

OCTOBER 15, 1966

YOUTH CONGRESS

NUMBER TWENTY

PASTORS' CONFERENCE

BAPTIST HERALD



**LORD, I BELIEVE,
HELP MY UNBELIEF.**

NORTH AMERICAN BAPTIST GENERAL CONFERENCE

BIBLE BOOK OF THE MONTH

Additional Bible Readings for each day announced in "Moments With God."

OCTOBER

I Corinthians 1-13
II and III John

NOVEMBER

Psalms 120-150

NEWS and NEEDS...

GOD'S VOLUNTEERS 1966-67. Pray for these young people in their evangelistic work. **Team I** with Director Edgar Klatt serves at the Hilda Baptist Church, Hilda, Alta., Oct. 17-23 and at the Hudson Bay Park Baptist Church, Saskatoon, Sask., Oct. 25-Nov. 4. **Team II** with Director Connie Salios serves at the First Baptist Church, Sidney, Mont., Oct. 18-28, and at the First Baptist Church, Plevna, Mont., Oct. 30-Nov. 6.

EXPLANATION OF THE COVER

The art work symbolizing the theme was prepared by Rev. Paul F. Bosch, pastor to Lutheran students in Syracuse, N. Y. The following is an interpretation of this art work by Rev. Bosch.

The scribbles in dark ink mean to suggest a three-quarter view of the head of a youth. The original pen drawing was completed literally in a matter of seconds—but only after twenty or thirty false tries. It was drawn from life, Fred Prezioso of Good Shepherd Lutheran Church, Pearl River, N. Y., serving as model. The sketch does not look like him, nor was it meant to! It does not matter whom the sketch resembles, but rather does it express visually the theme: "Lord, I believe; help, Thou, my unbelief." I think it does, the chin slightly raised, the mouth serious and alert, the eyes with a certain questioning intensity. I have tried to picture here today's youth at his best; searching, sensitive, vital, intense, alert.

First, I left the sketch rough and unfinished, because of the spirit of the times. The Twentieth Century is not smooth and polished and finished, but rough and fractured and "unfinished." My drawing reflects this spirit of the times. I believe most modern art is disturbing to many today because of this very fact. Our arts cannot help but reflect our times, in the "language" of the times. If I were living a hundred years ago, and designing posters for the Victorian age, then perhaps my drawing would be smooth and "finished"; as it is, I believe the method of drawing here (rough, dynamic, unfinished) speaks most powerfully to our own age. I honestly could not bring myself to "smooth" or "finish" this sketch. I would feel I were betraying my own message—"crying, 'Peace, Peace,' when there was no peace," so to speak.

Second, I think the sketch does stand on its own, without "finishing." It may not be finished (polished, smoothed), but it is certainly complete (lacking no essential parts). Again, I believe this simply a characteristic of the "language" of the day, to say everything as directly and simply as possible, without frills, without ornamentation.

Finally, I left the sketch as I did because of a personal rebellion against conformity and the machine-made man. So much of art today speaks in rebellion against exactly this tendency in our technological life, this sub-human, anonymous, assembly-line man, not at all personal or distinctive or individual, but almost afraid of these qualities. Against this view of human life I mean to rebel in my art, which is not smooth and finished and anonymous, but as personal and distinctive and individual and unique as a fingerprint or a written signature. My sketch, by its very execution (free, spontaneous line-drawing) means to assert person-hood, distinctiveness. No one else in the whole world would scratch his pen exactly as I did here. Here is my "signature," announcing my individuality. And I believe this work of mine serves to assert the individuality. And I believe this work of mine serves to assert the individuality of the "reader," too. The man who looks at my "personalized scrawl" here in this drawing is also challenged to see his own individuality, his own uniqueness, as worthwhile. We are simply not machine-made (all alike, all right angles, all smooth curves, all slick surfaces). We are human beings. Here is my "thumbprint" calling you to this self-awareness. We have nothing to be ashamed of, in our individuality.

yes,
I tithe!



Merrill A. Groat
of Anaheim, California is a
Merchandizing Manager, United
Motors Service Division,
General Motors

Yes I tithe! I believe tithing is a means of showing one's love for our Savior. We are told to go into all parts of the world and preach the Gospel. It is not always possible to physically go to far away lands to preach, but it is possible to give so others may go; it is possible to help win men and women to Christ in our neighborhood by supporting the local church through tithing; it is possible to have a part in the salvation of boys and girls at summer camps and other youth activities through the local church.

I began tithing many years ago when my income was very small. We were having problems making ends meet, when my wife suggested we tithe and ask the Lord to help us. It seemed we would not have enough income to go around, but the Lord has never failed us in all these years. This is the physical side, but now I realize that giving is a real blessing and not just a way to have enough to pay the household expenses.

The blessings come in many ways, letters from missionary friends whom we have met at church, letters that tell how the Lord is saving souls in other places. The blessing of seeing men and women come down the aisle to accept Christ, the blessing of seeing young people dedicate their lives to Christ and take their place in the church and community, the blessing of hearing the word preached in pure simple fashion that reaches hearts of Christians for a closer walk with Christ—blessings too numerous to recount.

Why not trust God to supply all your
(Continued on page 21)

Editorial

RELIGIOUS LIBERTY

Guest Editorial by Rev. Everett A. Barker,
First Baptist Church, Lorraine, Kansas

God has placed within the human being the desire for liberty. This is evidenced in the life of children, particularly teen-agers, as their innate desire to be free from parental control is evidenced. This is always a trying time for parents and young people, since parents may be reluctant to let go, and youth are impatient to chart their own course. So also is this desire for liberty evidenced in the religious life which has precipitated struggles against coercion. This liberty can be abused, misused and lost, if it is not cherished and taught to each generation.

Biblical and church history teach us that there are those who are ready to diminish and remove our liberty if we are not alert. The apostle Paul, in the book of Galatians, trumpets against Judaizers who attempted to shackle Christians with rules, regulations and observances. Paul said in Galatians 5:1: "Stand fast therefore in the liberty wherewith Christ hath made us free . . ." The history of the Roman Catholic Church teaches us that it has been the aim of prelates to hold rule over men's souls, kings and nations. King Henry IV, Holy Roman emperor, stood in the cold and snow for three days in the courtyard of the castle of Canossa in 1077 begging forgiveness of Pope Gregory VII. Lest we mistakingly pass over the circumstance by pointing a finger at those outside of Protestantism, let us be reminded that the Puritans, a sincere, Godly people in the Massachusetts Colony established a union of church and state which suppressed religious liberty. Some of the ugliest forms of tyranny have been in the name of religion.

In recent years we have witnessed, in South Vietnam, a gruesome turmoil when Buddhism and Catholicism have been vying for political power. In the Canadian province of Quebec there has been a religious and cultural struggle which has been disturbing the unity of the nation.

Roger Williams, and others, could not bear the man-made yoke of bondage and ventured forth in the quest for religious liberty. Providence Plantations, Rhode Island, stands as a monument to Roger Williams and his followers who made a successful attempt to lay the foundation of religious liberty in America. Baptists have historically championed this cause and to this day it remains one of our emphases.

Some may be inclined to dismiss the history of religious liberty as apart from the issues of the day. Only three years after the adoption of the Constitution of the United States, a pioneer American self-thinker, John Philpot Curran, observed: "It is the common fate of the indolent to see their rights become a prey to the active. The condition upon which God hath given liberty to man is eternal vigilance; which condition if he break, servitude is at once the consequence of crime and the punishment for his guilt."

Religious liberty, once achieved and taken for granted, becomes the seed for its loss. Some of the literature and wild claims of individuals and groups championing religious liberty may work in reverse so as to turn aside some who might have a genuine concern. Most individuals, in a complex society, need to rely on an organization such as our Baptist Committee on Joint Public Affairs in Washington, D.C., to represent and inform us as well as to be the sentinels for the continuance of religious liberty.

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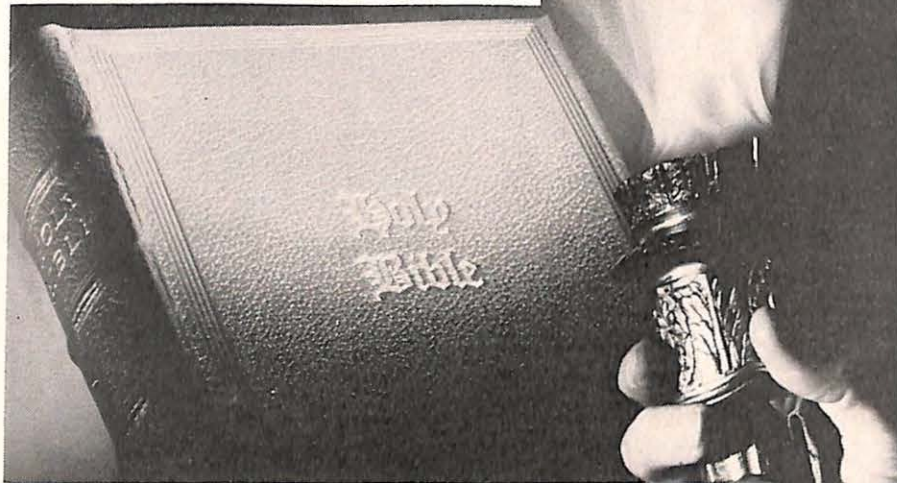
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BAPTIST WITNESS TO RELIGIOUS LIBERTY



By Dr. Arthur B. Rutledge, Executive
Secretary Home Mission Board of
the Southern Baptist Convention
Atlanta, Georgia

LIKE A GOLDEN thread running through their entire history, Baptists have declared to the world that the soul of man must be free from coercive powers to serve his Creator according to the dictates of his conscience. They have declared that man must be free to believe, to worship, and to propagate his faith without governmental or ecclesiastical interference or coercion.

A HERITAGE OF FREEDOM

In 1609 John Smyth published his famous confession of faith, which was the first classic expression of the general principle of religious liberty.

In 1612 Thomas Helwys published "A Short Declaration of the Mystery of Iniquity." In this treatise he proclaimed religious liberty in bold terms.

In 1636 Roger Williams founded the colony of Providence and in 1638 the "compact" was revised to include a firm statement on religious liberty. Later during 1643 and 1644, during his trip to London, Williams wrote a forceful treatise in which he developed 12 propositions to illustrate his position on the free exercise of religion without hindrance or coercion.

During the period of the American Revolution and the formation of the Constitution, Isaac Backus, John Leland and others played a vital role in setting the pattern for the disestablishment of religion and the practice of religious liberty in our nation.

Modern prophets in the same tradi-

tion have been George W. Truett, Joseph M. Dawson, and C. Emanuel Carlson, the present executive director of the Baptist Joint Committee.

The ancient position on religious liberty has more recently been amplified by the Baptist World Congress meeting in Rio de Janeiro in June 1960. This Congress adopted a "Manifesto on Religious Liberty" which it commended to the churches for study and implementation.

A "JOINT" BAPTIST WITNESS

Because of the historic Baptist emphasis upon soul-liberty and freedom of conscience it is not surprising to find a wide variety of viewpoints on many subjects. However, there is one subject on which all Baptists agree—religious liberty for all persons and for all groups must be proclaimed, safeguarded and defended.

In order to implement this conviction and to present a united effort in this field the Baptist Joint Committee on Public Affairs was created by the Southern and American Baptist Conventions. Now there are eight Baptist bodies in North America that cooper-

ate to maintain this denominational agency.

Our agency in Washington is staffed by four able and consecrated Baptist leaders, each of whom is an expert in his field. Dr. C. Emanuel Carlson is executive director and exercises general oversight and direction of the agency. He has come to be recognized as one of the world leaders in the field of religious liberty.

Dr. W. Barry Garrett, director of information services, edits the magazine, *Report from the Capital*, and serves as Washington regional editor for Baptist Press. He attended parts of three sessions of the Second Vatican Council and has shared his observations with Baptists of the United States, Canada and Europe.

Mr. James M. Sapp, director of correlation services, is making a unique contribution to our denomination by helping us move together in a coordinated Baptist witness in this important area.

Dr. Walfred H. Peterson, director of research, is making a significant contribution by helping us formulate our positions on the basis of facts rather than by emotion or hearsay.

HEART OF THE BAPTIST MESSAGE

Although the Baptist Joint Committee on Public Affairs is one of the smaller of our denominational agencies, this does not mean that it is unimportant or that it deals with sideline issues. On the other hand, the work of this committee vitally affects what all the other agencies of the Convention are doing.

Religious liberty is a basic ingredient in every aspect of our Baptist witness. Without this principle Baptists would not be Baptists, and our witness to the world would lose much of its sharpness.

A distinct contribution of Baptists to the world of religion has been to clarify the nature of a genuine religious experience. In their book on "Religious Liberty" Drs. Carlson and Garrett gave this definition: "A genuine religious experience is a voluntary and uncoerced response of a person to God, through the person of Jesus Christ, and with the aid of the Holy Spirit."

This definition seems to get at the heart of what Baptists have said through the years and need to say to our day and generation on the subject of the gospel as well as in religious liberty.

Without this concept of religious experience and religious liberty our efforts at evangelism, missions, education and benevolence would be untrue to the New Testament ideals. With this concept our Christian witness is motivated by love, empowered by the Holy Spirit, and submissive to the Lordship of Christ.

In our evangelistic and missionary efforts we do not go out to coerce people into conformity, but we call for a voluntary response to God. We

go out as evangelists holding up Christ to draw men to salvation.

So vitally inter-related are religious liberty and our total Baptist witness that the stand we take on public issues and on church-state relations either enhances or degrades our effectiveness in the world. Our attitudes, our motivations, our positions can advance or retard our Christian witness. In our witness to religious liberty our motivation and message should be the gospel itself.

RELIGIOUS LIBERTY IN A NEW DAY

Baptists are challenged to a new witness to religious liberty in every new generation. Society is not static and old answers to new problems are not always satisfactory. The day in which our forefathers bore their witness to religious liberty was a new day for them. A new set of circumstances arose, and they were equal to the occasion. They learned how to apply the gospel principles to their day. We are called upon to the same in ways which are appropriate to our day.

What are some of the characteristics of the new day we face as far as religious liberty is concerned?

1. *We live in a new day in which the world is moving closer to the Baptist concept of religious liberty.*

There was a time when Baptists stood virtually alone on these principles. This is no longer true, for which we can be thankful.

Many of the Protestant denominations have adopted the Baptist view of religious liberty. The major denominations are re-examining and developing their positions on religious liberty and church-state relations. Even the World Council of Churches, which has a number of state churches in its membership, made a strong statement on religious liberty at New Delhi in 1961.

The Roman Catholic Church at the Vatican Council shifted its course on religious liberty. Formerly, the Roman Catholic position was that only truth had rights and error had no rights. This led to all manner of repression and persecution.

The new position of the Roman Catholic Church is that people have rights. This makes all the difference in the world on the subject of religious liberty. The January 1966 issue of *Report From The Capital* noted seven shortcomings of the document, but pointed out that although the Vatican Council did not produce a perfect document on religious liberty from a Baptist viewpoint, it does represent a giant stride forward. For this we can be thankful.

Even the United Nations is taking steps forward in the area of religious liberty. In the United Nations Declaration on Human Rights we find the following words:

ARTICLE 18

Everyone has the right to freedom

of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

2. *We live in a new day of concern on the part of government for the welfare of man. In our nation the vast and still expanding Department of Health, Education, and Welfare, with corresponding agencies in the several states, very dramatically expresses government's concern for human well-being.*

This includes the protection of persons, with safety laws and fire regulations. It includes police authority to keep order, even in church gatherings. It includes sanitation laws and inspections, to which all agencies are subject.

This includes the penetration of public justice into the institutions of religion. Questions of ownership of church property, cases of embezzlement and bankruptcy related to religious institutions, tax matters, and the rights of religiously employed persons are areas which bring the investigative and regulatory powers of the state into action, as with other institutions. Dr. C. Emanuel Carlson points out that, "When an institution becomes in some degree 'public' by the acceptance of tax funds or a public mandate, the penetration of public justice expands immediately."

3. *We live also in a new day of effort to employ public power for religious objectives. We have been very sensitive to government encroachments upon religious liberty to accomplish public goals. We have been less sensitive, I think, to the use of public power to accomplish religious goals.*

Included here would be such matters as so-called "blue laws," which require businesses to close on Sunday, a religious holiday or holy day, or the use of public education to teach the Bible, or the public observance of religious holidays.

Likewise, we are aware of the tax advantage that comes with contributions to our churches and institutions, or the government employment of chaplains in military, correctional and hospital situations.

I am not suggesting a revolution in these procedures, but I am pointing out the very complex situation in which we find ourselves in seeking a viable course for Baptists in 20th century USA life as we seek to maintain our cherished witness to religious liberty.

QUESTIONS BAPTISTS CANNOT AVOID

These are times which require our best thought and most creative efforts. Some of the questions which we cannot avoid are:

What is our mission in the world?

In our own nation? And in our communities?

What is the place of our various types of institutions in the fulfillment of this mission?

How can we maintain and strengthen our institutional ministries, and at the same time preserve the principle of freedom of religion?

Several state conventions have appointed committees to grapple with church-state issues as they relate to Convention policies in the field of education, health and welfare. The Baptist Joint Committee on Public Affairs is anxious to be of all possible help to these studies and to assist in their coordination.

The answers do not come easily, but they must be found. May we seek the guidance of our Lord as we strive to find the right answers. (Reprinted from *The Report From The Capital*, June 1966.)

SUNDAY SCHOOL LESSONS

(Continued from page 7)

God's people if they would not listen.

II. WORSHIP MEANS RESPONDING TO GOD'S WORD. Jeremiah 7:3-10.

Faithful attendance at all church services is a poor substitute for serving God. During Jeremiah's time the temple services were restored; the people thronged to the house of the Lord, but they refused to open their hearts to God's message. Simply going through some religious motions does not change a person's life and habits. How often we think we are serving the Lord by volunteering to make some physical changes in the church building but are blind to the many spiritual changes which should take place in our lives. A church building, no matter how beautiful, will not cleanse our hearts, and a steeple, no matter how high, will not bring us closer to God. In Jeremiah's day they honored the temple, but they did not honor God.

III. WORSHIP MEANS LIVING A LIFE ACCEPTABLE TO GOD. Jeremiah 7:11-15.

The list of sins which the Jews committed stands in bold contrast to the moral standard of Israel's basic law, the Ten Commandments. God's house was a "hideout" for religious robbers. It was merely being used to keep up their status of religious respectability. However, Jeremiah prophesied its destruction. Sacred things and sacred places perish, if the people themselves are not sacred.

Questions for Discussion

1. What was the significance of Shiloh in the north? See I Samuel 4:3.

2. What was the use of Jeremiah's preaching, if people would not listen?

3. Is your attendance at church merely a habit, or do you really worship?



Luoma Photo

The Church Year—Reformation A MIGHTY FORTRESS IS OUR GOD

Ein Feste Burg 878755667

Luther, 1529
posite, 1866

Martin Luther



THERE IS something unique about the cause of the Lord. It has life in it. Life that at times seems to hang by a most precarious thread—but a thread that is woven and held by the hand of God.

Or a remnant. How many times in history it appeared as though the cause was lost. God's people had forsaken him, even forgotten him. The so-called church became rich, powerful and worldly, and then made God the servant of the church instead of the Lord of the church. They bought and sold salvation. They took over kingdoms and empires and ruled and reigned in place of kings and emperors. They manipulated the sacraments and ceremonies of the Lord until they usurped even his powers and prerogatives.

Thus it was with the church in the middle ages. The church claimed to dispense salvation and grace—at a price. But mankind was without hope of salvation. The church was mighty and powerful and rich, but only in worldly things.

Darkness settled upon the earth and stole into the hearts of men; for there was no light in the church. He who walks amidst the candlesticks was now walking with the remnant—with such as Hubmaier, Huss, Jerome and Savaronola. The light of life began to flicker and burn again. Salvation was not by sacrament or ceremony. It was by the free grace of the Lord Jesus Christ. The cause of the Lord must not fail. There remained a remnant. He found a man to lead them.

A MAN TO LEAD THEM

In the middle of the sixteenth century God found this man. He was Martin Luther, a Roman Catholic monk on his way to the pope to do penance and receive absolution. To make sure he would be acceptable by his works, he climbed the stone steps of St. Peter's on his knees kissing each step as he went. When halfway up, the word of the Lord flashed before him as a shaft of light from heaven: "The just shall live by faith!"

He rose to his feet and went back to Germany to work for renewal in the church. He taught; he preached; he gave himself wholeheartedly to the thesis that salvation is by faith—and faith alone.

FIRES OF PERSECUTION

Opposition from the church developed, but Luther and men like Zwingli and Calvin stood firm. The fires of persecution began to burn. Many a staunch Christian was consumed by these fires set by the very leaders of the church. They dared not lay hands on the leaders of the reform movement. But they did excommunicate them. Thus came the Protestant Reformation.

THE PROTESTANT REFORMATION

It meant a complete break with the Roman Catholic Church. A mighty movement in the direction of the rediscovery of the word of God. But the way was not easy. The leaders of the Reformation disagreed among themselves. They agreed on salvation by

by Rev. Alfred Weisser,
Administrator, Baptist Home,
Bismarck, North Dakota

faith and the Scriptures as authority. They stumbled over believer's baptism, separation of church and state, and freedom of conscience among other things.

THE ANABAPTISTS

It remained for Conrad Grebel, converted under Zwingli's preaching, to begin the Anabaptist movement and to carry the Reformation forward. This movement was hounded by Catholic and Protestant alike. These people who not only stood for salvation by faith but also for believer's baptism, separation of church and state, freedom of conscience, separation from the world and freedom of conscience were hunted like animals, tortured on racks and in dungeons, drowned like cats in a bag and burned at the stake. With every diabolical means that could be invented, these people were routed out and destroyed until it seemed none could possibly survive.

But out of these came the Hutterian Brethren, named for Jacob Hutter, and the Mennonites, named for Menno Simons, who continue to this day. There were also some independent movements which culminated in the horror and tragedy of the Muenster movement which brought disrepute on the Anabaptist movement and diverted attention from the true nature of original Anabaptism with its outstanding concept of Christian discipleship.

THE BAPTISTS

The great Baptist fellowship that now encircles the globe with some

25,000,000 adherents apparently came into being in the renewal of Anabaptism in England in the early 17th century under the influence of such men of God as John Smythe and Thomas Helwys. Baptists do not follow the Anabaptists in every detail, but they clearly enunciate such biblical truths as the free church, believer's baptism, freedom of conscience, the fellowship of the saints, the priesthood of the believer, the Bible interpreted by the Holy Spirit as the only rule of faith and practice, and a people separated from the world unto God.

LIFE—YET DANGER OF DEATH

Not only is the church unique in that it has life in it. It is also constantly in danger of death, for it is not yet the purified church. It is a most unique institution; for it is the only institution that has in it the power of renewal. Renewal may come in most unexpected times and places—by a remnant, by one man of God, by the almost imperceptible movement of the Spirit of the Lord in the hearts and minds of God's people, by almost earth shaking events that shake the world to its very foundations and leave only those things that cannot be shaken. The Spirit of God is not bound; "young men may still dream dreams and old men see visions," and the people of God may arise and come to life in Christ.

In these days we have seen a moral decay, a degradation, a lust for the things of the flesh and of the world that strikes terror to the hearts of political leaders, religious leaders and even men of the world. The church seems to be without any real power to bestir itself and once again become the light of the world and the salt of the earth. Even in the church there are those who have deserted his will, way and word—even those who claim that "God is dead." Must it be said: "God is not dead"? They are "dead in their trespasses and sins."

THE VATICAN COUNCILS

And yet there are stirrings in and outside the church. The Roman Catholic Church in the Vatican Councils has done considerable soul searching and has put its finger on some sore spots. It remains to be seen if this may be a sign of the moving of the Spirit, the beginning of a real renewal, or if it is merely an adjustment to the times. There are ecumenical movements. There is much talk of being one. But the claim of infallibility for the pope and that he is the vicar of Christ, who can do in the name of Christ what he came to do, and the worship of Mary among other things stand as unsurmountable obstacles to any real unity. Christ's prayer was, and doubtless is, "that they may be one." But a oneness after the mind of man can never suffice. The world needs the Baptist witness. And we must not hide our light under a bushel. Baptists need examine themselves according to the word and the Spirit and allow themselves to be

used of the Lord in these critical times.

The road ahead may be fraught with like perils as of the days and years of the Reformation when multitudes had to lay down their lives for the faith once delivered to the saints.

For the church to be one after the fashion of men would be a vain and tragic delusion if indeed it were possible. For the church to be one in Christ and according to his word is not only the desire of Christ but is the hope of every true follower of his; even though not all may carry the same denominational name—that he may present her a glorious church without spot or wrinkle.

If indeed "the gates of hell shall not prevail against his church," as Christ said, it may be necessary for many a Christian to endure the fires of persecution to bring about a real renewal of the church in our day. It is indeed not we who do it, but we must be willing to be used of Christ as he sees fit.

A NEW REFORMATION

A new Reformation is indeed an urgent need of the day—and that not merely in one church or denomination.

How will it come? Who will lead it? Who can tell? "The Spirit bloweth where it listeth." Will the church be in the stream and influence of the Spirit? Or will renewal come from groups or individuals outside the church? In some areas the church is moving out of its four walls into factories, slums, ghettos, business and political realms. It must stress salvation for all, the making of new creatures in Christ more than social betterment, riches, power or finer buildings.

If the church fails to make room for the effectual working of the Spirit in its plan and program, doubtless there will be those prophets, preachers and witnesses who will be used of God to bring about a new Reformation outside the present day church—hopefully in our day!

SUNDAY SCHOOL LESSONS

(Continued from page 18)

a greater element of humility than excuse. God can deal with us only when we realize that we are children. Jesus said, "Unless we become as little children we can in no wise enter the kingdom of heaven." Only as children can we begin to learn from God before we can assume responsibilities as great and as serious as those given to Jeremiah.

III. GOD'S ASSURANCE. Jeremiah 1:7-10.

No matter how great our faith there are times when we need God's assurance. Jeremiah needed it. Even as an older experienced prophet he had his moments of doubt and despair, but he never wavered nor doubted that God had a work for him to do. It was all the more difficult because from the

human standpoint he had little if any success, but from God's point of view he was faithful in proclaiming his message.

Questions for Discussion

1. What was Jeremiah's main message and area of service?
2. Is there any difference in being a spokesman for God and in being a prophet?
3. Is it always necessary to be ordained of men, if a man is sure he is ordained of God?

A TEACHING GUIDE

Date: November 6, 1966

Theme: WORDS WITHOUT WORSHIP

Scripture: Jeremiah 7:1-15

THE CENTRAL THOUGHT: True worship involves the heart, mind and hands.

INTRODUCTION: One of the tragic truths in the lives of many who claim to be Christians is that they have a profession of Christ but not a possession of Christ. There is a great gap between their lip service and heartfelt devotion. This is not to say that what a man says is not important, but it is only meaningful to the degree to which he feels it in his heart and soul. If there is true conviction in the heart, he will be at no loss in finding convincing words. Outward show of religion is a poor substitute for inner piety. What you do and what you are will ultimately reveal your real character. Your speech will betray you in one way or another. Not how you sound but how you live will be the final judgment of your life before God.

Jesus found this double standard unchanged in his day. Many Jewish people were still trying to impress man and God with their pious words and phrases as well as with their outward religious ceremonies. That is why he said, "Why call ye me Lord, Lord, and do not the things which I say" (Lk. 6:46). When a barn needs cleaning on the inside then a coat of paint on the outside changes very little. In the same way a new suit of clothing is a poor substitute for the garment of salvation and the robe of righteousness.

I. WORSHIP MEANS LISTENING TO GOD'S VOICE. Jeremiah 7:1-2.

It often takes courage to proclaim the word of God. Jeremiah's "Temple Sermon" was not without its danger. But in order for it to have any effect there must be reverent hearers. While Jeremiah was taking his life in his hands, he was concerned about bringing life to people who were willing to listen to his word. The ultimate danger was not what would happen to Jeremiah because he had courage to speak, but what would happen to

(Continued on page 5)

YES, COLD statistics relate an interesting story. I have been requested to assemble statistical data related to the 1966 Pastors' Conference. Statistics do speak encouragingly or discouragingly. They tell whether or not interest is up or down. Is attendance on the increase or decrease? Do pastors' wives enjoy attending the triennial Conference? What does the following indicate to you?

Being heavily involved in hosting the recent Conference, I am pleased to give this report with the hope that this information may encourage those absent this year to attend in 1969.

REGISTRATION INCREASE

Total registration in 1957 was 138 which included 14 wives. The conference of 1960 had an attendance of 213 with 36 wives accompanying their husbands. The 1963 records indicate a registration of 257 which included 57 wives, although at one of the meetings 111 wives were present. Evidently not all registered. In 1966 a total of 315 registered which included 130 wives. What about children? In the child care



Fellowship at the conference is evidenced as Rev. Orville Meth, Missionary David Kiery and Rev. Emanuel Wolff converse.

program, infants through age 12, a total of 90 were present one morning. There is no record of those over 12 who were in attendance. It is not amiss to state that total attendance was between 425-450.

Where were all these housed? Quite a number made their own housing arrangements—in camping trailers, motels and hotels. Others were housed in three dormitories at Sioux Falls College. Still others were in Seminary dormitories, guest rooms, and apartments. Private homes were engaged for 20 individuals.

The Professional Food-Service Management at Sioux Falls College served delicious meals (515 breakfasts, 738 dinners, 547 suppers) in the new beautiful airconditioned Student Union. Charges for this excellent meal service totalled \$1,925.71.

EVENING SERVICES

The evening services which were open to the public were held, with the exception of Saturday night's service which was held at Trinity Baptist Church, in the airconditioned sanctu-

BUILDING

Highlights of the NAB Pastors' Conference

ary of the First Baptist Church. There was no charge for the use of the sanctuary nor the spacious fellowship hall, except a nominal janitorial fee. The wives met in the Seminary chapel for their morning sessions. The daily coffee break crowded the Seminary fellowship hall to capacity. The delicious cookies were provided by our larger Sioux Falls area churches. The response to our request for cookies far exceeded our expectation.

Denominational subsidy was given to assist the pastors with mileage, meals and lodging. Other expenditures were met by the Ministerial Fellowship.

What do these statistics say? You may give it your interpretation but to me they indicate that pastors and their wives need, desire and appreciate the inspiration and fellowship of the triennial Pastors' Conference. Let us maintain the fine spirit of the recent Conference in days that are fraught

with bewildering confusion and chronic crisis.

LECTURES AT PASTORS' CONFERENCE PROVE STIMULATING

by Rev. James Schacher of
Creston, Nebr.

"The church is in trouble. . . . Is it possible that in a sick society desperately in need of a physician that the church will never hear the phone ring?"

Thus Dr. William R. Estep of Fort Worth, Texas, announced the need of re-examining the church's nature and mission: (1) It possesses a transcendental (God-ward) dimension as well as warm interpersonal (*koimonia*) fellowship. (2) It aims to witness about Christ in the Spirit's power.

This "heavy" theology was lightened by splashes of graphic imagery. Thus he indicted those who unbiblically "muddy the waters of ecclesiology." He countered certain establishments of religion by comparing their claim of authority to the New England Puritan government which destroyed Indians ("Amalekites") because God supposedly had chosen it as the "New Israel."

Sessions centering on the New Morality, ecumenism, "Death of God" theology, racism, and the church's future incited valuable re-evaluation of Christianity's task.

Dr. Estep argued exegetically and with historical documentation. For instance, he challenged Bultmann's thesis that Christianity arose from Gnosticism by noting that history de-



Rev. William Jeschke and Dr. Roger Fredrickson, a workshop leader, in conversation.



Dr. Ralph E. Powell, speaker on "The Minister and Current Theological Trends," Dr. William Estep, Bible teacher at the conference, Dr. A. Dale Ihrle, workshop leader and NABGC Moderator, and Rev. Alphonz Lamprecht, President of the Pastors' Fellowship in informal conversation.

THE CHURCH

August 10 - 14, 1966, Sioux Falls, S. D.

clares the very reverse.

These lectures mark a standard of solid competence which ought to command the respect even of the non-Baptistic world.

WORKSHOPS WHAT IS THE MINISTER'S MAIN RESPONSIBILITY?

reported by Rev. Harold Gieseke
of Bethlehem, Pa.

In this fateful moment in history, what is a minister's main responsibility? This crucial question was discussed in two morning workshops led by Rev. Harold W. Gieseke of Bethlehem, Pa., and Dr. A. Dale Ihrle of Grosse Pointe Woods, Mich. Their answer: *The proclamation of the gospel of Christ made relevant to today's clamoring social problems.* They took a high view of the "foolishness of preaching" which set forth the great historical facts about Jesus Christ and showed his redemptive power in human experience. The true preacher, they thought, must be able to say "It happened to me" before he persuades other men to be reconciled to God. While it is absolutely necessary to *begin* with the new birth, the ultimate product of faith and life is a Christ-like *concern* for all men. Dr. Ihrle said that the world is not likely to be attracted to our "doctrinal" view, however correct. It will observe how we *behave* in the complex areas of war, hunger, and racial strife. True, New Testament faith will build a Christian conscience that will express itself in *deeds*. "A man may say, 'I am in the light'; but if he hates his brother, he is still in the dark." "He

who loves God must also love his brother."

The pastors went home determined to "preach the Word" to people who will be *salt, leaven, and light* in a desperate world.

CHURCH'S MISSION IN A URBANIZED WORLD

reported by Rev. Herbert J. Freeman
of Forest Park, Ill.

Group I enjoyed the comfortable accommodations of the First Baptist Church. The pastor, Dr. Roger Fredrickson, very graciously accepted our



Prof. Donald Madvig of our Seminary, speaker at the noon devotional times, Dr. Estep, and Rev. Lamprecht exchanging ideas.



October 15, 1966

PASTORS' WIVES' FELLOWSHIP



New officer, Mrs. Leon Bill, pictured with out-going officers, Mrs. Herbert Hiller, Mrs. George Breitzkreuz, and Mrs. Leland Friesen. Not pictured are new officers, Mrs. Everett Barker and Mrs. Lyle Wacker.



Mrs. Earl Ahrens, "Entertaining A Missionary," (l. to r.) Mrs. Elton Kirstein, "The Pastor's Wife Promoting W.M.U.," Miss Minnie Kuhn, "Woman to Woman," and Mrs. Jothan Benke, "The Fine Arts in the Parsonage," were some of the featured speakers at the conference.

Rev. and Mrs. Leland Friesen and Rev. and Mrs. Kenneth Howe in the SFC Cafeteria.



One of the highlights was an afternoon tea which was served at a beautifully decorated table by the Seminary Faculty wives. This gave the pastor's wives an informal time of fellowship and an opportunity to get acquainted with one another.



PASTORS' WIVES' FELLOWSHIP

by Mrs. George Breitzkreuz

The enthusiasm over the newly organized Pastors' Wives' Fellowship was evident when over 130 pastors' wives registered for the second triennial sessions, August 11-13, 1966.

In 1963 a total of 111 wives responded to the invitation to attend the sessions, and a Pastors' Wives' Fellowship was organized with Mrs. Herbert Hiller, president, Mrs. L. Friesen, vice pres., and Mrs. Geo. Breitzkreuz, sec-treas. These officers set up the program for the 1966 Pastors' Wives' Conference.

The new officers elected to carry on the leadership of this new organization are Mrs. Everett Barker, pres., Mrs. Leon Bill, vice pres., and Mrs. Lyle Wacker, sec-treas.

Much interest was shown as Dr. Roy Seibel presented the suggestion of organizing a N.A.B. Seminary Women's Auxiliary. The membership would be open to all women's societies of N.A.B. churches and would endeavor to strengthen and develop ties between churches and the Seminary. Also it would give opportunity to assist materially in the growth and development of the Seminary.

Dr. Frank Veninga closed the sessions with a challenge to the pastors' wives, reminding them of the great privilege and responsibility which the Lord has entrusted unto them. He stated that emphasis should be put on LOVE rather than leadership, on PRAYER rather than planning and on the WORD instead of working. (Mrs. George Breitzkreuz, Reporter.)

OTHER FEATURES AT THE PASTORS' WIVES' CONFERENCE

Other men and women who participated in the Pastors' Wives' Conference were Mrs. Donald Richter, Winnipeg, Man., Mrs. Arthur Boymook, Jamesburg, N. J., and Mrs. E. S. Fenske, Germantown, N. D., who led the ladies in the devotional times. "God's Volunteers in the Church and Home" was informatively given by Co-Directors Connie Salios and Edgar Klatt. An interesting demonstration, "Flower Arrangements," was given by Mr. Kelly, a florist. He suggested a helpful book, BETTER HOMES AND GARDENS FLORAL ARRANGEMENTS. Mrs. Everett Barker thoroughly reminded us of the things involved in "The Pastor's Wife On the Move."

"THE FAMILY IN THE PARSONAGE"

reported by Mrs. Harold Weiss, Ellinwood, Kansas

THE PASTORS' WIVES who attended the Pastors' Conference in Sioux Falls were kept wide awake with a stimulating and challenging presentation on "The Family In The Parsonage." It was reassuring for all of us to be reminded that the children in the parsonage are after all not so different from other children and may

truly live normal and happy lives.

Mrs. H. J. Waltereit who led this panel presented us with an interesting survey of lay people concerning pastors' children. The following questions were asked: (1) Do you expect better behavior from a pastor's children than others? The answers included: They should be an example just as all Christians should. As in any Christian home much prayer and the dedicated life of the parents does play an important part in influencing children. (2) Do you feel that a pastor's children should take a more active part in the church work? Almost all the answers were similar. "If they are born leaders and have a particular talent, yes, but we expect no more generally as far as church work is concerned."

Mrs. John Wobig, from many years of experience in the parsonage, reminded us of the many privileges our children have. Among these are: A Christ-centered home usually with a library including a large variety of good books and Christian periodicals; the privilege of meeting many special guests in the home including denominational leaders and missionaries; also the very excellent opportunity to gain new friends in the many homes, churches and conferences they visit.

Mrs. Clarence Walth discussed family and church discipline. She stated that we need consistent standards of behavior in the church as in the home. Children should respect the authority of their parents and be disciplined not because they are pastor's children but because they are Christians. According to Paul in Eph. 6:1-3 our children need to be taught obedience and honor in the home. Permitting the children to help plan and arrange details in the home will give them a feeling of helpfulness. Our homes will experience strength and unity as we provide a variety of opportunity to pray, play and work together.

Are the Pastor's children unjustly criticized? How are they different, or are they different? In answering these questions Mrs. Wilmer Quiring related that when criticism comes we should seek to learn the truth without prejudice. Discipline should never be neglected in cases where it is deserving. Unjust criticism needs to be kindly discussed with the person responsible.

Our children are not so different from other children, being human and subject to error. It is only by daily seeking God's help to teach and raise them in the fear and admonition of the Lord, that we will be able to see our children grow into meaningful and useful adulthood.

AN ETHICAL STANDARD FOR THE PASTOR'S WIFE

A report of the lecture given by Dr. George Lang, NAB Seminary, by Mrs. William H. Jeschke, Portland, Oregon

It is difficult to formulate an ethical standard that would seem to be acceptable to all pastors' wives today. This

(Continued on page 22)

October 15, 1966



The panel (l. to r.), Mrs. H. J. Waltereit, Mrs. Clarence Walth, Mrs. John Wobig, and Mrs. Wilmer Quiring, presented "The Family in the Parsonage."



Some of the missionaries present at the conference were (l. to r.) Mrs. and Rev. Kenneth Goodman, Rev. and Mrs. Earl Ahrens, and Miss Minnie Kuhn. Rev. Goodman was an evening speaker.

A typical scene at the conference was that of the pastor's family. Here Rev. Orville Meth and his family are pictured.



Mrs. Walter Hoffman leading the ladies in daily "sings" in the Seminary Chapel.





Prof. Borchert

LECTURES, DISCUSSIONS, COLLOQUYS

Miss Dorothy Fuchs
of Oak Park, Illinois

STIMULATING! Challenging! Eye-opening!

These words well describe the lecture series presented to the Congress by Prof. Gerald Borchert on the theme, "Lord, I Believe—Help My Unbelief!" The thought-provoking series, geared specifically to youth and the Twentieth Century, had a very real and vital impact on the lives of all those who attended.

"Restlessness and the Twentieth Century. Lord, I'm a rebel." In this first presentation Prof. Borchert discussed youths' position in society today. He pointed out that young people have been brought up in an apathetic society of few standards. Yet, they have been given *more freedom* to deal with these limited standards. This has resulted in confusion, frustration, and lack of security which has led to the restlessness and rebellion evidenced among youth today in the widespread use of drugs, the spread of rioting, murder, and materialism, the moral decay, and the downgrade of music and art.

Prof. Borchert pointed out that



Discussion Group

youth need a cause and a reason, guidelines and backing. The lack of such guidelines has led to revolt. He concluded, "This is a time of revolution. Unless we (as Christian young people) are caught up in the revolution for Jesus Christ, we will be caught up in the revolution of conformity."

In a society that is disposing of guidelines, how can young people find stability? How do they find guidelines which will be adequate for the 20th Century? How can the idealism of young people be employed by the

Borchert unsettled issues, issues which needed clarification, new problems and questions which arose out of the discussion groups, and individual reactions, in the final hour of the morning, the colloquy.

"Communism and the 20th Century.

Lord, I believe in revolution." Prof. Borchert discussed the background of the Communist Regime and illustrated how it has been successful in obtaining its goals, through immoral means. In conclusion, he emphasized that this

LORD, I BELIEVE, HELP MY UNBELIEF

2nd CBYF Congress, August 27-28, 1966, Estes Park, Colorado

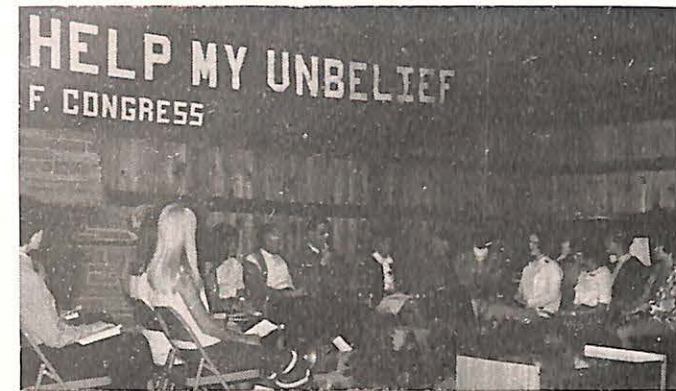
church? These are a few of the deep-searching questions which challenged the Congress members in discussion hour that followed the lecture presentation. Within specially assigned groups, each member could search his own mind, share his own thoughts, and be exposed to the ideas of his peers. The purpose of the groups was not to find answers and solutions but to "develop thinkers who live for Jesus Christ."

An opportunity was then given to the young people to present to Prof.

could be an era for God's revolution and that it is up to us to make it come about.

Again, some pertinent questions were presented for examination in the following discussion period. What can the church learn from Communism about the present state of the church and its role in the world? Does the means and ends problems of the Communist revolution suggest what the church's revolution should be?

"The Bible and the 20th Century.



Lord, I accept the Bible... In this session, Prof. Borchert showed how the church today concerns itself with intellectual, clever, and unusual interpretations of the Scriptures. He showed how the church has lost sight of the fact that the Bible is the inspired Word of God and lost sight of its purpose to build character through God's revelation. He emphasized that the Bible is not a newspaper reporting events, a textbook of science, or a series of biographies honoring famous people. Rather, it is a collection of

Costly grace versus cheap grace was the emphasis of the hour.

With reference to Dietrich Bonhoeffer's book, *The Cost of Discipleship*, Prof. Borchert explained the costliness of grace. He explained that grace is costly because it costs a man his life. Yet, it is grace, because it gives a man the only true life in return. It is costly, because it condemns sin, but grace because it justifies the sinner. It is costly because it calls a man to follow Jesus Christ and costly because it cost God the life of his only



Colloquy

man to have fellowship with himself and salvation must be interpreted as a relationship with God. When we look at salvation as something obtained sometime in our life rather than look at it as a daily, continuous and committed walk with Jesus Christ, we have cheapened grace by making it a "thing." Thus, Prof. Borchert emphasized, the idea of "once saved always saved" cannot be true when one thinks of salvation in terms of commitment.

"Lord, I'm Part of This Thing Called the Church..." Prof. Borchert explained that the Greek name for church means "called out." The church is called out of sin to confront the world with the message of Jesus Christ. But today, witnessing in the church has become perfunctory; services have lost their meaning; and doctrines have been demythologized. The church and the Bible are no longer joint.

How are we going to rebuild the witnessing in our churches? What are some ideas for changes in our services? How should the Baptist church prepare itself to face the last third of the 20th Century? These are vital questions which the young people pondered over at the Youth Congress. They are

(Continued on page 22)



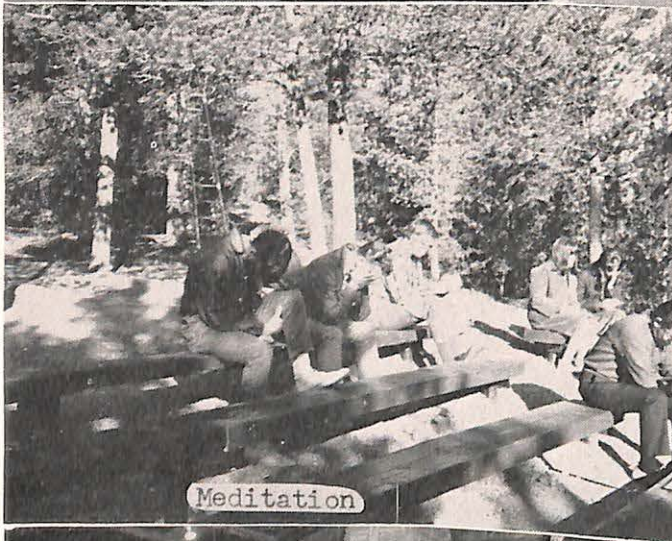
October 15, 1966



Youth Arriving



Ass't Directors: R. Harsch & J. Zeigler, Director J. Binder



Meditation



Ensemble & Dir. G. Nelson

YOUTH ARRIVE

By 1 P.M. on Aug. 22, the campers began to arrive. Registration was a busy time. Approximate registration figures show that 37 came from Alberta, British Columbia—13, California—22, Colorado—15, Illinois—11, Iowa—30, Louisiana—4, Minnesota—30, Manitoba—5, Kansas—45, Michigan—7, Montana—9, New York—3, North Dakota—28, Nebraska—8, Oklahoma—17, Ohio—9, Oregon—2, Pennsylvania—7, Saskatchewan—20, South Dakota—32, Texas—7, Washington—9 and Wisconsin—21. About 400 youth and youth workers were in attendance.

KEYNOTE SERVICE

The Keynote Service opened with Secretary of Music Gordon Nelson leading the theme hymn, "O, Father, Son, and Holy Spirit, Hear." After words of welcome from Rev. Fred Lawson, Manager of Covenant Heights Campground, and Miss Janet Bohlender, representing Colorado youth, Governor General John Binder, North American Baptist Director of Youth Work, gave the Keynote Address. As he introduced to the Congress the week's theme, "Lord, I Believe—Help My Unbelief," he set the spirit of the Congress. (Ricky Loewer, Reporter.)

MORNING AND EVENING DEVOTIONS

Spiritual mountain-tops are never reached without moments of silent meditation and communion with the Creator, and perhaps the campers made their greatest commitments in the mornings as they worshipped in the "Cathedral of the Pines," an amphitheater surrounded by the lofty pines and towering Rocky Mountains. As devotional music played, campers were free to come and go. "I come each morning just to sit and see God before me."

Evening devotions were a time of reflection. Cabin Governors led the campers as they considered how the subjects discussed during the day were pertinent to their own lives. This, too, was a time of sharing with one another both the problems and joys of living the Christian life. "It's so good to know that we have Someone who understands teens." (Ricky Loewer, Reporter.)

"SING UNTO THE LORD"

North American Baptists may rejoice for the tremendous musical talent God has granted in its young people. A key emphasis of the Congress was music in all forms. During the course of the week young people from every corner of North America sang unto the Lord; a hundred-voice choir and a selected ensemble under the direction of Dr. Gordon Nelson, presented special music and participated in a Congress Musicales.

God's Volunteers, past and present, presented a program of music; many individuals sang or played instruments for special music throughout the week; congregational singing and the congress "Sings" were a joy for everyone. What a thrill it was to have an experience with God through the ministry of music! (Ricky Loewer, Reporter.)

RECREATION

One could really see the greatness of God at Estes Park and for those who went on the mountain hikes this was especially true and real for them. At the congress we had about everything we could want in the line of recreation. Ron Norman of Watertown, Wis., was our recreation director. On the campus we had facilities for volleyball, softball, and ping pong. International tournaments were held, and the U. S. won all three of the championships.

The real high spot of our recreation were the hikes up the Twin Sisters Mountain. The first hike was 1½ miles up the mountain and the second 3½ miles up. This was a real challenge and thrill. We were over 11,000 feet up.

God's revelation could really be seen from this peak. I could not help but think just how great God is to make such a gigantic and beautiful mountain and how his hand is in every little thing that even exists on that mountain.

That mountain top experience is something I could never forget. God really lives. (Charles Klein, Reporter.)

POLITICAL RALLY

The first night at Estes Park was started with a real political atmosphere. A president and first lady of the Congress were elected. Each conference of our denomination presented their candidates with political speeches and interviews. Those elected were from our Northwestern Conference. First lady was Sue Kramer, Steamboat Rock, Iowa, and the president was Doug Woyke of Minneapolis, Minn.

At the political rally the thing which stood out for me was we, the U. S. and Canada, singing our national anthems. What a great feeling to be with a group of Christian youth singing our countries' anthems. It made me realize that we as Christian young people can do a lot for the condition of our countries. (Charles Klein, Reporter.)

INTEREST GROUPS

One hour each on Tuesday, Wednesday, and Thursday afternoons was given to interest groups; the subjects—Choosing a College, Vocation and Christian Calling, Ministry of NAB, Missions, and Communicating your Faith—were related to practical Christian living, and campers chose three which concerned them most. "We want to hear something practical, down-to-earth" was a comment heard many times during the week, and certainly these groups provided this aspect of Christian Living. (Ricky Loewer, Reporter.)

ONE MAN'S MOON

On Thursday evening a crowded auditorium watched the drama, "One Man's Moon." The story of this play centered around a young man who was faced with the problem of choosing a career. The voices of family and friends urged him to pursue various careers, but as the play closed the young man sought God's guidance for his life. Our thanks goes to Miss Sara Lou Gunst who so ably directed the play and to the members of the cast who portrayed their parts so well.

In connection with the play a missionary challenge was given by our missionary Miss Gerry Glasenapp. In her message she stated that some phases of mission work have changed, but that God's call to missionary service is the same as it was when Christ commissioned his disciples to go preach and teach. (Lois Zepik, Reporter.)

FELLOWSHIP

As was customary each evening a period of fellowship at the canteen preceded the last meeting of the day. Discussions started at snack time were frequently picked up in devotions and continued long into the night. These informal discussions reflected the sincere desire of the Congressmen to learn of each other as well as of God and his church. (Donald C. Miller, Reporter.)



Mountain Hike



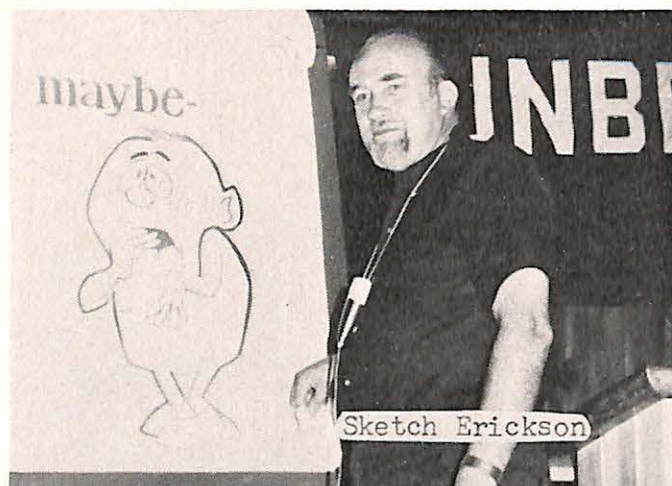
Interest Group



"One Man's Moon"



Fellowship



Sketch Erickson



Rev. C. Salic



Fire of Faith



Worship Service, Prospect Mt.

TEEN POP MUSIC

One feature that many of us looked forward to were the three lectures of "Sketch" Erickson. They were entitled "Teen Pop Music," but he also gave a generalized view of today's T. V., movies, literature, fashions and art. These have been so degraded that the new morality of today is nothing but the immorality of yesterday. Also, he pointed out that today's Beatlemania craze and the negative message of its songs is the result of the apathy and insecurity shown in today's youth. (Lois Zepik, Reporter.)

SERVICE OF DEDICATION

A climax to a week of spiritual and intellectual inspiration came on Saturday evening as we met for a worship service of dedication.

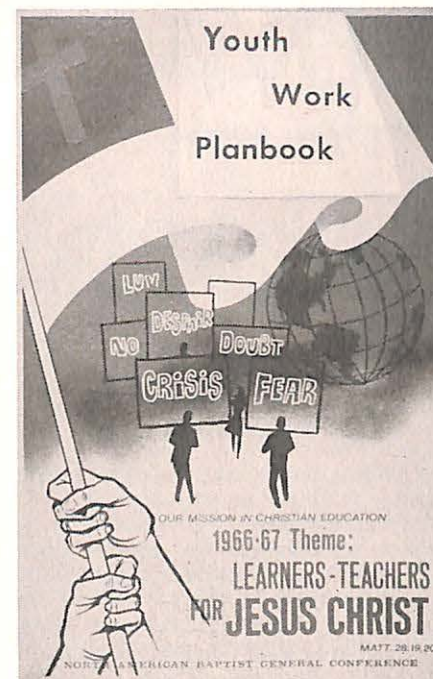
The Congress Choir in its contribution to the beauty of the service was directed by Dr. Gordon Nelson through a stirring arrangement of "The Battle Hymn of the Republic." Following this ministry in music Rev. Connie Salios brought a message entitled "If the Lord is God - Follow Him." As he stressed the awesome need for devoted servants of the Lord and pointed out the tremendous responsibility of the individual Christian to be available for the Lord's work according to his will, I felt that the Holy Spirit continued to work in the heart and mind of each one present. This fact was evident when many came forward to make public their new found belief in Jesus Christ and to dedicate their lives to him. Those who wished to re-dedicate their lives stood in silent prayer before the Lord. At the close counselors made themselves available to those who desired guidance. (Donald C. Miller, Reporter.)

FIRE OF FAITH

A spiritual paramount was reached as young men and women gave testimony of what the Congress had meant to them and how the Lord had worked in their lives. As each one lit a torch from the "Fire of Faith," the Cathedral of the Pines became aglow with physical as well as spiritual light. "Many questions have been answered for me, but many more have come up in my life." "I feel that the Lord has a place for me in Christian service, so I plan to apply for God's Volunteers." "I pray that the Lord will give me courage that I may witness effectively in my school." "I pray that the Lord will make my heart receptive to his will." These were some of the comments made as North American Baptist Youth from all over the United States and Canada made commitments to Jesus our Lord. (Donald C. Miller, Reporter.)

TRAMWAY TO WORSHIP SERVICE

Sunday morning was sunny and warm, and the tramway ride to the top of Prospect Mountain at an elevation of 9,000 feet was really quite thrilling. As I sat there on that mountain and our morning worship began, I could not help but compare this with a testimony Jesus had on some other hilltop. After a testimony from Youth President Doug Woyke, and one in song by the Journeymen Quartet, words of farewell were presented by the First Lady Sue Kramer. Dr. J. C. Gunst then spoke to the Congress and asked his title question, "How High is Your Mountain?" Once again hearts were stirred as he cited examples of dedicated young people and again made an urgent plea to the Congressmen to ask the Lord's guidance into service for him. Truly it was a question of re-examination that Rev. Gunst left, "How high is your mountain?" (Donald C. Miller, Reporter.)



YOUTH WORK PLANBOOK
by Miss Sara Lou Gunst,
Part-time Editor of Christian
Education Literature

"WE RAN OUT OF ideas for programs years ago!"

"Those meetings in the training union material are all alike—can't we find something new?"

"We usually end up having special speakers or doing what the sponsor suggests at the last minute."

These all-too-common comments can be heard throughout our churches as young people become more and more concerned about making their training hour material meaningful and vital to their particular group. It is often these meetings which make or break an enthusiastic group and attract or repel newcomers.

YOUTH TRAINING HOUR

The training hour, usually held on Sunday nights before or after the evening service, can easily become a repetition of the Sunday school hour, or a haphazard time of "getting together" and enduring meetings that consist of readings of material in available resources such as "500 Easy Programs for Young People" or "How to Have a Successful Meeting in Three Easy Lessons." Our young people deserve more than this, and they're asking for more. The big problem then seems to be the availability and the quality of resources for these meetings.

The greatest resource for these

WE THE WOMEN

(Continued from page 20)

The early believers increased effectively during a time of severe persecution from without. Now might be the Lord's time to produce a "new look" within the fellowship of believers, when each one will be counted in support of a human theology or the un-

October 15, 1966



RESOURCE IDEAS
FOR CHRISTIAN EDUCATION

training hour meetings is the creative imagination of the young people themselves. But like any other resource, this must be used wisely, in the right doses, and with proper understanding and guidance. In part, this is up to the youth sponsors, who must recognize and encourage this talent in the young people. It is also up to the executive committee and the program planning committee and their ability to involve the entire group in planning and participation.

YOUTH WORK PLAN BOOK

The *Youth Work Planbook* is an attempt to guide in such a manner, to supplement and direct the creative imagination of the youth as well as the resource material they may be using. It is a mistake to rely on any one printed resource completely, since it is bound to become stale and boring to active, imaginative youth.

The main purpose of the *Planbook* is then to stimulate ideas within the youth group, supplement their plans for other youth activities, such as Youth Week and city or state-wide activities, and to correlate the local youth program with the annual denominational emphasis as a whole. The format of the *Planbook* does not suggest that it be used as a weekly planning guide, but rather as a means of providing a link between the youth of one church with that of others in activities and theme presentation.

LEARNERS-TEACHERS FOR JESUS CHRIST

This year the general denominational theme is "Our Mission in Christian Education—Learners-Teachers for Jesus Christ." The implications for youth in the development and carrying out of such a theme are immediately evident. Today's youth are greatly concerned with witnessing and involvement with other youth as well as with adults, and, as a result, are interested also in knowing as much as they can of their own Christian faith.

ENLIGHTENMENT, EXPERIENCE EXPRESSION

The Youth Committee for this year

determined three areas of emphasis within the denominational theme for development in the *Planbook*. These are Enlightenment, Experience and Expression—the Enlightenment that must be received in knowing about Christ and his life and mission, the Experience each individual must have with him, and the Expression of these to others, also a vital part of growing Christian lives. The introductory section of the *Planbook* elaborates on the importance and timeliness of these three emphases.

The Committee then requested Rev. Harvey Mehlhaff of Lodi, California, to write the basic material for the *Planbook*. Other program possibilities and suggestions were added to his material, some of which have been presented successfully previously at other youth groups.

Some of the programs included are written in one form, such as a drama or dialogue, but can be adapted to fit the needs and talents of individual groups.

The Youth Week material is especially recommended for reading and adaptation for your group. We urge you to consider Rev. Mehlhaff's suggestion for a weekend retreat, especially if your group has not experienced one before.

The pastor of each church has a copy of the *Planbook*. Other copies are available from the Youth Department at 7308 Madison Street, Forest Park, Ill., at 50c per copy.

NOTE TO YOUNG PEOPLE ESPECIALLY:

We would like you, as you become interested in the *Planbook* and as you make further use of it as a resource aid, to take part in it actively by submitting programs which you feel have been of particular value to your group, so that they may be used in following issues of the *Planbook*. Send these also to the Youth Department at Forest Park.



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sunday school lessons

REV. B. C. SCHREIBER, FOREST PARK, ILLINOIS

A TEACHING GUIDE

Date: October 23, 1966

Theme: GOD, OUR SECURITY

Scripture: Isaiah 37:14-21a, 33-35

THE CENTRAL THOUGHT: We must look above and beyond the dangers around us and look up to the security above us.

INTRODUCTION: For background material the entire 36th chapter, and the first 13 verses of chapter 37 should be read. II Kings 18-19 are also relevant in order to get the complete history of this important event. For those who are acquainted with biblical archaeology it might be interesting to mention the fact that Sennacherib's final campaign against Judah is described in detail on a prism, and copies are found in the British Museum and at the Oriental Institute in Chicago.

It is of special interest to students of the Bible to note that these ancient kings recorded only their victories and not their defeats. Only in the biblical record do we read of Sennacherib's tragic defeat in which it is recorded that "The angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib, king of Assyria, departed, and went and returned, and dwelt in Nineveh (Isaiah 37:36, 37).

Although the king of Assyria was sure that he had a great army which was capable of over-powering any nation, it was helpless in the face of a small nation like Judah, because their faith was strong enough at this point to have God intervene and save them with a mighty hand.

I. FEAR AND DANGER. Isaiah 37:10-14.

Sennacherib had already invaded Judah and captured 46 of their walled cities and taken many thousands of Jews captive besides other spoils. As was expected, the pagan king was not satisfied with his conquest and he wanted Jerusalem also. His blasphemy was manifested in his boast that no god of any nation was able to prevent the Assyrians from defeating them; therefore Jehovah, the God of the Hebrews, would not be of any help to the Jews. The comparison of Jehovah to other gods was enough to make Hezekiah and the elders rend their clothes and cover themselves with sackcloth. The living God was reproached (37:4), and this was the cause of the king's concern and his humility.

II. CARRY EVERYTHING TO GOD IN PRAYER. Isaiah 37:15-21.

Sennacherib took for granted that

Judah's God was just as powerless as the gods of the other nations which Assyria had conquered. Little did he realize that it made no difference as to how many he had on his side but as to who Judah had on their side. It was not a matter of quantity but of quality.

Hezekiah had nowhere to go but to God, and this was an advantage. Sometimes God has to get us into a corner in order to make us realize that when we are at our wit's end, then our faith will of necessity have to be centered on him.

Above everything else Hezekiah showed a concern for God's glory. The destruction of Judah would mean the destruction of Jehovah. It would be a witness to the world as to the power of God.

Our individual salvation should always lead to a dynamic witness. After we have been saved by grace, we automatically become ministers of his grace.

III. PROMISE OF DELIVERANCE. Isaiah 37:33-35.

The word of assurance came through Isaiah. This was not the word of a man, no matter how great a prophet he may have been, but the word of the Lord. Hezekiah's prayer would be answered for his own sake and for David's sake. It was a temporary delay in order to let Sennacherib know who the ruler of the world really was but not a permanent assurance, because God also had to bring judgment upon Judah.

Questions for Discussion

1. Does God's security mean that no harm will ever come to you?
2. How far do we rely on physical strength and how far on the spiritual?
3. To what does the "remnant" refer to in the Old Testament?

A TEACHING GUIDE

Date: October 30, 1966

Theme: THE RELUCTANT PROPHET

Scripture: Jeremiah 1:1-10

THE CENTRAL THOUGHT: Even though we may not yet be prepared nor mature enough, we can still have the assurance that we are called of God.

INTRODUCTION: For the next five Sundays we will concentrate on the life and work of Jeremiah. The studies on Isaiah will continue in December and will be centered on his prophecies of peace and redemption in order to prepare us for the coming of Jesus Christ into the world as the Prince of Peace and as Savior.

God calls men from every walk of

life. Isaiah was a man of rank who had easy access to the king and was on terms of intimacy with persons of high position. Jeremiah came from the small town of Anathoth. His forefathers were members of a priestly family. However, Jeremiah was not himself a priest, although his father, Hilkiah, who is not to be confused with the high priest who found the book of the law in II Kings 22:3-11, was one of the priests in Anathoth.

At a time when the nation of Israel was characterized by unfaithfulness and idolatry God still had a few faithful followers like the parents of the prophet who named their son Jeremiah, which literally means "Jehovah is high." No doubt the parents were deeply concerned about the condition of God's chosen people and dedicated and named their son with the hope and prayer that God would use him to help or deliver his people.

As in the case of Isaiah, Jeremiah was not called to an easy task. It would have been much easier for him to live a simple, carefree life in the village of Anathoth.

I. THE PROPHET'S CALL. Jeremiah 1:1-5.

Ordinarily we look upon the Book of Jeremiah as a work of prophecy. But it is also biographical. All we know of Jeremiah is what he says about himself in his book.

Josiah was a good king, and Jeremiah must have been influenced by his piety. It must have warmed his heart to hear that the young king in his sixteenth year "began to seek after the God of David his father." This must have given him cause for serious thought. His mind was being prepared to receive the word of the Lord. A man must have the Spirit of the Lord, before he can hear the word of the Lord.

After Josiah's death he may have questioned his calling. But God does not forsake us in times like these. Here we discover God's foreknowledge, formation or creation, sanctification and ordination. This is what every man of God needs to become possessed with the conviction deep within his soul that God has a purpose for him and a work for him to do.

II. THE PROPHET'S EXCUSE. Jeremiah 1:6.

The voice of the Lord is as varied as life itself. It comes to every living soul by every conceivable channel. If your eyes are open you will see; if your ears are open they will hear. But excuses are as old as the human race, and Jeremiah was no exception. However, when we read the words reverently, we discover that they have

(Continued on page 7)

● **Rev. and Mrs. K. H. Tonn** of the First Baptist Church, Moosehorn, Man., announce the birth of a daughter, Karen Lynnette, born on June 10, 1966.

● **Mr. Edward Meister**, Superintendent of the Central Baptist Home for the Aged, Norridge, Ill., since October 1960, has submitted his resignation as Superintendent of the Home due to ill health. The Board of Directors has regretfully and reluctantly accepted his resignation. **Rev. William Neuman**, Assistant Superintendent, has been appointed as the Acting Superintendent. As of Sept. 15 Mr. and Mrs. Meister's new address is 4646 W. Waveland Ave., Chicago, Ill. 60641.

● **Rev. Albert Fadenrecht** began his ministry as pastor of the Trinity Baptist Church, Warren, Mich., on Sept. 1. Previously he served as the pastor of the Bethel Baptist Church, Williamsville, N. Y.

● **Dr. Robert Schreiber**, pastor of the Immanuel Baptist Church, Kankakee, Ill., since 1962, has resigned this pastorate and accepted the call to become the pastor of the Trinity Baptist Church, Portland, Ore., effective Dec. 1.

● **Rev. and Mrs. Herman H. Riffel** and youngest son, Ed, left the last week in September for Quito, Ecuador, where Rev. Riffel has accepted a one year position as chaplain to the staff of Station HCJB and pastor of the English Fellowship Church. The Bethel Baptist Church of St. Clair Shores, Mich., of which he is the pastor, has granted him a one year leave of absence. During this time **Rev. Floyd R. Crompton** will serve as the interim pastor of this church through Sept. 30, 1967.

● **Mr. and Mrs. David M. Harrison**, missionaries to the Indians in Alberta, Canada, studied linguistics at the University of North Dakota, Grand Forks, for a time this past summer, in preparation for their Cree language study this fall.

● **Rev. and Mrs. Richard Grenz** were

BUILDING THE CHURCH

(Continued from page 9)

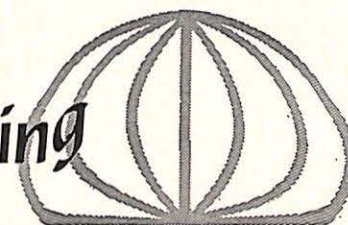
portance of prayer, confession, and forgiveness. **Rev. Everett Barker** touched upon the place of the pastor and his call to preach, teach and heal. A summation of this workshop may be found in this quotation, "It is wicked to be more ill than you need to be."

THE DEVOTIONAL ASPECT

It was my privilege with a host of other pastors to attend the Pastors' Conference. One of the most refreshing aspects of our sessions together were the devotional periods when our minds and hearts were renewed by the Spirit of God for personal growth and service in our various callings. The devotional periods consisted of a variety of experiences. Each morning the pastors met together for prayer and a time of sharing together concerns as

honored by the members and friends of the Calvary Baptist Church, Billings, Mont., at a 25th wedding anniversary reception July 31. A program consisted of special music by their children, Kyle, Karen, Janice and Stanley; a solo by Phyllis Fuchs; remarks by Mr. A. L. Hrusha and Mr.

services on Sunday, Aug. 14. The week previous they had attended the Pastors' Conference. In the morning service **Rev. Earl Ahrens** spoke about life among the Spanish-American people of Colorado. In the evening **Rev. Henry Barnett**, Wilsonville, Ore., gave the message. (Kathy Walkes, Reporter.)



what's happening

I. Albrecht; a poem written by Lyle reminiscent of the couple's 25 years together, and remarks by **Rev. Grenz**. This was followed by a reception. (Mrs. Raymond Koch, Reporter.)

● **Miss Lucille Wipf**, who returned to her mission duties in Japan, was honored at a farewell Sunday evening, July 27, in the West Center Street Baptist Church, Madison, S. D. Program participants were Mrs. Arthur Gutzman, Rev. and Mrs. Ronald Mayforth, Mrs. A. Krombein, Mrs. Lyle Fawbush, Mrs. Alden Jung, Hilmar Richter, Rev. D. S. Wipf, Glen Wilbur and Miss Wipf. A lunch was served, and a gift was presented to the honored guest. Miss Wipf had previously spent five years on the mission field in Japan. We, as a church, send prayers and good wishes to her as she serves the Lord.

● **Many pastors and their families** joined the people of the Northside Baptist Church, Sioux Falls, S. D., for

well as blessings the Lord has given us. Another feature of the devotional experience were the daily messages from **Dr. Madvig**, professor at our North American Baptist Seminary. **Dr. Madvig** brought several messages from the book of Hebrews, emphasizing the truth that God has spoken in our day through Christ (Heb. I). Who dares to ignore him? We need a greater appreciation for the sacrifice of Christ and the fellowship we have as a church for growth, faith, and sharing.

The sharing together, the Word of God, prayer, and fellowship helped to make our conference a spiritually refreshing experience. (Rev. Dick Paetz, Peoria, Ill.)

This is the first time that I have attended the Pastors' Conference since my graduation from our seminary in Sioux Falls in 1963. I consider this experience a highlight of my ministry

● **The second God's Volunteers for Cameroon Rally** was held at the Forest Park Baptist Church on Friday evening, August 19, 1966, in charge of **Dr. Richard Schilke**, General Missionary Secretary. It was indeed inspiring to listen to the testimonies of missionaries who had just returned from the Cameroon and the four volunteers who will be going to the Cameroon shortly. Special recognition was also given to **Miss Esther Schultz**, who has now retired from missionary work in the Cameroon, for her fine, dedicated service over these many years. Special music was rendered by Mrs. Connie Salios and a duet by **Rev. Gary Schroeder** and **Miss Ruth Rabenhorst**. Very challenging messages were given by **Rev. Gary Schroeder** and **Mr. Hisashi Murakami**. **Dr. Schilke** offered the commissioning prayer and benediction, after which a time of fellowship with refreshments were enjoyed in the lower auditorium of the church. (E. Redlich, Reporter.)

in the last three years. It was a very spiritually refreshing time. The prayer times each morning led by different pastors were a reminder to me of our daily need as pastors to spend time with God for our own upbuilding and not just for sermon materials. As we prayed and sang together, it strengthened me spiritually.

The devotion times led by **Dr. Madvig** from our Seminary were outstanding to me. Here was a young professor, who had just received his doctor's degree, reaffirming the divine inspiration of the whole Bible, and especially the Old Testament. In the midst of liberalism, God is Dead movements, the denying of parts of the Bible, and other deviations, this professor reiterates the need and the necessity of the whole Bible in our lives. The Pastors' Conference was indeed a very profitable time for me. (Rev. Etan Pelzer, Hutchinson, Minn.)



BY MRS. DELMAR WESSELER
of Lorraine, Kansas
President of the Woman's Missionary Union

We welcome these reflections of Bertha Janzen, wife of the Manager of Roger Williams Press and Bookstore. Mrs. Janzen has contributed frequently to our Program Packets and is a faithful member and leader in our W.M.U. She shares thoughts which deeply involve each of us.

TODAY'S READING
Mrs. Eldon Janzen of Broadview, Ill.

SOME OF THE religious material to be reckoned with leaves us bewildered and disturbed. There are books by the "God is dead" theologians; others have produced a new curriculum, for they contend that the Scriptures contain too many myths and fallacies. Still others say that the church has ceased to communicate and speaks an outdated, ineffective vocabulary. These and yet other findings and criticisms are placed on the library shelves in institutions of higher learning, integrated into Christian education, and preached from many pulpits.

Aside from the fact that we may well be troubled over this trend, how should we react? The simplest reaction, perhaps, is to ignore it and do nothing. This won't make these ideas cease to exist, but having reached a certain stage of Christian maturity, it would probably not undermine our faith very much. Every Christian mother whose children are in their formative years will certainly be concerned. That which enters into the eye and ear gates of young minds, will leave its impression.

We are involved in a church program which ministers to the spiritual needs of people of all ages. Therefore we are certainly committed to have an answer for the faith that is within us.

Roger Williams Bookstore carries books produced by dozens of publishers, but out of these many books, some are on the best seller's list, and we think we know the reason why. These books make the Christian life vivid and vital. They somehow communicate and witness effectively. They can search for God and find him. Here are a few of the authors—Henry Brandt, Vonda Kay VanDyke, Billy Graham, Dorothy Grunbock Johnson, Catherine Marshall, Clyde Narrimore, and Eugenia Price. There are oh, so many more, but you probably recognize every one named here.

(Continued on page 17)

The Minister's Workshop

Faculty members of the NAB Seminary and of the Christian Training Institute consider the Christian minister in his study and in his involvements in life situations and problems of our day.

by Professor Willy R. Muller, Christian Training Institute Faculty,
Edmonton, Alberta.

IS PASTORAL CALLING OUTMODED?

There are many churches who, as a result of the inaction of their pastors, must come to the conclusion that pastoral calling is outmoded. Others again, where the pastor still does the job with great reluctance, are led to believe they are fifty years behind the times. Many ministers feel that pastoral calling is far too menial a task for them and in addition, is far too time consuming.

Today many ministers are taking a strictly clinical approach to their work and answer the challenge to pastoral calling by saying: "If the people need me, they know where they can find me." A man of God that must spend such an unusual amount of time in his study is either catching up on study he should have done in seminary or is preparing theological discourses that may have little relation to his congregation in their daily walk.

NEED TO EXAMINE PRIORITIES

What such a man needs to do is re-examine the priorities in his life in the light of the Great Commission. Pastoral calling will be an outgrowth of a healthy attitude towards the ministry and toward the church. The minister usually thinks of himself either as a preacher, administrator or pastor-counselor. Very often the church he is serving has helped to shape this image by stipulating very clearly what function they expect him to fulfill.

EMPHASIS: PREACHING

Where the image of the preacher is held, the aim of the minister usually reverts to the gathering of a large audience to preach to. He may well have the idea that if only his sermons are well prepared and carry good content that people will flock to hear him. What he fails to realize is that famous preachers like Spurgeon, Philips, Brooks and others, did not become famous preachers simply by sitting in their studies and preparing choice words for their theological ideas. Rather, these men mixed freely with their congregations in order to become acquainted with their needs and then sought to meet these needs in simple, Bible-centered, Spirit-filled sermons. It is the pastor who has been in touch with his people that will have a better gauge of the needs and capacities of his hearers.

EMPHASIS: ADMINISTRATION

Where the minister is called as an

administrator or adopts this role for himself, he will usually not want to be bothered with the menial and interrupting chore of calling. He then views his church as a corporation that must be kept functioning well. Organizations have to be coordinated and made to run as smoothly as possible. He is usually not interested in individuals, except as they contribute to the functioning of the organization. This man uses the organization to get everyone involved. This may be good, but simply being involved is no assurance of growing wholeness in Christ.

EMPHASIS: PASTOR-COUNSELOR

The minister who views his task as that of pastor-counselor will see it as encompassing the care and cure of souls. It is the very nature of the shepherd to care for the sheep and, to do this in the fullest sense, will require calling on them. As shepherd or overseer his interests go much deeper than simply having an audience to preach to or a corporation to manipulate. He is interested in such vital issues as reconciliation, dedication to the life of holiness, putting away of the things of the flesh and full manhood in Jesus Christ.

To accomplish these ends he will need to have much contact with his people. When we realize that great decisions are seldom made in great public gatherings, it is all the more important that the minister have much time with his people where, in solitude, they can wrestle with themselves and their God. Therefore pastoral calling cannot be nor ever will be outmoded, if the true purpose of the ministry is to be fulfilled.

While we would be the first to welcome great expository preachers and careful administrators of the King's Business, we would hasten to add that these, without the pastor's heart and compassion, will leave a very important task of the ministry undone. It remains then as our solemn obligation to pray the Lord of the Harvest to thrust into his labors such men who will have the heart to fulfill a shepherd's ministry to his people.

CORRECTION. We regret the error made in "The Minister's Workshop," Sept. 1 issue of the BAPTIST HERALD. In the article, "Job-rated Christian Worker," by Dr. George A. Dunger, paragraph No. 9, line No. 3, the word should be *sweating*, not *swearing*.

ANNOUNCING: A STEWARDSHIP ESSAY CONTEST



Who Can Enter?

Every member of a North American Baptist General Conference church except denominational employees and their families are eligible to enter the contest.

Five Categories for Entrance

Grades 6-8:	400 words
Grades 9-12:	600 words
College and Grad students:	900 words
Laymen (including women):	900 words
Pastors:	1200 words

Themes for Each Category

Grades 6-8:	"Giving to Jesus"
Grades 9-12:	"The Meaning of Stewardship"
College and Grad Students:	"A Life Invested for God"
Laymen:	"Guides for Christian Giving"
Pastors:	"A Call to Faithful Stewardship"

Awards Will Be Given

First and second prizes will be given in the following amounts:

Grade 6-8:	\$10.00 and \$5.00
Grades 9-12:	\$15.00 and \$10.00
College and Grad Students:	\$20.00 and \$15.00
Laymen:	\$20.00 and \$15.00
Pastors:	\$20.00 and \$15.00

In addition, certificates of recognition will be given to each award winner. The first place essay in each category will be printed in a special stewardship issue of the Baptist Herald.

Criteria of Judgment

1. Development of assigned theme
2. Proper Biblical basis
3. Practically and originality of approach
4. Clarity of expression
5. Grammatical correctness

Here Are the Judges

Rev. Donald Miller—Chairman of the Stewardship Committee
Rev. Bruno Schreiber—Promotional Assistant
Dr. Frank Veninga—NAB Seminary President
Dr. William Volkman—Attorney and former college professor



Department of Stewardship
North American Baptist General Conf.
Forest Park, Illinois

YES, I TITHE!

(Continued from page 2)

needs according to his riches? We trust him to save our souls for all eternity, is it not possible to trust him for our every day necessities? Read Malachi 3:10 and ask "how many blessings do I want?" How many more are possible if we but give, not stopping at a tithe but truly giving in gratitude and love for our salvation and honestly wanting to see others come to know Christ also?

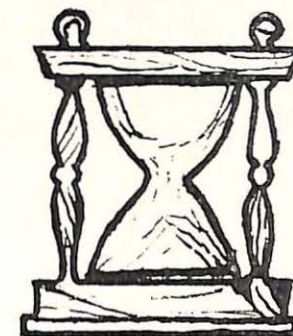
STEP CAN HELP!

How can you build a tithing church? The answer is easy; use STEP—the Scriptural Tithing Education Program designed especially for use in North American Baptist Churches. STEP combines tithing education with tithing commitment in a long-range effort to enlist tithers in your church. For details write: Dep't. of Stewardship, 7308 Madison St., Forest Park, Illinois 60130.

NURSE WANTED

A Christian licensed practical nurse is wanted for night duties at the North American Baptist Home for the Aged in Philadelphia, Pennsylvania. Live in.

North American Baptist Home
7023 Rising Sun Avenue
Philadelphia, Pa.
Rudolph E. Jahn, Secretary



Rules of the Contest

1. All entries must be typed, except for grades 6-8.
2. Do not put your name directly on the essay but rather on a sheet of paper attached to the essay.
3. Entries cannot be returned.
4. Mail your entry to: Department of Stewardship, 7308 Madison Street, Forest Park, Illinois 60130.
5. All entries must be postmarked not later than December 1, 1966, to receive consideration.

Some Helpful Suggestions

1. Do some reading on your assigned theme.
2. Think over what you have read and decide what you want to say. Be sure to say something important. Say it in your own words.
3. Make an outline which shows the important points of the composition. Be sure it has an introduction, main body, and conclusion.
4. Fill in your outline with illustrations, definitions, examples, and stick to the topic.
5. Stay within your word limit.
6. Read your completed essay carefully. Have a friend read it and criticize it. Improve it where it is weak and re-write it as often as necessary to get a good composition.
7. Keep the margins of your final copy wide. Do not put a cover on your essay.
8. Make a copy of your finished essay for your own keeping. Remember entries cannot be returned.



Architect's model of the proposed new addition to the Home. The present building is in the background.

NORTH AMERICAN BAPTIST HOME OF PHILADELPHIA BREAKS GROUND FOR NEW BUILDING

On Saturday, May 14, 1966, the North American Baptist Home for the Aged of Philadelphia broke ground for a new building which will be erected to the rear of the present one. It will be four stories high, 155 feet long and 43 feet wide and will have the latest up to date facilities. There will be 32 rooms that can accommodate 52 additional guests. It will also include a dining room seating 200 people, a modernized kitchen and an eight bed infirmary.

Ground breaking ceremonies took place at 3:30 PM with Mr. Frank Kuenne, President of the Board of Directors, presiding, Rev. Rubin Kern, Eastern District Secretary of the North American Baptist General Conference, was the guest speaker.

The present building was built in 1905 at a cost of \$40,000. It is estimated that the proposed structure will cost around \$500,000 upon completion. Actual construction began in September of this year. Anticipated completion is expected to be in May, 1967. (George C. Gerstlauer, Reporter.)



Pictured from left to right are: Jacob Gruhler, Chairman of the Building Committee, Frank Kuenne, President of the Board of Directors, Mrs. Oswald Sandor, President of the Ladies Board of Managers, Reinhold Gewiss, member of the Board of Directors for 45 years, and Anton Oster, Superintendent of the Home.

ETHICAL STANDARD

(Continued from page 11)

was the opinion expressed by Dr. George Lang, in his lecture to the pastors' wives at the pastors' conference. The ethical standard is not a set of rules to be coldly set down and followed but should be an outgrowth of a vital relation to Jesus Christ. The most important factor in determining the effective ministry of the pastor's wife is that she be filled with the Holy Spirit and Jesus' love.

We were further reminded that we are living in a time of revolution in which the progress of science has changed the world. The present day role of the pastor's wife is part of that change. Then, too, the image of the pastor's wife varies according to her environment, so that one cannot give an absolute standard or set down a similar code of ethics for all pastors' wives everywhere. One can, however, consider some suggested principles and practices.

Dr. Lang gave his suggestions for the role of the pastor's wife under the following four headings: (1) In her relation to her pastor-husband and his work (a) she should help him fulfill the expectancies of his work, and (b) she should seek to encourage rather than oppose him; (2) In relation to herself and her family (a) she should seek to keep herself physically fit; (b) she should develop herself culturally and spiritually; (c) she should keep up with the times and be informed; (d) she should seek to be a loving wife and mother; and (e) she should seek to be a tidy, neat but not fussy housekeeper (the church should keep the parsonage in such repair, once a year, that she can be this). (3) In relation to the church (a) she should be friendly to all but especially to the neglected; (b) she may hold offices, but will not seek them; (c) she should promote the work of the church, denomination, and women, by promotional material and a loving gracious spirit. (4) In relation to the community and beyond (a) she should be loyal to her country by using her privilege of citizenship, and (b) she should be active in the community as far as her church and family permit.

The pastor's wife was finally challenged to "be herself," and not become a stereotyped person. She should first be a woman ministering and then a pastor's wife.

Additional reports to appear in the next issue of the *Baptist Herald*.

LECTURES, DISCUSSIONS

(Continued from page 13)

questions which every Christian should seriously think about.

Prof. Borchert's theme presentations, the discussion groups, and the daily colloquys were intellectually stimulating and spiritually challenging to me, personally. I am thankful to Prof. Borchert and to God for an experience that has become a rich memory in my life.

Obituary

(Obituaries are to be limited to about 150 words. A charge of ten cents a line is made for all obituaries.)

MRS. CAROLINA HILDENBRAND of Lehr, North Dakota

Mrs. Carolina Hildenbrand, the daughter of Mr. and Mrs. John Schilling, was born Sept. 25, 1886, in McIntosh County, N. D. She was married to Mr. Gottlieb Strobel in 1904. They made their home in Gackle, N. D., for five years. Then they moved to Mont, living on a farm until 1917. There were two sons and three daughters born to this union.

After the death of her husband, Gottlieb Strobel, in 1912, she was married to Mr. Karl Hildenbrand in 1917. They lived on a farm near Lehr until 1941. To this union two sons and four daughters were born.

After the death of Mr. Hildenbrand in 1935, she was married to Mr. Fred Hildenbrand in 1941 and moved to Lehr where she remained until she moved to the Retirement Home, Wishek, N. D. Her husband, Fred, preceded her in death in 1951.

She accepted Jesus Christ as her personal Savior in her early years and gave witness to this new birth by following the Lord in baptism on July 25, 1926. She became a member of the Ebenezer Baptist Church and proved to be a very faithful member of it and the Ladies' Missionary Society. She passed away on July 20, 1966.

She leaves four sons: Ludwig Strobel, Fallon, Mont., Gottlieb Strobel, Lehr, Ervin Hildenbrand, Lansing, Mich., Marvin Hildenbrand, Modesta, Calif.; five daughters: Mrs. Art (Pauline) Iszler, Lansing, Mich., Mrs. Walter (Kittie) Beck, Lodi, Calif., Mrs. Jake (Irene) Roesler, Pleasant Hill, Calif., Mrs. Christ (Helen) Harr, Lansing, Mich., and Mrs. Calvin (Ruby) Johnson, Mason, Mich.; six stepsons; nine stepdaughters; 33 grandchildren; 34 great-grandchildren and a host of Christian friends.

Ebenezer Baptist Church
Lehr, North Dakota

DANIEL HERINGER, Pastor

MR. FRIEDRICH ZIEGENHAGEL of Lehr, North Dakota

Mr. Friedrich Ziegenhagel, the son of Mr. and Mrs. Jacob Ziegenhagel, was born April 12, 1866, at New Kassel, South Russia. He came to the United States at the age of 19 and settled at Menno, S. D. In 1886 he homesteaded near Ashley, N. D. where he farmed until 1902 when he moved into Lehr. Here he operated an implement business, and dealt in real estate and banking until 1929.

He was married to Katharine Hoff in May, 1886. They had five sons and four daughters. Mrs. Ziegenhagel died in June, 1936. In 1943 he was married to Rosena Gesler, who died in 1947; and in 1949 he was married to Elizabeth Gesler who died in 1950.

Mr. Ziegenhagel became a Christian in Feb. 1889, during the meetings held by Brother H. Lewien. He was a member of the Evangelical Church. On May 6, 1937, he was baptized by J. J. Abel and joined the German Baptist Church, Lehr, N. D.

On April 12, 1966, he marked his 100th birthday at Hi-Acres Manor where he was a patient since Sept., 1963. He passed away on June 20, 1966, at Hi-Acres Manor, Jamestown.

He was preceded in death by his wife, four sons, and three daughters. He leaves one son, David Ziegenhagel, Jamestown, and one daughter, Mrs. Alma Dawson, Los Angeles, Calif.; 11 grandchildren; 22 great-grandchildren and a host of Christian friends.

Ebenezer Baptist Church
Lehr, North Dakota

DANIEL HERINGER, Pastor

MRS. EVA SCHWINDT of Bison, Kansas

Mrs. Eva Schwindt was born April 22, 1879, in Holstein, Russia, and went to be with her Lord on August 17, 1966. In 1899

she came with her parents to America and settled in Hillsboro, Kan. While in Hillsboro, she was converted and baptized and joined the Baptist Church. At the time of her death she was a member of the First Baptist Church, Bison, Kan.

Eva and Henry Schwindt were married on August 5, 1900. This union was blessed with six children.

Preceding her in death were: her husband Henry in 1934; one daughter Hannah who died in infancy; one son Arthur in 1962; one granddaughter; and one great-granddaughter.

She leaves to mourn her death: one son—Harry of Great Bend, Kan.; three daughters—Mrs. Olga Roberts of South Gate, Calif., Mrs. Esther Allen of Stafford, Kan., and Mrs. Eileen Hagerman of Larned, Kan.; fifteen grandchildren; and seven great-grandchildren.

Blessed are the dead, who die in the Lord.
First Baptist Church
Bison, Kansas

CLEMENCE AUCH, Pastor

MR. ROBERT DALMER of Edmonton, Alberta

Mr. Robert Dalmier was born on February 14, 1898, in Russia. During his teens he immigrated to Canada and made the Edmonton area his earthly home.

As a young man he gave his heart to the Lord and was baptized by the Rev. Orthner and received into the fellowship of the First Baptist Church, Leduc, Alta. On March 21, 1935, he married the former Miss Hedwig Kern. This union was blessed with four children, all of whom mourn the passing of their father.

For the last 27 years Brother Dalmier was a member of the Central Baptist Church in Edmonton. His faithfulness and loyalty together with a friendly smile for everyone will long be remembered by the members of our church.

Until approximately three weeks before his death, he was a man of sound health. Several strokes contributed to his death on August 3, 1966.

Among his mourners were: his loving wife, Mrs. Hedwig Dalmier; his 4 children: Mr. Robert and Mr. Dale Dalmier, Mrs. Lorraine Willey, Miss Judy Dalmier; six grandchildren; one sister, Mrs. Emma Fillenberg, and one brother, Mr. Ewald Dalmier.
Central Baptist Church
Edmonton, Alberta

RICHARD HOHENSEE, Pastor

MR. ERWIN SCHREIBER of Los Angeles, California

Mr. Erwin Schreiber, son of Mr. and Mrs. Emil Schreiber, was born August 28, 1915, in Bethlehem, Pa. Here in April 1929, he accepted the Lord as his Savior and upon confession of his faith was baptized by the Rev. Henry Schnuit, uniting with the Calvary Baptist Church. In 1937 he made his home in Rochester, N. Y., uniting with the Andrews Street Baptist Church, where he served his Lord and the church faithfully as church clerk, Sunday school teacher and usher.

On March 6, 1943, he was united in holy marriage to Virginia Peltzer. The Lord blessed this union with three children.

In 1960 the family came to Los Angeles, Calif., where they united with the Inglewood Knolls Baptist Church. He was an active and faithful member to the very end of his earthly life, serving as youth sponsor, usher and church clerk. He was loved by all who knew him and will be sorely missed.

He departed from this life to be with the Lord on Monday, August 15, 1966, and leaves to mourn his homegoing, his beloved wife, Virginia; his son, Donald and two daughters, Marilyn and Debra; also three brothers, Bruno of Forest Park, Ill., Helmut of Bethlehem, Pa., and Robert of Kankakee, Ill. May God's comforting love be a source of strength to the bereaved family. With the apostle Paul we can say: I Thess. 4:14, 15, 18.

Inglewood Knolls Baptist Church
Inglewood, California

EDMUND MITTELSTEDT, Pastor

MRS. ELSIE PRICE of Millet, Alberta

Mrs. Elsie Price, nee Blade, was born February 28, 1923, to Mr. and Mrs. Fred Blade. She was born and raised in the area of Millet, Alberta. When 16 years of age she received Christ as her personal Savior during some evangelistic meetings in the Weisenthal Baptist Church. Shortly thereafter she was baptized by Dr. E. P. Wahl and became a member of that church.

She was united in marriage to Ewalt Price on June 10, 1948. To this union were born three daughters. Along with her husband and family she resided on a farm in the Millet area.

After a lingering illness Mrs. Price passed away in the Wetaskiwin Municipal Hospital on Monday, July 18.

Surviving are her husband, Ewalt; three

daughters: Donna, Eileen and Lynette, all at home; her parents, Mr. and Mrs. Fred Blade, Westaskiwin; one sister, Mrs. Ed (Tillie) Balzer, Leduc; and five brothers: Herbert and Daniel, Millet; Gilbert, Edmonton; Arthur and Benny, Wetaskiwin.

First Baptist Church
Leduc, Alberta

NORMAN W. DREGER, Pastor

MRS. IRVIN FINCK of Avon, South Dakota

Mrs. Irvin Finck, nee Dorothy Jurens, the daughter of Claus and Clara Jurens, was born in Bon Homme County, on Aug. 22, 1920, and passed away on Aug. 26, 1966, in Rochester, Minn., at the age of 46 years and 4 days.

Early in life she trusted Jesus Christ as her Savior. On June 26, 1932, she was baptized by Rev. Benjamin Schlupf and received into the fellowship of the First Baptist Church of Avon, where, with the exception of some years when she belonged to the Tyndall Baptist Church, she remained a devoted and faithful member until the end of her life. She was a gifted person and a loyal worker in the church. Beside responsibilities as a deacon's wife, she was involved in Sunday school teaching, children's work, Missionary Society work, and other things in her church. She was also active in a wider outreach. She served as Pres. of the local P.T.A., secretary of the Bon Homme County Sunday School Assn., and as an officer in the local W.C.T.U.

On May 28, 1942, she was united in marriage to Irvin Finck at Avon by the Rev. August Lang. This union was blessed of the Lord in the birth of two daughters.

They engaged in farming in Bon Homme County their entire married life. She also taught school six and one half years.

Left to mourn her passing are: her husband, Irvin Finck; two daughters: Joyce and Carol; her mother, Mrs. Claus Jurens; four sisters: Luella, Long Beach, Calif.; Leona (Mrs. Carl Bangert) of Rapid City; Vilas (Mrs. Willis Engel) of Long Beach; Glendol (Mrs. Elden Wirt) of Sioux Falls. Beside these there are many other relatives and friends.

Services were held on Aug. 29, 1966, at the First Baptist Church with Rev. Peter J. Wiens in charge.

First Baptist Church
Avon, South Dakota

PETER J. WIENS, Pastor

MRS. HANNAH KLOCK of Emery, South Dakota

Mrs. Hannah Klock, nee Edzards, was born on March 13, 1886, in Hanson County of which she was a lifetime resident. On December 18, 1909, she was married to George Klock. They established their home on a farm near Alexandria, S. D., and later on a farm near Emery. After a short illness she went to be with the Lord on July 7, 1966.

Mrs. Klock knew Christ as her personal Savior, and upon following Christ in the waters of baptism she became a member of the First Baptist Church of Emery, of which she was an active member until her death.

Mrs. Klock was preceded in death by her husband and one son, Fred. She leaves five children to mourn her departure: Mrs. Elmer (Minnie) Schrader, Mrs. Herman (Irene) Tammien, Cecil, and Marvin, all of Emery, and Velma of Lincoln, Nebr. She also leaves to mourn sixteen grandchildren, eight great-grandchildren, one sister, one brother, and many other relatives and friends.

The funeral was conducted in the First Baptist Church of Emery with Oliver Bender, Student Pastor, officiating. Rev. Kenneth Onjes also participated in the service.

First Baptist Church
Emery, South Dakota

OLIVER BENDER, Student pastor

MRS. LILLIAN SCHULZ of Fergus Falls, Minnesota

Mrs. Lillian Schulz of Fergus Falls, Minn., was born June 5, 1887, at Winfred, S. D., and passed away July 17, 1966, in the Fergus Falls Hospital, having reached the age of 79 years, 1 month, and 12 days.

She accepted the Lord in 1902, was baptized by the Rev. O. Olthoff and became a member of the Unityville Baptist Church. Later, she transferred her membership to the West Center Street Baptist Church of Madison, where she was a faithful member until her death.

She was married to William Schulz on Feb. 19, 1907, who preceded her in death in 1954. To this union seven children were born, five of them passing away in infancy. Survivors are a daughter, Mrs. Raymond Helvick of Fergus Falls, Minn.; a son, Clarence Schulz of Breckenridge, Minn.; five grandchildren; seven great-grandchildren; and two sisters: Mrs. Bertha Jakel of Simi, Calif., and Mrs. Lydia Kruger of Madison, S.D.

West Center Street Baptist Church
Madison, South Dakota

RONALD MAYFORTH, Pastor

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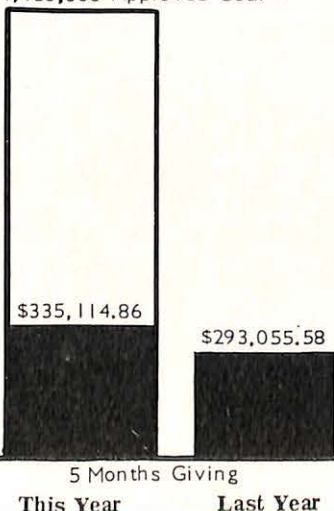
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OUR STEWARDSHIP RECORD

N.A.B. MISSION PROGRAM
April - August, 1966

\$1,150,000 Approved Goal



CONTRIBUTION SUMMARY

August 1966

CONTRIBUTIONS FOR ALL PURPOSES

Conference	August 1966	August 1965	August 1964
Atlantic	\$ 2,129.87	\$ 2,329.51	\$ 944.11
Central	9,524.91	12,410.69	9,845.20
Dakota	5,770.53	4,292.78	6,067.37
Eastern	3,110.59	1,787.96	1,233.78
Northern	5,665.49	5,349.32	3,543.67
Northwestern	4,719.71	4,933.80	6,014.34
Pacific	12,183.48	11,362.87	4,215.48
Southern	1,888.36	294.80	77.67
Southwestern	6,862.42	8,114.17	4,851.57
Inter-Conference	659.50	216.00	1,067.32
Total Contributions	\$ 52,514.86	\$ 51,091.90	\$ 37,860.51

CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Contributions	Total Contributions
For the month of August 1966	\$ 46,188.15	\$ 6,326.71	\$ 52,514.86
For the month of August 1965	48,010.42	3,081.48	51,091.90
For the month of August 1964	35,445.74	2,414.77	37,860.51

CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1966 to August 31, 1966	\$307,562.16	\$ 27,552.70	\$335,114.86
April 1, 1965 to August 31, 1965	276,519.24	16,536.34	293,055.58
April 1, 1964 to August 31, 1965	257,333.04	18,284.60	275,617.90