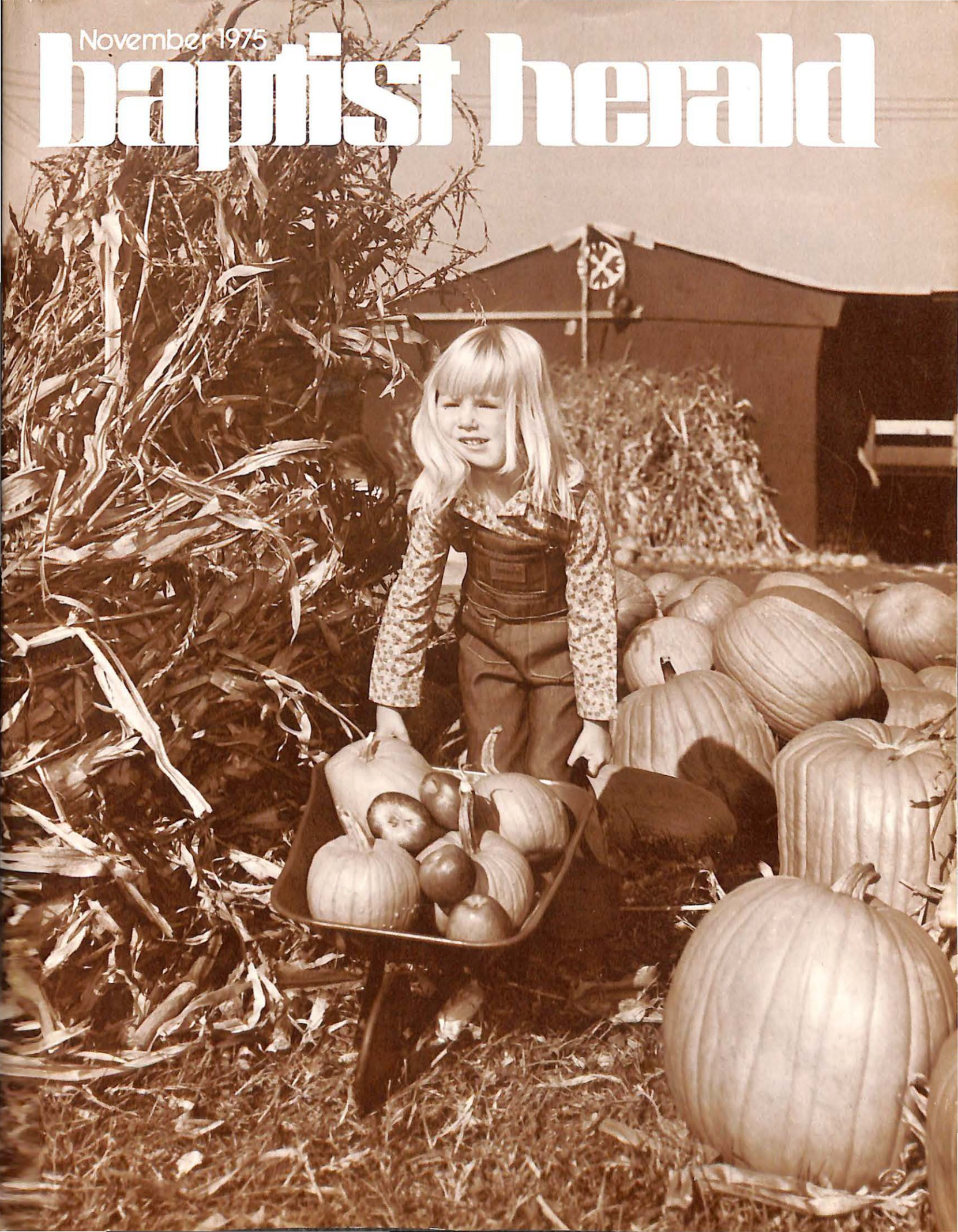


November 1975

# baptist herald





# COMMENTS COMMENTS COMMENTS COMMENTS

to the article  
"Put Housewives on the Payroll"  
published in August, 1975, issue

Dear Editor:

A pet peeve of mine, when visiting female friends, have been remarks like: "My husband bought me this sofa for my birthday!" or "He bought me this dining room set for Christmas!" or even worse "He promised to take me to Hawaii on his next vacation."

To hear women talk this way puts them into the position of children, certainly not into the position of mature adults who communicate with each other setting mutual goals as to how they spend their time and money.

I have always lived with the assumption that every penny that comes our way, be it his or my earnings, be it profits realized through investments or inheritance, are ours. This assumption has worked well through years when only he earned, years when only I earned and years of mutual earnings.

The question "Should Housewives be Paid" becomes superfluous when two mature adults live together setting mutual goals with whatever time or money they have at their disposal. Eva Helwing, Chicago, Illinois.

Dear Editor:

Mr. Liszkowski's article greatly understated the work schedule of many husbands and overstated the work schedule of many wives. For example, my personal work schedule includes a weekly average of 50 hours at the office, 15 hours commuting and 10 hours of professional development at home for a total of some 75 hours per week. My wife is a wonderful, hard-working homemaker but she gets two hours more sleep daily, swimming pool breaks, phone breaks, luncheons and TV breaks, all of which net her work hours to less than mine. (My wife is threatening to write a rebuttal.) Howard S. Fahnestock, Pittsburgh, Pa.

Dear Editor:

Evidently the article is borrowed from the Women's Liberation "manifesto" planks. Any organization which boasts about leaders like Germaine Greer and/or Mrs. Brown (British Columbia's N.D.P. member of Parliament) can be nothing other than a true limb of Satan. The Women's Liberation Movement has proven itself, over and over again, to be just that. I wonder why we, a Christian magazine, give them even the benefit of the doubt, enough to allow them printing space. This only serves to confuse our weak members more than ever, I feel.

This "Put Housewives on the Payroll" truly is the unbeliever's paradox and so typical of today's confused generation. Invariably jumping from the springboard of every Tom-Dick-and-Harry's psychiatric diploma into ever deeper and darker and more abysmal situations. We actually believe these "spouters-of-man's-knowledgeability-without-wisdom" more than our great omnipotent, omnipresent, omniscient creator of heaven and earth! While our "Fathers-of-the-Faith" are communing with God, the stupid rabble is giving their valuables to building and worshipping the "Golden Calf" of man's knowledgeability! How like the Israelites of Moses' time! Are we going to wallow in the same mire as did the Israelites when Moses was up in the mountain communing with God? Or are we going to come back to God and the Bible and to peace of mind and oneness with God? All it takes is "faith like a mustard seed" to solve our problems. Ida Hoffman, Morris, Manitoba.

Dear Editor:

What is wrong with our eyesight! Women are valuable in the program

of God, yet we must view their value through the eyes of Scripture. The things that the Spirit of God set down for posterity about the lives of New Testament women are the very things that many women are disdainful of today. A look at the hall of fame of the infant church should clear the vision and still many arguments.

Lydia—her ministry was her open heart and home (Acts 16:14, 15, 40).

Priscilla—Along with her husband she made tents, ministered to the servants of God through her home. They even held a local church in their home (Acts 18:1-3) (I Cor. 16:19).

Mary—Mother of Mark—a prayer meeting was held at her home. Miracles happened through this ministry (Acts 12:12).

Phoebe—Ministered to Paul and to the Christians of that day (Rom. 16:1).

Now these women did more, but God set *these* actions and ministries down for us to know and find important. Let's not cloud the view by inserting words like "Uneducated in those days", "Culture was different", "Women were possessions" etc. The local cultural, educational or political societies did not pen those words—God did! Those women were important in his eyes. Why do many women today feel "unfulfilled" or "less than a person" when considering this quiet home ministry. It can be an exciting, creative ministry to the Body of Christ, when we see it from God's view.

Any woman who has had leadership in the local church in which she was placed in authority over men know very well that she cannot remain submitted to the men under her. It is an impossibility. It sets into motion a distinct conflict. When she is in charge there are times her decision must be final or her teaching the last word. Should she stand firm in her role of authority or should she be subject to the men in the local church? The principle that answers that dilemma is found in I Tim. 2:9-15. Women are not to be in authority over men, not only in man-wife relationship, but in the local church also. It has nothing to do with a man-woman comparison of intellect, wisdom or ability—but to God's knowledge about his creation and his directives to us.

If we do it God's way with the men in front leadership and the women ministering to the Body of Christ behind the scenes the horizons are clear. BOTH are vital to God's workings today. Rejoice! Mrs. Donna McFall, Stockton, California.

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# NEWS Flash

## 1,000 Young Baptists Expected at FREEDOM '76

SAN ANTONIO, Tex.—Young Baptists from throughout the U.S. and around the world are invited to attend FREEDOM 76, a bi-centennial event designed to strike a spark of spiritual renewal to launch the nation's third 100 years, here Dec. 28-31, 1975.

Some 10,000 college students and single and married young adults are expected to converge on San Antonio, one of the nation's bicentennial cities, known for its beauty, history and colorful Mexican-American influence.

FREEDOM 76 will feature musical drama, multimedia, a 1,000-voice choir, Bible study, involvement experiences, speakers, panels, seminars and training sessions to help equip its participants to share their Christian faith.

Open to Baptists of all denominational groups, FREEDOM 76, which will run past midnight, Dec. 31, into the third century of America's existence, will zero in on national and Christian heritage, citizenship, discipleship, vocation and the home.

FREEDOM 76 planners recognize that modern young people, faced with many options, need Christian alternatives. "Lines must be drawn and young people must be asked what stand they will take for Christ," says Charles Roselle, FREEDOM 76 general chairman and director of the Southern Baptist National Student Ministries program.

"The event in San Antonio," Roselle declares, "will be rooted in the truth that as Baptists seek to motivate young participants to apply Christian options to the changing world, they must do so from the foundation of the truth of Christ's teachings as proclaimed in the Bible—God's word." □



# ALL THINGS, LORD?

by Mrs. Ellen Froslic



Robert and Ellen Froslic

"Giving thanks for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

"We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

"Surely not *all things*, Lord? Surely not heart attack, leukemia, brain tumor, car accident and broken bones! Do you mean that we are to give thanks for these things? Do you mean that all of these things can work together for good for us? For we do love you, Lord."

Christmas Eve, 1970. The day before Christmas, and my husband, Bob, assistant superintendent of mails at the Buena Park, California, post office, breathed a sigh of relief, for the last of the Christmas mail was on its way to be delivered. Another hectic pressured time of long hours was over. He sat down at his desk and had a serious coronary heart attack.

Nothing in fifty happy years of life, or thirty years of a happy marriage, had prepared us for the next four years and the trials that would come our way. We have four wonderful children and a very nice life. We had both worked hard and God had been very good to us in every way. Other than the usual problems of making ends meet, childhood illnesses, etc. our problems were minor.

Bob was taken to the hospital and after three weeks was able to return home. Months of slow recovery followed, which were at times very discouraging for a man who had been healthy and active all of his life. When he returned to work he had two other minor heart attacks. A heart catheterization led to the verdict that he was not a good candidate for heart surgery, but that he should retire.

"Lord, how can it be good for us to be taken out of our active life of service to Thee?" We had both served on the boards of the Magnolia Baptist Church for sixteen years and I had been church secretary for eleven years. Could it

Mrs. Ellen Froslic and her husband have been active members of the Magnolia Baptist Church, Anaheim, Calif., for many years. They live now in Redding, CA.

be that the man in Bob's hospital room who came to know the Lord is worth more than all the years of service?

The Bible says, "We know that all things work together . . ." That means we must take it on faith, even when we cannot see that it is working together for good.

We moved to Northern California to the home we had been building over the past six years for our retirement on beautiful Shasta Lake. God answered our prayers and gradually with the slower pace, the wonderful air of the mountains and lake, and our mutual enjoyment of our life, Bob was feeling very well. We were enjoying each day to the fullest. My neighborhood Bible class was a blessing to me and to my neighbors. One sixty year old lady accepted Christ and others who were unsaved were showing an interest in the things of the Lord.

Fall of 1973. In retrospect, all things had worked together for good for us.

However, in the winter of 1973 and 1974, Bob began to feel a gradual deterioration of his health—tiredness, temperatures, aches and pains throughout the body. The diagnosis? *Acute myeloid leukemia*. The cure? None. The treatments? Chemo-therapy. The outlook? Unpredictable.

The treatments were difficult, making Bob feel even worse. Blood transfusions helped. Our morale was low. In answer to our prayer, God gave us strength for each day. We felt the power of the prayers of our Christian friends, both here and in Anaheim.

A wedding was being planned in Sioux Falls, S.D., for our youngest daughter, Jeanne, and her fiancé Eric Coulon. They were both students at the North American Baptist Seminary there. We were making plans to attend, but as the day drew nearer, we realized that we would not be able to go. The wedding was moved to California.

In July, God answered our prayers and the leukemia was brought into remission. Life was wonderful. We enjoyed a happy month of camping on the coast of Oregon and California. Surely everything was going to be well with us.

November, 1974. Bob suffered and most devastating of

all pains that he had suffered up until then, starting in his leg and back, and moving up to his face and head. Diagnosis: Leukemic brain tumor pressing on the nerves.

Arrangements were made for hospitalization in Sacramento at the University of California Medical Center, where Bob endured weeks of cobalt shots, tests, punctures, spinal taps, brain scans, etc. We learned from this experience, that pain is a very lonely thing, one that cannot be shared with even the closest loved one, but only with God. I believe that Jesus left the disciples and went further into the Garden of Gethsemane, because he had come to the place where he could share only with God the agony that was happening to him.

I felt a great loneliness as Bob retreated into himself to somehow endure the pain with God's help. I had to search my own heart and root out the bitterness that was eating away at me. After a time of fasting and prayer, God gave me peace, at least until the tools of the devil, discouragement and worry, would take over again. "Lord, how can *all* these things work together for good to us?"

What possible good could come from this encounter with disaster? One eye was affected and one side of the face. Vision was doubled. The body was weakened by intensive chemotherapy. The spirits were brought low. Could we tell unsaved friends that it pays to be a Christian? How can we say "thank you" for such pain? It was a soul-searching experience and not one to glibly quote platitudes.

We spent hours praying and discussing what the Lord would have us to learn from these experiences. II Corinthians 1:3-9 tells us that God's encouragement is adequate for all of life's troubles. He encourages us so that we can encourage others. When we have come to the end of our own rope of strength, he has his best opportunity to teach us to trust and to give us that spirit of joy in our hearts that can come from no other source, but only through God himself.

For as the devil said of Job, "Anyone can praise the Lord when he is fenced about with blessings." It is entirely different to be joyful and praise the Lord when all earthly things fail. God only can give peace when disease and pain are racking the body.

We have found some opportunities to encourage friends and neighbors who have suffered illness. Despair and questioning do set in at times, even when we are trying to trust

in God. Could it be that we are trying too hard? Trust implies faith—not trying in our own strength, but resting in God; not struggling, but submitting.

We were finally able to leave Sacramento and come back to Redding for Bob to have further follow-up treatments and chemotherapy. Soon Bob was feeling quite well. The first Sunday back in church, our car was hit by a truck and totalled. I was painfully bruised and broke a collar bone. I could honestly praise the Lord that this time it was me and not my long-suffering husband.

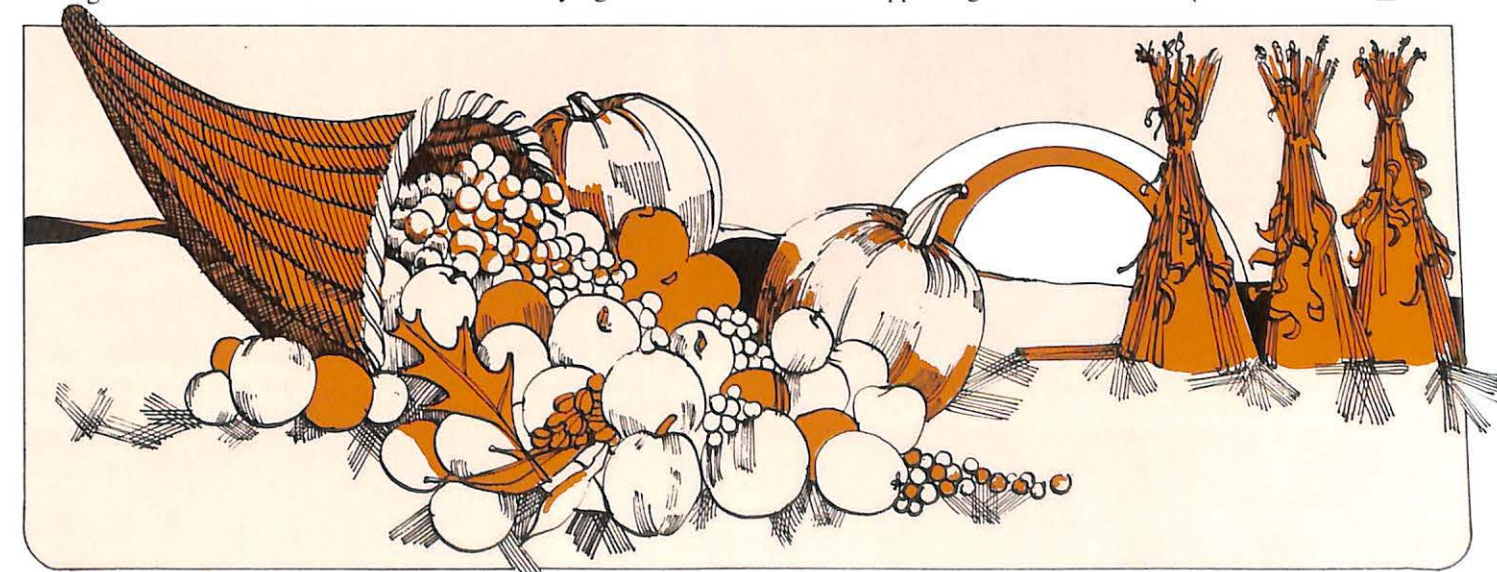
The Lord has taught us many lessons. Some we still need to learn. It is not possible for me to say honestly, "Thank you, Lord, that Bob has leukemia." I can say, "Thank you, Lord, for good doctors, and that there are new and better treatments for leukemia; that you are giving Bob remissions; that you could give him complete healing at any time by just a command from you. You have the power and we are in your hand."

These are lessons that we have learned:

1. To thank God for each other, for our family and loved ones, for friends and neighbors, for those who pray for us;
2. To thank God for each day that He gives us; for the beauty of the world: the sunshine, the rain, the birds, the trees, the mountains and lakes;
3. To ask for strength for the day, and for the peace and inner joy that lives on in spite of circumstances;
4. To do our best to give no thought of the morrow, for that brings needless worry about something over which we have no control;
5. To be dependent upon God for ALL THINGS.

Someday we are assured that we will know the answers and will look back and say, "Truly, ALL THINGS did work together for good to them who love the Lord," and we will be able to say without reservation, "Thank you, Lord for sending ALL THOSE THINGS TO US in our earthly life, for now we see the reason why."

"In this ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold trials, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (I Peter 1:6-7). □







# REFLECTIONS ON THE TRIENNIAL MINISTERS' CONFERENCE

AUGUST 12-16, 1975 NORTH AMERICAN BAPTIST SEMINARY  
SIOUX FALLS, SOUTH DAKOTA

## A SEMINARY PROFESSOR'S REFLECTIONS ON THE MINISTERS' CONFERENCE by Ralph E. Powell

From the viewpoint of a seminary professor, the Ministers' Conference was a genuine success. The program was well planned, with balance, variety and contemporary relevance built into its structure. Emphases on Bible study, creative worship, evangelism and counseling provided pastors and their wives rich resources for ministry. Materials presented by the various resource persons could be readily adapted to nearly any church situation, large or small, urban or rural.

Small Koinonia fellowship groups enabled pastors to discuss topics presented by lecturers, bring up their own ministry problems, share resources, or fellowship in prayer. Growth seminars afforded splendid opportunity for stimulating thought and interchange between participants.

A mood of joy and thanksgiving pervaded the group—rejoicing for what God had done in the past, for provident

*Dr. Ralph E. Powell is professor of Theology and Philosophy of Religion at North American Baptist Seminary, Sioux Falls, S.D. He is celebrating his 25th year of service at the seminary which makes him the professor with the longest service record there. Dr. Powell was the banquet speaker at the close of the conference.*

First Baptist Church of Sioux Falls was the place where most of the conference sessions were held.



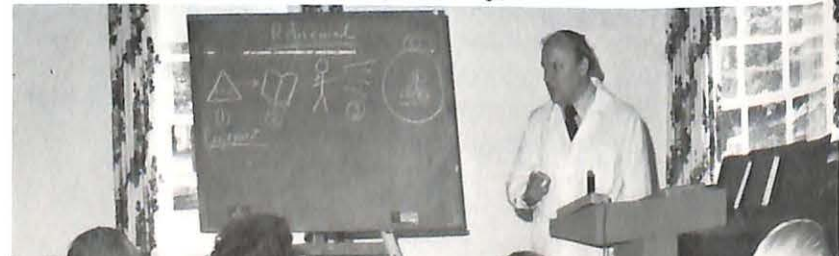
"Small Koinonia fellowship groups enabled pastors to discuss topics presented by lecturers . . ."



"Growth seminars afforded splendid opportunity for stimulating thought . . ." (as here with Dr. Ernie Zimelman)



" . . . and interchange between participants." (Dr. Warren W. Wiersbe, pastor of Moody Memorial Church in Chicago, lecturing.)



mercies in the present, and for expectant hope in view of the future God is giving us in Christ. This future can be viewed as much more promising because of the encouragement received and the resources put at our disposal for ministry in today's church and world.

If the challenges given to recruit for ministry are taken seriously, our college and seminary will have to expand facilities in order to accommodate all the youth and young adults from N.A.B. churches who feel called to Christ's service and enroll in one of our denominational schools to prepare for the service of the Lord.

Of special interest to a seminary professor was the opportunity to see how graduates of our school have grown personally and professionally. Favorable developments have taken place through the years with skills gained, personality developed and spiritual life matured.

Some N.A.B.S. alumni groups seemed to have a great old-time get-together on Friday night. Reminiscing on student days excited a few almost beyond measure, according to certain reports.

A very fitting conclusion to the conference was the celebration of the Lord's Supper following the Agape Banquet on Saturday evening. The theme, "The Minister on the Grow", was aptly developed and helpfully illustrated throughout the sessions. We hope it will be evident in the churches and communities of our Conference that N.A.B. pastors are growing and developing ministers of the Gospel for the demanding decades that remain in the twentieth century. □

# I AM GLAD I ATTENDED THE CONFERENCE

by Eugene Carpenter

You are planning a conference for pastors and their wives, and you want to have someone to lead in a Bible study beginning at 8:30 each morning. The question is whom are you going to recruit to bring out pastors for a Bible study? Who is available that can very effectively weave in humor with the very important facts of the Bible so that pastors are anxious to come to each session and be all ears.

You invite a man like Dr. Warren W. Wiersbe, the senior pastor of the historic Moody Memorial Church in Chicago, Illinois. He is a man well known for his wit and his ability to share the Word of God. And that is what he did, covering four major areas of the pastor's life that needs to be in close touch with God and growing at all times.

The first area he dealt with on Wednesday morning was "Growing As A Child Of God," using the text of John 15. The question from the passage is: How are the disciples going to live with the absence of Christ? Dr. Wiersbe related what to him were three vines from the passage—Past Vine, Future Vine, and Present Vine—emphasizing the secrets of the Present Vine which is: fruit bearing, abiding, obeying, loving and knowing. Each one of the secrets was the result of the previous secret.

Thursday morning began with the idea of "The Minister Growing As A Partner." The text was Matthew 18:1-6. Dr. Wiersbe brought out the fact that there are three essentials for getting along with one another: Humility, honesty and forgiveness. Humility is knowing myself, being myself, and accepting myself, much like a child does, and has the whole world at his feet. His point was for ministers to find out who they are, and then accept that fact.

Honesty is to be open with each other and to speak the truth in love. He pointed out that anyone not willing to settle a personal issue is not worthy of church fellowship. That statement raised some eyebrows.

Forgiveness—as he pointed out in 18:21-35—is found on three levels: receiving forgiveness—which is the basis for compassion; experiencing forgiveness—we do not understand forgiveness unless we experience it; and *sharing forgiveness*, he who cannot forgive breaks the bridge over

*The Rev. Eugene Carpenter is the pastor of the Standish Baptist Church, Standish, Michigan.*



"You invite a man like Dr. Warren W. Wiersbe . . ."

which he himself must pass. The best way to get at your enemy is to forgive him.

On Friday morning the Bible study dealt with the idea of "The Minister Growing As A Servant," using the text of Jonah. Jonah preached the greatest revival in history, and yet hated the people. God takes time to build a servant, because he is more concerned with the worker than the work. Dr. Wiersbe used a chapter outline based upon four "Rs" which makes it easier to remember. Chapter one: resignation—a lesson of God's providence. Jonah was in a backsliding condition, because he had a wrong attitude about everything. He was always going down somewhere: he lost the voice of the Lord; he lost his spiritual energy, his prayer power, and his testimony. Chapter two: repentance—a lesson on God's pardon. Chapter three: revival—a lesson on God's power. Chapter four: rebellion—a lesson of God's pity. Everyone obeyed God except Jonah, and we find a situation of having God in the hands of an angry preacher.

The concluding Bible study was on "The Minister Growing As A Student." Dr. Wiersbe said there are three excuses why ministers do not study. First, "I am not the student type." The question is, "Who is the student type?" The qualifications for a student are: apt to teach and apt to learn which all ministers should be.

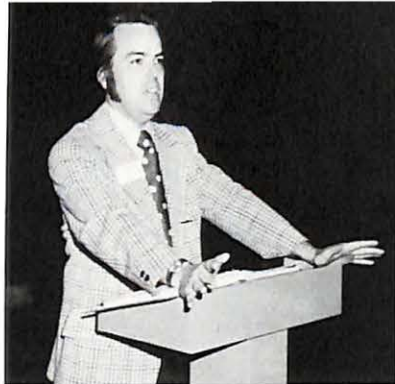
The second excuse is, "I don't have time." We are the ones who should be making the best use of time. He gave three essentials for the best use of time: devotions—the day has to begin right with the Lord; direction—know where we are going—plan our preaching; discipline—we need to work at being the best we can which means using fragments of time, beware of the telephone and coffee breaks, use the lunch times profitably, and use Sunday to its fullest extent.

The last excuse is, "I am not a great reader." Why aren't you a great reader? Books are to preachers what tools are to workmen, and we had better learn to use them. Be selective about your books, look ahead as to need in future preparation. Don't buy junk, and there is always money for a good book.

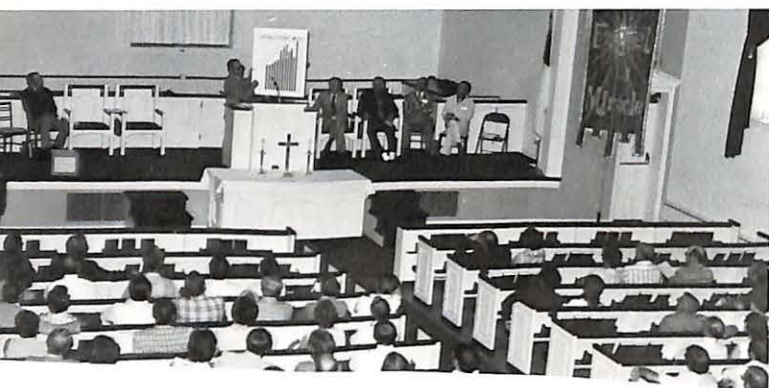
If for no other reason, and there were many, one should have attended the ministers' conference, I am glad I went for what I learned at the Bible studies conducted by Dr. Wiersbe. □



"In his own gentle way Pastor David Mains of Circle Church in Chicago confronted us . . ."



The Rev. Ronald Mayforth is the president of the N.A.B. Ministers' Fellowship.



Left: The Rev. John Binder, stewardship and communications secretary, presented important conference statistics in one of the evening sessions, held at First Baptist Church.

Right: Missionaries Elmer and Ruth Strauss celebrated their 25th wedding anniversary during the conference days. Here they are seen with their daughter Holly.



## WORSHIP, A REDISCOVERED ART!

by Dave Ewing

In his own gentle way Pastor David Mains of Circle Church in Chicago confronted us at the ministers' conference in Sioux Falls. He claimed that most of what we call worship really is not worship. He asserted that rather than enter the vivacious world of talking directly to God, we bore ourselves and God by talking about God. True worship is attributing worth to God as we talk directly to him.

Pastor Mains emphasized that worship may be in the form of prayer, but that not all prayer is true worship. Prayers that talk about God and prayers that make requests of God are not true worship because they do not speak directly to God and attribute worth to him. Pastor Mains' prayer of worship is this, "God, I praise you because you are Spirit. You don't have bodily parts that deteriorate with age, nor are you limited by physical exhaustion. Because of this, you function eternally at the peak of efficiency. You do not have to sleep because of weariness, so at anytime I can instantly have your attention. I appreciate this about you."

"Worship is basically the praise and adoration of God made directly to him," continued Pastor Mains. Although we may attribute worth to God through prayer, prayer is not the only form of worship. We may worship God through music, "How Great Thou Art," through Scripture reading, "O Lord, our Lord, how majestic is Thy name in all the earth," or through liturgies.

Pastor Mains was responsible to demonstrate his style of worship by being in charge of an evening worship service. It was at this point that he risked his noted reputation as a gifted leader of worship. Wednesday afternoon at his work-

*The Rev. David Ewing is pastor of Whispering Oaks Baptist Church, Kansas City, Missouri.*

shop on worship he invited those North American Baptists present to develop a meaningful worship service with him for that same evening. Time was frighteningly short! Although he could have insisted that we accept one of his own brilliantly creative worship services, he freely chose to risk it by allowing us to write our own worship service employing his definition of worship. It could have been disastrous!

The evening service was one of artistic beauty, refreshing creativity and deep meaning. Pastor Mains initiated with a concise definition of true worship and the congregation responded with spontaneous praises to God. We were then called to worship in an attitude of AWE by the dramatic reading of Scripture from three different locations in the congregation. After two minutes of silence a volunteer choir praised God with, "Holy! Holy! Holy!" from the balcony.

As we waved bright yellow song sheets a guitarist led us into an attitude of JOY with the singing of "Joy Is The Flag Flown from The Castle of My Heart," and a special reading continued this mood. Our attitude was then drawn into that of INTIMACY by a tenderly sung solo, "My Jesus, I Love You." Pastor Mains continued this personal intimacy with a great saint's prayer, "I Came to Love Thee Late," and a quartet worshiped with, "My God and I." This beautiful service of meaningful worship closed with a chant of RESPECT, "Lift up your heads, O gates! and be lifted up, O ancient doors! that the King of glory may come in." The final act of worship was offered by the congregation in the singing of "Come Thou, Almighty King."

We personally tasted and knew that true worship as defined by Pastor David Mains of Circle Church was a refreshing experience of spiritual beauty. □

## THE PASTOR'S WIFE ON THE GROW

by Mrs. Marietta Faszler

Lord, what do you want to teach me? What kind of person do you want me to be? These are just two of the questions raised by Karen Mains, pastor's wife from Chicago's Circle Church, to stimulate our thinking and spiritual growth. Mrs. Mains' openness and honesty in sharing her experiences in the inner city and the lessons God was teaching her encouraged a spirit of sharing and prayer as we evaluated our own spiritual growth. Mrs. Mains expressed the joys and struggles of developing personal friendships, and allowing people to minister to our needs.

All women can apply Mrs. Mains' challenge to make the Word of God our model for hospitality. "Hospitality is not entertaining, but seeks to minister. It does not try to impress, but to serve. An open heart results in an open home," said Mrs. Mains.

Dr. Zimelman led an informal discussion on the needs of the pastor's wife as well as the pastor's child. Obedience to God and honesty in personal relationships were key thoughts throughout the week.

Dr. Frost encouraged a Christian response to drug abuse. We need to know the facts and be able to love and pray for the drug abuser without approving of his behavior. We also considered the abortion question.

Do we know the goals and purpose of our W.M.U.? LaVerna Mehlhaff challenged us toward our goal of helping one another grow as persons through Bible study and prayer. Prayer is the secret.

Mrs. Alice Decker, Pastors Wives' Fellowship president, opened all our sessions and led the business meeting. Officers for the next three years are: President, Mrs. Jake Leverette; Vice-President, Mrs. Ron Mayforth; Secretary/Treasurer, Mrs. Ray Hoffman.

The program included a good balance of sessions, free time and fellowship. Bible studies and worship with the pastors allowed us the added benefit of their speakers.

Thanks to all who planned and participated in the activities. My spiritual growth was stimulated by enriching and practical resource people and through fellowship with pastors and wives. □

*Mrs. Marietta Faszler is the pastor's wife at First Baptist Church, Chancellor, S.D.*



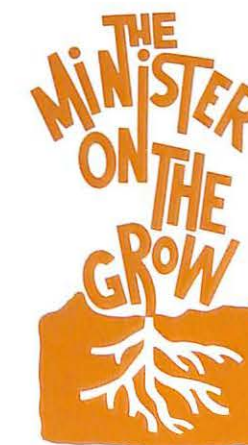
"Mrs. Alice Decker, Pastors Wives' Fellowship president, opened all our sessions and led the business meeting."



Mrs. Fred Penner, Auburn, Mich., had her little daughter along. Will she once be a pastor's wife, too?

"Mrs. Mains' openness and honesty in sharing her experiences in the inner city . . . encouraged a spirit of sharing and prayer . . ."

"LaVerna Mehlhaff challenged us toward our goal of helping one another grow as persons . . ."







The Rev. Donald Miller, vice president for development at North American Baptist Seminary, was in charge of all local arrangements.



Dr. E. Zimbelman's informal discussion with the pastors' wives included the filling out of a self-evaluation sheet.



The coffee breaks brought husbands and wives together and gave a chance for sharing.



To sing along with a capable songleader such as the Rev. Walter Hoffman, Sioux Falls, is a tremendous challenge.



More than 100 pastors' wives participated in the conference. Their sessions were held in the seminary chapel.



The Rev. Ted Faszer proved his musical talent as the conference pianist.



Although a quartet of "past glory," the four ministers were still giving a beautiful proof, how great it is to praise God in song. From left to right: Walter Hoffman, George Breikreuz, Bert Itterman, Rubin Herrmann.

# LET'S LIVE UP TO THE CONSTITUTION

by Mrs. Roselyn Wolff

LaVerna Mehlhaff, our Women's Work director, spoke to the pastors' wives concerning the women's work of our churches, urging us to review and study the aim of our Women's Missionary Societies as stated in our constitution. "The purpose shall be to cultivate a missionary spirit among the women of the churches by encouraging prayer, daily Bible study, personal evangelism, knowledge of world missionary needs, and Christian stewardship of time, talents and money." She asked the executive committees of our local women's groups to study the needs of our women and plan to meet those needs through monthly or weekly interest

*Mrs. Roselyn Wolff is the pastor's wife at First Baptist Church, Ellinwood, Kansas.*

groups. If our monthly meetings lack interest and appeal, we might learn from one group that reported having a Monday night prayer meeting especially for the women's group.

Dr. Ernest Zimbelman, professor at North American Baptist Seminary, spoke during one session on "The Needs of the Pastor's Wife," giving us actual case studies of two wives, in which we discussed some possible solutions. Another helpful session was entitled "Needs of the Pastor's Child."

A hearty thank you to our president, Mrs. Alice Decker, and her committee for arranging some stimulating and helpful sessions just for the wives, with enough time left open for us to attend the men's meetings if we cared to do so. □

# HOSPITALITY-NOT ENTERTAINMENT

by Mrs. Anne Brown

The Pastors' Wives met several times during the course of the Conference for special speakers, fellowship, and times of prayer and sharing. The women were privileged to have as one of their speakers, Mrs. Karen Mains, wife of the Rev. David Mains, who spoke to the pastors at the conference. Karen's husband is the pastor of the Circle Church of Chicago, Illinois—a church ministering to the needs of the inner city of Chicago.

Mrs. Mains related to the pastors' wives the severe "culture shock" she experienced after she and her family moved to the inner city several years ago. From their window they watched the Chicago riots and burnings, and witnessed the violence of the Lincoln Park with its various activities. Suddenly she felt inadequate to relate her "faith of the suburbs" to lost and dying souls in the ghetto. In searching herself, she realized that she had an "empty spirituality," and that she could not relate to others "what she had not experienced herself." She was challenged by a lady missionary she met to become a truly spiritual woman, and for

*Mrs. Anne Brown lives in Junction City, Kansas. Her husband, Dwight Brown, is the pastor of the Highland Baptist Church, Junction City.*

several months began her "pursuit of God." She knew she wanted reality in her faith, and a closeness to God that she had never experienced before. Her friend told her, "The Lord will teach you what you need to know," if you only take time to listen to God.

In the next months she read the Word of God until it saturated her being, spent time in prayer, and above all meditated upon what she had read. The Lord brought her to a point of utter yieldedness to him, so that she could better love and minister to the needs of those she met from day to day. Mrs. Mains also related to us the part that forgiveness has in the life of the Christian, and how important it is for a victorious life.

Karen Mains has written a book, *Given to Hospitality* that will soon be published. She spoke during one of the sessions exclusively on the biblical gift of hospitality and the role it can play in our ministry as Christians to others. Mrs. Mains feels that as Christians, our homes are central in our ministry, and that even a modest home can serve the King well. Hospitality is our gift to minister to society, and a way we can share Christ with others. For all of us, hospitality is an art that must be developed. Hospitality has nothing to do with impressing people, but rather with making



them feel welcome. Many hostesses today are so concerned with taking care of "things" (the house, the table, the centerpiece, the dinner, etc.) that they have no time to take care of people. The difference between "entertaining" and "hospitality" is that entertaining focuses on "things" while hospitality focuses on "people." Hospitality seeks to minister to others—entertaining draws attention to the hostess and an invitation to reciprocate the kindness shown.

Mrs. Mains believes that the model for hospitality is found in the Word of God, and cited passages in both the Old

and New Testaments as examples. She stressed that hospitality is a *requirement* (not an option), for high officers in the church. In closing she pointed out that love is the motivator and initiator of hospitality. By the time she concluded, we were all convinced that if Christians today practiced biblical hospitality, the impact we would have could change our society.

As a pastor's wife, I count it a privilege to have met and been ministered to by Mrs. Karen Mains—a truly spiritual woman. □



Dr. G. K. Zimmerman, executive secretary, is proud of his ministerial coworkers in the North American Baptist Conference.

Dr. Lewis A. Drummond, professor of evangelism at Southern Baptist Seminary, Louisville, Ky., gave two powerful presentations on what evangelism is all about.



All sessions were well attended and everybody participated whole heartedly.



The N.A.B. Seminary alumni met for informal fellowship and introduction of new professors on Friday night.

Dr. David J. Draewell, N.A.B. Seminary president, gave the keynote address on the opening night of the conference.



The Rev. R. Lee McDonald, the junior professor, and Dr. George A. Lang, the senior professor at North American Baptist Seminary.



# youth SCALE

## Organizing Youth Groups For Full Service to Youth

Adapted from the booklet *Our Ministry With Youth*, by Martha M. Leypoldt

When asked to define the church of today, the modern young person would immediately pass over the concept of the "building on the corner" or the idea of the Sunday morning service. He would speak in terms of a fellowship of Christians, possibly world-wide, but especially, in his experience, local and united through their belief in God and Christ. He will not limit the church to the area within the walls of the church, nor limit its service and concern to those within the physical fellowship of the local group.

But ask someone today, even a young person, to define youth fellowship. Here, unfortunately, the answer would still be in most cases, the Sunday evening "training hour" or "the kids who meet after church on Sunday night."

We are not allowing ourselves enough scope, nor do we give ourselves enough credit, by limiting our concept of youth fellowship to this one meeting during the week.

Ideally, just what could the youth fellowship be in the church? Again, the youth fellowship would be the fellowship of believers who unite for the purpose of fellowship and service and who are united by a common bond of belief in Christ and in the mission he has given us.

The youth fellowship then becomes the young people of a church as they are active in all of the aspects of the church—the Sunday school, weekday activities, visitation and the specific activities of the various youth groups themselves.

In order to make this concept of the youth fellowship clear and vital, we are suggesting a method of organization centered in the Sunday school, rather than in the training hour group alone. This simply means that it is in the Sunday school that the officers are elected and it is in this hour that business is transacted. As the number of young people who attend Sunday school regularly is often larger than that of those who attend the training

hour regularly, a larger group of young people is reached through this approach.

In cases where there may be more than one Sunday school class for the age span of a group, the church may make arrangements for the classes to meet together for a short time on Sunday morning to take care of any business at hand.

It is not so much a change in organization that is suggested here, for there will still be a cabinet for each age group, but a change in attitude and outreach and in the concept of youth fellowship.

A unified program of all of the youth activities in the church, as well as a program correlated with the church's overall plans and activities, will bring the young people into a good relationship to the church's pro-

gram and a more satisfying and profitable program for the youth.

All youth activities in the church, including Sunday morning, Sunday evening, weekday and all-church activities, will then be considered the youth division of the church or the youth fellowship.

With such an organizational arrangement, the important elements of a youth program—Bible study, worship, evangelism, enlistment, service, training, missions, character development and fellowship—will be emphasized in all of the youth activities. However, due to the differing nature of the activities and the time at which they are held, some elements will be emphasized and concentrated on more in one activity than another, as shown in the following diagram:

Elements of the youth program	Sunday school	Sunday evening activities	Weekday activities	All-church activities
Bible study		*	*	*
Worship	*	*	*	
Evangelism	*	*	*	*
Enlistment	*	*	*	*
Service	*	*	*	*
Training	*		*	*
Missions	*	*	*	*
Character development	*	*	*	*
Fellowship	*	*		*

\*Involved in the program

■ Primary emphasis of the program

### Organizational Patterns

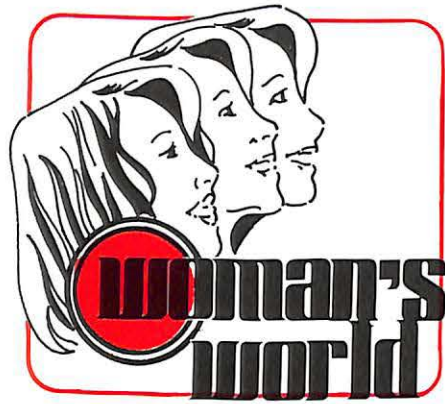
Coordination and cooperation are vital in the effective function of any youth group. This coordination is best carried out when there is a youth ministry committee and one set of officers for the youth fellowship. In a medium-sized or a large church, where there are two or more youth departments, there should be one set of officers for each department or age group who will supervise all of the activities of that age group. Adult leadership also contributes to effective coordination.

An organizational pattern provides guidance for the officers and the group members. The following patterns show the organization of youth fellowship groups in large, medium-sized and small churches. Program Planning Teams provide the basic link between the youth of the church and the church program as a whole.

The need for flexibility and accommodation to the size, type and age of the group must be emphasized. Changes can be made in this basic pattern to best suit the needs and re-

(Continued on page 31)





## Baptist World Alliance Women Meet

North American Baptist women are pleased that four of our national W.M.U. officers were able to attend the Baptist World Alliance sessions in Stockholm, Sweden, July 4 through 13. Mrs. Jeanette Stein, Mrs. Anne Hoffmann and Miss La Verna Mehlhaff report on the Women's Department meetings in the following paragraphs. Mrs. Lucy Kokot reported in DER SEND-BOTE, October, 1975, issue.



## Fellowship

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

Christian fellowship is the goal of Baptist World Alliance and this emphasis was strongly felt from the first day as 250 women from many countries met at Norrmalm's Church in Stockholm for a Swedish supper. As we entered the dining hall we were given numbers which directed us to specific tables where we sat with women we hadn't previously known. It didn't take long and we were acquainted with those near us. The whole evening was a most enjoyable one as we ate the delicious Swedish food, listened to delightful Swedish music and then heard a very inspiring and thought-provoking message on our conference theme, "One World—One Lord."

Fellowship was further encouraged in that we all stayed at the same ho-

tel. Every day new acquaintances were made as we ate breakfast and dinner together. Conversation automatically began with "What is your name? Where are you from? What are you doing?" One day I sat across the table from a young lady from Russia and she told me about her work and her ambitions for the future. Another day I met a young lady from the United States, a police woman. Occasionally we were with women who did not speak our language; even this was no barrier to fellowship.

Our meetings were held at Norrmalm's Church, a 15-minute bus ride from the hotel. Chartered buses transported the women to and from the church. Even this was an opportunity for fellowship and many friendships were made.

The meetings were very long, but the time went by very quickly as the program was well planned with much variety and a high level of interest. Box lunches were brought to the church and again fellowship was the big thing during the noon recess.

Another event that fostered fellowship was the visit to a Swedish home on Friday evening. About 3,000 delegates from 84 nations were hosted in Swedish homes. Some families hosted as many as 20 delegates, people who had not known each other before coming to the Congress. This was a time of very close fellowship and many friendships were made that will last for many years.

The concluding major address of the women's sessions was delivered by Mrs. Victoria Tolbert, first lady of the Republic of Liberia and leader in the Baptist Women's Union of Africa. She said that when Christ came he broke down the walls that separate us, but we tend to rebuild them. These walls are race, cultural background, geographical location, talents and training. During the Congress days we felt these walls crumbling and we had sweet fellowship regardless of race, talent, age or cultural background. It is the prayer of everyone who attended the Congress that this trend of breaking down walls that separate will continue. □

## Glimpses of Life from a Chaplain's Wife

by Mrs. Clinton (Carol) Grenz

"What is it like to be a Chaplain's wife?" is a question often directed to me. During the past 15 years that my husband has served on active duty as

an Army Chaplain, we have lived in nine homes from the Atlantic to the Pacific and in Europe. Our homes have been many and varied. We have lived in high-rise apartment buildings in New York city, spacious military quarters on military posts, compact mobile homes and three family German style homes in Germany. Wherever duty has called, the government has shipped our household goods and there among crates and boxes we have dedicated the dwelling as our home to the Lord.

The mobility of the military has afforded our family extensive travel opportunity. While moving from one assignment to another, our family has enjoyed numerous and enriching experiences in much of the U.S., Canada and Europe.



Chaplain and Mrs. Clinton Grenz

The greatest joy and satisfaction of this ministry has come through the countless numbers of people to whom we have been privileged to minister. As a Chaplain's wife, I am active in the total Chapel program, share in home Bible studies and disciple women of varied backgrounds. Some discipling is to young women far from home, officer's wives, enlisted men's wives and foreign-born women. All women need a friend and to be able to share Christ has been a beautiful and rewarding experience.

There are sad times, too, and many adjustments have to be made by family members. A word common to military personnel is "Hardships." A hardship means that the husband (military soldier) must serve in an area where the family cannot accompany him. We have experienced this when my husband served in Viet Nam and this past year in Korea. These are times of loneliness for all family members. Other kinds of adjustments must be made, too, as children transfer from one school to another, leave friends

and experience the apprehension of the unknown.

However, the happy times far exceed the times of sadness. Being a part of the military family has been a challenge and joy. The opportunity to share Christ with people is ever available. We thank God for this avenue of service ". . . for such a time as this" (Esther 4:14). □

## Where's Our Home?

by Mrs. Richard (Beth) Rabenhorst, missionary to Brazil

Mommy, where are we going to live? Will there be a place to ride our tricycles? These were questions often asked by Murrey and Marcus as we looked for a home in Bento Goncalves.

We felt God was directing us to accept the invitation of the Baptist church there to serve as their pastor, but we had to find a place to live. We were living in a Southern Baptist Mission home in the capital city of Porto Alegre, and for five months we made several trips (a two-hour drive) to Bento Goncalves to go "house hunting."

We began looking for a home which the Mission could buy, but we soon discovered that the prices were "sky high," \$30,000 to \$35,000 for an adequate home and that much money wasn't available, so we started looking for a house to rent.

We were looking for a house with three bedrooms and a study (a necessity for the Mission treasurer), and that size home was very difficult to find.



Rabenhorst's present home

With God ALL things are possible, even finding a Mission home, and once again he provided our needs at just the right time. Two weeks before we were to move, a Brazilian friend offered her house to us for rent, and it provided all that we needed.

Our home has served as a special

blessing in providing lodging for guest speakers, visiting missionaries and even "stateside" guests. It was a joy to have my parents, the Rev. and Mrs. G. W. Blackburn, spend a month with us.



Youth gathering at Rabenhorst's home

The young people also have planning meetings and parties in our home, and many individuals come to us for counseling.

But, next year we will be going home on furlough and upon our return to Brazil we will once again be "house hunting."

Thank you for your part in providing the necessary funds for the purchase of a Mission home for your missionaries in Brazil.

**Editor's Note:** The W.M.U. missionary offering received on the Baptist Women's Day of Prayer will be designated for a missionary home in Brazil. □

## Extra-ordinary Women

by Mrs. Anne Hoffmann, secretary-treasurer of the W.M.U., N. Tonawanda, N.Y.

"Nobody is an ordinary woman—when God calls us we are of special significance and importance." With these words Claire Weist of D.D.R. (East Germany) began her testimony to the sessions of the Women's Department of the Baptist World Alliance. And looking around me at the 200 or more women in attendance I realized these were no ordinary women. Each was an individual Christian leader, representing many like her, from approximately 80 countries of the world. Then as I listened to the

(Continued on page 27)



## Music

by Miss LaVerna Mehlhaff, director of Women's Work, Forest Park, Ill.

The evening's program of the opening session of the Baptist World Alliance Women's Department was planned by the women of the Baptist churches in Sweden. As we fellowshiped around the dinner tables, we were entertained by a ladies choir of Norrmalm's church. Their music was delightful, their voices blending so well it sounded as though we heard choirs of angels. The program centered on traditional customs practiced by the people as they celebrate the beginning of the seasons in Sweden. The choir presented selections used to welcome each season. It was a delightful evening and I believe that each of us will remember the seasons in Sweden.

The following three days our hearts were united in singing, as women from all parts of the world sang praises to God under the direction of Mrs. Josefina Ruez of the Philippines. The hymns, "In Christ There Is No East nor West," "Christ for the World We Sing" and "Blest Be the Tie," all took on new meaning, for we experienced the words as we blended our voices from all parts of the world and realized that we were in Stockholm because of our love for our Lord Jesus Christ. It is marvelous to experience the truth that in Christ there is only "One World and One Lord."

Throughout the following days we enjoyed the finest of music by a trio from Hong Kong, a soloist from Australia, choirs from Tift College and St. Stephen Baptist Church, both from the U.S.A., and the women's choir and trio of the Norrmalm's Church in Sweden.

The music of those days caused our hearts to rejoice and praise God as we listened and as we participated. Portions of the Psalms, "Praise ye the Lord," "Make a joyful noise unto the Lord" and others came to mind as we met with the women in Stockholm. It was a joy to praise the Lord through music. □



# BRAZIL PRAISE SINGERS TOUR

by Richard Schilke

A choir from the southernmost state of Brazil, Rio Grande do Sul, consisting of 13 voices, seven ladies and six men, will be touring the United States and Canada from Dec. 12, 1975 to March 6, 1976. Of these 13, nine are Brazilian young people from our Baptist Churches in the state of Rio Grande do Sul, accompanied by our missionary family, the Effas. Missionary Herman L. Effa is directing the choir, known as "Brazil Praise Singers."

The group is planning to arrive by plane in Chicago on December 8 and will use the remaining days of that week for final rehearsals and for recording. The first concert is scheduled for December 12 in the western suburbs of Chicago. The tour will then proceed westward through upper Wisconsin, Minnesota and on to Winnipeg, then across Canada to Vancouver, then down the West Coast to southern California, then across to Texas and Louisiana, then north to Oklahoma, Kansas, Nebraska, South and North Dakota, Iowa, back to Illinois, then eastward to Michigan, Ontario, Ohio, Pennsylvania and New York, from where they will depart back to Brazil on March 6, 1976. The Missionary Society purchased a 16 passenger mini-bus for the purpose of this tour, and the Rev. and Mrs. Herman L. Effa will also be custodians and drivers of this minibus.

In 1967 the idea was born that we should bring from our overseas mission fields groups of young people to tour our churches and in that way "bring the mission field to our churches," as someone expressed it. The first group was brought from Cameroon in 1969, known as the "College Singers from Cameroon." The second group came from Japan in 1973 and was known as the "Young Ambassadors from Japan." The people in our churches were thrilled and blessed to see and hear these young people and to have them in their homes. They still talk about that experience. Now, the third group is coming from Brazil under the banner of "Brazil Praise Singers." We are certain that North American Baptists will have another great experience awaiting them as they will see and hear these singers and will have them in their homes.

The presentation will be a sacred concert, consisting of songs, music, testimonies, greetings, and a brief message in Portuguese by Francisco Amaral, translated by Missionary Herman Effa. Mr. Amaral is a student at the Baptist Theological Seminary in Rio de Janeiro, Brazil. A section of the presentation will consist of Brazilian folklore with costumes representing various regions of Brazil.

Dr. Richard Schilke is general secretary of North American Baptist General Missionary Society which is sponsoring the "Brazil Praise Singers" tour.



Happy smiles and great voices will be the most powerful tools of the Brazil Praise Singers, as they will be touring 62 N.A.B. churches.



The minibus in which the Brazil Praise Singers will cruise across the North American continent.



The Brazil Praise Singers partly in their colorful national costumes, partly in their group uniforms.

Brazil is our youngest overseas mission field. In 1966 our first two missionary couples, the Effas and the Rabenhorsts, were sent to Brazil. After one year of language study they moved into the northeast section of the southernmost state, Rio Grande do Sul, around the area of Caxias do Sul and Bento Goncalves. In 1974 we expanded our ministry over the entire state of Rio Grande do Sul. We now have four missionary families in Brazil and the fifth is appointed with plans for going to Brazil by July, 1976.

Opportunities in Brazil abound as we work within the framework of the Brazil Baptist State Convention, together with other missionaries from the Southern Baptist Convention (four families). In view of this work across the entire state, the statistics we give for 1974 are those for the entire state with 42 Baptist churches, 62 congregations and preaching points, with a total membership of 3,195. During the year 1974 there were 280 baptisms.

We look forward to the coming of the "Brazil Praise Singers." We would encourage all North American Baptists to make sure to hear them even if it means driving some distance to where the concert will be given since it is obvious

that all churches cannot be visited. We would have preferred that this tour could have been scheduled in early fall instead of in winter, but seasons in Brazil are opposite from ours, with our winter being their summer; and we had to use the tour members' summer vacation for this tour.

We present these "Brazil Praise Singers" to our Conference. Welcome them in the name of Christ as representatives of our mission in Brazil, pray for them particularly as they travel in this winter season with all of the winter road hazards, pray for God's blessing on them and the concert they render, and send them on their journey with your blessings and prayers.

## BRAZIL PRAISE SINGERS Itinerary in U.S.A. and Canada December 8, 1975 to March 6, 1976

Date—1975	Area and Place	Date—1976	Area and Place
December 8 (Monday)	Arrival in Chicago, Ill.	January 22 (Thursday)	Central, Waco, Texas
December 9-12 (Tuesday-Friday)	Final Rehearsals and Adjustments—Forest Park Office	January 23 (Friday)	Oklahoma Area at Okeene
December 12 (Friday)	Western Chicago, Ill. Area at Village Green, Glen Ellyn	January 25 (Sunday a.m.)	Memory Lane, Wichita, Kans.
December 14 (Sunday a.m.)	Immanuel, Kankakee, Ill.	January 25 (Sunday p.m.)	Eastern Kansas Area at Marion
December 14 (Sunday p.m.)	Central Chicago, Ill. Area at Foster Avenue, Chicago	January 27 (Tuesday)	Western Kansas Area at Ellinwood or Lorraine
December 15-16 (Monday-Tuesday)	Recording time, Wheaton, Ill.	January 28 (Wednesday)	Nebraska Area at Columbus
December 17 (Wednesday)	Immanuel, Wausau, Wisc.	January 29 (Thursday)	Southern South Dakota at Avon
December 18 (Thursday)	Twin City Area at Minneapolis or St. Paul	January 30 (Friday)	Central South Dakota at First, Emery
December 19 (Friday)	Grace, Grand Forks, N.D.	February 1 (Sunday a.m.)	First, Chancellor, S.D.
December 21 (Sunday)	Southern Manitoba at Winnipeg	February 1 (Sunday p.m.)	Eastern South Dakota at Sioux Falls
December 23 (Tuesday)	Northern Manitoba at Minitonas	February 3 (Tuesday)	Calvary, Aberdeen, S.D.
December 24 (Wednesday)	Central Saskatchewan Area at Yorkton (Mr. Effa's home area)	February 4 (Wednesday)	Central North Dakota at Linton
December 25 (Thursday)	Free—Christmas	February 5 (Thursday)	Bismarck, N.D.
December 26 (Friday)	Southern Saskatchewan Area at Regina	February 6 (Friday)	Western North Dakota at Hebron
December 28	Alberta-Saskatchewan Area Medicine Hat	February 8 (Sunday—early afternoon)	Central Northern Dakota Area at Turtle Lake
December 28 (Sunday evening) (late)	Southern Alberta at Calgary	February 8 (Sunday p.m.)	First, Minot, N.D.
December 30 (Tuesday)	Northern Alberta at Edmonton	February 9 (Monday)	Northern Dakota Assoc. at Harvey
December 31 (Wednesday)	Trochu, Alberta (Mrs. Effa's home church)	February 10 (Tuesday)	Temple, Jamestown, N.D.
Date—1976	Area and Place	February 11 (Wednesday)	Grace, West Fargo, N.D.
January 1-2 (Thursday-Friday)	Free—New Year Vacation	February 12 (Thursday)	Corona, S.D.
January 4 (Sunday a.m.)	Terrace Heights, Spokane, Wash.	February 13 (Friday)	First, George, Iowa
January 4 (Sunday p.m.)	First, Colfax, Wash.	February 15 (Sunday a.m.)	Central Iowa Area at Steamboat Rock
January 5 (Monday)	Eastern B.C. Area at Kelowna	February 15 (Sunday p.m.)	Central Iowa Area at Aplington or Parkersburg
January 6 (Tuesday)	Western B.C. Area at Vancouver	February 16 (Monday)	Oak Street, Burlington, Iowa
January 7 (Wednesday)	Western Washington Area at Tacoma	February 17 (Tuesday)	North Sheridan, Peoria, Ill.
January 8 (Thursday)	Portland, Ore. Area	February 18 (Wednesday)	Southern Wisconsin Area possibly at Racine
January 9 (Friday)	Salem-Salt Creek, Ore.	February 19 (Thursday)	Western Michigan Area at Napier Parkview, Benton Harbor
January 11 (Sunday—early afternoon)	Sacramento, Calif. Area	February 20-21	Brief break
January 11 (Sunday p.m.)	Lodi-Stockton, Calif. Area at Fairmont Seventh Day Adventist Church	February 22 (Sunday a.m.)	Colonial Village, Lansing, Michigan
January 13 (Tuesday)	Sunkist, Anaheim, Calif.	February 22 (Sunday p.m.)	First, Auburn, Michigan
January 14 (Wednesday)	Magnolia, Anaheim, Calif.	February 24 (Tuesday)	Detroit, Michigan Area
January 15 (Thursday)	Harbor Trinity, Costa Mesa, Calif.	February 25 (Wednesday)	Central Ontario Area at Hamilton
January 16-18 (Friday-Sunday afternoon)	Travel time	February 26 (Thursday)	Toronto, Ontario
January 18 (Sunday p.m.)	North Highlands, Dallas, Texas	February 27 (Friday)	Western New York Area at Buffalo
January 20 (Tuesday)	Mowata, La.	February 29 (Sunday a.m.)	South Hills, Erie, Pa.
January 21 (Wednesday)	Anderson Rd., Houston, Texas	February 29 (Sunday p.m.)	Cleveland Ohio Area at Parma Heights
		March 1 (Monday)	Western Pa. Area at Temple, Pittsburgh
		March 2 (Tuesday)	Eastern Pa. Area at Pilgrim, Philadelphia
		March 3 (Wednesday)	Washington, D.C.—Free
		March 4 (Thursday)	Calvary, Bethlehem, Pa.
		March 5 (Friday)	New York and Vicinity
		March 6 (Saturday)	Departure from New York for Brazil



# N. A. B. PASTORS' MOBILITY SURVEY

The 1974 General Council asked the Ministers' Fellowship Executive to survey all North American Baptist pastors as to their mobility. Here are the results, tabulated from 175 returns.

1. The average pastorate of those responding .....5.2 years
2. The average viable pastorate recommended by those responding .....6.9 years
3. The human factors which have most often affected a change from one ministry to another and/or a continuation in the present ministry are listed below in order of priority. The following point system was used to calculate the relative priority of the different factors: 1st priority—5 points; 2nd priority—4 points; 3rd priority—3 points; 4th priority—2 points; and 5th priority—1 point.

## CHANGE FROM ONE MINISTRY TO ANOTHER

1. Anticipated new challenge .....	450
2. Inadequate salary .....	182
3. Inter-personal problems .....	147
4. Anticipated salary increase .....	86
5. Children's education .....	77
6. Lack of challenge .....	74
7. Pastoral education .....	69
8. Name circulated by the N.A.B. Placement Committee .....	58
9. Goals were completed .....	56
10. Unresponsive church .....	40
11. Health-pastor/family .....	34
12. Larger church .....	26
13. Lord's direction .....	26
14. Church was tradition bound .....	22
15. Desired church extension .....	20
16. Change—good for the church .....	20
17. Geography .....	16
18. Waning effectiveness .....	16
19. Church closed down .....	14
20. Pastoral leadership not supported .....	13
21. Church wants a change .....	12
22. World war .....	10
23. Familiarity—apathy .....	9
24. Age of congregation .....	9
25. Church has lost confidence in the pastor .....	8
26. Inadequate housing .....	8
27. Another pastor would "fit" better .....	8
28. Too much work .....	8
29. Help—area secretary .....	7
30. Better for family .....	6
31. Isolation .....	6
32. Other pastors' averages .....	5
33. Marriage to local girls .....	5
34. Rural church merger .....	5
35. Immigration .....	5
36. Answer to prayer .....	5
37. Feeling of non-achievement .....	5
38. Personal restlessness .....	5
39. Lack of church outreach .....	5
40. Climate .....	5
41. Death of spouse .....	5
42. Change of other staff .....	5
43. Insensitivity of church board .....	5
44. No vision in church .....	5
45. Call from another church .....	4
46. Church afraid of building program .....	4
47. Critical membership .....	4
48. Church becoming too dependent .....	3
49. Staff problems .....	3
50. Opportunity to buy own home .....	3
51. Desire to advance .....	2
52. Interference of area secretary .....	2
53. Hope for denominational recognition .....	1
54. Offers of secular employment .....	1
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43. Church met problems .....	5
44. Geography .....	5
45. Love of work .....	5
46. Takes time to understand people .....	5
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64. Climate .....	1
65. Financial obligations .....	1

# insight into christian education

## To Whom Shall We Entrust Youth Ministry

by Jan Chartier

"There ought to be someone who can work with teenagers," Carol Carter commented to the other four persons on the youth committee. They had worked together for over an hour, but they still had no prospects for someone to replace Bill Samson, whose job transfer had triggered his resignation as teacher of the mid-teen class.

"Maybe we could get an answer if we knew what it is the kids have responded to in Bill," suggested Ted Knight, the assistant pastor.

Everyone looked at Lisa Smith, the teen member of the committee. After a moment she said thoughtfully, "I guess I like Bill so much because I can trust him. I think most of us feel that way."

Ted smiled, "That's a great compliment to Bill. Now if we can only figure out what it takes to get teenagers to trust you, we may get somewhere. That may not be so easy."

Ted's concern is a legitimate one. For it is one thing to feel trust in another person and quite another to be able to distinguish the reasons why you trust him as you do. Yet as one observes those adults who effectively relate to teenagers, trust often seems to be a basic ingredient. It is possible to get some significant insights from scholars who have studied and researched the meaning of interpersonal trust. They have identified some important factors which contribute to trust. Understanding these factors may provide some guidelines for selecting and training leaders for you.

**1. Competency** is a contributing factor to interpersonal trust. A com-

*The author is a professor at the American Baptist Seminary of the West, Covina, California. This article first appeared in the Baptist Leader, American Baptist Board of Education and Publication. Used by permission.*

petent adult knows what he is talking about. He demonstrates his knowledge-ability about such things as his job, the world situation, economics, life in general and his faith.

As important as the actual competency of the person is the attitude with which he uses it when he relates to other persons. If he consistently puts people down by manipulating or controlling them with his information, then his competency fails to build trust. In contrast, if he makes himself a resource person, he is able to stimulate, guide, challenge and explore with others. He is open to expand his own knowledge and skills, to deepen his understandings and to explore the dimensions of his own emotional development.

Particularly important for the adult leader of youth in competency is understanding the teenage culture. Understanding the youth world does not necessitate becoming a part of it, identifying with all young people, or condoning its values. It does mean being able to acknowledge teenage perspectives of life, to identify the problems specifically related to youth, and to accept the emotional struggles identified with adolescence. It takes a person with an open mind and a willingness to adapt in order to keep abreast of the rapidly changing youth culture with its fads, values and norms.

**2. Reliability** is a second factor contributing to interpersonal trust. In order to be trusted, a person must be perceived as being dependable. A dependable person keeps his word. He does what he says he will do. He follows through on his commitments and responsibilities. He is consistent in his behavior. In addition to being dependable, a reliable person is predictable. He has made himself known so completely that others can predict how he will act or feel in certain situations. They can conjecture with considerable

accuracy the response he will make to life experiences.

In the midst of the fluctuations of adolescence, it is important that the adult leader have his own life together to the extent that young people can depend on him to carry out his commitments and responsibilities. The leader must help them understand where they as youth stand in terms of his priorities, to the extent that they can predict his behavior. For example, when they need a confidant, they may feel it is important that they can depend on the leader to keep their sharings confidential. They may have the need to predict that although the youth leader may not agree with their feelings or behavior, he will not reject them as persons or withdraw his support. Reliability is a basic characteristic for one who seeks to relate in significant depth with teenagers.

**3. Personal dynamism**, the third factor, is difficult to describe in tangible terms, but its felt existence is important in establishing interpersonal trust. Dynamism seemingly is attributed to those whose lives are active rather than passive; whose orientations to life are open rather than closed; whose mindsets are flexible rather than rigid. Although dynamism is not easily encompassed by words, it is experienced in the presence of other persons. Some individuals radiate more dynamism than others. Dynamism is not always expressed in the same way. Sometimes it is quickly identified. In other instances an awareness of the dynamic elements in another's personality is a slow growing awareness.

There is something to be said for choosing a youth leader who is enthusiastic, outgoing, friendly and full of energy. Persons with this kind of personal charisma are frequently able to attract teenagers and win their friendship. They can often organize groups and cultivate a spirit of oneness and excitement.

**4. The manner in which one handles trust** in his own relationships is important in receiving trust from others. The more one demonstrates that he trusts another individual, the more he is likely to receive a trusting response from that person. In other words persons find it easier to trust someone if they know that person trusts them. It is often difficult for adults to demonstrate their trust in teenagers. Many comments which begin as trust statements end with so many conditions, restrictions, prohibitions and warnings that the young person is left with the feeling he is not really trusted at all.

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# TO WITNESS IS TO COMMUNICATE

by Dorothy Norman

submitted by  
Daniel Fuchs,  
evangelism director

A member of a baseball team was quoted as saying: "The manager of our team knows more about baseball than all of the team put together. It's too bad he doesn't know how to tell us about it." It is also too bad when committed and knowledgeable Christians don't know how to communicate the central meaning of their own life in Christ in understandable ways to their neighbors, friends and colleagues.

When Jesus last appeared to his followers, as reported in the book of Acts, he said simply, "You shall be my witnesses," Acts 1:8.

The word "witness" has always scared some Christians. They think of people in unnatural circumstances making peculiar statements and applying pressure on others. But to witness means simply to communicate.

My year with God's Volunteers has taught me many things, one area being my witness to others. All too often we think we have to attain a certain level of Christian maturity before we can effectively witness. Would you say that five years as a Christian is about right? No, maybe ten years should be the proper time to wait before I begin to share my faith. Well, in many respects, I waited 18 years before I was forced to share my faith. Oh yes, we always say, "I'm living my testimony—I don't have to open my mouth to witness." That is only partly true. I'm sure I lived my testimony in my 18 years as a Christian, but how often did I run like a scared rabbit to avoid mentioning my new allegiance to my Lord? I had never learned how rich and meaningful my life as a Christian could be, until I learned how to verbalize my faith!

During our training at Camp Caroline in Alberta, the Rev. Arlyn Thiel-ehaus, a former GV, and now a zealous young pastor in one of our churches in Calgary, Alberta, gave us a challenge in class. He told us to

*Miss Dorothy Norman was a member of the 1974-75 God's Volunteers Team. She lives in Watertown, Wisconsin.*

## ONE MILLION CONTACTS FOR CHRIST

Associations	For the Quarter April 1-June 30, 1975							Total for Triennium up to June 30, 1975				
	Number of Churches Reporting	Quarterly Contact Goal	Actual Contacts Reported	Decisions Recorded	New Members Received	Persons Making Contacts	Current Contact Goal	Actual Contacts Reported	Decisions Recorded	New Members Received	Persons Making Contacts	
Alberta (38)	6	7,465	411	55	9	35	62,255	5,913	324	135	371	
Atlantic (15)	3	3,245	192	16	6	12	22,715	2,466	89	52	186	
British Columbia (16)	3	4,390	153	4	16	10	30,730	1,046	51	82	140	
Central Dakota-Mont. (30)	9	5,440	496	50	9	54	38,080	5,642	299	126	591	
Eastern (19)	6	3,635	493	2	13	36	28,445	5,069	160	119	446	
Illinois (13)	7	3,235	268	15	27	85	22,645	2,892	118	208	576	
Iowa (15)	4	3,975	1,431	25	18	47	27,825	6,307	116	93	181	
Manitoba (17)	1	3,620	2	2	5	1	25,340	343	50	23	76	
Michigan (22)	10	9,850	818	41	56	181	68,150	11,132	525	494	2,332	
Minnesota-La Crosse (12)	6	2,165	240	5	11	24	15,155	5,759	643	97	334	
Northern California (6)	4	3,865	3,707	47	56	50	27,550	12,312	379	393	349	
North Dakota (18)	5	3,100	1,626	42	29	111	21,700	4,480	198	162	452	
Oregon-Idaho (10)	5	3,220	89	3	17	39	22,540	1,616	256	211	410	
Pacific Northwest (14)	5	2,820	478	13	7	96	19,740	5,265	377	159	652	
Penn.-Ohio (14)	3	3,865	40	10	6	10	27,055	4,534	428	59	322	
Saskatchewan (14)	3	2,165	82	0	0	4	15,155	1,493	50	20	55	
South Dakota (15)	9	3,325	210	22	53	58	23,275	1,051	96	142	230	
Southern (10)	1	1,240	467	79	0	15	8,680	2,801	179	48	225	
Southern California (6)	3	3,995	272	33	50	62	27,965	4,318	458	313	943	
Southwestern (28)	11	4,075	1,844	41	19	93	28,560	6,529	283	184	399	
Wisconsin (14)	9	3,745	236	24	22	106	26,215	1,683	97	85	254	
Totals		82,435	13,555	529	479	1,039	576,845	92,425	5,161	3,269	9,354	

pray for a vision of the number of individuals we would, with the Holy Spirit's leading, reach to accept Christ as Savior or to rededicate their lives to Christ. I thought he must be kidding! I had never led anyone to Christ before! I had taught Bible school and counseled at camp and even helped our missionaries down in Colorado one summer. Sure, I had talked to people about their problems, but never actually confronted anyone with accepting Christ as his Savior.

Well, during that month of training I really became honest with myself and God. I told him I was scared silly, and I really didn't mind singing for him for nine months, but this witnessing is a different matter!! Nevertheless, in faith I claimed a vision for 18 persons for the Lord—one for every year I had known the joy of the Lord as my Savior but never had the nerve to share with anyone else. And do you know, the Lord gave me 24 throughout the year!

I will never forget the first two the Holy Spirit led me to. It was at our

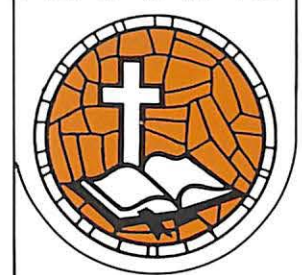
first crusade in Creston, B.C. Some of the team members had already had the privilege of leading persons to Christ during our training in Caroline. I felt a little embarrassed that I had not yet had the privilege. (I soon learned that the devil was trying to make me think it's all in my own power, and forgetting the Holy Spirit reaps the harvest while we plant the seeds.)

It was a Sunday afternoon and I was assigned to go calling with the pastor and a young wife of the church, named Judy. We went to a mobile home trailer court and were assigned five trailers to call on. The fifth trailer belonged to a young couple the pastor and Judy knew. In fact, the couple had been in our church service that morning.

When we came to trailer No. 5, we were immediately invited into the home and there I was in the middle of the living room, the husband to my left, the wife to my right, the pastor and Judy seated over on the other end listening and inwardly praying for me.

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## PERSONAL ESTATE PLANNING



## How God Has Led Me

by Everett A. Barker



It is often interesting to know what events or happenings led a person to the place of service where God has put him. My involvement in estate planning can be traced to the 1964 General Conference in Sacramento. At that occasion I was appointed to what became known as the Denominational Advance Planning Committee or DAP. Our task was to study the long range needs of the various denominational agencies and to set priorities of a ten year period. The various departments such as missions, the N.A.B. College, the N.A.B. Seminary and Christian Education presented challenging goals and opportunities for ministry and expansion. One of the dominant things that surfaced as a hindrance to the Lord's work was limitation of finances. At about the same time the Stewardship Committee under the chairmanship of Attorney Dr. William Volkman, introduced the idea actively of encouraging deferred gifts from North American Baptists through wills, trusts, gift annuities, etc. The General Council in 1966 approved the appointment of a full-time person to develop this program. I was one of several contacted who were asked if they would be open to consideration for a ministry in deferred giving. After several calls were extended with subsequent declinations, a call was extended to me. At that point in time I had been in the pastorate for seventeen years with no intention of changing to a different type of service. My knowledge of deferred giving was very limited, but I had the conviction from the Lord that if in some way he would be pleased to bless this effort that all

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

areas of the Lord's work through our Conference could be significantly helped with needed financial gifts from our people. I was well aware of my limitations and the fact that a new program of this nature would take years to develop and to gain acceptance among our constituency.

The first several years of effort were devoted to the Mission Advance Program (MAP). There is much that I could write about the challenge that the \$1,000,000 goal was to my faith, because in 1967 a \$1,000,000 looked much larger than it does today.

During these years with MAP I began to study the field of deferred giving which I have continued to do until the present. As with many areas of life, the more you learn about estate planning the more you realize what you don't know. In order to qualify myself and to render effective service to our people I took the following formal seminars and courses:

1. Charitable Estate Planning  
National Planned Giving Institute
2. Modern Tax Techniques in Fund Raising  
Philanthropy Tax Institute
3. Charitable Estate Planning (Advanced)  
National Planned Giving Institute
4. Taxes and Giving  
National Planned Giving Institute
5. Family Dynamics and Financial Planning  
Educational Design Seminar  
Commission on Church Family Planning
6. Managing Family Finances  
Triton College
7. Personal Financial Planning  
Continental Illinois Bank
8. Para-legal training in Estates, Trusts and Wills  
Roosevelt University

The latest course was an intensive twelve week course requiring class attendance three hours per day for five days each week. The General Council granted a study leave for this purpose. During the last several years I have developed Financial Planning Seminars to help North American Baptists manage their current resources and to plan for the financial needs of the family. Making and spending money is a significant aspect of life and it is therefore an important part of Christian living.

Personal Estate Planning, which it is my privilege to direct, is a service of the North American Baptist Conference without charge or obligation. I, along with the four estate planning counselors who serve with me, have the following objectives for this service:

1. To communicate the biblical truth that God is the owner of all that we possess and that it is our privilege and responsibility to carefully plan the means of distributing these benefits.
2. To provide reliable estate planning information regarding wills, trusts and tax saving opportunities to our people on this important dimension of Christian stewardship.
3. To encourage intelligent and prayerful estate planning in order to benefit the individual, family members, local churches and related Conference ministries.
4. To provide a personal counseling service to North American Baptists in fulfilling individual estate planning goals in cooperation with other legal and financial counselors.
5. To provide investment opportuni-

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# CHURCH EXTENSION BUILDERS REPORT

## Bloomington, Ill., Church Extension Project

by Phil Yntema

The best way to describe what our church means to us is by quoting the remarks of some of the new families in our church:

"I never knew what it meant to love your neighbor until I met some of the people at our church."

"Even though I was very successful in my occupation, I never felt real peace until Christ came into my life."

"For the first time in years I am actually anxious to come to church."

These are the reactions of but a few of the people who have convinced us that God is at work here in Bloomington.

Our ministry is in a town of more than 8,000 people which is projected to have a population of 30,000 by 1979. Bloomington is a suburb of Chicago.

In this quickly growing community our church was begun 1974. After a small start with just two or three families meeting for home Bible study, we grew to our present average of 75 at Sunday morning worship. Our midweek family night is currently our biggest and most blessed event.

Our church is characterized by a warm friendly informality which is easily recognized and appreciated by all of our visitors. We are very much interested in our community and are currently sharing Christ's love through home Bible studies, children and youth activities, and by being just good neighbors.

A parsonage has been purchased about one year ago and the lower floor has been built out with the help of the congregation.

Recently we have purchased land and are currently making plans to begin our building at a later date.

One other quote would be very fitting here made by our newest Christian:

"It's great to know that people all over North America are concerned about us."

Thank you for your part and future help. □

*The Rev. Phil Yntema is pastor of the Bloomington Baptist Church, Bloomington, Illinois.*

NOVEMBER 1975



The Sunday morning worship services are held in the gymnasium of the Winnebago Elementary School in Bloomington.



Pastor Phil Yntema with his family

Frank Jasiak is one of the many newly won Christians who radiates the joy in the Lord.



Mrs. Terry Yntema and her helper are trying to control the excitement in one of the Sunday school classes.



Deacons of Woodland Shores. Front row, left to right: Pastor Rubin Herrmann, Dr. Kenneth Kieft, Mr. Gary Owen, Dr. Dale Smith. Back row, left to right: Mr. Dale Jacobs, Mr. Richard Wilson, Mr. Marv Lindberg.



The first baptismal service was held in the home of the Kieft family. The baptism took place in the swimming pool.

## GOD DID THE PUSHING

by Mrs. Marge Lindberg



Baptismal candidates and Pastor Herrmann

Because of a deep need in the hearts of a few Christians in the Bridgman area, a small group started meeting in homes one night a week for Bible study and prayer in November of 1972. At the time there was no thought of starting a new church. In a short time this group became molded together in an unusual way with sincere love and concern for one another, and for the will of God in their lives. God, in his own way, seemed to be gently nudging and directing their thoughts in the direction of starting a gospel work. Their first reactions were, "God, we can't" . . . or, "we don't want to!" But God continued to "push."

On Sunday, March 11, 1973, our first Sunday worship service was held with Pastor Norman Vernon of the Napier Parkview Baptist Church of Benton Harbor bringing the message. We were granted use of the Bridgman High School, a very beautiful new school, and are still meeting there at the present time. Pastor Vernon continued to minister to us at 9 a.m. every Sunday, leading and encouraging, especially those Sundays when the attendance was very lean.

On April 29, 1974, our group met with Pastor Vernon and the deacon board of his church, and after discussing the potential of a church in Bridgman, a unanimous decision was made that the Napier Church would support us as the mother-church. This was the first major step. Later, as we met with members of the Michigan Association Church Extension Committee and our Conference Church Extension Department, we stepped out in faith and extended a call to the Rev. Rubin Herrmann to become our pastor. God led Pastor Herrmann to accept our call, and he began his ministry in September, 1974. He and his family captured our hearts with their beautiful spirit of love and concern for us and for the Lord's work. All this was done before we had officially become a church.

Our first baptismal service was held on Sunday evening,

*Mrs. Marge Lindberg is a member of the Woodland Shores Baptist Church, Bridgman, Michigan.*

May 11, 1975, at the Napier Parkview Baptist Church, at which time eight persons were baptized. Just two days later our Woodland Shores Baptist Church was officially organized. At that time there were 21 who came in by transfer of letters from other churches, and ten by profession of faith. Our next baptismal service, and the first as an official church, was held Sunday, June 29, 1975, in the swimming pool of Dr. & Mrs. Kenneth Kieft. This was a most thrilling and deeply spiritual experience when seven people were baptized outdoors on a beautiful sunny day, in the midst of a grove of trees.

Our charter membership closed as of July 1, 1975, with a total of 50 charter members. Praise his name!

Our Sunday school has continued to increase and at this time we have nine classes. God has also continued to bless us in the matter of finances, and the year 1974 brought total receipts of \$13,295.83. After considerable searching for property and prayerfully seeking God's will, a beautiful plot of 6½ acres of land was purchased on March 14, 1975, for \$30,000, just east of the city limits of Bridgman. Our thanks go to the Conference Church Extension Committee for a loan for the down payment on the property, interest-free until such time when construction of our church begins. We are also sincerely grateful to the Michigan Association, to members of Napier Parkview Church, and to friends from the First Baptist Church of Auburn, Michigan (Pastor Herrmann's former church) who have been concerned and have given gifts to enable us to get started.

All the statistics given above are evidence that this is God's program and will for our lives. BUT, the most beautiful and thrilling evidence of his sanction upon this work has been the salvation of a number of men and women, boys and girls . . . the primary purpose of the Woodland Shores Baptist Church of Bridgman.

We are confident that "He by whom the good work was started . . . will go on completing it . . ." Phil. 1:6. □



**CHANCELLOR, S.D.** The First Baptist Church built a new parsonage. It was dedicated debt-free. South Dakota Association churches and several neighboring churches helped us to observe the event. The Rev. Clarence Walth, area secretary, brought the message in the morning and presented the challenge at the dedication service in the afternoon. A time of fellowship followed with "Open House." Pastor and Mrs. Ted Faszer and family are the first to live in the new home.

The church has also recently purchased a plot of ground as a proposed future church building site.

Recent activities included the baptism of several adults and addition of three adult members.

An area-wide evangelistic Crusade is planned for October 6-12. Pastor Ted Faszer is music coordinator and director. (Ray DeNeu, reporter.)

**GEORGE, IOWA.** Eleven candidates were baptized and extended the hand of fellowship at the Communion services of the First Baptist Church.

The Musical Messengers, the Melody Masters Quartet and the Trumpet Trio, under the direction of Pastor Bert Itterman, were on tour, presenting a program each evening and three programs on Sunday at the following N.A.B. churches: Aberdeen, S.D., Ashley, Bismarck, Jamestown and Fargo, N.D., and Hutchinson and St. Paul, Minn.

First Baptist is helping support another missionary couple, the Rev. and Mrs. Gary Ostercamp, who left as N.A.B. missionaries to Brazil.

Dr. Douglas Gallagher from the Moody Bible Institute conducted special meetings on the theme, "What In the World is Happening?" A musical ensemble from Northwestern College, Roseville, Minn. was also with us at the opening of these meetings.

Student Pastor Phil Voss gave a farewell message followed by a fellowship hour. Doug Bittle of Jamestown, N.D. became the new student pastor in September when he started his classes at the N.A.B. Seminary in Sioux Falls.

The Choristers and their director, the Rev. Edward Link, from the N.A.B. College at Edmonton, Alta., presented a program during a Sunday morning service. (Mrs. John Arends, Jr., reporter.)

**POUND, WIS.** Pioneer Baptist Church held an informal appreciation service on Aug. 3, for two men who have supplied the pulpit in our church for the last nine months while we have been without a pastor: Rev. Ivan Bachtell, a

former pastor of one of the Pound Baptist churches and now from Green Bay, Wis., and Mr. Bert Johnston, a layman who moved to this area from Elgin, Ill. We expressed our thanks to God for both of them who faithfully presented God's Word to us during this time. Words of appreciation were given by all departments. A love offering for them was received. Refreshments and fellowship followed.

On Aug. 10 the Rev. Nevin Beehler began his ministry together with his wife and daughter. Members and friends held a reception and pantry shower to welcome them to our church and community. (Mabel Graetz, reporter.)

**APPLETON, MINN.** First Baptist Church had the joy of welcoming nine new members (pictured) into our fel-



lowship at a candlelight service. The Rev. T. Jarosch (extreme left) is pastor of the church, which is experiencing a steady growth.

Last summer the church held a Sunday evening outdoor hymn sing with about 175 people in attendance. The hour was devoted to singing praises unto the Lord with special numbers and by all who attended. (Mrs. Charles Giese, reporter.)

**VALLEYVIEW, ALTA.** Our summer camp at Sturgeon Lake, together with two other churches, has had a good attendance. Many young people have gotten to know the Lord or rededicated their lives to him. The attendance was: Young People, 40; Intermediates, 49; Juniors, 63. Parents of the children came in contact with the Gospel by attending the closing services of each camp period.

We were privileged to be part of a Barry Moore Crusade. Many in the community came to know the Lord as their personal Savior.

On August 24 we had six youths and adults follow the Lord in baptism. We are looking forward to a fall and winter program to bring the Gospel to more of those who have not heard it. The Rev. Joseph Harrison is the pastor of the church. (Mrs. Bertha Reichert, reporter.)

**ONOWAY, ALTA.** The Onoway Baptist Church has a very active Pioneer Girls Program. Some time ago, Lisa Stobbe (pictured) age seven, was



awarded a total of twenty awards for her program in Pioneer Girls. The Rev. Philip R. Grabke is the pastor of the church. (Mrs. Bonney Guidinger, reporter.)

**SHATTUCK, OKLA.** A musical group from the N.A.B. College in Edmonton, Alta., visited the Ebenezer Baptist Church and rendered an inspiring program in songs and testimonies. After the program a church dinner was served.

Our young people attended the Junior Camp at Roman Nose Park. A number of adults were involved in teaching, counseling and preparing meals. Several young people professed salvation.

A good number from our church were privileged to attend the Southwestern Association in Okeene, Okla. August 8-10. The theme for the Association was "A Worthy Life." We heard inspiring messages and reports of the work that is being done by our missionaries and church extension workers. (Mrs. E. C. Ollenburger, reporter.)

**PORTLAND, ORE.** The Immanuel Baptist Church said farewell on Aug. 10 to Pastor and Mrs. Richard Grabke who served us faithfully for the past seven years. During the reminiscing we recalled the great spiritual revival that swept through our church and throughout the state of Oregon and beyond, and of the introduction of an exciting youth program. Our church also had the joy of sponsoring Rev. Grabke's trip to our African mission fields in order to attend the handing over ceremony of the mission schools to the Cameroon Baptist Convention. A farewell dinner was held in honor of the Grabkes and gifts of money were given. Our

prayers go with Rev. Grabke as he serves the Carbon Baptist Church in Alberta, Canada. (Nancy Giesen, reporter.)

**COLFAX, WASH.** Dressed in her African garb, Kathy Kroll, our own missionary in Cameroon, spoke in her home church on Sunday evening, July 13, the day before she was to leave for her mission responsibilities in Africa. She spoke with great anticipation as she envisioned the future work she would be going back to as a missionary nurse.

An impressive re-commissioning service was held with the deacons of the church and the pastor laying on the hands (pictured) as Pastor Bernard



Edinger led in a re-commissioning prayer. A fellowship hour was held afterward in the fellowship hall of the First Baptist Church. (Joan Torgerson, reporter.)

**GOODRICH, N.D.** This year marks the 25th anniversary of the Scripture Memory program of the First Baptist Church. During the morning worship service, Vicki Schneider quoted several Scripture passages and also sang a solo. She was presented with an award for completing the nine-year program. Mrs.



Walter Schmidt, who initiated the Scripture program was presented with a plaque from the Sunday school by Mr. Carl Brodehl, our superintendent. Mrs. Schmidt has served as Scripture sponsor for the past twenty-five years. A total of 146 children completed one

year or more of memory work, and 61 have graduated from the nine year program.

A banquet dinner was served after the morning service. Byron Brodehl served as MC for the program.

The afternoon service began with an instrumental Medley by a group of young people. DuWayne Tessmann gave the devotional, followed with special numbers from a girl's chorus, boy's chorus, and comments from several of our past Scripture graduates as to what the Scripture Memory Program has meant in their lives. A mass choir, under the direction of Brian Tessmann, sang, "Wonderful Words of Life." The choir consisted of those who have taken part in the Scripture Memory course. Mrs. Walter Schmidt gave the history of the Scripture program, and also a slide presentation of many of the families who have taken part. Pastor Heringer gave the closing benediction. Pictured are Pastor Heringer, Carl Brodehl, Vicki Schneider and Mrs. Walter Schmidt. (Mrs. Paul Stober, reporter.)

**EMERY, S.D.** The First Baptist Church trained in the practice of objective and goal setting at a church leadership retreat at Camp Lakodia near Madison, S.D., Aug. 29-30. Officers and all interested members, under the leadership of Area Secretary, Rev. Clarence Walth, set objectives in understanding Baptist doctrine, home Bible study groups, improving the Sunday evening and Sunday school attendance, increasing "warmth" in the church and witnessing. These goals were discussed further at an all-church supper on Sept. 7. Now begins the task of implementation.

"Count Me In," was the theme for Rally Day on Aug. 31. Guest speaker was the Rev. Clarence Walth.

Mrs. Randy Klock, Mrs. Jerry Roskens, Mrs. Lillian Osterloo and Duane Osterloo (pictured) were baptized and



welcomed into the church, while Mrs. Duane Osterloo and Mr. and Mrs. Fred Triebwasser joined by transfer of letter. Jim Arends, student pastor and a

senior at N.A.B.S., served the church during the summer months by organizing musical groups such as a men's chorus, women's chorus, junior choir and senior citizen choir. He also worked with the youth in their Bible studies, and their special musical program entitled, "Happiness," which was presented Aug. 10. The Rev. Charles Hiatt is the pastor of the church. (Mrs. Leland Terveen, reporter)

**WESSINGTON SPRINGS, S.D.** The Immanuel and Ebenezer Baptist Churches honored Pastor and Mrs. Grayson Paschke and boys (pictured)



with a farewell program and dinner at the Immanuel church Sunday, Aug. 17. The program consisted of brief talks by the deacons of both churches and by the Rev. Thomas Lutz. Musical selections were presented by the Junior Sunday school and the congregation. A love offering was received and presented to the Paschke family. Pastor Paschke has accepted a teaching position at the Briar Crest Bible Institute in Caron Port, Sask. (Mrs. Irving Stolen, reporter.)

**CARBON, ALTA.** On Sunday morning, Aug. 17, a service of induction was held for our pastor, the Rev. Richard E. Grabke. The Rev. Ray Suetter, interim pastor, brought the charge to Rev. Grabke, who responded with the challenge to the church on "Nine Yardsticks for Church Growth."

During supper, the church families were introduced to the Grabkes by the moderator. The evening reception service, led by the Rev. Ray Suetter, was held to welcome the pastor and his family. This consisted of words of welcome and musical numbers from various members, together with words of welcome from the Rev. Bruce Merrifield of the Zion Baptist Church, Drumheller, Alta., and also a special number from Zion. A farewell gift was also given to the Suetters. Refreshments and fellowship followed. (David Gieck, reporter.)



**KELOWNA, B.C.** On Aug. 10 we celebrated another "first" for our budding congregation. We had our first baptismal service (pictured) at Green Bay



Baptist Camp. We were joined by a Family Camp in session and had an attendance of 230. In this beautiful setting there was an optimistic spirit of praise to the Lord for his presence and blessings. That evening we met at the home of one of our members where we had an outdoor sharing and communion service, extending the hand of fellowship to the nine who were baptized, bringing our membership to 47. The Rev. Ed Hohn is the pastor of the church. (Oscar Zimmerman, reporter.)

**HARVEY, N.D.** The Bethel Baptist Church received special blessings during the week that we had God's Volunteers in our church and also through the Church Ministry Workshops that we hosted. The right hand of fellowship was extended to five people. The Rev. Doug Sathren is pastor of the church. (Mrs. Ken Edinger, reporter.)

**WEST FARGO, N.D.** The Central Dakota-Montana Association Women's Missionary Union met for their annual luncheon at Grace Baptist Church with 137 in attendance. Mrs. Dorene Walth, president, welcomed everyone. Black's Fine Fashions For Women presented a style show during the luncheon. Prizes were given to some of the ladies by the merchants of Fargo.

Dr. Ernest Zimbelman, Sioux Falls, S.D., was the guest speaker. Topic: "Men and Women Relationship" (Eph. 5:21). (Mrs. Harlyn Brenneise, reporter.)

**EDMONTON, ALTA.** The Central Baptist Church celebrated its 75th anniversary. A multimedia presentation was given which included a musical and pictorial history of the church. A slide show reviewed the congregation's last 75 years. Some highlights included the founding of the church in 1900 with 17 charter members; the construction of a new sanctuary in 1900, 1912 and 1973; and the establishment of five daughter churches in the past 25 years. About 600 people enjoyed the Anniversary Banquet with Dr. Herbert Hiller (pastor 1956-65)

as the guest speaker.

The Anniversary Service was held on a Sunday afternoon. A special 100-voice Jubilee Choir sang, and greetings were given by various denominational and civic leaders. Dr. Richard Schilke (1943-50) gave the main message.

Many out-of-town guests attended the festive weekend including some former pastors: Dr. E. P. Wahl (1940-43) and Rev. Clyde Zimbelman (asst. pastor 1970-72). Rev. Henry Pfeifer (1950-56) was unable to attend at the last minute.

The Rev. Richard Hohensee was the pastor, and Dr. David Lake the director of Christian education during this observance.

**ROCHESTER, N.Y.** Fifteen couples from Latta Road Baptist Church had a couples' retreat at Guelph, Ont. Our guest speakers were the Rev. and Mrs. Walter Kerber. The Rev. and Mrs. Wilmer Quiring had devotions and a discussion group. The main topics of discussion at "The Romance Conference" were "The Role of the Man in Marriage;" "How to Keep Your Romance Alive;" and "Communication." A movie entitled "Marriage Mix-up" was shown. There was free time for recreation. Much was learned about how God expects us to live our married lives. This was the first couples' retreat and we hope to make it a yearly event. (Mrs. Mimi Louk, reporter.)

**MINOT, N.D.** July 21-27 is State Fair time in Minot, N.D. Among the many displays, rides and events the First Baptist Church was found with an active witness for Jesus Christ. Our special guests for our Fair ministry were the Liberty Union of Edmonton, Alta., which is a young singing group featuring contemporary Christian music. Within our large tent, known to the fairgoers as THE FISHNET, we shared the life of Jesus Christ through the media of painted picture done by several junior and senior high students.

During a time of fun and many exciting things to do and see it was our pleasure to present to the State Fair a contemporary and straight-forward witness of Jesus Christ. (Eric Coulon, reporter.)

**HEBRON, N.D.** On July 27 a fellowship hour was held to express our appreciation to the Rev. and Mrs. Charles Grile, who have served in an interim capacity since March.

It was our joy to welcome our new pastor and his wife, the Rev. and Mrs. Herbert Schauer, on Aug. 3. Words of

welcome were expressed by representatives of the various departments of the church. Music was provided by the children's, men's, and church choirs. The Rev. Clarence Walth, area secretary, was the guest speaker.

The Schauers have four children, two of whom have since joined them while two have remained in California to continue their education. (Mrs. R. Stanley Schneider, reporter.)

## in memoriam

**WALTER EBEL**, 63, of Lodi, Calif., died on Aug. 20, 1975. He was born in Kiev, N.D., on Feb. 1, 1912. In 1939 he was united in marriage with Amanda Martin. In 1927 at the age of 15 he became a Christian and honored his Lord in faithful service. He was a member of the Rosenfeld Baptist Church in N.D., before coming to Lodi and the First Baptist Church. He is survived by his widow, Amanda; one daughter, Mrs. Karen Wochl; three brothers and three sisters. In the absence of our pastor, the Rev. G. G. Rauser officiated at the funeral service, assisted by the Rev. G. P. Schroeder.

**RUTH KIWUS** nee Bienhoff, 79, of St. Paul, Minn., died on July 23, 1975. She was born Oct. 21, 1895. She accepted Christ as her Savior and was baptized and joined Dayton's Bluff Baptist Church, now the Redeemer Baptist Church of St. Paul. She was a former organist and Sunday school teacher, a pianist for many years, and remained faithful to her Lord and church. Surviving are a daughter, Marjorie Farvour, and a son, Richard, three grandchildren and four sisters. The Rev. L. Herbert Reck officiated at the memorial service.

**MRS. LYDIA LEHR** nee Waldvogel, 80, of Minneapolis, Minn., died on Aug. 19, 1975. She was born in Switzerland on Sept. 13, 1894. In her youth she accepted Christ as Savior and maintained a radiant testimony all through life. On Oct. 18, 1918, she was united in marriage to the Rev. C. F. Lehr. Together they served in a number of churches in our Conference until the passing of her husband in 1952. Since 1957 she had made her home in the Twin Cities area. Surviving her are two daughters: Ellen and Mrs. Mildred Stevens; two sons: Charles and Stanley; three grandchildren and one great-grandchild. The Rev. Allan Strohschein officiated at the funeral service which was held at Faith Baptist Church in Minneapolis and the Rev. Donald Patet officiated at the graveside service which was held at Aplington, Iowa.

**MRS. MARTHA SCHULTZ** nee Zielke, 70, of Vancouver, B. C., died Aug. 2, 1975. She was born Oct. 29, 1904, in Russia. She came to Canada in 1927 and was married to Gustav Schultz in 1928. At the time of her death she was a member of the Ebenezer Baptist Church, Vancouver, B. C. Surviving her are two daughters: Mrs. Edith Schroeder, missionary to Cameroon, and Mrs. Jennie Grunert; three sisters and two brothers. The Rev. Marvin Busenius officiated at the funeral service assisted by the Rev. Len Kageler.

**SAMUEL REED STALCUP**, 73, of Stafford, Kan., died Aug. 29, 1975. He was born Sept. 17, 1902, in English, Ind. In 1928 he married Minnie Fritzemeier. He was a member of the Calvary Baptist Church, Stafford, Kan. He was a faithful supporter of the church, and served as trustee, treasurer and as a member of the Finance Committee. Surviving him are his widow, Minnie; two daughters: Donna Whitehouse and Wanda Morrison; six grandchildren; two brothers and two sisters. The Rev. Elton O. Kirstein was the officiating minister at the funeral service.

## EXTRAORDINARY WOMEN

(Continued from page 15)

testimonies of others from many lands I knew for certain that Christ makes each of us extraordinary people.

Rosalba de Fernandez of Chile told of turmoil, of revolution, of struggle and fear in her country. But she spoke also of faith and devotion and love. Only God knows the future of Christians in her land, but God also controls that future.

The representative from Czechoslovakia told of quiet witness that is carried on by the women. Daily there are those in need, ministered to in the name of Christ.

We heard from Trinidad where women's work was begun by a missionary only 28 years ago. Now the native leader of the women, Beryl Saunders, is in charge of the work. She told of the training center begun for girls and how they are looking to the future for leaders from this group.

Then there was the stirring report from Taiwan by Nee Li Ai-Hwa, the only representative from her country. In this land, which was formerly mostly Buddhist, few people are religious. The Baptist women set a goal of each member winning one person to Christ in this year. She told of a Mrs. Chang whose husband wanted thanks instead of her praising and thanking God. But by prayer and devotion, after much of a heartache and trial, her three sons, a daughter and her husband gave their lives to Christ.

A thrilling report was given by Lydia Caretchi who works in Irianjia, Netherlands New Guinea, a land where people were still cannibals this century and to whom the gospel was first brought in 1948. Then, a young native woman of this land told of her father being converted under that first missionary and proudly added, "I am a Christian of the second generation." Her face beaming, she repeated over and over, "I'm so glad Jesus saved me, and I can go to school and read. Now my people need no longer worship Satan and kill each other. We are like a new baby. We do not even have a Bible, only a New Testament. Pray for us."

None of us will ever forget Le Thi Ngoc Lang. Her being in Stockholm was itself a miracle that only God could have arranged. She, her husband and two sons escaped from South Vietnam on one of the last Air Force planes to leave in April. But her family and other relatives are still in that land. With tears rolling down her cheeks she told of the dangers these people

face, of fear, of hunger. The very fact that they were associated with American missionaries is a danger. She pleaded for prayer, for concern and intercession on their behalf. When she sat down there was not a dry eye anywhere.

We came home with our vision enlarged, our understanding broadened and our concern deepened for millions the world over who are searching and some who are finding the Savior. We live in a global village today—we must be concerned—we must pray—we must reach out! □

## INSIGHT INTO CHRISTIAN ED.

(Continued from page 19)

For example, a teenager is told, "Of course, we trust you with the car, BUT don't drive over 65 mph, be sure to keep the doors locked, check the gas gauge and absolutely don't lend it to a friend." A person feels genuinely trusted when he is left to follow through in his own way. The wise youth leader identifies areas in which he can exhibit genuine trust in the youth he leads and communicates that trust to them. He acts upon that trust.

When youth do extend trust to an adult, it is important that their trust be recognized, acknowledged and accepted. No one likes to have his trust taken for granted. Trust is reinforced when someone says, "Thanks for trusting me. It means a lot."

The characteristics of competency, reliability, dynamism and the handling of trust behavior provide some helpful guidelines when considering persons for leadership positions with youth. To the extent that these four factors are evident in the adult's personality, the potential for trusting relationships is present. It is possible for a person with a great deal of personal dynamism to captivate a youth group. If, however, that individual proves to be unreliable or incompetent, the initial trust fails to grow deeper and eventually begins to waver. If youth can grow in their appreciation of the competency, reliability and dynamism of an adult, it is likely that the trust relationships will continue growing to greater depth. Time is required for an adult to demonstrate these characteristics. It cannot be done immediately. Nor should it, for if an adult tries too hard to prove himself worthy, he may be experienced as domineering and overbearing. Deep trust relationships do not spring into existence. They grow. They must also be cultivated. The adult must continue to demonstrate that he is competent, reliable, dynamic and trustworthy. Being

experienced as trustworthy by teenagers is no easy task. It requires time, energy and personal commitment.

Securing adult leadership to work with youth requires a search for persons who can be trusted by teenagers. Such individuals are an invaluable part of the church's ministry with youth. They are persons who are young enough in spirit to understand the complexities of youth culture and mature enough in personhood to interpret themselves as competent, reliable, dynamic and trustworthy in their interpersonal relationships. Such people are uniquely able to give themselves to teenagers in real and genuine ways. It's interesting isn't it, that it's to these trustworthy individuals that the people of God entrust their ministry with youth? □

## TO WITNESS IS TO COMMUNICATE

(Continued from page 20)

Amazing! from that moment on, I became aware of only a calm, unhesitating outpouring of my relationship with the Lord. I took the survey. Neither of the young couple had the assurance of eternal life, so I proceeded to share the gospel as outlined in the leaflet, Four Spiritual Laws. When I came to Law 4 and accepting Christ into their hearts, I asked first the husband, "Would you like to accept Christ into your heart?" He said, "Yes, I think I would." I was so surprised, I must have looked as if to say "Really, you would?" And his wife also said she wanted to have Jesus become the Lord of her life. Together each prayed to receive Christ into their lives. Now I don't have to describe for you the flood of joy that came into that couple's lives that day. And whatever amount of joy that young couple had, mine was doubled!

The greatest lesson I learned that day and everytime I had the privilege of leading someone to Christ, was that I did nothing in my own strength. To witness is to communicate, and to be willing to be the vessel which the Holy Spirit would use to reach a life. When the Holy Spirit prepares a life for God's Kingdom, he gives us the words and the situation with which to lead someone. □

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## VIETNAMESE CHILDREN HAVE STOPOVER IN EUROPE ON WAY TO USA

Among the many thousands of Vietnamese refugees being evacuated to the U.S., Canada and other countries one group of 97, mostly children from a Baptist orphanage in Camrahn, South Vietnam, stopped overnight in Zürich, Switzerland enroute to the USA.

Nauyen Xuan Ha, leader of the group, had been director of the orphanage. He was assisted on the trip by 15 Vietnamese adults in caring for the children, who ranged from two years of age to older teenagers.

Aided by relief funds from (U.S.) Southern Baptist missionaries in South Vietnam they had bought a small fishing boat and drifted for seven days until picked up by a larger vessel and taken to Singapore, where arrangements were made for evacuation to the U.S.

Sponsored in travel by the Intergovernmental Committee for European Migration, the group was assisted in Zürich by ICEM officers Roger Walon and Ann Siegrist of Geneva.

Representatives of the Southern Baptist Foreign Mission Board met with the group. These were field representative J. A. Moore, Mrs. Moore and journeymen missionaries Rosalie Beck, Gregory Holden and John Parsons from Vietnam who happened to be in Zürich at the time.

The children have been taken to a resettlement camp at Fort Chaffee, Arkansas and expect to settle afterward on a farm in east Texas which has been provided for the purpose by West Memorial Baptist Church in Houston.

Southern Baptist missionaries to South Vietnam, now evacuated, were frustrated in their attempt to get about 500 Baptist employes and their families out of the country before the takeover by Communist forces.

Evacuation plans for the 500 persons were approved by the American embassy but the fall of Saigon came so quickly afterward that the entire procedure fell apart, missionaries reported. "Almost none, if any, of these were evacuated," they said. (EBPS)

**GENEVA**—The World Council of Churches reported here that an Ethiopian government decision to confiscate all property from which owners derive rent will apply to churches, mission societies and charitable organizations.

Houses of worship and other buildings used for religious activities are exempt from the seizure which is expected to bring the state about \$46.5 million in new income. The government will now collect rents.

German sources report that the Ethiopian Orthodox Church has been receiving some \$484,000 per year from rents and the Mekane Jesu Church (Lutheran) some \$20,000. Owners of rental houses will be compensated, although in urban areas no owners will be paid in excess of 598 square yards of property.

The confiscation means that a family can own only the house in which it normally resides. Some 50,000 Ethiopians, mostly the upper class and merchants, are affected.

Because of sizeable land grants from the former monarchy, the Ethiopian Orthodox Church was one of the largest property holders in the country before the coup d'etat last year. Farm land reform was put through earlier. (RNS) □

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## as i see it

by Paul H. Siewert

One of the highlights for my family this past summer was seeing, for the first time, the noted Black Hills "Passion Play", by Josef Meier and his large cast at Spearfish, South Dakota. The setting is magnificent. The theme obviously has no peers. And the evening was simply beautiful. The atmosphere of the crowd was cordial and the hosts were gracious.

Many of the scenes displayed an obvious all out effort to do justice to the portrayal of the passions of Christ. However, several things became increasingly evident to me as the evening wore on. One was the impossibility of truly re-dramatizing the pathos of such a divine event of history. Furthermore, I became aware that the events of passion week can never be realistically portrayed when cast in Shakespearean idiosyncrasy. And finally, the fact that the really well played parts were primarily that of villains, Caiphas and Judas, with the exception of Mary, demonstrates well how much more proficient we are in depicting the villainy of man than the glory of Christ. □

*The Rev. Paul H. Siewert is the pastor of the First Baptist Church, Minot, N.D.*

## CHUCKLE WITH BRUNO

Don't be afraid to ask dumb questions. They are easier to handle than dumb mistakes.

The other day my wife was backing out of the garage and almost ran into me. She looked out and said, "Oh, it's only you, I was afraid it was a stranger."

"Darling," I said to my wife, "I have tickets for the concert." She said, "Oh, that's wonderful, I'll start dressing right away." I said, "Please do, Honey, the tickets are for tomorrow night."

The past is valuable as a guidepost, but dangerous if used as a hitching post.

■ *The Rev. Wesley A. Gerber* has accepted the call to First Baptist Church, Underwood, N.D., to begin his ministry there on Nov. 1, 1975. He previously served Bethany Baptist Church, Hutchinson, Minnesota.

■ *Mr. Kenneth Schafer*, pastor of Calvary Baptist Church, Pittsburgh, Pa., has resigned from the church.

■ *The Rev. Fred H. Ohlmann*, pastor of Temple Baptist Church, Swan River, Man., has resigned from the church to retire in Medicine Hat, Alberta.

■ *The Rev. Wes Andrei*, pastor of Temple Baptist Church, Jansen, Sask., has given the church his resignation. His future plans are not known.

■ *The Rev. Alvin Auch* has accepted

the call to Calvary Baptist Church, Billings, Mont., effective September 1. He previously served Martin Baptist Church and Rosenfeld Baptist Church of Drake, N.D.

■ *Dr. David Lake*, previously director of Christian Education of Central Baptist Church, Edmonton, Alta., has resigned to study at North American Baptist Seminary, Sioux Falls, S.D.

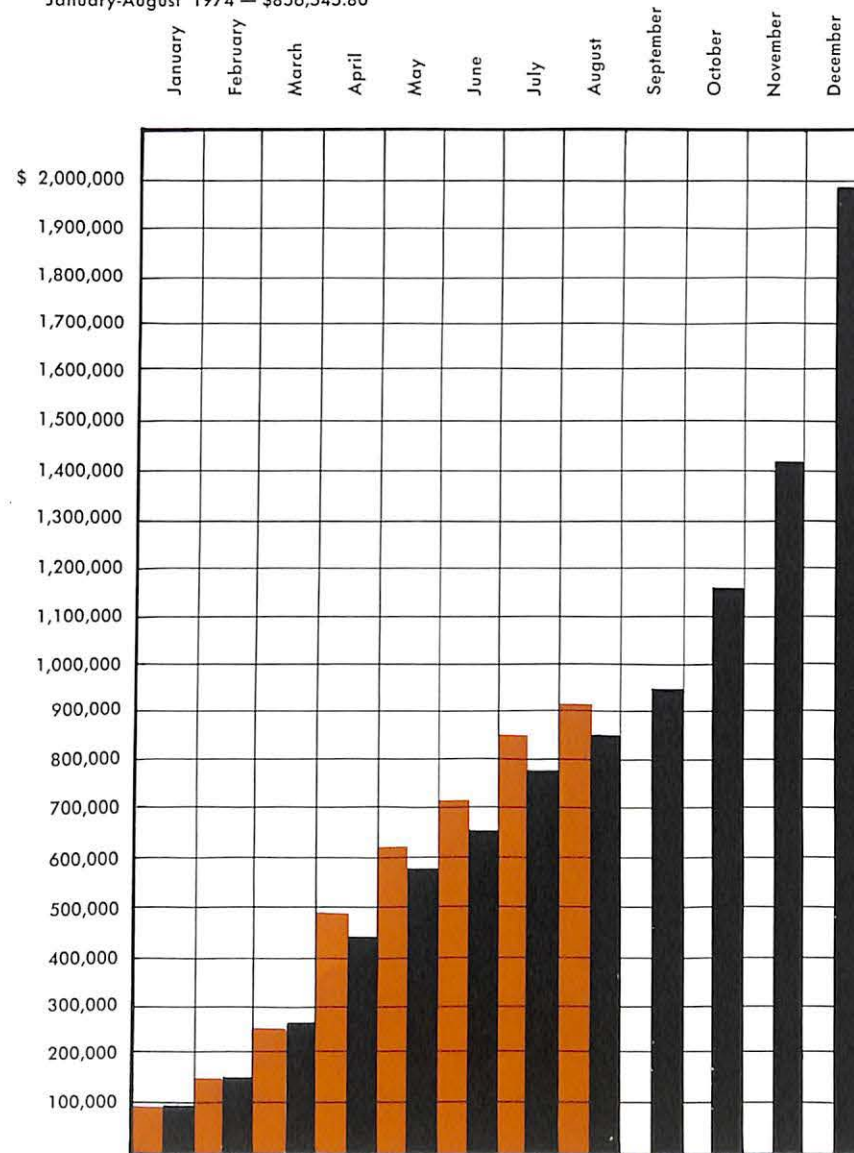
■ *The Rev. Wilfred Highfield*, pastor of Bethel First Baptist Church, Prince Rupert, B.C., has given the church his resignation. He has accepted the call of a non-N.A.B. Church.

■ *The Rev. Elwyn Zimmermann* has accepted the call to Temple Baptist Church, Milwaukee, Wisconsin.

■ *Dr. A. Ray Appelquist*, executive secretary of the General Commission on Chaplains and Armed Forces Personnel, has resigned from the position. Since September he has assumed the duties of associate executive secretary for Pastoral Relations and Missions of the National Association of Congregational Christian Churches. Dr. Appelquist has headed the staff of the General Commission since 1962. □

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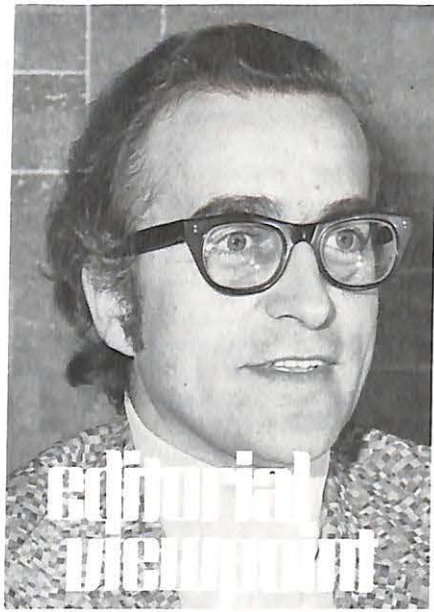
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## GO THE GOSPEL ROAD

"There comes a time in every man's life when he says to himself, 'I've got to do something worthwhile for this world.' Every man wants to make that one mark that will say to the world — Here's my contribution. This film is my something worthwhile."

The words belong to Johnny Cash and the time he talks about came into his life last year with "THE GOSPEL ROAD," his "very personal, very emotional" film on the story of Jesus. The film is literally the fulfillment of a dream for one of the world's most popular balladeers. June Carter Cash, his wife, had the dream. As Johnny tells it, it happened while he and June were making their first tour of Israel in 1966. "June woke up one morning and said, 'I dreamed I saw you standing on a mountain top with a Bible in your hand, talking about Jesus'."

The result, a number of years later is "The Gospel Road" which begins with a shot of Johnny Cash standing on Mount Arbell, overlooking the Sea of Galilee. He has a Bible in his hand and he talks about Jesus. Using the simplicity and directness of his singing as the means of adding a dimension of warmth and intimacy to his film, Cash walks in the steps of Jesus and tells His story in His land through songs, narration and dramatization.

Some months ago I went to see THE GOSPEL ROAD. It was a beautiful "road". The 2000 year old narration came alive in combination with the music, written by some of America's leading songwriters including Kris Kristofferson, John Denver, Joe South, Christopher Wren and Johnny Cash himself.

But why should I here print a promotional advertisement for a man, who can do it so must better in his own words! My only advise is: Go and see THE GOSPEL ROAD and then follow in the steps of Jesus." RJK

Dear Editor:

In November, 1971, June and I left Nashville bound for Tel Aviv, firmly resolved to make a dream come true—a dream of telling through film—the story of Jesus.

Though we were in Israel for one month in all—the project took eighteen months. I started out in June, 1971, studying the Gospels and Bible commentaries. I talked to a lot of influential church people and a lot of film people and by November, when I went to Israel, I decided that if this film was going to be believable and as honest and real as I wanted it to be—that it would have to be done the way I felt it—not the way this or that preacher believed it or this or that church taught it.

We had a small crew. In all we took about eighteen people from the States, my manager, Mr. Holiff, several business associates, three employees of House of Cash and a small film crew, headed up by Academy Award Nominee, Robert Elfstrom. We were stepping out on blind faith. Contrary to what a lot of people thought at the time, we knew exactly what we were setting out to do.

The concept of how we would tell our story slowly changed as we began filming. Robert Elfstrom, our director, also portrayed Jesus Christ; and, so far as I could tell for that one month we were in Israel, Elfstrom totally put himself into that role.



The Man in Black, Johnny Cash

A strange thing happened, even from the first day, a feeling of reverence fell over the whole crew. Everybody seemed to realize that this was serious business and never in the history of film making has there been more dedication and more extra work contributed by a crew. The Israelis, who supplemented our crew, were caught up with the same feeling.

Many, many incidents come to mind from time to time. Going to Israel was like going home. I guess it was the songs that endeared Israel to me in the first place. From the time I was a little boy in the church back home, I remember hearing and singing the songs about Jesus and about Israel, The Holy Land. And, if you have had any kind of background like I have, you can't dip your hands into that Sea of Galilee without some kind of beautiful feeling going through you.

Up at the north end of the Sea of Galilee, near the Golan Heights, where we shot the scenes of Jesus and Mary Magdalene, as well as the John The Baptist sequence, we found hundreds, even thousands of bullet holes in trees and pieces of shells and shrapnel—the remains of the Six Day War in 1967. Finding things like this on a day when we were shooting a scene about Jesus made our film more important to us and made the whole thing even more meaningful to us.

Seeing those signs of the war kept us on the right track every day. We thought about not only that war, but all the other wars in history, especially the many wars where so much mindless slaughter has been carried out in God's name or in Jesus' name. From the very beginning, down through the ages, these so-called "Holy Crusades," the Spanish Inquisition, even the blood shedding in Ireland today—goes on in the name of Jesus. And, many times I look back on it all with so much shame because if life was lived in the *spirit* of Jesus, rather than *name*, there would be no slaughter.

But, we came home from Israel with a rough film that was to be the fulfillment of our dream. A solid year of masterful editing under the direction of Robert Elfstrom, has produced this—our life's proudest work.

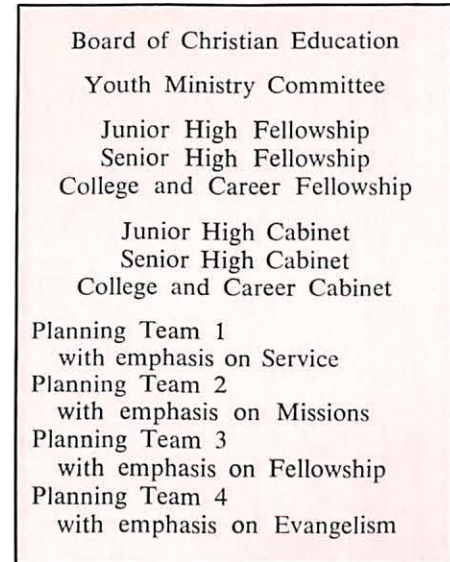
Sincerely,

## YOUTH SCENE

(Continued from page 13)

quirements of individual groups. For instance, more Planning Teams may be needed or desired to accommodate the number of young people in your group to keep each group workable.

### Organizational Chart for a Large Church



All of the planning Teams for each fellowship will plan programs, activities and publicity for various settings in which youth are involved such as Sunday school, training hour, week-day activities and all-church activities.

The above pattern is suggested for a church in which each group, the junior high, senior high and college and career youth, have at least ten members.

It should be emphasized at this point that the pattern is not rigid and that

the Program Planning Teams can be expanded or combined or changed completely with regard to emphasis to fit the needs and talents of your particular group.

Notice also that the cabinets as well as the Program Planning Teams are concerned not only with the Sunday evening or training hour activities, but with other activities of the church as well and especially with the Sunday school.

### Organizational Chart for a Medium-sized Church

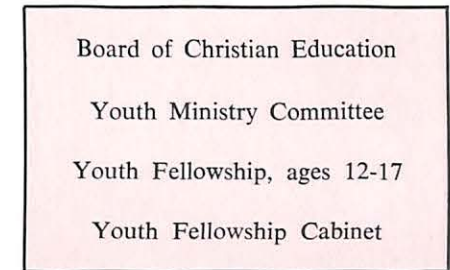


The Planning Teams for each fellowship will all plan programs, activities and publicity for various settings in which youth are involved such as Sunday school, training hour, week-day activities and all-church activities.

The basic modification for the medium-sized church is that there are only two groups, each having at least ten members, the junior high for ages

12 through 14 or grades seven, eight and nine; and the senior group, for those in tenth grade through age 25 or whatever age you choose. Although the age span for the senior (not senior high) group is great, it is entirely possible that the group can work together effectively. It is important though, to include the younger youth and to avoid allowing the older members of the group to take over. At the same time, it is important to maintain the interest of the older youth and to keep them active in the group.

### Organizational Chart for a Small Church



The cabinet will plan programs, activities and publicity for various settings in which youth are involved such as Sunday school, training hour, week-day activities and all-church activities.

Again, there is organizational modification because of the size of the church and the resulting small size of about six to 20 youth. Here it is suggested that there be only one group, consisting of youth from ages 12 to 17. Young people who have graduated from high school will most likely move into the adult program of the church, unless there are enough to form a small group of their own. □

## HOW GOD HAS LED ME

(Continued from page 21)

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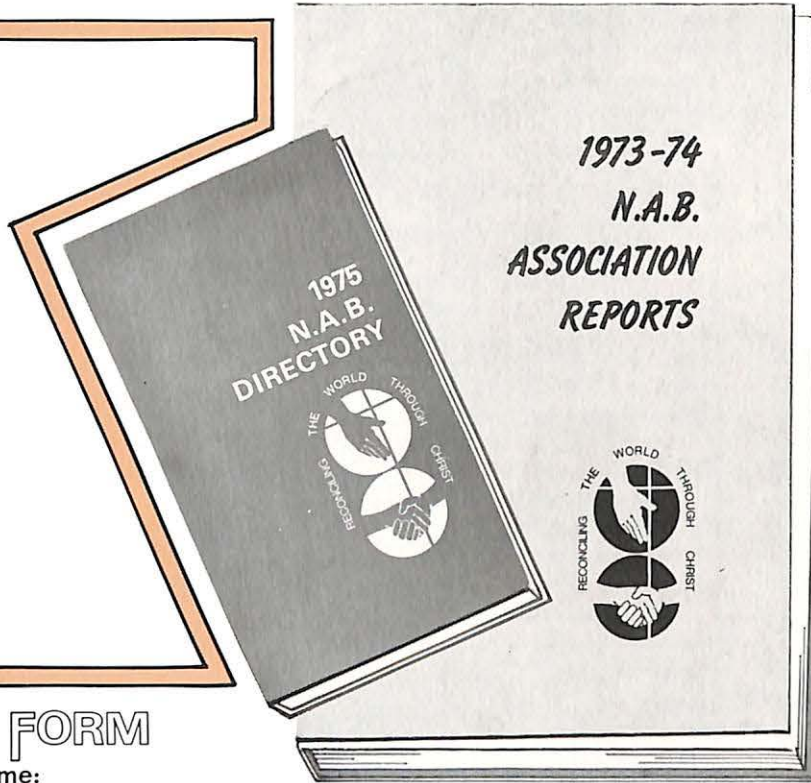
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