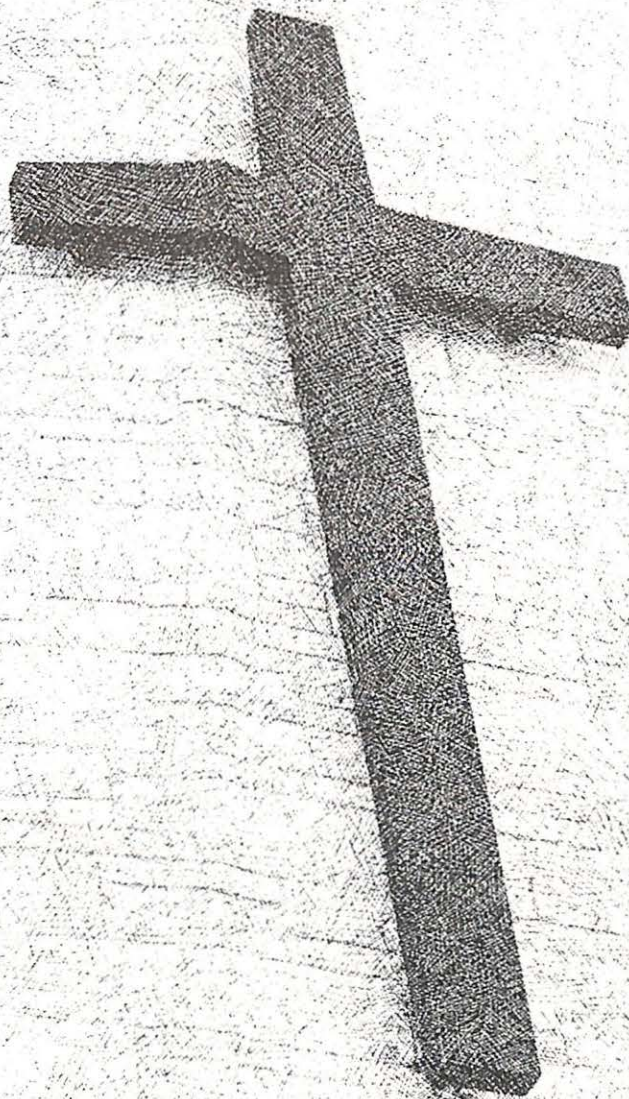


Baptist Herald

January/February 1984



**Ministerial Graduates
of 1984 Presented**

What Missions Should We Support?

The chairman of the missions committee in one of our churches recently asked me what kind of missions an N.A.B. church should support. He indicated that numerous appeals for support were coming to the church, and individuals within the church were recommending support of various worthy causes.

Another one of our churches recently took an "anonymous mission giving survey" of its membership to see what its members were giving to causes outside the church mission budget. 102 responses (from a church membership of about 600) indicated that \$102,259 was given in 1983 to a wide variety of more than 120 organizations.

"The Christian Leadership Letter," published by World Vision, recently reported about a letter it received from someone who perceived that there is a proliferation of new organizations, all appealing for support. The writer of the letter wrote, "In my career I have seen so many start, it scares me. Some of my close friends have started them, and I feel guilty that I don't support them much. But that is because I was already supporting all the organizations I felt I could handle, and partly because I was never convinced that the world needed that new organization."

"Sometimes I fear the new organization starts because the leader could not work well with others and had to be the head of his or her own thing. They somehow get enough support and struggle on, but how many quit, compared to the number that start? I suspect it is real hard to die, so they keep proliferating. How many can the church support? What are the criteria for deciding if this new organization is needed? How should I decide whether or not to support a new organization?"

In reporting all of the above information, I have opened up many more questions than I could possibly answer in this column or even in a book. I will not even attempt to suggest guidelines for evaluating the effectiveness of an organization in the kingdom of God. However, I will suggest some simple, straightforward guidelines for individuals and N.A.B. churches in supporting mission causes.

1) *Individuals primary giving commitment should be to the local church.* Why? Because God has ordained to do his work in the world primarily through local churches. You have primary responsibility to your church family. If the local church suffers, all other causes will die very quickly. Also, historically, the churches have been the most efficient and most effective dispenser of the Gospel. More pennies of every dollar are used for the purposes intended by the donors than is true of other charitable groups.

How much should one give to the local church? The tithe or more as an expression of gratitude to God is still an excellent biblical and practical guide.

When individuals contribute to other worthy causes beyond the local church, they should require accountability. Is the cause compatible with our theological convictions? How many cents of every dollar received actually go to the intended beneficiaries of our generosity? Are we supporting the proclamation of the Gospel, establishing churches and viable ministries, ministering to the needy—or extravagantly paid executives? Will the organization provide a financial statement?

Another important factor is to give enough to matter. How many requests for donations do we receive in the mail every week? Many. How many of these would we like to help? Most. How many can most of us afford to help? Very few. Let us assume we send an occasional five or ten dollars in response to some of these appeals.



Each organization must receive, open, process, record, deposit, and acknowledge our gift. It will cost each of them nearly ten dollars to do this. If we send five dollars, they lost money. If we send ten, they about broke even.

Is that effective use of our gifts? Hardly. The recipients' loss in our five dollar gift is considered an investment in us for the future. However, from the standpoint of the donor, I question the effectiveness of the gift. It would seem more effective to give \$25.00 to one preferred cause rather than five dollars to five different agencies.

2) *A church that is a part of the N.A.B. Conference should give its primary support to N.A.B. missions.* Why? Because of the principle of family as our first responsibility. How much? A good practical guide, I think, would be at least five percent of total church income for Conference and association missions in the first five years of existence of a new church (some are giving 10 percent) and at least a one percent increase each year after that until it has reached an ideal of about 50 percent for local ministries and 50 percent for missions beyond that community.

A church will also want to join with other non-N.A.B. churches in supporting some local or city-wide mission causes because of its proximity to such needs and opportunities.

When a church wishes to consider other causes, they should very carefully develop criteria and limits for such support through the church.

I am confident that God blesses individuals and churches with that high commitment to missions and cooperative ministries.

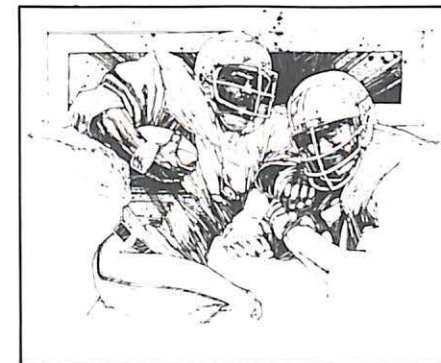
—John Binder, executive director
N.A.B. Conference

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Women In Ministry: The New Testament Evidence

by Sydney H. T. Page

What ministry opportunities were available to women in New Testament times? What spheres of service ought to be open to women today? Should women be ordained? These questions, which are at the forefront of contemporary concern, have provoked a bewildering array of responses.

Because the topic is such a controversial one, one must be careful not to allow personal prejudice to dictate the outcome of his or her study. The responsible interpreter should always be sensitive to the danger of reading out of Scripture what has first been read in! Nowhere is this more necessary than when dealing with a subject which has elicited a sharp division of opinion. We must give close attention to what the text says in its historical context, and then explore its relevance to our situation fairly and honestly.

The Evidence Presented

Women feature much more prominently and positively in the New Testament than might have been expected in a first century document. The gospels portray Jesus as one who respected the dignity of women, and who related to them with a liberty that was unusual for that time. His encounter with the Samaritan woman illustrates this very well. The observation in John 4:27 that the disciples "marvelled that he was talking with a woman," clearly shows that Jesus was not bound by the social conventions of first century Judaism. Moreover, the fourth evangelist lays special emphasis upon the verbal testimony of the Samaritan woman, and the favourable response to it (John 4:28-30, 39-42).

There are many references to women in connection with our Lord's ministry, and it can well be argued that his attitudes and behaviour often diverged from the opinions and practices of his contemporaries. Jesus included references to women in his

parables (e.g., Luke 15:8-10); he directed some of his teaching specifically to women (e.g., Luke 10:38-42); he commended the faith of women and healed them (e.g., Mark 5:25-34); and he accepted the devotion of women, even when it was expressed in ways that others found offensive (e.g., Luke 7:36-50).

Most noteworthy, however, are the numerous references to the faithful band of women who followed Jesus and ministered to him throughout his ministry. The way they are featured in the accounts of the crucifixion and resurrection (e.g., Matthew 27:55, 56; 28:1-10) is of particular interest, since they were present at the cross, though the disciples had forsaken Jesus. The

"There is neither Jew nor Greek, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28).

women brought the news of the resurrection to the disciples.

When we turn from the gospels to the rest of the New Testament, we find that women continued to be held in high esteem in the early Church, and that they made significant contributions to its life and work. In Galatians 3:28, Paul makes a declaration which has been called "the Magna Carta of Humanity"—"There is neither Jew nor Greek, there is neither slave nor free, there is *neither male nor female*; for you are all one in Christ Jesus." Here is an uncompromising assertion of the fundamental equality and unity of all believers irrespective of nationality, social position or gender. Paul was convinced that in Christ women have equal status with men.

In the light of this, it is not surprising that women participate with considerable freedom in the Pauline churches. I Corinthians 11:2-16 is a passage which bristles with difficulties, but only a forced interpretation of it can avoid the implication that Paul approved of women praying and prophesying in worship services, provided that the matter of the head covering was properly taken care of.

The vital role of women in the ministry of the young Church is well-attested. We know that Priscilla was involved with her husband Aquila in giving instruction to Apollos (Acts 18:26), and that Philip had four daughters who prophesied (Acts 21:9). In Philippians 4:3, Paul describes Eudodia and Syntyche as women who "laboured side by side with me in the gospel."

In this connection, the greetings Paul gives to various individuals in Romans 16 call for special comment. The list includes nine or ten women—Phoebe, Prisca, Mary, Junia or Junias (whether the name is masculine or feminine is debatable), Tryphaena, Tryphosa, Persis, the mother of Rufus, Julia, and the sister of Nereus. Significantly, Phoebe is represented as a deaconess and helper of Paul (16:1, 2), and several others are commended for working hard in the Lord (16:3, 6, 12). The conclusion is irresistible that Paul encouraged and appreciated the involvement of women in ministry.

The evidence presented above may be seen as favouring the full participation of women in every aspect of the life and ministry of the Church. It certainly indicates that women were held in high regard by the leaders of the apostolic Church, and that they filled ministry roles of considerable importance. On the other hand, there is a strain of New Testament teaching which suggests that there were some limitations upon the avenues of service open to women. Although women are represented as men's equals, the sexual differentiation between them is not abrogated or ignored. The distinction between male and female is perpetuated, and corresponding differences in roles are prescribed.

In spite of the liberty Jesus exercised in his dealings with women, he did not include a single woman among the twelve whom he appointed "to be with him, and to be sent out to preach and have authority to cast out demons" (Mark 3:14, 15). Nor, apparently, were women numbered among the seventy whom he commissioned to prepare the way before him (Luke 10:1-20). In addition, women do not appear to have functioned as apostles, evangelists, or elders/overseers in the early Church. There seems to be a pattern here, whereby women did not engage in

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functions that entailed the exercise of authority.

Teaching in the epistles regarding women confirms that the observed pattern in the practice of the first century believers is not merely coincidental. The New Testament contains injunctions which expressly limit the activities of women in the Church. The major passages which are directly relevant are I Corinthians 14:34, 35 and I Timothy 2:11-15 (I Corinthians 11:7-9 is also relevant, albeit indirectly). In the former, women are urged to keep silence in the churches and be subordinate. This thought is reiterated in I Timothy, where Paul adds the comment, "I permit no woman to teach or to have authority over men." Both of these passages set limits upon the roles which women could occupy in the primitive Church, and seem to have prohibited women from engaging in functions deemed authoritative, including some forms of teaching.

The imposition of restrictions upon the ministry options of women appears to stand in tension with the freedom accorded to women elsewhere in the New Testament. This presents a serious problem to the individual who wishes to be faithful to the biblical revelation today.

The Evidence Assessed

Some of the leading evangelicals who have addressed the issue of the woman's role in the Church (e.g., Paul Jewett and Virginia Mollenkott) have suggested that there is an inconsistency in the New Testament witness that is rooted in Paul's failure to integrate fully the liberating implications of the Gospel with his teaching regarding women.

According to those who take this approach, Paul grasped the fundamental principle of sexual equality in Christ, as expressed in Galatians 3:28, but deviated from it when he forbade women to teach in the church. There, it is argued, Paul's rabbinic training exercised a pernicious influence upon his interpretation of the Old Testament, with the result that his instructions to women reveal a sexist bias.

The chief difficulty with this approach is that it compromises the authority of Scripture by asserting that Paul was mistaken in enjoining silence upon women. It is assumed that the libertarian strand of the New

Testament teaching is in conflict with the restrictive emphasis in Paul, and that one must choose between them. This places the interpreter in the position where he must judge which of the opposing teachings he will accept. It is hard to imagine how the integrity of Scripture can be upheld when explicit commands are rejected as sub-Christian because they are based on what is perceived to be illegitimate exegesis. Obviously, it would be preferable, from an evangelical perspective, to adopt a position which



would avoid the presumption that Paul was in error when he gave instructions regarding the role of women in the Church.

Much more appealing to those who wish to maintain a high view of biblical inspiration is the suggestion that the restrictive elements in the New Testament teaching are culturally conditioned and should not be elevated to the status of timeless truths. According to those who favour this approach, the limitations imposed upon women in the New Testament were due to particular circumstances at that time, and are not normative for the twentieth century Church. So it is argued that women were forbidden to speak in church because they were poorly educated at that time, or because of abuses in specific communities where women were disrupting services with idle chatter, dominating their husbands, or teaching heresy. What all of these suggestions have in common is the notion that what was prohibited in the first century is not necessarily illegitimate today, since the prohibitions related

to particular circumstances unique to that time.

The insight that we cannot assume that every directive in the New Testament applies to us in exactly the same way as it did to the early Christians is perfectly valid, but it is doubtful whether it is a satisfactory solution to this problem. To be convincing, any attempt to limit the restrictions upon women to the first century must isolate factors, which explain why these restrictions were necessary then, but not now. So far, none of these attempts has garnered sufficient support to engender confidence.

Secondly, the notion that circumstances in a particular locale dictated these limitations flounders on the fact that there seems to be a consistent pattern throughout the New Testament. The restrictions Paul sought to impose upon Ephesus in I Timothy are similar to those expected in Corinth, and both conform to the practice of Jesus during his earthly ministry in Palestine. In addition, Paul indicates that such a policy was universal. This is especially evident in I Corinthians 14:34, where he qualifies the directive that women keep silent with the phrase "as in all the churches of the saints."

Finally, and most importantly, the prohibition against women teaching in I Timothy 2:12 is grounded in theological assertions which are supracultural. In I Timothy 2:13, 14 appeal is made to creation and the fall to justify forbidding women to teach. Adam's creation before Eve, and Eve's seduction by the serpent are facts of redemptive history which have not been altered by the passage of time. It may be hard for us to fathom why they constitute adequate grounds for withholding positions of authority in the Church from women, but that does not permit us to dispense with these restrictions as by-products of first century culture.

This brings us to the third position, namely that the New Testament teaching is internally consistent and is normative for twentieth century Church life. The primary barrier to accepting the consistency of the New Testament on this topic is the apparent contradiction between the injunctions to silence and the evidence that women were allowed to make verbal contributions to worship services in the first century.

One way out of this dilemma is to

argue that the restrictions applied only to formal worship meetings, and that greater latitude was allowed at other times. This, however, is not very satisfactory because I Corinthians 11:2-16, which refers to women praying and prophesying, appears in the context of regulations for worship services in which the Lord's Supper was celebrated. Better is the suggestion that the prohibitions are not absolute, but relate specifically to teaching, which was considered authoritative. On this view, women participated actively (and vocally!) in the worship and witness of the early Christian communities, but did not assume positions of leadership or teaching which involved the exercise of authority over men. This assumes that sexual equality *a la* Galatians 3:28 is compatible with differentiating between roles or functions on the basis of sex.

If this last position is valid, the modern Church must be concerned about the recognition of women's equal status with men and the full utilization of their giftedness, but must also endeavour to channel their contributions in appropriate avenues. Attitudes and conduct demeaning to women must be repudiated, and the participation of women in the life of the Church must not only be permitted but also encouraged. It would be a great tragedy if contemporary Christians were to depart from the spirit of the New Testament in their treatment of women, or thwart their legitimate desires to serve in Christ's name.

On the other hand, women should beware of assuming authority over men and should not seek out roles which would put them in such a position. Deciding which positions would involve the arrogation of authority is not an easy matter, but it would certainly include the position of a pastor who has the official responsibility of providing spiritual leadership and systematic Christian instruction. The implication of this for the question of ordination would be that women should *not* be ordained if ordination is understood as setting a person apart as one who will give doctrinal and ethical direction to the Church. If ordination is defined more broadly, as simply setting a person apart for ministry, women *should* be ordained, for they certainly have valid, indeed indispensable, spheres of ministry. □

Is Your Church Reaching Out?

by Roy E. De Brand



Is your church reaching out to bring people to the Lord and his church? The only way the church will grow significantly is by concentrated outreach to lost and unchurched people.

This fact was driven home to me in a unique way recently when my family moved from Americus, Georgia, to Sioux Falls, South Dakota. One of our first priorities was to find people to provide us with the essential services of life—a doctor, dentist, barber. One particularly perplexing issue of importance was where to bank. It seems in Sioux Falls there is a bank on nearly every corner. How to decide?

The decision was made infinitely easier when, the day after our furniture arrived, we were visited by the vice-president of one of the banks. We could not believe it. We had been visited by preachers, newsboys, door-to-door salesmen, Avon ladies, and Jehovah's Witnesses before, but never



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books and has written extensively for journals and periodicals.

by a bank vice-president. We were impressed! His visit said, "We want your business. We are interested in you. We will give you personal attention. We care."

Church membership means more than just having your name on a roll. It demands active attendance, financial support, service, outreach, and an attitude of openness to God and others.

A personal visit from a church member says the same things about your church and your Lord. There is simply no substitute for personal visitation. There is no finer way to say, "We care. We want you in our church. We love you and are reaching out to you because God does." Churches grow when members reach out through personal visitation.

The statistics of church growth studies support the necessity for personal involvement in outreach. Recently, the Institute for American Church Growth in California sur-

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veyed 10,000 churchgoers to find out why they chose a particular church. Only one-half of one percent said, "I attended a revival service." One percent visited the church on their own initiative. Two percent indicated they felt a special need to go. A surprising three percent just walked in off the street. Another three percent said, "I liked the program."

Only five percent reported they went to a particular church because of the Sunday school. The biggest surprise was that only six percent went because of the pastor.

A whopping 79 percent indicated that a friend or relative inviting them was responsible for their going to that church. Yes, 79 percent—more than all the other reasons combined. Does not this tell us something about what we should be doing to help our church grow?

The dynamics of church growth and outreach should be the concern of each member of every church. We are the people who make it happen. We are responsible for fulfilling the Great Commission, "Go therefore and make disciples of all nations . . ." (Matthew 28:19). We are to go. We are to make disciples. And our task begins where we are—our home, our neighborhood, our town. Ultimately our responsibility extends to the whole world, but we must begin by reaching the most reachable, those closest to us.

The church is an organism, not an organization. It is a living, vital fellowship. Each member is important. How we interact with one another, welcome the stranger, reach out to the unsaved and unchurched determines the direction our church will take.

Church membership means more than just having your name on a roll. It demands active attendance, financial support, service, outreach, and an attitude of openness to God and others. What kind of church member are you?

We must reach out to bring people to the Lord and his church. The writer of the letter to the Hebrews admonishes, "Let brotherly love continue. Do not neglect to show hospitality to strangers" (Heb. 13:1-2). If we do this, we will be the kind of church others want to be a part of. Is your church reaching out? Are you? □



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"Reaching In" and "Reaching Out" —Impressions of a Beginner!

by W. Norman Haupt



After having been a North American Baptist missionary to Cameroon, West Africa, from 1968 to 1972, I now find myself, by the grace of God, a faculty member of the North American Baptist Seminary in Sioux Falls, South Dakota. How amazed I am to realize that all the things God has taught me in the last ten years plus my formal education has prepared me for Seminary teaching. I am delighted to be on the staff at the Seminary. There is a great sense of the appropriateness of this as my wife and I rehearsed our roots among North American Baptist people and churches.

It somehow seems very appropriate that the education that I received can now be used at the Seminary especially because that education was received by financial support from the Grosse Pointe Baptist Church in Grosse Pointe Woods, Michigan; the Colonial Village Baptist Church in Lansing, Michigan; and some private gifts from several friends, one of whom gave in a particularly sacrificial manner. When I accepted this

position, my wife reminded me that I have my Ph.D in Education as a result of the graciousness of North American Baptists who knew us. So it seems somehow appropriate to be able to use that education for the preparation of leaders who will serve our churches in the coming years.

It is an exciting experience for me, as a beginning teacher, to be part of a Seminary that seeks to combine the best of the classical approach in theological training with the practical "how-to" of reaching people for Christ in a contemporary, changing world. The professional model that results from this dynamic of incorporating the best of the past and the needs of the present and the future provides an atmosphere in which students and faculty interact with intensity and commitment.

An Open, Frank, Administrative Style

In the midst of this atmosphere, I have been deeply impressed by three things at the Seminary: the administrative style, my fellow colleagues on the faculty, and the students. The open, frank, committed administrative style is an effective encouragement to the faculty to carry out its teaching ministry. The fact that the administration encourages both the individual and community spiritual growth of the Seminary is an added dimension which is very commend-

able. It is a delight to me, as a beginner, to work for an administration that not only encourages effective teaching but also values spiritual growth throughout the entire institution.

A Supportive, Dedicated, United Faculty

In addition, I have found my fellow colleagues on the faculty to be expert, supportive, dedicated and united. Lovingly and with wisdom, they have shared advice and suggestions with me, which have helped me to begin to find my feet as a teacher in the Seminary. What a joy it is to work in a situation where a team spirit and support are prominent rather than the competition and devastating individuality which can be found in the secular world.

Committed, "Eager-to-Learn and Serve" Students

I find Seminary students quite different from those in college because they are more mature, much more committed to a deep walk with the Lord, and very eager to learn. What a delight it was to me at the end of my very first class session at the North American Baptist Seminary to find three students coming up after class asking for prayer and having one of the students lead us as we all put our arms around each other's shoulders and prayed together. A great sense of oneness and joy filled all of our hearts. It was a glorious beginning for me as a teacher here.

These students are not only anxious to learn but are quick to respond to opportunities for service and need. One example of this arose when several students in my spiritual development group shared that their wives, who were new to Sioux Falls, found it lonely and a bit discouraging to be in the apartment all day when their husbands were off enjoying the excitement of a new adventure in Seminary.

One of the students in the group, who apparently had a gift for hospitality, expressed the wish that he could invite a large group of Seminary students and their wives over to his apartment for an evening of fellowship and getting acquainted. He apologized, however, because he and his wife had come rather quickly after their wedding to the Seminary and were using paper plates. They were

not really prepared with the usual utensils to entertain guests. When the suggestion was made that perhaps they could invite their fellow students and wives into their apartment for an evening of fellowship and ask each person to bring his or her own cup or glass and refreshments, they responded immediately. The next morning all of us had an invitation on our desk inviting us to their apartment for fellowship that night. My wife and I went; even though we were not students. We had a marvelous time of sharing and friendship as everyone became acquainted with one another. Certainly there was a growing spirit of oneness in the Lord as we launched into this academic year together.

Another example of the students' outreach and responsiveness to need was demonstrated one beautiful, sunny Saturday morning. I was at home struggling with whether to prepare lessons and mark papers or wash the windows and put on the storm windows. There was a knock at the door. When I opened it, five students from one of my classes surprised me by offering to help me with some of the "Saturday chores" that I had to do. They apparently prepared this scheme with my wife's help, but it certainly impressed me very deeply that Seminary students, who are busy working and studying, would be willing to take their personal time to help a Seminary professor with chores in order that he might be released to study and prepare lessons more freely.

Certainly this was an example to me of the Scripture admonition in 1 Timothy 5:17-18 in which Paul sug-

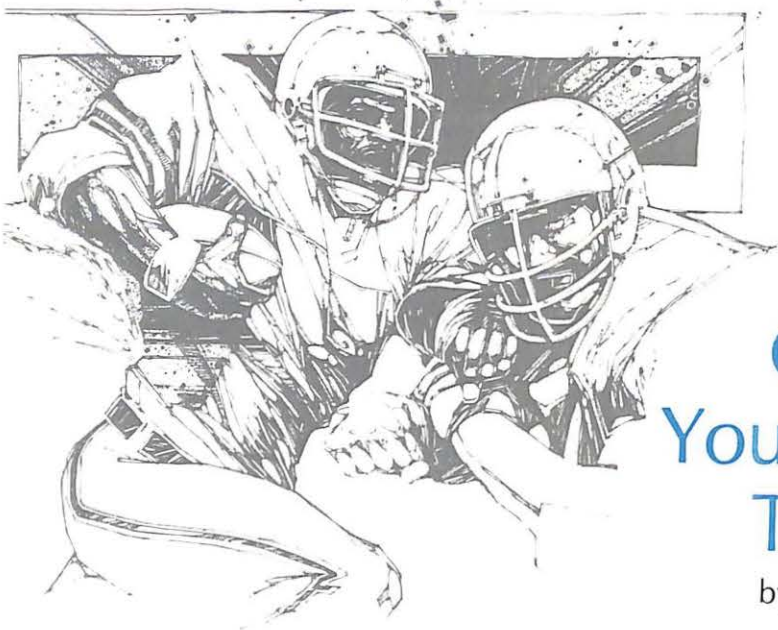
gests that we give double honor to those who preach and teach. I was certainly doubly honored and felt very loved by my students. I suspect for a teacher to be loved by his or her students is a relatively unknown thing in the secular world. How very appropriate it is that it be a reality in a Seminary where the redemptive love and mission of Christ is the central theme. I am not sure who is learning the most—the students or myself.

The Seminary has proved to be a very dynamic spiritual community in which to work. Certainly I expected teaching, praying, and studying would be a part of life at the Seminary, but the intensity of learning, evaluating, stretching, and challenging is sometimes overwhelming whether to a beginning student or a beginning faculty member. Several times, students have come to my office and asked for prayer and guidance as they felt they were learning so much, growing and stretching to the extent that they felt they were becoming new people.

"Reaching In" and "Reaching Out"

I think the Seminary could be characterized by two expressions: "reaching in" and "reaching out." The "reaching in" is exemplified by the inward journey made through study, prayer, counseling, and all of the other spiritual activities which changes one within. The "reaching out" is demonstrated in the students' work in various local churches and ministries and helping a beginning teacher with his Saturday chores. This is a Seminary of which we can all be proud. □





Only If You Want To Win

by Ron Mayforth

Can you imagine a group of football players, who wish to play for the Dallas Cowboys or the Edmonton Eskimos, tell those in charge that they have no plans to show up for spring training, film sessions, locker room teaching, equipment dispersement, or group studies of the playbook?

Can you imagine a group of musicians who sign up to play for the Chicago Symphony but make it clear to those in charge that they have no intentions of looking over the music, attending rehearsals, or practicing for long hours alone or in sections? Their only intention is to show up the night of concerts to play.

Or can you imagine a group of soldiers who enlist in an army and are told by those in charge that they do not have to do any of the following: no boot camp, no coming to strategy classes, no physical fitness required, no training is needed in how to use weapons, no help will be given on how to handle battle pressures or defeat the enemy, no suggestions about what to do if captured? Just show up next Wednesday and leave for the combat zone. I would imagine

that you have trouble imagining any of these situations in real life.

Yet, is this not repeated weekly by many soldiers of the Cross around the world? They find themselves in the battle for truth with no intentional training for the same.

A high school boy asked his coach, "Do we have to do all this stuff like exercising, studying, practicing, dieting, resting, drilling, and sweating?"

The coach replied briefly and conclusively, "Only if you want to win!"

If our churches intend to win, I believe we must deal realistically with the whole matter of *training*. For the sake of the success of your church, would you invest fifteen minutes to consider the following questions and suggestions concerning this issue?

Who should receive some kind of training in the church?

Ephesians 4:11 gives a brief but conclusive answer—"the Saints." This means persons saved by Christ and being renewed by the Holy Spirit to the glory of God the Father, for the evangelization of the world, and for the building up of the Church. Every saint is called to some service, ministry. Every servant should desire to function at his/her best for Christ's sake. This usually would require some kind of training.

Why is training so crucial?

Training is crucial because it is what God expects. Jesus commanded us to go and make disciples. Paul

taught us to equip the saints for their ministry. Both of these exemplary Christian leaders practiced training as their main method of ministry. They prayed for guidance, and then recruited co-workers. These novices they taught, showed, gave assignments, supervised, evaluated, corrected, inspired, lived with, and commissioned. They took their Bible college and seminary everywhere they went. Class was always in session.

Training is crucial because of its effect on Kingdom work. Only if we begin reproducing ourselves will we ever have a hope of a chance to reach a desperate world of more than four billion people mired in the multiple corruptions and complications of sin. Moreover, our ministries will have so much more vitality and appeal because they flow from such diversity. The Church was never meant to be mainly a show given by a piper or a four-piece combo. It was meant to be a grand symphony, playing the Gospel in harmony to a world listening for a song of hope in the night. Also, the immensity of the Kingdom work suggests our need of training.

The work of Christ is the greatest task in all the world with the greatest goals, the greatest leader, the noblest motivations, the highest challenges, and the most untapped resources. It also has foes who are multiple, clever, corrupted, and well equipped to fight valiantly at their battle stations. Whatever we do for Christ, we should give our best shot. If we are going to attach his name to what we are doing, it should be worthy of him.

Training is crucial because it affects the workers. God is as interested in the workers' growth as he is in getting the work done. When Christians are given front-line ministries of significance and trained well for the same, they progress faster and farther in their spiritual lives, enjoy what they are doing, have healthier attitudes, and are less prone to get into unnecessary hassles over trivia.

Moreover, workers grow when they are challenged with opportunities to upgrade their skills. They do better work when they are pre-trained. They are more confident and feel better about work for which they have been equipped. They respond more positively and readily to leadership that cares enough to assure and invest in their success. They gain new

understanding about life and self which usually has spin-off benefits for other areas of their living. The training of the many also helps to prevent the burnout, bitterness, and defeat of the few—that which is happening all too tragically in too many ministries!

God wants us to win—for his sake, for the world's sake, for our sake. Winners are winsome; they attract followers. They also attract other leaders.

Let's be honest—at too many crucial battlefronts today, we are losing. Could it be that part of the reason for defeat is a lack of seriousness about training? Could it be that others are winning not just because of size, talent, money, or buildings, but because of readiness?

In what areas do the saints need training?

We often know what we believe, why we believe, and why we should put our faith into life actions. However, often we have not been showed *how*. Your church can make its own list according to your history, community, and body resources. Here are some suggestions.

Some saints long to be trained in the development of Christian disciplines like Bible study, prayer life, walk with God, meditation, journalizing our spiritual pilgrimage, confession, creative worship options, stewardship, celebration, solitude, fasting, simplicity, submission to one another, consecration of all of life, family altar, the power of a Christian cell group, or other pursuits of holiness and godliness.

Some saints long to be equipped to do a better job of handling life's adult responsibilities and roles: singleness, marriage, parenting, vocation, self-management, conflict resolution, priority decisions, teaching in the home, homemaking, handling well the usual other passages of life, and interpersonal relationships.

Many saints long to do a better job of using spiritual gifts, being a witness, serving Christ creatively in the world, and penetrating all of our worlds with Gospel presence and power. Some want to know how to be a better people helper. Some could develop the gifts of teaching, preaching, leading, organizing, music, listening, counseling, and caring. Some would like to be readied to

serve Christ in existing public caring institutions. Others have a vision to reach out to significant population targets which the church often does not touch like singles, internationals, students, street people, handicapped, addicted, or government officials. Others would like to learn to serve Christ through the use of their art talents and interests—writing, music, drama, painting, sculpting, or crafts. Others have a vision for how the church might use some high technology like computers or video cassettes. Some saints have a vision for using the media to better advantage for the sake of Christ. An increasing number want to be challenged and trained to serve on mission fields, either for a few months or for a lifetime. The list is endless.

You have your own gifts, longings, and visions. Add them in here. Start praying about them and your church. Share your burden with others. Let the fire spread!

How will the training be done?

The training will be done through creativity and diversity. Put your own packages together as they fit your people and your mission. The following list may give you some direction:

- Evaluate together: tapes, video cassettes, movies, slides, reading material
- Lecture and dialogue
- Observation field trips: Take others along when you serve
- Modeling!
- Regular meetings: Use the first part of each committee or board meeting to come to grips with one leadership idea
- Seminars and retreats offered by other agencies: International Center for Learning, local counseling centers, or learning teams put together by your Association
- One-on-one discipleship ministries
- Guided reading programs: Correspondence courses done in a group
- Actual service with supervision (not snoopervision)
- Apprenticeship learning: to be an assistant or associate teacher or leader
- Courses at a local Bible college or seminary: Ask them to bring courses to your church

- Programmed learning
- Roleplaying, demonstrations, case studies, verbatims
- The development of a diverse learning center (library plus)
- Small group dynamic learning and growing
- Do some of this with another church or churches. You can swap expertise and enrich your fellowship bonds at the same time.
- Add your own ideas here . . .

When could we possibly do this training?

This would take so much time. Our program is so loaded now. Have you tried any of these?

- Unload your program. Are some programs really helping you to meet individual or corporate goals and needs? If not, have a respectful funeral and get on with other living issues needed to help you succeed.
- Modeling: This happens all the time, but make some things more intentional.
- Use present meetings to share one idea. Have a three-year growth plan of the issues you wish that group to consider.
- Use the Sunday evening service or mid-week service time. Too often these are only slight variations of the morning worship and Sunday school hour.
- Use the hour preceding the Sunday evening service.
- Use three or four intensive sessions a year: weekend retreats.
- Use the Sunday school hour.
- Challenge your present groups to build training into their goals and calendars: Women's Missionary Fellowship, Men's Brotherhood, youth, singles, seniors, home churches.
- Meet for breakfast Sunday morning . . . have a brief training time and inspiration. Do some when you are traveling to and from other meetings.
- If you believe this is crucial, you will make time to be equipping. You only have to take this subject seriously if you want to win *and you do!* Gather those around you who have this vision, burden, and commitment. Pray, research, plan, share, spread, and start! "And when the battle's over, we shall wear a crown. . . ." □



The Rev. Ronald Mayforth is Associate Professor of Pastoral Theology at North American Baptist Divinity School, Edmonton, Alberta.

North American Baptist Divinity School Presents Its 1984 Graduates

Nine individuals are anticipating graduation from the North American Baptist Divinity School in Edmonton, Alberta, on April 29, 1984. Seven of these expect to receive the Master of Divinity degree and two, the Bachelor of Theology. Some are presently serving churches, but others are open to receiving inquiries regarding possible opportunities for service.



Wenzel Hanik has been pursuing his theological studies on a part-time basis while serving as pastor of the Onoway Baptist Church in Onoway, Alberta. He intends to continue to serve the Onoway Church after graduation.



Brian Stelck is affiliated with the Baptist Union of Western Canada and is already serving a church in Camrose, Alberta. He and his family also share a deep concern for overseas missions and feel that his advanced training in education together with his theological training may one day be put to use on the foreign field. He writes: "The Lord gives gifts, experiences, opportunities and training in order that we might serve him. I would pray that the bless-

ings I have been given can be maximized in his service. Whether in a 'home' pastoral ministry or in an overseas missionary setting, the spreading of the gospel will be foremost in my efforts. I believe that the training I received at the Divinity School has helped to equip me for the task of teaching others to assume leadership roles."



Marybelle Cruikshank completed her studies at Christmas and is available immediately for some form of full-time ministry. Both she and her husband Mel, who graduated last spring, are Southern Baptists, and began their Master of Divinity studies at Golden Gate Baptist Seminary. At the moment, Mel is employed by the Southern Baptist Convention as a student worker on the campus of the University of Alberta. While awaiting an opening that will allow fuller expression of her gifts, Marybelle is serving as a church secretary on a part-time basis.



Eric Spletzer is a member of Trinity Baptist Church in Kelowna, British Columbia. He is interested in a position as an assistant pastor, perhaps with special responsibility for single adults' ministries, counseling or evangelism. He also has a keen interest in missions. He writes: "I feel my strength in ministry is in the area of single adults' ministries and counseling." He will be available for placement immediately upon graduation.



During the period of Ron Zukowski's study at North American Baptist Divinity School, Ron spent two summers as Christian Education / Youth Worker at German Baptist Mission Church in Winnipeg, Manitoba. He writes: "I conceive my strengths in ministry to lie

in the areas of preaching-teaching, counseling, and youth work." Following graduation, he will be available for pastoral service and would prefer a position in either a rural or an urban setting in the Edmonton area, as his wife is completing a degree program at the University of Alberta.



Dan Leverette is presently serving Wiesenthal Baptist Church in a part-time capacity but will be available for some form of full-time service after graduation. He writes: "Two areas of ministry within our churches that I am deeply concerned about and would like to work at are seeing people come to the saving knowledge of our Lord Jesus Christ and helping young people to walk with the Lord. Col. 1:10 says that we are to '... walk in a manner worthy of the Lord, to please Him in all respects.' Personally, helping people come to know the Lord and to walk after him towards Christlikeness is a high priority for me."



Paul Spate hopes to find a staff position as an assistant pastor or youth pastor upon graduation. He would like to pursue further training in the area of Christian education with a view to eventually finding a position in a Christian college where he could teach in the Christian education department with an emphasis on camping. Paul is affiliated with the Baptist Union of Western Canada but selected North American Baptist Divinity School as a place of study because he felt it would help him develop the ability to apply Christian education to a pastoral setting.



Dean Eisner and his wife Pam are both alumni of North American Baptist College, and he will be graduating from the Divinity School with the Master of Divinity degree in April. He is affiliated with the Baptist General Conference and will be available for pastoral ministry upon graduation.



Marvin Rust has completed his theological studies on a part-time basis while serving the Northgate Baptist Church where he has been senior pastor for nearly three years. He has strengths both in pulpit ministry and in people-to-people relationships. He writes: "I find the pastoral ministry to be very challenging, very demanding, yet very rewarding."



Graham Kern writes: "I believe that the body of Christ can grow through preaching and teaching, but this must be coupled with tender love. God has given me the ability to preach and teach, and, more importantly, the desire to build up the body in love. I would enjoy doing this as the pastor of a church in a rural or small town setting, but would also be interested in staff position in the area of Christian education or discipleship."

Developing and Maintaining a Personal Christian Witness in Ministry

Introducing the 1984 Graduates of the North American Baptist Seminary

by Charles M. Hiatt

Recently I had the proverbial "conversation" on an airplane with a gentleman from the city of Sioux Falls. I heard shortly thereafter from a mutual friend that if I would talk with this gentleman again he would become a Christian! This powerfully demonstrates that God is active in our encounters — planting, watering, cultivating seeds that have been planted by the prayers of many people in the past. During the next encounter with the individual, I was able to share the gospel of Jesus Christ with him. He asked for additional information to read and a chance to talk further about becoming a Christian.

This little scenario describes the primary function of one called to Christian ministry. In introducing the graduating seniors at North American Baptist Seminary this year, I feel it is important they articulate how they will maintain a personal Christian witness in their ministry.

Of all things that need to be done by the pastor, the involvement with the lost that they might discover Jesus Christ as their Savior is a primary function.

It is our goal that pastors go forth with that kind of commitment to the cause of Christ and longing to lead the lost to salvation. I have invited the graduates of 1984 to describe how they perceive this happening in their lives.

Charles M. Hiatt is President of the North American Baptist Seminary, Sioux Falls, SD.



God has been leading me in new and exciting ways since I accepted him as my Lord and Savior. I will develop and maintain my personal Christian witness by reading his Word by following where he leads and by always remembering that God gives his best to those who leave the choice to him.

—Elmer Ole Aakre

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

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The Apostle Paul admonishes as to: "Let the Word of Christ dwell in you richly as you teach and admonish one another in all wisdom . . . And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him" (Colossians 3:16,17).

In developing and maintaining my personal Christian witness, I believe it is very important that God's Word truly lives in my life. Through the study of God's Word, daily commitment to him in prayer and in the sharing of my faith, I will seek to model the example of Christ.

—Howard Anderson

Howard Anderson, Lennox, SD, is a senior in the Master of Divinity degree program. He is married to Becky.



My ministry, to be useful, must be grounded in God through Christ. Apart from this intimate faith-walk with Christ, my work will continually be doomed to failure in God's sight. To do this, my basic relationship with Christ will need to be challenged and undergirded through the Word of God and a

community of believers. Support groups, which function to encourage, exhort and motivate myself will be imperative. Finally, I must daily confront the danger of isolation which would leave me enclosed in an office. My call is to be salt and light to a hostile world which often rejects Christ.

—Edward Bartel

Edward Bartel, St. Clair Shores, MI, is a senior in the Master of Divinity degree program.



In Philippians 2:3,4, the Apostle Paul exhorted the Philippian Church on the over-riding principle of servanthood—that which reveals clearly what a servant is to be. This is the basis of my personal Christian witness in my ministry. To me, the first characteristic of a servant is that he prizes the interests of

others above his own. He must have a genuine concern for others. The second characteristic of a servant is that he yields his rights. Lastly, the final characteristic of being a servant is that he is willing to pay the cost of servanthood. A servant not only forfeits his rights but also goes beyond that to sacrifice whatever he owns if need be. This is my personal witness in my ministry. But what about yours? In serving Jesus Christ, the choice is left up to you whether you want to serve or not. You can determine how much you want to serve by how available you make yourself to him and by how much of yourself you are willing to put at his disposal.

—Craig Bollinger

Craig Bollinger, Mitchell, South Dakota, is a senior in the Master of Divinity degree program. He is married to Marilyn; they are expecting their first child.



I am convinced that God is as much creator and sustainer of this world as he is Redeemer. History as the stage of God's acting has a growing importance for me. I will continue my studies in Church History and Social Ethics (Walter Rauschenbusch) and hope to develop theology and a life-style of witnessing to God's relevance for and presence in his world.

—Christoph Bresina

Christoph Bresina, Marburg, Germany, is a senior in the Master of Divinity degree program.



"Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven" (Matthew 5:14a, 16).

This passage tells us that all men and women are to see the love of God in our lives. This is one of my goals in ministry whether I am in the church teaching God's Word or out in the community sharing God's love. I realize that in order to reach this goal effectively, my life needs to be a reflection of Christ in all I do.

—Steve Burrell

Steve Burrell, Norridge, IL, is a senior in the Master of Christian Education and Master of Divinity degree programs. He and his wife, LeAnn, have one child.



I see the Christian witness as being the very center of my counseling ministry. Counseling is a person-to-person experience that encompasses the entire being of the individuals involved. The counseling situation is the ideal place for me, as a counselor, to exercise the Christian beliefs and values so deeply ingrained in my life in a true act of ministry to a hurting individual.

—Becky Delay

Becky Delay, Parker, SD, is a senior in the Master of Counseling degree program.



The foundation of my personal Christian witness is being in healthy relationships. My relationship with God is of top priority. Out of a trusting and obedient relationship with God, I can develop loving relationships with my family and friends. Proper relationships in my personal life are the foundation from which I can communicate myself as a Christian.

—Dan Digatono

Dan Digatono, Minneapolis, MN, is a senior in the Master of Divinity degree program.



It seems that to keep on the cutting edge of Christian service I have to be in contact with non-Christians. Often, being involved in Christian ministry makes it easy to surround yourself only with Christians and, unfortunately, it becomes easy to become stale. Becoming

friends with those who don't know Christ challenges me to get into the Word to find answers to their questions and to genuinely submit myself to God in prayer. The excitement generated by sharing Christ with those who don't know him, spills over into other areas of ministry.

—Jim Derman

Jim Derman, Grand Forks, ND, is a senior in the Master of Divinity degree program.



A personal Christian witness involves a dynamic and continuous application of the Word of God to the needs and challenges of everyday life experiences. I can only effectively reflect God's life-changing love to a hurting world as I am in the world ministering with God's power. The power of God by means of

the Holy Spirit unquestionably demonstrates a distinct and effective Christian witness. I believe that openness to the controlling and enabling of the Spirit is indispensable to Christian witness. As I am continually open to the movement of God's Spirit in my life and sensitive to the needs of the world about me, I will be able to appropriately and compassionately announce the Good News of the Kingdom of God to a world in need of the transforming power of Jesus Christ.

—Michael E. Campbell

Michael Campbell, Lodi, California, is a senior in the Master of Divinity degree program. He and his wife, Kathryn, have two children.



Since becoming a Christian five years ago, my personal witnessing ability has progressed from being (at best) faltering and unsure to the present point which is both fruitful and effective. For me, to predict how that ministry may continue effectively would be to reflect Jesus' own words, "For out of the abundance of the heart, the mouth speaks." For my witness to be vital and fruitful, it must overflow from my personal and immediate relationship with Jesus Christ as Redeemer and sustainer in my daily life. This relationship is gained daily through personal encounter with the Living Lord Jesus in prayer and Bible study.

—Bob Clausen

Bob Clausen, Castlewood, SD, is a senior in the Master of Divinity degree program. He and his wife, Karen, have six children.



To develop and maintain a personal Christian witness, one must look at it as a daily commitment. A big part of that daily commitment is seen in service. Hebrews 5 says we are to serve one another in love and to love your neighbor as yourself. If we allow the Spirit to work in and through us everyday, the love that comes from the Spirit will not only be experienced by ourselves, but also those around us will experience that same love if we but reach out and share it.

—Larry Lang

Larry Lang, Avon, SD, is a senior in the Christian Education degree program.



In recognizing the fact that I belong to the body of Christ, my own personal ministry becomes a shared one. There are multitudes of believers in Christ performing his witnessing mission. I am not alone! To develop this shared ministry, my intention is to know, world-wide, lost souls through continuing education in cross-cultural classes. God so loved the WORLD. . . .

—David Ernst

David Ernst, Aberdeen, SD, is a senior in the Master of Divinity degree program. He and his wife, Naomi, have one child.



It is highly possible for a seminary student to become a "rabbit hole" Christian during his years of study. Many times seclusion is best for proper study and the remaining time is spent with family and with work. To help me, I have constantly reminded myself of three "Ps."

People, places and prayer are important ingredients in a Christian witness. In reading the scriptures, we find that Jesus was constantly among the people ministering. The places that he frequented were locations where desperate people were in need of him. To maintain his strength, prayer was a daily exercise. We, too, can find newness in our witness by remembering these three "Ps."

—Jeff Hayes

Jeff Hayes, Sioux Falls, SD, is a senior in the Master of Counseling program degree. He is married to Rhonda.



One of the key ingredients to developing and maintaining a personal Christian witness is balance. I believe I am a more effective witness when I am spiritually, emotionally, socially, mentally and physically balanced. This balance must occur in my own personal life, family life and ministry. The Bible clearly emphasizes the importance of being faithful stewards. The crucial aspect of stewardship begins with the individual who becomes the model for the family. The family then

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becomes the model for both the Christian and non-Christian community.

My goal in life is to do my part in fulfilling the Great Commission as I long to glorify my Heavenly Father. One of my objectives in reaching that goal is to maintain a balanced life-style, personally with my family, and in my ministry.

—Elmo Herman

Elmo Herman, Eureka, South Dakota, is a senior in the Master of Divinity degree program. He and his wife, Sarah, have two children.



I have no magic formulas for dynamic Christian living. If, however, I am to be a called minister representing our Holy God, there are requirements to which I must adhere.

With my mind in the Word, my heart on the altar, my knees placed firmly on the ground, I am determined to become a faithful servant of our Lord.

—Greg L. Drew

Greg Drew, Madison, SD, is a senior in the Master of Divinity degree program. He is married to Annette.



I see this maintenance in three inseparable areas:

First of all, through, and in, my personal devotional life, which will influence my private, family, and public life-styles.

Secondly, through reaching those around me, whether neighbor or church member, by being actively available to bridge the gap between their needs and the Good News of the Gospel.

Thirdly, through discipling others to carry out the same work of the ministry. This not only is the most efficient (II Timothy 2:2) way but also fulfills the command of the Great Commission (Matthew 28:19-20).

—Robert (Bob) Klein

Robert Klein, Turtle Lake, North Dakota, is a senior in the Master of Divinity degree program. He is married to Cindy.



The love of God is expressed in many ways. Some of those ways are obvious to us, others are not. One way God shares his love to us is through the ministry of counseling. Not only does effective ministry of counseling provide structure and support for those who seek out the presence of counseling but just as important, counseling affirms those within this certain context. An affirmation of who we are and where we are

going as well as where we are to be going provides affirmation of faith, hope and love. And such affirmation allows the permission and approval of ministering in Christ to take place.

—Robert Kraus

Robert Kraus, Glen Ellyn, IL, is a senior in the Master of Counseling degree program.



I believe a personal Christian witness is not only essential for any ministry but also essential for faithful obedience to our Lord Jesus Christ. To have a personal Christian witness, I plan to get involved in my community with non-Christians through visitation, social action projects, mutual interests and hobbies. Witnessing is not a job restricted for professional Christian leaders. I feel that I would develop and maintain my witness by joining with other Christians to encourage each other in this area of obedience to our Lord. I want to work together with other Christians and teach and learn from them about this important area of our lives.

—Cal Kroeker

Cal Kroeker, Viola, KS, is a senior in the Master of Divinity program degree. He is married to Deanna.



Without a personal Christian witness in my life, there can be no ministry. Thus, the development and maintenance of my own Christian example must be at the top of my priorities. I believe that my best resource for attempting to accomplish this goal is found in the person of Jesus Christ. His exemplary life shows a balance between solitude and socializing; meditation and exhortation; time for himself and time for others. If I model my life and ministry after his, I believe God's plan for my future will be realized to his glory.

—Kathy Patterson

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



"Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows" (II Cor. 1:3-5).

These verses summarize my ministry goals and perspective. I feel that the Lord has called me to hospital chaplaincy. Already in my work as a chaplain, I have experienced

the power contained in this passage of Scripture. In the hospital setting, I have come into contact with people who are hurting physically, emotionally and spiritually. I am Christ's representative, and it is my prayer that I can continue to express his love and comfort to the patients through a ministry of presence, caring and sharing.

—Carla Werre

Carla Werre, Rochester, Minnesota, is a senior in the Master of Divinity degree program.



"Preach the Word of God. Never lose your sense of urgency, in season or out of season. Prove, correct, and encourage, using the utmost patience in your teaching (II Timothy 4:2). "For yourself, stand fast in all that you are doing, meeting whatever suffering this may involve. Go on steadily preaching

the gospel and carry out to the full the commission that God gave you" Vs. 5, (JB Phillips).

Jesus Christ called, ordained and commissioned me to proclaim the Gospel. Being his witness and fulfilling that call demands a continual willingness to yield to his Spirit.

—Craig S. Perry

Craig S. Perry, Cresbard, SD, is a senior in the Master of Divinity program degree. He and his wife, Jacqueline, have two children.



The development and maintenance of a personal witness is an item that calls for risk taking. This risk taking includes being who I am and accepting others for who they are, and this begins with my brothers and sisters in Christ. When we, as Christians, reach out and are real with each other, it is then possible to be

real and to reach out to those who are not my brothers and sisters. The strength to be real comes from my relationship with Christ and many times from my brothers and sisters through whom he works to make me what he wants me to be. In the same way, he works through me to help my brothers and sisters, so that they may be real.

—Steven E. Williams

Steven Williams, Seattle, WA, is a senior in the Master of Divinity degree program.



The maintenance and development of my personal Christian witness will happen as I am attentive to both the Bible and those around us. For me, growth is a process of applying God's Word to my needs. Applying the Word to the situations of others is a part of my ministry. As I make myself available to serve others with my abilities, opportunities for witness open

up. My personal skills of carefully listening to the individuals around me and sensitivity to God's Spirit have been enhanced while at N.A.B.S. Hopefully they will continue to improve with future experience and ministry.

—Rod Poppinga

Rod Poppinga, Chancellor, SD, is a senior in the Master of Counseling degree program. He and his wife, Daylene, have three children.



"Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place where He prayed" (Mark 1:35 NIV).

Over the past few years, being alone with God has become the most precious time of my life. It is when I'm with Him alone that I find the peace that keeps me content each hour, the faith to believe in His ways, and the strength to complete each day. To maintain a lifestyle that will influence others for Christ, I believe that it all begins with my daily personal walk with Him. My ministry to others depends on my ministry to myself "in" Christ.

—M. Timothy Walker

M. Timothy Walker, West Fargo, ND, is a senior in the Master of Divinity degree program. He is married to Bonnie.



"You are my witnesses," declares the Lord, "and my servant whom I have chosen." (Isaiah 43:10a).

We are all chosen by God and commanded to be his witnesses. In my ministry, I hope to develop and maintain that witness by making Christ the Lord of my life on a daily basis. As my relationship with Christ matures and obedience increases, my witness will be maintained. By building relationships with people in the church and community, I will be allowed to share Christ and disciple those in a growing relationship to Christ.

—Rick Weber

Rick Weber, Emery, SD, is a senior in the Master of Christian Education and Master of Divinity degree programs. He is married to JoAnn.



The most important part of my ministry is the developing and maintaining of my relationship with the Lord which is the basis for my Christian witness and ministry. It is only as I deepen my relationship with God that my Christian witness (my "being," not my "doing") develops and becomes known with the help of the Holy Spirit, in and through my life and ministry. This deepening occurs through daily interaction

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and prayer, personal Bible study, fellowship with others and struggling victoriously through the battles of my life (James 1:2-4).

—Shirley Rader

Shirley Rader, Park Rapids, MN, is a senior in the Master of Counseling degree program.



I have been called by the Lord to the field of Christian Education. As a future director of Christian Education, I strongly believe that the ultimate goal is to produce Christlikeness in every believer as well as converting the non-Christian to the Christian faith. Therefore, my Christian witness will be developed and maintained by the means of discipleship. Discipleship involves one-to-one and group relationships, which are vital to Christian growth. As my future senior pastor will model Christlikeness to me, I, in turn, will model Christlikeness to others.

—Bill Ziegler

Bill Ziegler, Sioux Falls, SD, is a senior in the Master of Christian Education degree program. He and his wife, Crystal, have one child.



Ministry is a gift, and with every gift comes the responsibility of faithful stewardship. As I anticipate full-time ministry, I will seek to develop and maintain a personal Christian witness by living faithfully in availing myself to the opportunities of a day. In prayer, Bible study, service opportunities, and ministerial responsibilities, I will strive towards Christlikeness. The Lordship of Jesus Christ must always be the controlling factor of my life. As I seek to become Christlike, I recognize my need to surrender to the promptings of the Holy Spirit, daily seeking to have his love and power control my life.

—Phil Zylla

Phil Zylla, Vancouver, BC, is a senior in the Master of Divinity degree program. He is married to Melodie.



When I consider developing and maintaining a personal Christian witness in my ministry, two things come to mind. First of all, growth. As a minister of the gospel and as a Christian, my life must be open to the voice of God as he speaks to me through his Word, through his people, and through the experiences he brings to my life. This will be an on-going process

throughout my life and ministry. Secondly, faithfulness. This is worked out as I am faithful to God's will for my life and as I am faithful in putting into practice the gifts and abilities God has given me for service in this world.

—Alan Steier

Alan Steier, Coleman, WI, is a senior in the Master of Divinity program degree. He is married to Judy.



It is a great privilege to be a Minister! I plan to go into preaching ministry. After I graduate from N.A.B.S., I shall go where the Lord leads me. My years in N.A.B.S. have been very rewarding. It is very important for me to be a witness for Christ in all aspects of my ministry and personal life.

I strongly believe that God has called me to be his witness. My faith in God will help me. People look up to the minister to be an example in his/her ways. My words, actions and thoughts will have to show others that I am a Christian.

—Sunandkumar Samuel

Sunandkumar Samuel, Bidar, India, is a senior in the Master of Divinity degree program.



A personal devotion to God which includes the study and proper use of God's Word enveloped in prayer; a consistent Biblically integrated lifestyle motivated by the principle of love; a heartfelt compassion for the hurts and needs of those around me; and the willingness to be open and available to my family and others—these are the key ingredients in developing and maintaining a personal Christian witness in my ministry.

—Steve Petry

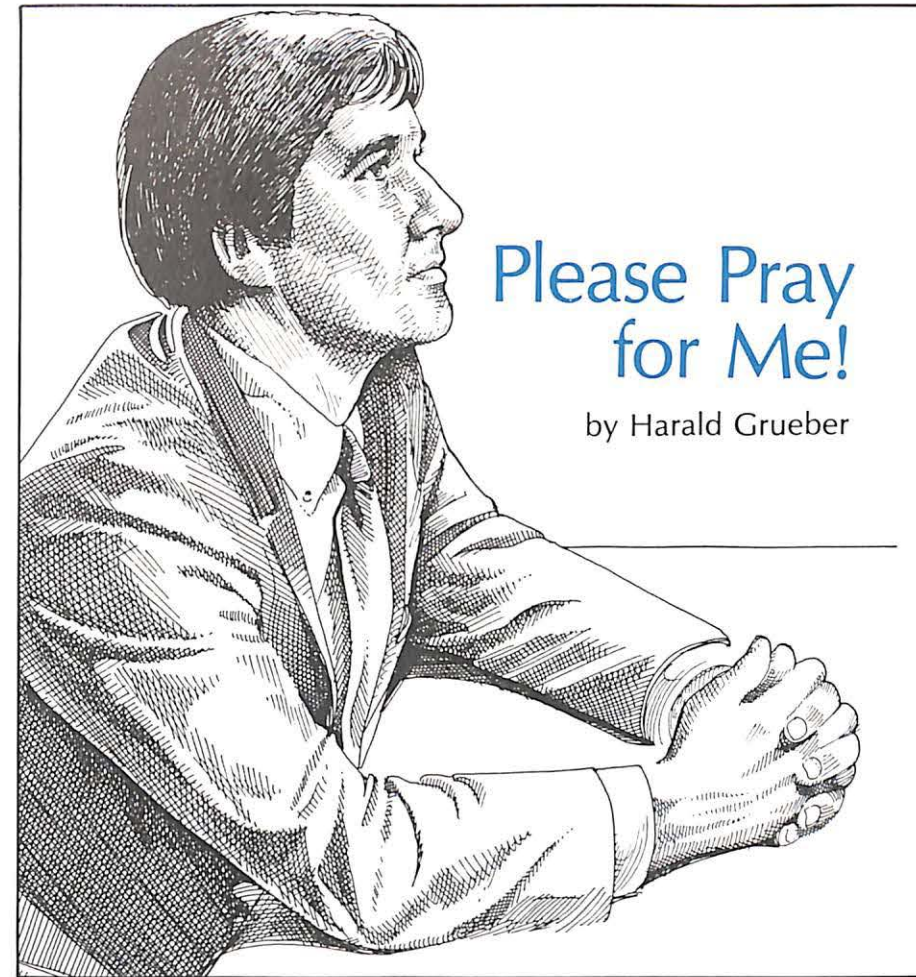
Steve Petry, Dayton, OH, is a senior in the Master of Divinity degree program. He and his wife, Betty Jo, have one child.



For me, a personal Christian witness signifies relationships. My Christian witness will only be effective through the establishments and ministering of my relationships with friends, family and others to whom I am ministering. The foundation for these relationships is my relationship with Christ. To share the joy of this relationship is my personal Christian witness.

—Dennis Veen

Dennis Veen, Sibley, IA, is a senior in the Master of Divinity degree program. □



Please Pray for Me!

by Harald Grueber

Again I felt an acute sense of frustration and guilt as Jack thanked me for praying for him, when I knew I had not. When we talked together about two months ago, I had promised that I would pray for him, but the busyness of life caught up to me. Jack and his need had been erased from my mind. Besides, I did not know exactly what to pray for, and my prayers are supposed to be specific. Perhaps I thought about him once or twice in the first few days. Now that everything was all right with him, my responsibility seemed a little lighter.

It still bothered me. This was not the first time I neglected to do my part in the support and encouragement of a fellow Christian through prayer. What could I pray for? What did others need? How could I pray for people I do not even know, like the missionaries of the week, or the pastors of the day in "Moments with God"?

The Rev. Harald Grueber is pastor of Brooks Baptist Church, Brooks, Alberta.

In preparing a Sunday message, it dawned on me like the sun bursting above the horizon on a cloudless day; I can use "model" prayers from the Bible. I can pray in the same way some of the biblical characters prayed when they prayed for others, some of whom were total strangers to them.

A Guide for Prayer

Paul's prayer in Ephesians chapter one, verses 15-23, is such a prayer. The people in Ephesus were struggling to be God's people, as we are today. Paul prayed for them generally yet very specifically.

He prayed first for their enlightenment (verses 17 and 18a). Paul's prayer was that the Holy Spirit would help them know God's Word and be obedient to it. For Paul, knowing God was the great goal; for its realization in the lives of the Ephesians, he prayed.

Secondly, Paul prayed for their encouragement (verses 18b-19). Knowing God's power, being sure of an inheritance, and having hope in the future gives people purpose in the

present. In much of our lackluster Christian living, God's immeasurable riches are untapped, his great power unused, and our hope is so dim that we fail to see his purposes being accomplished all around us. Realizing and using God's resources, we can be more than encouraged.

The third request Paul has is for assurance (verses 20-23). Paul continually points out the absolute historical reality and veracity of the incidents surrounding Jesus' life, death, and resurrection. Knowing these things to be true, we can be assured that all of God's promises are reliable and trustworthy. Christ's life, death, and resurrection are the evidences that God will do what he says he will do. What greater assurance do we need?

I discovered that through consistent prayer for a person, a special bond develops that deepens into caring and expanding concern for people for whom I pray. As that happens, others are included in the scope of my concern.

Seeing and realizing these facts encourage me. It helped me have new purpose in my prayer for others. It made me more free to promise my prayer for other people. I discovered that through consistent prayer for a person a special bond develops that deepens into caring and expanding concern for people for whom I pray. As that happens, others are included in the scope of my concern. It was so great to have some of my frustration and guilt wiped out!

Again Jack asked me to pray for him. Again my response, "Yes"! This time, however, I did pray, for his enlightenment, his encouragement, and his assurance. I am not sure if it is only because of my prayer, but it seems to me that there is specific spiritual growth in Jack's life. □

TRUTH UNDERSTOOD

KYOTO, JAPAN. Film credits faded out. The screen went blank. Lights went on. "Any comments?" asked Pastor Aoki.

"Yes, I don't like Western films," snapped a senior member. This was the third installment of Francis Schaeffer's 10-part series, *How Should We Then Live?* This week: the Renaissance.

"My stomach got that 'oh-no, now-what?' feeling," says Paul Miller, short-term missionary in Japan. "I was to speak that morning on Christianity following the film. I had written the message more than a week earlier so that a good translation could be prepared.

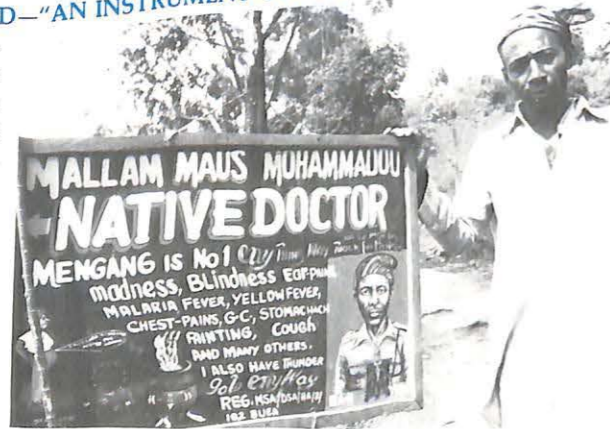
"Suddenly, in the middle of my message, an insight came to me. Do I dare deviate? What about the translation? I chose to explain the insight, trusting that it was the Lord's leading and trusting in Pastor Aoki's skills.

"What a joy it was to see a shine in the eyes of those listening, the shine of understanding, of making contact, of making truth something within reach.

"After the meeting, Pastor Aoki candidly expressed his pleasure at how well it had been received—even by the senior member."

MEDICAL WORD—"AN INSTRUMENT TO SPREAD SALVATION"

BANSO, CAMEROON. What do the Banso and Mbingo Baptist Hospitals have to do with Mallam Maus Mohammadon? "Well, they receive the failures of these 'country' doctors. Many patients arrive near death. When our doctors succeed in saving their lives, it makes an inroad to their beliefs," says Don and Martha Titus who served one



year as associate missionaries. "This presents an opportune time for our chaplains to be effective in the message of saving their souls. The hospitals are truly instruments of spreading salvation.

During the year Don and Martha Titus worked in Cameroon, giving dental care and training, they went to Saker Baptist College, where they did the dental work needed by 425 girls and staff. "While there, we saw the struggle the students, just off their tribal compounds, had in adjusting to a new way of life on a campus," says the Tituses. "When we heard them singing hymns in the chapel, we knew that God is working at Saker Baptist College."

The Tituses also visited Cameroon Baptist Theological College to do the dental work for the 57 male seminary students, wives and personnel. "We saw our faculty guiding the 'nationals' to do their own evangelizing," say Don and Martha. "The eagerness of these self-sacrificing students is exciting to witness!"

"While in Cameroon we witnessed much work accomplished, as the church is following Christ's example of going about preaching, teaching and healing."

BRAZILIAN BAPTISTS MEET

PORTO ALEGRE, RS, BRAZIL. "The Rio Grande do Sul Baptist Convention meeting in Ijuí was a blessing with about 100 delegates present as well as 100 youth who attended a program designed specially for them. "It was also a special time for our sons, Murray and Marcus," writes Beth Rabenhorst, missionary in Porto Alegre.

22 WOMEN STUDY AT CAMEROON THEOLOGICAL SCHOOL

NDU, CAMEROON. "Twenty-two students' wives are studying at Cameroon Baptist Theological College in the women's department," reports Annemarie Hattenhauer, missionary teacher. "The women bring 39 of their children, half of these are pre-schoolers requiring daily babysitting during class and study hours. Most of the wives are semi-literate or non-literate. Six of them had a grade seven elementary school education.

"These women who come," says Annemarie, "are eager to learn. I feel excited, but also apprehensive. I praise the Lord for Mrs. Bumu and for Mrs.

Gullman who are doing a good job as they assist with the teaching."

Mary Bumu, a Cameroonian staff member, teaches part-time. *Pray* that finances shall be available to hire her full-time from February of 1984 on. *Pray* that the Lord will guide Annemarie in making best use of the time he gives each day.

"Pray for eight class-two students of the Men's Department to whom I teach Principles of Christian Education," requests Annemarie, "that they may learn to write good Sunday school lessons and then to do well in teaching a Sunday school class."

77 COME TO CHRIST AT CRUSADE IN NDU

NDU, CAMEROON. "How can I receive eternal life?" asked Ezekiel during one of the children's meeting.

These meetings were part of an evangelism crusade in which Annemarie Hattenhauer participated in the mountain village of Mbem, a fifteen-minute helicopter flight from Ndu. Learning the answer to his question, Ezekiel and his friend, Andrew, accepted Jesus as their personal Savior. At this crusade, 77 adults and young people came to Christ. More than 100 people were counselled for restoration and growth in their Christian life.

"Pray for the local church in following up these individuals," requests Annemarie, who is a missionary teacher at Cameroon Baptist Theological School, Ndu.

NINE RECEIVE CHRIST IN EVANGELISTIC MEETING

FLORIANOPOLIS, SC, BRAZIL. More than 110 people attended a recent evangelistic campaign led by Missionaries Ralph and Martha Nelson in the Baptist Church of Barreiros. Nine people committed their lives and trusted Christ as Savior.

"The pastor and members of the Church rejoiced, as they had not seen this many people come forward for a long time," says Ralph. "We praise the Lord that in each of the evangelistic campaigns there are those who trust Christ as Savior."

Martha uses her gifts in music which helps to attract many people to the campaign and speaks to people's hearts, preparing them for the message.

Journeys to Growth

by Dan J. Tidsbury



Allen Wilcke leads an adult Sunday school class in its discussion.

In the Bible, we read much about various individuals' pilgrimages. Their paths are as instructive for us as the destination they reached.

While a few of the members of Crowsnest Community Baptist Church in Blairmore, AB, grew up in strong N.A.B. homes, many have come to the Church by a more circuitous route. Let me introduce you to three of them.

Fred was raised in a strong Roman Catholic home. After a time away from the church, he began an earnest search for the truth and for peace, first within the church of his heritage and later elsewhere. Then came the day he received Christ as his personal Savior. He tried to follow Christ and remain within the Catholic church but was simply not satisfied. The search brought him to Crowsnest Community Baptist Church where he was baptized in July 1983. Now active, growing in the body here, he teaches the teens, a role that he sees as a process of

discovery for himself as well as those he teaches.

Even though Diane spent more than fifteen years in the Mormon church, there was a sense that not all was right. Through the influence of Fred and other Christian friends, she began a careful examination of her faith and the causes of her uncertainty. It was not an easy step to take, but with the encouragement of her friends and confidence in her new-found Savior, Diane formally resigned from the Mormon Church and was baptized here in July as a believing Christian. Now her energies and talents are committed to the service of Jesus Christ, and she looks for ways to reach out to others who do not know him.

Shelly, a teenager, also comes from a strong Catholic home. Since finding Christ as Savior early

in 1983, she has found it difficult to enter fully into the life of the church because of her desire to respect her parents' wishes. In spite of that, she has taken advantage of every possible opportunity for learning and growth and seeks new ways to find the fellowship and support she needs from her brothers and sisters in Christ. The lack of direct church involvement has also not stopped her from sharing her faith with her best friend, Sherry, and Sherry's younger sister. Both have also come to know the Lord as Savior, and the gospel has gained entrance into another Mormon home.

The many in the church who have come from such varied backgrounds serve to remind us that the message of God's Word has not lost its power. Their present standing is, as it was for these, only the starting point on a journey to growth and discipleship in the knowledge of Jesus Christ. No one is ever beyond the reach of God's love and grace.

Your contributions to help support this church extension ministry in Blairmore, Alberta, may be sent to the North American Baptist Office, 1 So. 210 Summit Ave., Oakbrook Terrace, IL. 60181 designated for Crowsnest Community Baptist Church. Thank you for your prayers and financial assistance. □

The Rev. Dan J. Tidsbury is pastor of Crowsnest Community Baptist Church, Blairmore, Alberta.



Primary students prove eager learners.

Praise: A Lesson Learned

by Arlis Van Gerpen,
Randolph, MN

Have you ever prayed, "Lord, teach me this . . ." or "Help me to learn that truth"? In September of 1982, I earnestly prayed, "Lord, help me to learn to give you praise." That's a pretty simple and "safe" prayer, isn't it? Let me tell you how he worked in my life to answer that prayer.

My husband and I had just made our decision to accept the call to a pastorate in Minnesota. Dan had received his Master of Divinity Degree from the North American Baptist Seminary in Sioux Falls. After much prayer and contemplation, we had felt God's leading and were eagerly making plans to move in October.

On October 14, while making some last minute visits to friends in Sioux Falls, I developed severe abdominal pain and, after several examinations and tests, found myself in the hospital having my appendix removed.

There, lying in a bed that I had often made myself as a nurse in that same hospital, I looked to the God I claimed could give peace and comfort in times of distress. He was proving my faith in those promises. I could praise him then and I continue to praise him now for his leading, his planning, and his comforting in that special time of reflection, prayer, and preparation for the future. He provided "quiet time," separated from husband and two children, then ages seven months and two and one

half years, and the daily responsibilities they provide; quiet times of comfort through his Psalms; quiet time to speak to me through songs and devotionals on a Christian radio station. "Draw near unto God and he'll draw near unto you," sung by Christine Wyrzten that first morning in the hospital; quiet time to hear him speak through the written word as I read a book brought by a friend, *The Beauty of Beholding God* by Darian Cooper, teaching the art of knowing God in and through all our experiences; quiet time to tend to my own inner fire before I would soon be called on to help tend the fires of others; quiet time to prepare to "be joyful *always*, pray at *all* times, be thankful in *all* circumstances . . ." (1 Thessalonians 5:16-18).

With our friends, I sat down to pray for Daniel and a safe 125-mile journey for the ambulance through the storm. Then I went into the bedroom, picked up the journal I had started while in the hospital and continued to pray:

"Part of the calmness I feel now, Lord, I know comes from the strength I've received from your Word this past week, and part from the support of Christian friends. I'm looking for the why, Lord . . . Ofttimes I've commented I've never really had tragedy in my life to put my faith to the test. I've never known how I would react. Help me to be able to praise you and be thankful *in* and *through* this. Thank you for your presence, your peace and your calm. I need your strength as my body is weak. Help me if you should choose to take Daniel. But help me even more if he survives to be severely handicapped. Help me, if that should be your will, to praise you and rely on you alone to give the strength and love to care for him without resentment. If that is your desire, Lord, then it is mine."

Daniel spent thirteen days in the hospital, five of them in intensive care in a semi-comatose state. On November 1, we took him home. The doctors said he had recovered

remarkably. We again began making plans to move to Minnesota.

Five days after his discharge, Daniel returned to the hospital with recurrent spinal meningitis and a complication of a subdural effusion which caused pressure on one side of the brain giving him left-sided weakness. After another 22 days in the hospital, we again took Daniel home on Thanksgiving weekend.

"I will bless the Lord at all times; his praise shall continually be in my mouth. My soul makes it boast in the Lord; let the afflicted hear and be glad. O magnify the Lord with me, and let us exalt his name together! I sought the Lord, and he answered me, and delivered me from all fears" (Psalm 34:1-4).

Daniel celebrated his first birthday in March and the doctors feel he has completely recovered. His tests are all normal and he's an active toddler.

I share all of this in gratitude first of all to God for his healing power, his sustaining love, and his quieting comfort. Secondly, we want to thank all of you in our N.A.B. "family" who were so fervent with your prayers, so faithful with your cards and visits, letters and calls, and so generous with your gifts to help defray our hospital costs.

When the N.A.B. family heard of our lack of insurance (for three weeks in October we were to be without insurance coverage), support came in from all corners of this country covering about sixty percent of our hospital costs. We will never know from whom all these gifts came, as many were anonymous, but we wish to thank you all and praise our God; he provides.

I'd like to conclude with my paraphrase of Paul's words in 2 Corinthians 1:10-11: "God delivered us . . . He will deliver us . . . He will deliver us again, on him we have set our hope; you have helped us by prayer, so that many will give thanks on our behalf for the blessing granted us in answer to many prayers." □

. . . In The Potter's Service . . .

by Peg Helland, Stockton, CA, guest columnist

Four of us, myself, Westi Merke, Carolyn Reser, and Karoline Lohse, all met in Chicago last September 22-24, as guests of the W.M.F. Executive Committee at its annual meeting. We were to be resource people for a special session on improving the W.M.F.'s abilities to reach, involve, and deepen the commitment of the younger women in our churches to the work and ministry of W.M.F. We were all in our late 20s and early 30s, all with small children and husbands at home, and all active in our local churches.

First, above and beyond the work that was accomplished, the women of the committee, themselves, were an inspiration to me. God has used them all for so many years, brought them through deep valleys. They love him, depend on him, give all the glory to him. I could learn a lot from all of them. They also love each other very much, laugh and cry a lot, and uphold and support each other, even in their differences. They were and are committed to the Lord and to the goals of W.M.F., the North American Baptist Conference, the Church, and that keeps them all going. It was obvious that hard work had gone on all year and this meeting was just the tip of the iceberg.

They live at opposite corners of the United States and Canada, but they were so close that you would think they saw each other every day. But it has to be this way, because they are responsible to God for some 10,000 women in nearly 400 W.M.F. groups in our churches to challenge, communicate with, encourage, and administer the W.M.F. program.

The job is never finished. There is always more money needed, more magazines and fliers to be printed, more sewing to be sent, more prayer time and Bible studies

to encourage. And on and on it goes. We make their burden easier when we all carry our load. I thank them for their leadership and the inspiration it was just to be there.

In our brainstorming sessions, we helped them come up with what we see as *the three greatest needs of women today: spiritual growth, fellowship, and outreach/service*. All three are so important and very interdependent.

All four of us as guests came from four very different churches. We discovered that although the goals were always the same, the methods used to reach them would sometimes be very different. We agreed that it is okay to be flexible, to try new things, and to change structures. But we always need to be sensitive to others and encouraging along the way.

By the way, these conclusions were no surprise to the Executive Committee. *The needs that the W.M.F. saw as greatest in the lives of women when the organization was founded way back in 1907 were . . . you guessed it—spiritual growth, fellowship, and outreach/service*. Funny, times and methods may change but people don't and neither does our Lord.

Finally, a special word to my peer group. We need to pick up our part of the load in the work of the Church. There is still so much to do. W.M.F. seeks to be a means of carrying out the work, and they need our support. They care enough to find out what our needs are and how to fill them. They are not afraid of change. Now we need to respond with commitment, for no matter how you slice it, Ephesians 4:11-12 is still valid in order that the Great Commission may be carried out. We have no other reason for being here. God bless you all. Together we can accomplish great things with God and for his glory. □



At the Women's Missionary Fellowship Executive Meetings held September 22-24, 1983, in Oakbrook Terrace, IL, the following women attended:

Ginny Smith, office secretary; (first row) Westi Merke, Chicago, IL (guest); Eva Helwing, editor, "Die Seite der Frau," Baptist Herald; Iona Quiring, president; Sara Pasiciel, editor, "Women's World," Baptist Herald; Maria Rogalski, editor, German Program Packet; LaVerna Mehlhaff, women's work director. (LaVerna's 10th year as women's work director was recognized with a gift.)

(Back row): Judy Thole, editor, English Program Packet; Peg Helland, Stockton, CA (guest); Carolyn Reser, Ellinwood, KS (guest); Karoline Lohse, Winnipeg, MB (guest); Manetta Hohn, vice-president; Ruby Altnow, treasurer; and Thelea Wesseler, Lorraine, KS (guest).

The guests were invited to share their ideas of what the W.M.F. is and what it should be . . . and how to make it that way.

Church Growth

FARGO, ND. Three people were baptized on Oct. 16, 1983, by Pastor Terry Stoltenow. He welcomed 18 people into the church membership at that morning worship service.

At an evening service the "New Day" singers presented a program followed by a time of fellowship. "We rejoice in the blessings of God at Metropolitan Baptist Church," says Wanda Strandquist.

NORTH FREEDOM, WI. At the Sunday morning worship service on October 30, Pastor Arnie Kirschner baptized three young boys (pictured) into the fellowship of God. This was an especially joyful occasion as it was Pastor Arnie's first baptismal service, and the first person he baptized was his own son. In celebration, a pot-luck dinner followed the service.



The boys were welcomed into the church membership and given the hand of fellowship at our communion service the following Sunday, November 6. (Louise Faivre, reporter.)

PRINCE GEORGE, BC. Hartland Baptist Church had two baptisms this year. Some of the people who have been baptized this year by Pastor Willis Carrico (far right) are pictured.

Hartland Baptist is an extension church that was started three and a half years ago. In the fall of 1980 Pastor Willis Carrico arrived and worked with God's blessings. Twenty-seven people have been baptized since then. After baptism, membership classes are offered for those interested in becoming members of the church.

Hartland Baptist is currently meet-



ing in an elementary school gym but is making plans to build a church soon. The City Council of Prince George approved the rezoning of the land where the church is to be built. "We praise the Lord for his many blessings!" writes Ingrid Pankonin, reporter.)



NEW LEIPZIG, ND. Six young people followed their Lord in baptism at New Leipzig Baptist Church recently. Pastor Roger Frelander (pictured second row, left, top photo) extended the hand of fellowship to three of the candidates and several who came by letter (second photo).

We especially appreciate three of the young ladies who were recent brides coming from other areas, as well as all others for their help and work in the Sunday school and music department. (Rose Iblings, reporter.)

Missions Conferences

EBENEZER, SK. Recently in October, the Women's Missionary Fellowship held its annual program with missionary emphasis. Special music was featured by the Ladies' choir, a trio, and a solo by our pastor's wife, Gayle Patrick. Tina Schmidt, missionary from Cameroon, Africa, spoke and showed slides. A missionary offering was received. Refreshments concluded the evening.

The young people of the church sponsored a perogie supper, which was followed by a program of special music and several skits, one entitled, "With the Help of a Family."

The Rev. Stephen Patrick is the pastor of the Church. (Mrs. Martha Dreger, reporter.)

ARNPRIOR, ON. The Missionary Conference of the First Baptist Church was held September 30-October 2. The Ray Hoffmans and Eleanor Weisenburger, missionaries to Cameroon, were in attendance, along with Pastor Wilson, executive secretary, Rio Grande do Sul, Brazil, and Missionary Richard Kaiser from Brazil.

Highlights of the weekend included Mrs. Hoffman speaking to the W.M.F. ladies, a pot-luck supper, a missionary panel question/answer session, and slide presentation.

Ray Hoffman encouraged the congregation to be faithful to God's call.

"It was our privilege and joy to hear of the mission work in Cameroon and Brazil," says Rosalie Russett, reporter.)

WINNIPEG, MB. The King's Daughters Society of McDermot Avenue Baptist Church presented its annual program "Missions in Action," commencing with a supper. White Cross work, Kilo packets, and other items used on the mission fields were displayed.

Letters from missionaries were read. Donna Parker, mission coordinator and former missionary, was the special speaker.

Musical items and a playlet were presented. A fine offering for postage for White Cross shipments was received. Miss Lydia Lepholtz is president of the Society. (Alice Parr, reporter.)

GLADWIN, MI. "Without Faith, It Is Impossible" was the theme of the Round Lake Baptist Church's annual Missions Conference held October 9-11, 1983. "Our Faith Promise Commitment Goal was set at \$17,500 and was exceeded as we received \$19,250 in commitments," reports Jean Kleiss. "We praise the Lord for this step of faith."

On Sunday, Missionaries Eleanor Weisenburger, Mark Bonham, Al Boush and Don Stephens taught adult Sunday school classes. In the evening, slides with a narration and greetings from the Reimer Clausens, missionaries to Japan, were presented.

At a Share and Prayer Hour the next morning, Missionaries Eleanor Weisenburger and Mary Bonham spoke. The Monday evening service consisted of a missionary film, "I Will Build My Church," and a testimony by John Randall, Michigan AWANA director.

A Missionary Christmas offering was received Tuesday at a potluck supper for the missionaries the church supports. Don Stephens gave his testimony.

Special guest speaker for all services was the Rev. Gordon Dorey, director of church ministry for SEND International.

The church choir provided special music each evening along with other special numbers. The Rev. Robert Brown is pastor of the Church.

Special Events

FESSENDEN, ND. The Agape Players presented a puppet act, "Ants Hillvania," at the Esther Circle family night. The characters, ants and bugs, portrayed the story of the Prodigal Son. An ice cream social followed.

Another evening an all-church softball game was played with the Lutheran Church at the city park, with a fellowship time following.

The Rev. Dan Berger, pastor, opened mission week on Sunday morning with the message, "What Our Mission Is as a Church." On Sunday evening, the Church viewed the film, "Carpenter from Cameroon." The Men's Brotherhood invited the church to their meeting at which Dr. Dennis Palmer spoke about mission work in

Cameroon. At the Harvest-Mission Festival, Missionaries Tina Schmidt and Dr. Palmer spoke. (Regina Pepple, reporter.)

ARNPRIOR, ON. "When God moves a man, whatever is of God will remain." This thought and others were shared by Pastor Dave Glader during his farewell service at First Baptist Church Sept. 25, 1983.

At a pot-luck supper, followed by a time of music and sharing, the congregation said farewell to the Gladers. Two local paintings were presented to the Gladers.

The Rev. Rubin Kern is ministering as interim pastor. (Rosalie Russett, reporter.)

SIOUX FALLS, SD. Members and friends of the Hillcrest Baptist Church welcomed the Rev. John Terveen as its new pastor on Oct. 16, 1983.

The Rev. Charles Hiatt, president of the North American Baptist Seminary and a former pastor of Mr. Terveen, brought the installation message.

Following the morning service, Mr. Terveen, his wife Laura and their son Matthew were honored at a fellowship dinner and given a pantry shower.

Mr. Terveen is a graduate of the North American Baptist Seminary, Sioux Falls, SD. Since June 1979, he has been engaged in post graduate work at the University of Edinburgh in Scotland. He is completing his Ph.D. thesis: "Jesus in Hebrews: An Exegetical and Traditio-Historical Analysis of the References to Jesus' Earthly Life in the Epistle to the Hebrews." (Louise Westerman, reporter.)

ELGIN, IA. The First Baptist Church gave a reception for the Rev. and Mrs. Norman Miller, thus welcoming them as pastor and wife on October 2.

The Deacons were in charge of the program which consisted of songs by the Primary Department, the youth group, and a choir from the past, as well as the congregation. Selections and poems were given by Mrs. Paul Zurbriggen and Mrs. Hugo Hackmann. The Millers responded with short talks. After the program, lunch was served.

"It is our hope that both the Millers and the church will profit from working together in the Lord's Kingdom," says Mrs. Leon Jacob, reporter.)

BISON, KS. "1983 was a year of blessing and answered prayers for First Baptist Church of Bison, KS," says Clara L. Niedenthal, reporter. The First Baptist Church welcomed Pastor and Mrs. William Effa as their pastor and wife in January 1983.

In May many children from the community attended vacation Bible school, which was held in the evening.

An open house was held in honor of Pastor and Mrs. Effa's 30th wedding anniversary and also their 30 years in the ministry in June. A money tree was given them in their honor.

The Rev. Milton Zeeb was the guest speaker at the annual mission fest in October. A mission offering was taken. A pot-luck dinner followed the morning service. (Clara L. Niedenthal, reporter.)

DERBY, NY. Highland Baptist Church and the community were richly blessed this summer as Sue Leverette brought a group of youth from the Pineland Baptist Church, Burlington, ON, to lead five-day Bible



clubs. (Sue is pictured on the right on the first row.)

In October we were filled with joy as we witnessed six follow Jesus in bap-



tism pictured with Pastor Brite (back row left) and Deacon Robert Smith (back row right). (Rev. George Brite, reporter.)



LA CROSSE, WI. The Board of Deacons, Albert Lee, chairperson, promoted evangelistic services at Bible Baptist Church. Members and friends experienced spiritual blessings from the messages in song and preaching by Evangelist Kenn Gividen (pictured) of Indianapolis, IN. Seventeen persons made decisions for Christ or rededicated their lives. The Church has had six baptisms and nine new members this year. Kenn Gividen is a brother of Mrs. Linda Heisler. (LaVerne Samb, reporter.)

DALLAS, OR. Seven families (pictured) dedicated themselves and their eight children to the service of the Lord at Salt Creek Baptist Church recently. The Rev. George Breitzkreuz, senior pastor, challenged the parents to accept these children as gifts of God given to them to be brought up for his glory.

The Women's Ministries program of Salt Creek Baptist Church commemorated 65 years of serving in the Women's Missionary Union, "Praising the Lord for 65 years of Fellowship and Service in His Name Through His Love," in September.

The Salt Creek Baptist women's group was organized February 1918 with fifteen members. Two of the original members are still living: Mrs. Frieda Muller of Iowa and Mrs. Mabel Voth, an active member at Salt Creek Baptist Church.



The women's chorus, a ladies' sextet, and Carol Giesbrecht provided special music with Mabel Villwock at the organ and Florence Schmitke on the Vibra Harp.

Mrs. Carol (LeRoy) Schauer, Vancouver, WA, brought an inspiring and challenging message on love. (Ruth Saunders, reporter.)

MARION, KS. The annual King's Daughters' anniversary program of the Strassburg Baptist Church was held September 11.

A salad and sandwich supper preceded the program. Jerrie Kruse served as mistress of ceremonies for the program. The King's Daughters sang their theme song, "I Will Serve Thee." Devotions were given by Agnes Bernhardt. The mission offering was taken with Kathy Heiser giving the prayer. Lisa Dachtler sang "I Am Your Servant."

The guest speaker was Dr. Clarence Hiebert, head of the department of Religious Biblical Studies, Tabor College, Hillsboro. He showed slides and told of his recent trip to Russia. The closing prayer was given by the Rev. Perry Kallis, Strassburg Church pastor. (Janet Meisinger, reporter.)

PARMA, OH. Mr. Tim Hatch, a son of Parma Heights Baptist Church was commissioned as a missionary to Amman, Jordan at a special service at the Church. Mr. Hatch will be engaged in language studies for one and one half years. (John Bretz, reporter.)



JAMESTOWN, ND. The family of Mrs. Mary Gienger honored her recently on her 90th birthday, with a potluck meal and open house. Her 3 sons and 5 daughters were in attendance, along with grandchildren, great and great-great grandchildren. Pastor Jim Dick and Rev. N. E. McCoy spoke; Marian Brenneise gave a reading. Mrs. Gienger is a member of Temple Baptist Church. (Leona E. Meisch, reporter.)

Church Dedications and Anniversaries

ST. BONIFACIUS, MN. On a beautiful autumn day in Minnesota, with the maple trees in their orange and yellow color, an overflow crowd gathered at the Minnetrista Baptist Church to offer praise to God for 125 years of Christian witness. There was a warm feeling of fellowship as people from the entire Association gathered in praise to

God. There was real excitement as three former pastors celebrated with the congregation this special day: the Rev. Ralph Lutter, the Rev. Fred Klein, and the Rev. Delvin Bertsch. In 125 years, the church has been served by twelve pastors. Only one of the living former pastors, the Rev. Thomas Harfst, was not able to attend.



The Minnetrista Baptist Church has been in a Long-Range Study and Plan of Church Growth. "We have adopted a Church Commitment Planning Guide, which is assisting our committee and church in Commitment to Mission, Commitment to Priority and Commitment to Action," reports Pastor Ken Unruh.

KITCHENER, ON. Central Baptist Church celebrated its 30th anniversary October 14-16, 1983. All the services were in both English and German and were co-hosted by the pastors, the Rev. John Goetze and the Rev. Fred Kahler.

Friday evening, the congregation viewed slides showing the development of the Church, followed by special music by Elizabeth Steffens, a founding member, and meditations by the Rev. Otto Oelke and the Rev. Fred Kahler.

The congregation enjoyed a supper on Saturday evening. Three founding members: Mr. and Mrs. George Holzaepfel, and Mr. Eberhard Goetze gave reports as to how the work began. Three skits depicting the welcoming of new immigrants as well as the beginning of the English work were presented. Dr. John Thiessen and Mr. Henry Fuchs, moderator, led the meditations that evening. The mixed and the male choirs sang.

On Sunday morning, former pastors, the Rev. Al Grams and Dr. John Thiessen, spoke at a bi-lingual worship service. Both choirs, the Vision Quartet, and a duet by Otto Ferber and Karen Yahn brought the special music.

At the closing afternoon service, neighboring N.A.B. churches brought warm greetings and words of encouragement. The Rev. Wilmer Quiring, area minister, presented the closing message, which was followed by the recognition of the founding members with many of the 41 charter members present.

A 30th anniversary booklet with a historical and pictorial review was printed for this occasion. (Helmut Yahn, reporter.)

BENTON HARBOR, MI. The membership of Napier Parkview Baptist Church celebrated the 25th anniversary of the Church on September 23-25.

Friday evening a musical concert was enjoyed, with former choir directors, organists, pianists, and vocalists performing, as well as current musicians. Pastor and Mrs. Carl Zwar, a former youth pastor and family, provided special music. Pastor Hoover spoke on the history of the Church and explained the slides shown at the Saturday evening banquet.

Pastor Effa spoke at the Sunday morning service and Pastor Vernon at the evening service. Each service pointed toward the theme of the anniversary, "Press Toward the Mark" (Philippians 3:14).

The four senior pastors, who have served the Church during those 25



years, the Reverends Herman Effa, (pictured left to right), William Hoover, Norman Vernon, and Douglas Gallagher, who is currently serving the Church, were present for the celebration, as were most of the former staff members. (Doris Badgley, reporter.)

(Reports received by November 10 have been included in this issue of the Baptist Herald. Please limit reports to 100 words or less so more reports can be printed. Thank you.)

ELSIE WIEGAND (90), San Marcos, TX, was born in Paige, TX, Oct. 27, 1892, and died Oct. 9, 1983. Elsie accepted the Lord as her Savior and was baptized in her early years. She was married to Adolph Wiegand who preceded her in death. She was a faithful member of Immanuel Baptist Church, Kyle, TX. Survivors include a son, Joe Wiegand, Jennings, LA; a daughter, Ruby Wiegand, San Marcos, TX; two sisters, Mrs. Henry Schmeltekopf and Mrs. Carl Wiegand; six grandchildren; and four great-grandchildren. The funeral service was conducted by Pastor James Lavender, assisted by the Rev. Jimmy Cobb.

JOHN WOLGEMUTH (69), Abbotsford, BC, born June 17, 1914, in Burstall, SK, died Oct. 6, 1983. In 1926 the Wolgemuth family moved to the Glidden area where they attended the Glidden Baptist Church. In his early teens, John received Jesus Christ as his Savior and was baptized. In 1937 the Wolgemuth family moved to Southey. In 1942, John married Anne Lang; they lived in Regina, until 1953 when they moved to Edmonton, AB where they joined McKernan Baptist Church. In 1968 they moved to Abbotsford, BC. On Jan. 14, 1982, John rededicated his life to the Lord, and joined Abbotsford Baptist Church. John enjoyed reading the Bible. Survivors include his wife, Anne, Abbotsford; three children: Don of Port Moody, BC, Jane Breitzkreuz of Sherwood Park, AB, and Marlene MacDonald of Edmonton; eight grandchildren; three great-grandchildren; three brothers: Herb, Lloyd, and Ray; and three sisters: Leona Huber, Freda Schuler and Ida Wolfe. John was predeceased by his father John, his mother, his brother Harry and his sister Katie.

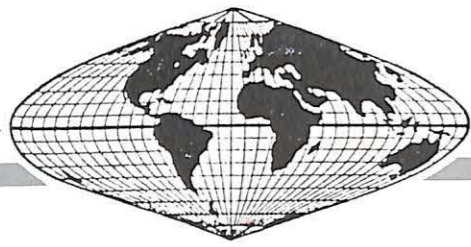
BERTHA KEPL (nee Knopf) (91), born Jan. 1, 1892, in Poland, died Oct. 4, 1983. She came to Canada with her parents at the age of five months. Later they moved to Oklahoma. At age 14, she accepted Christ as her Savior, was baptized, and joined First Baptist Church, Bessie, OK. From 1916-19, she attended Moody Bible Institute. She served as a church missionary of McDermot Ave. Baptist Church, Winnipeg, MB, for 13 years. In 1932, she married the Rev. John Kepl, pastor of Victoria Ave. Baptist Church, Regina, SK, taking over the family responsibility of seven children. In 1937 they moved to Martin, ND, where Mr. Kepl served Martin Baptist Church for 14 years. He died Aug. 15, 1951. Mrs. Kepl moved to Watsonville, CA. In 1967 she moved to Portland, OR, where she was a faithful member of Trinity Baptist Church, Portland. She considered it a great joy and privilege to serve the Lord in whatever capacity she was able. She was preceded in death by her parents, Fredrick and Fredricka Knopf, five brothers, and eight sisters. She is survived by three stepdaughters: Anne Schultz and Martha Rust of Portland, OR, and Elizabeth Legan of Gresham, OR; one stepson, the Rev.

William Keple of Martin, ND; nine grandchildren; and twelve great-grandchildren. The Reverends Hans Wilcke and Don Richter officiated at the funeral service.

HEINRICH SAUERWEIN (72) born April 24, 1911, in Hungary, died Oct. 26, 1983. In 1929 he gave his life to Christ and was baptized. On Feb. 23, 1933, he married Regina Rueck. During WW II, he served as a soldier in the German army, was taken prisoner of war, and spent two years in a prison camp. In 1949 when united again with his wife and family, they immigrated to Canada to live in Manitoba. In 1953 they moved to Edmonton, AB. He was a charter member of Zion Baptist Community Church. He built up and strengthened the church in a quiet and faithful way. Many were strengthened in their faith because of his strong testimony and prayer life. Survivors include his wife Regina; two daughters: Regina Krueger and her husband Erhard of Edmonton; Lydia Strohschein and her husband Paul of Edmonton; and one son Henry and his wife Anni of Germany; eight grandchildren; one great-grandchild; and three sisters. The Rev. Klaus Hildebrandt officiated at the funeral service.

PAULINE OHLHAUSER (87), born May 19, 1896, near Forbes, ND, died July 1, 1983. Mrs. Ohlhauser moved to Carbon, AB, in 1909. She accepted Christ as Savior at an early age, was baptized and joined Carbon Baptist Church. She married Jacob Ohlhauser; they lived in various locations including Kelowna, BC, and Calgary, AB, where she was an active member of Grace Baptist, Kelowna, and Bridgeland (Brentview) Baptist in Calgary. Survivors include five sons: Leo of Carbon, AB, Walter of Van Nuys, CA, Clifford of Kelowna, BC, Delane of Calgary, AB, and James of Red Deer, AB; a daughter, Betty Lang of Calgary; 13 grandchildren and seven great-grandchildren. Her husband predeceased her. The Rev. Ron Kernohan officiated at the funeral service.

FRED L. SCHAER (76), son of Jacob and Anna Etter Schaer, born on Jan. 11, 1907, died Sept. 24, 1983. On June 1, 1935, he married Maude Montgomery. On Oct. 2, 1921, Fred declared his faith in Christ, was baptized, and joined First Baptist Church, Elgin, IA. He was faithful to his church, serving as Sunday school teacher for many years, and always as a prayer warrior. He was a loving father and grandfather, and devoted husband. He was preceded in death by his parents and one sister, Wilma. He is survived by his wife, Maude; two sons: John J. of Elgin and James of Des Moines, IA; two daughters: Mary Ann of Elgin and Martha of Newton; six grandchildren; and his brother John. His daughter Martha Schaer was a short-term missionary in Cameroon. Memorial services were conducted by pastor Norman Miller.



SCOTTISH BAPTISTS SHOW INCREASE

EDINBURGH, SCOTLAND—About 650 delegates of the Baptist Union of Scotland met for their annual assembly in Edinburgh, October 24-27. They heard encouraging reports of growth and outreach plans.

The Rev. Peter H. Barber, general secretary of the Union, gave a statistical report that showed a small increase in the overall membership, from 14,656 last year to 14,686 this year. This total reflects an increase of 450 members during the last five years.

Barber also welcomed four new churches into the membership of the Union.

The Assembly decided on a three-year mission plan, entitled "Scotreach." Baptist churches in Scotland will be asked during the period of January 1984 to December 1986 to engage in a three-phased program involving: 1) taking stock (1984), 2) moving out (1985) and 3) building up (1986).

EUROPEAN BAPTIST FEDERATION COUNCIL PASSES NUCLEAR ARMS RESOLUTION

SOEDERTAELE, SWEDEN—The European Baptist Federation Council adopted a "Resolution on Nuclear Arms and Peace," in which it supported similar statements issued by Baptist and other Christian leaders at various meetings in 1983 (Moscow, Uppsala, Sjoevik, Buenos Aires, Madrid).

Recommending these statements/resolutions to their European Unions and local churches for careful study, the Council urged them to take the following steps:

- 1) "To give peace education an important place in their programs.
- 2) To do all within their power to work with others in mobilizing public opinion for peace and justice throughout the world, with a view to obtaining an immediate and total freeze on nuclear arms, followed by a mutually verifiable reduction of nuclear and conventional weapons.
- 3) To press for the redistribution of the earth's resources for

peaceful and humanitarian purposes, so that God's gifts may be shared by the whole human race.

- 4) To proclaim by all possible means that Jesus Christ is Lord, the life and peace of the world."

The Council members further stated: "We commit ourselves to pray for a successful conclusion to the Disarmament Talks in Geneva . . .

We also call on our people to pray for a peaceful solution to the main situations of strife in our world."

In other resolutions, the Council urged all its churches "to respond to the call to renew their efforts in evangelism," and to study the pastoral and educational implications of unemployment with regard to church programs and community involvement.

CUBAN BAPTISTS CONDUCT VACATION BIBLE SCHOOLS

SANTIAGO DE CUBA—The Baptist Convention of Eastern Cuba has about 120 churches. Each of these churches was involved in a Vacation Bible School this past summer, with many children in attendance.

The Convention also conducted Bible camps, attended mainly by young people. The camps were held at three retreat centers, and included programs for women and children. The two camps in the Santiago area overflowed with more than 300 young people.

PORTUGUESE BAPTISTS CELEBRATE

PORTO, PORTUGAL—Portuguese Baptists were not quite sure which anniversary deserved the greater attention: the 75 years of Baptist beginnings or the 50 years of the founding of the Convention. So they combined both anniversary events and celebrated "so much harder."

The first Baptist congregation was founded in Porto by the English layman, Joseph Jones, in 1888. The founding of the Portuguese Baptist Convention came in September of 1908, when the Baptist Convention of Brazil decided to send missionaries to Portugal.

The anniversary had the theme, "Be not conformed . . . but be transformed"

(Romans 12:2). The Rev. Knud Wuempelmann, general secretary of the European Baptist Federation, was the keynote speaker.

The Portuguese Baptist Convention has 56 churches and 18 mission stations, with 3,375 members. More than 150 members were added through baptism last year.

"We may be small in number," said the new president, the Rev. Manuel Alexander, Jr., "but our faith will move mountains."

SPANISH PASTORS VISIT BWA OFFICE

WASHINGTON, DC—Twenty-four Spanish Baptist pastors and leaders visited the USA in October.

The Spaniards reported that Spain has a relatively small Baptist population of 6,500. However, these pastors told of their determination to keep all of their 61 churches in close contact with each other and to make them real lighthouses in their communities.

The Rev. Adolfo Monso Cabre is general secretary of the Baptist Evangelical Union of Spain, with headquarters in Barcelona.

USSR BAPTIST GROUPS TO MEET AGAIN

MOSCOW—Representatives of the All Union Council of Evangelical Christians-Baptists and the Registered Autonomous Baptist Brethren churches met October 27-28, after two previous sessions earlier this year produced encouraging signs of reconciliation.

This meeting took place without the mediation and representation of the Baptist World Alliance and European Baptist Federation, who had participated in the discussion in the meetings which were held in March and June.

One of the items on the agenda is the drawing up of plans for the 100th anniversary celebration of the Baptist Union in 1984. The All Union Council has extended an invitation to the Autonomous Brethren churches to take an active part in the celebrations, emphasizing the common heritage of both groups, who have not cooperated for about 25 years. □

Chaplain Fred David, Veteran's Administration hospital chaplain, Portland, OR, received a career promotion as a result of additional duties and responsibilities in September 1983.

The Rev. Iver Walker, pastor of Cedarloo Baptist Church, Cedar Falls, IA, since 1969, resigned in October 1983.

Mrs. Louise VanGerpen of Avon, SD, was appointed to serve the remainder of her late husband's second term in the South Dakota House of Representatives. Rep. Roland VanGerpen died July 13, 1983. He was also a member of the North American Baptist Conference General Council representing the South Dakota-Wyoming Association.

The Rev. John Goetze will retire on Feb. 1, 1984, after 42 years in the ministry. His most recent pastorate was the Central Baptist Church, Kitchener, ON, where he served since 1976.

The Rev. Arlie Rauch began his ministry as pastor of Redeemer Baptist Church, Columbus, NE, in August 1983.

The Rev. Richard Lawrenz accepted the pastorate of the Alexandria and Fulton Methodist Churches, South Dakota, effective Nov. 10, 1983. He served as pastor of Mountain View Baptist Church, Spearfish, SD, since 1981. He looks forward to serving again in an N.A.B. church.

Mr. Grant Opland assumed the position of assistant pastor of youth and Christian education at Grace Baptist Church, Grand Forks, ND, on Nov. 22, 1983.

The Rev. Anthony Arends resigned as pastor of Mowata Baptist Church, Eunice, LA, where he served since 1982.

The Rev. Don Cox terminated his ministry as pastor of First Baptist Church, Sidney, MT, on Nov. 6, 1983. He served there since 1982.

Taft Appointed Michigan Area Minister



Representatives from the Michigan and Ohio churches appointed the Rev. William O. Taft as area minister for Michigan effective January 1, 1984. He succeeds Dr. Kenneth Fenner who resigned from this position in September.

Mr. Taft has been the senior pastor of Grosse Pointe Baptist Church in Grosse Pointe Woods, MI, since 1977. He recently served as moderator of the Michigan Association and as a member of the N.A.B. General Council.

Following his graduation from Minot State Teachers College in 1960 and Bethel Seminary in 1964, he served as minister of membership at Covenant Baptist Church, Detroit, MI; director of public relations at Judson College, Elgin, IL, and pastor of First Baptist Church, Cadillac, MI.

As an area minister, Taft will provide encouragement and help to pastors and churches, give guidance to church pulpit committees, assist the Michigan associa-

tion in implementing its plans, and interpret N.A.B. Conference goals and ministries to the churches.

Bill and his wife Donna have one daughter, Rachel. They will continue to reside in Gross Pointe Woods, MI.

Fritzke Appointed Area Supervisor for Church Extension



The Church Extension/Church Growth Board announces the appointment of the Rev. Bernard Fritzke of Salem, OR, to the position of Area Supervisor for Church Extension in the State of Florida. The appointment is a three-year term, effective January 1984.

Brother Fritzke comes to this position out of a rich background of pastoral leadership and church extension experience. Following his graduation from the North American Baptist Seminary, he has served a total of 33 years as pastor of churches in McLaughlin, SD; West Fargo, ND; Cedar Falls, IA; Portland, OR; and most recently, Riviera Baptist Church, Salem, OR. In two of these churches, he was the planter.

His involvement and experience includes camp work, N.A.B. Ministers' Fellowship, N.A.B. Church Extension Board, N.A.B. General Council, Association Church Extension and Executive Committees, and evangelist.

Bernard and his wife, Lorraine, have two grown sons. They will be relocating to Florida in January.

Reflections

At the end of the year and the beginning of a new year, it is good to look back and see that positive, exciting things have happened in our N.A.B. Conference. In a quick survey of some of the executive staff at N.A.B. International Office, I asked the question, "What has been the most exciting thing that has happened in our N.A.B. Conference this year?"

Some responses are:

"Forty-one young people responded to a call for mission commitment during the Edmonton Area Missions Conference in October. Also, during Easter vacation, Cameroon Baptist Theological students were transported to remote villages by helicopter. Seven hundred persons made decisions for Christ as a result of the students' witness."—Fred Folkerts.

"It's exciting to experience the fulfillment of a dream! At the annual W.M.F. meetings, four young women, invited as guests, identified needs and suggested ways to meet them through the W.M.F. God answered prayers for this meeting."—LaVerna Mehlhaff

"An increasing number of N.A.B. churches are seeing their communities through 'Evangelism Eyes' and are concerned about sharing the Gospel. Churches are taking church growth seriously. One-third of our churches reported growth goals for 1983. These totaled a net growth goal of 2,243. A pastor wrote, 'We are committed to outreach evangelism and church growth. With the nine new members in September, we have a total of 31 in the first two years of ministry. Our goal is ten new members, or 30 percent increase, in this town of 5,000 people.'"—Ray Harsch

"The kickoff of the Capital Funds Campaign."—Al Patterson

"Fifteen new missionary appointees attended our annual missionary workshop in August. I was so impressed with their dedication, academic level, spiritual depth, and wholesome personalities. They are quality people—I thank God for them."—Ron Salzman

"In 14 different quality times with pastors and church extension churches, I've seen the commitment of the pastor and people in various areas of our Conference—each of them is strongly convinced of God's call to that place and to a specific work there. The Holy Spirit is working through our church extension churches; pastors report marvelous conversions, broken families reunited, and alcoholics and drug victims restored by the Lord's power. God is so good!—Dan Ganstrom

"It's exciting to see the willingness of people to be involved in the Capital Funds Campaign on the three levels: the International, the Regional and the Local Church Campaign Committees. In the last several years, the first persons contacted in the last five Area Ministries Department appointments accepted the call. This is exciting because it indicates that our constituency has a positive attitude toward our area ministers."—Willis Potratz

At this writing, it is not known if we, as a North American Baptist Conference, will have reached the \$4,150,000 goal set for our Conference missions and ministries needs. Thousands of people throughout the world are affected by our giving.

I am sure that you can add many examples of the way God has blessed you and your church this past year. Together, we look forward to greater opportunities in 1984. —BJB

baptist world aid



Flooding caused by an overflowing Parana River heavily damaged homes and land in northern Argentina, Peru, and southern Brazil last summer (their winter). The flood waters are receding in Argentina. Preliminary estimates place the cost of the damage at \$800 million.

The massive job of recovery is beginning and the first of the displaced persons are returning to their homes. Many still live in temporary accommodations. Families are still separated with children billeted in homes in other parts of the country.

Assistance will be needed for some time to come as people survey the damage and loss which they have suffered. The need for food, medicines, bedding, clothing and furniture continues.

The nation faces the tremendous task of rebuilding roads and bridges which were swept away in the floods. Water and sanitation systems must be repaired and health services restored.

The Baptist World Alliance General Council approved a special appeal for \$100,000 to help meet the needs of the people in Argentina. The relief money is being distributed by the Baptist Convention in Argentina and Baptist mission organizations working there. You may help by sending a contribution designated for relief in Argentina to Baptist World Aid, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. □

Youth Leaders Admonished To Model Trust Environment

by Gail Rothwell

NASHVILLE, TN. (BP)—Inspiring trust should be a priority for youth ministers a Southern Baptist Theological Seminary professor says.

Dan Aleshire, assistant professor of religious education, says that youth are more open to trusting in Jesus Christ if they have been exposed to an "environment of trust."

"If youth ministers and leaders are trustworthy, they will have modeled that environment of basic faith when they tell youth they need to trust in Jesus Christ," he said.

Aleshire explained trust is a relationship word, and a person cannot trust in something abstract. "The first thing youth ministers should be concerned with is nurturing youth in their ability to trust Jesus Christ," he said. "Faith starts in relationships and is lived out in our thinking, feeling and doing."

The task of helping youth realize their faith relationship will grow as they mature should also be part of the youth minister's responsibility.

Aleshire noted youth can believe in Jesus as Lord without understanding all the "believe that's" associated with the Christian faith. "For instance, children can believe in God and that he loves them without a complete un-

derstanding of the virgin birth," he said.

"It is important as youth grow and mature that leaders help them refine their thinking. Help them come to know the Lord but also help them realize they don't know everything there is to know about God. Their relationship with him will expand and change as they grow."

Aleshire said the church is the place where the family and the youth should be able to develop realistic expectations of what family life is all about.

"Common to all families with youth is the conflict caused by teenagers separating themselves from close family bonds. For 13 years, the child has gone to the parents for advice and now he turns to his peers. This change is painful for parents," Aleshire stressed.

"The church can teach families how to deal with conflict instead of ignoring it. The relationship between parent and child must be one of give and take," he said.

Youth ministers need to help parents learn to give increasing degrees of freedom to youth while maintaining some controls.

Aleshire said the Bible emphasizes

children should listen to their parents. "Therefore, parents are to teach and discuss with their children," Aleshire said.

Parents need to set parenting goals that are true to the gospel, Aleshire said. "These goals include the value of right living, the need for God's presence in their lives, service, caring and, above all, love and trust." □



Dan Grueneich's Musical Ministries

Dan Grueneich, a North American Baptist and son of a pastor, travels extensively as a Gospel soloist. Dan has recorded the album, *Singing the Shepherd's Songs*, and is currently working on a new release for February 1984.

Dan is available for concerts, youth rallies, banquets, and revival crusades. He also presents a Biblical story with his gospel puppets for the children.

To schedule Dan in your church, call or write Dan Grueneich, 109 S. Carroll, Rock Rapids, Iowa 51246; Phone (712) 472-3895.

To receive Dan's album, send \$8.00 postage paid to the above address.

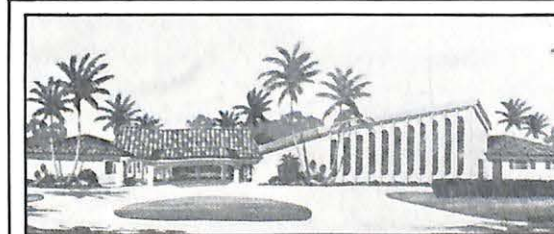
50th Anniversary of the Springside Baptist Church Springside, Saskatchewan June 29 - July 1, 1984

All interested persons are cordially invited.

Any inquiries— Please send to:

The Anniversary Committee
c/o Rosalind Arndt
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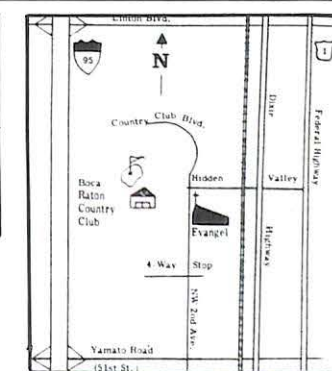
Pastor—Rev. Richard Grabke



SUNDAY	Sunday School	9:30AM
	Worship Service	10:45 AM
	Evening Service	6:00 PM
WEDNESDAY	Bible Study Prayer	7:00 PM

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