

# Baptist Herald

DECEMBER 1974

God's  
Volunteers  
Schedule 1974-75

N.A.B. Family  
Conference Report  
by Henry G. Ramus

Lausanne 1974  
by Patricia Meinerts



MERRY CHRISTMAS



# SHARE CHRIST THROUGH GIVING

## A Stewardship Appeal By the Executive Secretary

I have a concern to share with you regarding our mission commitments as a Conference. Each year we have had to raise the largest portion of our budget in the last few months, and this year is no exception. I am sharing the facts with you so that together we can achieve our goals with God's leading.

Here is our financial status as of October 1, 1974. Our goal for the calendar year 1974 is \$1,974,000. Our receipts during the first nine months were \$949,023.36. That left a large balance needed to achieve our goal.

To achieve this goal may seem like a big mountain. But let's remember that last year we also had a large amount to raise and we exceeded our goal by a few thousand dollars. With more inflation income it seems that we not only can do more, but with God's help will do better.

What can we do about meeting these needs? *First of all, you and I need to take this matter to the Lord in prayer.* To get in line with God's understanding of our need, we must seek his guidance. *Secondly, we must enlist our people to pray with us about these needs, because God has led us to achieve some very great things for him as a Conference, and I am confident that greater things than those of the past can be achieved in the future.* The generosity of our people and their faithfulness is most commendable.

I was asked by a leader from a large Baptist denomination in America to share some statistics about our Conference. In fact, the statistics were the same ones you have read in the BAPTIST HERALD. Here is what this Baptist leader wrote to me in a letter: "I want to congratulate you on the fine work your Conference is doing on a per capita basis. I know of no Baptist work that equals the commitments of the North American Baptist General Conference."

I appreciate what this man said about us, but we must not rest upon the good we have done but instead move forward to achieve what the Lord has commissioned us to undertake.

*The third thing we need to do is take the matter to our local church finance committee, church boards or councils, and from there to our people for action.* One church has recently increased its mission budget for the Conference by 20 percent.

When I think of the tens of thousands of people in Cameroon, Nigeria, Brazil and Japan, who have come to a new life in Jesus Christ, I feel compelled to urge our North American Baptists to praise God for blessings and move forward with greater determination than ever to proclaim the

message of salvation and hope through Christ. Furthermore, when I bring to mind the joys which have come to communities in Canada and the United States because N.A.B.s placed a pastor and a church there, I can't help but thank God for what he led us to do. The message of our Lord that one soul is worth more than all the material things in the world really takes on meaning.

And then, when I see what God is doing in our Seminary in Sioux Falls, at our College in Edmonton, and in the Church Ministries here in Forest Park, as they develop leaders to reach people for Christ, I am glad to be a part of a Conference which has a vision to undertake great things for God.

A concrete example of our vision is the goal of a million contacts for Christ in the present triennium. Judging by the renewed efforts put forth by so many, I am confident that greater efforts to win people to Christ are being made now than any time in the past among North American Baptists.

Having said all this, I come to you with the concern that we pray, labor, give and expect to achieve the goals for 1974. There is a verse of encouragement which has been quoted many times, but for times like these it takes on a fuller meaning: "I can do all things through Christ which strengtheneth me."

Christmas will soon be here, the season of sharing. I feel we have a whole lot of blessings to help motivate us toward doing even greater things for our Redeemer in the days to come. He has come to share God's love with us. Now it is our turn to share Christ with others.

Your co-worker for Christ,  
G. K. Zimmerman  
Executive Secretary  
North American Baptist General Conference

# Baptist Herald

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December 1974

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# From Darkness to Light

by James Lee Young

"Crispus the Christian stood on a balcony and shuddered at the sights and sounds of wild revelry echoing through the streets and courtyards of Rome.

"The Festival of Saturnalia (Dec. 17-24) was in its final day of merrymaking. It was 300 years since the star has led the Magi to where the Christ Child was in Judea.

"Activities not openly permitted even in Rome were openly engaged in during this season. Crispus found the reckless celebration so revolting that he tried to stay at home until the week of orgy had ended.

"The following day—Dec. 25—was Brumhalia, the birthday of the sun, when the festivities and rioting reached a peak."

Crispus is fictional, representative of Christians in Rome about 300 A.D., but the man telling the story is real.

William A. Carleton, dean and professor of church history, emeritus, of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., leaned back in his chair and peered from behind a stack of books on the history of Christmas.

His eyes twinkled with the excitement of undertaking another of many historical journeys he has charted in 49 years as a Christian educator, author, pastor, denominational leader and historian.

Crispus, had he been a real person, probably wouldn't have celebrated the birth date of Jesus Christ, Carleton said. In all probability, December 25 wasn't the date Jesus was born, the professor said.

He continued, "Christians then had an aversion to

celebrating either the birth of Jesus or joining in the existing pagan traditions and rituals surrounding the December 25 celebration of the 'time when the sun began to conquer the darkness.' "

Carleton said various religions and cultures selected December 25 as a festival day when they noticed the days getting shorter and the nights longer.

"They began to imagine that the sun was being defeated and, doubtless, began to fear that there might eventually be no sunrise.

"Then, between December 22-25, people began to see that the sun was holding its own in the battle against darkness and recognized those days as the 'time when the sun had begun to win its fight,' " Carleton said.

"That's the reason December 25 was celebrated among the Druids of England, the Teutonic tribes in Germany and the pagans of what are now the Scandinavian countries."

Carleton said early Christians thought it would dishonor Jesus to celebrate his birthday. He cited a statement by Origen, a great Christian leader in Alexandria, Egypt, in the year 245 A.D., who said it was disgraceful to think of celebrating Jesus' birthday as if he were a pharaoh or king.

"It would have been the same as saying to the early Christians that Jesus had just come into existence, rather than having existed from the beginning of time," Carleton said.

"God was thought of as an eternal being, so it's a little odd that with this opposition from even Christian leaders in the early days Christmas has still become the most popular Christian holiday," said Carleton.

It was a day that didn't really come to be observed until the latter part of the fourth century, he noted.

December 25 is just one of several days men have chosen through the centuries to celebrate Jesus' birth date. For hundreds of years, there was no agreement as to the correct day of Jesus' birth. Differences on the issue still exist today, said Carleton. Early writers mentioned January 6, March 25, April 18, May 20 and November 17, he said.

Pagan traditions, such as Christmas trees, mistletoe and the exchanging of presents, were adapted into the Christian observance which evolved into the most popular holiday of modern times.

Centuries after the birth of Jesus, when the Puritans gained power in England, it was against the law to observe Christmas. The day was deemed a "heathen practice" or a concession to the Roman papacy, to which the Puritans were opposed, Carleton said.

"The Puritans said Christ wouldn't have approved of

James L. Young is feature editor for BAPTIST PRESS, Nashville, Tennessee.

celebrating such a day and ordered everyone to work, as on other days." Shops remained open on Christmas Day, and no one was allowed to light candles, or eat holiday cakes.

In many towns in England, town criers proclaimed government edicts, shouting, "No Christmas, No Christmas."

Christmas was finally restored as a holiday in England when the Puritans lost their power and the Church of England was restored.

Even the early Americans were slow to accept Christmas, Carleton said.

"It's surprising to find that the famous pilgrims of the Mayflower and Plymouth Rock fame were very much against observing Christmas. On their first Christmas in the New World, they said there wasn't going to be any of this celebration or merriment. Instead, they began to construct the first house 'for common use to receive them and their goods' on December 25."

In spite of opposition from some early American Christians, there were denominations that didn't share the negative feelings about celebrating the birthday of Jesus, Carleton said.

James H. Barnett in his book, *The American Christ-*

## A Pastor's Letter to Santa

Dear Santa,

I am not a child, but this is the first letter I have ever written to you. I have never believed the stocking myth. I ask nothing from you, because you have little to give. The most you have ever done is to help some people find their better side for a few weeks. I am writing because I am worried about Christmas. You didn't make it. It happened before you were dreamed up. It came in the baby Jesus. Yet for many you are the only character of the season.

I ask, not that you give me something, but that you give Him his proper place. That in your headquarters you demand that a large manger scene be constructed. That you adjust your schedule so that in every half-hour you spend with children on your knee, you will spend five minutes on your knees in prayer and worship before the Christ Child. That you declare that men should seek to have you bring peace, but pray to the Christ who alone can bring peace.

This may sound to some like exposure, yet in reality it is nothing less than honest subordination. That, dear friend, is the greatest gift you could give to our children. Tradition has placed you in a position of leadership, this brings with it extreme responsibility. Your actions could be more influential in teaching the true meaning of

This letter first appeared in the MARION COUNTY RECORD.

December 1974

*mas: A Study in National Culture*, quoted the New York Daily Times of Dec. 26, 1855: "The churches of the Presbyterians, Baptists and Methodists were not open on December 25. . . but Episcopalian, Catholic and German churches were all open. Inside they were decked with evergreens.

Most states had accepted the day as a legal holiday by the mid-1800s.

Few people today—particularly few Christian groups—oppose Christmas as a celebration, except where the concept of Jesus having come to earth as God conflicts with other religious ideas, Carleton said. Some Christians still see the celebration as pagan, he said.

The power of Jesus Christ to transform the ugly and sordid into something lovely was demonstrated in the transformation of the season into the Christmas celebration, he continued.

Finally, although commercialism too often dominates Christmas, the celebration emphasizes peace, benevolence and generosity, Carleton said. "People give presents at Christmas who are normally so stingy they wouldn't give at any other time of the year.

"I think it's a response to the message of Christmas, that God gave his all in his son, Jesus Christ. □

Christmas than all of the Christmas sermons I will ever preach. Please join with men in an attempt to lead our nation back to Christ, the center of Christmas.

With God's Blessings

—Pastor Lester A. Buenning  
Strassburg Baptist Church





# GOD'S VOLUNTEERS SCHEDULE 1974-1975



Left to right standing: Gary Streuber, Marilyn Walther, Bob Walther, Betty Hauge, Rev. Ray Harsch, Anna Kruger, Bruce Kallis, Pamela Kiemele, Andrew Lohse, Tina Angeles. Seated: Dorothy Norman, Steve Leisher, Sarah Pucek, Phyllis Schroeder, Glenn Dewey.

by Daniel Fuchs

In the mid seventies of this twentieth century, God's Volunteers are committed to put into practice first century evangelism—the kind of evangelism that the Lord Jesus Christ taught and practiced.

Jesus preached to the multitudes, but he left the crowds and spoke to individual men and women. He left the throng to eat with Zacchaeus in Jericho.

*The Rev. Daniel Fuchs is evangelism director with the Church Ministries Department of the North American Baptist General Conference.*

He talked to the woman at the well and to Nicodemus at night. Person-to-person evangelism was never secondary with Jesus.

This joyous, positive ministry of personal evangelism will continue to go on in our Conference through God's Volunteers who are doing something about it. From October 1974 to May 1975 these Spirit-motivated young people will help our churches make tens of thousands of contacts for Christ. Under the leadership of the director, Rev. Ray Harsch, and his assistant, Mr. Bob Walther, God will use the dynamic witness of God's Volunteers to challenge other Christian young people as

well as men and women in our churches to participate more effectively in making contacts for Christ.

We covet your prayer support for God's Volunteers and the work of person-to-person witnessing in our churches. Backed by deliberate, definite and decisive prayer, the ministry of making contacts for Christ will be the means of bringing a great harvest of redeemed men and women and young people to God and into our churches.

The team has been following a schedule of assignments which will take them to approximately 50 churches. The following churches are included in the schedule:

| 1974            |  |                |   |
|-----------------|--|----------------|---|
| Sept. 3-27      | Training Period of Team, Camp Caroline, Alberta  | Oct. 16-25     | McKernan Baptist, Edmonton, Alberta<br>Music Witness Section, Oct. 16-20<br>Follow-Up Witness Section, Oct. 19-25                   |
| Sept. 29-Oct. 4 | Creston Baptist, Creston, British Columbia<br>Music Witness Section, Sept. 29-Oct. 1<br>Follow-Up Witness Section, Sept. 29-Oct. 4 | Oct. 22-31     | Hudson Bay Park Baptist, Saskatoon, Saskatchewan<br>Music Witness Section, Oct. 22-27<br>Follow-Up Witness Section, Oct. 26-31      |
| Oct. 2-10       | Grace Baptist, Calgary, Alberta<br>Music Witness Section, Oct. 2-6<br>Follow-Up Witness Section, Oct. 5-10                         | Oct. 29-Nov. 8 | Nokomis & Raymore Baptist, Nokomis & Raymore, Sask.<br>Music Witness Section, Oct. 29-Nov. 3<br>Follow-Up Witness Section, Nov. 2-8 |
| Oct. 9-17       | Fort George Baptist, Prince George, B.C.<br>Music Witness Section, Oct. 9-13<br>Follow-Up Witness Section, Oct. 12-17              | Nov. 5         | Springside Baptist, Ebenezer Baptist and Central Baptist  |

|                |  |                 |  |
|----------------|--|-----------------|--|
|                | Yorkton, Saskatchewan<br>Music Witness Section, Nov. 5   | Feb. 4          | Bloomfield Hills Baptist, Bloomfield Hills, Mich.<br>Music Witness Section, Feb. 4   |
| Nov. 6-14      | Temple Baptist, Swan River, Manitoba<br>Music Witness Section, Nov. 6-10<br>Follow-Up Witness Section, Nov. 9-14           | Feb. 5-13       | First Baptist, Auburn, Mich.<br>Music Witness Section, Feb. 5-9<br>Follow-Up Witness Section, Feb. 8-13  |
| Nov. 12-14     | Grace Baptist, Oak River, Manitoba<br>Music Witness Section, Nov. 12-14  | Feb. 12-20      | Napier Parkview Baptist, Benton Harbor, Mich.<br>Music Witness Section, Feb. 12-16<br>Follow-Up Witness Section, Feb. 15-20                    |
| Nov. 16-21     | Moosehorn Baptist, Moosehorn, Manitoba<br>Music Witness Section, Nov. 16-17<br>Follow-Up Witness Section, Nov. 16-21       | Feb. 19-21      | McClusky Baptist, McClusky, North Dakota<br>Music Witness Section, Feb. 19-21  |
| Nov. 19        | McDermot Avenue Baptist, Winnipeg, Manitoba<br>Music Witness Section, Nov. 19  | Feb. 22-27      | Bethel Baptist, Harvey, North Dakota<br>Music Witness Section, Feb. 22-23<br>Follow-Up Witness Section, Feb. 22-27                             |
| Nov. 20        | Elim Baptist, Beausejour, Manitoba<br>Music Witness Section, Nov. 20   | Feb. 26-March 7 | First Baptist, Minot, North Dakota<br>Music Witness Section, Feb. 26-March 2<br>Follow-Up Witness Section, March 1-7                           |
| Nov. 22-29     | Randolph Baptist, Randolph, Minnesota<br>Music Witness Section, Nov. 22-24<br>Follow-Up Witness Section, Nov. 23-29        | March 4         | Bismarck Baptist, Bismarck, North Dakota<br>Music Witness Section, March 4   |
| Nov. 26        | Faith Baptist, Minneapolis, Minnesota<br>Music Witness Section, Nov. 26  | March 5-12      | New Leipzig Baptist, North Dakota<br>Music Witness Section, March 5-9<br>Follow-Up Witness Section, March 8-12                                 |
| Nov. 27        | Riverview Baptist, West St. Paul, Minnesota<br>Music Witness Section, Nov. 27  | March 11-16     | First Baptist, McLaughlin, South Dakota<br>Music Witness Section, March 11-16<br>Follow-Up Witness Section, March 13-16                        |
| Nov. 28-Dec. 5 | Bible Baptist, LaCrosse, Wisconsin<br>Music Witness Section, Nov. 28-Dec. 1<br>Follow-Up Witness Section, Nov. 30-Dec. 5   | March 17-21     | SPRING BREAK AT NORTH AMERICAN BAPTIST SEMINARY, SIOUX FALLS, SOUTH DAKOTA   |
| Dec. 3-5       | Pioneer Baptist, Pound, Wisconsin<br>Music Witness Section, Dec. 3-5   | March 22-27     | First Baptist, Avon, South Dakota<br>Music Witness Section, March 22-24<br>Follow-Up Witness Section, March 22-27                              |
| Dec. 6-12      | Grace Baptist, Racine, Wisconsin<br>Music Witness Section, Dec. 6-8<br>Follow-Up Witness Section, Dec. 7-12                | March 26-Apr. 3 | Redeemer Baptist, Columbus, Nebraska<br>Music Witness Section, March 26-30<br>Follow-Up Witness Section, March 29-Apr. 3                       |
| Dec. 10-15     | Brook Park Baptist, Minneapolis, Minnesota<br>Music Witness Section, Dec. 10-15<br>Follow-Up Witness Section, Dec. 14-15   | Apr. 2-10       | San Luis Valley Mission Field<br>Music Witness Section, Apr. 2-6<br>Follow-Up Witness Section, Apr. 5-10                                       |
| Dec. 16-Jan. 2 | CHRISTMAS VACATION   | Apr. 9-17       | Sherwood Park Baptist, Greeley, Colorado<br>Music Witness Section, Apr. 9-13<br>Follow-Up Witness Section, Apr. 12-17                          |
| 1975           |  | Apr. 15-30      | Sierra Baptist & Aurora Church Extension, Arvada & Aurora, Colo.<br>Music Witness Section, Apr. 15-20<br>Follow-Up Witness Section, Apr. 19-30 |
| Jan. 3-10      | Immanuel Baptist, Kankakee, Illinois<br>Music Witness Section, Jan. 3-5<br>Follow-Up Witness Section, Jan. 3-10            | Apr. 23-27      | First Baptist, Paul, Idaho<br>Music Witness Section, Apr. 23-27  |
| Jan. 7-16      | Calvary Baptist, Bethlehem, Pennsylvania<br>Music Witness Section, Jan. 7-12<br>Follow-Up Witness Section, Jan. 11-16      | Apr. 30-May 2   | Startup Baptist, Startup, Washington<br>Music Witness Section, Apr. 30-May 2   |
| Jan. 15-24     | Winton Road Baptist, Rochester, New York<br>Music Witness Section, Jan. 15-19<br>Follow-Up Witness Section, Jan. 18-24     | May 3-9         | Cypress Baptist, Lynwood, Washington<br>Music Witness Section, May 3-4<br>Follow-Up Witness Section, May 3-9                                   |
| Jan. 21        | Bethel Baptist, Getzville, New York<br>Music Witness Section, Jan. 21  | May 6-8         | Valley View Baptist, Everett, Washington<br>Music Witness Section, May 6-8   |
| Jan. 22-30     | Pineland Baptist, Burlington, Ontario<br>Music Witness Section, Jan. 22-26<br>Follow-Up Witness Section, Jan. 25-30        | May 9-14        | Evergreen Baptist, Renton, Washington<br>Music Witness Section, May 9-11<br>Follow-Up Witness Section, May 10-14                               |
| Jan. 28        | Bethel Baptist, Windsor, Ontario<br>Music Witness Section, Jan. 28   | May 13-14       | Calvary Baptist, Tacoma, Washington<br>Music Witness Section, May 13-14  |
| Jan. 29-Feb. 6 | Meridian Woods Baptist, Indianapolis, Ind.<br>Music Witness Section, Jan. 29-Feb. 2<br>Follow-Up Witness Section, Feb. 1-6 |                 |  |



# LET'S GET ACQUAINTED

## GOD'S VOLUNTEERS BIOGRAPHIES

Tina Angeles and Betty Hauge, reporters

It is a privilege to introduce to you the GOD'S VOLUNTEERS team for 1974-75. A new program has been started this year. There is one team with two sections, the music section and the follow-up section.

The music section will be responsible for public services with an emphasis in evangelism through music. The follow-up section will work within the churches in a visitation program, follow-up work and the establishment of home Bible studies. However, all team members are trained in personal evangelism.

The Rev. Ray Harsch will continue as director of the team. He will be assisted by Bob and Marilyn Walther, from Edmonton, Alberta. Both have attended the N.A.B. College and are directing the music section of the team. We are particularly glad to have Bob working with us because through the ministry of a former GOD'S VOL-

UNTEER team, he committed his life to the Lord.

The members are as follows:

GLENN DEWEY—Ellinwood, Kansas; has attended 2 years at N.A.B.C. and received a diploma in Christian Education.

ANDREW LOHSE—Winnipeg, Manitoba; attended three years at University of Manitoba with a major in Electrical engineering.

ANNA KRUGER—George, Iowa; has been working as a registered nurse in Sioux Falls, South Dakota.

PAMELA KIEMELE—Linton, North Dakota; has attended two years at N.A.B.C. and received a diploma in Christian Education.

SARAH PUCEK—Kankakee, Illinois; attended one year at N.A.B.C. with a major in Christian Education.

DOROTHY NORMAN—Watertown, Wisconsin; has degrees in English and Vocal Music and has taught

in Minnesota for one year.

STEVE LEISHER—Okeene, Oklahoma; has attended three years at Oklahoma State University, with a major in Wild-Life and Ecology.

PHYLLIS SCHRAEDER—Swan River, Manitoba; worked as a secretary in the local school district.

BRUCE KALLIS—Mott, North Dakota; has attended one year at University of North Dakota, and one year at Grace Bible Institute as a Mission major.

GARY STREUBER—Winnipeg, Manitoba; has attended one year at N.A.B.C. and two years at University of Manitoba with a major in Science.

BETTY HAUGE—Tacoma, Washington, graduated from Seattle Pacific College with a degree in Christian Education.

TINA ANGELES—Bethlehem, Pennsylvania, graduated from High School in June.

# Happiness Is Sharing

by Cynthia J. Mahaffey

In behalf of single people everywhere, I would like to thank the young Christian wives who have befriended us, listened to us and fed us, and their husbands, who, if we are girls, have changed our flat tires, graciously put up with us keeping their wives up late hours talking, and provided us with examples of real Christian husbands.

I have had the rich experience of knowing several such couples and their families over the last few years and testify to the very real need they have so happily filled in my life.

Jim and Barb are outstanding examples, a California couple with small children. They were my first in-depth contact with a young Christian couple and the education I received in the loving communication and honesty so necessary in marriage, in fact in all

relationships, was invaluable. From them too I gained an appreciation for the fresh approach and insights of young, vital Christians, and their relating of the living Jesus to a dynamic family life that was apparent in their day-to-day practice and in the many hours of conversation I had with them.

This kind of first hand information I consider a pre-training ground; an almost on the job seminar on everything from changing diapers without poking the baby involved (one pastor's wife in Anaheim, California, will testify to my near mummification of her son's behind in one of my early attempts) to getting along with your husband even when he put in 13½ hours at work that day.

A second precious friendship was established when Renae, a young Christian housewife, sneakily used the pretense of my coming to her house to give her guitar lessons to get to know me. (I say sneakily because I soon discovered she was already quite a

passable guitarist.) Her underlying intention achieved its purpose and I wouldn't have missed knowing her and husband Phillip for anything in the whole world.

Phillip and Renae did something that is infinitely precious to a single person; they shared with me their children. The older daughter is six, a born again believer and a tremendous prayer partner. The younger one is two, and now my goddaughter. The spiritual responsibility of prayer and concern for that one means a lot, and both girls taught me more than anything else that kids are human beings in their own right, capable of a relationship with the Saviour.

Hebrews 13:2, Living Bible, says "Don't forget to be kind to strangers, for some who have done this have entertained angels without realizing it!" I lay no claim to being an angel, but to all those who have taken that verse, and me, to heart again I say "Thanks". □

# PERSONAL ESTATE PLANNING



by  
Everett A.  
Barker

## CHOOSING AN EXECUTOR FOR YOUR ESTATE

Once you have worked through a plan for the distribution of your estate which includes a will, it is necessary to select an executor or executors if you desire more than one. Usually an alternate person is also named in the event the first person is unable or unwilling to serve. States and provinces vary as to whether or not an executor must be resident of the state in which you reside. Your attorney can advise you concerning applicable laws where you maintain your legal residence.

To give you an idea what is involved in being an executor of a will I am listing some of the major duties:

1. *Collect all assets and necessary records.*
  - ... locate will, insurance policies, birth certificates, real estate papers, car registrations.
  - ... take possession of safe deposit boxes, bank accounts, real estate, automobiles and personal effects.
  - ... file claims for pension, social security, profit-sharing and veteran's benefits.
  - ... inventory all assets.
  - ... obtain names, address and social security numbers of all heirs.
  - ... set up books and records.
2. *Manage the estate until it is settled.*
  - ... arrange for the family's support during probate.
  - ... collect the debts due the estate.
  - ... Manage real estate, deal with tenants arrange for maintenance and repairs.
  - ... collect dividends, interest, rents.
  - ... register securities in the name of estate.
  - ... sell securities and reinvest as prudence dictates.

The Rev. Everett A. Barker is estate planning director of the North American Baptist Conference.

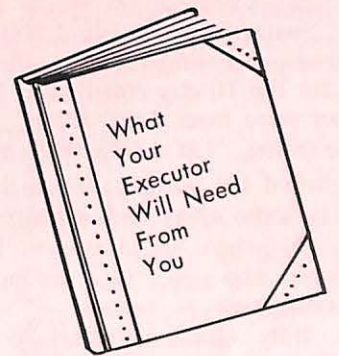
- ... collect insurance proceeds.
  - ... if necessary, run the family business.
  - ... pay real estate and other taxes.
  - ... place proper insurance on assets.
3. *Determine what the estate's obligations are.*
    - ... check on mortgages and other loans.
    - ... determine which claims are legally due and oppose (if necessary in legal proceedings) invalid ones.
    - ... determine priorities for payment of debts and how to raise necessary cash.
    - ... obtain receipts for all claims paid.
  4. *Compute and pay all "death" taxes due.*
    - ... value all assets.
    - ... select tax alternatives which are most beneficial.
    - ... determine all allowable deductions and exemptions.
    - ... decide which assets to sell to provide necessary funds.
    - ... pay taxes on time to avoid penalties.
    - ... resist unfair valuations established by government tax agents.
  5. *Compute beneficiaries' shares and distribute the estate.*
    - ... sell assets to pay cash legacies.
    - ... determine who gets particular items and settle family disputes.
    - ... again register the securities, transfer title to real estate and other property.
    - ... give accountings to and obtain receipts from all beneficiaries.
    - ... pay final estate costs.
    - ... prepare accountings for the court's approval.

After looking at the specific duties of an executor the average person might shrink from the responsibility. What frequently happens is that an attorney is engaged who carries out many of these responsibilities. The executor, in some instances, simply becomes a signer of required documents. It is, of course, better to have an executor who has some business experience so that he can be involved in the business process of probating the estate. If you do not have a relative or friend who is competent enough you can use the services of a bank trust department or your attorney to function in this capacity. States have

fee schedules which entitles an executor to remuneration for the services rendered. Of course, much will depend upon the size and complexity of your estate. Because the duties and liabilities of an executor are considerable, give careful thought to your selection. It is wise to review your present will to determine whether the present person you have chosen is able to function as you had originally anticipated. When Senator Robert Kennedy was as-

(Continued on page 24)

## HOW GOOD ARE YOUR RECORDS?



Where Are Your Papers Kept?

If you are like most people, you probably keep important information in your head, but this won't help your survivors. Essential information and papers can affect your estate settlement. Such information as the location of your will, bank accounts, real estate papers, trusts, assets in joint names, gift tax returns, financial transactions, names of family members, etc., should be listed and readily available. Put the information in writing and specify where these records can be found.

Send today for the free booklet, "What Your Executor Will Need From You."  
Name \_\_\_\_\_  
Address \_\_\_\_\_

Send to: Everett A. Barker, North American Baptist General Conference, 7308 Madison St., Forest Park, Ill. 60130. Phone (312) 771-8700



# LAUSANNE 1974

by Mrs. Patricia Meinerts

In Europe, the Bible is read least by those between 60 and 65 years of age, and most by those between ages 15 and 25.

1000 cross-cultural missionaries have been sent out from Asian countries in recent years.

Over 2½ billion people in the world do not know Christ.

From July 15 to July 26, 1974, the world population increased by over 1½ million people.

The mission of the church arises from the mission of God and is to be modelled on it. 'As the Father has sent me,' Jesus said, 'even so I send you.'

These are a few of the statements learned at the International Congress of World Evangelization in Lausanne, Switzerland. Nearly 3,700 persons from over 150 countries—including 2,700 official participants—registered for the 10 day congress in July, 1974. Half of this number were from Asia, Africa and Latin America.

The theme, "Let the Earth Hear His Voice", challenged and excited the participants as they heard what is being done in some areas and what tremendous possibilities—and needs—there are in others. The confidence of Corrie ten Boom who said, "God has no problems, only plans," was contagious.

Dr. Billy Graham, honorary chairman, opened this timely congress with the question, "Why Lausanne?" His answers were, "First, this Congress stands in the tradition of many movements of evangelism throughout the history of the church. Second, this Congress convenes as one body, obeying one Lord, facing one world, with one task. Third, this Congress convenes to re-emphasize these Biblical concepts which are essential to evangelism. Fourthly, this Congress convenes to consider honestly and carefully both the unevangelized world and the church's resources to evangelize the world."

These words were easily understood by all present as they were spontaneously translated into Spanish, French, German, Indonesian and Chinese. A daily newspaper in English, French, German and Spanish announced special meetings and told of human interest stories and facts behind the scenes.

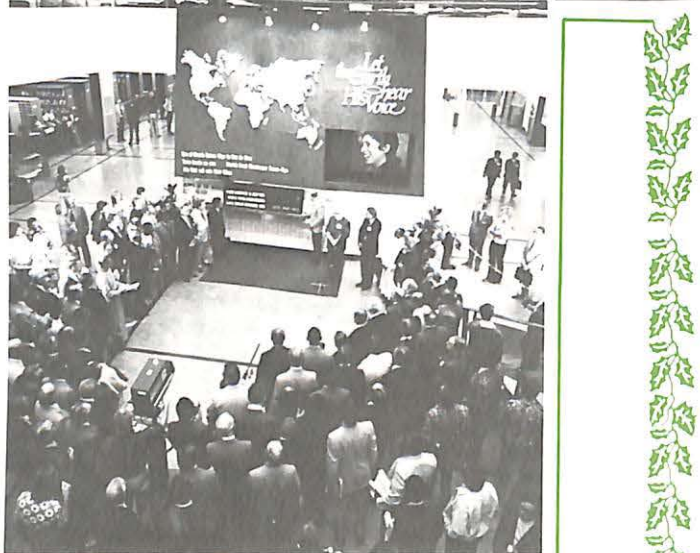
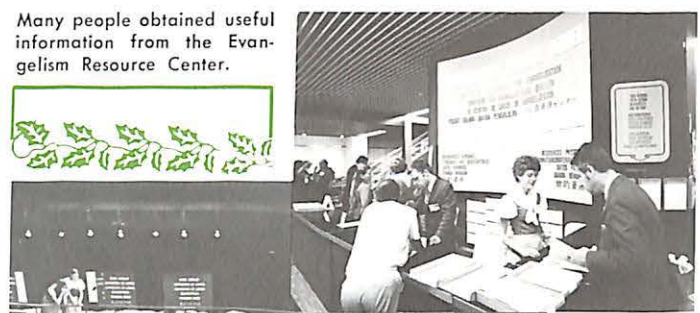
Daily devotions from the Book of Acts helped to establish the mood for the special emphasis of each day. Leaders for these thoughts included Dr. Nelson Fanini, Brazil; Dr. Philip Teng, Hong Kong; Dr. Branko Lovrec, Yugoslavia; Rev. Manuel Scott, U.S.A., and others.

After a short prayer time, the response to one of the six Biblical Foundation papers or five Issue Strategy pa-

Mrs. Patricia Meinerts and her husband are missionaries in Cameroon, West Africa. Mrs. Meinerts—by request of the editor—covered the historic congress in Lausanne. The Meinerts were on their way from the U.S.A. back to Cameroon.

pers was given. These papers had previously been sent to all participants for study and comment. The speakers compiled, categorized and attempted to answer as many of the comments as they could. Dr. Francis Schaeffer and Dr. Donald McGavran were among the speakers who

Many people obtained useful information from the Evangelism Resource Center.



The "population clock" was started the first evening of the Congress. Before 10 days had passed, it showed an increase in World population of over 1½ million people.



Executive Chairman, Bishop A. Jack Dain, presided over the Congress under the theme, "Let the Earth Hear His Voice".



The prayer chapel was used continuously.

had over 1500 responses to their original papers. Dr. Henri Blocher who presented the study, *Our Unity According to the Bible*, said, "Your criticisms were far more useful than I had anticipated. Never before have I had such an experience; I have found it enriching—and in several instances, quite moving."

Several papers dealt in depth on the subject of the social and spiritual gospels. How do they work together? or don't they? In the main, the mood was to dispense with separatism. "What possible steps can be taken to lead the evangelical church to see that there is no 'hyphenated' gospel?" asked one study group. Michael Green, principal of St. John's College, Nottingham, and Canon Theologian of Coventry, bluntly opposed division between faith and works: "No! What God had joined together, we are not at liberty to put asunder." He went on to say, "We are called to be the Church . . . and the two are inextricably connected."

Another much discussed theme was cross-cultural evangelization. 87 percent of the non-Christian world needs to be reached by someone of a different culture—and already missionaries from every continent are being sent to races, tribes or groups other than their own. Such evangelism is difficult and mistakes have been made in the past. Western civilization has sometimes been confused with Christianity. Missionary churches have sometimes been too dependent on the sending church. Lack of cooperation between missions has caused conflict. However, cross-cultural missionaries are needed and can be very effective as they consider the culture in which they are working. "I want to encourage the pale faces among us," said the retired Archbishop of Uganda, Erica Sabiti. "We are not ungrateful for what you did. Without your work, we wouldn't be what we are now."

Past mistakes should be avoided. Sending agencies from the Western countries and from Korea were challenged to cooperate in their efforts in other parts of Asia. Pakistani and East African strategy groups discussed how to really tap the resources of the local congregation—spiritual, financial and personal. The question was, how can local believers learn not to be overdependent on others? How can they learn to become active, become givers, become evangelists? All missionaries were advised to carry Christ, not culture, with them.

The National Strategy groups, according to Program Director, Paul Little, were formed with the knowledge that the gospel does not only go from west to east. It goes from all to all. Thus each day, all participants met in national groups to discuss national strategy. For the first time, Christian leaders from all over South Africa and all of the evangelical churches of that country sat down together to plan. A "multi-racial effort in evangelism" was called for. The Japanese strategy group came up with concrete proposals for a "one man to one man" evangelism with the hope of leading ten percent of their population to Christ in ten years. The other 159 national groups made plans pertinent to their needs.

Two other types of small group meetings were also held each day. One session was for demonstration of evangelistic methods. Participants could attend four of

the 35 groups. The choices ranged from *Evangelism Through Church Renewal* by Ray Stedman to *Coffee-Bar Evangelism* by Douglas Barnett. In *Evangelism by Audio-Visual Materials*, Viggo Sogaard told of the tremendously effective cassette ministry throughout Thailand. Within 5 years, 1600 cassettes have been put into rotation, teaching and evangelizing in hospitals, homes—wherever people are.

The other daily small group meetings were the Specialized Evangelistic Strategy Groups. These groups met continuously for three to six days, doing in-depth study on 33 subjects. These included *Evangelism Through Mass Media*, *Theological Education and Evangelism*, *Evangelism Among Animists, Buddhists*, etc. These studies should affect evangelism throughout the world. Brief reports of some of them were given the last evening.

Testimonies given by Dr. Larry Christiansen, U.S.A.; Rev. Juan Ortiz, Argentina; Rev. Thomas Huston, Scotland, and Bishop Feston Kivengere, Uganda, attested to the work and power of the Holy Spirit in evangelism. Several mentioned that the love of God knows no barriers. As we love one another and expect the Holy Spirit to do something, He will!



Miss Corrie ten Boom, famous Dutch author, was constantly crowded by autograph hunting youth.

One evening session was devoted to laymen and their ministry. Men from Nigeria, U.S.A., Chile and Indonesia spoke of their work and desire as Christians. At times they have felt unwanted or unnecessary in the task of evangelization, but they see many places where they could work effectively. They want to be involved in what is significant. They want to be used—by God, not by man, not to be considered as second rate in doing God's work.

The subject of another evening session was "The Hard Places of the World". A telegram received at the Congress earlier in the week reading "Eleven imprisoned, praise, pray" had made everyone aware of the difficulties some Christian brethren face. Reports of oppression and persecution from those living in the Mohammedan, Hindu and Communist worlds were sobering. Much prayer concern is needed for Christians in these places.

Such a Congress could not be and was not complete without an evangelistic rally. Sunday was the Day of Laustade. 46,000 people crowded the Lausanne stadium and listened to converts from Buddhism, Hinduism and Animism give their testimonies. The 4,000 voice congress choir sang one song of praise in many languages. After Dr. Graham spoke through a translator, giving God's answer to the dilemma of man as seen in David's life, 550 people went forward to invite Christ into their lives. The spirit of Lausanne, the Holy Spirit winning

(Continued on page 31)





by Gerald L. Borchert

Dear Readers: At the end of the fifth year of writing for the *Baptist Herald*, let me again thank you for your letters. I am sincerely grateful that you continued to write to me during the time while I was away on my sabbatical leave.

Among the letters received were a number related to my response to F.C. concerning the Watergate affair in the March issue. Some were politely and some not so politely hostile to me and others were more than generous in their compliments. It is unfortunate for any nation which claims to be a democracy of the people to pass through the trauma of such an unhappy affair. Some religious leaders including Billy Graham, our foremost evangelist, supported the integrity of or rebuked the lack of integrity of the president and their statements will stand to their credit or discredit. Others asked hard questions about why was it only a Republican Nixon administration that was blistered in such a way. And inside the church there was a kind of divided, mixed-up uneasiness that left people making unhealthy comments on the political process in the United States.

Perhaps one of the lessons in the incident for me was to chat about this process with people from behind the iron curtain and in other parts of the world and realize that normally such an incident in many countries would have touched off a blood-bath. To experience such a smooth change of government in such a volatile situation should say a great deal for the ultimate role of law and order in the western democracies.

Address letters to: Dean Gerald L. Borchert, North American Baptist Seminary, 1605 S. Euclid Ave., Sioux Falls, S.D. 57105

There have been many statements made by church people related to dissolution with the entire political process, but it is at times such as this that the church must summon its people of integrity to become involved in politics. To venture in the political arena, however, will demand a willingness to risk oneself for the good of a nation. It will take a sense of inner security that when one stands for the right he or she may be misunderstood like Brooks Hayes, the Baptist layman, who sought reconciliation between the president and the governor over the racial issue in Arkansas and was defeated. But he went down to defeat as a Christian gentleman and still lives to challenge young people to invest themselves in the process.

While we will never see the kingdoms of this world become the kingdoms of our Lord until his return, let us all vow not to give any ground to Satan and his forces of evil in their attempt to control all aspects of the world. We, as Christians, are set in this world to be a light and we are called upon both to be evangelists of the Gospel of life and those who live their lives evidencing a life-changing style of good works (Eph. 2:8-10). We are what we live and not merely what we say we live. Let Christians, therefore, not shun difficult aspects of life, but give themselves to the confrontation of injustice, dishonesty, immorality and inhumanity wherever they appear. The struggle continues against principalities and powers of the present age, and we are summoned to engage in that struggle (Eph. 6:1-2). May God give us courage for the facing of the foe.

Finally, let me especially express my gratitude in public to the several of you who indicated that my earlier column led you to pray for the President and leaders of your nation. My friends, prayer for political leaders is a clear responsibility of Christians (I Tim. 2:1-2, etc.). As we pass through this Christmas season and begin a new year, let us pray that the western democracies, especially Canada and the United States, will challenge people of integrity to responsible positions of leadership. And let no Christian fail to exercise his voice in the community and at the polls. To do so would in effect be to pray, "Satan into thy hands I commend this world." We must recognize that we are God's instruments for justice and mercy as we seek to live our lives in the integrity of genuine humility before the Lord (Micah 6:8). □

## Prepare God's People



by Daniel Fuchs

The Apostle Paul spoke for God when he taught that Christ calls pastors "to prepare all God's people for the work of Christian service, to build up the body of Christ" (Ephesians 4:12).

A pastor writes: "I started off by personally making contacts for Christ and sharing the gospel with people. Soon I discovered, I can't minister to everyone personally."

Of course, every pastor must be concerned personally to make contacts for Christ consistently. Nevertheless, he has not been called of God to carry the entire evangelistic thrust of his church alone. He has been called "to prepare all of God's people for the work." When will we ever get onto this basic Biblical truth?

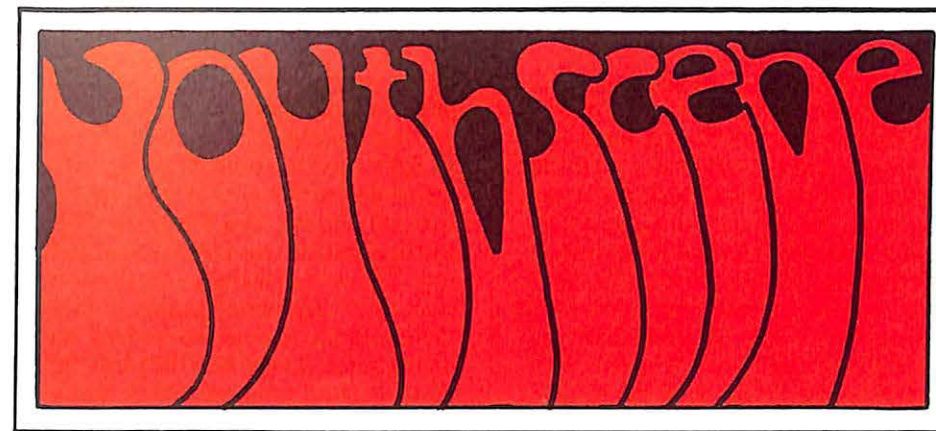
This pastor reports that his congregation began to grow when he decided to train laymen in personal evangelism. He invited members of his congregation regularly to make contacts for Christ with him. "After a time of meeting with them for prayer", he says, "I began taking them out witnessing with me."

He also had his people attend lay institutes for evangelism to learn how to experience an abundant life and how to pass that experience on to others. Laymen are taught also in leading Bible studies for fellowship, sharing, time in God's word and prayer. "We feel it is important to teach the laymen to do the job."

Besides helping to train new Christians and causing more mature Christians to grow in their spiritual lives, Home Bible Studies themselves have an evangelistic thrust. Non-Christian neighbors and friends are invited and often hear the gospel for the first time and pray to receive Christ as their Savior.

A million contacts for Christ can be made under God, utilizing God's laymen across our Conference! Prayer is a critical aspect, and the Holy Spirit is the key to it all. He operates in lives and programs prayerfully dedicated to God for service.

The Rev. Daniel Fuchs is evangelism director with the Church Ministries Department of the North American Baptist General Conference.



## ARE YOU SATISFIED WITH YOUR CLASS? by Dorothy Ganoung

If you are a teacher or leader of college-career or high school age youth, what concerns you most about them?

If you are a college-career or high school age young person, what are your main concerns about your life now?

If the answers given by the leader and the youth were to be compared, how much similarity would there be? As a leader would your reply indicate that you understand something about the world in which youth live? Would you know their fears? Their insecurities? Their dreams and desires for their lives now and in the future? Their questions about their faith and its relationship to their living? As a young person, would your reply indicate your true feelings? Would you be willing to expose your inner feelings by speaking and sharing honestly and openly?

Such communication is vital if a class is to be a life-changing class. (But remember that communication is two-way. A leader needs to be honest and forthright, too. Leaders have needs and youth need to be open to a leader's needs as well as their own.)

Now, getting to the class session content. Does it relate to the young person's needs? If it does, the leader will know it by the response he receives. If it doesn't, participants will either drop out or sit passively through class.

The use of a questionnaire is a good place to start if you feel your class needs some overhauling. However, before a questionnaire is used, the leader must settle in his own mind his willingness to change his approach, methods or whatever if this is indicated.

Mrs. Dorothy Ganoung is Church Literature editor with the Church Ministries Department of the North American Baptist General Conference.

Participants, too, must be willing to come to a group consensus or compromise when this becomes necessary.

A week or so following the questionnaire, when the replies have been tabulated and duplicated so that each person will have a copy, discuss and evaluate the results. Together determine the course your class will take. This can mark the beginning of a whole new relationship between the leader, the class participants and the Lord.

The following questionnaire can be used as it is or it can serve as a starting point for you to develop your own to fit your situation. Part of this one was adapted from a questionnaire used by one of our churches. Do not require a young person to sign his name to the questionnaire.

### PART ONE

1. Do you feel that you have received good, basic Christian education in all the years you have attended Sunday school and church? What areas do you feel were neglected?
2. Has your family life contributed to your Christian education? In what areas do you feel a need for help?
3. Do you have any doubts regarding your faith which bother you? If you would like them discussed in class, list them.
4. Do you have questions or are you puzzled about some teachings in the Bible? If you would like them discussed in class, list them.
5. What areas of day-to-day life related to the Christian faith would you like to discuss in class?

### PART TWO

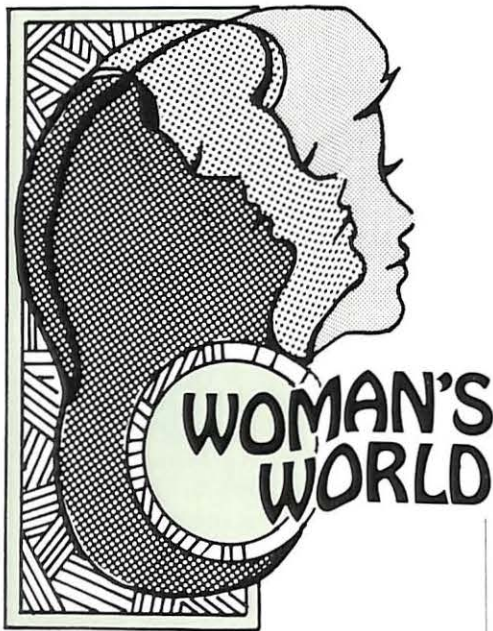
6. Rate the material we have used in class:
  - a. Good, relevant
  - b. So-so
  - c. Poor, not relevant
  - d. Other comments

7. Indicate how often you would like to see the following methods used: every week, monthly, never, other.
  - a. Student-led discussion
  - b. Teacher-led discussion
  - c. Teacher lecture
  - d. Teacher lecture followed by discussion
  - e. Panel discussion by teacher and several outside people
  - f. Panel discussion by several prepared students.
8. What other methods would you like to see used?
9. Do you think we should or should not have a class opening session? What would you like to see included in it? Would you be willing to participate?
10. Do you think the class should have some social events during the year? If so, how often? Would you attend?
11. Do you feel the class should have a project or projects to put into practice some of the principles we agree are good? Can you suggest any? Would you participate?
12. From those of your acquaintances who have not attended class regularly, what have you heard is their main reason?
  - a. Lethargy
  - b. Feel they have outgrown the need for Sunday school
  - c. Work on Sunday
  - d. Other
13. Would you like to have the opportunity to serve as a teacher or substitute teacher in the Sunday school? If you have done this, please comment on your experience.
14. What general comments do you have for the betterment of our entire program of Sunday school? (change teachers every 2 or 3 years? other meeting room? athletic program? Sunday morning breakfasts occasionally?) Whatever is on your mind, write it out please! □



"With my Mom away for a few days, my Dad's doing the cooking and we've started saying Grace again."





### THE SPIRIT OF CHRISTMAS



by Mrs. Jeanette Stein, president of the W.M.U., Winnipeg, Man.

Winter in the northern part of our continent is not a very pleasant season. The days are short and cold and conversation centers around the dismal sear. Into this cold and dismal sea-son there came a brilliant light, the Star of Bethlehem. This light makes everything bright and beautiful and fills all hearts with joy. It makes an otherwise unpleasant season the hap-piest time of all the year.

Nearly 2,000 years ago, when the Star of Bethlehem first appeared, the Judean hills echoed and re-echoed with the first Christmas carol, a carol sung by an angelic choir proclaiming peace on earth and goodwill to all people. We sing this same carol as we gather with friends and relatives about our holiday firesides. Carols usher in the Christmas season as they peal out in radio, television broad-casts, choir concerts, Sunday school pro-grams. Shopping centers surround the shoppers with happy Christmas music.

The Star of Bethlehem illumined the first Christmas gift ever given: God gave his only Son. The next in line as gift-givers were the Wise Men. Giving is what Christmas is all about; not the wrappings, tinsel and surprises, nec-essarily, but the real spirit of giving.

"What shall we give for Christmas?" is a much repeated saying. As W.M.U. we would suggest that you give a gift through your Women's Mis-sionary Society. This year our Christ-mas project is a gift to our schools of learning; the North American Bap-tist College at Edmonton and the sem-inary at Sioux Falls. Give generously and your gift will help to train young people to shed the light in the dark places of the earth where God's gift would otherwise be unknown. You, too, can help make the Star of Beth-lehem appear to people living in dark-ness. □

### CHRISTMAS IN CHURCH

by Mrs. Sharon Woyke, missionary to Japan.

As you look at your brightly lit Christ-mas tree and the mounds of packages and as you listen to the carols and eat that huge dinner, have you ever stopped to wonder how Christmas is celebrat-ed in other lands? What about Japan?

We celebrated our first Christmas in Japan in the huge city of Tokyo. In many ways it didn't even seem like Christmas because there wasn't any snow and we were so far from our family and friends. But as we walked through the large department stores, we heard Christmas carols being played over the loudspeakers and saw the windows filled with decorations and even an occasional Santa Claus. One of the larger stores used a half-clothed South Sea Island beauty as the theme for their Christmas sales because they wanted to "give Christmas a new im-age." Amid all this hustle and bustle



The Rev. and Mrs. Douglas Woyke, Joyce and Todd.

it was sad to realize how very, very few of these millions of people knew the real meaning of Christmas.

After we finished language study, we moved to the city of Tsu where we worked with the Tsu Christian Church and the student center near the univer-sity. Here we learned to know and love the Japanese people. During the Christmas season we noticed many of the same things here in rural Japan that we had seen in the large city. People were busy. There was a lot of activity, color and sound, but little of this had affected the lives of the people other than in a very superficial way.

One year as invitations were being given out for the Christmas program in church, many people responded by saying, "What, you celebrate Christ-mas in church too?" This was a whole new idea for them. To most Japanese, Christmas is only a time to give gifts and have parties—nothing more.

In the weeks before Christmas we try to invite each of our English classes into our home for a time of fellow-ship. This gives us a chance to explain in an informal way how and, more im-portantly, why we celebrate Christ-mas. Reading the Christmas story in the Bible and having the message of the carols explained gives new insight into the true meaning of Christmas to many of our Japanese friends. What a wonderful opportunity for us to share God's love and plan of salvation with the Japanese people. Some have made decisions, but for most this is only a start. We, as your missionaries, ask that as you enjoy this Christmas sea-son, you might remember to pray for the many people all over the world who are hearing the real message of Christmas maybe for the very first time this year. □

### GRANDMA'S GIFT

by Mrs. Garene Bibelheimer, Cathay, N.D.

When I was a child, our family went to our grandparents' home for Christ-mas eve. It was a night we looked forward to because we could play with our cousins and it was an out-of-the-ordinary Christmas eve.

After the dishes were done, Grand-ma would pass out the hymn books and gather us together for a "program." We knew we would be called upon to say the recitations we had learned for our own Sunday school programs. First of all, we would sing "Happy Birthday" to Jesus and "What a Friend

we Have in Jesus." We older grand-children would then say our recita-tions and the younger ones would sing "Away in a Manger." Following the program Grandma always had a long prayer in which she prayed for each one of us. What an unusual Christ-mas eve: no Christmas tree, no pres-ents, just remembering the birthday of Jesus and praying that others would come to know him too.

Poor Grandma, I thought. She missed the joy of the Christmas season. But praise the Lord, Grandma hadn't missed the joy of Christmas and one by one her children and grandchildren are discovering this same joy of Christ-mas that lasts 365 days of the year—Jesus. Thank you Lord for Grand-ma's gift to me, a Christian inheri-tance. I've really found that Jesus is the joy of living. □

### AN INTERVIEW WITH CORRIE TEN BOOM

by Mrs. Pat Meinerts, missionary to Cameroon.

Editor's Note: *Our missionaries, the Rev. and Mrs. Oryn G. Meinerts of Bamenda, Cameroon, Africa, attend-ed the International Congress on World Evangelization in Switzerland in 1974. At this conference, Mrs. Meinerts (Pat) was privileged to have the unique experience of an interview with Corrie ten Boom, whose book, The Hiding Place, has been a best seller. Pat says, "It was tremendous to be able to talk with her, and I thought perhaps the Baptist Herald readers might like to share in the experience." Thanks, Pat, for thinking of us!*

"Have you time to breathe?" Corrie ten Boom laughed as she answered my question about not having time for personal devotions with her own question.

"You do not say, 'I go on breathing when I have time, no,'" she contin-ued, "but praying and reading the Bi-ble are like breathing. You need the air, the real divine air that comes only from the Bible, and I think when you are really seeing that the Bible is what I call my checkbook, you know, all the promises of the Bible are written on your name and my name and signed by Jesus Christ from the first moment that you received him as Savior. There are boundless resources all available in the Bible, but we must just pluck the fruits."

These words of truth came from a Dutch woman, now over eighty years old, who has no plans for dying. Al-ready the author of 11 books, Corrie ten Boom is currently working on two more.

Since 1944, when Corrie was released from the concentration camp where she had been imprisoned for hiding Jewish people, she has traveled around the world telling of the triumphs that can be made over hate, fear and dis-couragement through Christ. She says, "There is no pit so deep and no dark-ness so black that the love of Jesus Christ and his power cannot triumph over it."

Her book, *The Hiding Place*, re-lates her wartime experiences. It has recently been filmed by World Wide pictures.

Miss ten Boom was a featured speak-er at the recent International Congress on World Evangelization where I had a chance to interview her. In this age of Women's Liberation, she is a woman well known by thousands on every continent. Thus I asked her what rights she expects as a woman.

Again she laughed as she answered: "I have lost all my rights at Calvary." More seriously she added, "When Jesus died at the cross, and we know that we have to die with him and we died with him, we have no rights."

Her final advice to us was a word that Paul said when he was in a ter-rible prison chained to guards. "He said a very hopeful and joyful thing," she said, "and I have experienced ex-actly the same as Paul when I was in a prison where 95,000 women were killed or died, including my sister. I can say with Paul, I count everything as loss compared to the possession of the priceless privilege, the overwhelm-ing preciousness, the surpassing worth and supreme advantage of knowing Christ Jesus my Lord, and of progres-sively becoming more deeply and inti-



Corrie ten Boom

mately acquainted with him. He never fails and he brings us in contact with an ocean of God's love." □



### PROGRAM IDEA FOR DECEMBER

by Adeline Kopf, packet editor.

One of our Cameroon missionaries, Marie Hoepner, guides our Christmas thoughts to "Gift Giving." You will find her interpretation of this theme a very meaningful Christmas service. Our triennial theme continues with a devotional called, "A time of Peace."

If your ladies wish to participate in the New Year's Eve service, why not present the short dialogue, "News to Nora"? It has a touch of humor and a very timely message as well.

### OUR CHRISTMAS PROJECT



by LaVerna Mehlhoff, woman's work director

Jesus was an advocator of education by example. He spent three years teaching twelve disciples. His curricu-lum was of the best with theological and practical training for his students. His teaching was effective: it produced results. It was said of the disciples that they turned the world upside down with their doctrine. (Acts 17:6)

At this Christmas season as we think of the birth of Christ and as we think of his life, might that be the motiva-tion which will cause us to whole-heartedly undergird our December project of financial support for our two educational institutions, the North American Baptist College and the North American Baptist Seminary. Both of these schools are dedicated to the training of students for the spread-ing of the "Good News of Salva-tion." □



The conference participants came in cars, trailers, and campers. Many reported of unforgettable tour experiences when they drove through the beautiful Rocky Mountains.



The children group with their leader, Mrs. Darlene Ramus, deeply involved in the study of God's greatness as revealed in nature.



Dr. Vernon Grounds, President of Conservative Baptist Seminary, Denver, Colorado, spoke to the group for several evenings about the problems of life today.



One of the many discussion groups where everybody could participate.



Wherever Baptists get together there is also music.



# Building Family Understanding



by Henry G. Ramus

Family Conference Coordinator

A new understanding of the family was experienced at the N.A.B. Family Conference, held Aug. 17-24, 1974, at the Y.M.C.A. of the Rockies, Estes Park, Colorado. There were 252 registered adults, youth and children. Three principle speakers, all experts in the field of family relationships, shared in the conference theme, "Building Family Understanding".

The week long program was launched following dinner Saturday night with singspirations, funspirations and information with Dr. Herbert Pankratz of Chicago, Ill., as music coordinator and song leader; the Rev. Mervin Kramer of Arvada, Colo., as M.C. and the assistance of Gordon Bauslaugh of Burlington, Ont., and the Rev. Victor Gunst of Aurora, Colo. provided entertainment through song, drama, puppet shows and closing challenge.

Following the Bible study hour Sunday morning the first of the three speakers, Dr. Vernon C. Grounds, president of the Conservative Baptist Theological Seminary in Denver, spoke on the subject: "God Has Family Problems, Too". On the three evenings of Monday, Tuesday and Wednesday, he shared on the following

*The Rev. Henry G. Ramus was Family Conference Coordinator. He serves the North American Baptist General Conference as leadership education director.*

subjects: "Helping My Family Live Its Faith—an Assignment for Parents (Mon.),—an Assignment for Children (Tues.), and "A Test Question for Christian Families."

Sunday and Thursday evenings, Professor H. Norman Wright, associate professor of Psychology at Biola College and Talbot Seminary in La Merida, Calif., spoke on "Characteristics of a Christian Family" and "Our Emotions and Our Family Life." On the mornings of Monday, Wednesday and Thursday, Prof. Wright, in a seminar approach, with discussion and interaction groups, presented these subjects: "What Am I Getting Out Of My Marriage and What Am I Putting Into It?"; "Communication: Biblical Principles of Talking and Listening"; "Parents are Their Youth—a Team for Family Enrichments." On the latter theme, the youth joined in with the adults to share the subject.

The third main speaker was Dr. Ernie Zimbelman, the newly appointed Associate Professor in Pastoral Counseling at the N.A.B. Seminary in Sioux Falls, S.D. He shared two mornings with the youth on "Living With Myself" and "Living With Others". On Friday he led the joint morning session for youth and adults on the topic, "Building Family Nature."

Children, ages 6-11, had their own morning session, called "Discovering Missions" with Dr. and Mrs. Richard Schilke representing Brazil, the Rev. Fred Folkerts, representing Cameroon, the Rev. and Mrs. Doug Woyke of Japan and the Rev. and Mrs. Kenneth Goodman,

Nigeria. Simultaneous group-graded sessions were held for primaries and juniors with the resource leaders alternating so that all children were exposed to the study of each of our mission fields.

A few extras in the form of electives were also enjoyed by many as part of the program, such as the special family film, "My Son, My Son" after the Wednesday evening service, or the excellent slides on Japan presented Thursday after lunch by the Rev. and Mrs. Doug Woyke. The family cook-out Thursday evening was fully enjoyed by all, as was the Fireside Service. Earlier in the week the people could choose between a "Conference Sharing Session", led by the Rev. John Binder, stewardship and communications secretary, and the Rev. Bruce Rich, general director, Church Ministries Department, and Dr. Richard Schilke, general secretary of the Missions Department, or they could attend a session on "Personal Estate Planning" led by the Rev. Alfred Weisser, Estate Planning counselor.

Family Cluster Day on Tuesday for many was the highlight of the week. For that day there were no structural program events until the evening. Early in the week each family was encouraged to enlist in one of the limited Family Clusters made up of five complete family units. Once their cluster group was complete each group was free to organize their own activities for Family Cluster Day. Many ordered box lunches and spent the day hiking and touring

the beautiful mountain trails, taking in many of God's wonderspots.

Another highlight was the final evening under the theme, "The Family Understanding Missions." Missionaries and those who represented certain mission fields were dressed up in gala colored native dress typical of the missionary country they represented. The Rev. Fred Folkerts, associate secretary for Overseas Missions, dressed in a Cameroonian robe, was the coordinator and M.C. of the evening. The Rev. and Mrs. Douglas Woyke in Japanese dress, shared the challenge of "Families and Missions in Japan." The Rev. and Mrs. Kenneth Goodman, in Nigerian dress, impressed us with our ministry in Nigeria. Dr. and Mrs. Richard Schilke, general secretary of missions, representing Brazil and dressed accordingly, shared about family ministry and missions in that country. A missionary offering in the amount of \$1,017.05 was received that evening.

In all, it was a fitting climax to a week of building family understanding. Throughout the week the program offered help for families to understand themselves better.

Yes, a new understanding of the family was experienced by many at the N.A.B. Family Conference. It was a blessed event. The lament kept recurring however upon the lips of many was why there were not more of our people present to enjoy the good things of the Family Conference. □





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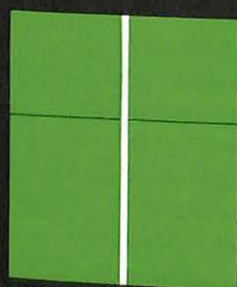
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# Insight into Christian Education

## DEVELOPING LEADERSHIP SKILLS

Perhaps you have recently been appointed to a position of leadership in your church; your desire is to do the best job possible. You may know just what your new position requires of you, but you may have some questions about how to go about getting it done. On the other hand, you may have had leadership responsibility for a number of years and because of this experience, you feel that there might be a better way of doing things.

Your effectiveness as a leader depends to a large extent upon the people with whom you work. The following factors, compiled by Lawrence J. Taylor and E. J. Niederfrank, Extension Rural Sociologist, will help you to see the other person's point-of-view. As you read this, think about how many of these needs your style of leadership seeks to meet.

### Basic Needs of People in Groups

For leaders and officers to keep in mind.

Leader, if you want my loyalty, interest and best efforts as a group member, you must take into account the fact that...

1. I need a *sense of belonging*.
  - a. A feeling that no one objects to my presence.
  - b. A feeling that I am sincerely welcome.
  - c. A feeling that I am honestly needed for my total self, not just for my hands, my money, etc.
2. I need to have a *share in plan-*

<sup>1</sup>Adapted from *Personnel Management Process: Human Resources Administration*, Third Edition, by Wendell L. French. Houghton Mifflin Company, 1974. Used by permission of the publishers.

*ning the group goals.* (My need will be satisfied only when I feel that my ideas have had a fair hearing.)

3. I need to feel that the *goals are within reach* and that they make sense to *me*.
4. I need to feel that what I'm doing *contributes to human welfare*—that its value extends beyond the group itself. (Editor's note: A Christian will need to feel that what he is doing contributes to spiritual welfare, extending beyond the group itself, a prime objective of Christian education.)
5. I need to share in *making the rules of the group*—the rules by which together we shall live and work toward our goals.
6. I need to know in some clear detail just *what is expected of me* so that I can work confidently.
7. I need to have *responsibilities that challenge*, that are within range of my abilities, and that contribute toward reaching our goals.
8. I need to *see that progress is being made* toward the goal we have set.
9. I need to be *kept informed*. What I'm not up on, I may be down on.
10. I need to have *confidence in our leader*—confidence based upon assurance of consistent fair treatment, of recognition when it is due and trust that loyalty will bring increased security.

In brief, the situations in which I may find myself as a member must *make sense to me* regardless of how much sense it makes to the leader.

Now let's take a look at what the leader should bring to his job. The following is adapted from *The Per-*

*sonnel Management Process: Human Resources Administration* by Samuel French. Although written for secular use, many of these factors are perfectly valid in a church situation and can be considered from a Christian point-of-view.

"Effective leadership is a multidimensional matter, involving attention to a wide variety of factors. The following picture of the effective leader is found to emerge from the research. Although it is an imposing list and perhaps should be considered a picture of the 'ideal' leader, who may exist only in theory, the reader will notice that many of these items either overlap or are mutually reinforcing. They are thus more realistic than might appear at the first glance. However, it should be recognized that much of the behavior listed below will depend upon whether the leader's superiors and the broader organization will permit or encourage such behavior, or both.

### Characteristics:

- Is technically competent enough to do some instruction and to develop more efficient methods
- Is free enough from neurotic tendencies to enable him to make decisions readily, to get along well with people and to behave in the pattern pictured below.
- Is interested in his leadership role and enjoys being a leader.
- Has a strong drive to get things done.

### Behavior:

- A. In terms of attitudes toward subordinates:
  - Asserts his leadership.
  - Has confidence in his subordinates and conveys this confidence.
  - Is permissive in terms of being approachable and friendly.
  - Is eager to help subordinates to be more effective and works at removing obstacles to achievement.
  - In dealing with subordinates, is emotionally supportive and is careful to avoid ego-threatening behavior.
- B. In terms of participation:
  - Permits subordinates to have latitude in the solution of work problems where the subordinate's ingenuity can result in gains and where standardization in method is not imperative.
  - Permits and encourages participation in the development of methods to achieve enterprise goals.

(Continued on page 28)



# JUMP!

by Ron Susek

The first two articles (*Luther, Please Shout Again* and *Hallelujah, I'm Not Healed*) were designed to arouse concern for the urgent need to reaffirm the foundation of firm conviction that the Bible is God's final authority for men today. With this in mind, let's examine some aspects of faith in the Scriptures.

## PRESIDENT FORD'S ACT OF FAITH

The word "faith" (*pistis*) is used about 244 times in the New Testament. It is basically used with reference to one of two areas: either a system of intelligent theology or an action. Both will be expanded later.

The question, "What is faith?" is as impossible to answer as the question, "What is love?" All that can really be identified is what it is or what it does. Faith itself must be accepted on the basis that we all experience it. Even an ardent atheist lives by his faith in nothing as regarding a supernatural. Faith, itself, then, need not be defended—only understood properly.

God wanted to be sure that our sin-distorted logic would not lead us to wrong conclusions about this vital word; therefore, he described it with striking precision in Hebrews 11:1. It reads, "Now faith is the substance of things hoped for, the evidence of things not seen."

Let's plunge immediately into an illustration and work from there. President Nixon announced his resignation to the nation about fourteen hours be-

*The Rev. Ron Susek is the founder and president of CONTINENTAL CHRISTIAN CRUSADES, INC., in York, Pa. The September 1974 issue of the BAPTIST HERALD contained an extensive biographical write-up on the author.*

fore it took effect. Mr. Gerald Ford would not be the president for fourteen more hours. His faith, however, in the promise of Mr. Nixon's resignation and in the promise of the American system could rightly cause him to say, "I am the President". In fact, his faith was so great that he wrote his acceptance speech long before the 12 hour swearing-in.

Faith, then, is a motivating force within man. It gives him the incredible ability to conduct himself through the present with complete confidence that a futuristic promise will assuredly be fulfilled.

## GET INTO THE RIGHT BOAT

At the beautiful Hume Lake Bible Conference I watched six teenagers pile into a row boat and paddle away from the dock. The boat kept riding lower and lower in the water. It was soon obvious that it was sinking. Soon, the boat disappeared and six heads were bobbing in the water.

When they got into the boat, all six were exercising complete faith that the boat would carry them. What went wrong? The object of their faith (the boat) was inadequate. No matter how great their faith (or their rowing) the boat still submerged.

There are numerous boats into which men climb by faith which are full of holes and will surely sink. To name some of them would be the boats of humanism, secularism, materialism, skepticism, atheism, etc. Other boats have holes not quite so obvious. People are encouraged to enter them by wolves in sheep's clothing.

Every man is responsible to examine his boat. It is imperative that the boat be held together by sound doctrine. Do not ever get into a boat unless you are sure it is of God.

Faith, then, only works if it is in the correct boat. Let's call this the object of faith. It is the *what* of belief. It is

this aspect of faith which we refer to when we ask someone, "Of what faith are you?" We are requesting what intelligent system of theology they hold by faith.

The only way any person can be sure of his boat is to be a determined student of the Bible. The reason is that it is impossible to know God without a solid knowledge of the Bible.

Every human attempt to design an intelligent understanding of the invisible God apart from the Word of God will always result in the degraded concepts of Romans 1:18-32. To say one knows God, one must simultaneously know Scripture.

The revelation of God in the natural universe is expansive but not adequate. His revelation in man is telling but not in full. Only in the Scriptures can we form an understandable theology that will float us properly.

Once you have stepped into the unsinkable boat of correct Biblical doctrine (the "what" or object of faith) then faith can get into action.

## GET INTO THE BOAT AND ROW

The object of our faith must be sound doctrine or the boat will sink. Faith subsequently drives an *active* response to sound doctrine. In other words, don't drift docilely in the boat of sound doctrine—GET ROWING!

James put it this way, "Even so faith, if it hath not works, is dead, being alone" (James 2:7). Faith (sound doctrine) without active response (rowing) is dead.

The smell of stagnation and boredom is in the tapestry of many congregations which are hearers of the Word but not rowers. The other tragedy is the expenditure of great energy rowing under the banner of Christ, but in the wrong direction. Both extremes are rejected by Christ.

Noah heard God's word and re-

sponded by a faith-driven action and built an ark. Abraham responded by faith to a promise from God and commenced to travel. Abel took the faith-motivated action of offering a better sacrifice. True faith, then, produces action.

## FAITH IS A JUDGE

Now we see faith as an action based upon correct doctrine. Further, the responsibility of faith is so great that without active response to God's commands, it is impossible to please him (Hebrews 11:6). Why is God so touchy about the subject of faith? The answer is given in the life of Isaac's mother (Hebrews 11:11).

Sara miraculously conceived a child when beyond the age of reproduction. Why did God honor her this way? "Because *she judged* him faithful who had promised."

Let's illustrate this principle of judging God in the following way: Suppose your father would lead you to the edge of a cliff and ask you to jump. The father assures you that a net will catch you half-way down. Further, suppose that a misty fog makes the net impossible to see. Now you stand in judgment against your father's command. If you back away from the cliff, refusing to jump, no matter how much you verbalize that you believe him, your action of not jumping declares that you judge him an untrustworthy person. On the other hand, if you jump, then your faith-action demonstrates that you judge him trustworthy of your life and confidence.

The greatest slap in the face one can give Deity is not to jump in response to God's commands. Unbelief is "the sin" of Hebrews 12:1 which so easily besets us. Not jumping declares that we judge God an incapable, untrustworthy person. Conversely, when we jump, we bestow the greatest honor upon him. We judge him worthy. This is the only way to please God (Hebrews 11:6).

## CLIFF JUMPERS

Faith doesn't stand on the edge of the cliff arguing with God. It doesn't strap on the proverbial parachute of self-preservation. It jumps!

One vital note must be added here. Jumping is not blind faith. You may not see the net but you can see the command of a God who cannot order a senseless destruction. Faith only jumps in response to a factual command from God. Otherwise the net will not be there.

There are many cliffs over which we are called to jump every day. There is the cliff of *righteous conduct*. It is so hard to jump because hecklers are always there jeering. There is the cliff of *effectual fervent prayer*. It's so hard to jump when there are so many other demands upon your time. The cliff of *Bible study* is very steep and our minds prefer the simplistic entertainment of television. It is so tempting just to peer over the cliff of *financial investing into God's work* and then remind God we are in an economic crisis.

Faith is so convinced that God cannot make a mistake that it responds throughout each day to God's many commands. It jumps.

## LET GOD ADJUST THE NET

It is easy to jump if God has the net of fulfillment one foot over the edge. But what happens if God has the net just one foot up from the bottom? We tend to lose faith.

There are those times when God has the net high and the fulfillment is almost immediate. For example, there were the ten lepers who cried out to Jesus and were only moments away from being healed. Guests at a wedding feast witnessed the fastest process of fermentation in history. Some blind people knew only a brief jump of faith before their walking sticks were thrown away and the splendor of our universe flooded through their eye-gates.

God still reserves the right, however, to adjust the net at the level of his choosing. Read carefully the heroes listed in the faith hall of fame in Hebrews 11. They jumped and fell so far that they even passed through the transition of natural death before they hit the net. Look at it, "These all died in faith, not having received the promises . . ." (Hebrews 11:13). For many, the leap of faith was to take them through torture, murder and homelessness before they hit the net (read Hebrews 11:35-39). That is a long fall.

Whether we are dealing with health, wealth, or any other attainment in life, faith does not stand on the ridge shouting for God to raise the net. Faith simply hears the command of God and jumps. It is God's business to adjust the net for the time of fulfillment within his will.

A dear relative of mine, who suffers perpetual pain due to a calcium growth in his hip joints, wanted me to take him to a healing service. With deep reservation I took him. With faith and hope

written all over his face, he limped into the long line of hopefuls. The famed healer moved through and suddenly my relative's big moment came—and then passed. The result? He limped back to the car with more pain in his heart than in his hip.

We rode in an embarrassed silence. I prayed for the right words. Then it struck me. It's God's rightful business to adjust the net. Possibly, some psychosomatic illnesses were healed by the power of suggestion. And quite possibly God chose to truly, miraculously heal some real victims of biological disorder. But God cannot heal those for whom the net was adjusted a bit lower or his gracious working in their lives would have been damaged.

My relative had to learn that it takes faith to jump when the net is just over the ridge and success only a breath away. It takes equal faith, and perhaps more, to jump when the net of fulfillment may be so far down that you pass through death before fulfillment.

True faith doesn't command but rather allows God to adjust the net.

## FAITH IS RELEVANT

This is the era of science and intellectual explosion. God worked through Daniel's faith during a national overthrow. God shook the Romans during the Pax Romana (The Reign of Peace) through Paul's faith. Now it's your hour and the times are different from any in history.

Christian teachers must courageously teach the Scriptures as they properly relate to every subject and not buckle beneath the weight of secularism.

Labor and management need to practice by faith the Biblical principle of giving more for less before the economic rubber band breaks.

Political leaders need to bravely exercise faith in God's Word and lead our nations in the ways of righteousness.

God is not about to reincarnate a hero of faith from the past to fill your shoes. This is *your* hour. Only you can know what God would have you to be doing by faith in your part of the world. Keep in mind that your role is as important as that of any Christian—past, present or future!

This hour of history desperately needs those whose faith is so firmly planted in God's Word that they are prepared to lay their jobs and reputations on the line for it. The greatest contribution any man can make to this world is to be responding by faith to God's commands upon his life.

Jump! □





# CHURCH EXTENSION BUILDERS REPORT

by Aaron Buhler

## SAN JOSE, CALIF., CHURCH EXTENSION PROJECT

DECEMBER 1974

San Jose, California, is a city with a population of over half a million people and growing rapidly. The increase is about 15,000 per year. At one time it was the fastest growing city in the United States. Years ago it was known as the "Prune Center" of the world. There are still some prune orchards, but most of them have given way to homes and industry.

Building construction, Car Assembly Plants, I.B.M. are among the major industries in the area.

Five acres of land have been purchased next to a new shopping center that is presently under construction, on the south side of the city. Two miles farther south I.B.M. will build another plant that will employ 2000 people, many of whom will seek to find homes in the immediate area of our church site and the plant.

After several months of prayer and searching we located a meeting place. It is a small "club house" in the center of a Town-House Complex, just two blocks from the church site. After only eight weeks of meetings we had a record attendance of almost 50 people. While our space is very limited, we do have 4 Sunday school classes. The midweek service is held at the pastor's home on Wednesday nights.

Through the years many North American Baptists have moved to San Jose. Since our Conference did not have a church here, many of these people joined other churches where they are actively serving God. However, others apparently did not find a church to their liking and now don't attend at all and seem to have lost interest in spiritual matters. We sincerely hope that our Conference churches will inform people, who plan on moving to San Jose, that we now have a church in this city, and that we stand ready to serve them in the name of Christ.

Our 13 year old son Dwight and I have rung many hundreds of door bells and handed out about a thousand leaflets, letting the people of the community know that we are in the area to serve them. Visitors come to our services almost every Sunday, but the real permanent growth will come when we move into our new building with the necessary Sunday school facilities and chapel.

Since San Jose is growing so rapidly, land prices soar accordingly. Most of the growth is to the south of the city where our church site is located. The area is sur-

*The Rev. Aaron Buhler is the pastor of the Bernal Road Baptist Church, San Jose, California.*



Pastor and Mrs. A. Buhler (right) with the first two couples holding membership: Mr. and Mrs. Ed. Brownlee (left), Mr. and Mrs. Milton Schmierer.



Site of the Bernal Road Baptist Church, in the heart of a modern housing area.



Home of the Aaron Buhler's where the midweek Bible studies are held.

rounded by beautiful hills and very desirable for family living. For miles around there is at present no Baptist church. Two little groups of other faiths are seeking to get a foothold in the area. We would like to be in on the ground floor with a new "building" so that we might reach many uncommitted people with the gospel of Jesus Christ.

Because the need is so urgent and the field so vast, we urge our North American Baptist people to be very generous in their giving toward this project. God loves a cheerful giver and we believe that if you can somehow visualize a field about three miles by seven miles with very little gospel witness and thousands of homes to be reached for Christ, you will want to do a little extra. Pray for us. □

## OUR WHITE HOUSE HORRORS

by Arthur Patzia

Luke 11:14-28

Much of my time this week was spent in scanning and studying newspapers, periodical articles and analyzing radio and TV commentaries dealing with the Watergate affair and other events that led to the resignation of Richard Nixon. Everyone is tremendously relieved that most of the "truth" has emerged and that this American nightmare of horrors has finally come to an end.

I'm sure that we as Canadians join our fellow Americans and the entire world in deploring and condemning the morality of Richard Nixon and those who were associated with the entire Watergate mess. Commentators and analysts unanimously criticized the methods Richard Nixon used to run the White House and the U.S. government. Words such as dirty tricks, political espionage, abuse of power, obstruction of justice and Gestapo tactics, were common. Some suggested that Nixon campaigned by appealing to prejudice and suspicion; that he maliciously sustained politically motivated half-truths. A commentator for the *Chicago Daily News* said: "He leaves the presidency the way he operated it—dishonestly." The *Vancouver Sun's* Allan Fotheringham wrote: "The only surprising thing is that anyone is surprised." Fotheringham then goes through Richard Nixon's record of public service listing all the questionable and shady events surrounding Nixon's infamous career. Terms such as screw, fix, smear, cover-up, manipulate, slush funds, etc. were used profusely by the press to describe Nixon's method of operation.

The press, papers, commentators, etc. were no less malicious in attacking the man personally. He was referred to as secretive, suspicious, vain, petty, obsessive, prejudiced, vengeful, remote, insecure, tense, shy, tricky. The *Toronto Star* put it very bluntly when it said: "Nixon was a bad man. An unsuitable president. A man who used totalitarian tactics to achieve supposedly democratic ends." The name, I suppose, that will haunt him for the rest of his life is "Tricky Dick."

My purpose is not to judge Richard Nixon or Watergate; this is not a per-

*Dr. Arthur Patzia is the pastor of the Ebenezer Baptist Church, Vancouver, B.C. He preached this sermon to his congregation on August 18, 1974*

sonal attack of the man himself; nor am I assigning guilt to individuals involved. However, as a Christian, and as a pastor, I have to speak out against apparent injustice, corruption and crime. I also have to ask what we as people can learn from these shocking events. It would be sad, indeed, if the peoples of the world could witness such events without drawing important lessons from them.

Such an analysis has already begun on a purely political or secular level. Columnist Arthur Snider wrote that "President Nixon's resignation has relieved the United States of a mass depression . . ." (*Vancouver Sun*, Aug. 9/74). President Ford, in his opening speech, noted that "Our great republic is a government of laws and not men." James E. Woods comments: "Democracy . . . provides a check on the absolutizing of political power . . . Democracy is ruled by law (justice for all)—not by men" (*Report from the Capital*, June/73).

But there has also been a wholesome acknowledgement of the fact that Watergate has many spiritual and moral lessons. According to James Wood "the need for political morality is as great today as at any time in American history." "Evil," he continues, "is no respecter of nations, political parties, persons". John A. Huffman, Jr. believes that it teaches us not to put our faith in America but to put it in Jesus Christ (*Christianity Today*, March 14/74). Some individuals, viz. Charles Colson, have found Christ through this. Very simply, Watergate reinforces the fact that crime, lying and deceit, does not pay.

My own reflections on Watergate come from the passage of Scripture from Lk. 11:14-28 where Jesus is involved in a dialogue with some Jewish religious leaders regarding exorcism—or the casting out of demons. This Passage (1) verifies the existence of evil and the evil nature of man. Demons, within the context of Jesus' teaching, represent this sinister dimension of life. In this passage we are shown that the "Kingdom of Satan" is in opposition to the "Kingdom of God." Here Jesus is acknowledging the power of evil and the fact that this evil can dwell within man.

And isn't this what Watergate has confirmed? The lying, cheating and

covering-up; the manipulating of individuals for demonic ends; the breaking of all laws that deal with fairness and decency. I agree with the *Toronto Star* that: "Richard Nixon was a bad man . . ." He's a sinner! But then, aren't we all sinners? Don't we all have our secret Watergates? Don't we all stand under the condemnation of Scripture that "there is none righteous, no not one," and don't we all agonize with Paul, ". . . wretched man that I am . . . nothing good dwelleth in me . . ." (Rom. 7). Watergate testifies to the universal law that man is a sinner and that he needs a savior whether he be the President of the United States or John Q. Public.

A second truth in this passage demonstrates: (2) *We are all subject to being overcome or defeated.* The dialogue between Jesus and the Jewish leaders has some interesting logic in verses 15-23. Jesus cast out a demon which brought amazement from the crowd. But his enemies said that he does this by the power of Beelzebub, the prince of demons. However, the Jews believed that when a rabbi or Jew delivered anyone from possession of the devil it was a sign that God worked through that person. And so to attribute Jesus' exorcisms to Satan would implicate the Jewish leaders as well. This, retorts Jesus in verse 17, would amount to a divided Kingdom whose end is doomed by destruction.

However, the beauty of this passage is that no matter what forces may permeate one's life, there is a stronger force which can drive evil away. This is the picture in verses 21-22. A strong man guards his own palace; his goods are in peace. But now, in the person of Jesus, there is someone stronger or more powerful. Jesus' casting out of the demon shows that he is greater than evil; it is a demonstration of the working of the Kingdom of God.

I see in Richard Nixon a man, who like all of us, is subject to spiritual and personal defeat. The smears, manipulation, fixing, cover-up; the dishonesty, vengeance, foul language, obsessions, etc. all indicate that he was not immune from the forces of evil. And this sin had a way of growing and festering until it reached the point where it could not be denied. Commentators spoke about the "web" which entangled the President. Each misdeed



required its own cover-up; one lie led to 1000 lies.

One of the most provocative and incisive reviews was by Wm. Greider of Washington (cf. *Sun*, Aug. 9). Mr. Greider's title read "Ghost of Secret Self Undid Him." He talks about Nixon as a "modern King Lear who raged magnificently at the storm around him but who lacked Lear's grandeur . . . a man whose whispered thoughts in private were of revenge, a battle to be fought and won, no quarter given . . . a man crippled by his malevolence . . . feeding stale resentments . . . in private, this man of steel turned out to be malleable and tarnished.

But this is something that happens to all of us. Sin is always seeking an opportunity for mastery or victory. Our lives are often the "habitations of dragons." It may be very easy for us to sit back and cast stones at a fallen man—and perhaps even give him a kick while he's down. In our self-righteousness we say—"shame, shame"—"throw the book at him"—"jail him." But all the time we are pointing our finger at him we ourselves stand accused. What about our secret sins private Watergates, personal cover-ups? What about our breaking of public laws, misrepresentations, guilt by associations, and the compromising of our integrity? Do we cheat "a little" on income tax, at border crossings (Customs), on company time? Dad, do you instruct your secretary to get rid of a phone caller, by saying "Tell him I'm not in"? And mom, do you tell the children to inform the door-to-door salesman that "mommy isn't home now"? These things are no worse in principle than the things we accuse Nixon of. Greider again asks: "If Richard Nixon was so evil, after all, can the rest of us be so good? If he was a mean spirited leader then who chose him? If Nixon reflected authentic popular values, then perhaps he showed Americans a coarse picture of themselves, one we would rather not face."

Is it much different with us and in the Christian church? Aren't our churches full of Christians who harbor feelings of vengeance, unforgiveness, hatred—those petty things which disrupt the fellowship of God's people and make the work of the Lord inoperative; sin, which eats and eats and finally paralyzes and destroys. Yes, there is a monster within each of us. We don't have to look to Nixon. When certain self-righteous leaders brought a sinful woman to Jesus, he replied: "Let him who is without sin among

you be the first to throw a stone at her . . . and when they heard it they went away one by one" (John 8:1-12). Paul is no less concerned in 1 Cor. 10:12 when he writes: "Therefore let anyone who thinks that he stands take heed lest he fall" (cf. also 2 Pet. 3:17).

But the story of the demon continues. In verses 24-27 Jesus teaches a third truth: (3) *There is no neutrality in the Christian Life*. There is no such thing as an empty soul. Demons, once they were driven out of a man's life, sought another refuge or habitation. The common belief of the day was that they would wander around in the desert ("waterless places seeking rest"). But the demon returns to his former home; he finds the man's life empty, unoccupied and brings seven other demons with him. One can almost imagine the delight of this demon—"Hey boys—over here—here's a good prospect . . . I've tried him before . . . he won't give us much trouble."

This, from what I've been able to discover, is part of the great tragedy of Mr. Nixon. Wm. Greider commented that "Each time he tried to slay the dragon, it grew another head and came charging back with new fire." And my great personal disappointment about Nixon is that he has not *publically* admitted his sin. There was no admission of wrongdoing, no acceptance of personal responsibility. The issue is much deeper than mistakes or errors of judgment, as Nixon indicated in his resignation speech. Greider again analyzes that "To tell the truth meant to reveal his weaknesses, to confess the White House fears and insecurities, to cut away the petty hatreds and tribal loyalties which led him deeper and deeper into the muck." Senator Mark Hatfield makes a similar observation when he writes: "For the politician . . . confession becomes equated with weakness." (*Report from the Capital* June/73). What would have happened if *honesty* rather than deception would have prevailed; *truth*, rather than misrepresentation; *forgiveness* rather than hatred; *love*, rather than vengeance; *confession* rather than cover-up? You see, when evil is driven out, it has to be replaced by good. Neutrality invites danger. Any alcoholic knows that he has to replace his alcohol with something helpful and constructive or else he is in danger of returning to his former sin. The demon returns with seven others: "The last state of that man becomes worse than the first" (v. 26). It is not enough to escape from the rule of Satan: one

must come under the rule of God.

Friends, here is a warning to fill our life with something positive. Try the fruit of the Spirit, or the character of Christ. In Phil. 4:8-9 Paul writes: "Finally, brethren, whatever is *true*, whatever is *honorable* . . . *just* . . . *pure* . . . *lovely* . . . *gracious*, if there is any excellence, if there is anything worthy or praise, *think* about these things. What you have learned and received and heard and seen in me, *do*; the God of peace will be with you."

And finally, (4) We discover an *implicit call to obedience* (v. 28). Luke gives us a picture of this woman in the crowd who had witnessed the exorcism. Here she comes crying: "Blessed is the womb that bore you and the breasts that you sucked." In her eyes, Jesus is so wonderful that she praises the mother who gave him birth. But Jesus answers that there is something far more wonderful than one's paternal relationship to his mother. It's far more important to be instructed by Him and to be obedient to the Word of God preached by Him. Spiritual relationship to Him is of much greater importance than natural relationship (Geldenhuys, *Luke* p. 331). "Blessed rather are those who hear the word of God and keep it." Either we obey God or we are in servitude and bondage to the spirit of evil. In Nixon—and I hasten to add—in each of us, we can also hear echoes of our Lord's words: "Why do you call me Lord, Lord and do not the things I say" (Lk. 6:46). Jesus demands obedience!

White House Horrors—YES! But history has a way of repeating itself; every day has the potential of becoming another Watergate in our own life. What are you and I doing about *our* White House horrors? □

**CHOOSING AN EXECUTOR . . .**

(Continued from page 9)

sasinated, it was discovered that he had named his deceased brother, John Kennedy, as executor of his will.

Another matter relating to your executor concerns the records which he will need from you. It will be of no help when we die. It could even save you money by having adequate records.

To assist you in determining necessary records and documents which your executor will need from you, we have a booklet for this purpose, "What Your Executor Will Need From You." Please feel free to use the coupon on this page to receive your free copy at no charge or obligation to you. □

**WEDDING ANNIVERSARIES**

Mr. and Mrs. Ed Rappuhn, members of Startup Baptist Church, observed their 50th wedding anniversary on Aug. 29, 1974.

**ELSMERE, DEL.** Sunday, Aug 4, marked a milestone at First Baptist Church. Our retiring pastor, the Rev. W. C. Damrau, extended the hand of fellowship to six new members including our new pastor, the Rev. H. J. Freeman. That afternoon Rev. Freeman was installed at a special service in which our area secretary, Rev. R. Kern, brought the message. Also participating were visiting ministers and lay delegates from neighboring churches.

In March of 1973, after various difficulties, the small, remaining group of members decided to disband and turn the property over to North American Baptist, Inc. However, Dr. R. Schilke, Rev. R. Kern, and the local mission secretary, Rev. H. J. Freeman, felt that there were opportunities for a good evangelical testimony in this locality. Upon learning that Rev. W. C. Damrau was retiring as pastor of Winton Road Baptist Church, Rochester, New York, they invited him to Elsmere for one year in order to revive the work.

Pastor Damrau began with a visitation ministry and was aided by Team 2 of God's Volunteers. On Feb. 24, 1974, we were able to organize a church with 27 charter members. The first baptism service was held on Palm Sunday when one teenager and two adults followed in this act of obedience. On July 31 Pastor Damrau finished his ministry here.

Our membership has grown to 41; all but three are adults and more than half are new people. Others are attending and some have indicated they wish to join. (Mary N. Smith, reporter.)

**LA CROSSE, WIS.** During August, Bible Baptist Church had four Back Yard Bible Clubs in various parts of La Crosse. Sixteen decisions for Christ were made. Several of our church ladies will be starting Good News Clubs this fall.

Mr. and Mrs. Ed. Hussman, of Burlington, Ia., were with us for an evening of sacred music.

Two of the Campus Crusaders attending our church, were on summer group assignments: Julie to Hawaii, and Janet to Virginia. Another Cam-

pus Crusader, Chris, attended Moody Bible Institute for one year. Mr. John Samb is continuing his studies at Southern Baptist Seminary, Louisville, Ky.

Several of our teaching staff plan to attend the I.C.L. Seminar, during September, in St. Paul, Minn. The Rev. Frederick Sweet is the pastor of the church. (Hiram Phillips, reporter.)

**WELLMAN LAKE, MAN.** Our Northern Manitoba Baptist Tri-Union camp ended a successful camping season. Camps were well staffed with excellent speakers and teachers. Each camp was well attended. The Junior camp had the best attendance with 60 campers plus staff and our cooks. This year we introduced a number of new activities which helped our disciplinary and educational program. An interesting crafts program was also introduced. The most important part of the program is to lead young people to personal decisions for Christ and to make new and meaningful commitments. It was one of our best camping seasons. (Rev. Henry F. Boubelick, pastor of the First Czech. Baptist Church, Minitonas, Man.)

**CAMROSE, ALTA.** Fellowship Baptist Church was honored to have Dr. and Mrs. David Grabke with us Sunday, Sept. 8. The Grabkes are going to serve in Banzo Hospital, Cameroon. A commissioning service was held in the afternoon. Ardis Ziolkowsky and Dr. and Mrs. Johnson, former missionaries from Cameroon and several pastors from the surrounding area attended the service.

Many of our youth followed the Lord in baptism in June.

Billy Graham associate, Ralph Bell, led the Central Alberta Crusade in our city. (G. Waterston, reporter.)

**EMERY, S.D.** The Rev. Charles M. Hiatt was ordained at the Emery Baptist Church on Sunday, Sept. 1. The ordination message and the charge to the church and candidate were delivered by Dr. Roy Seibel, professor at N.A.B. Seminary and a former pastor of the Emery church. Others also participated in the service. An offering was taken for the pastoral library.

Rev. Hiatt graduated from N.A.B. Seminary and received a M. Div. degree. He attended the University of Northern Colorado for two years and received a B.A. degree from Sioux Falls College.

His wife is the former Janelle

Wacker, and they have a three-year-old son, Timothy. The Rev. and Mrs. Hiatt have been serving the Emery church since June 16. A short dedication service was also held for the newly installed carpet in the sanctuary and foyer area.

Serving as youth leader and choir director for this year is Jim Arends. Jim is a student at the N.A.B. Seminary. (Mrs. Leland Terveen, reporter.)

**VANCOUVER, B.C.** The Ebenezer Baptist Church welcomed the Director of Christian Education, Marvin Busenius, on Sunday Aug. 25, 1974. During the evening service Marvin and Priscilla were given words of welcome by Ron Bismeyer, Sunday school superintendent, Don Sauer of the Deaconate, and Hildegard Gertz, president of the Missionary Guild. Special music was presented by a ladies trio, followed by a time of fellowship. Marvin and Priscilla have been with us since the beginning of August. (Dorothy Konnert, reporter.)

**PARMA HEIGHTS, OHIO** There is a newness about the staff at Parma Heights Baptist Church that's refreshing: new pastor, new bridegroom, new father. New pastor is the Rev. John Thielenhaus; new bridegroom is the Rev. El Roy Pankow, who is also new director of Christian Education and Music; new father is the Rev. Gary Vossler.

"We Bid Thee Welcome," the congregation sang, as the Rev. John Thielenhaus walked down the aisle of Parma Heights Baptist Church to be installed as its new pastor, Sept. 1, 1974. In his response following the installation service, Rev. Thielenhaus shared this motto: "When I try, I fail; when I trust, he succeeds." His communion meditation was entitled, "God's Masterpiece," describing God's Son, whose death on Calvary was voluntary, vicarious, and victorious. At a reception in July, welcoming the Rev. and Mrs. El Roy Pankow, the church expressed support and enthusiasm. Again this was the case at the reception held for the Rev. and Mrs. John Thielenhaus and their two children. (Mrs. Christa Eckert, reporter.)

**SIoux FALLS, S.D.** The Rev. and Mrs. Walter Hoffman and sons, Wendell and Warren, were welcomed by members of the Northside Baptist Church on Aug. 4, 1974. In the evening a reception was held in their honor under the moderation of Gerald



## OUR CONFERENCE IN ACTION

Rezac. Welcomes were given by representatives of various organizations of the church, Rev. and Mrs. Hoffman responded. A time of fellowship followed the service. We also had the privilege of having Sounds of Joy, a group of young people from our Association, presenting us with a musical program. The offerings received at these services are designated for the church extension work of the Mountain View Baptist Church in Spearfish, S.D. (Louise C. Westerman, reporter.)

**ST. CATHARINES, ONT.** The Lakeshore Baptist Church held its dedication service for their newly constructed place of worship on Sunday, June 16, 1974. A Saturday evening supper and get-together was held for the church members and people from other churches in the area who had volunteered their time and skills to the building of the church. Some came from other denominations: Mennonite, Missionary, Presbyterian and Roman Catholic and some were Americans who came from the Baptist churches of Buffalo, N.Y. It is an international and interdenominational effort.

Unfortunately the Rev. Wilfred Dickau, who had worked unbelievably hard to build the church membership and to erect the building was taken ill on the Saturday afternoon before the dedication ceremony and was admitted to the hospital. Happily the Sunday dedication and the Saturday supper both were carried off smoothly and successfully due to the careful plans made by Pastor Dickau before he became sick, and the fine job done by Deacon John Kokot who had to step quickly into the breach. The Rev. Everett Barker of Forest Park, Ill., presented the dedicatory sermon. The Rev. W. Kerber and the Rev. W. Quiring also took part. Congratulations and prayers for continued success were received from every church in the Eastern Association.

We are happy to report that Pastor Dickau is out of the hospital and recuperating. He soon again will be able to lead the church on its way to do great works in the service of the Lord. (George Barratt, reporter.)

**WETASKIWIN ALTA.** On Aug. 11 the Calvary Baptist Church witnessed the recommissioning service for Ben and Freda Strohschein, who are returning to their work in Chad, Africa, as missionaries. The service was conducted by the Rev. Stuart Gunzel, deputation secretary, Western Canada of the Evangelical Alliance Mission. After

the service a lunch was served in honor of the Strohscheins. (Mrs. Don MacKay, reporter.)

**CHICAGO, ILL.** The Foster Avenue Baptist Church celebrated Pentecost. Pastor Eldon Schroeder spoke on, "Spirit of Power Is Come." Dr. Herbert Pankratz, director of music and choir director, composed an anthem especially for this day, entitled, "The Day Of Pentecost." The Rev. and Mrs. Merle E. Brenner of the First Baptist Church in Elk Grove, Calif., were present during the morning service. They attended the commencement for their son, Carl, who graduated from Wheaton College. The church thanked Carl for the two years in which he helped with the youth groups and presented him with a token of appreciation.

The church also honored young people who were graduating. Dr. Herbert Pankratz, chairman of the Board of Christian Education, gave the high school graduates a New Testament. Pastor Schroeder challenged all of us with the question, "What About the Future?"

During an evening service the Rev. and Mrs. Bill Dalton gave a report of their work in Pakistan, and a missionary film, "The Harvester," was shown.

"Purpose," a NAB College musical team, presented a concert last summer. The church choir, under the direction of Dr. Pankratz, gave a short concert on a Sunday evening. We also observed our second annual "Summer Reading Explo" contest. Awards were given to those who have read 10 books from the church library. A gift certificate was awarded to those who have completed 20 or more books. (Beatrice Scroggin, reporter.)

**CRESTON, NEB.** An ordination council consisting of 10 delegates from the four Nebraska churches, the Rev. Rudie Matheuszik, SW Ass'n, moderator and the Rev. James Schacher, a former pastor of the church, was called into session by the Creston Baptist Church on Aug. 2, 1974, for the purpose of setting apart, Mr. Larry Scheffler, one of the sons of the church, for the Christian ministry. Upon recommendation of this council that he be ordained the ordination service was held that same day with Rev. Schacher as the guest speaker.

Mr. Scheffler, after two years at the N.A.B. Seminary, served for three years in Cameroon as a short-term missionary. He then returned to the Seminary to complete his studies and

graduated on May 20, 1974. In August he began 10 weeks of language study in France. He will return to Cameroon and continue his ministry to the Cameroonian people. (Walter L. Weber, reporter.)

**LEDUC, ALTA.** On July 27, 1974, the First Baptist Church called an Ordination Council to consider the qualifications of one of its members, Mr. Raymond Seutter to the ministry. Upon hearing his statement concerning his conversion and doctrinal views, Mr. Seutter received an unanimous vote to proceed with ordination.

The service of ordination was held on Sunday, July 28. The message and prayer were brought by Dr. Ben Breitreuz of our N.A.B. Seminary; charge to the candidate by Rev. Richard Hohensee; charge to the church by Rev. Isador Faszter, northern area secretary; welcome to the ministry by Rev. Donald Richter; presentation of ordination certificate by Mr. Don Buyer, moderator of our Alberta Association. An offering was received to help Rev. Seutter acquire books for his study. Following the benediction by Rev. Seutter, a reception was held in his honor.

Rev. Seutter is a 1974 graduate of our Seminary. Together with his wife, Marilyn, and daughter, Kristi Rae, he spent the summer months in the Leduc area and served his church during the pastor's vacation. In September he resumed his chaplain duties in Fulton State Hospital, Fulton, Mo.

On Aug. 25, Flower Sunday was observed with the mixed choir presenting a program in the evening service. (Mrs. Loretta Miller, reporter.)



**ELDRIDGE, IOWA.** The First Baptist Church observed a baptismal service during which 14 new converts (pictured) were baptized by the pastor, the Rev. Walter Sukut. During a three month period eight others were received into the fellowship of the church.



**DALLAS, ORE.** Sunday Aug. 11, 14 people were baptized in the Salt Creek Baptist Church, upon confession of their faith in Jesus Christ as their Savior. Following the baptismal service, these 14 along with three others, were extended the hand of fellowship at the Communion service. This group of new members is pictured with the pastor, the Rev. Ray Hoffman, in the upper left corner and youth pastor, the Rev. Bob Lang in the upper right corner. (Mrs. William Burns, reporter.)



## In Memoriam



**THE REV. DAVID ZIMMERMAN**, 71, of Creston, Neb., died on Aug. 16, 1974. He was born on Jan. 5, 1903, in Bessarabia. In 1911 he emigrated to America with his parents. He accepted Christ in his early teens, was baptized and became a member of Baptist Church near Lehr, N.D. The Lord called him into the gospel ministry, and to prepare himself he enrolled at the Rochester Baptist Seminary, Rochester, N.Y., in 1923. He graduated in 1930. During the same year he was married to Catherine Grover. After her death in 1940 he married Helen Witt the following year. He was ordained in the Lyndock Baptist Church, Wolf, Ont. During his 44 years in the ministry he served eight churches: First Baptist Church, Arnprior, Ont.; Union Baptist Church, Arnold, Pa.; First Baptist Church, Saltsburg, Pa.; Immanuel Baptist Church, Kyle, Tex.; First Baptist Church, La Salle, Colo.; Cathy Baptist Church, Cathay, N.D.; Tyndall and Danzig Baptist churches, S.D.; Creston Baptist Church, Creston, Neb. He also served on many of the committees of the N.A.B. Conference, as well as mission secretary of the Southern, Southwestern and Dakota conferences. Surviving him are his widow; four sons: Allan, Robert, William, Dale; three daughters: Mrs. Ruth Stumpf, Mrs. Lois Varnel, Mrs. Eunice Schwartz; five brothers, two sisters, eight grandchildren. The Rev. William Efa was the officiating minister at the funeral service.

Mrs. Zimmerman and members of the family express gratefulness for the many messages of sympathy and memorials received from members of the N.A.B. Conference.

**MRS. KATHERINA GIENGER** nee Dockter, 90, of Bismarck, N.D., died Aug. 10, 1974. She was born in Russia, Oct. 5, 1883. In 1905 she was united in marriage with Gustav Gienger. Two years later they emigrated to the United States. She was baptized in 1925 upon confession of her faith in Christ as her Savior and joined the Martin Baptist Church. Later she became a charter member of the Lincoln Valley Baptist Church. Surviving her are two sons: Jacob and Jonathan; four daughters: Mrs. Carrie Heinle, Mrs. Tillie Heinle, Mrs. Kathryn Helm, Mrs. Dena Kummer; four brothers, two sisters, 29 grandchildren 47 great-grandchildren. The Rev. Bibelheimer was the officiating minister at the funeral service.

**EMIL HOCHHALTER**, 62, of Missoula, Mont., died on July 12, 1974. He was born Nov. 30, 1911, in Mott, N.D. He was married to Malinda Maier in 1936. He accepted Christ in 1927 and joined Bethel Baptist in 1936. Surviving him are his widow; two sons, Gene and Rodney; three brothers, three sisters, and three granddaughters. Brother Hochhalter served as trustee, deacon, Sunday school superintendent, teacher, treasurer, usher, choir member and custodian. Pastor Robert Penner was the officiating minister at the funeral service.

**THE REV. JOHN J. KROEKER**, 57, of Milwaukee, Wis., died on Aug. 19, 1974. He was born in Russia on April 22, 1917. After his conversion and baptism he was called into the ministry in 1946. He served the Emmanuel Baptist Church, Marion, Kan.; Baileyville Baptist

Church, Baileyville, Ill.; German Zion and German Bethel (Center) Baptist Churches in Milwaukee, Wis. His last pastorate, Pilgrim Baptist Church, Milwaukee, is not affiliated with any conference. He was married to Elsie Lau in 1937. Surviving him are his widow; one daughter Lavina; one son Kenneth; five grandchildren, one brother and one sister.

**MRS. EVELYN VERYL LANGE**, 49, of Edmonton, Alta., died after a very short illness and stroke. The funeral service was held Aug. 31, 1974, in Edmonton. Surviving her are her widower, Asaph; three sons: Rodney, Calvin and Gordon; two grandchildren. The Rev. Donald Richter was the officiating minister at the funeral service.

**MRS. SUSIE LEGERE** nee Schuh, 66, of the Elk Grove—Sacramento, Calif. area, died on Sept. 3, 1974. She was born at Parkston, S.D., March 28, 1908. After accepting Christ as her Savior at the age of 13 she was baptized and joined the Tyndall Baptist Church in S.D. In 1924 Susie moved to California and joined the Zion Baptist Church in Franklin, now the First Baptist Church of Elk Grove. Surviving her are her widower; one daughter, Violet Wagner; two brothers, four sisters, six grandchildren, three great-grandchildren. The Rev. Merle E. Brenner was the officiating minister at the funeral service.

**MRS. TUSNELDA LUECK**, 79, of Medicine Hat, Alta., died on Aug. 25, 1974. She was born Feb. 12, 1895, in Russia. In 1926 she came to Canada. In 1918 she became a Christian and was baptized in 1919 and remained a faithful member of the Baptist fellowship. She was a member of the Grace Baptist Church, Medicine Hat, at the time of her death. She was united in marriage to Emanuel Lueck in 1912, and this union was blessed with nine children. Surviving her are her widower; five sons, seven grandchildren and two great-grandchildren. Pastor C. T. Remple was the officiating minister at the funeral service.

**WILLIAM MATTIS**, 89, of Avon, S.D., died on Sept. 1, 1974. He was born on Jan. 6, 1885, in Russia. In 1907 he was united in marriage to Amelia Lippert. He was converted and baptized in 1912 and served as a deacon, Sunday school superintendent and teacher at the Danzig Baptist Church where he was a member before transferring to Avon. Surviving him are two sons: Albert and Ruben; twin daughters: Mrs. Ruben Kaul and Mrs. Herman Kaul; one sister and two half brothers; 11 grandchildren and 20 great-grandchildren. The pastors, Henry Lang and Fred Penner were the officiating ministers at the funeral service.

**ALBERT MINCER**, 68, of Chilliwack, B.C., died on Aug. 24, 1974. He was born on Nov. 1, 1905, in Poland. At the age of 14 he accepted Christ as his personal Savior and was baptized. In 1924 he was married to Otilie Reiter. The marriage was blessed with eight children. In 1928 he came with his family to Canada. He was a member of the Victoria Ave. Baptist Church at the time of his death. He served as a deacon and Sunday school teacher. He is survived by his widow; two sons: Irwin and Elmer; five daughters: Adina Henkelman, Lydia Hales, Elsie Crocker, Aline Kunert, Leona Seib, 28 grandchildren, and seven great-grandchildren and one sister. The Rev. A. Schlak and the Rev. Robert Jaster were the officiating ministers at the funeral service.

**EMMA E. RUFF** nee Weixel, 75, of Lehr, N.D., died on Aug. 28, 1974. She was born Sept. 16, 1899. In 1920 she married Ludwig B. Ruff. Emma was converted when 17 and baptized when 24. At the Ebenezer Baptist Church at Lehr, where she was a member, she was active in the Women's Missionary Society for many years. She is survived by her 94-year-old mother, three sons, two daughters, grand and great-grandchildren. The Rev. R. H. Zepik was the officiating minister at the funeral service.

**HENRY STROHSCHIEIN**, 80, of Wetaskiwin, Alta., died on April 22, 1974. He was born in Poland on May 12, 1893. He married Bertha Gutsche in 1919. Mr. Strohschein accepted Christ as his personal Savior at the age of 17 and was baptized. For many years he served as treasurer and deacon for Calvary Baptist Church. Surviving him are his widow; two sons: Loren and Gordon; two daughters: Mrs. Bernice Roth and Mrs. Gladys Dickau; 15 grandchildren and five great-grandchildren; four brothers. The Rev. Raymond Leeson was the officiating minister at the funeral service.



## LEADERSHIP SKILLS . . .

(Continued from page 19)

### BAPTIST LEADER URGES MORE SUPPORT FOR PUBLIC SCHOOLS

NEW YORK (BP)—The country's best hope for alternatives in education lies in strengthening the public school system and not in diverting public funds to nonpublic schools, the executive director of the Baptist Joint Committee on Public Affairs said here. James E. Wood Jr., head of the Washington, D.C.—based agency, spoke during a three-day ecumenical consultation on education at the Statler Hilton Hotel.

The consultation had as its theme, "Values and Education: Pluralism and Public Policy."

In his address, Wood argued for broader educational alternatives within the public school system rather than dependence upon private schools to provide such alternatives.

He noted that the overwhelming majority of private schools in the United States are religious, including the vast parochial school system of the Roman Catholic Church.

"Roman Catholic parochial schools," he stated, "with 8,500 elementary schools and 1,719 secondary schools and an enrollment of 3,614,000 students in the 1973-1974 school term, account for almost 90 per cent of the students in private schools."

Wood made reference to a series of U.S. Supreme Court decisions since 1947 which had ruled against direct public funding of nonpublic schools.

"If 'alternatives in education' is interpreted to mean that public funds are essential to maintain the pluralism which church schools provide," he said, "the Court has denied the validity of such alternatives."

He argued also that acceptance of public funds by a church group for its schools "inevitably invokes public policy regulations and a high degree of uniformity," thereby defeating the objective of providing educational alternatives.

"The one best hope for pluralism and viable alternatives in education," Wood stated, "lies in the state supported public schools." He then called for revitalizing and reshaping the public schools by making available more, not less, funding. □

—Encourages the participation of subordinates, but only on the basis of a genuine interest in utilizing constructive suggestions and only where subordinates perceive participation as being legitimate.

C. In terms of technology and planning:

—Utilize, and encourages subordinates to utilize, the appropriate technology in attaining these goals—e.g., work simplification, appropriate tools, proper layout, etc. (Editor's note: Encourage and initiate teacher training or education for his group whether they are deacons, trustees, ushers or choir.)

D. In terms of performance standards and appraisal:

—Works with subordinates in establishing attainable but high performance standards and high goals—which are consistent with the goals of the enterprise.

—Appraises subordinates as nearly as possible on the basis of objective, measurable performance.

E. In terms of the linking-pin function:

—Is an effective link with higher management and other groups within the enterprise.

F. In terms of rewards and correction:

—Uses subordinates' mistakes as an educational opportunity rather than an opportunity for punishment.

—Gives recognition to good work.

The reader will note that the above list contains many items indicating that the effective leader does not directly engage in much behavior that is solely self-seeking or ego-aggrandizing.

The responsibilities which come with the task of leadership must be taken very seriously by each leader. What the leader does and how he does it can have a life-changing effect on those with whom he works and those who are affected by him and the people directly under his leadership. Our skills and responsibilities are God-given as is our mind and the ability to sharpen these skills and abilities so that we may fulfill our responsibilities to God's glory. In today's world we cannot afford to become complacent and self-satisfied. It has been well said that when we stop learning, we stop living. □



by Paul Siewert

Dr. Donald Smith has come up with some rather surprising statistics. He has said that 85-90% of the married persons in our country are still continuing in their first marriage. This report was recently carried by the Crown National Bureau.

If this really is statistically accurate, it certainly comes as a fresh breeze in the midst of some rather dismal overtures of the past. Dr. Smith also pointed out that almost all who are divorced, remarry; and of the persons who have remarried, 70-75% remain in the second marriage.

This means a number of things. It means that the Biblical permanency of marriage is much more alive than the tongue lashing critics have asked us to believe. It means that the publicity of the notorious minority has deteriorated even more than we have acknowledged. It means that we have dismally neglected to give tribute to the many marriages in our society that are alive and well.

However, this does not mean that our concerns are unfounded. There are far too many homes that are a shamble due to marital strife, even though the marriage may be statistically intact. May these statistics serve as an encouragement that the battle is not lost by any means, and that the Biblical joys of marriage and family life, the life-blood of our society, will survive! □

The Rev. Paul Siewert is the pastor of the First Baptist Church, Minot, N.D. In this column Mr. Siewert analyzes current religious news of his choice.

### CHUCKLE WITH BRUNO

Teacher: "What does the word 'ignorance' mean Billy?" Billy: "Ignorance is when you don't know anything and then somebody finds out."

Nothing is quite so annoying as to have someone go right on talking when you're interrupting.

■ The Rev. Larry Mc Guill since 1973 pastor of the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich., has terminated his ministry there in September.

■ The Rev. Chester D. Strobel is now serving the First Baptist Church, Bison, Kansas. He previously was the pastor of the Sherwood Forest Baptist Church, Redmond, Washington.

■ The Rev. Robert Sayler, pastor of the First Baptist Church, Norridge, Ill., terminated his ministry there in August. He has accepted a teaching position in Georgia.

■ The Rev. Eugene E. Carpenter has accepted the call to the Church Extension project in Standish, Michigan, effective September 30. He previously served the Central Baptist Church, George, Iowa.

■ Raymond L. Boleyn, a 1974 N.A.B. Seminary graduate, has accepted the call to the First Baptist Church, Buffalo Center, Iowa.

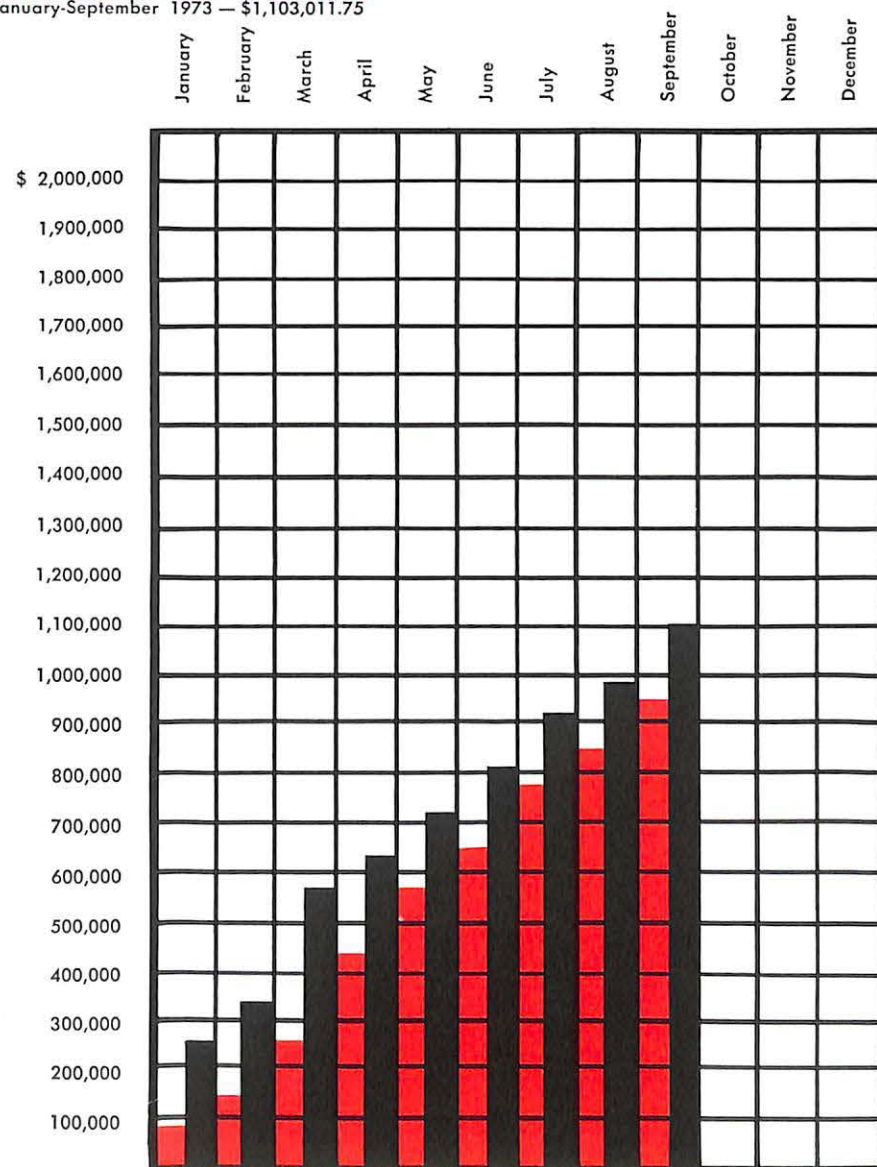
■ The Rev. Klaus H. Tonn, since 1973 pastor of the Ebenezer Baptist Church, Ebenezer, Sask., has resigned. His future plans are not known.

■ The Rev. Richard Goetze is now serving the McDermot Avenue Baptist Church, Winnipeg, Man. He previously was the pastor of the Humbervale Park Baptist Church, Toronto, Ontario. □

### OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for nine months  
 January-September 1974 — \$ 949,023.36  
 January-September 1973 — \$1,103,011.75

Goal for 1974 — \$1,974,000



Color line for 1974; black line for 1973

# What's Happening

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June 29-July 21, 1975

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## The Glory of Christmas

In the course of two thousand years people must have used a long list of adjectives to describe the Christmas season. The mailed wishes are usually for a "joyous, merry, blessed, etc." Christmas. Although the word "Christmas" does not appear in the Bible, all the accounts of the birth of Jesus contain references to hope and joy.

When the angel Gabriel visited Mary, telling her of "a son, and you shall call his name Jesus", he exalted this Jesus by calling him "great", "Son of the Most High", the ruler "over the house of Jacob for ever", and king of whose "kingdom there will be no end" (Luke 1, selected).

Some months after the appearance of the angel it was the reunion with Elizabeth which brought forth exclamations of joy and blessings.

The next occasion of rejoicing occurred when the shepherds in Bethlehem received the "good news of a great joy" (Luke 2:10) that Christ was born. The angel of the Lord had hardly finished his announcement, when "suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest . . .'" (Luke 2:13).

The American Heritage Dictionary defines glory as "1. great honor or distinction; 2. adoration and praise offered in worship; 3. magnificent splendor; 4. a praiseworthy attribute; 5. the height of achievement, triumph." Based on these definitions we see that Jesus Christ truly is the glory of Christmas. He is the one whom we honor; he is the object of adoration and praise; he is exalted in his magnificent splendor especially at Christmas; he is praiseworthy and the height of God's achievement for a sinful mankind: salvation.

The Bible uses the word glory in connection with various situations. There was first of all the glory of announcement: ". . . and the glory of the Lord shone around them . . ." (Luke 2:9). Then there was—as mentioned above—the glory at Christ's birth: "Glory to God in the highest . . ." (Luke 2:14). The Apostle John, when looking back at the ministry of Jesus, confesses: "We have beheld his glory, glory as of the only Son from the Father" (John 1:14).

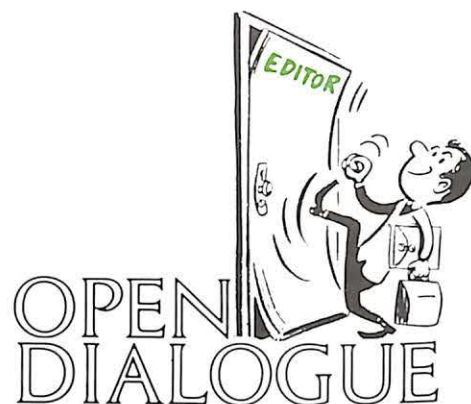
Do we realize that Christ's glory ended neither at the time of his birth nor at the death at the cross? The Apostle Paul reminded the Christians in Collosae that "God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory" (Col. 1:27).

Jude, "a servant of Jesus Christ and brother of James" summed up his teaching concerning the purpose of Christ's coming into the world in these words: ". . . to present you without blemish before the presence of his glory with rejoicing . . ." (Jude 24).

God saw to it that glory was evident in the announcement, birth, person, presence and purpose of Christ. What will our share be in the glorification of Jesus Christ?

Christmas, more so than any other season, is an opportune time to tell other people of the Savior. It is helpful to know that only few will respond positively, for "the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God" (2 Cor. 4:4). Nevertheless, our task is clear: We have to spread the glory of Christ and the true Light of Christmas.

Remember: "God, who first ordered light to shine in darkness has flooded our hearts with his Light. We now can enlighten men only because we can give them knowledge of the glory of God, as we see it in the face of Jesus Christ" (2 Cor. 4:6, Phillips). RJK



### letters to the editor

Dear Editor: Regarding the recent article (or advertising) on UNICEF. The caption, "For some of the world's children Halloween has become a matter of life or death", is very true; not only physical but spiritual death. I have just finished reading a very enlightening article from a Christian periodical regarding UNICEF. The beneficiaries of these Halloween funds in many instances are the Communists and not the children. Let me quote just a small portion of the article. "A report from the DAR MAGAZINE for April 1969 states that UNICEF does not operate field projects, although the public has been led to believe that it gives aid directly to children. Actually, the projects UNICEF assists are the responsibilities of the governments which administer them. UNICEF is strictly a supply agency, rendering no direct service to children, mothers, or citizens of any country. Therefore, the governments may use UNICEF money as they wish." "UNICEF started out as an international organization of governments in the charity business, but now it is also in welfare work and education. UNICEF is strongly supported by the major religious groups in this country. The General Board of the National Council of Churches of Christ in America and the American Jewish Committee, and the Roman Catholic Church have supported UNICEF vocally and, in some instances, financially. It is unthinkable that a local church would establish a hospital or orphanage and allow atheistic communists to manage it. Yet, that is precisely what the churches are doing when they back UNICEF's fund-raising program. Trick or treat for UNICEF? It is definitely a treat to the communist countries. It is also a trick whereby our enemies can deceive Americans into sending them millions of dollars to further their plans

for world conquest." Concerned fundamental Bible believing Christians must be on guard as to where they are contributing their money. Many so called "good organizations" are not worthy of our support, financially or otherwise. I personally feel this ad has no place in the BAPTIST HERALD.

Briefly, on another subject. I find some of the hair styles of some of the students and missionary candidates pictured in the BAPTIST HERALD somewhat disappointing. It is very true that "Man looketh on the outward appearance, but God looketh on the heart." However NABS is a Christian school and as such has a testimony to maintain in the community. One way our school will be judged, will be by the attire and appearance of students and faculty. Because of this and other reasons it should be absolutely imperative that students be above reproach in matters of outward appearance. This standard can readily apply to all NAB members in their respective communities. Mrs. Carol Russell, Warren, Mich.

### LAUSANNE 1974 (Continued from page 11)

people to Christ regardless of color, climate or vocabulary, changed men's hearts.

As the Congress continued, one big question was raised. Could a new worldwide organization of evangelical Christians develop from the meeting? The executive chairman, Bishop A. Jack Dain of Australia, said that the Congress was not convened with such plans on the drawing boards. During the ten days, a questionnaire was sent out to discover what kind of follow-up was desired by the participants. 86 percent felt that there was a need for a post-congress fellowship to assist in implementing the vision of the Congress. Thus nominations for a Continuation Committee of 25 members to be appointed on a geographical basis were given.

The Lausanne Covenant, a remarkable document of the faith, fellowship and concern, was also drafted at the Congress. After careful scrutiny by the participants, it was reworked and presented. Those in agreement with it were invited to sign it as individuals, not as a member of an organization, thereby committing others to this very personal and detailed statement of faith and resolve.

Much more could be said about the International Congress on World Evangelization. Reports of the wonderful way God is using his people around the world to reach others, the challenge to women to "go where the women are", and news of new open doors were inextricably woven with the Biblical basis on which the Great Commission rests. Perhaps some of the most lasting impressions will be of Christian fellowship—talking with individuals from Tibet, Columbia, Saudi Arabia and around the world who have a common concern: Let the earth hear his voice. Or they may be of a Mexican



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guitarist, a blind Korean soloist or George Beverly Shea—each singing to let the earth hear his voice.

A compendium of all the papers and reports was published in October. A series of six *Reaching All* study booklets and six *Reaching All* cassettes from the Congress are also available. For further information, write to World Wide Publications Division, 1313 Hennepin Avenue, Minneapolis, Minn. 55403.

Certainly much appreciation is due to Billy Graham and his colleagues for the vision and assistance which made the Congress possible.

Already much has been accomplished because of the Congress. Because of Lausanne, team members of African Enterprise have accepted invitations to conduct evangelistic crusades in six cities of Andre Pradesh, India, in Nicaragua and in other countries. Out of an informal gathering at Lausanne have come plans for the June 1975 "Conference on Evangelism" for Africa. "The spirit of Lausanne" has led to cooperative efforts in France which will coordinate camping activities throughout the nation. A new understanding of community and unity between evangelicals was established. The writer of this article came away with great expectation of what God is going to do in Cameroon.

The spiritual burden of the 30 member planning committee was that the response to the Congress would be in the heart. It is in the heart—and it will be felt on every continent, as men and women have returned, challenged, disturbed and dedicated—to the Lord and to his task of world evangelization.

3690 people are not, however, enough for the task ahead. Will you join hand—and heart—with your fellow Christians in the spirit of Lausanne? The King is coming. Let the whole earth hear His voice! □



# Our task is reconciliation OUR GIVING GOAL \$1,974,000

This is the cooperative Mission of Churches of the North American Baptist General Conference for the fiscal period Jan. 1-Dec. 31, 1974. About \$500,000 are still needed by December 31, 1974. Your prayers and contributions are urgently needed to continue the various missions and ministries of the Conference.

## Missions

|   |                     |
|---|---------------------|
| Cameroon Mission in Africa . . . . .      | \$ 403,000          |
| Nigeria Mission in Africa . . . . .       | 71,000              |
| Japan Mission in Asia . . . . .           | 117,000             |
| Brazil Mission in South America . . . . . | 54,000              |
| Home Missions . . . . .                   | 39,000              |
| Special Mission Projects . . . . .        | 100,000             |
| Church Extension . . . . .                | 211,000             |
| Administration . . . . .                  | 101,615             |
| <b>Total Amount . . . . .</b>             | <b>\$ 1,096,615</b> |

## Training Leaders

|   |                   |
|---|-------------------|
| North American Baptist College . . . . .  | \$ 122,289        |
| North American Baptist Seminary . . . . . | 193,789           |
| <b>Total Amount . . . . .</b>             | <b>\$ 316,078</b> |

## Church Ministries

|  |                   |
|--|-------------------|
| Evangelism/God's Volunteers . . . . .  | \$ 61,000         |
| Women's Work . . . . .                 | 16,625            |
| Youth Ministry . . . . .               | 11,550            |
| Administration and Education . . . . . | 32,423            |
| <b>Total Amount . . . . .</b>          | <b>\$ 121,598</b> |

## Planning and Administration

|   |                   |
|---|-------------------|
| Conference administration and office building . . . . . | \$ 116,707        |
| Stewardship/Communications/Publications . . . . .       | 119,334           |
| <b>Total Amount . . . . .</b>                           | <b>\$ 236,041</b> |

## Area Ministries

|                            |            |
|----------------------------|------------|
| Area Secretaries . . . . . | \$ 107,690 |
|----------------------------|------------|

## Aid to Needy and Aging

|  |                  |
|--|------------------|
| Pension Program Subsidy . . . . .              | \$ 33,000        |
| Aged Ministers Relief and Retirement . . . . . | 7,000            |
| World Relief . . . . .                         | 4,000            |
| <b>Total Amount . . . . .</b>                  | <b>\$ 44,000</b> |

## Special Projects

|                                  |                  |
|----------------------------------|------------------|
| Bible Distribution . . . . .     | \$ 2,500         |
| Baptist World Alliance . . . . . | 2,500            |
| Contingencies . . . . .          | 46,978           |
| <b>Total Amount . . . . .</b>    | <b>\$ 51,978</b> |

|                        |                     |
|------------------------|---------------------|
| <b>TOTAL . . . . .</b> | <b>\$ 1,974,000</b> |
|------------------------|---------------------|

Cut Here

### RESPONSE FORM

Yes, I will reach out for Christ by making the following gift to the N.A.B. Conference cooperative mission before the end of December 31, 1974.

\$10 \$50 \$100 \$300 \$500 \$1,000 other amount \$ \_\_\_\_\_

- I will give through my local church.
- Enclosed is my gift directly to the North American Baptist General Conference office, 7308 Madison St., Forest Park, Ill. 60130. (Place this form with the check in an envelope.)

All persons who return this form to the N.A.B. office, will receive the N.A.B. NEWS, a monthly news service about Conference events, if they are not already receiving it.

Jesus said: "Where your treasure is, there will your heart be also" (Matt. 6:21).

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## Baptist Herald

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