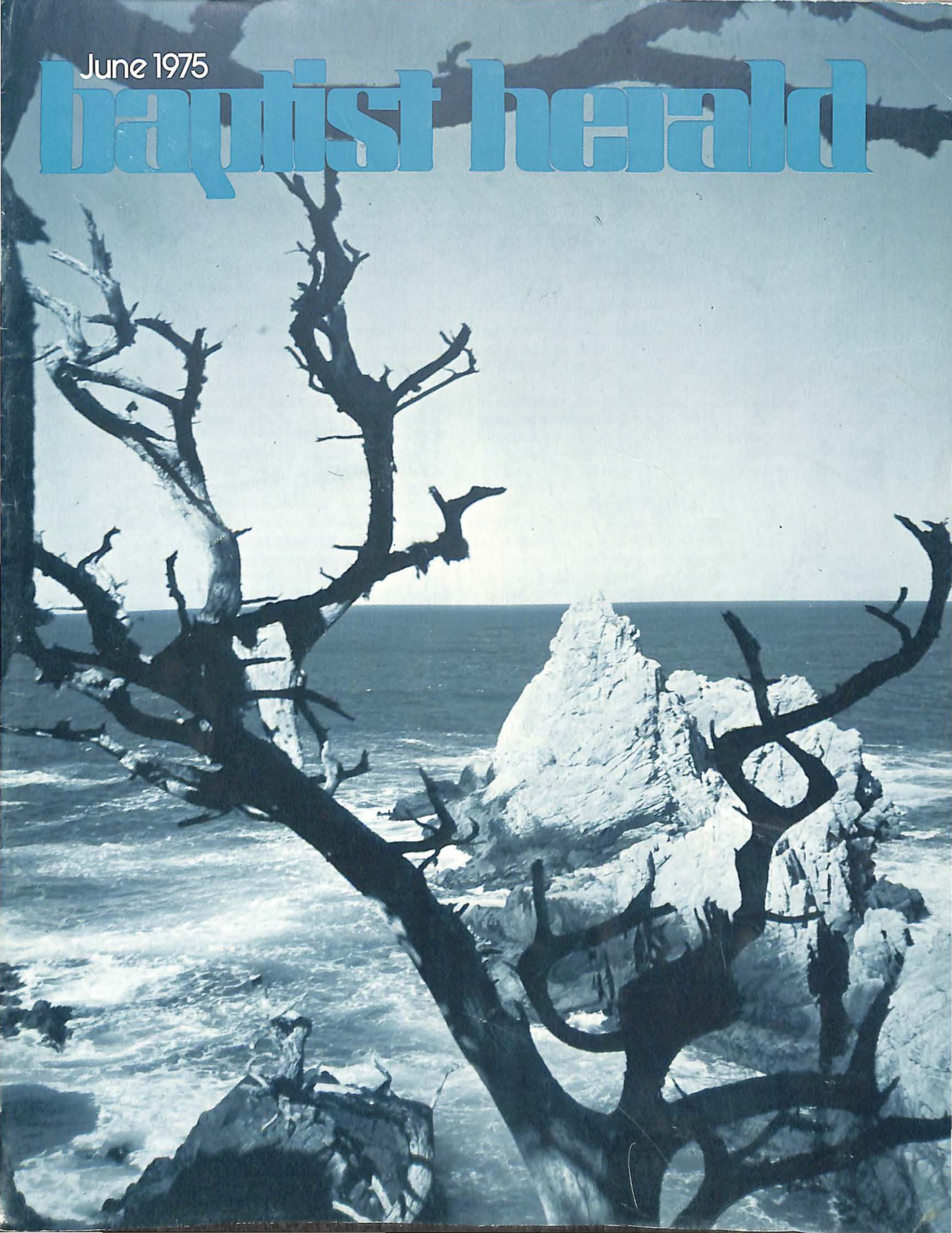


June 1975

# baptist herald



Another religious profile article of the Host country to the Baptist World Congress

# THE BAPTIST CONTRIBUTION TO SWEDEN

by Bo Swedberg



On the rocks by the seashore hundreds of people sunbathe in the summer heat. A temporary city of tents and caravans stands nearby. A little further up the beach is a modern hotel.

It could be any seaside resort along the Swedish west coast. Tens of thousands of people are trying to get away from the cities. They make the most of the short respite from the hard climate of the North, when the season offers a pleasant open air life in a cascade of light, warmth and dazzling flora.

But this scene is not just any holiday paradise.

On the cliff farthest out in the sea is a tall memorial stone. Young and old people often are seen together in worship there. The roaring of the waves and the crying of the birds mingles with Christian songs of praise. Up by the hotel buildings is a memorial church. Now and then one sees a meditative group of people walking along a winding path toward a small cottage two kilometers from the sea.

The stone on the cliff by the sea marks the place where the first Baptists in Sweden were baptized in 1848. A handful of people went down to the sea under the cover of darkness on a windy September night. After the baptism they walked up to the small cottage and founded the first Baptist church in Sweden—in disobedience to existing laws, but in obedience to the word of the Bible and to what they felt was the will of God.

Nearly a hundred years later the Baptist Union of Sweden acquired the grounds of the cradle of Swedish Baptist history—to honor the memory of those who went ahead, but most of all to create a Christian holiday center under entirely new conditions.

The center is called Vallersvik, now the largest Christian summer hotel in Sweden. Thousands of young people have experienced new inspiration through the reminder of the Swedish Baptist pioneers.

The first baptism of Swedish Baptists came when the government's "conventicle placard" forbade all religious activity except the Lutheran State Church. F. O. Nilsson, a seaman who led the first Baptists, was exiled.

A long time lapsed before the religious situation changed radically. The conventicle placard was repealed in 1858,

*Bo Swedberg, the author of "The Baptist Contribution to Sweden," directs the information department of the Liberal Party of Sweden. This is one of a series of articles on Sweden and Baptist work in that country, looking forward to the 13th Baptist World Congress July 8-13, 1975, in Stockholm.*

but no one could leave the state church without joining another religious community, or showing intention to do so, until 1952.

Until that time, one hundred per cent of the Swedish population was "Christian" by state edict. Even today, about 95 per cent of the population belongs to the Lutheran state church.

Winds of change are increasingly evident. In 1972 a commission appointed by the Swedish parliament 14 years earlier presented a proposal that would abolish the state church system. Action was postponed, and no radical changes are expected during the next few years. Yet so many things have happened in the religious life of Sweden, that nothing really can remain as it used to be.

The 1968 General Assembly of the World Council of Churches in Uppsala left traces on the relationship between the Swedish religious communities. An all-Christian meeting in 1972 in Gothenburg showed a new unity between Christians of different traditions.

The deepened fellowship between the churches contributed to bringing to life the demand for a more equal position for different churches in Swedish society. Even before the question of principle of the relations between state and church is politically decided, the state church system is being hollowed out from the inside.

Though the state church still prevails formally, possibilities are improving for the free churches to make religious contributions, with economical support from the state, within various sectors of society.

The picture of the actual position of the Swedish religious communities is complex.

On the one hand the churches fight decreasing membership and difficult structural problems at home. On the other hand, Swedish religious communities are responsible for foreign mission work and an increasing part of Swedish development aid.

On one hand the charismatic revival manifests itself in the churches by the happy singing youth of the Jesus movement. On the other hand the common body of the churches increasingly engages in projects concerned with social matters.

Another picture from Vallersvik, the Christian resort, illustrates something of what is happening in Swedish churches. Where the first Baptists were secretly baptized 125 years ago on a September night, a Baptist camp enables Baptist youth to work with severely handicapped friends. It is not regarded as anything remarkable if they do so with economical support by the state. □

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# NEWS FLASH

## Continental Baptist Leaders Join in Study and Fellowship

TORONTO, Ontario—Executive leaders of boards and agencies from six major Baptist groups in North America spent 15 hours of hard discussion here, learning how to do their jobs better.

Their Management Training Seminar was sponsored by the North American Baptist Fellowship, an alliance of nine Baptist groups with a combined membership of 18 million Baptists in Canada, Mexico and the United States.

Carl W. Tiller, associate secretary of the Baptist World Alliance (the NABF's parent organization), said that the seminar was directed by Ted Engstrom and Edward Dayton of the California-based Missions Advanced Research and Communications Center.

The seminar's 15 hours of work was interlaced with annual meetings of the NABF general committee, sharing sessions and a public rally.

Some 800 Canadian Baptists also participated in the public meeting at Walmer Road Baptist Church at Toronto, where Dr. Theodore F. Adams, past president of the Baptist World Alliance, spoke on "Christ and Contemporary Issues." The evening theme was "Hands Across the Border," signifying the NABF's cooperative activities across national racial, cultural and convention lines.

Robert C. Campbell of Valley Forge, Pa., general secretary of the American Baptist Churches in the USA, was elected chairman of the NABF, succeeding S. S. Hodges, executive secretary of (Continued on page 31)

# Proofs of Having the Holy Spirit

by Adolph Braun

This article is not to condemn those who have gifts of the Spirit, but rather it is to help those who have voiced questions concerning the Charismatic Movement. My prayer is that I will speak in love and yet not compromise God's truth. There are many who have gifts of the Spirit who do not boast of them, but they use them for the Lord, and I praise God for such. There are others who are magnifying themselves and abusing what they call gifts of the Spirit—dividing Christians, churches, families, and hurting themselves. There are many who say that the "tongues movement" is all of the devil. I cannot go that far, but some of it seems to be of Satan and most of it is unscriptural—thus my purpose for writing this article.

The question asked by some people today is, "Is it true that if I do not speak in 'tongues' that I do not have the Holy Spirit?" There is only one way to answer that question and that is to go back to the Scriptures which is our only authority for what we should believe and how we should test our actions and attitudes. Those who are truly of God, will put what God's Word says above the experiences of people.

## THE BIBLE IS OUR ONLY AUTHORITY

There are only three references to "tongues" in the historical book of Acts (chapters 2, 10 & 19). In the second chapters of Acts, it was given to communicate the Gospel to people present from many different nations (Acts 2:5-8, 11). Note that these people spoke in languages that were understood by those to whom they spoke. It was not jibberish; it was not in languages or in tongues that no one else could understand. In the second case, it was directly said by the Apostle Peter that they might know that the Gentiles were also included in God's plan of salvation (Acts 10:45). In the third case, it was to confirm the inclusion of John's disciples who had been unaware of the teaching of Jesus (Acts 19:2-6). No other reference is made to indicate that any other believers spoke in "tongues," except for the carnal Corinthians.

*The Rev. Adolph Braun is the pastor of Redeemer Baptist Church, Warren, Mich., since 1959. This message was printed in "The Christian Voice," the monthly paper of the Redeemer Baptist Church, in February 1975. Rev. Braun has slightly edited his message for this publication.*

## SPIRITUAL GIFTS ARE GIVEN BY THE SPIRIT (Acts 2:4 & I Corinthians 12:11).

All believers do not have *all* the gifts of the Spirit (I Corinthians 12:29-30). Yet Paul says that *all* believers are baptized by one Spirit into one body (I Corinthians 12:13). There is unscriptural instruction given loud and aggressively by some promoters of the "tongues movement" implying that if a Christian does not speak in "tongues," there is something spiritually wrong with him. I do not know of one great preacher who spoke in "tongues"—men like Moody, Spurgeon, Whitefield, Wesley, R. A. Torrey, Billy Sunday, G. Campbell Morgan, F. B. Meyer, Jonathan Edwards, Dr. Charles Fuller, R. G. Lee, Jack Wyrzten, Billy Graham, Jack Van Impe, etc; yet who could deny that these men have had the power of the Holy Spirit in their ministries?

On several occasions people have told me of their conversion experience and how people took them into a back room and told them that they would teach them how to speak in "tongues." The book of Acts tells us that they spoke "as the Spirit gave them utterance" (Acts 2:4)—not as man teaches. Those who aggressively promote "tongues" at the expense of other sound doctrine, feel that if they can get a person to utter ecstatically, he has "it" and they are satisfied.

## JESUS CONDEMNED THOSE WHO SOUGHT FOR SIGNS.

Many today are dissatisfied with their past spiritual lives and many of them have guilt feelings for not doing what they know they should have done for the Lord. They desire proofs that God still loves them and cares for them and thus seek unusual outward manifestations. The fact is, that many people are backslidden and carnal and have lost their simple faith in the redeeming work of Christ and the promises of God's Word. God's Word is no longer enough for them, they need feeling and experiences. They are like Thomas who will not believe until they touch and see and feel. But Jesus said, "Blessed are they that have not seen, and yet have believed" (John 20:29b).

Jesus said many things about those who would seek signs and wonders in the last days—"For there shall arise

false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they would deceive the very elect" (Matthew 24:24). Again Jesus said, "Except ye see signs and wonders, ye will not believe" (John 4:48); and also to the Scribes and Pharisees who considered themselves to be the superior spiritual people and desired a sign from Jesus, he answered, "An evil and adulterous generation seeketh after a sign . . ." (Matthew 16:4).

Paul said that in the last days just before the coming of the Lord Jesus, there would be a great falling away and the man of sin would be revealed. During that time Satan would be working "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved" (2 Thessalonians 2:9 & 10). Why should there be such an emphasis on the least gift—that of "tongues"—and so little emphasis on the other great gifts of the Spirit? Why such little emphasis on dedicated service and true unity of the Spirit? Why should it be that many who now speak in "tongues" consider themselves to be superior and yet are authors of confusion and division? Why have some become so zealous to win members of other churches at the expense of their zeal for the winning of the lost and for the honest maturity of the church as a whole? Remember that the Scripture says that the devil is the author of confusion. He is the antagonist of the Lord and of the Church of Jesus Christ.

## SPEAKING IN "TONGUES" ALONE DOES NOT PROVE THAT A PERSON HAS THE HOLY SPIRIT.

Many heathen religions have had this manifestation throughout history. Dr. Raymond Edman of Wheaton College, told of one of the students of Wheaton who was born in Tibet on the Chinese border. When he was growing up, he saw and heard the heathen Tibetan monks in their ritual dances speak in English with quotations from Shakespeare, with profanity like drunken sailors, or they would speak in German or in French or in languages unknown. He mentioned that other missionaries from the China Inland Mission told of similar experiences.

Some Roman Catholics in the Charismatic Movement say that they can worship Mary better since they can speak in "tongues." Some women (who by nature are more emotional) hold up hands in praise to God for the "tongues" and yet cannot control their own tongue in their own homes, nor can they be in subjection to their own husbands, which is of course, contrary to the Bible (I Corinthians 14:32-35). The Word of God tells us to try the spirits (I John 4:1). There are many different kinds of spirits. The devil is a counterfeiter. Here are several biblical tests: (1) Does the person seek attention for himself, or does he glorify Christ? (John 15:16); (2) Does he confess Jesus Christ as Lord? (I Corinthians 12:3); (3) Does he confess Jesus as having come in the flesh? (I John 4:2). If he rejects these doctrines, it is clear that he has the spirit of antichrist (I John 4:3).

The world does not need more manifestations in which people become proud and disorderly, but rather they need the gift of salvation in Jesus Christ—the gift of the Holy

Spirit to control their lives according to the Word of God. We need consecrated tongues today to spread the Word of God and to witness of the teachings of Christ in a language which is already understood. Paul said that he would rather speak five words which would be understood than ten thousand words in an unknown tongue (I Corinthians 14:18-19). So why all the pride and boasting about speaking in "tongues?" But many of those who are seeking gifts, and more meetings where they can demonstrate them, are not faithful at home, at church, or to their government. Many are so busy running from one meeting to another to be charged up that they do not have time to do anything for the Lord. Confusion in church services and division at home are proofs of some other spirit ruling and not the Holy Spirit.

The modern day "tongues" is not the same as that which occurred at Pentecost—much of it is similar to the Corinthian type. Paul made it very clear that the Corinthians who boasted of the gift of "tongues" were carnal and divisive (I Corinthians 1:11-13 & 3:1-4); they were childish and immature (I Corinthians 3:2); some were proud and puffed up (I Corinthians 5); church members sued one another (I Corinthians 6:1-8); there were divisions and heresies at the Lord's Supper and some came to Communion Service drunk (I Corinthians 11:17-21). Yet, this was the church proud of its gift of "tongues." This was also the church that questioned Paul's authority as an Apostle. Yet, Christ, the Head of the Church, gives the Church the gift of pastor-teacher for the spiritual growth of Christians (Ephesians 4:7-16). It should be noted that the only gift which has scriptural regulations and limitations is that of tongues (I Corinthians 14:27-34). We must not forbid the use of gifts (I Corinthians 14:39), but we must teach against abuse of them. Preaching is the most important gift (I Corinthians 14:1, 5), and those who believe they have a gift of "tongues" should use it privately (I Corinthians 14:4, 28).

## PROOF OF THE INDWELLING SPIRIT.

The Scriptures make clear that the gift of the Holy Spirit within the believer will produce fruits of the Spirit shown without. What is within will come out. Jesus said, "By their fruits ye shall know them." Let us first consider some of the things that Paul tells us are fruits of the flesh (Galatians 5:17-21). People who are dominated by the spirit of the flesh are like the Corinthians. They create division in the church and in the home. They lose their temper, they are jealous, they desire attention. They will not have joy, except in a charismatic meeting. They do not really have the peace of God in their hearts. They often are very resentful against serving God. They lack patience. They exalt and magnify themselves. They do a great deal of talking about their own great gifts.

How does a person receive the Holy Spirit? Any repentant sinner who believes in Jesus Christ and is baptized, is promised the gift of the Holy Spirit, as stated by the Apostle Peter in the book of Acts (2:38). The person who is born again and has God's Spirit, shows that he has the Holy Spirit by obedience to the Scriptures (Acts 5:32). The Holy Spirit never leads contrary to

(Continued on page 31)

# SIX YEAR COMBINED DEGREE PROGRAM - COLLEGE AND SEMINARY

by Donald N. Miller

A six year combined degree program has been developed with Augustana and Sioux Falls colleges in Sioux Falls, S.D.

The program enables students to receive both their bachelor of arts and master of divinity degrees in six years instead of the normal seven years.

## THREE YEARS AT EACH SCHOOL

The combined degree program, commonly known as the 3-3 program, derives its name from the fact that three years of studies are taken at either Augustana or Sioux Falls College and three years at North American Baptist Seminary.

The schools, within walking distance of each other, have developed a carefully planned pre-theological program leading to a major in religion at either of the colleges.

*The Rev. Donald N. Miller is vice president for development at North American Baptist Seminary*

The program includes courses in English, history, philosophy, the natural and behavioral sciences, social science, religion, Greek, the fine arts and other subjects.

## HOW IT WORKS

Students enter the program by becoming regular full-time students at one of the colleges. At the same time, they pre-enroll at the seminary. Near the end of their third year at the college, they finalize their admission to the seminary.

They then begin their studies at the seminary in the regular master of divinity program. Upon completion of their first year of seminary studies, they receive the bachelor of arts degree from their college. They are then left with only two more years of theological studies at the seminary before receiving their master of divinity degree.

## STUDENTS PROFIT

There are a number of practical

benefits of the program. One is that students are involved in a college and seminary program which is integrative and complimentary.

Another is that they enter seminary with advanced standing in the biblical language requirements.

And a third is that they reduce by one year the time required to complete their college training, thereby saving both time and tuition expenses.

## ELIGIBILITY

This unique program of sound professional education, one of the first of its kind in the country, is open to students (1) if they are mature, better-than-average students (2) if they are committed to entering a church-related career (3) and if they plan to study at North American Baptist Seminary.

Currently about a dozen students are enrolled in the program, with the first student being admitted to the seminary this semester. □

Sioux Falls will remain at \$1,000.00, but the denomination will supply a special \$200.00 scholarship to all students in the regular program at the seminary who hold membership in North American Baptist General Conference churches.

Students interested in this inter-campus program may apply to the deans at either the seminary or the college and duplicate files for these students will be kept on both campuses. Upon completion of this program the degree will be issued jointly by both institutions.

The resolution of the General Council, and thus the

will of the people of the North American Baptist General Conference, to develop advanced theological education in Edmonton is being met with an innovative cooperative spirit in our institutions of higher education rather than with a spirit of competition. While this new program will place added responsibilities upon the faculties of both institutions, it is our prayer that this program will provide opportunity for a greater number of young men and women to acquire the best preparation possible for entering the practice of ministry and the service of God, the church and the denomination. □

# MASTER OF ARTS IN COUNSELING

by Ernest A. Zimbelman

The church is usually perceived as the place where answers in regard to meaningful living are given. This can be an accurate perception of the ministry. The coming of Jesus was to release the reconciling and healing power of God in the world. The world is the arena of anxiety, guilt and frustration. The servants of God who follow Christ are also expected to wage war upon these aspects of the world's ills.

The aim of the new counseling program at the North American Baptist Seminary is to equip Christians for their role in one-to-one and small-group counseling experiences. There are many areas of life where individuals do not have the resources to apply general principles of effective living to their own situation, and Christians are needed to bring the message of wholeness to such areas. Such needs call for special training in one-to-one approaches, and in working with group situations.

In order to achieve an adequate preparation for such counseling situations a two-year master of arts program in counseling has been developed. This two-year program is designed for those who desire to prepare more adequately to serve God in the role of a counselor. The course of

*Dr. Ernie Zimbelman is associate professor of Pastoral Counseling at NABS.*

study will equip the student with a firm biblical foundation for understanding the sin and ills in the world as well as a meaningful Christian hope and counseling philosophy. These foundational studies will be coupled with opportunities to acquire specific counseling skills.

The objective of the program is to prepare paraprofessionals and to provide skill-oriented education for those who intend to continue in the preparation for becoming certified psychologists. Individuals will be prepared to function in church-related, or community financed counseling settings or general industrial counseling areas. Individuals with a social science background will move more rapidly into experience-oriented learning, but students with other backgrounds will be given assistance in developing areas of background weakness.

The emphasis of the program is upon training practitioners rather than the stressing of theoretical counseling processes. The numerous facilities in the Sioux Falls area where practical counseling experience can be received will be employed.

In addition to offering the specific master of arts in counseling, it will also be possible for students working for the master of divinity degree to incorporate counseling training into their program. □

# NEW INTER-CAMPUS MASTER OF DIVINITY PROGRAM

by Gerald L. Borchert

Beginning in September of 1975, the North American Baptist Seminary and the North American Baptist College will launch a new inter-campus Master of Divinity degree program. The first two years of this program will take place on the campus of the college in Edmonton and a number of the college faculty will be staffing the program. The college faculty will be augmented by different seminary professors who will commute from Sioux Falls to Edmonton each of the four semesters and one of the January terms in order to provide adequate coverage for the course offerings. The third year of this inter-campus program will be taken in Sioux Falls under the faculty of the seminary, and the professional examinations will be administered during this final year.

This inter-campus program is administered by the presidents and deans of the college and the seminary under the supervision of a special Advisory Board of representatives from both the Trustee Boards of the seminary and college. The representatives to the Advisory Board

*Dr. Gerald L. Borchert is dean and professor of New Testament at NABS.*

as well as the presidents and deans sit as officially invited resource persons in the meetings of each others' Board of Trustees in order to assure full and open communication.

This inter-campus program represents a rather unique educational model of cooperation both organizationally and fiscally. In terms of organization the program is an example of what trust can accomplish. In terms of fiscal cooperation, while some additional faculty resources are being added on both campuses, the resulting fiscal involvement is considerably below that of providing an entire duplication of faculty resources in both schools.

One example of the cooperative planning that has been evidenced in the development of this program can be seen in the tuition and fee structures. In order to be competitive on the Canadian scene with other institutions of higher education in Canada, the tuition and fees for the first two years of this inter-campus program have been set at \$650.00. Moreover, in order to reduce competition between the Edmonton and Sioux Falls campuses for NAB students, the tuition and fees for the program at

# THE NEW D. MIN. DEGREE PROGRAM

by Samuel J. Mikolaski

Professional competence in ministry as an indispensable element of advanced theological education is the key feature of the new Doctor of Ministry Degree Program at the North American Baptist Seminary.

During recent years the major theological seminaries in the U.S.A. and

*Dr. Samuel J. Mikolaski is professor of Historical Theology and Christian Heritage and serves as chairman of the committee on doctor of ministry studies of NABS.*

Canada have been deeply concerned that the values of ministerial, "on-the-job" competence not be lost in the drive to standardize and maintain high academic levels in the degree programs for the professional ministry.

New emphasis upon ministry-related studies and activities have, in some cases, radically altered seminary curricula. The D.Min. Degree Program is designed by the Association of Theological Schools, of which NABS is an accredited member, to furnish scope and academic recognition for professional competence in ministry.

Evangelicals welcome this move. Evangelical schools have traditionally retained close ties to the churches and to the evangelistic task. Because the D.Min. Program is ministry-oriented, it furnishes to candidates an exceptional opportunity for personal growth as well as for accredited advanced theological education.

The pattern of the D.Min. Program is flexible. It allows for extensive creative input by each candidate. Elements of the program include Biblical, Theological and Ministry Seminars, Colloquia, Elective Studies, Clinical Education, and a major Project. There are important opportunities for self-evaluation of gifts and ministries, peer-group interaction, diagnostic testing procedures, faculty visits to the candidate's field of ministry, and the development of concrete goals and how to achieve them.

Our program is designed for men and women who have both academic and ministry qualifications. Thus, in addition to the B.A. and M.Div. (or equivalent) admission requirements, applicants must have been in some form of Christian ministry for at least three years.

The overall purpose of the program at NABS is to enlarge horizons, deepen faith, strengthen ministry, and extend the work of the Kingdom of God. Recent seminars include studies in the hermeneutic aspects of the Christian faith as Christianity confronts the secular world, the principles of Church Growth, and studies in Old Testament interpretation and methodology. In June a seminar on the Renewal of Persons will be offered.

The D.Min. Program is ministry-centred. It recognizes the academic value of professional ministerial competence. Major emphasis of our Program include the art of biblical exposition, organization and management in relation to specific goals, personal growth and development, pastoral ministry and counseling, and a strong theologically oriented ministry.

An important feature of the NABS

Program is our diligent effort to bring the Campus to the constituency. Last September, a D.Min. Centre was begun at Detroit, convened at the Ebenezer Baptist Church. Twelve men are enrolled, and more are applying. At Sioux Falls, six are enrolled with the inception of the program in February. A D.Min. Centre is planned for Edmonton as part of the newly proposed cooperative theological education venture at NABC.

NAB pastors and denominational leaders have been enthusiastic about the concept of the D.Min. One said, "It's just great that the Seminary's resources are being geared to ministry and church development and made available in advanced education programs." Another wrote to the president, "I would like you to convey to your committee our unanimous vote of thanks from all the ministers."

A delightful aspect of the program is the warm contacts between candidates from various church groups. The seminary's ministry, and thereby the ministry of the NABGC, has been greatly extended into new areas. Our own men are learning from others, and they are also contributing to the ministry of others.

One Detroit candidate who is a pastor in the Baptist Federation of Canada

Representatives from eight Baptist groups met together for the first time at the Southern Baptist Home Mission Board in Atlanta to discuss problems and suggestions relating to church extension. Meeting under the umbrella organization of the North American Baptist Fellowship, of which not every group represented is a member, the men spent two days sharing and evaluating their mutual work. Carl Tiller of the NABF said, "This helps us shatter some of our stereotypes in getting to know each other as persons rather than some abstraction and sharing our methodologies of church extension." The Rev. Lyle Wacker, Church Extension director (eighth from left), and Dr. Richard Schilke, general secretary of missions (third from right bottom corner), are pictured here along with representatives of other Baptist denominations.



writes, "I must express my gratitude that your staff and seminary are available to persons such as myself from another country, and another branch of the Baptist movement. Even that aspect of the D.Min. program is good for me, because it exposes me to a part of the Baptist movement with which I had only cursory previous contact. This enlarges my horizons." This candidate has proposed a Project on Baptist World Relief Programs, in which he has had an active part. The Project's results may well shape Baptist World Relief programs in the near future.

Several Reformed Church of America pastors have undertaken the program in Detroit. The Minister of Evangelism for their Detroit churches, who is also a candidate, writes on behalf of the class, "I take pleasure to express to you our gratitude for such a God-given opportunity for us to continue preparing ourselves for the furtherance of our entrusted ministry." To date, candidates from nine denominations (including four Baptist denominations) have enrolled.

We request the continuing prayers of the Lord's people so that this program, along with the total seminary ministry, will further the work of the churches in the ministry of the gospel. □

# NORTH AMERICAN BAPTIST COLLEGE TODAY

by Willy R. Muller

It is relatively easy to trace the lineal history of NABC through the years and note its progress in development. This type of expertise is good, especially when we recognize the strong hand of the Lord in the affairs of the school. The Lord has led in a variety of ways in making his will clear. He is at work today.

In 1968 when the college relocated to its present site it had a student body of about 110 students. With the new and better facilities at its disposal and the renewed interest through denominationwide publicity, enrollment grew steadily until it reached an all-time high of 165 during the 1973-74 school term. The large influx of undedicated students that year coupled with the President's prolonged illness, Dr. B. Schalm's sudden death, and the lack of permanent teaching personnel in the music department created a very unsettled atmosphere at the college. The extraordinary number of students who registered as "special" students gave indication of a lack of real purposefulness among a large portion of the student body.

Because of restrictions put on the registration of students in the "special" category, the 1974-75 school year began with only 125 students. While the number was down considerably over the previous year, the quality and dedication are unparalleled. During the Fall Convocation a number of these students renewed their commitment to Jesus Christ and a serious, goal-oriented atmosphere pervaded the campus. As students opened their hearts and lives in faith, God began revealing himself to them in marvelous ways. This spirit of dedication continued to manifest itself during the Spring Convocation days in March, when the Rev. Donald Miller expanded the theme of Christian Commitment. With about 300 young people on campus, real soul-searching took place, and again a number responded in faith for salvation and commitment for service. We praise God for the victory wrought through his Holy Spirit.

In order to build up the ranks of our tutorial staff,

The Rev. Willy R. Muller is director of development and professor of Pastoral Counseling at North American Baptist College, Edmonton, Alberta.



Ardice Ziolkowski and Dr. Louis Johnson with students during one of their sharing sessions.



N.A.B.C. president, Dr. J. Sonnenberg and his wife, Ella, opening a gift from the faculty on their recent 25th wedding anniversary.

these new members were added to the permanent teaching force. The Rev. Richard Paetzel entered the New Testament field. Dr. Louis Johnson teaches in Pastoral Theology and Missions, while Mr. James Long specializes in music with particular gifts in instrumentation. The addition of these men has almost entirely eliminated the need for part-time instructors. With the reorganization of the recreational program, under the able leadership of Mrs. Vi Darling, we now have a total offering which is very attractive to our students.

In the administrative area several changes have taken place. Professor Goltz is the new academic dean, while Miss Irene Fiege became the registrar. Miss Kathy Johnson has been appointed accountant, and Professor Willy Muller was asked to assume a new role as Assistant to the President and Director of Development and Recruitment. These changes reflect the efforts of the College to deal with the problems inherent in growth and development.

NABC attained full accreditation with the American Association of Bible Colleges several years ago, but this meant relatively little to students who wanted to transfer credits for degree work. A new development has taken place that includes the following Colleges: Fort Hays Kansas State College, Hays, Kan.; Tabor College, Hillsboro, Kan.; Seattle Pacific College, Seattle, Wash.; and Sioux Falls College, Sioux Falls, S.D. Students may now take their first two years at NABC and then transfer to one of these colleges and receive their baccalaureate degree with only two additional years. Attempts are presently under way to enlarge this number to include reputable

schools on both sides of the U.S.—Canada border.

Another area of development is in the strengthening of our actual course offerings. The library accessions have now exceeded 20,000 volumes and offer students much latitude for reading and research. Through the efforts of our librarian, Mr. R. Lusty, a number of services have been added in our library to make the work of students more profitable and enjoyable. In addition, the content and format of our two-year lay leadership program has been updated to meet the expectations of our students and constituency. The program has been renamed "Diploma in Biblical Studies" and the contents geared more closely to a deeper and broader grounding in the Holy Scriptures through exegetical work.

At the other end of the training spectrum we are working out details for an inter-campus M. Div. program in co-operation with our N.A.B. Seminary in Sioux Falls, S.D. The addition of this program for the fall of 1975 will give increased opportunity to our qualified Canadian students to get this training by taking their first two years at NABC and completing the last year at the seminary. The degree will then be conferred jointly by both institutions.

The churches of our constituency are showing continued support for the work of the college through their correspondence and faithful gifts. This year there is a trend toward increase in enrollment. There have been many encouraging signs that declare an overall satisfaction with what the college is attempting to do within the framework of our Conference. We are committed to an evangelical, Bible-centered emphasis in order to prepare students for a ministry in a contemporary society. □

## Focusing on Regional Family Gatherings

by Henry G. Ramus

At the annual meeting of the Church Ministries Board, it was approved that the Church Ministries Department coordinate the promotion of existing regional Family Conferences and Family camps through the *Baptist Herald*. This approach of promoting regional family gatherings is in place of holding the Conference-wide Family Conference every three years, such as was done last year at Estes Park, Colorado. In view of the number of Family Camps and Conferences being held annually in various regions, we felt more people could be reached with this kind of experience, and reduce the frequency. *The Rev. Henry G. Ramus is the leadership education director of the North American Baptist Conference.*

of travelling great distances. Also, since we already have the Triennial Conference, which for many is a family event, the decision was made that the Church Ministries Department no longer sponsor Conference-wide Family Conferences every three years. You are encouraged to attend the Family Conferences being held each year.

For 1975, the following regional family gatherings will be held as listed. For information on facilities, available space, cost and program, please write *directly* to the appropriate contact person. Should you wish to attend a camp or conference outside your area, then it is particularly important that you clear your plans through the contact person. □

## 1975 Schedule for Regional Family Conferences and Camps

DATE	LOCATION	CONTACT PERSON
June 22-28, 1975	N.A.B. Hume Lake Camp Hume Lake, CA	Rev. J. Wayne Bibelheimer Magnolia Baptist Church 720 S. Magnolia Anaheim, CA 92804
June 28-July 5, 1975	Family Bible Conference Central Baptist Camp Lansing, Iowa	Mr. Vernon Heckman Resident Manager Central Baptist Camp Box 6 Lansing, IA 52151
June 30-July 5, 1975	Family Camp Latham Springs Baptist Encampment Aquilla, Texas	Mr. Sidney Morrison 9485 Dartridge Dallas, TX 75238
July 2-5, 1975	Family Camp Crystal Springs Baptist Youth Camp Medina, ND 58467	Rev. George Breikreuz 1545 4th Ave. NW Jamestown, ND 58401
July 10-13, 1975	Western Canada Family Conference N.A.B. College Campus 23rd Ave., 115th St., R. R. 3 Edmonton, Alberta T6H 4N7 Canada	Rev. Reinhard Neuman 10644 63rd Street Edmonton, AB T6H 4N7 Canada
August 2-9, 1975 August 9-16, 1975 August 16-23, 1975 August 23-29, 1975	German Family Camp I English Family Camp II English Family Camp III English Family Camp IV All at Green Bay Baptist Camp Westbank, B.C.	Mr. D. Graham Brotherton, Managing Director Green Bay Baptist Camp R. R. 1 Westbank, B.C. V0H 2A0 Canada
	Kansas Family Camp Camp Hiawatha Wichita, Kansas	Ms. Mildred Burroughs, Secretary 206 West 7th Ellinwood, KS 67526

## M.C.F.C. AND PRAYER by Daniel Fuchs



Someone has said: "When you get to heaven and realize all that prayer did on this earth, you will be ashamed that you prayed too ill."

Prayer awakens us to Christ's command for mission. The need of today's church is not more promotion, more prodding or more pleading—we need more praying!

We need men, women and young people who will earnestly pray for the Million Contacts For Christ program.

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

Let pastors pray from the pulpit and lay persons pray from the pew for fishers of men, for boldness of speech and deed, for Holy Spirit power to make meaningful contacts for Christ.

No great soul-winning effort has ever been known to come about, except on the wings of prayer. The Bible teaches it. Christian history and biography echo it.

When parents begin to pray for their children, and children pray for their parents; when wives pray for their husbands, and husbands pray for their wives; when Sunday school teachers pray for their scholars; when young people pray for their associates; when the whole Christian body is praying for the salvation of the lost, it will not be long before a revival of evangelistic sharing will begin to reach out and the tides of

salvation will begin to sweep in.

M.C.F.C. is not a new method of evangelism. Making person-to-person contacts for Christ is at least as old as the preaching of the gospel. It is in Apostolic succession. The book of Acts is plain on that point.

Contacts for Christ must be made with a purpose for a purpose. Frivolities must go by the board, there is neither time nor room for them. Motivation is needed which the Holy Spirit brings to the heart of a person who humbly and prayerfully opens his life fully toward God whom he earnestly desires to serve.

Let us continue to make contacts for Christ with an attitude of heart-felt concern for the lost. Armed with the gospel of reconciliation, and saturated in prayer. □



### forum by Gerald L. Borchert

Dear Dr. Borchert:

. . . I just found out that one of the young people in our church had an abortion and I must frankly admit that it was a shock. . . . What should we as a church do about this? . . . T. F.

Dear T. F.

To start with, you as a church and as individual Christians in your church should try to copy the Spirit of our Lord Jesus Christ. Why is it that we almost become loveless in our attitudes to other people who have sinned when the sin involves sex, and yet we seem to take very little interest in such matters as sinful business ethics. Of course, abortion involves much more than the problem of sex. But the tone of parts of your letter really leave me with a sad ache in my heart.

The Christian Church is made up of sinners who have discovered the marvelous loving forgiveness of Jesus and we must never forget God's graciousness in our salvation. Your church may consider discipline is necessary in this case. But in the name of Jesus, please let that discipline be done in real love. Moreover, I beg of you to get down on your hands and knees and pray to God that he will give you a new sense of love for those young people in your church who have gone through the hell of a mistaken love relationship. The church is meant to be a community of love and not a hostile group of self-righteous people who neither need forgiveness nor offer it to someone else.

The arguments that are related to the legitimacy or illegitimacy of abortion and the nature of the fetus all would require much more space than I have here. It is important in this area, however, to understand that there is really not a unanimity of views among bibli-

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

cal scholars on this matter, since abortion per se is not really mentioned in the Bible. The causing of a miscarriage is discussed at one point and the penalty according to the law interestingly is very different than that for murder. Likewise, differences of opinion are voiced by surgeons; though some surgeons charge the others with not looking at the plain facts. But the Justices of the Supreme Court of the United States spent time with medical men trying to determine what is the meaning of life. The Justices felt very unhappy about the extremely varied results of such investigations. Also difficult to arrive at is the role which personal philosophy and religion plays in the nature of defining personal liberty. As a former lawyer, I cannot help but sympathize greatly with the problems of the Supreme Court. Personally, we as individuals may bemoan the decisions of the court, but the court cannot legislate Christian morality. Its task was difficult. Its critics have been many. It has struggled with the problem of personal freedom and a variety of views on the nature of life. The Jew has always held that life begins at birth. The Oriental suggests the exact opposite point of view by indicating that a newborn child is already one year old. The court decided for a point at which the fetus could sustain life, if separated from the parent. Its decision was a middle-of-the-road approach. Such decisions are usually unpopular.

For the Christian who values life and yet recognizes the truth of religious freedom, the decision is difficult. What makes these decisions more difficult is our view on the nature of parenthood, the scandal of rape, the tragedy of unloved children and the difficulties of adoption. To be in a world of sin is to face the reality of tragedy. But we are meant to be a redeeming community sent by Christ. We need, therefore, to understand that abortion is a reality of life whether it is performed legally or illegally. It has and will touch people in our churches because they are not perfect. To handle sin, any type, in our congregations requires the grace of God. We must shun punitive action while seeking to be strong in love. Yet we must not be weak in conviction because our goal is maturity in Christ Jesus for all members of the body. Moreover we must be extremely careful in the selecting of certain sins rather than others for attention in terms of discipline. The example of Jesus must always be our model. The way he treated the woman taken in adultery and her accusers has much to teach us today. □

## book reviews

by B.C. Schreiber

**Jesus and Christian Origins Outside the New Testament.** By F. F. Bruce, Grand Rapids, Mich. Wm. B. Eerdmans Publishing Co. \$3.45.

Dr. Bruce is emphatic when he says that the writings of the New Testament are our primary source material on the origins of Christianity. Nevertheless, it is interesting to consider what other sources have to say.

His sources include pagan writers, primarily Pliny the Younger whose extensive correspondence with the Roman Emperor, Trajan, concerning the trial and punishment of Christians, sheds much light on how they were treated. Additional sources are Josephus, the Gospel of Thomas, uncanonical scriptures, archaeology and a number of others. Many may be legendary but in no way impairs the historical validity of the ministry of Christ. Instead they bear witness to the impact that Jesus made to Christendom and outside its borders.

**Understanding Christian Missions.** By J. Herbert Kane, Grand Rapids, Mich. Baker Book House. \$9.95.

In spite of the fact that some people have the impression that the over seas missionary is not as important as he was in the past, Dr. Kane makes the Christian world mission come alive. There are 50,000 Protestant missionaries serving in more than 100 countries. Contributions amount to more than 400 million dollars from North America alone. The Great Commission is far from becoming a minor commission. The demands of the missionary are greater than ever.

Almost 50 areas and sub-areas are discussed in this volume, from the making of a missionary to future prospects. The author does not claim that the reader will become an expert on missions, but he will certainly be much better informed.

Because of the complexity and vastness of the subject, it is difficult to include every aspect of missions. However, it would have been profitable if Dr. Kane would have added a chapter on furlough and deputation. Both the missionaries and churches would have appreciated an understanding of what is expected of their often confusing and uncomfortable hiatus. Nevertheless, it is highly recommended for missionaries, mission boards and churches. □

## youth SCENE

### Youth Survey Revealing

by Bob Burkle

During a Northern North Dakota Youth Retreat at Minot, N.D. last December, a "Youth Survey" containing questions dealing with Bible facts, principles and doctrine was given to the three age groups, College/Career, Senior High and Junior High, attending. Completion of the questionnaire was not compulsory and 19 percent returned the completed survey. About ten percent of the College/Career group responded, 17 percent of the Senior High group and almost 29 percent of the Junior High group. The low level of response would seem to indicate a lack of concern on the part of some youth to write out their impressions on questions pertaining to Bible facts and principles. It is interesting to note that junior high youth were more willing to complete the survey and give their opinions than were either of the other two groups. We need to keep in mind this indication that the younger youth years are the most impressionable time for teaching Bible truths.

The survey questions are as follows:

1. The Bible has two sections, name them.
2. What is the name of the first book of the Bible?
3. How does the Bible show that God loves us?
4. How does one become a Christian?
5. The books of the second section of the Bible are called Gospels, name them.
6. According to the Bible, how is one forgiven?
7. What does the Bible teach us about obeying God?
8. The song book of the people from the first section of the Bible can be found in one of the books. Which one is it?

Mr. Robert E. Burkle is the youth pastor at the First Baptist Church, Minot, North Dakota.

9. What does the Bible have to say about children obeying their parents?
10. What was the name of the country which the Bible refers to as the "Promised Land"? What was the name of the man whom God used to lead the people of the first section of the Bible into this country?
11. In terms of our Christian faith as Baptists, what is meant by "religious liberty"?
12. Jesus told Nicodemus: (a) "I will make you a fisher of men." (b) "Ye must be born again." (c) "Take up thy bed and walk." (d) "Feed my sheep." Choose one.
13. What is the meaning of Believer's Baptism?
14. What does the Bible say the church is and what is its function?
15. Who was the man in the Bible who was banished on the isle of Patmos?
16. What happened at Pentecost?
17. When we eat "the bread" and drink "the cup" in communion, what do these mean?
18. Who was the doctor who wrote one of the books in the second



"With you every day is earthday"

19. The Bible talks about spiritual gifts; list some of these.
20. What does the Bible say about exercising our spiritual gifts?
21. Who was Peter?
22. What does the Bible say about sexual relationships before marriage?
23. Of these three, faith, hope and love, Paul said that (a) faith is the greatest. (b) hope is the greatest. (c) love is the greatest. (d) all three are equal. Choose one.
24. What does the Bible say about "smoking"?
25. Who was the most outstanding missionary of the early church?
26. What does the Bible teach about associating with people who get angry?
27. How do you deal with unpleasant thoughts about others?
28. John the Baptist was (a) a disciple of Jesus. (b) a Pharisee. (c) a messenger.
29. What does the book of Revelation talk about?
30. On the back of the sheet, suggest areas of your church youth program which could be improved.

The questions which gave the respondents the most trouble tended to be the same in all three age groups. They were numbers 7, 9, 11, 13, 14, 16, 17, 19, 20, 33, 26 and 27.

Perhaps the most significant observation is this: according to the results, it seems that our young people are generally familiar with biblical facts (i.e., Who was the doctor who wrote one of the books in the second section of the Bible?) and were able to give correct answers. However, when it came to biblical doctrine and questions on principles (i.e., When we eat "the bread" and drink "the cup" in communion, what do these mean?) it seems that our young people had difficulties verbalizing their convictions on these matters. From this, it seems that our emphasis should not only be placed on biblical facts but on biblical doctrine and principles equally. Perhaps we are taking for granted that our young people are picking up biblical doctrine as they come and go to church Sunday after Sunday. Perhaps we need to check the level of understanding at which our young people are presently functioning.

Although this survey is not the final word on what our young people do and do not know about their faith, it should be an incentive for us to portray, in wholesome balance, the claims of our biblical faith and practice. □



## Man of the House



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

June is the month when men are challenged to re-evaluate their lives and see how they measure up as successful husbands. Wives have a right to expect husbands to meet some broad requirements.

The first and most important requirement is that the husband is man enough to take his rightful place in the family, according to God's plan. He is to be the leader in the home. In matters of discipline, his is the voice of authority. In matters of the church, he leads the way. In family devotions, he is in charge. He is to be the head, the leader, the high priest, the counselor, the deputy of God. If he is, then he will be the big key to his family's happiness.

Wives rightfully expect their men to take an active interest in the home. The home is the man's kingdom. The proper conduct of the home and the careful rearing of the children is the most important task of the husband in partnership with the wife.

There are also other expectations. A wife expects to be her husband's dearest companion. She does not want to be treated as a hired housekeeper. She is not a perpetual workhorse. She expects love, lots of it. She expects consideration, understanding, patience,

kindness, gentleness. These are of infinitely greater worth to her than riches.

Every wife expects her husband to be an optimist, to be fun to live with. For this he must have a good disposition and his philosophy of life must be that it is a good thing just to be alive.

All women desire to be appreciated. They would like to hear their husbands say that they realize the bigness of their jobs. A little gift, a night out, a date for dinner are good ways to show appreciation. □

## Like Father-Like Daughter

by Mrs. Sharon Rich,  
Glendale Heights, Ill.

Fathers and sons! Mothers and daughters! This is the usual way of hearing about activities planned for parent and child, but a reversal of these ideas can bring about some exciting and challenging experiences. Recently I heard of a father—daughter retreat and what good times were had by all!

As my own father's only child, I had the benefit of learning from him things that might have been reserved for boys only. Helping him panel a room, going to many various sporting events and learning enough about each one to appreciate the skills involved, going camping and having such good times that even though many years have passed, I can still think of them and laugh. These are all things a dear Christian father shared with me. I'll never forget his patience in teaching me to drive, the gentle pushing to get up in front of church to give a talk or lead a song—the idea of "you can do it." To top it all, he taught me that walking with the Lord can be a great experience.

The Rev. Bruce Rich with daughters (left to right) Jennifer, Linda and Karen.



Now as a mother with three daughters I see my husband teaching the girls in these same important ways. Taking his time to go shopping with them, to take them ice skating, listening to their corny jokes (and telling them some even cornier!), teaching them lessons in honesty and truthfulness, answering their multitudes of questions—particularly the deep theological ones that only children can innocently ask—with insight and love.

So although I know that fathers and sons are important, fathers and daughters are equally so and I'm grateful to the Lord for my Christian father and my Christian husband and the lessons that can be learned from them. □

## The Man in Our Home, a Wifes Thoughts About Her Husband

by Doris Borchert,  
Sioux Falls, S.D.

Father, Husband, Guide, Companion, Provider, Protector, Leader, Boss, Friend, Entertainer, Lover, Counselor.

How many words can you think of to describe the man in your home? At one time or another he will probably fit into each of these categories. But how is the man of the twenty-first century to fit into the role which society is presently shaping for him? Is he no longer to be the breadwinner? the boss? the champion? Perhaps it will not be so difficult as some may expect.

Paul tells us in Galatians that in God's sight there is no difference between male or female. Ephesians 5 bids the man to love and care for his wife just as much as he does for his own life and likewise the woman to honor and obey her husband.

Does the Ephesian passage mean that the man is to hold the dominant, authoritarian position in the family and the woman is to hold the submissive, subservant role? Let's see what Christ himself has to say about this concern.

The Lord commands that our overshadowing commitment and love be to God (Matt. 22:37-38) and then instructs us to love one another as he has loved us (John 13:34). In our

commitment God does not lock us into static roles of "submissiveness" and "dominance," rather he bids us to reach for higher roles of love which allow flexibility and fluidness. A wife does not always have to be the dishwasher, the housecleaner, the laundry maid or the child tender. A husband does not



Gerald and Doris Borchert and their two sons.

always have to be the breadwinner, the protector, the disciplinarian or rule-giver. Rather together they can share the tasks of family living, willing to do some of the less pleasant jobs as well as sharing the joys of those which bring fulfillment and delight.

Permit me to be so bold as to look to my own home for an example as to how roles may be flexible.

Several winters ago life seemed to close in about me. I struggled to find meaning for my existence. Was my whole purpose in life to be a housewife and mother? As significant and rewarding as they are, somehow I felt that God meant for me to reach out in another way. But how? My husband empathized with me, prayed with me, and sought with me a fuller meaning for my life. As a result we were open to new roles so that my life could expand and touch others in more meaningful ways. My husband's openness to my new position meant that he would assume some additional tasks in home management and responsibilities with our sons. Accordingly, greater joy and fulfillment came to each of us. Only with a husband and wife who are willing to see themselves as equal before the throne of God can a couple work out the many details which can bring greater fulfillment to both of them.

I pray that each of you who reads this brief confession will experience the joy of being truly "one in Christ" with your mate. That together you may bring your joint talents to him and share the joys and responsibilities of service, each in his or her own way. May our Lord help each of us to have that "love" which allows one another to be complete persons in Christ. □

## Sheets, Sheets and More Sheets

by Mrs. Stephanie  
Radcliffe,  
Anaheim, Calif.

The following article was carried by the *Santa Ana Register* one morning last January in their "Trouble Shooter" column.

"Our 150-member church missionary society is desperately in need of old, clean bed sheets to be used in making bandages for a hospital located in Cameroon, West Africa. There is a great need for bandages and such a willingness on the part of our ladies to tear, sew together and roll. Last year the ladies rolled more than 21,000 two-inch rolls plus other supplies from old sheets. Our sheet supply is nearly depleted and we have been advised that linen supply houses are selling their old sheets for rags because the price is up at this time. If any of your readers have old sheets they would be willing to contribute to a worthy cause, we would be most appreciative!"

The notice was small and unpretentious, but the response was overwhelming! Before the church office opened that morning, people were on the doorstep with sheets. Calls and pick-ups continue to be made three weeks later from that one exposure! Mrs. Bessie Hein, White Cross chairman, states that she has received more than 500 sheets to date! Calls have been received from surrounding towns and even distant localities. People of many faiths have responded. The Sunkist Baptist W.M.S. of Anaheim, California, wanted to share this answer to prayer in case other societies were faced with a similar shortage. We praise God for his provisions that this important ministry can continue! □

Mrs. Bessie Hein, White Cross Chairman, sorts out the more than 500 sheets received.



## A Matter of Priority



by LaVerna Mehlhaff,  
Womens work director

The rich young ruler mentioned in Luke 18, had a problem with priorities. He wanted a full life. As he spoke with Jesus we note that he had good home training. He was obedient and most likely did not do anything to offend the neighbors. He was wealthy and was respected by all whom he met. He felt that he had kept the commandments to the best of his ability.

Even though the young man was highly respected in the community, there was a need in his life. This is evident for he came running to Jesus seeking help. Jesus saw the need in his heart and saw the solution to the problem which would bring the young man joy. Jesus faced the issue directly. "Sell all that you have and follow me. . . ." For the young man the price was too steep and he walked away with a sad heart. You see, the question was either Christ or self. The priority in his life was self. Whenever self wins out the result is a sad heart. When Christ is first and all is yielded to him, the result is joy and peace. □

## God, My Father

by Mrs. Ralph E. Cooke,  
Anaheim, Calif.

My father has been gone from us for 12 years, but I have good memories of him. He worked long, hard hours on his Nebraska ranch to provide for his family. My parents made many personal sacrifices for us during the depression years. Dad's quiet, dependable way gave us strength and security in every crisis. I thank God for a father like him.

During my teen years I realized that although I knew a lot about Jesus Christ, I didn't know him personally. One night I knelt by my bed in the quiet country darkness and accepted him into

(Continued on page 26)



# The Family: Choosing Priorities

by Walter Goltz

The choice of the theme 'The Recovery of Family Life' indicates the realization that we are living in a changing world, or in an age of extremely rapid social change, and many of these changes have deeply affected the area of family life. Indicative of this change is the statement of Margaret Mead: "No one will live all his life in the world in which he was born, and no one will die in the world in which he lived."

This realization sets the keynote for our consideration of the family and family life in our rapidly changing society. In our consideration of the family we can adopt one of three basic approaches: (1) **The family is disintegrating.** The breakdown of male authority, the prevalence of working mothers, the openness and frankness of sexual expression, the increasing divorce rate, the decline in parental authority are all seen as indications of a family system on the rocks. (2) **The family is outmoded.** Radical change is being advocated by many people today in such areas as marriage and divorce laws, greater freedom in premarital and extramarital sex expression, the adoption of trial marriage, communal child rearing, abortion on demand, and other similar changes. This approach sees the family system as antiquated and irrelevant. (3) **Family change is inevitable, so let's determine the limits.** I believe this is the approach which we need to adopt. There is a constant need to determine the Christian response to various changes. There is a constant need to choose priorities and to discover what is really important. To choose priorities we need a better understanding of the options. What is actually taking place? What are the trends? How can we best deal with them from a Christian perspective?

## THE FAMILY IN TRANSITION

The fact that changes in our larger society affect the balance and style of our family life is an accepted fact. What are the key changes and how do they affect our conception of Christian family life?

*Changes in family functions.* William F. Ogburn maintains that developments in technology have largely stripped the family of its traditional functions. He points out that in earlier days the family was the key in economic functions, producing virtually all that the family consumed; in protective functions it was the family that provided security and assistance in times of illness, injury, unemployment and old age. Religion was centered in the family rather than in the church, recreation consisted in

*Professor Walter Goltz is academic dean and associate professor of Pastoral Theology at North American Baptist College, Edmonton, Alberta.*

active family participation rather than in spectator sports. Formal education also largely took place within the home or at most consisted of a few years of schooling. Today all of these functions have been taken over by government, by the church or by other professional organizations who set their own standards and regulations.

The one remaining function of the family is in the affectional area which has increased in importance in our day. Unfortunately this is the only function holding families together, and when problems are encountered in this area there is a strong tendency for the marriage to break up because when the affectional area breaks down there is nothing left. The Christian response needs to be to develop a more mature understanding of love. Fromm defines love as "an act of concern for the life and growth of what I love." Love needs to be regarded as much more than just an emotion or feeling—it is an act of commitment—it is insight into the needs of the other person. God so loved that he gave. Is this our conception of love?

*Greater equality of the sexes.* Every recent research study concerned with family relations points to the powerful movement away from husband-dominant marriages toward more equalitarian relations in marriage. One need not be an advocate of radical women's lib to recognize that men's participation in household chores has greatly increased in the last fifty years. Similarly, women's participation in the working world has also greatly increased, resulting in a significant narrowing of the occupational and economic gap between men and women. It is clearly evident that the Christian response needs to be to clarify the Biblical teaching on the role of women not only in the home but also in the church.

*The family and leisure.* Our age has witnessed an increasing amount of leisure time available to family members. Many employers have instituted a four-day week. Proposals are being made for the institution of a three-day week. Other innovations are the introduction of flextime, longer paid vacations and similar programs. The question is how this additional leisure time will be used.

In many cases this additional leisure time is not being spent with the family. Much of the time which families do spend together is dominated by the TV which is often used as an excuse for 'family togetherness.' Family interaction is limited to the commercials and even this is severely hampered by the rush for the bathroom and the refrigerator.

The contact of family members with the community also hampers family interaction. Community activities such as sports and other recreation tend to remove the

child from the influence of the family. Even the church seldom organizes week-day activities around the family unit, tending to instead of separating family members.

*Alternative family life styles.* Young people are increasingly confronted by a host of alternatives to traditional marriage—group marriage, communes, integrated college residences, mate swapping, trial marriage, open marriage, contract marriage and many others. There seems to be one basic motivation presented for all of these alternatives and that is the motivation toward self-fulfillment. There is little thought of commitment to other persons or of the effects of our actions on other people. The one pressing motivation seems to be to 'do your own thing.'

Several observations can be made with reference to alternative family life styles. Firstly, increasing numbers of young people are experimenting with alternative styles. Secondly, increasing numbers of nominal Christian young people will be involved with such experimentation. Thirdly, the great majority of young people do return to traditional forms of marriage and family life. How do we work with them when they do return—plagued by guilt feelings, seeking to overcome a persistent lack of discipline, unsure of their goals and of the means for accomplishing these goals?

There are various other changes which are taking place. We need to be prepared to deal with these changes and to set priorities in family life. What are some of the priorities which need to be established in husband-wife relations and in parent-child relations?

## HUSBAND-WIFE RELATIONSHIPS

Of first importance is the recognition that the primary relationship in the family is between husband and wife—this is essential and must be maintained at all costs. The relationship between parents and children is always secondary and must never become more important than the husband-wife relationship. Children come and go but the husband-wife relationship remains long after the children have established their own homes.

Many recent studies of marriage decline in satisfaction that there seems to be a general decline in satisfaction with marriage, particularly over the first ten to fifteen years of marriage. This feeling of disenchantment or loss of intimacy is basically a problem of adaptation. 'Familiarity breeds disinterest' may be the order of the day.

Many factors are involved in this process of disenchantment, but the problem is frequently that of priorities, or of each partner placing the emphasis on the wrong things. The husband may be 'married' to his vocation or things. The husband may be 'married' to his hobby. He may be his vacation, that is, to his job or his hobby. He may be so devoted to his work that his family feels that he has no so devoted to his work that his family feels that he has no time or interest for them. Leisure time recreational activities are too often taken away from the family rather than with the family, with the result that the rest of the family feels neglected. On the other hand, the wife may be 'married' to her children or to her home. What happens when a mother invests her entire life in the children and then they leave? There is a very real danger of husband and wives living parallel lives which are only tied together by the children, consequently failing to develop

a meaningful relationship with each other which could then continue once the children had left home. The wife may also be 'married' to her home with the emphasis being placed on a clean house, clean clothes, good meals. All these things are important—but not more important than a good relationship with her husband. And so a very important aspect of a well-adjusted marriage is that of establishing priorities.

Another priority which needs to be established is the importance of husband-wife communication. One of the most frequent complaints of wives is that their husbands are not interested in talking. The problem is often that the husband deals with people all day long at work, whereas the wife is isolated in the home. As soon as the husband arrives home the 'stream' of conversation begins. The result is that the wife is talking to herself but doesn't know it—she thinks her husband is listening. We need to realize that communication in marriage may not solve all problems. Unless there is a willingness to change the behavior that causes the difficulty, further communication may only create more problems.

## PARENT-CHILD RELATIONSHIPS

One of the most frequent misunderstandings is the assumption that we should treat all of our children alike. First of all, we *don't*, even if we think we do; secondly, we *can't*, no matter how hard we try; and thirdly, we *shouldn't*, regardless of what others say. We need to realize the fact that each child is different in age, in emotions, in ability, in temperament, in personality traits, in response to discipline, in likes and dislikes, in maturity. All of these need to be taken into consideration in our relationships with our children.

As parents, we also need to recognize that our primary obligation to our children is to train them to face life on their own. It is too late to start this training when the child has reached the age of sixteen. Children need to be taught to make decisions on the basis of their maturity and ability. Such training will result in a close relationship with parents even after the children have left home. Children will never learn to make right decisions if we make all their decisions for them. They need to learn to make their own decisions within the limits of their ability, and these limits need to be gradually extended with age.

Finally, as parents we need to learn the importance of loving but firm discipline. We need to be prepared to establish limits and value systems for our home. Children will rebel, but they need limits. They will constantly probe and test these limits because there is a tremendous sense of security in the feeling which these limits give.

The days in which we are living are regarded by many adults as days filled with danger and despair. To be sure, these are present. But the days in which we are living are also days of tremendous potential and challenge. The family provides the setting in which the individual makes the key decisions of his life. For this reason we need to examine the implications for our families of the various changes that are taking place. Then we need to establish the priorities which will serve as guidelines for our decisions and actions within the family circle. God grant us wisdom in establishing such priorities! □

# "Evangelist" Priest Hits the Sawdust Trail

by Louis Moore

If it had happened at a Baptist church, it would have been called a revival meeting. But it was held in a Roman Catholic church and tagged an "evangelistic preaching mission."

Mass was not celebrated at the Monday through Thursday services. Had the building not contained the trappings of the highly-formalized Catholic church, one might have thought he was attending an evangelically-fervent Baptist worship service.

And that's not too surprising since the Catholic "evangelist"—priest, Blaise Czaja, a Passionist father from Louisville, Ky., took some evangelism courses at Southern Baptist Theological Seminary, Louisville, under Kenneth Chafin, now pastor of South Main Baptist Church, Houston.

After the congregation had sung hymns for about 15 minutes, Czaja put a microphone around his neck, gave a fleeting glance toward the pulpit, and moved to the front of the church to deliver his sermon.

"Jesus is standing at the door of your heart and knocking. He wants to come in," Czaja declared.

"The Bible tells us we must repent of our sins, and then invite the Lord on his terms to come and reside in us."

His hands raised, his expressions dramatic, the priest said: "Jesus is asking us for that unconditional invitation to believe in him, to believe he is standing at that door and knocking."

"He wants us to throw that door open wide and say 'Come Lord Jesus in all your glory and power.'"

"The faith that saves is that trusting, open heart that lets God in."

Then, to the 100 or so faces peering at him in the auditorium of St. Edward's Roman Catholic Church in Spring, Czaja said:

"I am going to offer a different way of recommitting your life to Jesus. We're going to be giving you the opportunity to stand up and come forward, and in so doing to really manifest to yourself, God and one another, your desire to have Jesus Christ as your Lord and Savior."

After a prayer dozens of people

Louis Moore is religion editor of the Houston Chronicle.

streamed down the aisles to make their public profession of faith.

Though some points of theology differed, the five-day "evangelistic preaching mission" had numerous similarities to a Baptist revival.

Indeed, Czaja says, at one of the hundreds of Catholic parishes across the country where he has held similar meetings the parishioners placed a sign in the church yard that read "Revival Services Here Nightly."

Except for the regularly-scheduled Sunday masses, Czaja's four nightly services during successive weeks at St. Edward's Catholic Church and St. Cyril's of Alexandria Catholic Church, in Houston, followed the revival format.

Instead of celebrating mass, the services included only hymn singing—Czaja says his favorites include "Amazing Grace" and "How Great Thou Art"—prayers, a sermon and an "altar call."

Monday and Tuesday nights the "altar call" occurred when Czaja asked the people to go to confession "as a way of recommitting your life to Christ." Facilities were set up so the people would go immediately and cleanse themselves by confessing their sins to their priests.

"In the confession, I really urge in-depth confession," Czaja said.

Wednesday and Thursday nights the "altar call" was given for people to come forward to make a public profession of faith in Jesus. Those who came forward knelt and Czaja prayed for them, sometimes gently laying his hands on each head in a type of blessing.

Czaja, who conducts about 30 such "missions" each year, says he has great admiration for the style and work of Baptist evangelist Billy Graham.

That admiration may explain some of the similarities of Czaja's services to Graham's services. Czaja says he has attended Billy Graham services, but never has attended a traditional Baptist revival service.

The priest says his work reflects the "great diversity that has developed in the (Roman Catholic) Church during the last 10 to 15 years."

He says he is the only priest he knows who is working full-time in evangelistic work. He actually calls himself an evangelist, and says "there aren't many Catholic priests who will use that title."

(Czaja has been accompanied for  
*(Continued on page 27)*)



Blaise Czaja, a Passionist father from Louisville, Ky., gesticulates in Baptist revival preacher style during an "evangelistic preaching mission" at a Roman Catholic church in Houston. Houston Chronicle photo.

## insight into christian education

### Reaching Your Community by Cleon Engel

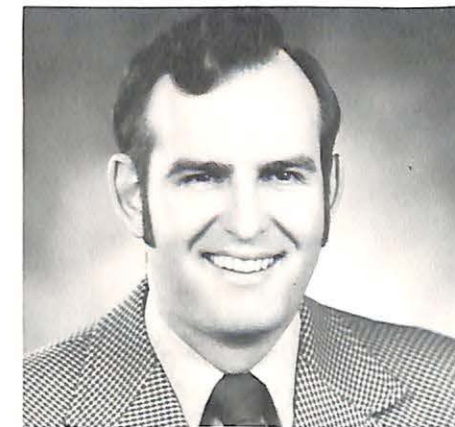
The church of Jesus Christ is still the most powerful, dynamic structure of the ages. God has commissioned his Church—fellowships of believers empowered by the Holy Spirit—to take the life-changing message of the gospel to their communities and to the world. The church is the means through which God is reaching out to the world.

Christ did not leave the church here on earth powerless. The supernatural empowering of the Holy Spirit is as available to today's church as it was to the first century church. Jesus Christ and the power of his gospel have not diminished.

In order for the church to accomplish its mission to the world, it must first define its purpose for existence and make plans that are consistent with its purpose. This will enable it to fulfill its purpose.

Many have never understood the purpose of the church. Without a clearly defined, simply understood, heart-gripping vision for what the church is called to do, the church objectives become vague, resulting in confusion, frustration and lack of motivation.

*Cleon Engel was born in Canada. He did his pre-graduate work at Minot State College and graduate work at Northern Colorado University, receiving a Master of Arts Degree in 1964. Cleon married Florine Simbalenko the summer of 1959 and then moved to California, where they both taught in elementary schools for two years. After moving back to North Dakota, two children were born into their home, Wendi and Jason. Cleon was in the Minot Public School system for twelve years, four years as an elementary teacher and eight years as an elementary principal. In February of 1973, Cleon and Florine joined the Lay Ministry of Campus Crusade for Christ as associate staff and in July of the same year became full-time staff. Currently Cleon and Florine along with their children live in Cottage Grove, Minnesota, where Cleon is on staff in the Minneapolis/St. Paul area.*



Through the Bible, God has clearly revealed that he is most glorified when the local church fulfills a two-fold commitment: making disciples of all its members and sending those disciples into the great harvest in today's world.

To most effectively carry out God's purpose for his church, we must seek his guidance in setting forth a plan of action. Planning how to reach objectives and carrying out those plans is the key to fulfilling the vision for a church. God has reminded us in his Word that we should make plans, committing them to him and trusting him to direct and accomplish our plans.

Plans are a means of accomplishing objectives and result in the structuring of activities to accomplish these goals. A vision to reach our communities without a plan to carry out that vision remains only a dream.

#### THE WAY OF LIFE PLAN

The Way of Life plan is designed to be adaptable. It is limited in its scope because each local church is unique. The plan focuses on the foundational elements necessary for a church to fulfill its purpose. The plan does not include all aspects of discipleship or all aspects of community outreach. Instead, it makes provision for each church to build on the basic foundation of teaching and training, adding all the elements necessary for it to fulfill its purpose.

We have called it the "Way of Life" plan because its objective is to teach laymen how to experience the abundant life in Christ and how to share him as a "way of life." The Way of Life plan helps to bring a greater vitality to the ministry of the church and will enable the pastor to: 1) know where he is going; 2) know how he will get there; and 3) be able to motivate and equip others to come along. The plan will result in a steady growing lay movement of evangelism and discipleship. A successful Way of Life plan begins with a pastor with a vision who, directed by the Holy Spirit, develops leadership which will train and mobilize the church to reach the community and beyond to the world.

The plan is designed to help the pastor build his members to maturity in the abundant Christian life and teach them to pass this life in Christ to others.

How then does the Way of Life plan develop in a church? The plan has five steps which are interspersed with much prayer, hard work and a commitment to your vision.

**1. The pastor begins.** A survey with 27 statements about prayer, Bible study, the church, family life and personal spiritual needs assists the pastor with his first step. He administers the survey to the whole congregation and then uses the information gathered to adapt the Way of Life plan to his church. Adaptability is a unique ingredient of the plan.

One pastor who took the survey in his church said, "We found out that 85 percent of our people were unsure that they were Christians." He made assurance of salvation his first priority in establishing a plan.

But priorities are not a whole plan. The next step as the pastor begins is deciding how to achieve the priorities that the needs dictate. In most situations, an emphasis on discipleship and evangelism provides a logical means toward those specific objectives.

Emphasizing discipleship and evangelism involves the actual implementation of the Way of Life plan. The pastor can't possibly expect to meet the complicated needs of every member in his church by himself—no matter what his survey results have shown him.

The key to the success of the Way of Life plan is not in the materials and the methods it contains, but in available men who through the power of the Holy Spirit use methods and material for the glory of God. Therefore, the pastor will pray for God to raise up the men who share his vision.

**2. The pastor develops leadership.** As the pastor selects members for a leadership group and helps them learn how to let God direct their lives, how

*(Continued on page 20)*



1931-1974

**The Rev. Ronald Derman**

1954-58 U. of North Dakota,  
Grand Forks

1958-61 N.A.B. Seminary,  
Sioux Falls, S.D.

**Pastorates:**

1961-63 Grace Baptist Church,  
Hettinger, N.D.

1963-66 Bethel Baptist Church,  
Harvey, N.D.

1966-71 Twin Pines Baptist Church,  
Cedar Rapids, Iowa

Since 1971 First Baptist Church,  
Fessenden, N.D.

Went to be with the Lord  
on Nov. 29, 1974

**What Pastor Derman Meant to Me**

"I feel pastor Ron Derman knew God so well, that when he came into someone's presence, he could quietly open his soul in such a way that God's love in his life would create a real hunger for reality in the soul of that person and lead him to God.

Darrell Heringer, Anamoose, N.D.

**THANK YOU!**

When Ron went to be with the Lord, so many of you sent cards and letters assuring us of your prayers. We thank you for your great concern and rejoice in that God hears and answers prayer, for we have seen Him at work in wonderful ways in our lives, especially in these days when we lean all the harder on Him—our great and loving God!

Mrs. Ron (Darlene) Derman  
and Family

*(Continued from page 19)*

to pray and witness, how to study the Bible and deal with family problems, he will see his own ministry multiply. And most of the laymen and women who have worked with him will be prepared to multiply what they have learned to others in the congregation. Weekly intensive training sessions with the pastor will prepare them to disciple others.

**3. The pastor and laymen begin to train the congregation for involvement.** When the pastor and his leadership group are ready to implement their plan, they begin to teach the congregation what they have learned. Once again, the training is based on the needs indicated in the survey.

**4 and 5. The congregation begins reaching the community and the world for Christ.** As the plan is implemented and their needs are met, church members will begin moving toward a new unity. They will want to work together in a strategy to spread the gospel message through their community. They will be personally involved, telling their friends and neighbors what Christ has done in their lives—witnessing as a "way of life." Eventually, they will be sending disciples beyond the church community into all the world.

The Way of Life manual describes how it happens: "When Jesus Christ is truly Lord in the lives of many in the church—when they are mature disciples—they will share him with others, and the joy they experience as they are used by God will be seen throughout the world."

In quoting from the brochure, "Million Contacts for Christ": "Whether this growth will become a reality in your church will depend on how well the church will be prepared for it. Your church must prepare to be actively involved today in implementing the command of Christ, 'Ye shall be witnesses unto me.' You will need to mobilize and put into action the potential personal evangelists you have in your youth group, your men's and women's organizations, your Sunday school and your total church."

Explosive church growth is really the name of the ministry of Jesus Christ. There is power in the gospel. From the beginning of the Book of Acts, you see it working in the early church. Peter spoke on the day of Pentecost, and 3,000 people were saved. The witness and preaching of those Christians shook Jerusalem and had an impact on that area of the world.

We're living in a day when we, too, can reach the world. A new explosion of evangelism for Jesus has begun. Remember that this New Testament church was born in a prayer meeting. As you pray, if it is your desire to help fulfill his command, make yourself available to him and contribute your maximum to reaching your community and the world with the good news of Jesus Christ. Dedicate your time, your talent and your treasure to this all important task. Through the power of the indwelling Christ, you can help change the world.

In selecting a plan of evangelism and discipleship for your church, we, as staff of Campus Crusade for Christ, would consider it a privilege to serve you. Our desire is to be a servant to the church in helping to train, equip and involve Christians everywhere in the fulfillment of the Great Commission recorded in Matthew 28:19, 20. Our staff serving in every state in the country stand ready to work quietly behind the scenes with you to be your servant. I would encourage you to contact our staff in your area to learn more about the Way of Life plan and how you can adapt it to fit your church. □

**BEHOLD HIS GLORY!**

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by JOHN R. BISAGNO

Meet Christ anew in this refreshing devotional and expository study of the first eighteen verses of John's Gospel.

Explores the truths that lie behind the words. Illuminates the world of Christ's time. Probes the meaning and the benefits of the Incarnation.

**\$4.95 order from your local Baptist Bookstore**

**WORD BOOKS for people on the grow**

# GOD DID NOT FAIL ME

*by Mrs. Doris Giedt*

"God is our refuge and strength, a very present help in trouble" Psalm 46:1. How true and comforting was this word of God to become to our family. The weekend of January 10-11, 1975, a snow storm swept across the state of North Dakota. The wind chill factor pulled temperatures to eighty degrees below zero. When the storm lifted, nine North Dakotans were dead and three young men missing. My eighteen year old brother, Gary, was one of the missing men.

Gary and two of his friends had gone to a basketball game about 50 miles from my parents' home. As they left home, Gary promised my mother that if they didn't come home it would mean they had stayed at the game. So my parents didn't worry when it began storming Friday evening. Sunday afternoon, when they had received no word, they went searching for Gary. They found his abandoned car in a ditch 30 miles from home. A search was organized, and our family members were notified. It was unbelievable news to hear. As my husband and I prepared for our daily devotions, we both expressed the desire to have a better knowledge of the Bible. Not knowing where to read for help we decided to read the next chapter of our devotions. I remember breathing a prayer to God that he help us. The next chapter was Ecclesiastes 7:

"The day one dies is better than the day he is born. It is better to spend your time at funerals than at festivals. For you are going to die and

*Mrs. Doris Giedt is the sister of Gary Adrian who lost his life in "the storm of the century" which swept over the Great Plains in January. She is a member of the Temple Baptist Church, Jamestown, N.D. Her pastor, The Rev. George W. Breikreuz sent in her testimony for publication. Mrs. Giedt had originally given this testimony in her church.*

it is a good thing to think about it while there is still time. Sorrow is better than laughter, for sadness has a refining influence on us. Yes, a wise man thinks much of death, while the fool thinks only of having a good time now . . . See the way God does things and fall into line. Don't fight the facts of nature. Enjoy prosperity whenever you can, and when hard times strike, realize that God gives one as well as the other, so that everyone will realize that nothing is certain in this life."

God had answered my prayer! He had provided us with the words of comfort that we needed and in doing so, had assured us of his comfort and strength. I could literally feel his presence.

Five days of searching followed as hundreds of people on snowmobiles, horseback and on foot, in airplanes and helicopters, with bloodhounds, metal detector, and with the help of the National Guard searched for the three boys.

I heard my mother tell one person that she didn't know what a person would do without faith at such a time. It was so true. I found it easy to praise the Lord and turn everything over to him during the search. God had always answered my prayers. I remembered when my mother had a terrible accident. The doctors gave her almost no chance to live, but God answered our prayers. I knew he wouldn't fail me now. But God's ways are perfect, and on the fifth day of the search a snowmobiler found the bodies of the three boys close together on a snow covered field about three miles from the car.

I couldn't believe it. I had heard of such tragedies happening to my friends, my neighbors, my relatives—but never to me. I couldn't understand why it happened to Gary—a good kid, one to be proud of—when there are so many delinquents who certainly didn't de-

serve to live as much as Gary. I felt what was done was done. The Lord couldn't help me anymore. I became upset, unhappy and confused until I hit the bottom of my faith. I was finding none of the peace God promises until finally in desperation I prayed, "God, please take over. I can't take it anymore by myself." Immediately my prayers were answered and God gave me peace. I felt the wonderful peace of God flood into my heart. He miraculously provided friends and phone calls for me to spill out my emotions.

Gary's death, when he was in the prime of his life and had a whole lifetime to look forward to, is still hard to accept. I keep looking for him when I see a group of boys, and wait for his car lights to turn up the road to my parents' farm. Last time we were home I found myself going into Gary's room to share one of our many talks we used to have. His room was empty. Yet I praise the Lord that Gary knew and believed in God and in Jesus as his Savior. I think of God who let his Son die on the cross, and find comfort in the fact that also God experienced what our family experienced. Jesus rose to new life; so will Gary one day. On this belief of life after death I build my future and find comfort in Gary's death.

A friend provided us with words which seem so applicable to the struggle and fear the boys must have experienced:

"Some wandered in desert wastes, finding no way to a city to dwell in; hungry and thirsty, their soul fainted within them. Then they cried to the Lord in their trouble, and he delivered them from their distress; he led them by a straight way, till they reached a city to dwell in. Let them thank the Lord for his steadfast love, for this wonderful works to the sons of men! For he satisfies him who is thirsty, and the hungry he fills with good things" Psalm 107:4-9. □



# CHURCH EXTENSION BUILDERS REPORT

## WALSH ACRES, REGINA, SASK., CHURCH EXTENSION PROJECT

by Robert Hoffman

JUNE 1975

**Our location:** The Calvary Baptist Church is located in Walsh Acres, a new area in Northwest Regina, Saskatchewan.

**Our Pastor:** Rev. Robert (Bob) Hoffman who began his ministry on March 1, 1975.

**Our Program:** Sunday school and morning worship service are held at St. Marys School. Midweek Bible studies and prayer take place in different homes each Wednesday evening. We look forward to several more Home Bible Study groups in the area. The pastor and people (12 adults) have been doing door to door calling. There is good interest.

**Our Prospects:** In our calling we find many couples with families who either do not have a church-home or are not attending anywhere. Many have indicated that they will attend or will send their children to Sunday school.

Construction of new homes is continuous—even through the winter. It keeps all of us busy contacting the 'New Commers'. A "Hi Neighbor" hostess stopped by the parsonage and upon learning of our purpose and plans got so excited that she asked for brochures and calling cards to distribute as she makes her contacts.

N.A.B. families coming into the city and others living here are giving evidence of interest, cooperation and participation.

The Saskatchewan Baptist Association is negotiating the purchase of one acre of land in Walsh Acres—which is located a few blocks from the parsonage on the corner of Rink Avenue and Litzenberger Crescent.

It seems like a dream for this pastor to find himself here! There is great joy and excitement as we get established with a new spear-head for the Gospel in this needy city! The "harvest fields" and Christ's command—"Go Ye" are all too clear as we begin this new work.

We are planning a vacation Bible school in early July. Facilities and teachers are being sought.

Brethren, earnestly pray for this work!

The Rev. Robert Hoffman is the pastor of the Calvary Baptist Church in Walsh Acres, Saskatchewan.



Pastor Hoffman (left) sharing information about the Conference with new members at the Parsonage.

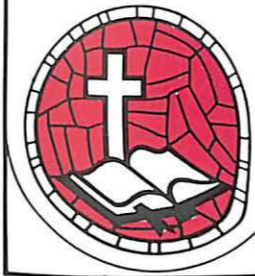


Walsh Acres has no old houses. Every new home is a challenge to the outreach ministry of the church.



Pastor and Mrs. Hoffman (both in the left lower corner) with members of the Calvary Baptist Church.

## PERSONAL ESTATE PLANNING



## Personal Money Management and Financial Planning

by Everett A. Barker

### PART I

Making Ends Meet in Today's  
Economy

One aspect of estate planning has to do with the creation of an estate. Robert Sharpe in his booklet defines estate planning: "It is simply setting up a plan for the creation, accumulation, conversation and distribution of your possessions so they will do the most for you and your family." The subject of money management and financial planning is receiving increasing attention in many areas of society. But why should Christians who are trusting God be concerned with money management and financial planning? Here are a few reasons for consideration of this subject:

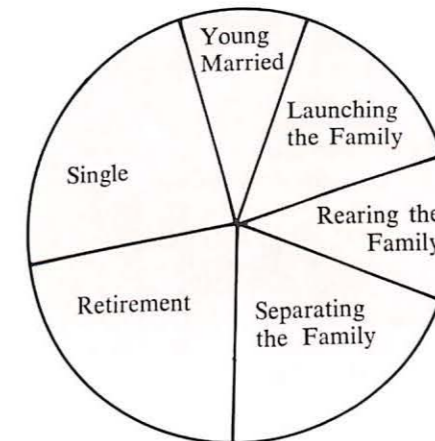
1. To learn the principles of money management so that the family will be free from financial pressure and thus contribute to family stability.
2. To design a plan to obtain, protect and use family financial resources.
3. To plan for the short, intermediate and long range financial needs of the family.
4. To enable the family, through prudent money management to make financial commitments to the needs of God's work.

Financial planning does not eliminate our need to trust God. In fact, he becomes a partner as we navigate through life's uncertainties which requires all the wisdom, faith and trust that we can appropriate from God.

#### I. Understand the Life Cycle

It is basic to understand that each of us will relate to financial needs depending upon where we plug into the life cycle. The following diagram sets forth the various stages of life:

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



Each stage of the life cycle has its particular financial demands: homebuilding, children, insurance, education, retirement, medical, etc. The single person has a modified set of requirements.

II. *Understanding Spending Attitudes*  
Money attitudes are established early in life and children largely develop them under the influence of their home. Many influences from television, magazines and peer pressure are at work determining how money is to be used and we soon learn that desire can outrun financial capability. The instructor in one of my courses on family money management lists what he calls the "Six Sins of Overspending:"

1. Impatience (get it today even if I can't afford it)
2. Excesses (too much home, too much car, too much entertainment, etc.)
3. Impulsiveness (buying the wrong thing or never using it)
4. Impression (impressing neighbors, friends, associates, etc.)
5. Conspicuous Consumption (everybody else is doing it)
6. Lack of goals (no clear cut spending plan)

Each of us can identify with one or more of these weaknesses. In addition, it is important to understand a few of our emotional drives as they relate to money and material things. One extreme is the neurotic tendency to hoard and find security in money as an end in itself. God gives us money to be used to meet our needs, of which financial security is one. An immature attitude is revealed in spending to spite our mate. Managing family resources is a team effort on the part of parents and children. If the whole family is united behind specific goals, a significant step has been taken toward family solidarity. A need to surround ourselves with status symbols may stem from a low sense of personal esteem. Without a healthy sense of self-worth we are prone to acquire material objects as a substitute. Closely related is the need to purchase items to counteract depressed moods. Advertisers tell us to buy this item for a lift or to "fly now and pay later" because we deserve it, which is fine as long as there is no let-down later. Another interesting emotion is the fear of handling money which results in a debt load which avoids financial decisions because the bank or finance company has made them for us. These are a few limited thoughts about spending attitudes which can alert us to a better understanding of ourselves. Husbands and wives may have different attitudes and feelings about money and material things which makes it essential to develop understanding and work together in family money management.

#### III. *Understanding Value Clarification* (life style)

We all have our own set of values. An individual and family needs to distinguish between wants and needs. God has promised to supply our needs not necessarily our wants. Some people who have the financial capability for more expensive items do not always choose them as evidenced by a wealthy individual who is satisfied to live in a modest house whereas a person of more limited means chooses a more attractive home. There are interesting value clarification tests available and if you are struggling to manage your life style, you should consider such tests. Nevertheless, control of our life style must be made if we are to keep income and expenses in balance. Further, we should determine which needs in our life style are more important because few of us can afford to do all that we wish. Involved in value clarification is the decision concerning financial giving to God's work. We can, if we choose, rob God by getting the things we think

(Continued on page 26)

# THE LITTLE THINGS



by Joyce Park (Sent in by Missionary Beatrice Westerman, Victoria, Cameroon.)

*The devil isn't dumb.* He may stalk around like a roaring lion, devouring people, but when he's eating me he's scuttling around like a hundred little cockroaches. What I mean is, when he's roaring, he's quite obvious. Then I have my defense at hand. I call on God's promises, rise to the challenge and fight back. But when he's scuttling. . . . Well, I often don't know I'm being attacked until it's too late.

The devil roars in with a bad case of hepatitis, or an unsolvable grammar problem, or the worship of evil spirits which control the people of the river.

But he scuttles in with cockroaches in the cookbook, butter turning rancid when I can't get any more, the supply plane missing a flight so we eat tuna for a week, little boys staring in through the window, a string of minor illnesses kids not sleeping at night, one more glass of milk spilled. . . . Each

Joyce Park and her husband Jim are translating the Scriptures for the Djuka of Suriname.

From TRANSLATION magazine. Used by permission of Wycliffe Bible Translators.

little thing produces its own anxiety and adds to a great weight of tension until we get to the last straw which, in our most recent experience, was the day our pet cat was stolen.

I suspect that this sneak attack is not confined to foreign missionaries. It seems like a really effective way to break anyone. We need to pray for each other!

People living in foreign cultures do face adjustments that compound the pressure problem. There's the tension of no one else speaking my native language; I can never tell a joke and have it understood. Social attitudes and responses are drawn on a different map, one that I can't read. I am often confused and usually just guess at what my response should be. It seems that everything must be learned the hard way. For example, my neighbor once said, "When you finish cooking, please give me some." So I did, and she was thoroughly embarrassed. She was just making conversation.

The other day two women came to the house and called me. We went through the greeting routine and then

they just stood there and stared at me. What did they expect me to do? Give them something to eat? Sing? Laugh? I didn't know, so I just stared back. It seems funny now, but when you're being stared at, the pressure is building.

According to my customs, the people here are often rude. Probably according to their culture they're not being rude. But my attitude dies hard. On the other hand maybe they *are* being rude, and that's hard too. Or what if what I do to be polite seems rude to them? This kind of tension makes a good foundation for the other little irritations.

So when you're praying for me, don't forget the small matters, the little things we don't often ask prayer for. We like to emphasize the spectacular, the dramatic and the exotic which, I admit, make more interesting reading. But when you pray for any fellow believer, especially one serving in a culture not his own, remember the little irritations, the frustrations, the confusions, the anxieties—"the little foxes that spoil the vines"—they are what's getting us down. □

**DRUMHELLER, ALTA.** More than eight years ago with God's blessing our church, Parkdale Baptist, was dedicated as a lighthouse in Drumheller. After a fellowship dinner, members and friends gathered to formally witness the burning of the mortgage. (pictured) The Rev. I. Faszler, our



area secretary, was guest speaker. Messages of congratulations by letter and in person were given from our neighboring churches.

Earlier in the year we witnessed 12 candidates walk into the baptismal waters upon confession of their faith in Jesus Christ as their Savior. During the communion service they were extended the hand of fellowship. The Rev. R. Wilde is the pastor of the church. (Ethel Orthner, reporter.)

**GRAND FORKS, N.D.** The Grace Baptist Church had the joy of welcoming its new pastor and wife, the Rev. and Mrs. Robert Penner of Missoula, Mont. The Rev. Clarence Walth, North Central Area secretary, gave the charge to the pastor and congregation during the morning service, and the Rev. Bill Keple gave the prayer of dedication. Pastor Penner responded.

The evening service was led by Rev. Keple, at which time Pastor Penner gave the message entitled, "It is Written" (Matt. 4:1-11). Following the service, a reception was held. Our moderator, Ben Hennessey, presided. A welcome was extended to our new pastor and wife from various organizations of our church. We showed our appreciation and love to them by presenting them with a Pantry Shower. Our Sunday school superintendent, John Stroh, gave a devotional and prayer. (Mrs. Andrew Terry, reporter.)

**LA CROSSE, WIS.** Bible Baptist Church was privileged to enjoy the music and survey ministry of both God's Volunteers teams. About 500 survey calls were made with 10 decisions for Christ. Other good contacts were also made. Several decisions have been recorded in follow-up.

Among those contacted, was a Christian Korean family (not prospects) from the large Presbyterian church in Seoul, which sponsored the Billy Graham rally in 1973.

The Pioneer Girls presented programs on Youth Sunday and the C.B.Y. was featured in the evening.

Our church is presently filling out the "Church Profile." We pray and trust that much good will come to our churches, in spiritual growth and outreach in our communities.

Pastor Sweet has begun an inquirers class. Some of our people will again be attending the Campus Crusade seminar at a local church.

**FAIR OAKS, CALIF.** The Sunrise Baptist (church extension) is continuing to praise the Lord for what he is doing in our midst. Some time ago we were able to begin work with a choir, and for our first practice, we had twenty-two people in attendance. We are grateful to the Lord for sending us a very capable choir director. The possibilities are unlimited in this area, and we pray that our faith won't limit us in reaching out. The Rev. Gene H. Kern is the pastor of the church.

**WARREN, MICH.** More than 600 members and friends of Redeemer Baptist Church viewed pictures that the Rev. Adolph Braun took while on a trip to Cameroon. Rev. and Mrs. Braun visited many of the 542 estab-

lished Baptist churches in the Cameroon Baptist Convention. We were told how the N.A.B. missionaries are training the African people to take over all the work of the churches in Cameroon and Nigeria. Rev. Braun was the speaker at the annual missionary conference for all N.A.B. missionaries in the Cameroon. He also took part in a ceremony by presenting health certificates to 16 leprosy patients who were permanently cured. They visited missionaries' homes, hospitals at Bango and Mbingo, drove many miles in Land Rovers and a Volkswagon van, and flew in a Piper Cub plane. Redeemer's church family was happy and thankful for their safe return and thoroughly enjoyed seeing the pictures and hearing first hand of the great work that God is doing through dedicated N.A.B. missionaries. (Doris Kintzer, reporter.)

**ELLINWOOD, KAN.** A children's musical with a biblical setting called, "It's Cool in the Furnace," was presented at the First Baptist Church. The group of 21 ten to thirteen-year-olds sang with sound tape accompaniment and were directed by Mrs. Roselyn Wolff. Dialogue between King Nebuchadnezzar and the prophet Daniel was spoken by the Rev. M. D. Wolff and Harold Hood. The musical was also presented at the First Baptist Church of Lorraine, Kan. (Ella Hartig, reporter.)



## INVEST IN GOD'S WORK TO BUILD NEW CHURCHES

through the

### Church Extension Investors Fund

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

The purpose of the Fund is to encourage Church Extension churches to build, by providing interest-bearing loans to qualified new churches engaged in building programs.

Any individual, family, or church may participate in the Fund by investing multiples of \$100.00. Term deposits earn 5½ to 6½ percent annual interest. Interest is paid on January 1st and July 1st.

For further information and investment application, please write to:

**CHURCH EXTENSION INVESTORS FUND**  
7308 Madison Street  
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**AUBURN, MICH.** The Rev. Bruce Rich and the Rev. Willis Potratz were at the First Baptist Church to help analyze and interpret our first annual church survey.

We thank God for letting us take part in the new N.A.B. work started in Standish, and we rejoiced with them upon the arrival of their new pastor, the Rev. Eugene Carpenter. The vibrant testimony of Faith Chow and her personal inspiration was felt by all.

Pastor Herrmann delivered his last sermon before assuming his new calling in Bridgeman, Mich. Dennis Kee announced his plans to enter the ministry. We praise God for calling a number of our young people to full-time service.

The young people again sponsored a Senior Citizens Banquet. The food and fellowship were enjoyed by 45 people.

The young people had another refreshing and blessed retreat this year.

Our hearts were thrilled and spirit lifted by the Rev. Ray Harsch and God's Volunteers. The Rev. and Mrs. Fred Penner and family from South Dakota began their ministry in April. (Mrs. Reinhard Spittka, reporter.)

## in memoriam

**EMIL J. BERTSCH**, 70, of Ashley, N.D., died on Feb. 11, 1975. He was born March 6, 1905, in McPherson County, N.D. He accepted Christ as his personal Savior in his youth and later was baptized and became an active member of the Baptist Church where he was a trustee for several years and also sang in the men's choir. In 1931 he was united in marriage to Herta Kranzler who passed away in 1962. In 1963 he was married to Hannah Schweigert Salzer. Survivors are his widow; three sons, three sisters. Officiating at the funeral service were Rev. Paul Lemke, Rev. Paul Van Gorkum, Rev. Etan Pelzer.

**MRS. KAROLINA DOLLINGER** nee Maier, 77, of Ventura, N.D., died Dec. 14, 1974. She was born Oct. 16, 1897, at Zeeland, N.D. She was married to John J. Dollinger. She was a member of the Ventura Baptist Church. Surviving her are her widower; one daughter, Mrs. Elsie Dohr; two sons Henry and Albert; five grandchildren and four great-grandchildren, one brother, and a half-sister. The Rev. Vernon Schneider was the officiating minister at the funeral service.

**HOMER C. HERTZLER**, 63, of Sheridan, Ore., died Feb. 28, 1975. He was born Jan. 23, 1912, at Cordell, Okla. In 1942 he accepted Jesus Christ as his personal Savior and was baptized at the First Baptist Church of Inglewood, Calif. He moved to Dallas, Ore., and united with the Salt Creek Baptist Church. In 1941 he married Earline Hovey. Surviving him are his widow; three daughters: Marlyce Overholser, Lynette Shutt, and

Janelle Hertzler; three brothers, two sisters and three grandchildren. The Rev. Ray Hoffman officiated at the funeral service.

**ELIZABETH LANDSIEDEL** nee Zifferman, 95, of Ashley, N.D., died on Feb. 21, 1975. She was born May 30, 1880, in Russia. As a young girl she came to America and settled in the Ashley area. In 1916 she was united in marriage to Jacob Landsiedel. She accepted Christ at the age of 45 and was later baptized and became a member of the Baptist Church near Lehr, N.D. and later Ashley, N.D. Surviving her are three daughters, two sons, 25 grandchildren and 65 great-grandchildren. The Rev. Etan Pelzer was the officiating minister at the funeral service.

**RICHARD H. NALLINGER**, 69, of Dallas, Ore., died March 8, 1975. He was born in Germany, Nov. 15, 1905. In early youth he accepted Jesus Christ as Savior and was baptized. He was a member of the Salt Creek Baptist Church. He served faithfully in many capacities, including Sunday school superintendent, choir, band director and deacon. In 1929 he married Louise Schweinle and two children were born to them. Surviving him are his widow; one daughter, Alice Bray, two brothers and two sisters. One son, Richard, passed away in 1950. The Rev. Ray Hoffman officiated at the funeral, assisted by the Rev. Bob Lang.

**RUBEN ZIMMERMAN**, 56, of Napoleon, N.D., died on Feb. 15, 1975. He was born April 13, 1918, in Logan County, N.D. He was married to Emma Reinhardt in 1945. He accepted Christ at an early age and was baptized by the Rev. C. M. Knapp and became a member of the Napoleon Baptist Church where he served as assistant Sunday school superintendent, usher and was on the Board of Trustees at the time of his passing. He is survived by his widow; two daughters, Dorothy and Diana; one son, Duane; his mother, five brothers, four sisters, among them his sister Alma McCollough a short term missionary in Cameroon. The Rev. Edwin F. Walter was the officiating minister at the funeral service.

## EVANGELIST PRIEST

(Continued from page 18)

the past four months by Jim Thoman, a Catholic theology student.)

"Our goal is conversion," says Czaja. "The goal is to move the hearts to a recommitment to Jesus Christ as Lord and Savior."

Czaja and Thoman say they use the term conversion to refer to helping people who are not Christian to become followers of Christ as well as to refer to helping a baptized churchman "who once walked with the Lord but has now become lackadaisical" to once again "walk with the Lord."

The priest says that during the past 10 years "there has been a fantastic reemphasis and change in the intellectual understanding of what the Catholic Church is and what it means.

"Everyone has been terrifically concerned to grapple with new meanings, new understandings.

"We (Czaja and Thoman) are moving at a different level and saying very explicitly that an intellectual renewal of church life is not enough. There has to be revitalization of that inner faith that really makes the church what it is.

"From Vatican II until a couple of years ago the Roman Catholic Church was caught up in external renewal. Now, many people are realizing there has to be an inner renewal. There has to be a reawakening of faith."

Thoman says he has been amazed at the reception given the message he and Czaja have been preaching.

"It's just like they've never really heard it said to them that God loves them and wants them to share his love.

"The response has astounded me. People just get all bubbly and enthusiastic about it."

As Czaja looks to the future he envisions eventually holding mass evangelism rallies in large city auditoriums—something similar to what many Protestant evangelists do.

For those rallies, 15-20 Catholic churches in an area would join together to sponsor the event, he says. To do this the bishop of the diocese in which the meeting takes place would have to approve.

Czaja says he is working on a brochure to mail several selected bishops to see if they will approve such a meeting.

"If that is what the Lord wants, he will help us to do it," says Czaja. "If he doesn't, he'll let us know." □

## Born to Serve

### A Tribute to E. Ralph Kletke

by G.K. Zimmerman



The expression, "full time service," is usually reserved for ministers and missionaries. They have a divine calling to which they respond. "Here am I; send me." But there are also many who are called to be Christian lay persons who work double time. In addition to their regular employment they take on positions and responsibilities in the church and Conference that keep them as busy as a minister or missionary.

Such a "called" layman was E. Ralph Kletke. Active Christians like Ralph are not always in the limelight because much of their service is evident in committees. Sometimes these are attended at their own expense. The responsibilities delegated to them are in the form of "homework," and they spend many hours working on Conference projects, plans or programs. In addition, they are held in high respect at their places of employment because of their business integrity and their genuine witness to their faith in Jesus Christ.

Ralph's parents, Mr. and Mrs. Edward Kletke, were active members of Pilgrim Baptist Church in Philadelphia, so it was natural for him, after his conversion, to become involved in the youth groups. Because of his God-given talent for singing he was a welcome addition to the choir, male chorus

Dr. G. K. Zimmerman is the executive secretary of the North American Baptist Conference.

and quartet—often taking solo parts. He also sang with the Fortnightly Club of Philadelphia for sixteen years. Ralph was elected president during the year that the choral group observed its 75th anniversary and gave a concert in the Academy of Music in the City of Brotherly Love.

His first elected position in the Pilgrim Baptist Church was that of president of the Baptist Young People's Union now known as Baptist Youth Fellowship. Soon thereafter he was elected as Sunday school superintendent where he served ably for five years. His practical and spiritual qualities were used on the Board of Christian Education, as vice moderator, and deacon of the church.

During these years he pursued his education at Drexel Institute of Technology, Philadelphia, Pa., from which he graduated with a degree in engineering.

Ralph's leadership in the local church and in the Atlantic Conference soon led to service on the denominational level. At the 30th Triennial Conference, held in Philadelphia, Ralph was elected president of the Youth and Sunday School Union of the N.A.B. General Conference. He held this position for several terms. By this time he already had some Conference-wide experience by being appointed Council Member-at-large in Sioux Falls, S.D. in 1949. He served for three years on the Executive Committee where he made invaluable contributions. Since then he served as chairman of the Nominating Committee, Denominational Planning Committee, Finance Committee and Investment Committee.

Compared to other members on these committees Ralph Kletke was a young man. He gave birth to the emphasis of having youth involved in the work of the N.A.B. Conference.

In recent years because of employment transfer he was unable to take part in the leadership of our Conference where he was missed by his co-workers. But no matter where he attended church he was not content to simply sit in the pew. An outlet was always found in which he was able to use his talents.

Many of us think he was taken from us too soon. Certainly his devoted wife, Jeanne, his young and lovely daughter, Kristen, and his mother, Mrs. Edward Kletke, miss him more than we do. It is not always a comfort to the immediate family to say, "He being dead, yet speaketh." But perhaps his life has inspired other young people to rise up and fill the ranks, convinced that as lay persons they too are "called" to serve.

## PERSONAL ESTATE . . .

(Continued from page 23)

we need and deserve. The Christian who appreciates God's love and goodness will want to give a proportionate share to God's work with the tithe as a guide. Larger income people can give more than a tithe because the basic needs of food, clothing, shelter, etc., take a smaller share of a larger income than for those who have low incomes. We can make many arguments about how much to give but it basically boils down to our values and priorities.

Sometime ago, I cut a series of articles out of a Chicago newspaper entitled, "Money in Your Pocket," by Martha Patton and her comments about tithing. I have no knowledge of her religious background, but her comments are worth considering. The series of articles contrasted an affluent family that was unhappy and going broke on a \$30,000 net income and a family with five children earning \$11,000 that was happy and financially sound. She concludes that even though they saved \$30,000 from a second job early in their marriage, and they did have a recent \$24,000 inheritance, their success is due to the following factor:

"But probably the greatest thing the Swinea's have going for them is the fact that they are tithers.

More than 10 percent of Harold's take-home pay goes to their church and charity. And I have never talked with a tither who wasn't making it financially.

Now I don't mean to imply that I believe there is something mystical about tithing. I simply have noticed that the tithing families I have interviewed always seem to be able to make ends meet.

And I'll go a step farther, I think I know why.

I don't think the tithe is the reason for their financial success, but I do think the life that leads to the tithe may be.

Penny and Harold Swinea and the other tithers with whom I have spoken over the years, have gone about as far as you can go in establishing priorities.

They have decided what they want and, having decided, are far less susceptible to each new demand for their dollar than those of us who, by wanting nothing specific continue to want everything." □

("A Saving and Spending Plan" will be the subject for Part II next month.)

## GOD, MY FATHER

(Continued from page 15)

my life. This made me a child of God with a new heritage and a great family of brothers and sisters.

The rest of my years have been spent getting to know him better through studying and obeying his Word. I find he is a forgiving Father who sacrificed his only Son to pay for my sins. He has given me an inexhaustible inheritance to draw from every day. He provides for my every need. (The needs of a mother of eight children have been great!) He is dependable and keeps his promises. His Word gives counsel that can be trusted. He gives comfort in sorrow, courage in discouragement and strength in weakness.

My Father disciplines me to correct and teach me how to live. I reap the benefits of this corrective measure when I quietly accept it without inward rebellion. He knows what is best for his child. I am thankful for my eternal Father who loves me so much. □

## WORLD ALLIANCE WILL PROMOTE EVANGELISM AND EDUCATION

COLUMBUS, Ohio, USA—Baptist World Alliance (BWA) leaders from ten nations on five continents, meeting here February 27-March 3, laid groundwork for a program to share information and techniques in evangelism and education with Baptists throughout the world.

The move, when approved at the Baptist World Congress next July at Stockholm, Sweden, will establish a Division of Evangelism and Education as an integral part of the BWA program in 100 countries.

Robert S. Denny, BWA general secretary, viewed the actions as a follow through of a successful World Mission of Reconciliation Through Jesus Christ, which has encouraged cooperative action in evangelism and Christian social concern during the 1970-75 quinquennium.

The meetings here began with two days of discussion by evangelism and Christian education leaders from Brazil, Canada, Mexico, England, Scotland, Germany, the USSR, Nigeria, Hong Kong and the United States. BWA President V. Carney Hargroves presided.

An ad hoc committee adopted a statement "recognizing the importance of evangelism and Christian teaching in today's world, and recognizing that each Baptist group must develop its own program in the light of its own situation and in the light of God's revelation," and asking that the Division of Evangelism and Education "provide new opportunities of dialogue; facilitate maximum interaction, sharing of information and development; and provide encouragement to various Baptist groups in the world."

The initiating committee's report was accepted by the BWA Administrative Committee for recommendation to the congress at Stockholm. The new division was viewed as a service agency to small Baptist groups in developing countries as well as a forum for international sharing by all member groups of the BWA. The Division of Evangelism and Education will be the fourth division of BWA activity coordinating and encouraging the work of its member bodies. Others deal with Communications, Relief and Development, and Study and Research.

The Administrative Committee also looked to several other aspects of proposed constitutional revisions and structural changes that will be considered at Stockholm. It approved in general all but one proposal initially presented by a Structural Changes Committee to the Executive Committee at Louisville, Ky., last August. David Russell, general secretary of the Baptist Union of Great Britain and Ireland, headed that special committee.

The one change was to void the proposal that the office of Associate Secretary for Youth be discontinued. The Administrative Committee, responding to a plea from Youth Committee co-chairman Charles Roselle, voted that "the professional staff at Washington be kept at the present level with one person who has competency in administration and youth ministry being designated as responsible for serving the Youth Department along with other responsibilities."

## CHURCH IN MEXICO CLAIMS RECORD 10,000 IN VACATION BIBLE SCHOOLS

First Baptist church of Tapachula, Mexico claims what may be a world's record—10,000 children in summer-vacation Bible schools in 1974—reports the U.S. news agency Baptist Press.

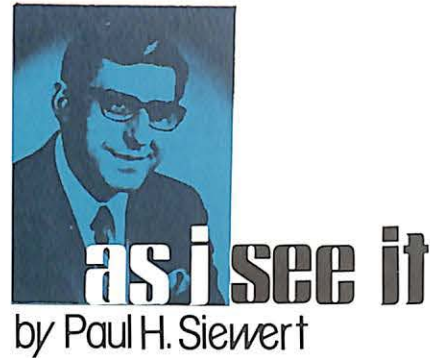
There were 53 of the schools—featuring Bible study, evangelism, handwork and recreational activities—held in homes, with morning, afternoon and night shifts, over a period of six weeks. Some afternoon and evening schools had departments also for young people and adults.

Catholic parents were more willing to allow their children to attend the Baptist vacation Bible schools if they were held in homes.

The Rev. Joel Panama Ortiz is pastor of First Baptist Church in Tapachula, a city of 90,000 population. The church has a membership of 500.

One hundred fifty-three workers from the church cooperated in five teams to conduct the vacation Bible schools. Some served in four schools a day for the entire six weeks. Reports indicated 381 public professions of faith in Christ in the schools.

The report of the unique achievement of the Tapachula church came in an interview with Pastor Ortiz by Anne Washburn McWilliams for the Baptist Record of Mississippi. (EBPS)



Did you ever get an anonymous phone call with a voice of desperation saying, "Is it true that if I had sex before marriage it means I'm really married, in the sight of God, to that person and not to my presently legal husband?"

Naturally this view hinges on the erroneous concept that the Bible teaches that in the sight of God it is the sex act that culminates marriage.

The Old Testament marriages (Genesis 24:6, 7; 29:21-23; Ruth 4:13) involved the bride voluntarily given to the groom in the presence of witnesses, and the groom receiving her as his wife. Also keep in mind that II Samuel 11:4 records that David had sex relationships with Bethsheba but was not considered married. Not until II Samuel 11:27 was marriage recognized between David and Bethsheba. Thus marriage did not begin with sex but with proper contractual relationships.

Since God acknowledges the binding force of the civil laws (Romans 7:2; 13:1 & 2) it must be concluded that marriage takes place at the time the legal documents are signed for marriage. The marriage ceremony is a public acknowledgment before God and man, that this bond is being consummated.

As I see it, we are hardly justified in propagating an erroneous biblical view just to amplify the seriousness of premarital sex, as some have done. There is enough said in the Bible concerning that as well. □

## chuckle with bruno

Husbands and wives are like fishermen. They brag about the ones that got away and often complain about the ones they caught.

When I was a kid, my mother said to me, "Son, always tell the truth and I won't punish you." So I told the truth and my father punished me.

■ Miss Katherine Ann Hunt, former Cameroon missionary, is now serving as a nurse at the Baptist Health Center, Monte Vista, Colorado.

■ Reid Galbraith, '75 graduate of N.A.B. College, is now serving the First Baptist Church, Elk Grove, Calif., as Minister of Christian Education and Youth.

■ Dr. E. P. Wahl is the interim administrator of the Goldage Apartments, the recently founded "Home for Elderly and Needy People." This home operated by the "Salem Manor Society,"

a non-profit organization, is located in Leduc, Alberta.

■ The Rev. Kurt Redsclag, pastor of the Greenfield Baptist Church, Edmonton, Alta., has given his resignation. His future plans are not known.

■ The Rev. Waldemar Kroguletz has accepted the call to the Immanuel Baptist Church, Vancouver, B.C. Presently he is serving the Redeemer Baptist Church, Cleveland, Ohio.

■ The Rev. Oliver Bender has accepted the call to the West Center Street

Church, Madison, S.D. He previously served the First Baptist Church, Underwood, N.D.

■ The Rev. George Brite has accepted the call to the Highland Baptist Church, Derby, N.Y. effective July 1. Presently he is serving the Randolph Baptist Church, Randolph, Minnesota.

■ The Rev. Kenneth Unruh has accepted the call to the Tyndall and Danzig, Baptist Churches, S.D., effective July 1. Presently he is serving the Hillside Baptist Church, Dickinson, N.D.

■ The Baptist Residence for Women, New York, celebrated its 80th anniversary, April 10. Mrs. G. H. Beck is the president.

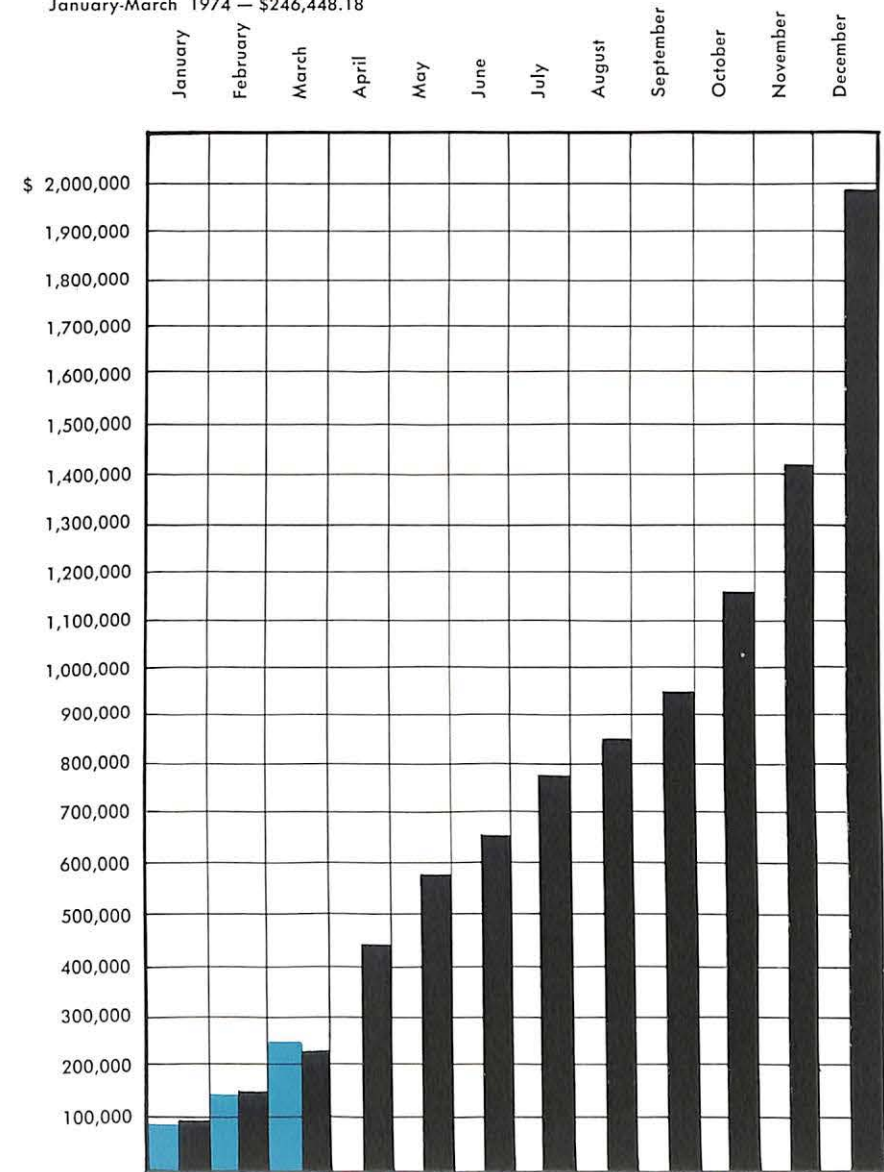
■ Douglas Radke, '75 graduate of Bethel Baptist Seminary, St. Paul, Minn., has accepted the call to the Riverview Baptist Church, West St. Paul, Minn., effective June 15.

■ Roger B. Litfin is the assistant pastor of the Immanuel Baptist Church, Kankakee, Ill. He is a Graduate of Philadelphia College of the Bible. The Rev. Walter Dingfield is the pastor of this church.

■ David Rapske, '75 graduate of N.A.B. College, is the youth pastor of the Grace Baptist Church, Grand Forks, N.D. □

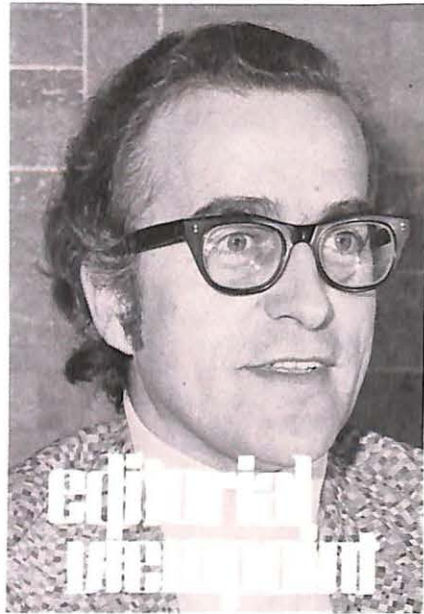
## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for three months  
 January-March 1975 — \$249,248.57  
 January-March 1974 — \$246,448.18  
 Goal for 1975 — \$2,150,000



Color line for 1975; black line for 1974





## Vulnerable But Secure

About a year ago I was one of the group of Baptist editors and journalists from the United States who visited Israel ("Reflections at the Garden Tomb", BAPTIST HERALD, April 1974). I had been impressed with the tremendous vitality and enthusiasm of the Jewish people; the service at Yad Vashem, a memorial to the Holocaust, had stirred my emotions; the Western Wall with its worshipers had been a dramatic audiovisual lesson of a sadly misguided people, waiting for a Messiah who had arrived two thousand years earlier.

Now, one year later, my thoughts ever so often still go back to Israel, this small country of universal importance. More than ever the big power nations seem to realize that Israel plays one of the most important roles in the matter of world peace. That is why Secretary of State, Henry Kissinger, has been negotiating and shuttling back and forth between the Arab nations and Israel. That is the reason why the USSR recently has stated that upon Israel's giving up of her occupied territory Russia would guaranty the peace in the Middle East.

Has Israel made any progress in the last year? Who is to tell? Yet, in closely following the world news one seems to detect a sad note of disappointment and distrust on the part of Israel. This young nation shows a cautious fear that too much pressure is being exerted on them, even by America, because of

the oil situation. They want no part of a Vietnam-style peace, which makes Dr. Kissinger's peace mission so much more complicated.

Before my visit to Israel I had very little sympathy with a country that seemed to have only one goal: the building up and strengthening of her own political and economic strength. But when I toured the country from north to south and west to east I could not help being deeply touched by the smallness and military vulnerability of Israel. What impresses me now is Israel's willingness to give up much of its territory for a guarantee of peace. They want peace desperately. The most recent offer to give up the Golan Heights if a solid peace could be guaranteed shows the extent to which the Israelis presently are willing to go. However, should they give up for example the Golan Heights without receiving peace in return, then they would be left quite defenseless.

In an interview in April, Israel's Defense Minister Shimon Peres proposed the possible return of even the Israeli-held Sinai Peninsula in exchange for an agreement which guaranteed that both the Suez Canal and the Straits of Tiran, Israel's gateway to the Red Sea, would be safe from attack, and that Sinai would not be used for staging operations against Israel on its shipping. The above mentioned and numerous other proposals are new and untried, but promise open pathways to peace in the Middle East. Yet, one cannot help but wonder if there will ever be peace for Israel.

The Apostle Paul wrote to the Christians in Rome: "If possible, as it depends upon you, live peaceably with all" (Romans 12:18). For almost 27 years Israel has tried to make her wish known, to live in peace with all nations. Five times since, Israel had to fight for survival. Three times she has been promised to receive free access to the Suez Canal just to be barred from it in cruel wars. Will Israel's faith in the good will of other nations run out soon?

Perhaps now is the time that this young nation should turn in faith to God instead. He has seen to it that in spite of an overwhelming strength of Israel's enemies the country has developed and prospered and its borders have expanded. God has promised not only to restore the Jews as a nation but also to sustain them. What greater guarantee could they wish for?

Israel should learn, as we have to learn also, that "he who dwells in the shelter of the Most High, who abides in the shadow of the Almighty, will say to the Lord, 'My refuge and my fortress; my God, in whom I trust'" (Psalm 91:1). RJK



**Dear Editor:** Thanks for your article on Mr. Moon and the Unification Church in the February issue of the BAPTIST HERALD. Several weeks ago Moon's people were swarming all over Tokyo, handing out colorful literature, putting up signs, and inviting people to banquets and rallies. I heard each night they had about 15,000 people for three nights in the Budokan Hall. Several of my non-Christian Japanese friends asked me about Moon's religion. They were quite impressed with the propaganda, but I had met with this religious group last year in Sioux Falls. Also I was now able to show them your article. Even though they couldn't read it, it was helpful. Also we put a Xerox copy of the article on the bulletin board in the language school. Keep on writing for the Lord. Reimer Clausen, Japan.

**Dear Editor,** Nearly each time we pick up a newspaper or magazine these days we are confronted with the news of some famous person dying of cancer; yet people are unaware of what to look for to protect their own body of this many time fatal disease. What makes it even worse is that many people shy away from any educational program on cancer because they hate the word and it makes them nervous, so they hide their heads in the sand in hopes it will always be the problem of someone else. How sad!

April was Cancer Crusade Month; though this always is one of the busiest months of the year for rural people we found these very busy people sacrificing their time and working many long extra hours to serve as Volunteers for the Cancer Society. Why do they do this? Because they are concerned for their neighbors and friends. Each County has a group that is willing to make a person-to-person contact to hand every family in the county some educational facts on cancer, what signs to look for, helping them to become familiar with the seven warning signals. They also explain how the funds we receive are spent in research.

We are grateful to our first lady, Mrs. Ford, and to Mrs. Rockefeller for sharing this sad part of their lives with the people of the nation. I am sure their only interest in sharing this sad part of their lives was only with the thought in mind that it may be helpful to the rest of the women in America to help each one of us to be aware of this. I hope each woman and girl will take advantage of the self-breast-examination literature, film and model available to them from the cancer units for early detection of breast cancer.

I am sure nearly every American woman gave a special prayer for these two brave women. We owe a great deal to these two women for sharing their misfortune with the world; no one will ever know how many people went for a check up and consequently were spared this same agony. I would appreciate you printing this in your paper. It may save some woman's life. Thank you. Mrs. Albert Kost, McLean County Cancer Unit President, Washburn, N.D.

**Dear Editor,** I've been meaning to write you for some time to commend

you on the terrific job you are doing with the "Baptist Herald".

Your editorial in the February issue ("First Things First") was tops; keep up the good work.

Since my graduation from NABS in 1964, I have been with World Vision in Administrative work the majority of the time. John Siewert □

## NEWS FLASH

(Continued from page 3)

the Progressive National Baptist Convention. Floyd W. Harris, a Southern Baptist layman of Annandale, Va., was elected vice chairman, succeeding R. Fred Bullen, general secretary of the Baptist Federation of Canada.

Carl W. Tiller, associate secretary of the BWA, is automatically secretary of the NABF, and Fred B. Rhodes, treasurer of the BWA, is likewise the NABF treasurer.

The committee also looked at proposals for structural changes of its parent body, the Baptist World Alliance. They named a special subcommittee, headed by Alton Wheeler of the Seventh Day Baptist General Conference, to study changes that may become necessary in the NABF organization. The BWA restructure is scheduled for consideration at the Baptist World Congress in July at Stockholm.

James E. Wood, executive director of the Baptist Joint Committee on Public Affairs in Washington, announced plans for a four day Baptist convocation in Washington, Jan. 12-15, 1976, in observance of the United States' bicentennial celebration. The convocation would be preceded by regional conferences of Baptists in 12 other cities.

Special interest groups met in "sharing sessions" with leaders from the respective conventions trading experiences in stewardship education, missions administration, and church and society. □

## PROOFS OF HAVING THE HOLY SPIRIT

(Continued from page 5)

God's Word, for he is the Spirit of truth (John 17:17). True children of God are doers of God's Word (Matthew 7:21-23; I John 2:3, 29). He establishes order and not confusion (I Corinthians 14:33 & 40). The Holy Spirit unites true believers—he does not divide them (I Corinthians 12:12, 25). The Holy Spirit does not even exalt himself nor magnify himself—he glorifies Christ (John 15:26; 16:13 & 14).

The Word of God teaches us that the fruits of the Spirit are contrary to the fruits of the flesh. A person indwelt by the Holy Spirit and filled with the Spirit and baptized into the body by the Spirit should certainly show some fruits of the Spirit. A person yielded to the Holy Spirit demonstrates love, joy, peace, longsuffering (not pressure others to major on minors), gentleness, goodness, faith, meekness (not pomp and show), self-control (not so taken over by the spirit so that they roll in the aisles of the church shamelessly or shout loudly saying they cannot help themselves, or speaking in "tongues" without an interpreter [I Corinthians 14:28, 32]). "... If we live in the Spirit let us also walk in the Spirit..." Galatians 5:22-26). We must be careful that the gifts we have are not for self-glory. Our gifts should edify the Church and glorify Christ through our work (I Corinthians 14:26). Let us pray that God may give us gifts to serve him and witness to the work of his saving grace and his righteousness. Let us love one another and obey God's Word.

**I WAS BAPTIZED BY THE HOLY SPIRIT** when I was twelve years old and have had his second, third,

fourth, tenth and twentieth, etc. blessings. Seldom have I mentioned this to anyone, but I have experienced the power and presence of God in such waves that I hardly bear it—at such times I wept, sang and rejoiced in the Lord, but I have never spoken in "tongues." Yet I know that such experiences are personal and I am not to expect others to have the exact same experience as I. One need not speak in tongues to have the joy of the Lord and the filling of the Holy Spirit.

**THE GREATEST REASON FOR REJOICING**, said Jesus, was "not that the spirits are subject unto you, but rather rejoice because your names are written in heaven" (Luke 10:20). Jesus said that the angels of heaven rejoice over one sinner that repenteth (Luke 15:7, 10). One would think that Jesus was wrong by the emphasis some teachers give to "tongues" and other things.

The final question is, "Is experience your authority, or is God's Word your authority?" Liberal existentialist theologians are succeeding through the Charismatic Movement. They said that the Scripture was only the true Word of God when you experience it. Martin Luther said, "Feelings come and feelings go, and feelings are deceiving. My warrant is the Word of God, nothing else is worth believing." Is it true because multitudes are saying so? Then the Communists are right since they have the majority of the world's population. Paul said, "Let God be true, but every man a liar" (Romans 3:4a). If you are a true disciple of Christ, you will continue in his Word (John 8:31). Jesus said that one proof that a person is of God is that he hears God's Word (John 8:47). I sincerely hope you consider the whole counsel of God (Acts 20:27; 2 Corinthians 4:2). □



## THE FINANCES NEEDED

### MISSIONS

Cameroon Mission .....	\$ 426,872
Nigeria Mission .....	81,896
Japan Mission .....	136,148
Brazil Mission .....	60,140
Home Missions .....	39,921
Special Mission Projects .....	109,800
Church Extension .....	227,200
Administration .....	83,064

Total Amount **\$1,165,041**

### TRAINING LEADERS

North American Baptist College .....	\$ 162,250
Inter-Campus Program .....	22,000
North American Baptist Seminary .....	210,745

Total Amount **\$ 394,995**

### CHURCH MINISTRIES

Evangelism/God's Volunteers .....	\$ 60,724
Women's Work .....	15,226
Youth Ministry .....	10,920
Educational Ministries .....	35,000
Administration .....	39,782

Total Amount **\$ 161,652**

### PLANNING AND ADMINISTRATION

Conference Administration and Office Building	\$ 118,032
Stewardship/Communications/Publications	127,060

Total Amount **\$ 245,092**

### AREA MINISTRIES

Area Secretaries (Including travel and office)....	\$ 115,467
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### AID TO NEEDY AND AGING

Pension Program Subsidy .....	\$ 31,665
Aged Ministers Relief and Retirement .....	6,540
World Relief (by designation) .....	4,000

Total Amount **\$ 42,205**

### SPECIAL PROJECTS

Bible Distribution (by designation) .....	\$ 2,500
Baptist World Alliance (by designation) .....	2,500
Contingencies .....	20,548

Total Amount **\$ 25,548**

### TOTAL

**\$2,150,000**

**\$2,150,000**  
**LET'S**  
**MAKE**  
**IT**  
**HAPPEN**  
**IN**  
**1975**

#### OUR TEN GOALS

- CONTACT 486,000 Persons for Christ
- SUPPORT 103 Missionaries in Brazil, Cameroon, Nigeria, Japan and U.S.A.
- START 8 New N.A.B. Churches
- TRAIN 300 Persons for the Ministry and Christian Service
- SUPPLY 25 New Persons for the Ministry in N.A.B. Churches and on Mission Fields
- RECRUIT 50 New Students for N.A.B. Ministry
- HELP Established Churches to Grow by Providing Personnel and Resources
- PROVIDE Opportunities for Youth in Outreach and Service
- AID the Hungry and Needy of the World
- GIVE \$2,150,000 for Conference Missions and Ministries

## THE COOPERATIVE MISSION OF CHURCHES

of the North American Baptist General Conference for the fiscal period

**JAN.1-DEC.31,1975**



**baptist herald**

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