baptist Church in Edmonton. His wife's name is Doreen.



The gentle encouragement toward growth intellectually, spiritually, and emotionally was a call to wholesome Christian spirituality. The encouragement to explore one's own denominational heritage in an atmosphere free from pressure to conform was invigorating and has served to enable me to be more objective in my faith. I have been broadened and am encouraged to continue to draw from the diversity in the body of Christ.

Bryan Logan is from Edmonton, Alberta, and is a member of Highway Christian Church in Edmonton. He is a senior in the Master of Divinity degree program. He and his wife, Avis, have two children.



What I have found to be most helpful for spiritual growth is allowing God to challenge my deepest held beliefs and assumptions. Although difficult at times, the end result always is a stronger faith. I hope to continue this growth by remaining open to God and His Word, while taking advantage of many learning opportunities.

Lloyd Mortiz is from Edmonton, Alberta, and is a member of Highway Christian Center in Edmonton. He is a senior in the Master of Divinity degree program. He and his wife, Kathryn, have three sons.



The Lord has used many people to initiate my growth. Typically, they are honest before God and before me, not hiding behind a spiritual veneer. My prayer is that others would likewise witness me celebrating my victories, facing my struggles, and allowing Jesus Christ to transform me through them.

Allan Pole is from Edmonton, Alberta, and is a member of Seventh Avenue Apostolic Church in Edmonton. He is a senior in the Master of Divinity degree program. His wife's name is Brenda.

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Fred Salerno is a senior in the Master of Divinity degree program. He is from Regina, Saskatchewan, and is a member of Faith Baptist Church in Regina.

The people of God and the Word of God have been most influential in my spiritual growth. The classic books of the faith by saints like Oswald Chambers, Spurgeon, Moody, Andrew Murray, and others have been a real blessing in guiding me to know what it means to believe.



my vision of ministry.

Taunga Tumu is a senior in the Master of Theological Studies degree program. He is from Lacombe, Alberta, and is a member of Grace Chapel in Lacombe. He and his wife, Sharon, have three sons.

I thank the Lord for the opportunity to study at North American Baptist Divinity School. Through personal interaction with the professors, their broad approach to the ministry, and the spiritual development groups, I have grown to appreciate God's plan for me and, at the same time, broaden

mission news

Student comes to know Christ through student ministry

by Robert Joy

TSU SHI, MIE KEN, JAPAN. As I teach classes on campus and work closely with the university students, many friendships soon develop, and doors open for sharing the Gospel.



Last spring, Sachiko Tojo, a student in the Education Department, started coming to my Saturday Bible class at the Christian Education Center in Tsu. Often she asked about my work as a missionary. She said that her spiritual eyes were being opened more and more each time she spoke with me. Soon she started attending the University Bible Club on the university campus.

We encouraged her to attend our local church to hear Pastor Murakami speak. Although frowned upon by her parents (of Buddhist background), she continued to come to church quite regularly and eventually joined the ladies meetings at church.

After many days, weeks, and months of Bible studies, Christian concerts, special evangelistic meetings, and most importantly, your earnest prayers back home, Miss Tojo decided to follow Christ. She was baptized at a special Christmas baptismal service on December 24. What a wonderful Christmas gift for all of us!

She continues to pray for her family and was happy when her mother and sister agreed to attend her baptism. Praise the Lord! Miss Tojo said, "I am now a missionary in my own home."

As a result of her enthusiasm for the Lord, several other students have been impressed with her decision and have requested to study the Bible more in depth. So I have recently started a Sunday school class for these university students before the regular worship service at church. Pray that this will be a good bridge between the church and the university. Please continue to pray for Miss Tojo, her family, and the other students that I work with. Everyday brings a new opportunity.

Previews of Jesus film bring overwhelming results

by Calvin Hohn

BAMENDA, CAMEROON. From October 23 to November 2, Evangelism Seminars were held in three locations of the Northwest Province in Cameroon. Three Campus Crusade for Christ men from the Ivory Coast, Togo, and Mali led the Seminars. The Lord used these men in a mighty way.

These seminars helped those involved to prepare for the three weeks of Evangelistic Crusades held in January with laypeople from British Columbia, students from the North American Baptist College and Divinity School, as well as students from the Cameroon Baptist Theological Seminary in Ndu.

During the Evangelism Seminars, the **Jesus** film was shown in each location. The people of the three towns were invited to see it.

Of the 3,000 people that viewed the film, 600 received Christ as Savior. Many of the newly trained counsellors were overwhelmed. The film has since been translated into Pidgin English for the January Crusades.

Mr. Hohn is serving as a short-term missionary in evangelism in Cameroon.

challenged to grow

Why Prepare for Ministry at North American Baptist Seminary

by Marvin L. Dewey

If you are contemplating a seminary education, the choice you make needs to give you a good foundation for your future ministry. Many evangelical seminaries offer an excellent background for the basic areas of ministry.

North American Baptist Seminary in Sioux Falls, South Dakota, gives the same background offered elsewhere but with additional benefits or advantages found only at our North American Baptist Conference school. I list ten of them.

• The North American Baptist

Seminary affirms the same statement of faith as the North American Baptist Conference. This illustrates like-mindedness with the Conference on the basic doctrines of our faith. All faculty members and administrators affirm this statement of faith.

• **Concerns and issues facing the North American Baptist Conference are concerns of the Seminary.** Professors and administrators speak to and do extensive consulting with North American Baptist Conference churches, camps, and retreats. Persons wanting to serve in the North American Baptist Conference need to

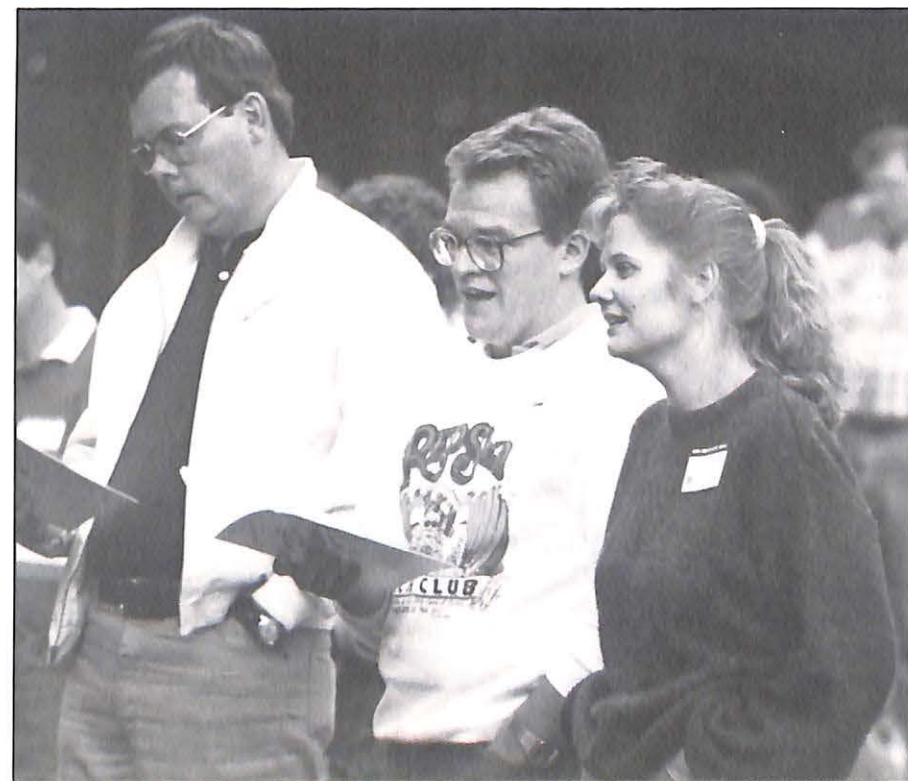
gain as broad a knowledge and understanding about the Conference as possible. North American Baptist Seminary provides opportunities for this.

• **Low faculty/student ratio means students have personal contact with faculty.** While members of the faculty publish widely, their primary concern is teaching and mentoring persons for ministry. Faculty members are available to individual students who desire to engage in further discussion or to receive counsel in areas of concern. This focus on the individual allows for a depth of caring unknown at many institutions.

• **A crucial balance between the academic and the practical is maintained at North American Baptist Seminary.** Students have the opportunity to gain experience under the eye of an experienced pastor through our excellent supervised ministry program. Most also have the opportunity to serve as the pastor of a congregation during the second and/or third year of Seminary. The counseling/pastoral care emphasis also helps students develop the personal relations skills paramount to an effective pastoral experience. This balance extends beyond these experiences. It forms the heart and focus of every class offered at North American Baptist Seminary.

• **The quality of the professors is first-rate;** they make a significant impact on the wider theological circles of education. In the last five years, Seminary faculty members have published ten books.

The credentials of our faculty, both academically and through pastoral,



missionary, and counseling experience, speak of excellence. Their teaching ability and methods are of the highest caliber.

- **Spiritual development is top priority of faculty.** Ministers need more than "head knowledge;" they must have "heart knowledge" that comes from a vital relationship with Jesus Christ. Required and elective classes are offered to cultivate spiritual formation. Each student is invited to participate in a spiritual development group that is committed to the growth of individuals within the group.

- **Each North American Baptist Seminary student has the opportunity to become acquainted with Conference leadership and pastors.** January terms, pastors' conferences, workshops, trustee meetings, senior interviews, and other occasions bring on campus a variety of Conference and church leaders.

- **Placement statistics show that North American Baptist Seminary graduates readily find suitable opportunities for ministry.** With a large number of North American Baptist Conference pastors retiring and new church starts, an increase in the number of pastors is needed each year. At North American Baptist Seminary, pastors, Conference leaders, and area ministers have the opportunity to become acquainted with students preparing for ministry.

- **Tuition at North American Baptist Seminary, already below**



average compared to other schools, is reduced for North American Baptist Conference students. North American Baptist Conference students who plan to enter church ministries are eligible for a grant, which reduces the tuition costs. For students coming from Canada, Canadian dollars are accepted at par for "out of pocket" tuition expense.

- **North American Baptist Seminary students enjoy a "built-in" opportunity to come to know future North American Baptist Conference pastors.** Becoming friends of future Conference pastors facilitates future

cooperation. The bonds students experience enhances cooperation both among our pastors and among the churches they serve. □

Marvin L. Dewey is Director of Development at North American Baptist Seminary, Sioux Falls, South Dakota.



A professor struggles with the tension of how to finance a five-month sabbatical yet retain a spirit of enthusiasm and adventure in regard to what he plans to learn. Are sabbaticals worth the cost they involve to professors and the supporting educational institutions? That question deserves an unreserved, "Yes!" The benefits of such a sabbatical experience are invaluable both to the professor and the students. □

The Rev. H. Peter Ristau is Professor of Old Testament at North American Baptist College in Edmonton, Alberta.

Reflections on Sabbatical

(continued from page 9)

with Israeli and Palestinian scholars, politicians and journalists, Israeli soldiers and Palestinian refugees, and heard them reflect on the conflicts and the resolutions for peace. Visiting Palestinian refugee camps and witnessing some of the tragedies of the daily unrest in the occupied territories left some of the strongest impressions on me.

Introducing the 1990 Graduates of the North American Baptist Seminary

Vision for Ministry

The view one has of the world is clarified by the vision of faith resident within each. Today's ever-changing world demands clear vision. One can no longer afford nearsightedness but must have the farsighted vision to see a world that needs Christ in so many areas.

God continues to faithfully call those needed to minister around His world. These graduates are equipped with an education to help them fulfill their vision for ministry through the gifts and graces of our Lord Jesus Christ. — Charles M. Hiatt, president, North American Baptist Seminary, Sioux Falls, South Dakota.

The following includes brief statements about the seniors' vision for ministry.



Ephesians 4:12-14 sums up my vision for ministry. I have a growing burden for the education of God's people within the context of the local church. It is my desire to see people grow in their Christian maturity and to equip them for active involvement in the ministry of their church.

Jackie Aebi's home church is Salt Creek Baptist in Dallas, Oregon. She is a senior in the Master of Arts in Christian Education degree program.



My vision for ministry is based on the words of Jesus when He said, "Go and make disciples." Any vision, goal, or objective that I formulate in my ministry will be done with these words of Jesus Christ before me.

Roy Caudill is a senior in the Master of Divinity degree program. His home church is Asbury United Methodist in Sioux Falls, South Dakota. He and his wife, Lazann, have two children.



The challenge of ministry is to communicate the gospel of Jesus Christ so people can live it. Therefore, as the church leadership assisted by the Holy Spirit teaches, models, and encourages these people, they will experience an exciting relationship with Christ and each other.

Bill Cotten is a senior in the Master of Divinity degree program. He is from St. Louis, Missouri, and is a member of Mellow Memorial United Methodist Church, St. Louis. His wife's name is Carol.



Karen Clausen is in the Master of Arts in Counseling degree program. Her home church is Judson Memorial Baptist Church, Sioux Falls, South Dakota. She has one daughter.



My vision for ministry is a vision of the Cross and the Tomb: vertical, horizontal, and empty. "Vertical" because ministry is done for God's glory in His Name. "Horizontal" because ministry involves reaching out sacrificially to those in need. And "the empty tomb" because ministry is proclaiming the Risen Christ!

Mike DeLong is in the Master of Divinity degree program. His home church is Bethany Baptist Church in Hutchinson, Minnesota. He and his wife, Susan, have three children.



Ministry for me is like a kaleidoscope. My vision is to help others see that kaleidoscope, for I believe that as we become aware of the beauty in the multifaceted aspects of ministry, we are moved to action in touching people's lives with the Good News of Jesus Christ.

Wayne Eisbrenner is in the Master of Divinity and Master of Arts in Counseling degree programs. His home church is Brooks Baptist Church in Brooks, Alberta. He and his wife, Judy, have three children.



Injustice and crises lived by many in the world today call the church to be more aware of its potential and responsibility as an instrument of the Kingdom of God. We, as Christians, have a message to show, and I want to help the Church do so. Through teaching, preaching, and, above all else, trying to live it out, I am willing to cooperate with others to make the multi-dimensional outreach of the Gospel a reality to as many as possible.

Gerson Garros is a senior in the Master of Divinity degree program. His home church is Passo d'Areia Baptist Church in Brazil.



I have a vision for pastoral ministry. I desire to help the church develop a strong sense of Christian community which looks **inward** (genuine fellowship and a firm grounding in Scripture), **outward** (ministry and evangelism in the local community as well as missions support abroad), and **upward** (meaningful worship of God, both corporate and individual).

Michael E. Goethe is a senior in the Master of Divinity degree program. His home church is Brooks Baptist Church in Brooks, Alberta. He and his wife, Kelora, have two children.



In my vision for ministry, I must strive to be continually obedient before the Lord. I will listen for His voice and go with His redeeming power where it is not known. His living Word I will preach to a world desperate for forgiveness and reconciliation.

Greg Kroger is a senior in the Master of Divinity degree program. His home church is Crawford United Methodist in Crawford, Nebraska. He and his wife, Joyceann, have two children.



Marjorie Gustafson graduated in December 1989 in the Master of Arts in Counseling degree program. Her home church is Calvary Baptist Church in Fargo, North Dakota. She and her husband, John, have four children.



My vision is one of growth through reintroducing Jesus Christ to North America. People cannot help but respond to Christ's love administered to a crying world through the accepting, forgetting arms of His children. This "ministry," ordained by God, administered by God's people, led by a pastor, a person like themselves, seeks to meet real needs in real people's lives. It dares to enter the "world," to meet them on their turf, to become "involved" — why? To save some, at any price, waiting on God for the results.

Steve Lemke is a senior in the Master of Divinity degree program. His home church is Summit Drive Baptist in Kamloops, British Columbia. His wife's name is Jill.



As God reveals the needs of His suffering people, through the counseling process, I will be led by the Holy Spirit to tend those needs facilitating suffering people to a life of maximizing potential, recognizing, and seizing opportunity, and functioning as Christ knows them... worthwhile and loved.

Darryl Lynde is a senior in the Master of Arts in Counseling degree program. His home church is First Baptist in

Gillette, Wyoming. He and his wife, Sharon, have one daughter.



Our world is one of great chaos. People are searching for meaning, direction, and love in life. My vision is to be involved in helping people come to know a loving God, through Christ, and to help those who do know Him to find direction from His Word.

Terry Midkiff is a senior in the Master of Divinity degree program. His home church is Central Baptist in Waco, Texas. He and his wife, Marsha, have two daughters.



Ministry means service — service to God and His people. It is a commitment of caring for and helping others. Effective ministry leads to closer communion with God. Every Christian is a minister and responsible for their own ministry to others. My commitment to ministry is through counseling, helping others to live fuller lives.

Shelly Miller is a senior in the Master of Arts in Counseling degree program. Her home church is Fredsville Lutheran Church in Cedar Falls, Iowa. Her husband's name is Steve.



As a former chaplain and teacher at Saker Baptist College and the associate pastor of Ebenezer Baptist Church in Limbe, Cameroon, I hope to return to Cameroon to help promote the Lord's work especially in the area of teaching, counseling (substance abuse), and evangelism.

Ekoka Molindo is a senior in the Master of Arts in Counseling degree program. His home church is Ebenezer Baptist in Limbe, Cameroon, West Africa.



My vision for ministry is to provide increased opportunities for individuals and families to encourage each other through support outside the traditional church setting. It also includes being a resource for individuals and pastors where they can receive information about counseling, referrals, resource materials, or general assistance within the Christian community.

Duane Prior is a senior in the Master of Arts in Counseling and Master of Arts in Religious Studies degree programs. His home church is Elim Baptist in Anoka, Minnesota.



In a nation that worships individualism, Baptists must continue to emphasize the local congregation. The Christian community provides a diversity of gifts, helps us to grow, and disciplines us. Together, we can best seek God's will and reach out to others.

Stephen T. Reilly is from St. Joseph, Michigan, and is a member of Oakridge Baptist Church in St. Joseph. He is a senior in the Master of Divinity degree program. His wife's name is Lois.



Ministry is a process of growing in love: To be effective, become invested and willing to be involved. The vision I have is that through this, people will have their needs met. I will receive what I need, also.

Bradley Sagmoe is from Sioux Falls, South Dakota, and is a member of Linwood Wesleyan in Sioux Falls. He is a senior in the Master of Arts in Counseling degree program. His wife's name is Renee.



So many people today are in deep emotional pain needing the touch of a loving hand or a listening ear. The Lord has called me to reach out and be available to those who are hurting.

Lila Scandrett is from Rapid City, South Dakota, and is a member of Rapid City Free Methodist Church in Rapid City. She is a senior in the Master of Arts in Counseling degree program.



The traditional family of parents and children as a unit under one roof is unfortunately becoming less prevalent in our society. Our churches need to be aware of different family compositions, problems, and needs. Family counseling along with individual counseling can provide an important link in a church's ministry to people who are hurting from failed or strained relationships.

Sherwood Schrenk is from Fargo, North Dakota, and is a member of Metropolitan Baptist Church in Fargo. He is a senior in the Master of Divinity degree program. He and his wife, Vickie, have two children.



As the older adult age group continues to grow, my vision for ministry is to become a minister to that age group. I intend to help the church to be more sensitive to their needs and to incorporate activities and programs which will minister to older adults in an effective way.

Dwight Wahl is a senior in the Master of Arts in Counseling degree program. He is from Aberdeen, South Dakota, and is a member of Calvary Baptist Church in Aberdeen. He and his wife, Karla, have one child.



My vision for ministry is beyond the traditional sense. Robert Frost's poem, "The Road Not Taken," offers a better description:

"I shall be telling this with a Sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and
I — I took the one less traveled by,
And that has made all the difference."

My vision is to soar above the level of mediocrity in all I do in life. It is with the Lord's wisdom, love, and courage that I will succeed.

Kevin Smith is a senior in the Master of Arts in Counseling degree program. He is from Worthington, Minnesota, and is a member of the Church of Christ in Worthington.



Paul said, "...it is no longer I who live, but Christ lives in me," (Philippians 2:20a). My desire is to know the Christ who lives in me in the fullest sense, to be satiated with His love and His presence. Thus, my vision for ministry is simple: To know Christ and to enable others to experience the same.

David Soldner is from Emery, South Dakota, and is a member of Plum Creek Baptist Church, Emery. He is a senior in the Master of Divinity degree program. He and his wife, Patricia, have three daughters.



God has given me the desire to touch people's lives. I am aware of many lost and hurting people in our world, and I want to serve them in the name of Jesus. If we are to "reconcile the world through Christ," we will do it one person at a time. It is my prayer that God can use me to that end.

John Svoyer is from Alcester, South Dakota, and is a member of Big Springs Baptist Church in Alcester. He is a senior in the Master of Divinity degree program. He and his wife, Gloria, have two children.



In II Timothy 1:6, Paul reminded Timothy to fan into flame the gift of God. What an important message for present day Christians! All believers need to use and develop the gifts that God has given them. Ministry is not only for a select few but also for everyone.

Thomas Voigt is a senior in the Master of Divinity degree program. He is from Avon, South Dakota, and is a member of Danzig Baptist Church, Avon.



Glenda Shaeffer is from Sioux Falls, South Dakota, and is a member of St. Mary's Catholic Church in Sioux Falls. She is a senior in the Master of Arts in Counseling degree program. She and her husband, James, have one daughter.

What Will the 1990s Bring?

by Lyle E. Schaller

What are the emerging trends that will shape the ministry of the churches in the last decade of the twentieth century? Only two answers can be offered to that question with unreserved assurance. The first is, "No one knows."

The second is that the new decade will bring surprises that no one can anticipate in early 1990. Two examples can be used to illustrate that last comment. In January 1980, no one predicted the impact the combination of cocaine, crack, and AIDS would have on hundreds of newborn babies. Likewise, in January 1980, there was little reason to anticipate the impact of the rising costs of health insurance of pastors on congregational and denominational budgets.

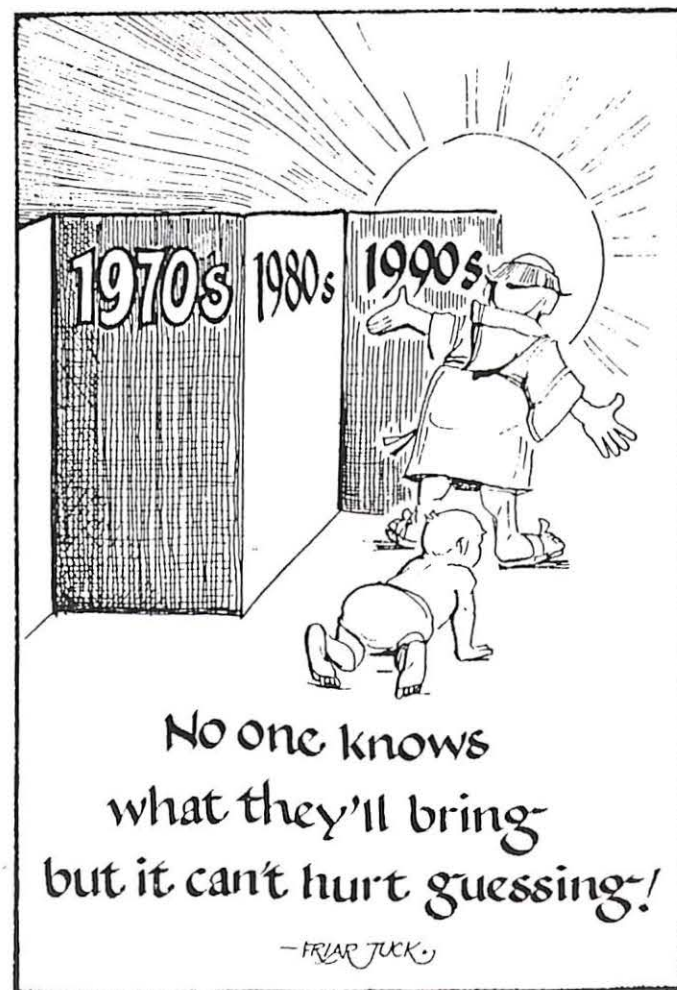
Despite these reservations, let's look briefly at a score of trends that probably will have an impact on congregational life during this new decade. These are not listed in order of importance, neither is this list exhaustive or complete. From the perspective of December 1999, it will be obvious that we missed a couple of the biggest changes of the 1990s.

1) The **teenagers born after 1968** represent a new and different generation of people. Many churches will discover the old approaches to youth ministry are not attractive to this new generation of teenagers. One effective approach will be to design highly-structured youth ministries that project high expectations of young people, that view them as young adults rather than as children, that enable youth to discover meaning in life, that help them on their journey of faith, and that emphasize experiential learning and reflection. From the outside, these will be viewed as religious communities. Few of them will attract as many as one-half of the teenage members from that congregation.

2) The United States Supreme Court will issue a landmark decision on **municipal control of the religious use of land** that will end the present ambiguity, confusion, and inconsistencies.

3) The **number of babies born** in the United States will reach a peak of approximately four million (compared to 4.2 million annually in the 1952-62 era and 3.1 million in 1975) in the early 1990s and decline to 3.0 million by 2003. This will encourage people to expect an increase in Sunday school attendance, but the big increases in Sunday school attendance will be in those congregations that concentrate on a strong adult church school.

4) An increasing number of scholars and religious



commentators will discuss, with some surprise, the fact that **religious commitment and religious tolerance can grow together**. Heretofore in the western hemisphere, an increase in religious commitment usually was accompanied by a rise in intolerance of other religions. Will this pattern also emerge in the Near East?

5) The **Charismatic Renewal Movement** will be increasingly identified with its focus on prayer and world evangelization and with less emphasis on the gifts of the Holy Spirit.

6) As **television continues to replace reading**, this will a) change the approach to providing "study materials" for Christian education, b) raise the level of what

is perceived as "acceptable quality preaching," and c) alter the approaches used to enlist new members as television becomes the most effective single approach for attracting new generations of future members.

7) The **number of children educated at home** by their parents climbed from an estimated 75,000 in 1980 to 250,000 in 1985 to 500,000 in 1989 and is expected to reach two to three million by 1999. Five radically different groups of parents will stand out in this home schooling movement: 1) theologically conservative Christian families, 2) theologically middle-of-the-road to liberal and very well educated families, 3) New Agers, 4) parents of physically handicapped and developmentally disabled children, and 5) parents who are afraid to send their children to public schools.

If the current movement to grant parents a choice in where their children will be enrolled in public school continues to grow, the home schooling movement's rapid growth will be reduced sharply. At least 5,000 churches, mostly in small town, rural, and central city communities, will experience substantial numerical growth as a result of their support of home schooling in the 1990s.

8) By contrast, those Protestant congregations composed largely of Anglos will find their most effective means of reaching African-American parents will be through the **Christian Day School**.

9) **On-the-job training** will begin to rival the theological seminaries as a source of both lay and ordained program staff members in large Protestant churches.

10) An increasing number of congregations will affirm — and encourage — **designated second mile giving** by their members. One result will be congregational receipts will rise at a faster pace than inflation.

A second is a growing number of churches will report that more than one-half of their total receipts come in the form of designated contributions reaching large numbers of people born after 1950 and less visible in those that concentrate their

ministry on mature adults (except for those Sunbelt congregations with many winter visitors and retirees).

11) As the **salary spread** between the entry-level compensation for new ministers and the compensation for highly paid experienced pastors continues to move from the 6 to 1 ratio of 60 years ago toward a 2 to 1 ratio, a growing number of congregations averaging fewer than 150 at worship will find themselves priced out of the ministerial market. An even more visible result will be the replacement of ordained staff with lay specialists in the larger churches.

12) The number of Protestant churches in North America averaging over 700 at worship will continue to grow as **expanded weekday programming** becomes the primary entry point for younger churchgoers.

13) Thousands of churches will define their primary role as **reaching and serving mature adults**. This trend will be most visible in those denominations that now have a high proportion of members born before 1935 [Presbyterian Church USA, United Methodist, Christian Church (Disciples of Christ)] and/or with many congregations in those states that include a large proportion of retirees in the population (Florida, Arkansas, Maine, Texas, Rhode Island, Iowa, Nebraska, South Dakota, Kansas, Missouri, Massachusetts, Pennsylvania, and Wisconsin).

14) Observers of twentieth century religion in North America will describe the sequence as from an experiential approach to the faith to an intellectual approach and back to a **renewed emphasis on the experiential approach**.

15) The **journey from home to the place of worship will continue to lengthen**. This will be most highly visible in rural communities as younger adults drive into "the city" to church, with old First Church downtown that attracts people from a 35 mile radius in exurbia, and with that growing number of "mega-churches" that serve a huge area.

16) The **divorce rate will drop slightly** in the 1990s as a result of recent trends toward an older age at first marriage and a smaller propor-

tion of people who do marry. A reasonable guess is that of all marriages in the United States that come to an end in 1995, 47 percent will be terminated by the death of one spouse and 53 percent will end in divorce.

17) The **price of terminating the pastorate** of an unpopular minister will continue to rise in the call system churches. In the 1960s, congregations sometimes paid a minister \$15,000 to \$30,000 (in terminal leave and other benefits) to resign or to take early retirement. By the late 1980s, that figure had climbed to \$50,000 to \$150,000. In the 1990s, it will be even higher.

18) The continuing rise in the number of adult males who choose **early retirement** (by 1996, 33 percent of all men age 55-59 will identify themselves as "retired" and more than one-half will have retired by their 62nd birthday) will mean that early retirees will be the number-one source of weekday volunteers for a growing number of churches.

Many of these retirees will change both their place of residence and their church affiliation. They will appear in disproportionately large numbers in those congregations that a) offer outstanding expository preaching Sunday after Sunday and/or b) are served by an extroverted, gregarious, person-centered, and personable pastor who truly enjoys calling on prospective new members and/or c) challenge mature volunteers to be engaged in serious and meaningful forms of ministry and offer relevant training experiences for lay volunteers and/or d) offer a strong weekday program designed to help adults deepen their personal faith and/or e) offer adults on Sunday morning a range of choices including teaching or being a member of an intellectually challenging discussion-type class or participating in a lecture-type class led by a superb teacher or joining a specialized class in which the common denominator is a stage in the life cycle (recent retirement, widowhood, death of an adult child, divorce, remarriage, moving out of one's native state, et al.) or a multi-focus class that combines two or

continued on page 31

When Did You Last Review Your Insurance Program?

Possibly no other industry has changed as much in the past few years as the life insurance industry. These changes have been very favorable.

- Because of increased investment earnings by insurance companies, and the increased life expectancy of individuals, it is possible that older, existing policies are obsolete and too costly.
- Also, new products recently introduced by the insurance industry may more adequately meet your life insurance needs.
- Perhaps your responsibilities have changed. New family members, children no longer dependent, business obligations, growth in estate assets all point to the importance of a periodic review of your insurance program.
- If you have not reviewed your life insurance program within the last two years, why not take time today to call your

agent and make an appointment?

- As you review your program, make certain that your life insurance beneficiary arrangements are coordinated with your estate plan. Many estate plans fail to accomplish their purposes because beneficiary arrangements have not been coordinated with the total estate plan.
- We have prepared a special planning report, "The Use of Life Insurance in Estate Planning and Charitable Giving." I'm sure you will find the information it contains to be valuable as you review your life insurance program. Please use the response form to write for your free copy today.

(Neither the Development Department nor the N.A.B. Conference is engaged in rendering legal or tax advice. For advice or assistance in specific cases, the services of an attorney should be obtained. The purpose of this article is to provide information of a general character only.)

YES, please send me the special planning report, "The Use of Life Insurance in Estate Planning and Charitable Giving." I understand there is no cost nor obligation.

Name _____ Phone () _____

Address _____

City _____ State/Prov. _____ Code _____

Birthdate _____ Spouse's Birthdate _____

Mail to: Dr. Connie Salios, North American Baptist Conference,
1 South 210 Summit Avenue, Oakbrook Terrace, Illinois 60181-3906
Phone: (708) 495-2000; FAX: (708) 495-3301.

Saying Thanks

by John Kiemele

Is there any better way to say "thank you" to a church for their willingness to host New Day than to thank God, our Father?

"Thank you Lord, for enabling this church with a vision for their people and their community, and for arranging details so we could join them in their outreach."

One evening at Community Baptist Church in Beavercreek, Ohio, New Day spent an evening at the church fellowshiping with all the host families for that week. The fellowship included singing familiar choruses, learning new choruses, and doing activities in which team members and hosts found out significant information about each other. Perhaps the evening highlight was time spent revealing preferences and experiences in their Christian walks, all culminating in a time of prayer. The fellowship concentrated on drawing team members and their hosts together. The remainder of the week truly had a different color.

"Your provisions, Lord, leave us never wanting, and with perfect wisdom and thoroughness you take care of us. Thank you for providing our hosts the opportunity and insight to respond like you do to needs around them. Thank you for supplying all our needs and so much more through them. Thank you for providing each team member the experience of these diligent examples, responding in whatever way they can."

New Day salutes all those who open their homes during each tour. The blessings are ours indeed. What better way to say, "thank you" than to thank and praise the Lord. And we do. □

JOHN BRUNESKI (95), Kelowna, BC; born Oct. 10, 1894, in Romania to Karl and Mary Bruniski; died Nov. 13, 1989; married Emma Opp in 1925; member, Trochu Baptist Church, Trochu, AB; member, deacon, teacher, and male chorus member, Grace Baptist Church, Kelowna, BC; member, Trinity Baptist Church, Kelowna, BC; survived by his wife, Emma; two daughters: Bernice (Henry) Young, Vernon, BC; Ruby Steele, Victoria, BC; three sons: Lloyd (Eleanor), Agassiz, BC; Robert (Evy), Thunder Bay, ON; Vernon (Fern), Delta, BC; one sister, Bertha Hamilton; 17 grandchildren; 20 great-grandchildren; the Rev. George Breitreuz, pastor, funeral service.

ANNA MARIE EITEL (80), Bison, KS; born Dec. 11, 1908, to Charles and Emily Fritzmeier; died Aug. 23, 1989; married John Eitel, Sept. 30, 1939; member, Calvary Baptist, Stafford, KS; member, First Baptist, Bison, KS; active in W.M.F., Sunday school teacher; predeceased by her husband, John, in 1970; survived by two daughters: Linda Goldsworth, Salina, KS; Edith Elder, Bison, KS; three stepdaughters: Edna Hildebrand, Stafford, KS; Helen Rucker, Ontario, OR; Ruth Dahl, Woodland, CO; one brother, Dr. William Fritzmeier; two sisters: Martha Judy and Hulda Lichte; three grandchildren; seven step-grandchildren; 14 step-great-grandchildren; two step-great-great-grandchildren; the Reverends James Derman and William Effa, pastors, funeral service.

EMMA KORT (81), Kelowna, BC; born Feb. 4, 1908, in Russia to Henry and Otilia Wuerch; died Nov. 5, 1989; member, McDermot Ave. Baptist Church, Winnipeg, MB; married Edward Kort, April 13, 1926; member, Trinity Baptist Church, Kelowna, BC; survived by her husband, Edward; four daughters: Gladys (Carl) Schindel and Evelyn (Eugene) Job, Winnipeg, MB; Jean (Bob) Buss, Kelowna; Irene (John) Frers, Vancouver; two sons: Ernie (Gladys), Kelowna; Ken (Elaine), Winnipeg; three sisters: Lil Kort, Sabena Derkson, and Blanche Nickel; and two brothers: John and Arnold; 15 grandchildren; 11 great-grandchildren; the Rev. George Breitreuz, pastor, funeral service.

GUST METH (93), Bismarck, ND; born Sept. 14, 1896; died Sept. 29, 1989; married Elsie Seibold, Dec. 20, 1923; instrumental in establishing Grace Baptist Church, West Fargo, ND; member of First Baptist Church, Lodi, CA, and Bismarck (ND) Baptist; survived by his wife, Elsie; son, Rev. Orville (Irma) Meth, Bismarck; daughter, Elaine (Charles) Blinn, Phoenix, AZ; one brother, Albert; five grandchildren; six great-grandchildren; the Reverends E. Bartel and C. Auch, pastors, funeral service.

REINHOLD PFAFF (86), Fessenden, ND; born Aug. 23, 1902, to John and Christine Pfaff; died April 1, 1989; married Maisie J. Busby, June 7, 1926; served in several North Dakota churches as organist, Sunday school superintendent, teacher, deacon, treasurer, and vocal music; survived by his wife, Maisie; daughter, Darlene Hornbacher; two sisters; one brother; four grandchildren; and seven great-grandchildren; the Reverends Oscar Fritzke and Oliver Bender, pastors, funeral service.

CONRAD SCHLIMMER (92), Odessa, WA; born Aug. 24, 1897, in Teplitz, South Russia; died Oct. 26, 1989; married Hattie Schorzman, January 1920; member, trustee, and deacon of Odessa (WA) Baptist Church; predeceased by a son and a daughter; survived by his wife, Hattie; son, Loren; seven grandchildren; 12 great-grandchildren; the Reverends Tom Goetz and Albert Richardson, pastors, funeral service.

KARL SCHMULAND (90), Windsor, ON; born March 8, 1899, to August and Rosalia (Kubsch) Schmuland, Ludsk, Volhynia, Russia; died July 1, 1989; immigrated to Canada (Saskatchewan) in 1912; married Martha Fritzke, 1921; member, trustee, Sunday school superintendent, church clerk, deacon, Baptist Church, Fenwood, SK; member and deacon of Riverside Baptist Church, Windsor, ON; predeceased by five sons; survived by his wife, Martha; five daughters: Gladys (David) Rowan, Windsor, ON; Margaret (Richard) Tessier, Ft. Meyers, FL; Elsie (Robert) Minnice, Windsor, ON; Ruth (Raymond) Bareham, Lambeth, ON; and

Lois (Terry) Summach, Saskatoon, SK; two sons: the Rev. Kenneth (Esther) Schmuland, Idaho Falls, ID; Sgt. Edward (Vicki) Schmuland, Campbell River, BC; 16 grandchildren; four great-grandchildren; and one sister, Mrs. Lydia Stebner; Rev. F. C. Hicks, pastor, memorial service.

(Correction: Our apologies that this obituary appeared in an incomplete form in the November issue.)

WALTER WEBER (81), Okeene, OK; born Jun. 13, 1908, to Jacob and Katherine Weber; died Sept. 23, 1989; married Blanche Winton, Dec. 21, 1935; member and trustee of Zion Baptist Church, Okeene, OK; predeceased by his parents, three brothers, and one sister; survived by his wife, Blanche; daughter, Patricia Gregg, Clinton, OK; sister, Irene Haas, Tehachapi, CA; three grandchildren; the Rev. Monte Michaelson, pastor, funeral service.

EDNA WENGEL (82), Brookfield, WI; born Jan. 17, 1907; died Oct. 31, 1989; member, President of N.A.B. Mission Society (Anna Dingel Society), teacher, choir member, children's choir director, undergirded all phases of the church endeavor, dedicated and gifted Christian of Immanuel Baptist Church, Brookfield, WI; her brother, the late Rev. Paul Wengel, translated some of the beautiful German hymns into English.

Wedding Anniversaries

■ **Mr. and Mrs. John Iseli** of Ebenezer Baptist Church, Vancouver, BC, and formerly of Swan River, MB, celebrated their 50th wedding anniversary recently with about 125 family members and friends.

■ **Mr. and Mrs. Alfred Schacht** of Lorraine, KS, celebrated their 60th wedding anniversary Aug. 6, 1989, at an open house held before Sunday School at First Baptist Church.

■ **Mr. and Mrs. Edward Schultz** of Heritage Baptist Church, Yorkton, SK, celebrated their 50th wedding anniversary Nov. 11, 1989. Family and friends shared their joy at a banquet.

President's Focus

by Manetta Hohn,
W.M.F. president,
Kelowna, BC



Challenged to Grow

After our emphasis on *Called to Worship*, what better way to begin the New Year than with our second Biblical Imperative, *Challenged to Grow*. I trust our worship experiences have deepened as we focused on our Holy God. A natural by-product of this relationship is spiritual growth as well as growth in all other areas of our lives.

Challenge

The dictionary tells us that to be challenged by something or someone means that a claim or demand is put upon us. I believe this is what Peter was expecting of the Chris-

tians he wrote to in 2 Peter 3:18. It was not an "if you wish to" or "it would be nice if you would" attitude, but a challenge, a command, I believe, to grow in God's grace and in knowledge of Him. How seriously do we take this? Becoming strong spiritually, knowing God's Word, is the most important step in standing strong against the attacks of the evil one in our world today. No matter where we are in our spiritual journey, no matter how mature we think we are in the faith, the sinful world we live in always challenges our faith in one way or another.

Grow

Just as physical growth is a process, our spiritual growth as children of God is also a process after we receive new life by faith in Jesus Christ. Besides growth through knowledge of the Word, God often uses other means to help us grow as well. He blends His Word, our everyday circumstances, the lives of other Christians, our temperaments, even our failures, to help in our maturing process. Some

experiences may be joyous; others are humiliating and deeply painful. But all contribute to our growth in Christ as we respond to this Holy Spirit-led process in becoming more like Christ in character and conduct.

But spiritual growth should not be the only area of growth in our lives. This growth should affect and cause growth in other areas as well, such as listed in the four remaining Biblical Imperatives. Through this year, as we focus on growth, I trust we will be open to what the Lord shows us in the areas of witnessing, serving, giving, and caring. God uses these areas as well for growth in our lives; it will be evident through our involvement in our church and in our needy world.

Growth is a Holy Spirit-led process, but it can only happen as we are willing to commit ourselves to this process. It is my prayer that this year will result in growth in other areas of our lives as well as we provide helps and encouragement for growth in Christ. May the Lord challenge each of us to use His Word to stimulate our spiritual growth.

are several age groupings of women. Some of the characteristics of these groups include:

- 1914-1930: loyal; church-going.
- 1930-1945: smallest birthrate; involved in everything; "everybody did it."
- 1946-1955: older baby boomer, influenced by the turbulent 60s and 70s; most idealistic and easily disappointed.
- 1956-1964: largest birthrate, more conservative, survival oriented; expect choices.
- 1965-1989: expect immediate satisfaction; less task oriented.

We must be careful to understand that these characteristics need to be understood in terms of "different from me" rather than "right or wrong." As we spend more time

understanding the differences, we will begin to learn how to involve and meet the needs of a wider cross section of ages.

An excellent resource for all of us to read is *Help! I'm a Baby Boomer* by Hans Finzel published by Victor Books. Become aware of the differences that define us as women. By doing this, we can begin to make the necessary transitions that will enable us to do ministry in the 1990s. If we do not do this, our women's group will cease to exist during this new decade.

Everywhere I travel, I meet women who are concerned that they will make a difference for Jesus Christ in the world where God has placed them. That is great and should be the goal for all of us. We need to make sure that all we do to accomplish this goal fits this decade and enables us to effectively minister to the needs of the 1990s!

Tools for Ministry

The Delicate Art of Dancing with Porcupines by Bob Phillips (Gospel Light, 1989). Not everyone acts the same, even in the same situation. This book will help you learn to appreciate the finer points of others in your personal, family, work, and community relationships.

Serving With Style by Daisy Hepburn (823 Edinburgh St., San Francisco, CA 94112). Excellent resource filled with practical, how-to ideas for a ministry of service as Christian women.

Liberating Ministry from the Success Syndrome by Kent and Barbara Hughes (Tyndale House, 1987). Against the backdrop of what is considered to be effective and successful, it is common for people involved in ministry to become discouraged and depressed. Follow Kent and Barbara's spiritual anguish as they learned important biblical lessons. Offers practical, biblical advice to those involved in ministry.

W.M.F. Financial Projects for 1990

World Day of Prayer, March 2, Life Abundant Program (LAP), Cameroon. A ministry that provides primary health care in rural areas.

Mother's Day, May 13, women's worker in Cameroon. Our offerings will assist in providing a Director of Women's Work for the Cameroon Baptist Convention.

Christmas, Philadelphia project. Our offerings will assist in planting three new inner-city churches in the greater Philadelphia area.

Baptist Women's Day of Prayer, November 5. Our offerings will be shared among the Women's Department of the Baptist World Alliance; the Gary Schroeder Memorial Scholarship Fund; *Baptist Herald* subscriptions for missionaries; and scholarships to the N.A.B. College and Divinity School and the N.A.B. Seminary.

Share Your Blessings, youth ministry. Offerings will provide resources to more effectively meet the youth ministry needs of our churches.

"*New Churches... New Life*." Our offerings will enable us to be actively involved in the ongoing ministry of evangelism in North America through planting new churches.

From the Director

by Linda Ebel,
women's
ministries
director



A New Decade Begins

Welcome to the 1990s! We have talked about the last decade of this century as though it would always be a long way off. But guess what? The year 1990 is well underway.

We—you and I—are the women of the 90s! Imagine that! What will

we do about it? Pretend that it is 1959, 1978, or 1985? That would be comfortable for those of us who do not like change, who like things the way they "used to be." Imagine what it would be like for us if the women who came before us would have decided to stay rooted in their favorite year.

The biggest challenge to the women of our churches is that we need to learn to understand who we are. Throughout the W.M.F., there

Called to Worship

Focus on Attributes of God Renews Worshipful Attitude

■ BISMARCK, ND. Bismarck Baptist Church centered their worship services over several weeks on the attributes of God. The sermons from the Rev. Ed Bartel and Rev. Bill Keple focused on the Trinity, God's glory, faithfulness, omnipotence, holiness, wrath, grace, mercy, and love.

"We've experienced anew a worshipful attitude and thankfulness for the greatness of our God," reports Darleen Hoover.

Aberdeen Men Are Inspired by Worship Seminar

■ ABERDEEN, SD. "The worship seminar not only inspired me, but it also captivated our men," states the Rev. Bob Klein, pastor of Calvary Baptist Church. "We are now in the process of implementing some of the ideas that were suggested and have already seen some positive results."

Klein and his men attended the "Magnify Him!" worship seminar held at the Men's Advance at Crystal Springs (ND)

Baptist Camp. They plan to use the video series by Dr. Robert Weber, **Worship Rediscovered**, during a weekend retreat. "The remaining videos and discussions," says Klein, "we plan to implement as a special class to those interested in improving our worship experience and to improve the ministry of our already active Worship Committee."

Faith Church Buys New Hymnals

■ MINNEAPOLIS, MN. The congregation of Faith Baptist Church, under the guidance of their pastor, the Rev. Harvey Mehlhaff, are deepening their worship experience by using **The Hymnal for Worship and Celebration** (Word).

"During several Sunday evening services, the congregation has practiced some of the worship hymns, thus being able to use these songs for worship on Sunday mornings," says Anne Kruegel.

"Africa" Is Theme of Women's Day of Prayer at Alpena Church

■ ALPENA, MI. The Women's Missionary Fellowship, headed by Chris

Cutler of Ripley Blvd. Baptist Church, hosted the Baptist Women's Day of Prayer. The program centered on the needs of the people of Africa. The offering taken was sent to the North American Baptist Conference to dispense for famine relief. —Doris Turnbull

W.M.F. Hosts Baptist World Day of Prayer

■ DICKINSON, ND. The W.M.F. of Hillside Baptist Church hosted the Baptist World Day of Prayer on November 6. Joining the Hillside Church were Manning Baptist and Killdeer Baptist, both of Dickinson. —Mrs. Fred Kulish

Challenged to Grow

Grace Dedicates New Building

■ CALGARY, AB. The Mayor of Calgary and other dignitaries from the City and the Province of Alberta were among the more than 1,000 people who filled the new sanctuary of Grace Baptist Church for its dedication service on Oct. 15, 1989.

Dr. John Binder, executive director, guest speaker, spoke on Isaiah 54:2: "Enlarge the place of your tent, stretch your curtains wide. Do not hold back...." Choirs and an instrumental ensemble provided the music.

The dedication was followed by a Believers' Crusade, Oct. 15-19, 1989, with Ron Susek as speaker. More than 350 commitments were made.

"Under the capable leadership of Dr. Walter Kerber, senior pastor for the past 10 years, the facilities on Maryvale Drive NE were outgrown," says Frieda Redlich. Plans were made for the fourth time since the church's founding in 1912 to relocate. This is actually the fifth building in Grace's 77 year history.

Land was purchased from the City, and on July 31, in the evening following the conclusion of the 1988 Triennial Conference, the groundbreaking took place.

"The faith of this congregation was tested as the final arrangements were signed on the very last day of the expiring offer in their building located three km from the present new site," says Vern

Bettcher. "On the first Sunday, June 4, 1989, when the new 1,300-seat facility was used, 520 people met for worship," states Bettcher. "Four people were baptized that evening."

"Grace is a caring church. We have an active outreach and visitation ministry. More than 600 people attend regularly each Sunday," reports Frieda Redlich.

Attendance has increased from a June average of 544 to a 676 average in October. Membership classes are in progress, and on Nov. 19, 31 people were received into membership, four received baptismal certificates, and ten were baptized reports Bettcher. Another 30 to 40 new members were added in December, and a baptismal service was held December 31.

"We praise God for the excitement of seeing new decisions taking place each month as the visitation teams follow up our visitors, and as new people join our fellowship. As we continue to reach out to the lost, God will through His Holy Spirit allow us to win them to Christ," says Bettcher.

Oceanview Church Highlights Their First Year

■ WHITE ROCK, BC. Since its inception in September 1988, Oceanview Baptist Church, a church planting project, has experienced many historic and inspiring events. The Church's 34 charter members held an Organizational Celebration at Evergreen Baptist Home. Ebenezer Baptist Church, Vancouver, hosted the Lower Mainland North American Baptist Conference churches at a recogni-

tion service for Oceanview Baptist.

Last Spring, the British Columbia Association recognized and accepted Oceanview Baptist into the fellowship of North American Baptist Conference churches.

Pastor Marvin Rust baptized three teenagers and one adult at the Church's first baptismal service held jointly with Bethany Baptist Church.

The Church doubled their attendance on Friendship Sunday. "We are experiencing togetherness in fellowship from Sunday to Sunday," reports Esther Harris. The Celebration of Gratitude Sunday Offering of \$11,000 was designated for the building and land purchase fund.

Dickinson College Students Have Weekly Bible Study

■ DICKINSON, ND. Hillside Baptist college students rejoice that God provided Newman Center, adjacent to the college campus, for their Thursday evening Bible study. —Mrs. Fred Kulish

Goodrich Church Organizes Discovery Club and Hears Petrie

■ GOODRICH, ND. First Baptist Church organized the Discovery Club program for kindergarten through 6th grade children with Pat Wutzke as the leader.

The Church also held special meetings with the Rev. Lewis Petrie, development director of the Conference, as guest speaker. "To show our appreciation for his ministry, a fellowship was given in honor of

Mr. Petrie's birthday. The Rev. Ken Wutzke is pastor.

Youth Learn Basic Doctrine after School

■ WESSINGTON SPRINGS, SD. Immanuel Baptist Church has started a Junior Baptist Youth Fellowship for kindergarten through grade six. "These children are taught basic doctrines," says Pastor Darwin Stahl, "and also have craft and singing time." Stahl is assisted by his wife for the one half hour program one day a week after school. Mothers of the children assist as they are available. The women of the W.M.F. serve a snack and enjoy being with the children. Pastor Stahl views this as a feeder group for a high school age B.Y.F. group.

Golden Prairie Church Offers Children's Program for Community

■ GOLDEN PRAIRIE, SK. First Baptist Church is sponsoring a weekly Children's Hour program as an outreach ministry. "There is a spirit of cooperation between the workers and the surrounding community to make the weekly Children's Hour and Youth Group programs of First Baptist

Church an outreach for those who don't attend church," says Leota Fritzke.

Pastor Tim Dekker is conducting a mid-week study, "To walk and not grow weary." "We praise God for all these avenues of service as we stand as a lighthouse many miles from any other churches," says Mrs. Fritzke.

Atlantic Association Holds Church Growth Day

■ BETHLEHEM, PA. Calvary Baptist Church hosted the Second Church Growth Day for the Atlantic Association in conjunction with the Church's Sunday School Training Seminar.

About 50 people attended the sessions on youth, deacons, worship, W.M.F., and Sunday school growth. The pastors of two new prospective church plants in the Philadelphia area were introduced.

The Rev. David Wick of Grosse Pointe Woods, MI, and Loren Kopf, director of youth for the Conference, were guest speakers. The Rev. Harry Edenhofer conducted the youth activities with the assistance of John Kiemele and the New Day team. The Rev. Larry Burd is pastor of the Bethlehem Church.

—Sally Prast



2000

Our Strategic Focus On The Biblical Imperatives

New Churches... New Life Celebration Held in Newark

■ NEWARK, NJ. Walnut Street Baptist Church, Newark, NJ, met for a mini-Celebration of Life Conference. The Rev. Herman Effa, associate missions director, spoke in Portuguese to the congregation. A \$500 offering was given. This was the first of four scheduled events in the Atlantic Association's support of **New Churches...New Life.** — *Sally Prast*

Kansas Fellowship Emphasizes Growth

■ WICHITA, KS. Kansas churches responded to a call to bring clothing to the Kansas Fellowship for the work in Monte Vista, Colorado. The Fellowship met in November at Memory Lane Baptist Church.

Expounding on the theme of the Fellowship, "Growth," Dr. Victor Gordon, pastor of First Baptist Church, Wichita, challenged the people with a heart-searching message.

The Rev. Chester Strobel led the Fellowship in a Concert of Prayer. Mary Blackburn Yohe, mother of Beth Blackburn Rabenhorst, missionary to Brazil, gave a unique and enlightening missionary presentation.

Larue Goetz spoke at the banquet focusing on missionary investments through STEER, Inc. The Rev. Elton Kirstein serves as interim pastor of Memory Lane Baptist Church.

Rowandale Church Plans for Growth

■ WINNIPEG, MB. Rowandale Baptist held a Church Growth Seminar with 50 in attendance.

A Get Acquainted Dinner was held for senior citizens of nearby apartments to welcome them to worship with us.

"Pastors Bryan Hochhalter and Douglas Schultz continue to encourage the Church members to be a witness for the Lord," reports H. Kahler.

N.A.B. Sunday Observed at Rochester Church

■ ROCHESTER, NY. "N.A.B. Sunday is a time to set aside to hear about, pray for, and become more involved in the work of the Conference," says Pastor Marc Maffucci.

Dr. John Binder, executive director, challenged the congregation to re-examine goals and methods in order to meet the needs of "Ministry Changes for the '90s." The Rev. John Ziegler, area minister, also brought greetings at this service held Nov. 19, 1989. — *Hilla Metzger*

"Love Is a Decision" Shown at McDermot Church

■ WINNIPEG, MB. The Gary Smalley film series, "Love Is a Decision," dealing with improving personal relationships in the family, was shown at McDermot Ave. Baptist Church. "A large number of young people viewed

these excellent films," reports Maria Rogalski.

Pastor John Hisel preached a series of messages based on the letters to the seven churches from the Book of Revelation. Each addressed a different need in the individual churches, but all contained confirmation, complaint, and consultation. "This challenged us in our own relationships and to heed Scripture's admonition regarding our walk with the Lord," says Maria Rogalski.

Petrie Speaks at Week-Long Spiritual Awakening Meetings

■ WINNIPEG, MB. The Rev. Lewis Petrie, development director at North American Baptist Conference International Office, spoke on the theme, "Jesus Is Lord," during a week of Spiritual Awakening meetings, held Oct. 29 to Nov. 3, 1989, at McDermot Ave. Baptist Church.

"The Lord used the powerful preaching of Mr. Petrie, resulting in several first-time decisions and commitments," says Maria Rogalski. On certain days throughout the week, we focused on various emphases like family, AWANA, and a youth encounter.

Warren Youth Are Challenged Spiritually at Camp

■ WARREN, MI. It was a new experience for the youth at North Pointe Baptist as Youth Pastor Danny DeVerna took 23 teens to Camp Chautauqua. Teens

from several states at the camp competed in sports and music. Jamie Ragle spoke.

When the youth returned to Warren, they portrayed their week at camp with a humorous skit and highlighted it with exciting testimonies of changed lives. Four teens had accepted Christ the first night. "The congregation was challenged to pray for the youth who made commitments to Christ," reports Ginny Thomas.

Ebenezer Church Celebrates Centennial of Charter

■ EBENEZER, SK. Ebenezer Baptist Church celebrated the centennial of its original Ebenezer Charter of 1889 on Oct. 8, 1989. The Rev. Bernard Fritzke, associate director for church planting, North American Baptist Conference, was guest speaker at the Thanksgiving Day weekend service to which area churches were invited. The offering received for this totaled \$11,100. The morning Thanksgiving Offering was \$6,800.

The following Sunday, October 15, Dr. John Thielenhaus, pastor of Village Green Baptist Church, Glen Ellyn, IL, spoke at the morning worship service.

The Rev. Gordon Freiter is pastor of the Church. — *Martha Dreger*

Commissioned to Witness

Praise God for People Receiving Christ as Savior and for His Growing Church

■ DICKINSON, ND. Seven new members were extended the right hand of fellowship by testimony. The Rev. Daryl Dachtler is pastor. — *Mrs. Fred Kulish*

■ WINNIPEG, MB. Six young adults received the right hand of fellowship at McDermot Ave. Baptist Church. Two of them were baptized by Pastor John Hisel. "We are grateful for a large group of young people in our Church who are faithful and caring among themselves and newcomers," reports Maria Rogalski. Norm Tauber is youth pastor.

■ EBENEZER, SK. In a combined baptismal and baby dedication service, the Rev. Gordon Freiter baptized a lady, welcomed this woman and her husband into the fellowship of Ebenezer Baptist Church and dedicated their baby in the baby dedication service. — *Martha Dreger*

■ MINOT, ND. Twenty-three people gave their testimony and were accepted into the fellowship of First Baptist Church. The Rev. Douglas Timm baptized five of these new members.

■ SUMNER, IA. The Rev. Ralph Chandler dedicated five children and baptized three young people. "We praise and thank the Lord

for these young lives," reports Retha Menke.

■ ROCHESTER, NY. Latta Road Baptist Church recently welcomed eleven people, six by baptism, into the fellowship of the Church. "Many of these individuals are the fruit of the Billy Graham Crusade one year ago in Rochester," says Pastor Marc Maffucci.

■ CARRINGTON, ND. The Rev. Loren Franchuk conducted a combined child dedication, baptism, and communion service at Calvary Baptist Church. A teen was baptized and welcomed as a member; also an adult joined the Church by membership transfer; a potluck dinner followed. "We're proud to have an active four generation family in our Church," reports Vi Pepple.

■ CARBON, AB. The Rev. Ed VanderBaaren had the joy of baptizing five young men and receiving them into the membership of Carbon Baptist Church. — *Susan Bender*

■ BISMARCK, ND. Sixteen new members were received into the fellowship of Bismarck Baptist Church, coming on confession of faith or transfer of letter. The Rev. Ed Bartel is pastor. — *Darleen Hoover*

■ GOLDEN PRAIRIE, SK. Four young people were baptized by Pastor Tim Dekker and welcomed into the fellowship of the Church.

Compelled to Serve

Luna Speaks at Carbon Church

■ CARBON, AB. Pastor Juan Luna of Garcia's Ranch Baptist Church in Rio Grande City challenged the people of Carbon Baptist Church with the work of this Texas church ministering to Spanish-speaking people.

The Rev. Ed VanderBaaren is pastor of the Carbon Church. — *Susan Bender*

Auch and Klein Speak at Fessenden Missions Sunday

■ FESSENDEN, ND. First Baptist Church held its Harvest and Mission Fest recently with guest speakers, the Rev. Clem Auch, former missionary, and Chuck Klein of Campus Crusade.

"We are also involved in another rewarding year in AWANA, sharing the importance of God's love," reports Regina Pepple.

Woltmanns Commissioned by Rowandale Church

■ WINNIPEG, MB. Rowandale Baptist Church commissioned Mr. and Mrs. Manfred Wolt-

mann to the lay ministry in Cameroon before they left to serve there in October. Their volunteers-in-missions ministry involves connecting power lines to several mission stations and some outreach ministry. The Woltmanns are the parents of Marlene Schroeder, former missionary to Cameroon. — *H. Kahler*

Schmidt and Gordon Speak at Dickinson Church

■ DICKINSON, ND. Missionaries Dr. Helen Marie Schmidt and the Rev. Gilbert Gordon, on furlough from Cameroon, represented the Conference during the Round Robin Missionary Sunday at Hillside Baptist Church.

"Their presentations were informative and a blessing to all," reports Mrs. Fred Kulish.

Churches Participate in Steer Missions Conference

■ DICKINSON, ND. Missionary Wilma Binder, home from Cameroon, hosted the North American Baptist Conference booth during the STEER,

2000

Our Strategic Focus On The Biblical Imperatives

Inc., Fall Round-up Missions Conference. Many of the Northern Dakota-Central Montana Association churches participated in raising money through STEER's projects for missions.

Guest speaker, Dr. Bill Bright, founder of Campus Crusade, explained how God has used the film, *Jesus*, in evangelism outreach around the world. Art Bender, member of First Baptist Church, Wishek, ND, is a director on the STEER, Inc. Board.

—Mrs. Fred Kulish

Dickinson Teachers Attend Sunday School Convention

■ DICKINSON, ND. A number of Sunday school teachers from Hillside Baptist Church attended the North Dakota Sunday School Convention held in Bismarck. Pastor Daryl Dachtler was elected to this organization's Board of Directors.

—Mrs. Fred Kulish

Commanded to Care

McDermot Church Helps in Food Drive

■ WINNIPEG, MB. For the month of November 1989, McDermot Ave. Baptist Church participated in a food drive for Union Gospel Mission in Winnipeg. "Paper grocery bags were distributed, and Church members filled them and returned them to the Church, where the Mission picked them up," reports Maria Rogalski.

Youth Recycle Christian Reading Materials

■ MINOT, ND. The youth group at First Baptist Church collected and mailed a thousand pounds of used Christian reading material to Christian Salvage Mission in Fowlerville, Michigan. It is distributed to needy areas in the United States and overseas. —Inez Rhone

Committed to Give

Women of McDermot Church Raise Money for Centennial Project

■ WINNIPEG, MB. To help raise funds for the Church's Centennial Financial Project, the ladies of McDermot Ave. Baptist Church held an old fashioned Harvest-Missions Halobshi Supper and Sale at the Church on Thanksgiving Monday, Oct. 9, 1989. It was a re-enactment of the annual Harvest-Missions Bazaar held in the 1930s and 1940s. The proceeds of \$2,000 from the sale of the food was given to the Centennial Financial Project, which includes the support of short-term missionaries to Cameroon, Bevin and Grace Breit-

kreuz, members of McDermot Ave. The Rev. John Hisel is pastor. —Maria Rogalski

First Baptist Dedicates Elevator and Kitchen

■ LORRAINE, KS. Friends and members of First Baptist Church dedicated to the glory of God an elevator, a building which houses the elevator, and a kitchen on Oct. 22, 1989. The elevator allows easier access to the sanctuary and fellowship hall for those unable to use the stairs.

The elevator and kitchen became possible through a bequest from long-time members, Mr. and Mrs. Albert Kruse. —Margaret Wilkens

Church Anniversary

Aplington Baptist Celebrates 115th Year of Ministry

■ APLINGTON, IA. The Aplington Baptist Church celebrated its 115th year of ministry on Sept. 23-24, 1989. Dr. John Binder, executive director, North American Baptist Conference, encouraged the congregation with a message, "The Celebration to the Glory of God."

At the banquet Saturday evening, the program, including a narrative of the Church's history intertwined with musical selec-

tions, pointed to God's faithfulness shown through the many facets of Church life.

Pastor James Renke challenged the Church to maintain its faithful heritage as people of God. He baptized six new members, giving the Church a renewed vision for ministry.

what's happening

■ The Rev. Cornel J. VanEyck has resigned as pastor of the church planting project, Okotoks Baptist Church, in Okotoks, AB, effective March 31, 1990.

■ The Rev. Allan Gerber became pastor of First Baptist Church, Valley City, ND, effective Jan. 1, 1990. He was formerly pastor of Ashley Baptist Church, Ashley, ND.

■ The Rev. Doug Hornok of Omaha, NE, becomes pastor of Redeemer Baptist Church, Warren, MI, effective Feb. 1, 1990.

■ The Rev. Brad Stych resigned as pastor of Pilgrim Baptist Church, Philadelphia, PA, effective April 1, 1990, to enroll at the University of Wisconsin.

■ The Rev. Jeff Patet became pastor of the First Baptist Church, Nokomis, IL, an American Baptist Churches in the USA church on Jan. 7, 1990. He formerly was pastor of First Baptist Church, Trenton, IL.

■ The Rev. Cliff Hamil accepted the call as pastor of Bethel Baptist Church, St. Clair Shores, MI, effective Jan. 15, 1990. He had been pastor at Calvary Baptist Church, Fremont, OH.

■ Mr. Keith Johnson resigned as Minister of Children at Redeemer Baptist Church, Warren, MI, to accept a position with a non-Conference church in the San Francisco Bay area.

■ Mr. Bruce Southard was installed as Associate Pastor of Bethel Baptist Church. The Rev. Michael Campbell, senior pastor, delivered the message, "Instructions for the Proper Installation of a Pastor," and challenged Bruce and the congregation to work as a unified team. —Doris Vann

■ The Rev. Clem Auch and Darlene Derman were married in Steamboat Rock, IA, in November. Mr. Auch is the interim pastor at Martin Baptist Church, Martin, ND.

■ Mr. Rod Randall was ordained to the Christian ministry on Oct. 29, 1989, at Bethany Baptist Church, Portland, OR.

■ Miss Connie Kaiser became Director of Christian Education at Sturgeon Valley Baptist Church, St. Albert, AB, on Nov. 1, 1989.

■ Rev. Myles Randolph Beck became church planter for the new Great Lakes Association church planting project, Oakland Hills Baptist Church, in Rochester Hills, MI, effective Nov. 1, 1989.

■ The Rev. Mark Wollenberg resigned as pastor of Greenfield Baptist Church, Edmonton, AB, Dec. 17, 1989.

■ Mr. and Mrs. Dale Patterson were welcomed, and he was installed as Youth and Music Director at Ridge-wood Baptist Church, Brookfield, WI, on Oct. 1, 1989. The Rev. Erwin Babel read the Scripture, and Dr. Ronald Read gave the address. Installation prayers were given by Mark Kelm and Loren Kopf. —Louise L. Erbach

■ The Rev. and Mrs. Ralph Chandler were honored at an open house by First Baptist Church, Sumner, IA, for their many years of service for the Lord. During this farewell fellowship on Nov. 26, 1989, a program featured Mr. Chandler's life and ministry. Visitors from our Conference and his former churches were present. Mr. Chandler retired from the ministry on Nov. 1, 1989. —Retha Menke

■ Ms. Dessa Strecker resigned as Missions Transitions Director for the Baptist Residence for Women in Woodside, NY, effective Nov. 30, 1989.

■ The Rev. Joseph Hart became pastor of Neshaminy Valley Baptist Church, Bensalem, PA, effective Nov. 19, 1989. He has served with a Conservative Baptist church in Long Island, NY.

■ The Rev. Clinton Grenz was recently elected as North Central District Resource Minister for the Mennonite Brethren churches. He will serve 28 churches in pastoral counseling, workshops, placement and recruitment of pastors, and speaking engagements.

■ The Rev. Henry Barnett retired as chaplain of Baptist Manor, Portland, OR, effective Dec. 31, 1989. He has served there since 1986 and once before from 1959-1961.

■ The Rev. Elwin Colson has accepted a position as a chaplain with the State of Iowa Department of Corrections, effective February 1. He will live at Washington, Iowa.

Missionaries Honored at Edmonton Missions Rally

Missions Director Ron Salzman presented a gift and a plaque to five missionaries for their service overseas during the closing rally of the Northern Alberta Missions Conference. The rally was held in the Jubilee Auditorium in Edmonton, Alberta, Nov. 5, 1989. The presentations were made on behalf of the Board of Missions of the North American Baptist Conference.

Missionary Berneice Westernman

recognized as she retires after 40 years of missionary service in Cameroon, West Africa.



Missionary Florence Miller

recognized as she retires after 38 years of missionary service in Japan.



Missionary Gilbert Gordon (r)

recognized as he retires after 19 years of missionary service in Cameroon, West Africa.



Missionaries Oryn and Pat Meinerts

recognized for 25 years of service in Cameroon, West Africa.



Photos by Art Helwig

Let's Not Just Praise the Lord

Thanks for carrying the excellent article, "Let's Not Just Praise the Lord," in the October **Baptist Herald**. Music of substance, worship with meaning, poetry of the Bible, theology with involvement are all within our reach, no farther than the hymnal. Thank God for Don Hustad's courage and clarity of pen. Thank you for publishing his great article.

James Dunn,
Washington, DC

I have appreciated your leadership with the production of the **Baptist Herald** for a number of years. . . the articles contained in the **Baptist Herald** do lead our Conference . . . and guide our constituency on a monthly basis.

I enthusiastically endorse the Biblical Imperatives, . . . which are assisting our Conference to focus on God's will for us and our obedience to His Word. The Biblical Imperative Called to Worship has particularly blessed our Conference, as a whole, and me personally.

In the October 1989 issue of the **Baptist Herald**, the article, "Let's Not Just Praise the Lord," treats the theme of worship in a very unhelpful manner. . . I believe that the contents of Mr. Hustad's article . . . is devious and extremely negative. As a pastor in our Conference, I have worked very hard for a number of years to promote unity between the older members of our churches and the younger people who have come into our Conference. My opinion is that Mr. Hustad's approach to church music and his inability to accommodate different styles of music in the church is extremely harmful to keeping young people in our Conference. It is obvious from the article that his purpose is to relegate Christian choruses and scriptural

songs to an inferior and useless role in the contemporary church. We have worked . . . to bring a balance of hymns and meaningful choruses into the main stream of contemporary worship. I believe this balance is necessary to provide a meaningful experience to the whole church, for the young and the old.

I have found the quality of the **Baptist Herald** generally to be of great benefit. Let us pursue a positive direction in our choice of articles for the **Baptist Herald**. I appreciate this publication and desire to be supportive of the ministry of the **Baptist Herald** in the future.

Rev. Michael E. Campbell
Bethel Baptist Church
Missoula, MT

I read "Let's Not Just Praise the Lord" by Donald P. Hustad. . . I thought, "No one could be this biased. . ."

I was disappointed and . . . felt that some of Mr. Hustad's points were belittling and insulting. . .

My husband and I are working on a good library of (praise) songs (not the camp variety). . . They have brought us to His throne. We listen to our music in the car, at home, and wherever one can carry a tape recorder. My daughter (2 yrs) sings "Hosanna, glory to God" in the supermarket, and my son (4 yrs) hums "Praise the Name of Jesus" at the doctor's. My husband is "raising up an army at work," and I'm standing on "holy ground" as I do my dishes. Music has filled our house and minds and thoughts with praise to Him.

Mr. Hustad would say that this is a "shallow but pleasurable emotional response." I not only want to worship my Father with my head, Mr. Hustad, but also with my heart and sometimes even my hands and feet.

Doris Rist
Winnipeg, MB

Are Good Works Necessary?

I am thrilled to read "Are Good Works Necessary?" by Paul Rainbow in the December 1989 issue. I appreciate and applaud its inclusion.

This article has come at an appropriate time with the current controversy over "lordship salvation." It is also well written and biblically sound! I will encourage the people in my church to read it carefully.

Rev. Arlie D. Rauch
Redeemer Baptist Church
Columbus, NE

Congratulations to the "breakthrough" by Prof. Paul Rainbow, "Are Good Works Necessary?" If the Seminary continues with like biblical enlightenment, it's worth its salt. Thank you.

H. G. Dymmel
Salem, Oregon

(Please limit letters to 250 words.)

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Challenged to Grow

This year, we, as a Conference of churches in the United States and Canada, are focusing on the second Biblical Imperative of **Vision 2000 - Challenged to Grow**.

The **Vision 2000** Task Force defined growth as follows:

Growth is a process wherein individuals, through Bible study, under the guidance of the Holy Spirit, learn to know and experience God's purpose and plan in every aspect of living, which stimulates individual and congregational growth.

After meditating on 2 Peter 3:18, consider the following:

- 1) List three significant personal spiritual growth milestones you have experienced in 1989.
- 2) Now for three tough questions:
 - Are you spending more meaningful time in prayer today than you did a year ago?
 - Are you satisfied with the amount of Scripture you have read and memorized this past year?
 - How would you measure your ability to apply God's Word to your daily life?
- 3) In what areas of your life would you like to see more growth?
- 4) List some ways you, your family, and church might grow in 1990.

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What Will the 1990s Bring?

continued from page 19

three distinctive organizing principles.

19) The **numerically growing denominations** of the 1990s will display at least six of these **characteristics**: a) the primary focus of the churches will be on responding to the religious needs of people born after 1955, b) at least five percent of all congregations in that denomination will have been organized between 1988 and 1995, c) the number of congregations averaging 500 or more at worship will increase by one third or more between 1980 and 1995, d) the average (mean) size of the congregations in that denomination will be increasing, e) the number of congregations will increase between 1985 and 1999, f) the proportion of members who are new (post-1980) immigrants to this country will at least double between 1985 and 1995, g) the denomination will place a high priority on ministries to strengthen the family, and/or h) that denomination will undergird and strengthen the teaching ministries of the churches.

20) **Fifteen percent of all Protestant congregations** in existence in January 1990 that were **established before 1930** will a) relocate to a new meeting place, or b) merge with another church, or c) acquire additional land for expansion, or d) replace the old building with a new meeting house, or e) close during the 1990s.

What do you expect the 1990s will bring to your church? □

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For more information, contact the Rev. Anthony Salazar, pastor, at (605) 286-3656.

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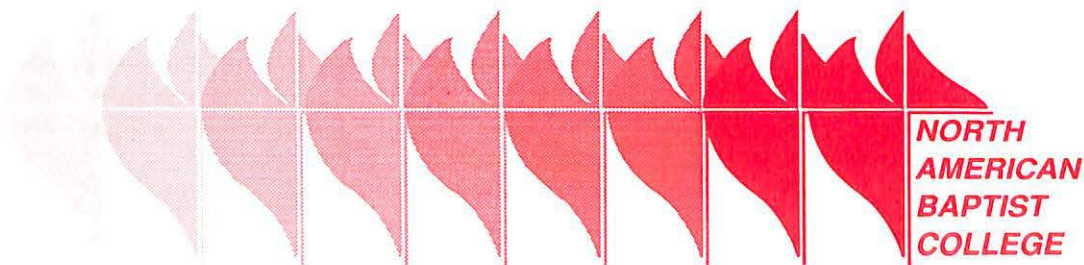
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