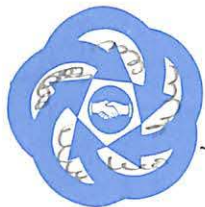


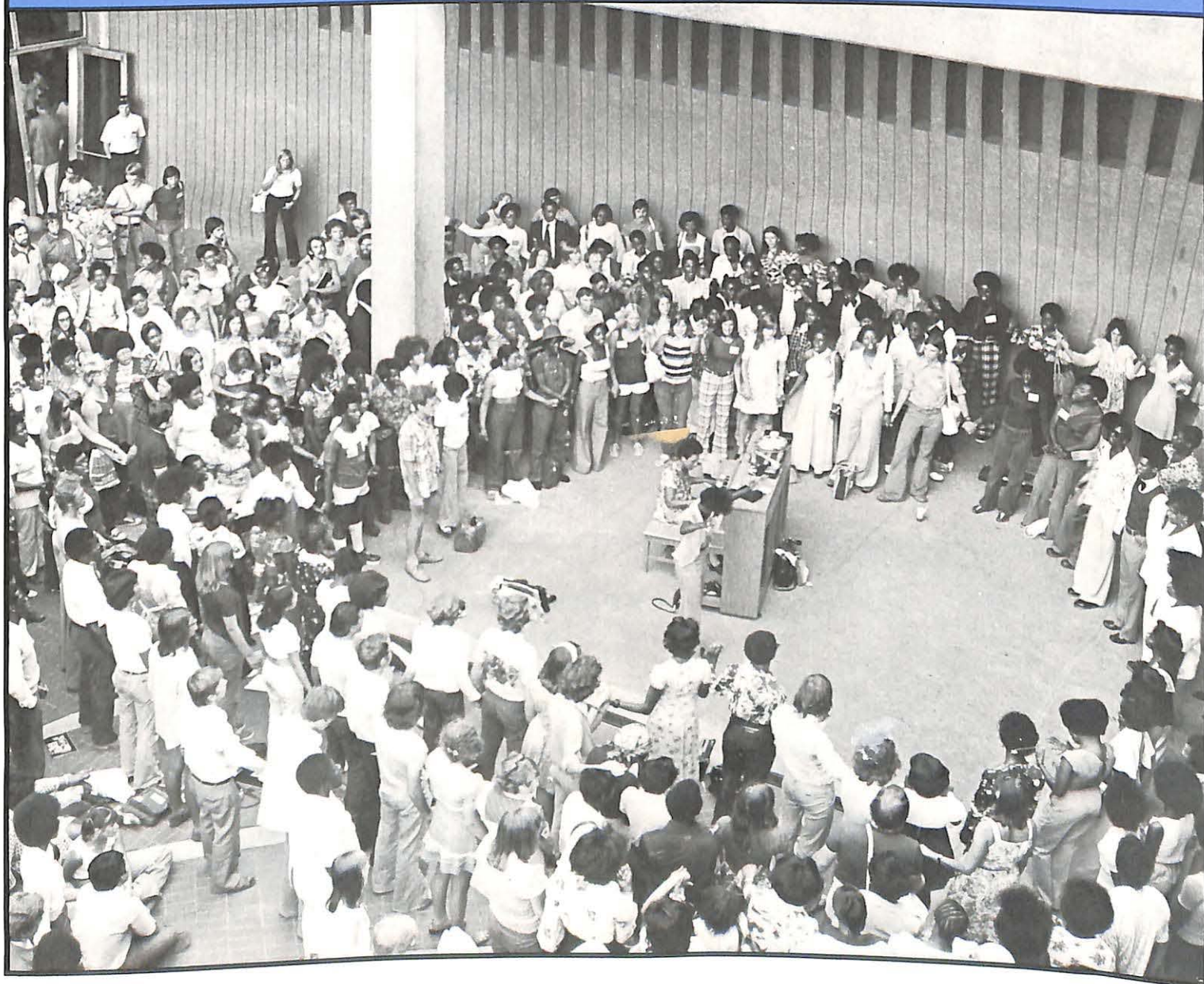
Baptist Herald

NOVEMBER 1 1974

Happenings at the 8th Baptist Youth
World Conference in Portland, Oregon



CHRIST—OUR CHALLENGE TO LIVE



MCFC Quarterly Report

by Daniel Fuchs

An increasing number of contacts for Christ are being reported each quarter. More and more pastors and churches across our N.A.B. Conference have been reporting as follows: October-December, 1973 quarter—5,769 contacts for Christ; January-March, 1974 quarter—10,769 contacts for Christ; April-June, 1974 quarter—13,615 contacts for Christ.

Churches making contacts for Christ are growing in membership, increasingly reaching their communities with the gospel. During the past 3 quarters a total of 32,424 contacts for Christ were reported which resulted in 2,293 decisions for Christ and 1,400 new members received into those churches reporting the contacts.

If 32,424 contacts for Christ resulted in 2,293 decisions for Christ and 1,400 new members received, can you imagine what the results of a Million Contacts for Christ will be by God's grace? What a rousing challenge! What a thrilling ministry for every N.A.B. pastor and church to be involved in today under God!

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

It means only 6 contacts for Christ per year by each member. Multiply your membership by 6 and you will have the annual goal for your church. A pastor with a church of 98 members reports: "With about 6 weeks left in the first M.C.F.C. year, we are happy to report that we have exceeded our goal of 1,000 contacts for Christ. By September another goal will be set for the next calendar year. Let's thank

God for those who have contacted individuals as well as for those who have been contacted."

Kindly consult the following chart for the statistics from your Association. To reach the challenging Conference goal of a Million Contacts for Christ, your continued prayerful cooperation and that of your church is extremely important and deeply appreciated. □

ONE MILLION CONTACTS FOR CHRIST

Associations	Number of Churches Reporting	April-June 1974						Total for Triennium October 1973 to June 1974					
		Quarterly Contact Goal	Personal Contacts Made	Decisions Recorded	New Members Received	Persons Making Contacts	Current Contact Goal	Personal Contacts Made	Decisions Recorded	New Members Received	Persons Making Contacts		
Alberta (38)	5	7,465	460	31	26	50	22,395	703	53	48	98		
Atlantic (15)	2	3,245	475	13	13	24	9,735	1,231	50	27	97		
British Columbia (16)	3	4,390	47	6	17	18	13,170	314	22	64	73		
Central Dakota-Mont. (30)	13	5,440	594	36	10	79	16,320	1,923	162	61	317		
Eastern (19)	7	3,635	409	12	24	39	10,905	2,063	50	41	143		
Illinois (13)	9	3,235	608	28	30	124	9,705	899	49	59	217		
Iowa (15)	5	3,975	2,467	39	26	29	11,925	3,165	65	67	113		
Manitoba (17)	2	3,620	74	2	4	8	10,860	95	18	6	18		
Michigan (22)	8	9,850	1,766	36	65	519	29,550	4,363	251	194	1,048		
Minnesota-La Crosse (12)	5	2,165	2,275	105	33	79	6,495	2,382	130	50	118		
Northern California (6)	3	3,865	218	23	42	34	11,595	1,837	92	102	110		
North Dakota (18)	9	3,100	1,183	39	28	83	9,300	1,571	81	90	195		
Oregon (10)	7	3,220	273	88	57	50	9,660	922	184	93	190		
Pacific Northwest (14)	5	2,820	811	58	64	72	8,460	3,024	182	100	308		
Penn.-Ohio (14)	1	3,865	269	14	0	25	11,595	2,159	391	35	139		
Saskatchewan (14)	1	2,165	9	4	0	2	6,495	50	19	7	7		
South Dakota (15)	8	3,325	210	25	13	48	9,975	487	29	53	100		
Southern (10)	6	1,240	197	33	14	35	3,720	1,033	57	23	135		
Southern California (6)	3	3,995	534	57	56	123	11,985	2,134	208	150	457		
Southwestern (28)	11	4,075	553	26	21	61	12,225	1,776	162	86	193		
Wisconsin (14)	7	3,745	183	17	14	40	11,235	279	30	28	69		
Totals	120	82,435	13,615	692	557	1,532	247,305	32,424	2,293	1,400	4,160		

WORLD CONFERENCE OF BAPTIST MEN

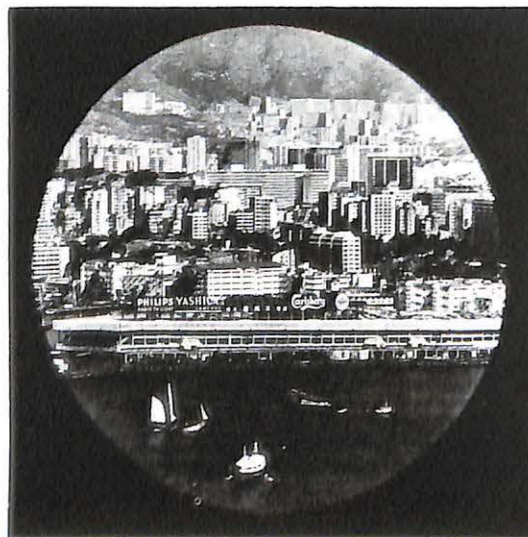
Sponsored by the Men's Department
of the Baptist World Alliance

HONG KONG

NOVEMBER 26-30, 1974

Baptist men and women from many nations will meet at Hong Kong in this first World Conference of Baptist Men. In international fellowship, sharing, and Bible study, they will bring reality to the theme, "World Brotherhood—Through Christ."

Plan to be a part of this great spiritual occasion. Please, pray for the conference.



Baptist Herald

Volume 52 November 1974 No. 10

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November 1974

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CHRIST—OUR CHALLENGE TO LIVE

WHY YOUTH CAME TO PORTLAND

by Larry C. Baker

Why did they come, and what did they hope to accomplish?

They came from around the world, from different backgrounds, cultures and languages, these more than 5,000 delegates to the 8th Baptist Youth World

Larry Baker is public relations associate at Golden Gate Baptist Theological Seminary, Mill Valley, Calif. He served on the newsroom staff of the 8th Baptist World Youth Conference.

Conference, which met at Memorial Coliseum here.

"One major success of the conference," according to Karl-Heinz Walter of Hamburg, West Germany, chairman of the world youth committee of the BWA, "was registering the strongest black delegation ever in a BWA meeting. 'I think this is due to the inclusion of blacks on the planning team.' About 20 percent of the delegates were black, including those from America as well as Africa.

"International understanding is needed more now than ever before," Walter said. "Nationalistic feeling and economic conditions foster disunity. This conference was an excellent opportunity to encourage international unity."

The president of the Missouri State Congress of National Baptists, Inc., Daniel Hughes, a black, was excited about the youth of the world coming together with the theme, "Christ—Our Challenge to Live." Hughes said, "Love is the one hope for the settlement of world issues. This conference provided a means of a diffusion of love among races."

Albert Koloboe, 20-year-old from Dahomey, West Africa, shared ideas about how to reach others for Christ with participants from more than 50 countries of the world.

John Hewes, 15, came from Salt Lake City, Utah, to "learn more about Christ so I could tell others about him. We are meeting here to learn to love each other and to love Christ more."

Judith Sullivan, 21, of Melbourne, Australia, hoped that meeting with other Christian young people, even though their ideas and backgrounds are different, would help her and them have a deeper commitment to Christ.

The conference director, Theo Patnaik of Washington, D.C., secretary for youth for the sponsoring Baptist World Alliance (BWA), said the success of the conference rested on over 600 specially trained youth leaders. "Some 27 Baptist conventions put their resources at our disposal," Patnaik said.

Charles Dinkins, director of development for LeMoyné-Owen College, Memphis, Tenn., and communications chairman for the conference, felt numbers are important, but not totally im-

portant in judging success. "The real success will be the young people going back to their churches, carrying the message of Baptist fellowship," he said.

A musical feature of the conference on opening night was the premier of "The Common Cup," a musical by Ed Seabough and Bill Cates.

Portland's mayor, Neil Goldschmidt, told the delegates on opening night, "I am rather honored to have been invited into this family gathering. I was reminded, having been on vacation away from the newspapers for several days and returning to reality, that everything in the world is not yet peace. More than ever it is the individual effort that must make the difference.

"You have come here for so many different places with so many different personal backgrounds, so much aspiration. You are so willing to commit yourselves to ideals to which all of us can subscribe, that I have to be optimistic. But I have to also be very honest, because, while I am of a different faith than each of you, all of us must finally meet the same test."

Seabough, who was instrumental in carrying out the plenary session pro-

grams, said the most important thing about the youth conference was that "young people from around the world could communicate their differences and their oneness in Christ. This conference helped them find new ways of sharing the gospel throughout the world."

Perhaps Lydia May Girgis, 19, from Cairo, Egypt, expressed the attitude of most of the delegates when she said, "If there were any here who have not surrendered their lives to Jesus Christ, and if they committed themselves to Christ here, the conference became a success." □



Youth came by plane, ship, bus, train, car and hitch hiking.

THANK YOU, GOD, FOR THE CONFERENCE

by Thomas A. Zimmerman

The Great Commission of Jesus instructs us to go into all the world and make disciples of all nations. The Baptist Youth World Conference portrayed the extent to which this command has been fulfilled. Disciples came to this conference from all over the world to fellowship and share the meaning they found in Christ.

These disciples were a most important part of the conference. To make the congress a success, these disciples needed to communicate with each other; to have a chance to talk and listen to as many Christians as possible. Each one needed to feel important. As a total group, they needed to feel like one. The structure of the conference program facilitated the accomplishment of all these needs.

Everyone was a member of a small 10-15 member group, that met for three hours each morning to discuss a

Thomas Zimmerman served as core group leader of the Youth Conference. He is a member of the Forest Park Baptist Church, Forest Park, Illinois.

subject the group had chosen. Each afternoon there was a wide variety of interest centers. One could choose from movies, lectures and singing. Evening sessions involved the whole conference in slide presentations, skits and musical groups from all over the world. The audience was made to feel as one when international groups taught them new songs. At times the whole audience clapped in time with the music. This created a real atmosphere of oneness.

The most valuable thing I have gained from this congress is having a glimpse of world perspective. It was enlightening to hear about many different viewpoints on world issues. It was striking to hear the prejudice of foreigners and to have them touch upon my own prejudice. It was exciting to pinpoint the many similarities of Christians, regardless of their national background.

So many times in recent and past history, young people of the world came together to fight wars. I am thankful to God that in recent decades, young people have gathered together

from all the world to praise God. I am thankful that we can be open to people from other countries and communicate with them. I am thankful to God for the Baptist World Alliance and what this organization has done, with the help of God, to achieve a better world community. Let us pray that God's peace may reign in the world, that Christians of all ages and from all places can fellowship together and influence the world. □



This was the magnificent view the more than 6,220 registrants from 54 countries had when they attended the 8th Baptist Youth World Conference in Portland, Oregon.



BAPTIST GROWTH SEEN IN USSR AND EAST GERMANY

"The relationship between church and state in the Soviet Union is one of increasing mutual understanding," according to Alexsei M. Bichkov, general secretary of the All-Union Council of Evangelical Christians-Baptists of the USSR.

Bichkov was interviewed here, where he was among the Russian delegation attending the 8th Baptist Youth World Conference.

Also interviewed at the same time was Miss Valentina Ryndina, interpreter for the international department of the Union of Evangelical Christians-Baptists of USSR, and Joerg Swoboda, Baptist youth secretary in the German Democratic Republic (East Germany).

A number of Eastern Europeans registered for the conference including delegations from the Soviet Union, Poland, the German Democratic Republic, Rumania, Czechoslovakia and Yugoslavia.

"There was a good representation of youth and official delegates at the conference," according to Karl-Heinz Walter, Hamburg, West Germany, chairman of the Baptist World Alliance Youth Committee.

"Poland sent the strongest East European delegation with seven young people and an official sponsor," he said.



Delegates Alexsei Bichkov, general secretary of the All-Union Council of Evangelical Christian-Baptists of the USSR, and Valentina Ryndina, interpreter for the international department of the Union of Evangelical Christian-Baptists, chat with Joerg Swoboda, Baptist youth secretary in the German Democratic Republic, at the youth conference.

Bichkov related how the Baptist movement started in Russia about 150 years ago, influenced by Mennonites and German Baptists. "Oppression from the Orthodox Church was the greatest obstacle in those years," he said.

"Today the Orthodox and Baptists are working together," he said. "Dialogue among leaders, conferences and pulpit exchanges are encouraging this cooperation."

"Baptist work is growing in Russia today, especially through free evangelical preaching in the churches and unrestricted personal (on a one-to-one basis) witnessing," Bichkov said.

Although there are no open air meetings, young Christians often use social engagements as means of interesting their friends in the gospel, according to Miss Ryndina.

"Young people often take part in the worship service of the churches," she said. "They sing in choirs, read poetry, perform in church orchestras, and there are many young pastors."

The regular worship service in a Russian Baptist church is two hours long with three sermons, one at the beginning of the service, one in the middle, and one as a conclusion.

"Our sermons are strongly evangelistic," Bichkov said.

In discussing the increasing mutual understanding between church and state in the Soviet Union, Bichkov said when the legal religious rights of the people are hindered they petition the Baptist Union. The Union in turn, contacts the central government which insures the protection of religious rights.

Since the Baptists do not have their own publishing firms in the USSR, they are dependent upon the government

for their printed materials.

Bichkov said that during the last 15 years, 100,000 copies of Bibles and hymnals and 25,000 copies of the New Testament and Psalms have been provided. "Readable modern translations of the Bible have significantly affected church growth," he said.

"Membership has increased over 30,000 in the past five years," he added.

"The government declares openly that it is atheistic," Bichkov said. "They say they are working to free people from superstition. This makes it impossible for a Christian to be a member of the Communist party. Even so, they protect the rights of religious people."

Swoboda said conditions in East Germany are similar to those in the Soviet Union. Revival meetings, youth programs and special emphasis weeks are used to attract the unchurched to church services.

"The evangelistic movement is stronger among young people than older people in the German Democratic Republic," he said.

East German Baptists must work in an area where Lutherans are the dominant denomination, a situation which poses some of the same problems the Russian Baptists have working alongside the Orthodox church.

Swoboda said there was no law separating Christians from the Communist party in his country, but it is expected of Christians to separate themselves.

In discussing church membership, Bichkov said accurate membership records are not kept nor reported to the Baptist Union, but he estimated more than 500,000 Baptists in some 5,000 churches and groups throughout the country.

When someone wants to join the Baptist church in Russia, he must first show evidence of his repentance in fellowship and prayer with two or three witnesses.

After he has prayed with the witnesses, he asks the pastor and deacons for membership. At the end of a one-year test period, if he is approved for baptism, he becomes a member of the church, the Russian Baptist official indicated.

"Most pastors are not full-time church workers," Bichkov said. "They work at secular jobs."

This contact on the job provides a constant witness for people to ask them about their faith, he said. Many converts are brought into the churches through this method.

TOTAL EXPERIENCE GIVES DELEGATES A REAL ONE

by James Lee Young

It was enough to cheer any Christian's heart.

There they were, 500 young people hand in hand, swaying to the music of a gospel pianist and singing "Make this world a better place." It was late afternoon about halfway through the 8th Baptist Youth World Conference here.

The youngsters of many races and nationalities flooded the downstairs mall adjacent to Memorial Coliseum, the building housing main conference meetings.

They formed a solid wall of three or four persons up the stairwell, and then swung around in both directions along the walls at the head of the stairs.

A black youth choir, called the Total Experience, from Seattle, Wash., was leading the experience. It afforded an international vision of what heaven must be like, someone remarked.

Across the mall to the east, on the lawn, nine or ten adherents of the Hare Krishna religion, were witnessing of their Krishna, whom they call "God." They had nothing to do whatsoever with the Baptist youth conference, but were on the fringe trying to attract the attention of passing Baptist youth delegates.

By contrast with the large crowd around the Seattle singers, a smaller

James Lee Young was promotion and public relations coordinator for the 8th Baptist Youth World Conference.

To train their pastors, the churches have provided a Bible correspondence course. Some churches send their pastors abroad to study, usually to Baptist seminaries in West Germany or Sweden.

"Many pastors are self-taught, having no formal education," Bichkov said, "but many of these men are outstanding pastors."

Of course, he continued, Baptist churches in the Soviet Union are "entirely self-supporting," with funds coming through voluntary contributions from the membership.

Funds are also made available for foreign work, through the "Fund of Peace." This is a government fund used to aid people in disaster areas outside Russia. Bichkov said the churches

cluster numbering at no time more than 50 or 60, paid only half-hearted attention to the rhythmic, constant chanting, drum beating and ringing efforts of the Krishnas.

The few youth who expressed any interest got a chat from some of the Krishnas, who were sincere in their intention to spread information about their beliefs.

"Krishna is God," said one young Krishna, wearing the pigtail and flowing pale garment that are trademarks of their group.

"I know only one God," was the kind reply from a Baptist youth, who gave a Christian counter-witness to the Krishna.

While the Krishna people kept their steady vigilance of song and rhythm, young Christians from Portland Unification Center (a non-denominational group, according to a spokesman) sold

Overheard At the Conference

Two older women—well above the 16-25 age bracket set for delegates to the conference—were heard talking in a motel restaurant near Memorial Coliseum here.

"These young folks sure don't know how to open a meeting," one observed critically. "They didn't gavel it to order or anything. A fellow just walked out and started talking."



support this fund. Russian Baptists donated nearly \$175,000 to the "Fund of Peace" last year. □



The Total Experience from Seattle attracted many young listeners.

tiny, dried flowers and other plants in pots.

"We're selling grainariums, to support the group's efforts," said Don, a Unification member. Again, the Unification had no connection at all to the Baptist conference.

"I believe Jesus is God's son—His only son," he answered when queried about his beliefs.

Don said the Unification group does a lot of talking to young people on the streets to give a basic understanding of Jesus Christ and to let them know that "Life has a purpose."

Asked about the Hare Krishna group, he said, "They're misguided. I don't believe they have the whole truth. I worry about it if people watch them long enough and are drawn into it."

The crowds milled about Don, the Hare Krishnas continued their chanting, and the Total Experience broke up as sounds began to filter through the walls from the Arena where a gospel group warmed up the audience for the evening session of the Baptist Youth World Conference.

In the Coliseum arena, a young man sat near the front with his eyes closed, his head bowed in prayer. □

SERENDIPITY AND FANTASMAGORA

"Serendipity" is the name of a mobile home company near the Memorial Coliseum in Portland.

It was also the name of the game in the Coliseum when over 5,000 Baptist youth from more than 50 countries came together for the 8th Baptist Youth World Conference.

"Serendipity" was only one of many words to describe their activities. But if it means an unexpected pleasant happening, or a plus added on to an ordinary occurrence, these young people experienced it during the 5-day conference.

That is, if they could pronounce it.

For many gathered here, this was a first-time visit to the United States. Those who came from non English-speaking countries had made a conscious effort to learn, or improve their skills in this language.

And then they were hit head on with a word like "Serendipity," which even many lifelong English-speakers could not define.

It was meant to be a head-on encounter however. One member of the program planning team, Franklin Farmer, of Nashville, Tenn., said it was "like the whipped cream on a Sundae—something extra and something good—an extra 'fillup'!"

There was still more to "help" them improve their English. Like "Fantasmagora." The official program description said that would be a "fantastic night of sight and sound." The dictionary says "phantasmagoria"—spelled with "ph" rather than "f" although they sound the same—from which it is adapted, is a rapidly changing series of things seen or imagined.

Take some other words. These are well known, and posed no problem to those who have studied their English. Or did they?

What translation guides contain "afternoon optional," or "pre-plenary activities"?

With all this to offer in basic English, no wonder the conference included an "international conversation center" as part of its "afternoon optional"! □

FANTASMAGORA



A FANTASTIC NIGHT OF SIGHT/SOUND
AUGUST 3-6, 1974 - MEMORIAL COLISEUM
Baptist World Alliance Youth Conference - Portland, Oregon

'TO THE ENDS OF THE WORLD...' BAPTIST YOUTH CONFERENCE SPREADS CHRISTIAN COMMITMENT



by Debbie Stewart

PORTLAND, OREGON, USA (BWA)—They've only just begun.

The 8th Baptist Youth World Conference is over, but its 6,220 delegates have only just begun to carry out the Christian challenge they accepted. At the conference, July 31-August 4 in Portland, young people from 54 countries enjoyed and learned from five days of study and celebration of Jesus Christ. They accepted a renewed, revived commitment to spread Christianity throughout the world.

The true work of that international meeting begins when the delegates share their Christian commitment in their home countries.

The young people, wearing a variety of national costumes, communicated the love of Christ through channels that need no language translation—music, drama, film and individual silent expressions of mutual concern. In a world often filled with division, the Youth World Conference focused on the commonality of Christianity.

Although each delegate to the conference accepted the challenge of Christianity as an individual, the community of Christian groups was an important element of the meeting. The delegates worked in "communities" of 800, "satellites" of 100, and "cores" of 10 persons each to learn about theology, world issues and each other.

Theo Patnaik, a BWA conference planner, said the group working and learning structure was effective in Portland and will probably be used in other large youth meetings. Even the group leaders met each night in Portland to review the progress and activities of the day. Patnaik said the groups helped delegates overcome separating ideas of culture to "achieve a sense of oneness."

The youths at Portland accepted a challenge to share the message and powerful commitment of Christianity. The Baptist World Alliance, which coordinated the conference, presents a challenge in its constitution: "To show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the fellowship, service and cooperation among its members."

The Youth World Conference was full of challenges. The conference theme, "Christ—Our Challenge to Live," reflected the aim of the world meeting.

Karl-Heinz Walter of West Germany, Baptist World Youth Committee chairman, urged the youth to be God's messengers "and challenge others to accept the message."

Walter said the Youth World Conference would be a success if "people feel challenged by Christ for these days and all time and if the fellowship beginning here continues."

Miss Debbie Stewart is associate editor of BAPTIST WORLD, Washington, D.C.

The challenge was expanded by Valentina Ryndina of the All-Union Council of Evangelical Christians-Baptists of the USSR. She told a coliseum of thousands of young people, "The theme of this conference meets the hopes of Russian young people . . . Christ is our challenge to love, our challenge to believe, to serve people and to serve Christ . . . he is our challenge also to pray."

Robert S. Denny, BWA general secretary, and V. Carney Hargroves, BWA president, urged the youths to accept the challenge of world leadership. Hargroves said he believed that Christ's apostles were young people, probably some of them teenagers.

C. Ronald Goulding, BWA associate secretary based in the London office, also posed a challenge. He told the delegates to "make it the dedication of this conference to not forget what you have learned and enjoyed."

When the Portland mayor welcomed the international guests to his city, he challenged them to remember that "as long as there are those who are weak and as long as there are those who are unrepresented and who need hope, there are those of us who have an obligation to help them find it."

While at the conference, the young people acted on this commitment to people in need. The delegates took a collection and contributed \$5,430 to an "oasis" project in Zaire, West Africa, to dig wells for greatly needed water; and also to purchase coconut trees to plant in India. Theo Patnaik, who also serves as BWA youth secretary, said this collection added a "practical dimension" to the spirituality of the conference.

As the delegates left Portland they seemed to have accepted the challenge and made the conference a success and a promise. At the beginning Lester Ruiz, a teenager from the Philippines, said, "If just one person here gets his relationship with Jesus Christ straightened out, the conference will be a success."

The conference was also creative. The international talents of the delegates and leaders blended in drama, music and audio-visual presentations. Each night in the Portland Coliseum featured a different area of the world. One night the youths saw Christianity expressed in a new drama, "The Common Cup." Another night a blind singer-composer-pianist, Ken Medema of New Jersey, led the delegates in musical worship. Indonesian folk dancers interpreted the Biblical story of David and Goliath one night.

Thousands of youths from around the world made the Portland congress a genuine Christian meeting . . . full of sharing, talking, enjoying. A litany thanking God for the conference and renewing Christian commitment climaxed, but did not conclude, the meeting. The delegates' voices spoke the words of the litany together, including a phrase: "Together we will go proclaiming Christ's message . . . Together we will go reaching out to those in need . . . to the ends of the world . . . to the ends of the world . . . to the ends of the world . . . to the ends of the world . . . to the ends of the world."

The youths brought a desire to Portland to learn and share with other Christians, and left with a gift they gave each other—the promise to share the gift of Christ in all nations with all ages. □



A satellite group in session.



Creative moments in one of the many core groups. A project of wire in the making.



Hearty fellowship and refreshing relaxation between two sessions.

Short-Term Opportunities in Japan

by Richard Schilke

Our present short-term missionaries in Japan have written a new leaflet on "Opportunities in Japan" which will be distributed to our churches this fall. In it they describe the short-term service as "a special two-year program or those college graduates who just love to talk to people. . . . A short-termite speaks and teaches conversational English to all ages of people. It is a great teaching opportunity because the Japanese really want to speak English."

A year ago we were requested by our Japan Field Committee to appoint five young people to replace the first team of five which went out in 1971. Unfortunately we did not have that many candidates and could appoint only three (see BAPTIST HERALD issue of September, 1973). This year Miss Rebecca Heerts, who on a different basis of short-term service taught missionary children at Osaka Christian School for the past two years, volunteered for another two years in the regular short-term program provided that she could come home for a brief furlough. This was readily granted and she was appointed for another two years. She came home in June and will return to Japan after Christmas. For the previous write-up on Miss Heerts see the BAPTIST HERALD issue of November 1972.

In addition to Miss Heerts the Board of Missions appointed two more young people as short-term missionaries to Japan. We introduce them herewith. The first named will be engaged in the regular short-term program. The second named will replace Miss Heerts at Osaka Christian School. This is the school for missionary children where the Mayforth's children have been attending for the past several years. It is a comparatively new school and had an enrollment of about 25 this past year.

Miss Lois F. Faust

Lois Frances Faust was born on June 16, 1952, in Detroit, Mich., to Mr. and Mrs. William Faust as the youngest of three children. She has two brothers. Early in life she accepted Christ as her Savior and at the age of nine was baptized by Dr. A. Dale Ihrie and became a member of the Grosse Pointe Baptist Church in Grosse Pointe Woods, Mich.

Dr. Richard Schilke is the General Secretary of the North American Baptist General Missionary Society.



Miss Lois F. Faust, Short-term—Japan



Miss Shirley Ann Bailey, Short-term—Japan

Lois graduated from Grosse Pointe North High School in 1970; and that same fall she enrolled at Michigan State University in East Lansing, Mich. In the spring of 1974 she completed her undergraduate work and received her B.A. degree in special education.

Lois states that her experience at the university has supplied her with many contacts with foreign students and their styles of life. Jesus Christ is her Lord and Savior and she desires to basically share what he has done for her. "My missionary purpose," she says, "is to portray Christian life through teaching as well as in my private life." Concerning her family she says: "My family's interest in missions is extremely important to me. It is a vital part of their Christian ministry and they would be thrilled at the thought that the Lord would want one of their children to be involved in this part of the ministry."

Lois will be stationed in the Nagoya area in Japan and will live together with Miss Bonnie Phillips who went out a year ago. Lois left from Los Angeles on a chartered flight on Aug. 26, 1974.

Miss Shirley Ann Bailey

Shirley Ann Bailey was born on Jan 27, 1952 in Marion, Ind., to Mr. and Mrs. Melvin Lee Bailey as the oldest of five girls. Early in life she accepted Christ as her Savior, but baptism came later. She was baptized on July 7, 1974 by the Rev. Adolph Braun and became a member of the Redeemer Baptist Church in Warren, Mich., where also her parents recently became members after they moved from Indiana to the Detroit area.

Shirley graduated from Marion High School in Marion, Ind., in 1970. That fall she enrolled at Taylor University in Upland, Ind. In 1971 she transferred to Marion College in Marion, Ind., where she received her B.S. degree in elementary education in 1974.

Shirley learned of the need for a teacher for missionary children at Osaka Christian School in Osaka, Japan, and volunteered for that position. Her interest in Japan was aroused through contact with an exchange student from Japan who did not know Christ. To her Christ is "My reason for living, my Lord and Master and Friend . . . , a way of life and not a religious sect." Him she desires to share, and this opportunity seems the open door for her. Concerning her family she says: "My family is extremely happy and excited that God has chosen me to serve in Japan. My parents are wonderful Christians and they are very active in the church."

As already stated above, Shirley will be teaching at Osaka Christian School in Osaka, Japan. Shirley left from Los Angeles on a chartered flight on Aug. 26, 1974.

The present short-termers in Japan call the opportunities "fantastic"! They want to speak "straight from the heart" and find the challenge in the Bible, the commission of our Lord: "Go ye therefore, and teach all nations" (Matthew 28:19). "The Japanese need to know the truth," they say, "for some have not yet the knowledge of God (I Corinthians 15:34). Don't hide your light. There are a lot of unlit candles who need a spark from you!" □

PERSONAL ESTATE PLANNING

GIVING WHILE LIVING

by Everett A. Barker

Give To Your Children—Give To God's Work While You Are Living
Since my responsibilities for our Conference lie in the area of estate planning, I am interested to see if the Bible has any illustrations on the subject. I note one illustration in the life of Abraham as recorded in Genesis 25:5, 6: "Now Abraham gave all that he had to Isaac; but to the sons of his concubines, Abraham gave gifts while he was still living and sent them away from his son Isaac eastward . . ."

Although the circumstances and culture of Abraham's day are different from ours, it is evident that Abraham planned for the disposition of his possessions. We call this an estate plan. According to the custom of the day the eldest son received the inheritance, and in this case it went to Isaac because of the purpose of God and an ambitious mother. However, Abraham also gave specific gifts of undetermined nature to the sons of his concubines. Abraham was willing to face the fact of death and to make plans for the distribution of his physical assets.

There are basically three ways to pass on our possessions. First, to avoid the subject and do little or nothing. The majority of people fit in this category. Few of us like to face the reality of death especially during the prime of life. I have been surprised to find that some people are superstitious enough to think that the preparation of a will is a bad omen that might hasten death. Without some kind of estate plan, the state or province of your legal residence will disburse your possessions according to its laws of descent. This may or may not be satisfactory to you and your heirs; so it is wise to investigate and see what your state or province has in mind for your belongings.

Another way to pass on your possessions is to have a properly drawn will which will carry out your wishes. You can make specific bequests to loved ones, relatives and friends. You can give gifts to help carry on God's work after you are gone. Your will can provide for a trust for the benefit

The Rev. Everett A. Barker is Estate Planning Director of the North American Baptist General Conference.

of a family member, friend or relative. There are many possibilities for your will which requires through and plans carefully written by a lawyer.

Still another way to provide for your possessions is by contract. This includes vehicles such as joint tenancy with right of survivorship, trusts and living gifts. You will note that Abraham made living gifts. Federal gift tax law makes provision for living gifts to children, relatives and friends. Each person has a \$30,000 lifetime exemption for such gifts, and a husband and wife can join together in the gift and give \$60,000. In addition, if you have the resources, you can give away up to \$3,000 a year each to as many persons as you desire and if husband and wife join in the gift, you can give \$6,000 to each. This word of caution! You can't wait until you are about to die to make gifts. This is called "contemplation of death" and may be disallowed if the gifts are made within three years of death. Before starting any type of gift program you should consult your lawyer so that your circumstances are carefully evaluated.

The use of trusts is becoming more popular. Some of the reasons are the fact that people are living longer and are accumulating more assets. Living trusts relieve people of management responsibilities with advancing age. They can be revocable or irrevocable and provide for a life income. Trusts are not a public record such as wills, and they have the added benefit of saving probate costs. There are different types and many reasons for setting up trusts, all of which need to be tailored to individual needs.

One may raise the question as to the reason for living gifts. Some living gifts have tax saving advantages, but for many Christian people the primary motivation is the joy of giving while living. One of the great benefits of giving is the good feeling that comes to the person who gives. The Bible says, "There is more happiness in giving than in receiving." This is why some people make gifts to children, relatives and friends. Others make gifts to God's work through gift annuities and living trusts. If it is not possible for you to make gifts of this nature during your lifetime, you can do so through your will and have the satisfaction of knowing that even after you die the Lord's work is still benefited.

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serve you through gift annuities, revocable or irrevocable trusts with professional management. Use the coupon on the right and send for further information from the brochure, "Living Trusts Can Be 'Giving Trusts'." An Estate Planning Counselor will assist you without charge or obligation. □



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by Gerald L. Borchert

Dear Readers,

This letter, written from Israel where the writer has spent a number of months in study, represents the last in a series of brief reflections on countries which have been visited during the writer's sabbatical leave from the North American Baptist Seminary. To summarize the religious situation in Israel for people in the Western World who have been brought up on the concept of freedom of religion is extremely difficult. The perspectives of Middle East are very different from those in the United States and Canada. And Israel is among the most complex nations in the Middle East.

Basic to the religious orientations of Israel is the Millet system which was developed by the Muslim rulers over centuries of governing the Middle East. When the Muslim conquerors began to take over these countries they found welcoming them both Jewish and dissenting Christian communities (including Armenian, Nestorian, Coptic, Jacobite and Abyssinian groups) who had been persecuted by the Roman Catholic and Orthodox Churches and who thought that they would find greater freedom under the Muslim rulers. That these Jews and Christians did in fact find greater toleration under the Muslims is indisputable and is a sad commentary on the majority churches' suppressive rule. Because of the support received through these minorities, the Muslims were forced early in their history to deal with the phenomenon of approved minority groups. Accordingly, they developed a system of protecting these minority peoples by designating them *adhim-*

mis. The history of this protection is rather complicated and does not consistently reflect the same level of toleration throughout the centuries. But this protection became the foundation for the Millet system.

Whether the concept of Millet developed as early as the ninth century as suggested by some scholars is open to question, but it was certainly formulated with precision by the Ottoman Turks when they captured Constantinople. Indeed, the large community of conquered Greek Christians which came under their rule led to the clear development of the system. Sultan Muhammed II required the Greeks to fill the vacated seat of the deposed Patriarch immediately and then gave the Patriarch the responsibility for the management of the Greek Christians and for the collection of taxes from these subjects. The church leadership responded to this opportunity for gaining a greater degree of secular power with enthusiasm. The Chief Rabbi of the Jews in Turkish lands and other leaders of religious minorities likewise accepted such power and prestige gladly. The history from that time to the present is rather complicated and does not need to be detailed here. But it is important to understand that this system of Millet in Israel was maintained virtually unchanged during the period of the British Mandate after the First World War. All religious bodies that had been granted "community" status under the Turks were permitted legal privileges. The Muslim religion was of course treated similarly. The only additional group to gain such religious status since the time of the Turks, as might be expected, has been the Anglican Church.

When Israel became a state on May 14, 1948, a constitution was approved but the statesmen, who were concerned with maintaining some semblance of order in the fragile cultural setting, yielded to the pressure from the religious authorities and did not adopt a Bill of Rights. Accordingly, Protestant groups are not recognized as official religious communities and do not have many of the powers and privileges of other religious groups in Israel.

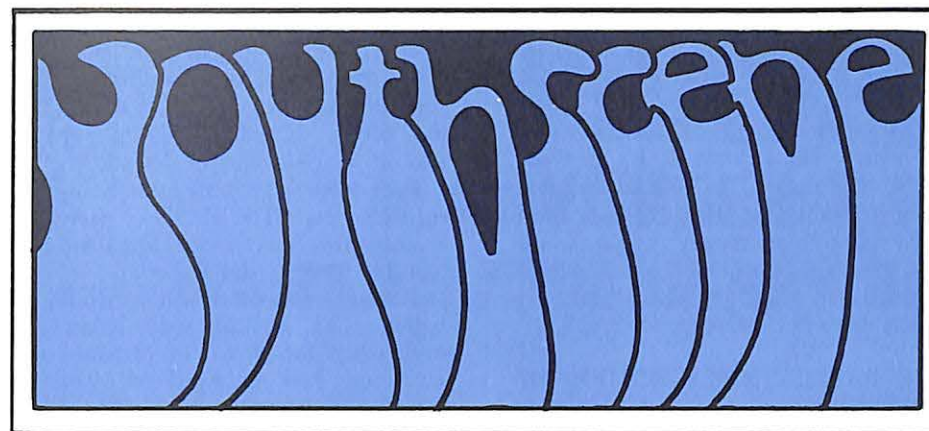
The privileges of a religion being recognized are quite numerous because the community is given certain rights at law over marriage, burial and family matters, as well as in a number of other civil matters. Protestants have been given some privileges such as designating one person to perform a marriage but many of the community

rights are not available to them. Many of the Protestants in Israel are thus merely visitors to the country and long term visas for such visitors are definitely scrutinized by the Department of Immigration which has been conveniently under the control of those directly related to the National Religious Party! If a religion is recognized as a legal community then the devotee of that community can experience conversion and can move from one protected community to another and not lose the rights of belonging to a community, although the history is such that the practice of conversion is rather uncommon. One of the concerns of the "established" or "recognized" religions, therefore, is the vitality of Protestant proselytism. In a number of meetings which I attended during my residence in Israel this concern which has become a passionate fear for some was voiced quite clearly by Israeli Jews. Interestingly they do not seem to recognize that proselytism takes place the other way as well.

One of the strangest phenomena in Israel, however, is that the Millet system has affected the Jews as well. Orthodox Jewry is the only officially recognized religion of the Jews, and thus Jews of the Reformed faith are also unrecognized as a religious community. By way of perspective it should be noted that today there are many more so-called secular Jews in Israel than those who are termed "religious." Accordingly, the big question being debated periodically in the Knesset is "Who is a Jew?" In attending briefings at the Knesset with members of the Jewish Parliament it became clear very early that this question will prove to be one of the most difficult for the Knesset to solve, because any definition which would be adopted by the government will affect not only people in Israel but Jews throughout the entire world. The Parliament is thus struggling for a sense of balance within the context of Middle Eastern history and the contemporary world situation.

The problem of the Jew is made extremely difficult by religious biggots such as one Jewish rabbi, a rather stiff representative to the Knesset, who in the presence of a group of professors had the audacity to say that he had never seen a third generation Reformed Jew. By the "third generation" he was suggesting that Reformed commitment to Jewry is so watered down that it is no longer to be considered the equivalent of being a Jew. Naturally storms of

(Continued on page 18)



WHO AM I? WHAT CAN I DO?

"Who am I?" The question is asked by dozens daily. Young people mainly. It is a young person's question. Older people have found out already, or maybe stopped caring. But not young people, teenagers and college students. They ask it, ask it again, turn it over and over in their minds, meditate on it, chew it up, spit it out, labor with it until it and they alike are worn.

"Who am I?" It's not that it's a bad question. Not that at all. One should ask who one is. "The unexamined life is not worth living," and all that. It's just that the question—THE QUESTION—can be asked too often, or too soon.

Asked too often and it becomes a kind of sickness, an ego trip. It may be said with intense piety, with moral earnestness and spiritual zeal. It may be said in biblical words and with God's call, the divine will, in mind. But it is still asking, "Who am I?" "I" "I" "I" "I" "I" "Who am I?" It is self-centered, not God-centered or brother-centered.

Asked too soon and the question cannot be answered. Not yet, anyway. A life, like a book, takes time to create. And to examine. Never finish the Introduction and try to answer a question like, "What is this book?" with an answer like "This is this book."

From The Student, April 1974. © Copyright 1974 The Sunday School Board of the Southern Baptist Convention. All rights reserved. Used by permission.

You have to write it all, read it all, before the question can be answered. Why, then, do young people fret over "Who am I?" when as yet they aren't yet. That's not meant to be patronizing or cruel. It is just sense to say that a life in process of formation is not yet ready to define itself finally, once-for-all. And to try is to be frustrated, and depressed, and to feel needlessly unworthy.

A better question, for a young person, is "What can I DO?" Not a ques-

tion of fruitless, fearful speculation, with all one's self-esteem caught up in THE ANSWER. But a question of practical immediate action, with one's self-esteem able to grow as day by day one does things that are worth doing.

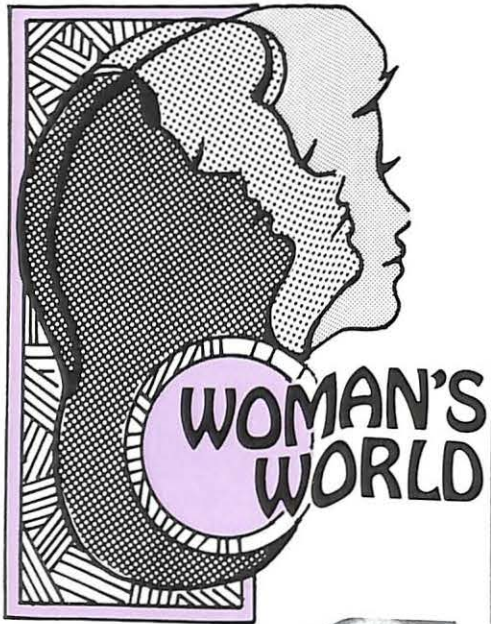
It is a question that leads to help for others. "What can I do?" leads to action; "Who am I?" leads to talk, or wishing, or worrying. If I were hungry, or lonely, I'd rather you say "What can I do?" than sit and debate the question of your own existence. If you say "What can I DO?" it might lead you to give a bit of bread, or a bit of your friendship, to hungry, lonely me. If you say "Who am I?" to yourself, I can forget my bread or your caring touch.

It is also a question that leads to self-definition. I doubt if anyone ever found out who he was by asking himself about it, but many have discovered themselves in the deeds they called on themselves to perform. One is what he does. The social scientists know this and try to measure and describe behavior. The man or woman of faith knows it too, for Jesus defined himself by his deeds, and by fruits we are to be known.

So say "Who am I?" and I will ask "What do you do?" and answer for yourself "What can I do?" and you will automatically answer "Who am I?" □



"I've come to the conclusion that my ten-year-old daughter has a right to call me a male chauvenist pig when I dump her off at Sunday School Sunday after Sunday without going myself."



LOVE, JOY,
PEACE, HOPE

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

The first Monday in November is Baptist Women's Day of Prayer. On this day thousands of women will gather in churches and homes to sing, meditate and share in the prayer periods. This should be a time of renewal and for all of us as we fellowship and share together. This year our theme is love, joy, peace, hope. The material for our meditation was written by four women from four different continents.

Love is the most important Christian attribute, a gift given to us through the Holy Spirit. This love is not an occasional attitude shown to those who love us, but a characteristic attitude of life. When love is lacking, everything is lacking.

Joy is a by-product of love and comes from inner relationships and not from happenings. We are commanded to rejoice and this is our greatest testimony before the world. As we share our knowledge of him, it adds to our experience of joy.

The peace of God differs from the peace of the world in that it is tough fibered and can stand anything that may happen. If we have his peace we can remain serene, calm and joyous in

the face of any situation, even death. If you don't have this kind of peace, you can obtain it for it is a gift offered by God to all believers.

Our hope is that we shall some day be where Jesus himself is, through death or through his second coming. As Christians our hope is not fixed upon people or money which could disappoint us, but our hope is based on the shed blood of Jesus Christ in which there is no disappointment. □

THE BAPTIST BIBLE SCHOOL IN NIGERIA

A report from the mission field

In September of 1971 the Mambilla Baptist Bible School was born. That year there were ten students; 1972 saw 22 students attending while there were only seven students in 1973. Unique? Yes! It was started by the Nigerian Baptist Convention, financed by the Convention, and the teachers were supplied by the Convention.

The facilities, however, were not adequate. The two-roomed, grass-roofed classroom leaked. It was dark and the windows were tiny. Too many students sat at one table and knees were always in the way.



First year students (front row) and second year students (second row) in front of the grass-roofed Bible school

Perhaps next year some help would be forthcoming through the Board of Missions. Certainly a couple to teach was needed and the buildings cried for attention or needed to be replaced. Everywhere there were calls for help.

During Dr. Schilke's visit to Nigeria in 1972, the Mambilla General Council went on record to build the Bible School at Mbu if the government would give us permission to do so. (Mbu is three miles from Gembu. It was the former building site for the Mambilla Hospital.)

In the meantime, the cry for help at the Bible School continued. Curt Radke and Minnie Kuhn gave several hours each week to help with the

teaching. Every precious hour spent at the Bible School by these two were hours away from the Maternity Center for Minnie, and for Curt it meant that the needed hospital building supervision at Warwar was neglected.

Fees were high and kept going up, up each year. The churches gave generously from their crops, but there was always a cry for more food.

Perhaps next year things would be better. The months sped along and even when the Board of Missions met in Forest Park in April of 1974, the Local Authority Council had not given their permission to use the Mbu land for a Bible School.

The bright spot in this dark picture, during the 1973-74 school year, was the Friday afternoon Theological Education Extension classes held on several levels at the Bible School and in Mbamnga. There were classes for everyone: for pastors with three years of Bible School training, for the Bible School students, and even for the church people in the town. The missionaries from Warwar, Minnie Kuhn and Willi and Anita Gutowski, were the seminar leaders. Everyone on the south side of the river, the Warwar side, eagerly awaited Friday.

The Board of Missions agreed that Curt Radke would build the Bible School. He doubled the missionary personnel for the Bible School by his marriage to Marva Oster in March of 1974. In June of 1974 the Mambilla Local Authority Council and the Divisional Officer agreed that the Mbu land could be used for the Bible School.

This was cause for great rejoicing, but the Radkes must have a place to live, and after their home is built (this takes a long time in Nigeria) the Bible School building can take shape. Delays, frustrations and continual prob-

(Continued on page 31)

1975 W.M.U. PACKETS

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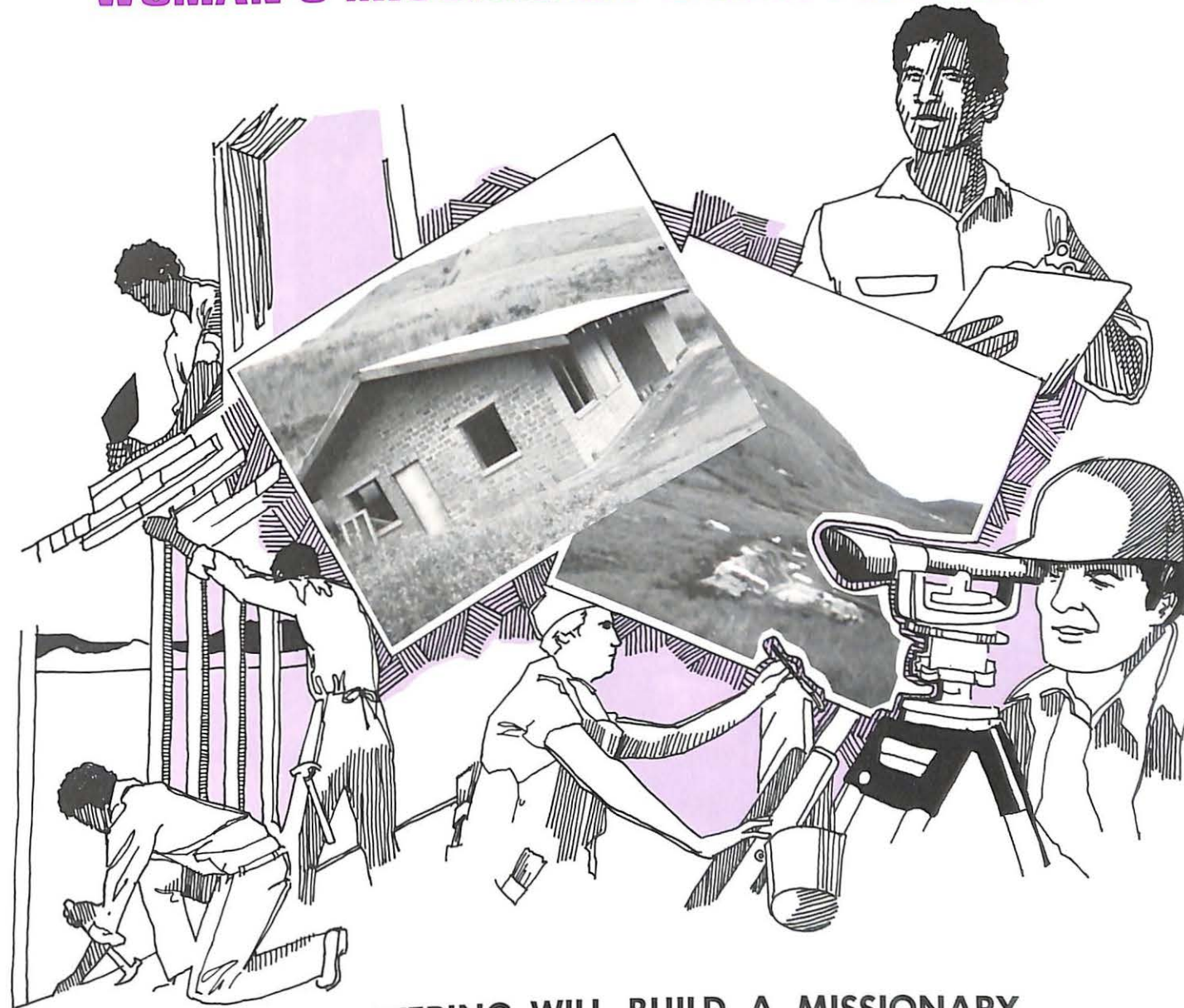
Editors:

Mrs. Barbara Sukut, English
Mrs. Elfrieda Hildebrandt, German

BAPTIST WORLD DAY OF PRAYER

NOVEMBER 4, 1974

WOMAN'S MISSIONARY UNION PROJECT



YOUR \$5,000 OFFERING WILL BUILD A MISSIONARY HOME AT THE NEW SITE OF THE BIBLE SCHOOL AT MBU, NIGERIA

WOMAN'S MISSIONARY UNION
7308 MADISON STREET
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Young people from various nations swapped gifts at the International Market Place during the 8th Baptist Youth World Conference in Portland, Ore. Picture postcards, posters, flags and souvenir baubles were common trade items. Delegates agreed, however, that the best trade of the event was friendship.



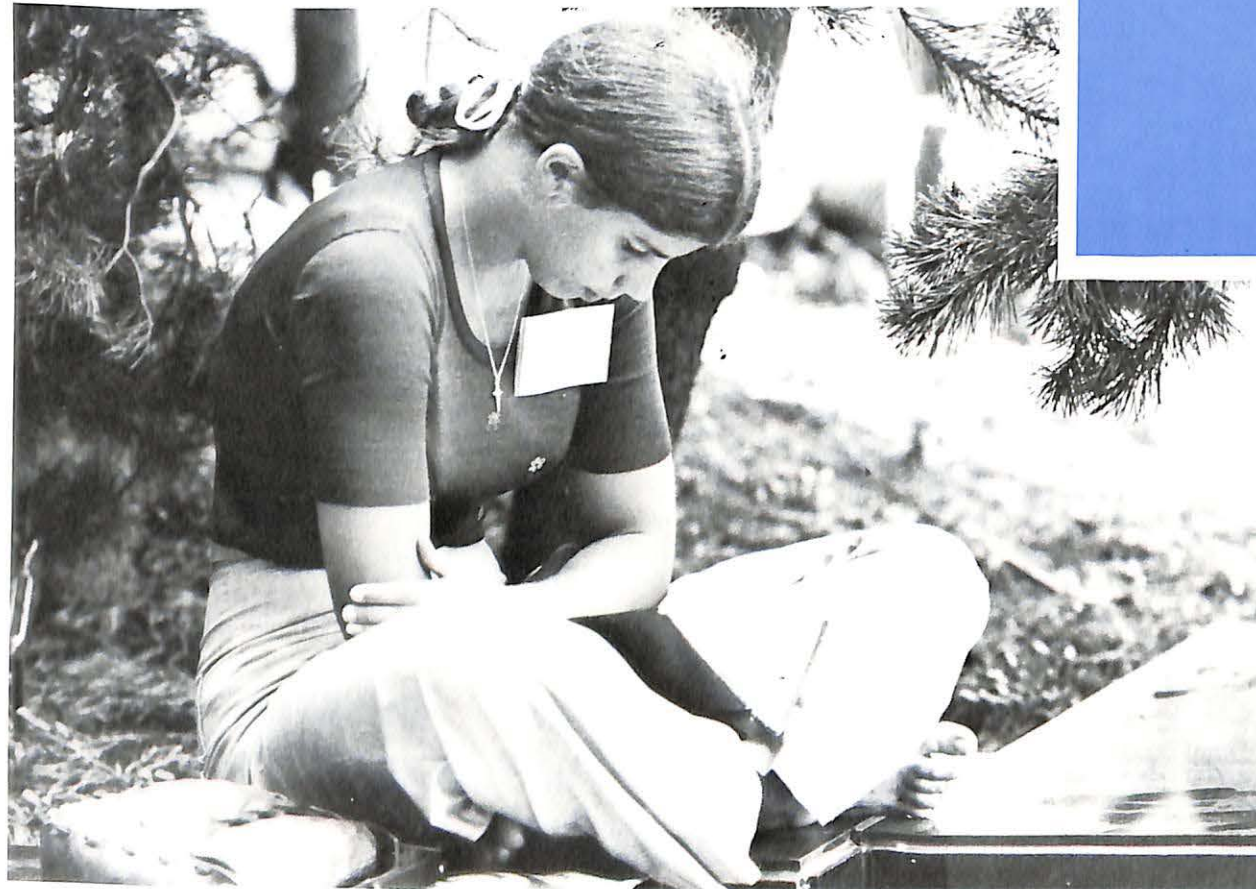
Two pretty young misses display a cheery smile and Portland, Oregon's "Thanks" to the more than 6,000 8th Baptist Youth World Conference delegates, which met in the city July 31-Aug. 4, 1974.



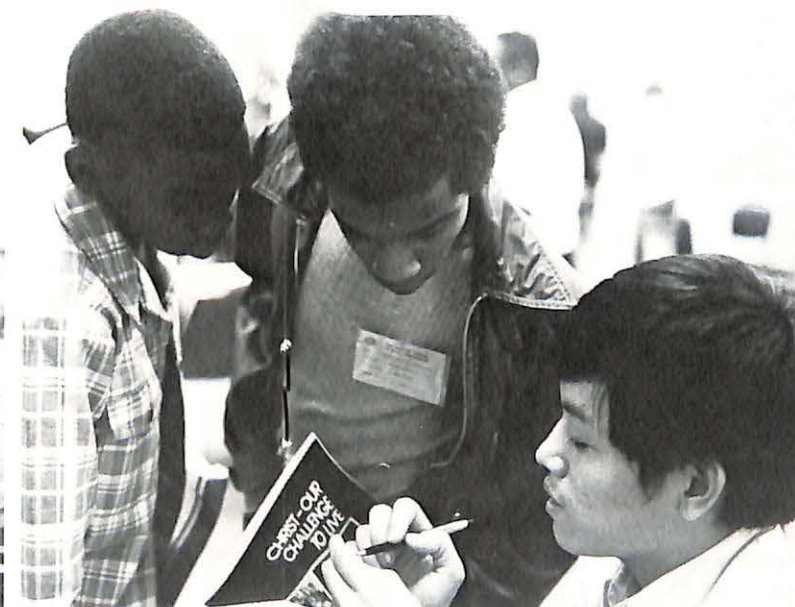
The youth choir of the California State Baptist Convention sing during the Wednesday night plenary session of the 8th Baptist Youth World Conference in the Portland, Ore. Memorial Coliseum. Black representation at the conference was said to be about 20 per cent of the more than 5,000 delegates attending the Baptist World Alliance-sponsored event.



"Can you read the schedule?" One young international participant in the 8th Baptist Youth World Conference appears to be asking his friend. More than 6,000 young people from 54 nations attended the Baptist World Alliance-sponsored event, which centered around the Portland, Ore., Memorial Coliseum.



In spite of a full daily program there was still enough time for personal Bible study and prayer.



How do you spell your name? Many ways were sought to get better acquainted. One item was completely unimportant: the color of the skin.

They Were One in Christ

by Connie Kirby

You couldn't make any assumptions at the 8th Baptist Youth World Conference at the Memorial Coliseum.

If you saw a person with black skin, an Afro hair-style and wearing a colorful handmade shirt, you would assume he is from Africa, right? Wrong. He could be from any city in the USA, or from London or Calcutta.

A young woman sits in a circle surrounded by Asians. She has long blonde hair and introduces her native country as Zaire, Africa.

Two teenagers pass along the concourse dressed in jeans and T-shirts. Obviously middle-class American garb! Wrong again. They're from West Germany.

Several youth are speaking excitedly in Spanish—are they from Spain, Mexico, Puerto Rico, or the Philippines? The answer could be yes—they are from all or any of those places.

What became obvious in the days at this world conference of Baptist youth, was that the world has shrunk. Fashions, fads, language, foods and customs have taken on universal acceptance. You can't tell the inside person from the outside package.

Baptist Youth World Conference delegates had one consistency which could be spotted in only a few minutes, however. Regardless of externals or intangibles, their enthusiasm for what they were "into"—a conference in which they learned more about how to be human and relate to peoples the world over, and how to seek out a deeper commitment to a Person they believe in—Jesus Christ, made them one.

And that's the one assumption you could make. □

Miss Connie Kirby is reporter/analyst for the American Baptist Division of Communications, Valley Forge, Pa. She worked as feature writer and photographer at the Youth Conference.



(Continued from page 12)

protest arose immediately from visiting American Jewish professors, and one stood to indicate that he was such an example. While this exchange was taking place the other members of the Knesset shook their heads in exasperation. But the rabbi, undaunted to the end, smiled and replied, "Then I suppose I am looking at my first example of such a Jew."

The situation is equally problematic among Orthodox and Roman Catholic groups in Israel. The struggle for prestige and various rights is sad to observe. The Church of the Holy Sepulcher is only one such example. The priests of the various traditions vie with each other for rights of access to the various shrines connected with the site. So hostile has this jealousy been that a Muslim family has been designated to hold the keys to the Church in order to prevent any unfair advantage to the various Orthodox and Latin groups. When the Israelis captured the Old City in the Six Day War they tried to remove Muslim authority over this Christian site by giving the keys to the Latin Church as trustee for all the church groups using the site. The pressure, however, became so great that the Latins decided in the interests of peace to return the keys to the Muslim family. Such hostility at these holy sites is unfortunate, and especially during festival periods does it become noticeable, as these groups tend to shout each other in their worship exercises. Such a pattern of practice seems so foreign to the meaning of Christ's death that the visitor may have a difficult time relating the crucifixion to the current styles of life evidenced at a site which recalls the holy sacrifice of Jesus and his victory over death.

The Protestant groups also have their problems. Because of both spoken and unspoken pressures against usual Protestant styles of Christian witness, in a protective effort to be an effective Christian body, Protestants tend to develop certain clear patterns of unhealthy church life. Some concentrate on worship programs primarily developed for visiting Christians from outside of Israel and stress worship as the center of Church life. Others geared to more informal types of church experience tend to drift into various charismatic emphases, expect-

ing that God's Spirit will fill the vacuum and provide an exciting church life pattern in the midst of all of the strictures. To develop Christian camaraderie in Israel, therefore, even among conservatives or evangelical Christians seems to be exceedingly difficult.

What adds to the difficulties facing Christians is the natural relations which develop between Christians and both Jews and Arabs. In relationships it is difficult for Christians not to tend to take sides in the Middle East conflict. Frequently such side-taking may result from a mere fact, such as on which side of the Green line was one's church or institution built. It can moreover have such repercussions as whether one prefers Jaffa or Jericho oranges. Seemingly the difference is minimal, but frequently Arab oriented people choose oranges from Jericho whereas Jewish oriented people prefer oranges from Jaffa. And the preference cannot always be laid to cost but to that subjective quality designated as "taste."

An encounter with the Samaritans leaves one no less uneasy. This small group of people from the past are desperately seeking to survive and are struggling to gain as many benefits as possible in order to assure their preservation. They are anxious to introduce Christians to a twisted interpretation of the New Testament from passages referring to the Samaritans in order to indicate that Christians ought to be indebted to Samaritans for religious perspectives. But the experience of the Samaritan Passover with its sacrificing of a score of sheep is an event when witnessed will not soon be erased from one's memory. Combining some of the elements of a busy day at the slaughter house, a three ring circus performance, and the noise and enthusiasm of a group of chanting football supporters, the Samaritan Passover is a sight to behold. If the ancient Jewish temple sacrifices were anything even remotely similar to the Samaritan Passover celebration, it is hardly difficult to perceive why Jesus reminded the Jews during the cleansing of the temple that the temple should be understood to be "a house of prayer" (Matt. 21:13; Mark 11:17 and Luke 19:46). Few North Americans have witnessed such a sacrificial service, but if they had it would have a profound affect upon their perspectives of the heritage from which their faith springs. It would also become quite understandable why after the fall of Jerusalem the Pharisees were able to transform the Jewish faith into a religion fully acceptable to Jews throughout the world

and one which, similar to Christianity, continues to employ the sacrificial vocabulary because of its great meaning but which in effect has no need for the continual perpetuation of the actual practice of sacrificing animals and birds.

In this report the writer has sought to provide some understanding to his readers on the nature of the religious frustrations which exist in Israel. These are important to understand. Much could be added concerning the frustrations with the Muslim community (see report on Egypt) but space does not permit such expansion. In conclusion it should be reported that while the writer has enjoyed concentrating his time in traveling throughout the land of Israel from the Golan Heights in the north to Sinai in the south, dialoging with other professors from around the world, studying archeology, teaching university and seminary students the Bible in the actual places where Jesus and the apostles and the prophets taught their lessons and did their miracles, he leaves this land with a sense of enthusiasm for the breadth and variety of experiences which have been added to his file of life. But he also leaves a little saddened because the land is torn by many rifts. The one which most people hear about is the Jewish-Arab conflict. But perhaps the reader will better understand that there are many other significant conflicts in this land of the Bible.

Yet most of the people—Jews, Arabs, Christians and Samaritans—when known as individual persons apart from the weight of their traditions form a wonderful corporate people. Here the old and the new mix in an exciting religious milieu that in Jerusalem, especially, is virtually unique in all the world. To live on Mt. Zion, a stone's throw from the traditionally revered places of the Upper Room, David's Tomb and Zion Gate, to walk daily through the bazaars of the old city, and to glance frequently at the Temple Mount, the Mt. of Olives and the Hinnon Valley (from which the term Gehenna is derived) are experiences this writer will never forget. Amid all of its problems, to live in Jerusalem and to call it home for a short time has been a singular event in the life of this professor. Because of these experiences to pray for the peace of Jerusalem has become no longer a set of empty words, and to await the New Jerusalem which will be given by God from heaven has become more intensely the great life-expectation of this believer in Christ Jesus the Lord. □

Inight into Christian Education

BUDGET ADMINISTRATION

by DeForest A. Bullock

The Lord has provided each of us a way to honor and praise him through our stewardship. His commandment to us, "moreover it is required in stewards that a man be found faithful" (1 Cor. 4:2), directs us in the manner in which we use our time, the abilities he has given us and the world's goods which we accumulate.

By honoring and praising the Lord through stewardship, we receive both the blessings of being obedient and the multiple blessings he returns to us because of our closer relationship.

The dictionary defines a steward as "one who manages another's property." And one of the ways we can manage our properties or finances is by using a budget: a budget for personal finances and a budget for our church finances.

There are many ways to use a budget. And there are several types of budgets, each of which may work for a given church. However, one method will normally work better than others. I will discuss the basic budget and suggest some alternatives in the procedures available.

A church budget provides orderly administration of church finances. By outlining the steps in developing and administering a budget, I will identify a number of these advantages.

Developing the Budget

The first step in developing a budget is to have each committee and church

Mr. DeForest E. Bullock is a member of the Calvary Baptist Church, Tacoma, Wash., and serves as church treasurer. By profession he is a Certified Public Accountant supervisor for Ernst and Ernst in Tacoma.

leader carefully consider their programs. They should analyze their programs from the expected benefits of the outreach in witnessing and from the cost. They should also look at the potential sources of funding.

At a meeting of the church leaders, each committee and leader should present his report of programs and the related cost. The program is adopted after discussing the merits of each program in keeping with the church's objectives and resources. The projected costs of operations are combined as the expense budget to be presented to the church.

In addition to operating expenses, the church should determine the amount it desires to support other Christian witnesses. The local, domestic and overseas missionaries require our prayers and financial support. By including a particular group or individual in the budget, the church is telling them that it is supporting them throughout the year. This eliminates the problems which occur when separate appeals are made during the year. A provision for undesignated support will allow new efforts to be evaluated against the expected contributions for the year.

Capital improvements should also be budgeted. Additions to buildings, mortgage purchases and retirement of mortgages all require planning.

The budget should also consider the source of all revenues. There may be interest income, trust funds, scholarships, payment by the participant in a program and general contributions.

The budget should identify total

cost and total expected revenues. The procedure, outlined above, provides the discipline necessary to eliminate the least desirable programs and those out of reach financially.

Approving the Budget

The budget, determined by church leaders, should be presented to the church. The members are notified and a hearing is held for an open discussion of the budget. The church members should be allowed to question the programs and the required support. They should be allowed to recommend the addition or deletion of programs.

At the annual meeting the final budget is presented to the church for approval. By approving the budget, the members know what will be spent for programs. They will also know on what basis to contribute their financial support.

Stewardship and the Budget

One method of supporting a budget is through the faith promise. Each member seeks the Lord's direction in determining his share of the budget. This estimate of his share is given to the stewardship committee or treasurer without identification. The commitment is to the Lord, but the estimate of his support is available for planning.

Another approach would leave the commitment entirely in the knowledge of the giver. The stewardship committee trusts entirely in an analysis of weekly giving for acknowledgement of budget support.

Under either method, the church treasurer should provide a periodic report comparing the budget to the contributions and expenditures.

Administering the Budget

Three types of budgets are usually found in church administration. In the first type, the budget committee or trustees determine a **Historical Budget**. The committee looks at the prior year's report and acknowledges that a certain amount was contributed. Then they see that a certain amount was spent. They believe that this year will be about the same. Therefore, they use these amounts as a budget. This is not a true budget and does not give the advantages of program analysis, church approval and membership support available in a true budget.

True budgets are developed as outlined earlier. They are administered under method two, the **Designated**

(Continued on page 27)



Careers in church-related ministries. Free listing telling about occupations... job descriptions...training requirements.

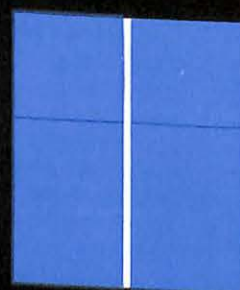
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The Rev. and Mrs. Clarence H. Walth

ME TOO!

by Mrs. Dorene Walth

I attended the 8th Baptist Youth World Conference expecting to be a delegate, but soon after our arrival at the training center, the University of Portland, I was informed of a leadership shortage and was asked by the Rev. Bruce Rich, our N.A.B. Church Ministries General Director, to be a Cluster leader in the World Community Building Satellite.

Although hesitant at first, I'm grateful for the opportunity to have had an experience of learning group dynamics like never before. I found that working with people from other countries and other church related experiences broke down prejudices because of our unity in Christ. I had to rely completely on the Holy Spirit for my learning and teaching at the conference, because I found that not all others there were seeking a spiritual sharing, but some were looking for purely social exchange. I was delighted that God gave me Spirit-filled Core leaders to train. As we prayed together before and after the morning sessions, we felt a oneness in purpose and were able to see Christ lifted up and honored throughout the daily Core group activities.

In World Community Building there was lots of potential for enabling the participants to seek to be aware of, and appreciate, each other's background, race, culture, perspectives and goals. There was an attempt to affirm our oneness in Christ, as well as the diversity of our expression of his gifts. Each of us was encouraged to consider the implications of the Portland experience as it related to our daily activities at home, church, school, employment and recreation.

In a conference of this size it would be impossible to become acquainted with hundreds of thousands of people, but it was possible to intimately get to know ten or twelve other friends, for this was the approximate size of each Core group, which met together every day.

For me it was experiencing the variety of cultures, races, languages, customs and values of those present. I found myself beginning to deal with the stereotypes, prejudices, misinformation and indifferences I have had to the variety of persons found in the world-wide Church. Participation gave me an opportunity to explore the issues,

concerns and insights that relate to an understanding of a world-wide faith.

This congress was different from anything I had ever attended. I came away feeling grateful for our N.A.B. heritage, for the freedom I have as an American, but most of all the individual freedom I have to be my unique self because God made me and I belong to Christ! □

A REALLY DIFFERENT EXPERIENCE

by Clarence H. Walth

The 8th Baptist Youth World Conference in Portland, July 31-Aug. 4, 1974, would have been a big disappointment if the 5200 people had all converged at the same time. Getting acquainted with that many internationals in four day's time poses a difficult assignment. But the training preparation for this conference was actually longer than the conference itself.

On July 21 and 22, the Planning Implementation Team and six trainers from the Baptist World Youth Committee evaluated plans for the pyramid training of about 500 conference leaders.

On July 23 and 24 the Planning Team was joined by 36 Satellite leaders who spent the next two days learning the program and getting ready to train the 100 Cluster leaders that arrived on July 25. I was a Cluster leader and became deeply involved with the "group experience" during July 25-29.

"You Count, I Care," was the central thrust of the conference, expressed to Cluster leaders by John L. (Bud) Carroll, conference chairman. The sincerity of these words was felt throughout the week, but especially in my encounter with the Evangelism and Witness Satellite, where I had been assigned. The excitement and anticipation was growing stronger every hour.

The arrival of the 300 youthful Core leaders on the evening of July 29 for their training, was the moment we Cluster leaders had been eagerly awaiting. Developing a group feeling as quickly as possible was the first objective. Various simple exercises were employed in preparing the Core leaders, and no one was denied the privilege to participate in every way. The small group approach insured group-building and getting to know one another quickly. Group projects were discussed and the significance of closure was evaluated.

The World Conference officially began on Wednesday, July 31, when thousands of youths from 54 countries began to arrive at the Portland Coliseum for registration and assignments to their respective Core groups.

CHRIST—OUR CHALLENGE TO LIVE was the stimulating theme of the week, and the barrier of many languages was overcome by our oneness in Christ. What might have been a big disappointment turned out to be a really challenging experience. I thank God for the new insights and inspiration gained as an N.A.B. representative at the 8th Baptist Youth World Conference. □

The Rev. Clarence H. Walth is North-Central Area Secretary of the North American Baptist General Conference.



CHURCH EXTENSION BUILDERS REPORT

BRIDGEMAN, MICH., CHURCH EXTENSION PROJECT

by Kenneth J. Kieft

Eighteen decisions for Christ in just one week! It is Monday morning, July 22, and Joyce and Yvonne, the co-chairwomen, are a little anxious as they wait for the children to arrive for the first Vacation Bible School of the Woodland Shores Baptist Church. Much preparation for handicrafts and the teaching of God's Word has taken place and all the ladies from our church and our mother church, the Napier Parkview Baptist Church, are there to help. Uncle Dale and Aunt Lory are there too with their puppets, to present the story of Esther and the message of salvation to boys and girls. Thirty-eight children attend that first day, and everyone is blessed to see how God has used them to present his Word. On Tuesday over sixty children attend and at the end of the week, on Family Night, nearly 150 children, parents and guests gather to meet Pastor Hermann and to see the children's handicraft accomplishments and enjoy their program. Yes, eighteen children made decisions for Christ that week, and even some adults heard the gospel for the first time. Decisions for Christ have also been made in our Sunday morning services and Sunday school classes.

Bridgman, Michigan, is a small community nestled in the dunes along Lake Michigan. A huge nuclear power plant is currently nearing completion in our township, which has opened the door for many new industries and has caused our personal property taxes to be the lowest in the State of Michigan. The new high school and swimming pool are now completed and have just received North Central accreditation. These facts have made Bridgman ripe for progress and growth. Recognizing the population growth potential and the need for a Bible teaching church, it seems only a few days ago that a few couples met at the home of the Kieft's in Bridgman to start a Bible study and prayer meeting. Actually, it was November 1972, and the Lord was then preparing the foundation for the Woodland Shores Baptist Church. He answered the many prayers for a new church, and by March 1973 we were meeting on Sunday mornings in the new Bridgman High School, with Pastor Norman Vernon of the Napier Parkview Baptist Church of Benton Harbor aptly supplying the pulpit. Our numbers have steadily increased each Sunday, with attendance averaging 60 adults and children. Sunday school is divided into four classes, and a nursery is provided.

On April 29, 1974, after meeting with the board of deacons of the Napier Church and Pastor Vernon, we wrote to the North American Baptist Conference and were accepted as a Church Extension project. We have all prayed for the guidance of the Holy Spirit and have been richly blessed with his guidance and provision of our every need. On July 8, 1974, we extended a call to Pastor Rubin Hermann of the First Baptist Church of Auburn, Michigan. He accepted

Dr. Kenneth J. Kieft is a member of the newly formed Woodland Shores Baptist Church, Bridgman, Michigan.

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our call and began his ministry here on September 1, 1974.

Already the Lord has supplied a home for the Pastor and his wife, Dorothy, and their sons, Blaine (18), Tim (16) and Bruce (10).

The Woodland Shores Baptist Church is growing rapidly and as God directs and enables us, we will purchase land and erect a church to his honor and glory. We are happy for the opportunity to tell you how the Lord is working in our lives, and ask that you pray for our new church in Bridgman, Michigan. □



Mr. Karl Smith leading the song service. The Rev. Norman Vernon seated at left.



After the worship service the church meets for a discussion.



Mrs. Dale Jacobs with her Preschool Sunday School Class.

book reviews by B.C. Schreiber

Sermon Starters by Charles W. Koller, Grand Rapids, Mich. Baker Book House. \$1.95.

Although there are still many books published on sermon outlines a minister must be careful to choose not only good outlines, but the kind that relate to his personality, presentation and conviction. No minister is so gifted that he can be creative and original in every sermon that he preaches. Ministers depend on God for help and often they depend on each other.

Dr. Koller's *Sermon Starters* are not skeleton outlines that leave little to the imagination. He adds some "meat" that can be used as presented or changed by individual thought and inspiration. A simple homiletical pattern is followed in all twelve starters: Introduction, Elaboration and Conclusion. Points in each section can be added, substituted or subtracted according to the inspired thought of the minister.

Creative Ways to Worship by James L. Christensen, Old Tappan, N.J. Fleming H. Revell Co. \$5.95.

Probably no minister has written as many books on Christian worship as Dr. Christensen.

These creative suggestions may disturb the traditionalist who cannot adapt to change. His stock statement is being repeated many times: "We have always done it this way before." The author recommends many creative ways to worship which can lead the worshipers to many creative ways of living.

Forgiveness in Action by Helen Kooiman, New York, N.Y. Hawthorn Books, Inc. \$5.95.

Helen Kooiman is well known by many women who love her books such as "Cameos," "Women Behind Great Men," and many others. She is also a favorite of many men.

"Forgiveness in Action" is definitely for both sexes. The author writes about something that is not always evident in some Christians. If it is read seriously one can feel the pain in her heart, especially when she presents con-

crete and real life situations.

Daily Celebration Volume 2 by William Barclay, Waco, Tex. Word Books. \$5.95.

Those who have a copy of Volume 1 will want to purchase this new companion volume as soon as possible.

From the first page to the last the reader gets the feeling that Dr. Barclay has a holy zest for life. But you also have the impression that if you were in his presence you would find him with his halo slightly awry.

In spite of his deafness, or because of it, nothing seems to escape his interest—nor his concern. To report that these daily devotionals are different would be an understatement. His observations make you see, hear and feel. Many of them you can even "touch" because you identify with him.

For something different or additional to your daily devotions nothing could be more inspiring or practical.

Psychology of Ethics by John M. Dorsey, Detroit, Mich. Center for Health Education. \$8.00.

At first glance the average reader may have the impression that the material is too profound. Admittedly it would be to his advantage to have some knowledge of psychology and psychiatry. It is not light reading but it is enlightening, especially to those who follow a rigid pattern of reading only the things with which they are in agreement.

Dr. Dorsey's emphasis and interest is to present his ethic as a fact-finding rather than a fault-finding one. Much of the book is autobiographical.

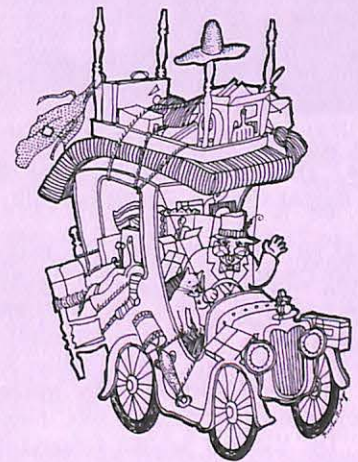
His conclusions are religiously oriented but they are based on cultural religion, including Christianity. In so far as ethic is concerned the author does not hesitate to quote Hippocrates on the same note of authority as Jesus. Actually you are not sure of who or what he worships. "Realizing the truth is always on the side of whatever happens. I sense and feel my will as identical with my God's will." But he does not say who his god is. He speaks only of a personal divinity.

The author's experience seems to be the result of psychological, philosophical and religious mysticism which can hardly be attained by the ordinary emotionally disturbed person. His growing reverence for life seems to be "borrowed" or learned from the late Dr. Albert Schweitzer. Obviously it is not original.

To Dr. Dorsey's credit it must be said that he knows how to express

himself in writing. His syntax and vocabulary are beautiful. Even if you may not always understand what he is driving at, you have to agree that what he says is interesting and educational. For some it may even be helpful. □

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OUR CONFERENCE IN ACTION

WEDDING ANNIVERSARIES

Mr. and Mrs. Joe Quast observed their



60th wedding anniversary on July 14, 1974. They are members of the Sun-kist Baptist Church, Anaheim, Calif.

HUTCHINSON, MINN. The Bethany Baptist Church observed its 75th Anniversary, June 1 and 2 with a banquet. Dr. David J. Draewell, president of N.A.B. Seminary, Sioux Falls, S.D., was the guest speaker. His message, "Commanded to Teach" was compelling. Dr. Richard Schilke General Secretary of Missions, was the speaker at the anniversary service on June 2. His topic, "I Will Build My Church," was inspiring and timely.

Other anniversary guests and past pastors who were able to attend and speak were the Rev. Elmo Tahrn pastor at Bloomfield Hills Baptist Church, Bloomfield, Mich. and the Rev. Bert Itterman, pastor, of First Baptist Church, George, Iowa.

A dinner was held after the church services in the morning and a fellowship hour and lunch after the anniversary service. The Rev. Wesley Gerber is the pastor of the church. (Mrs. Harlow Stillings, reporter.)

CALGARY ALTA. An ordination council was called by the Brentview Baptist Church to examine Marvin Busenius on June 15, 1974. The Rev. Arlyn Thielenhaus was elected moderator and Dr. Harry Hiller, Clerk. After the candidate's presentation of his biographical sketch, doctrinal statement and a period of cross-examination, the council unanimously recommended that the church proceed with the ordination service.

Dr. Arthur Patzia, former Seminary professor and now colleague, delivered the ordination sermon. Others who participated in the Sunday evening ordination service were former pastor,

Rev. R. Hohensee of Central Baptist, Edmonton; field education supervisor, the Rev. Charles Newman, Emmanuel Baptist, Sioux Falls; and host pastor, Rev. Thielenhaus. A charge to the candidate's wife, Priscilla, was given by Mrs. Isabelle Long, registrar at NAB seminary. A special offering was designated for the candidate's library. The Rev. Marvin Busenius pronounced the benediction.

Rev. Busenius has accepted the call of the Ebenezer Baptist Church in Vancouver to serve as minister of Visitation and Christian Education effective August 1. (Mrs. Linda Ohlhauser, reporter.)

STAFFORD, KAN. The Calvary Baptist Church held a reception June 24 for its new minister the Rev. Elton Kirstein, formerly of the Forest Park Baptist Church, Forest Park, Ill. The Rev. Manuel Wolff of Ellinwood, Kan. brought the message. (Art Brinkman, reporter.)

EBENEZER, SASK. On June 28-30 the Ebenezer Baptist Church honored their "Singing Men" (pictured) for



twenty years of service for the Lord. Friday evening was a reminiscing service. The men started with their first theme song, "Singing Men for Jesus," which was used in rallies and on radio. Several musical selections followed. The visiting pastors were: Rev. Walter Hoffman, Alpena, Mich., a former pastor; Rev. John Wollenberg, Kellowna, B.C., a former pastor; Rev. C. Remple, Medicine Hat, Alta., and Rev. D. Unruh, Canora. These all reminded us of various incidents of the past. The evening came to a climax with the solo, "The King is Coming," by Rev. W. Hoffman.

A banquet was held on Saturday with Rev. W. Hoffman as Master of Ceremonies. After many numbers in song and music Rev. J. Wollenberg, brought the message.

The Sunday morning service was in charge of our pastor, Rev. K. H. Tonn. Several selections were sung by the men. The guest speaker was the Rev.

C. Remple. This was followed by a dinner.

During the afternoon rally the history of the "Singing Men" was read. They had their beginning in March, 1954 under the ministry of Rev. W. Hoffman. They had a radio ministry which resulted in requests for services in different churches and towns. Their efforts were rewarded in that they gave partial support to two missionaries, one of which was a former member of the group.

At present they are still obligated to the missionaries as well as giving sacred concerts in various churches. They also minister to the aged folk at the Lodge, Nursing Home, Prairie and Park Units. There were also messages of congratulations read from former members and two former pastors who were unable to attend: Rev. and Mrs. Wilfred Dickau and Rev. and Mrs. Norman Taylor. The mass male choir favored us with two selections, after which our pastor, Rev. Tonn, brought the message. (Mrs. Martha Dreger, reporter.)

CALGARY, ALTA. After 62 years of service at Bridgeland Baptist Church and now Grace Baptist Church, Calgary, God had different plans and gave us a vision that we should relocate. We were approached by a group of people wanting to buy our church, and after much prayer and faith we went ahead to find suitable land which we found in northeast Calgary.



On Sunday morning, June 30, Rev. I. Faszer, district secretary, challenged us as in this undertaking after which all met at the new location for the groundbreaking service. Mr. W. Riske, chairman of the Building Committee, replied to this challenge after which the pastor, Rev. Klingenberg, Rev. I. Faszer, Board Members and members of the church participated in the sod turning. (pictured) (Mrs. L. Moller, reporter.)

DALLAS, TEX. The Laura Reddig Circle of the North Highlands Baptist

Church sponsored a Mother-Daughter supper. Fifty-four were present. Mrs. Daryl Tyree was in charge of the program with the theme "Precious Jewels." Devotion was given by Mrs. Bill Allen entitled, "Treasures, Gems and Diamonds."

July 25-28 we were privileged to host the Southern Association. Our sessions were highlighted by four messages from Dr. David Draewell, president of our N.A.B. Seminary, Sioux Falls, S.D. Other guests giving special reports were the Rev. Milton Zeeb, South-Central area secretary, and the Rev. Robert L. Sandoval, Spanish American missionary at Rio Grande City, Tex., and Camargo, Mexico. Special music by the Milton Lippert Family, Waco, Tex., was an outstanding feature at our banquet. (Mrs. Willie Mae Balka, reporter.)

COSTA MESA, CALIF. Ordination services for Cecil W. French were held at Harbor Trinity Baptist Church on July 7, 1974. The Rev. French, for the past five years, served faithfully at Harbor Trinity Baptist Church, during which time he was led to leave public school education and prepare for the pastorate at Talbot Theological Seminary from which he graduated with the Master of Divinity Degree cum laude in June 1974. The service was led by the Rev. Connie Salios with members of the Harbor Trinity Church participating. The ordination message was given by Dr. Lloyd Kwast, Professor of Missions and Evangelism, Talbot Theological Seminary.

Cecil William "Bill" French was born on Sept. 9, 1937, in Milwaukee, Wis. At age 12 he trusted Jesus Christ as his Savior. Higher education was received at Fullerton Junior College, U.C.L.A., and California State College in Fullerton where Mr. French was graduated with the B.A. Degree in 1964. After seven years as a secondary school teacher he was led to prepare for the pastoral ministry.

In October, 1959, Mr. French married the former Miss Marilyn Buckner. They have two daughters, Kendra Deanne, 9 and Valerie Jeannine, 6. The French family are now on the field serving in the pastorate of Grace Baptist Church in Carpentersville, Ill.

CALGARY, ALTA. On Sunday, Aug. 11, the Brentview Baptist Church welcomed a new Minister of Youth and Christian Education, Harold Kokot and his family. Words of welcome and challenge and musical selections were presented at the evening service fol-

lowed by a fellowship hour. Arlyn Thielenhaus is the pastor of the church. (Linda Ohlhauser, reporter.)

STARTUP, WASH. Following an outing the Rev. Frank Ewert, pastor of the Startup Baptist Church, baptized twelve people upon their confession of faith in Jesus Christ as their Savior. He had the privilege of baptizing his son, David. David and his family have recently moved here from Omaha, Neb. (Mrs. Leroy Byrnes, reporter.)

ELSMERE, DEL. Sunday, Aug. 4 marked a precious 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. On the same day the Rev. Freeman was formally installed at a special service in which our area secretary, the Rev. R. Kern, brought the message. Also participating were ministers and 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 Baptists, Inc. However, Dr. R. Schilke, the Rev. R. Kern, and the local mission secretary, the Rev. H. J. Freeman felt that there were opportunities for a good evangelical testimony in this locality. Upon learning that Rev. Damrau was retiring as pastor of Winton Road Baptist Church, Rochester, N.Y., they invited him to Elsmere for one year in order to revive the work.

Pastor Damrau began with a visitation ministry on June 15 and was aided by Team 2 of God's Volunteers in the fall. The Lord blessed the efforts and answered the prayers of all so that on Feb. 24, 1974, we were able to organize a church with 27 charter members. The first baptismal service was held on Palm Sunday with one teenager and two adults.

On July 31 Pastor Damrau terminated his ministry.

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 their wish to join. Pray for this ministry, its congregation and pastor.

ST. CATHARINES, ONT. The Lakeshore Baptist Church held its first baptismal service in its new building, June 2, 1974. The eight who were baptized and three others who came by way of transfer letters were received

OUR CONFERENCE IN ACTION

into our membership. Five new members had also been received earlier in the year. After constructing a new building it is a blessing to see the congregation grow also.

Sunday morning, June 9, during the worship service, a musical program was presented by the gospel team from N.A.B. College, Edmonton. In the evening, the Vineland area youth choir presented the musical, "Love." Fifty young people were involved in the program, which was performed before a capacity audience. The Rev. Wilfred Dickau is pastor of the church. (Ralph Ross, reporter.)

CARPENTERSVILLE, ILL. The Rev. Helmut Michelson has resigned as pastor of Grace Baptist Church. After an eight-week training course at Ft. Hamilton, N.Y., Rev. Michelson will become a chaplain in the U.S. Army, and will be stationed at Fort Lewis, Seattle, Wash. The unexpected opening of the chaplaincy position came just a year after Rev. Michelson had been called to be the first pastor of the newly reorganized Grace Baptist Church.

Mrs. Michelson and their three children will visit relatives in Michigan before joining Rev. Michelson at Ft. Lewis. (James C. French, reporter.)

COLUMBUS, NEB. The Redeemer Baptist Church witnessed the mortgage burning for both parsonage and church building, June 30, 1974. The Rev. Lyle Wacker presided. Also dedicated was the recent carpeting and the purchase of a bus. (Fay Anderson, reporter.)

SACRAMENTO, CALIF. The members and friends of Willow Rancho Baptist Church bid farewell to their Christian Education Director, the Rev. and Mrs. Arthur Helwig. The Helwigs have accepted the call of God as missionary candidates to Africa. On June 7, 1974, the youth had a farewell banquet for the Helwigs. The missionary commissioning service was held Sunday, June 16. The Rev. H. J. Wilcke, N.A.B. area secretary gave the message and Dr. Louis Johnson, returned missionary from Africa gave the commissioning charge and prayer. Words of appreciation were given by various groups of the church as well as of the Nor Cal Association. A dinner in honor of the Helwigs and the farewell service was also held. The Dennis Hoffmans, recent graduates of our Seminary, have accepted the call vacated by the Helwigs. They will begin

OUR CONFERENCE IN ACTION

their ministry on September 1. The Rev. Arthur Brust is the pastor of the church. (Lu Kammerer, reporter.)

CARBON, ALTA. On Sunday July 7, 1974, the Rev. Earle Wanamaker and family of the Carbon Baptist Church, were honored with a farewell service. Several members representing the various organizations of the church brought either musical numbers or words of appreciation. The Rev. Irwin Kujat of the Olds Baptist Church, Olds, Alta., was the guest speaker. The family was presented with a gift of money, together with an album containing a picture of each family of the church. A fellowship lunch followed. The Rev. Earle Wanamaker has accepted the call to serve as pastor of the Oak Bank Baptist Church, Oak Bank, Man. (David Gieck, reporter.)

GLADWIN, MICH. Eighty-two ladies of the W.M.U. of the Michigan Association were hosted by the women of the Round Lake Baptist Church of Gladwin, Mich., at a luncheon. Mrs. Louis Johnson taught us the Cameronian song, "Truly, truly, truly I want to follow Jesus." Mrs. Johnson spoke to us on the theme, "Occupy Till I Come," encouraging us to continue in prayer, service and trust in Christ. She related experiences of being a missionary in Africa.

Ronald Habermas, a student at our N.A.B. Seminary, is the recipient of our newly established Scholarship Fund. The offering was designated to go to the W.M.U. 1973-1976 goal. Everyone signed greeting cards to be sent to those who were ill. An election was held.

Present officers are: president, Mrs. Ronald Mayforth; vice president, Mrs. Margaret Jezowski; treasurer, Mrs. Marilyn Wolfe; White Cross chairman, Mrs. Robert Schaffer; secretary, Mrs. Ruth Sonnenberg.

CORN, OKLA. After being without a pastor for one year, Sunday, July 21 was a joyous occasion for the congregation at Calvary Baptist Church in Corn, Okla. The moderator read a letter of acceptance from Rev. Albert Epp, stating that his ministry here would begin in Sept. (B. D. Hoock, reporter.)

VANCOUVER, B.C. On June 23, 1974, the Ebenezer Baptist Church welcomed its new pastor and family, Dr. and Mrs. Arthur Patzia. We had representatives from our sister churches, and the Rev. Hans Wilcke, area sec-

retary, as our guest speaker. The church family was then invited to the lower auditorium for supper and continued with a time of fellowship and a musical program. Dr. and Mrs. Patzia expressed their thanks and shared their joy in the anticipation of the work the Lord has entrusted to them in Vancouver at Ebenezer Baptist. (Dorothy Konnert, reporter.)

OKEENE, OKLA. On Sunday, July 14, the Zion Baptist Church welcomed its new pastor, the Rev. Harry Haas and family. The Rev. and Mrs. Milton Zeeb, our area secretary, were special guests along with our sister church at Loyal. Members from the various church organizations gave welcoming remarks. Rev. Zeeb also gave a short welcome sermon after which Rev. Haas responded. A time of fellowship was held in the church basement. (Mrs. Harland Greb, reporter.)

In Memoriam

GEORGE BANASH, 74, of Edmonton, Alta., died on July 11, 1974. He was born on April 27, 1901. Together with his parents and family he emigrated to Canada in 1914. As a teenager he accepted Jesus Christ, was baptized and received into the membership of the First Baptist Church, Leduc, Alta. In 1928 he married Miss Alma Schwonek. He was a member of the Central Baptist Church, of Edmonton at the time of his death. Surviving him are his widow; one son, Harvey; three daughters: Mrs. Lillian Kiltitz, Mrs. Gloreen Ortlieb and Mrs. Marilyn Roller; 10 grandchildren, one brother and four sisters. The Rev. Richard Hohensee and Dr. E. P. Wahl were the ministers at the funeral service.

MISS JANICE DURSCHER, 29, of Elgin, Iowa, died June 23, 1974. She was born April 26, 1945, at West Union, Iowa. She was baptized Oct. 9, 1955, and became a member of First Baptist Church of Elgin. Janice was an elementary school teacher. She is survived by her parents, Mr. and Mrs. George Durscher, and a sister. Memorial services were conducted by her pastor, the Rev. Ralph Chandler.

WILFRED FIKS, 42, of Winnipeg, Man., died on Aug. 9, 1974. He was born on Jan. 29, 1932, in Minitonas, Man. As a boy of 11 years of age he accepted Christ as his Savior, was baptized and became a member of the Minitonas Baptist Church. After moving to Winnipeg he served as Sunday school superintendent for 15 years, as treasurer and as a member of the male chorus and choir. In 1958 he was united in marriage to Sina Grieger. Surviving him are his widow; three children: Murray, Sheron and Shelley; his parents, one sister and three brothers. The Rev. Walter Stein was the officiating minister at the funeral service.

MRS. ALMA HAGEN, 84, of Okeene, Okla., died on July 6, 1974. She was born Aug. 3, 1889, at Holloway, Minn. She lived in the Okeene area the past 70 years and was a pioneer school teacher in this community. She was a member of the Zion Baptist Church and taught many years in the Sunday school. She is survived by one son, Alwill; three sisters and three brothers. The Rev. Harry Haas was the officiating minister at the funeral service.

MRS. MARIE HOFFMAN nee Dreger, 92, of Yorkton, Sask., died June 23, 1974. She was

born on Feb. 28, 1882, in Russia, and emigrated to Canada with her mother in 1892. She received Christ as her Savior, was baptized, and joined the West Ebenezer Baptist Church in 1898. She was married to Daniel Hoffman in 1899, and to this union were born 12 children. She is survived by six sons, five daughters, 32 grandchildren, 64 great-grandchildren; 16 great-great-grandchildren. The Rev. Morley Schultz officiated at the funeral service.

EARL W. KIPLE, 78, of Elgin Iowa, died July 30, 1974. He was born March 21, 1896. As a young man he accepted Christ as his Savior and following his conversion he was baptized and united with the First Baptist Church, Elgin, Iowa. He was married to Esther Reusser in 1920. Pastor Ralph Chandler officiated at the memorial service.

JESS KOEHN, 70, of Okeene, Okla., died on April 4, 1974. He was born at Fairview, Okla., May 15, 1903. He was married to Mary Schmidt. He was a member of the Zion Baptist Church, serving as deacon for many years. He is survived by his widow; and one daughter, Mrs. Opal Mc Kinsey, three granddaughters, two brothers and three sisters. The Rev. E. C. Ollenburger of Shattuck, Okla. and Travis Hart were the officiating ministers.

MRS. ROSENA KURZWEG nee Rust, 53, of West St. Paul, Minn., died on July 15, 1974. She was born on Nov. 28, 1920, at Emery, S.D. She was baptized April 16, 1933, becoming a member of the Emery Baptist Church. She was married to Harold Kurzweg in 1944. She served in various capacities in the Riverview Baptist church and Women's Missionary Society. She was chairman of White Cross at the time of her death. Surviving her are her widower; three children: Mrs. Karon Factor, Phyllis, Eugene; one grandchild and a sister. The Rev. Allan Strohschein of Faith Baptist Church and the Rev. V. David Steinfeld Jr. of Riverview Baptist Church were the officiating ministers at the funeral service.

MRS. LYDIA MEIER nee Ostwald, 79, of Marion Kan., died on Aug. 10, 1974. She was born in Russia on Nov. 6, 1894. She married Mr. Jacob Meier in 1920 and came to America in 1928. She was a member of the Emmanuel Baptist Church, and the Women's Missionary Society. Surviving her are her widower; three daughters: Marie, Lydia and Ella; one son, Herbert; one brother, one sister, 12 grandchildren, and one great-grandchild. The Rev. Oliver K. Ringering was the officiating minister at the funeral service.

BERNARD G. SCHNELLER, 82, of Buffalo, N.Y., died March 26, 1974. He attended faithfully the Temple Baptist Church of Cheektowaga. In 1928 he was married to Miss Evelyn Olday. Surviving him are his widow; three daughters, Mrs. Janice Schroeder, Mrs. Ruth Innes and Mrs. Norma Van Curan; two sons: Eugene and Donald; 19 grandchildren. The Rev. Ernest A. Hoffmann was the officiating minister at the funeral service.

FRIEDA M. SCHUELKE, 72, of Detroit, Mich., died on June 20, 1974, while visiting with one of her daughters near Buffalo, N.Y. She was born on April 18, 1902, in West Prussia, where she also accepted Christ as her personal Savior and was baptized in 1912. She married Fritz-Arthur Schuelke in 1923. The first years of her 51 years of a blessed marriage were spent in Detroit, Mich. They returned to Germany after five years and later re-entered the USA in 1954. She was a member of the Ebenezer and Ridgmont Baptist Churches in Detroit, Mich. She is survived by her widower; two sons, three daughters, 13 grandchildren. She was laid to rest in Marilla, N.Y. following a funeral service conducted by the local Baptist minister.

EARL PHILIP SEASE, 88, of Bismarck, N.D., died on July 21, 1974. He was born Aug. 25, 1885, in Scranton, Iowa. Brother Sease came to know the Lord as his Savior in 1920 and helped teach and organize a Sunday school in the farming community in which they lived. He was active in the Baptist Church at McClusky and became a member of the Bismarck Baptist Church upon moving to Bismarck. Surviving him are his widow, Ada; three sons: Ralph, Raymond and Lowell; two daughters, Nida and Shirley; two sisters; 23 grandchildren and 23 great-grandchildren. Funeral Services were per-

formed by the Rev. Ron Norman and Chaplain Orville Meth.

GEORGE HERMAN SEIBEL, 81, of Lodi, Calif., died on June 12, 1974. He was born on April 9, 1893. In 1921 he moved to California. He became a Christian in 1915 and a member of the Mennonite Brethren Church. In 1940 he united with the First Baptist Church of Lodi. Mr. Seibel was married in 1916 to Miss Bertha Hager. Surviving him are his widow; four daughters: Mrs. Betty Adams, Mrs. Lillian Kelley, Mrs. Minnie Peterson and Mrs. Viola Enns; one son, Waren; 14 grandchildren and seven great-grandchildren. The Rev. A. S. Felberg was the officiating minister at the funeral service.

ADOLPH SINGER, 86, of Turtle Lake, N.D., died July 17, 1974. Born in 1887 in South Russia, he married Rosina Bauer in 1909, came to the United States in 1914. Mrs. Singer died in 1957. In 1958 he married Mrs. Pauline Pfeifle. Since 1971 they lived at the Baptist Home, Bismarck, N.D. Surviving him are three sons: Arthur, Walter and Wilbert; three daughters: Mrs. Gottlieb Bauer, Mrs. Arthur Grueneich, and Mrs. Ruth Gordon; one stepson, Leo Pfeifle; 21 grandchildren and 17 great-grandchildren. The Rev. Orville Meth and the Rev. Randall Tschetter officiated at the funeral service.

MRS. ELIZABETH WEDEL nee Hiebert, 93, of Fullerton, Calif., died Dec. 19, 1973. She was born Sept. 26, 1880, in Newton, Kan. She received Christ as Savior and was baptized in 1898. In 1904 she joined Bethel Baptist Church, Anaheim, Calif. In 1908 she married Daniel Wedel. She served as first president of Bethel's Women's Missionary Society founded in 1911, as a Sunday school teacher, deaconess and choir member. She is survived by Ervin, Evelyn and Theodore; eight grandchildren and four great-grandchildren. The Rev. Jim Green was the officiating minister at the funeral service.

BUDGET ADMINISTRATION

(Continued from page 19)

Support, or three, the **Unified Budget.**

An example of the **Designated Support Budget** would be as follows: After determining the entire budget, it would be separated into several areas of financial responsibility. As an example, one is current operations; two, mission support; and three, capital improvement. Contributions would be received and recorded separately for each of these areas. Expenditures would be made from each of these accounts up to the amount of the budget or contributions whichever is smaller.

This method allows each member to designate separate support for each area of the church financial obligation. It also restricts the transfer of funds from one area of the budget to another.

The **Unified Budget** takes a consolidated approach to contributions. Once the budget has been approved, all funds received go to support the entire budget. Church directives must

govern the priorities. If missions come first, that amount of the budget is sent to designated missions. If current operations is second, that amount is spent. Then what is left over would go to capital improvements.

Some churches handle the unified budget on a basis of percent of budget to contributions. Each area of the budget has equal priority up to the amount of the contributions or budget.

Either one of these methods of administration will work. The church preference or pattern of giving should govern the method. In either case, the analysis of programs, review, church approval and stewardship incentive are combined with other advantages. The church considers once a year the overall operations and approves their funding.

The church's giving and finances will work efficiently if the leaders are given the responsibility and authority to carry on the work. The church will also spend less time in administrative decisions throughout the year.

The church board or council should adopt two rules in administering the budget. First, the budget should provide for changes to be made during the year as particular needs change. Any substantial increase or decrease in the budget should be approved by the congregation since they approved the original amount. Second, the detailed amounts within the budget should provide some flexibility. No amounts should be so specific that it would cause a problem in recording expenditures or that a small overage would require unnecessary referral to the parent body for additional funds.

Each church will find the need for special offerings and special funds. Some of these can be provided for in the budget. Other special endeavors are best supported outside of the budget.

The orderly administration of the Lord's work is a blessing. Using a properly prepared budget can add blessings not only for those administering the church finances, but also the church members as they support the programs.

With proper instruction from the stewardship leaders, each member can seek the Lord's leading in his giving. A Christian will experience the blessing from supporting the outreach of his church witness. He will be able to understand the need to commit himself, his time and God-given abilities to the Lord. He will bountifully bless his decisions to honor him. □



INVEST IN GOD'S WORK TO BUILD NEW CHURCHES

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The Church Extension Investors Fund is a not-for-profit corporation serving the North American Baptist General Conference churches.

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NEWS & VIEWS

BAPTIST REPRESENTATIVE TO WORLD POPULATION CONFERENCE

DEVA—A Baptist medical doctor in Rumania has been invited to represent the Baptist World Alliance at the World Population Conference. He is Dr. Nicu Georghita of Deva.

The conference, sponsored by the United Nations Assembly, will be held later this year in Bucharest.

BIBLES TO RUMANIA

BUCHAREST—Permission has been granted to the Baptist Union of Rumania to import 2500 Bibles. The permission has been gladly accepted by the Union.

The Bibles will be paid for by funds from the Baptist World Alliance, and furnished by the United Bible Societies.

CHARTER BOAT TO STOCKHOLM IN 1975

KIEL (EBPS)—When several hundred West German Baptists arrive in Stockholm next July, they will personally have experienced an international attitude to add to the atmosphere of fellowship and fraternity at the Baptist World Congress they will be attending.

A cruise ship, already chartered, will depart from Kiel in late June, taking the German Baptist group to the U.S.S.R., Poland, East Germany and Finland before making call at Stockholm.

It will drop anchor in the port of Stockholm during the Congress, July 8-13; as a floating hotel with complete meal service on board, it will resolve the housing question for the German delegation. Some 300 persons are expected to join the tour.

According to Gerhard Claas, General Secretary of the German Baptist Union, the plan will not only offer an enjoyable summer cruise, but also the fullest appreciation of the Baptist World Congress as the delegates by sharing its high moments together even on their homeward trip.

ECOLOGY IN ACTION

CARDIFF—With the world's yearly demand for newsprint absorbing a forest which would approximately cover Wales, a Baptist church here is doing more than just talk about ecology these days.

Members of the Tabernacle Baptist

Church are bringing their waste paper to a central point where it is sold for £5 per ton.

Their action provides extra funds for the church, and also helps keep the environment clean and alleviates the continuous wastage on the world's resources.

CHURCH BUILDING PROGRESSES

JABLONEC (EBPS)—Good progress is being made in construction of the new Baptist church building in Jablonec, Czechoslovakia. Members of the church in Jablonec and the surrounding area have dedicated years of voluntary labor to construct this beautiful edifice. Some workers, after a full day's work at their regular jobs, volunteer as many as 120 hours a month. European Baptists are eager to join their brethren in Jablonec to celebrate the opening of the building for worship sometimes in 1975.

WINDOW ON NIGERIA

A new filmstrip and cassette on our mission work in Nigeria are now available.

WINDOW ON NIGERIA takes the viewer to a meeting of the film committee of the N.A.B. General Conference, and to a discussion of the Nigerian work. 23 minutes.

Rental — \$ 2.00
Purchase — \$10.00

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Canadian churches please order from N.A.B. College, 23rd Ave., 115th St., R.R. 3, Edmonton, Alta. T6H 4N7



by Paul H Siewert

It was reported several months ago that Mr. Nixon, though consistently posing as a Christian and expressing high regard for Christian work, contributed very little of his personal income to charitable organizations and Christian missions.

Those who register on one side of the roster may well grasp the opportunity to holler loud and long on this matter.

However, not too long again Senator Edward Kennedy, who has constantly been spouting off about benevolence, had his tax returns made public. What a surprise it was to find that the Senator's charitable contributions equaled little more than one per cent of his income. The cross-the-board average giving for the American people for benevolent causes is now registered at 3 per cent. From a Biblical standpoint 3 per cent is inadequate, but as someone has put it, "1.0137 per cent is deplorable."

Now, wouldn't it be interesting for you and I to tabulate the percentage giving of the members of our church to prove how much better we do for the cause of Christ? Or maybe it would be more comfortable not to know!

I am still convinced that Christian giving is a sign of honor. Maybe that's why our honor has so depreciated. □

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

CHUCKLES WITH BRUNO

The trouble with some after-dinner speakers is that they have a two-minute idea and a two-hour vocabulary.

Always put off until tomorrow what you are going to mess up today.

A bachelor is a wise man who looks at all the girls and never Mrs. one.

■ *The Rev. Jacob Ehman* has accepted the call to serve the Ripley Boulevard Baptist Church, Alpena, Michigan, effective December 1. Presently he is serving the First Baptist Church, Steamboat Rock, Iowa.

■ *The Rev. V. David Steinfeld* has accepted the call to the Bismarck Baptist Church, Bismarck, N.D., to serve as assistant pastor. He previously was the minister of Christian education at the Riverview Baptist Church, West St. Paul, Minnesota. *The Rev. Ronald L. Norman* is the pastor of the Bismarck Baptist Church. He previously served as assistant pastor of that church.

■ *The Rev. Adine Harsch* has accepted the call to the Crestview Baptist Church, Minot, N.D. He previously served the Plum Creek Baptist Church, Emery, S.D.

■ *The Rev. John F. Thielhaus* is now serving as the minister of the Parma Heights Baptist Church, Parma Heights, Ohio. He previously was the pastor of the Grace Baptist Church, Grand Forks, N.D.

■ *The Rev. David Priestley* is the pastor of the Sheridan Road Baptist Church, Peoria, Ill. He previously managed a Christian book store in Cedar Falls, Iowa.

What's Happening

■ *The Rev. Peter J. Wiens* has accepted the call to the Ebenezer Baptist Church, Lehr, N.D., effective October 1. He previously served the Calvary Baptist Church, Carrington, N.D.

■ *The Rev. James Porterfield* has accepted the call to the churches in Isabel and McIntosh, S.D., effective Jan. 1, 1975.

■ *The Rev. Rubin Herrmann* is now serving as church extension pastor the Woodlands Shores Baptist Church, Bridgeman, Michigan. He previously was the pastor of the First Baptist Church, Auburn, Michigan.

■ *The Rev. Albert Ray Niederer* is the pastor of the Calvary Baptist Church, Aberdeen, S.D.

■ *The Rev. Curtis Wiens*, former pastor of the First Baptist Church, Durham, Kansas, returned to the active duties of a military chaplain, effective August.

■ *Dr. Arthur G. Patzia*, pastor of the Ebenezer Baptist Church, Vancouver, B.C., reports that he has been "elected to the Senate of Regent College, a graduate theological school on the campus of University of British Columbia, Vancouver, for a three year term, commencing in the fall of 1974. Dr. Patzia states that "the Senate is the academic authority of the College and is responsible for all matters connected with the academic training of students."

■ *The Rev. Cecil William French*, a 1974 graduate of Talbot Theological Seminary and staff worker of the Harbor Trinity Baptist Church, Costa Mesa, Calif., where he was also ordained, began his ministry as the pastor of the Grace Baptist Church, Carpentersville, Ill., in August 1974.

■ *The Rev. Dennis D. Hoffman*, a 1974 N.A.B. Seminary graduate, is the minister of Christian education at the Willow Rancho Baptist Church, Sacramento, Calif., effective September 1.

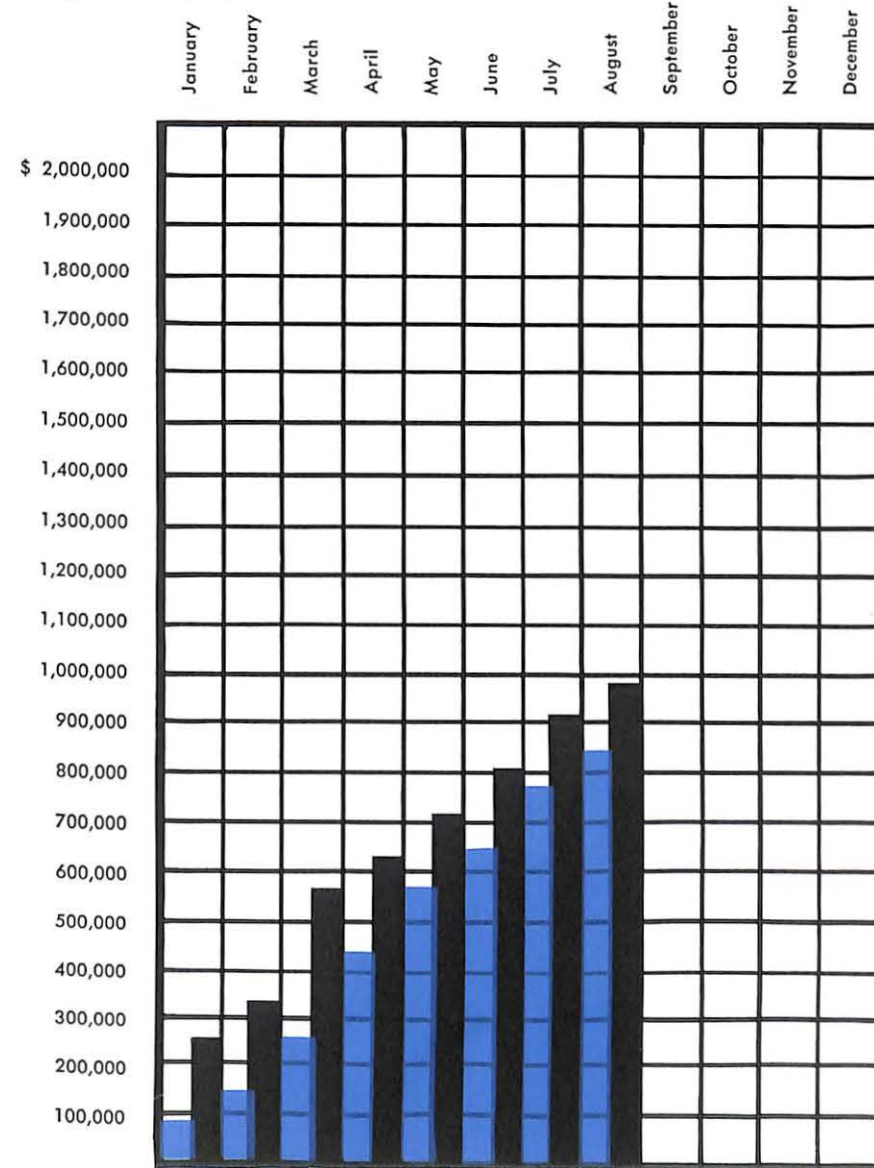
■ *The Rev. Albert Epp* is the pastor of the Calvary Baptist Church, Corn, Oklahoma.

■ *Sunrise Baptist Church* is the official name of the Church Extension project in Fair Oaks (formerly known as Orangevale-Sacramento), California.

■ *The Rev. Allen Crossman*, pastor of the Raymore Baptist Church, Raymore, Sask., has terminated his ministry there in August and is now the dean of a non-N.A.B. Bible school.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for eight months
January-August 1974 — \$856,545.80
January-August 1973 — \$995,000.66
Goal for 1974 — \$1,974,000



Color line for 1974; black line for 1973



**INVISIBLE LEADERSHIP—
VISIBLE BLESSINGS**

When the Baptist World Youth Conference was over, most of the 6,220 delegates and participants asked themselves the question: "Who, actually, were the leaders of this conference?"

Although a smaller committee comprised of members from several countries worked for a number of years to design, plan, construct and program the conference, when it finally opened its doors to the youth from 54 countries, everything seemed to fall in place automatically. It is a well known fact that the easier a performance looks, the more planning has gone into it. At the World Conference in Portland all program, housing, sightseeing and other arrangements seemed to be a matter of a natural development. The "super" leaders had successfully managed to pass on the responsibility to the leaders, and they in turn found other young people of leadership quality who shouldered many of the duties. A conference thus structured—"by the people" and "for the people"—with the broadest possible delegation of leadership responsibilities down to mini-groups and even to the individual, had to be a success. The Holy Spirit—unobstructed by personal pride of "star leaders"—must have found it very easy to take over and be the true "guide into all the truth."

"Christ—Our Challenge to Live" was the theme of the conference. The challenge presented itself in many realms

of life. In order to give the vast crowd of delegates an opportunity to get to know each other on a personal level, and catering to the interests of the conferees, each morning there were six community meetings which were subdivided into satellites, clusters and core groups. Here the young people discussed and shared about subjects such as "Evangelism and Witness," "Worship and Devotional Life," "World Issues," "The Arts," "Leadership" and "World Community Building."

The opportunities to learn, discuss, share and listen were greater than anyone person could "digest." Besides the morning community meetings, there were optional activities in the afternoon: Film/Rap Centers with continuous showing of films in several languages with following discussion; two daily workshop periods of the Youth Ministry Skills Center, including topics such as Creative Bible Study, Counseling Skills, Group Process, Mass Media, Models of Youth Ministry, Political Action Skills, Music Performers and Composers Workshops, Crafts. There seemed to be no end to the possibilities presented to the imagination.

After each close of the second afternoon optional activities session the young people barely had time for a quick bite before they would meet again for the Pre-Plenary Activities, which were made up mainly of groups for Bible study, prayer, singspiration, creative worship and discussion on many objects. They continued until 7:45 p.m., just in time to find a good seat in the Coliseum where the evening plenary sessions began at 8 p.m. Each evening session had an emphasis from a different continent, all under the general theme: "Christ—Our Challenge to Live."

The less human leadership was evident during the conference days, the more divine guidance became apparent. There was much personal Bible reading all over the Coliseum grounds; youth met for unorganized prayer in groups of two to ten or twelve; international friendships were established, often across the color line of races.

In his short address to the conference Dr. V. Carney Hargroves, B.W.A. president, had defined the purpose of the Baptist World Alliance "to show the oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the Baptists around the world, and to promote the spirit of fellowship, of cooperation and of service."

By God's grace this purpose was visibly achieved in Portland. RJK



letters to the editor

Dear Editor: Let me congratulate you on your very fine editorial "What on earth are we doing" (August 1974). Unfortunately it is all too true. But that is at least better than some of those soothing, syrupy, snow jobs we get from our government officials, starting from the President on down.

I could add several more items of chemical pollution: cattle being poisoned by chemical runoff. The large numbers of chickens carrying some form of chemical in Mississippi.

I don't believe we are trying to subdue the earth, I believe a more fitting term would be to "rape it."

I would liken our present situation to that of the children of Israel, as they became tired of waiting for Moses to come down off the mountain with the Ten Commandments. They began to drink and revel, and danced around the Golden Calf.

For so many of our people today, worshiping the Golden Calf is the main goal of their lives. With the moral and spiritual breakdown that goes with it. Lester H. Wenger, Elgin, Iowa. □

Dear Editor: It is with great interest that I read Mrs. T. Roth's letter in the August 1974 issue. The letter is one of a series of letters regarding dress and hair and its place in Baptist Churches.

In the last two letters, Mrs. Roth's and Mrs. Helm's of February 1974, the question of pantsuits was brought up. I must confess that I was a bit shocked and surprised about the views presented. However it is not my privilege or my duty to pass judgment on another person's beliefs.

I am concerned about the call for a ban and/or setting of standards for our churches. Any such type of control can only lead to dangerous precedents. What is proper dress, black suits and white shirts? Dresses no more no

less than 12 inches from the floor, or maybe 10 inches?

It must be remembered that the Baptist faith is world-wide, encompassing many cultures, with different life styles, including centric standards in our Conference would, in my opinion, serve as a stumbling block in the performance of Baptists, not only here but world-wide. Rodney Link, Summerland, B.C. □

BIBLE SCHOOL IN NIGERIA
(Continued from page 14)

lems lay ahead, but in Christ there will be victory. "In everything give thanks for this is the will of God." Pray that the leaders of the Mambilla churches may be adequately trained to serve the Lord with a glad heart.

There are more than 100 churches on the Mambilla Plateau. There are 21 pastors who have been trained at Ndu; one of these is in further training at the Nigerian Baptist Theological Seminary, and one will take a year of training at the North American Baptist College in Edmonton, Alberta

More churches are being born than the Bible School can possibly supply with pastors. Some will have to be trained in other ways. We ask your prayers for the Bible school in Mambilla, for Curt Radke as he builds his home and later builds the Bible School, that the "Right of Occupancy" papers will be forth coming and that the little we have will count for much. Pray that our money and our love for the Lord will stretch out and cover the situation. □



**PROGRAM IDEA
FOR NOVEMBER**

by Adeline Kopf,
packet editor

"Bless the Lord" is the thought of the Thanksgiving program prepared by one of our young pastor's wives. With the use of music, Scripture and poetry, Barbara Zimelman has prepared a meaningful worship service for Thanksgiving. Marjorie Lang shares some of her inspirational thoughts in the devotional, "Time for Thanksgiving."

Remember your missionaries in prayer as you share the missionary personality sketches found in your packet. You will become more personally acquainted with the missionaries. □

**THE NIGERIAN
MISSIONARY
HOME,
OUR PROJECT**



by LaVerna Mehlhaff, woman's
work director

Christians in Nigeria are very much concerned that there be trained pastors for the churches in their country.

To meet this need they decided to build and support a Bible School.

A building at Mbu is being used this fall for the Bible School classes. A missionary home at the Bible School at Mbu must be built. We, as the Woman's Missionary Union, have been given the privilege of adopting the \$5,000 missionary home project. Even though we cannot be in Nigeria in person as missionaries, we can be there by supplying dollars so that the missionary home can be built and the training of pastors for Nigerian churches can be carried on effectively. The need is urgent. The builder cannot begin building until he has the money with which to buy the materials needed.

The offerings which will be taken at the Baptist World Day of Prayer will be used for this project and for a Baptist World Alliance project. God bless you as you give generously for this project, the missionary home at Mbu. □

Production workers and supervisory personnel needed for DeFehr Furniture's new plant in Airdrie, Alberta. Pleasant working conditions in small town 20 miles north of Calgary. Apply in writing to A.A. DeFehr Mfg., P.O. Box 520, Airdrie, Alta., Canada.

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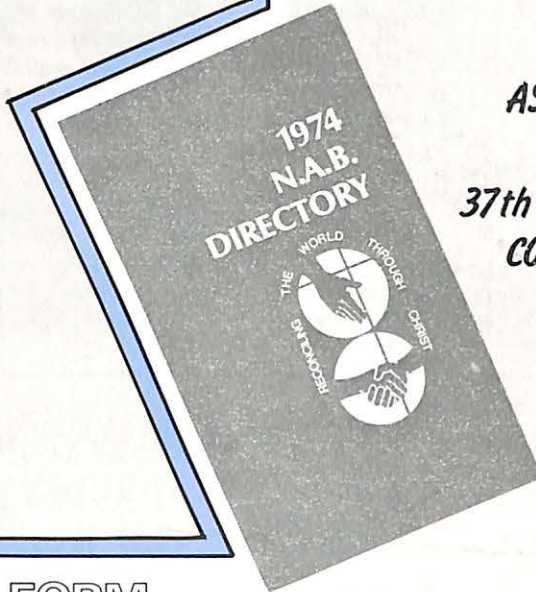
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