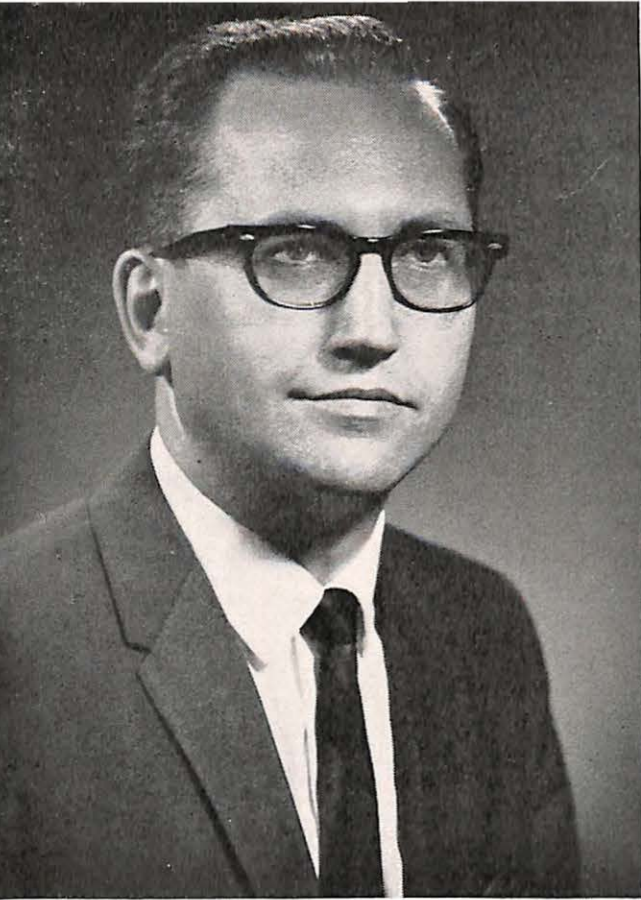


# BAPTIST HERALD

THANKSGIVING ISSUE

November 15, 1967





John Binder, editor of English publications.

**FROM YOUTH WORK TO EDITOR**  
by G. K. Zimmerman

I have requested the opportunity to share with *Baptist Herald* readers a few paragraphs regarding the newly appointed Editor's ministry with youth during the past seven years. Reciting the accomplishments during this period of time helps us express our gratitude to Brother Binder.

The expanding role of youth in so many areas of involvement in today's world has demanded a new design for a more meaningful ministry with youth in our denominational program. We have seen these new designs and programs developed under the competent leadership of Rev. John Binder during his service as Assistant General Secretary and Director of Youth Work since 1960. The new Christian education curriculum for youth, the campus chaplaincy ministry and annual seminars, our special ministry with college students, youth congresses, our continued ministry through student service programs, development of youth-to-youth ministry plan, and tours to Baptist World Youth Conferences, are some of the areas which have provided new and special opportunities for youth to participate in learning, doing and sharing responsibilities to develop a mature Christian faith.

Mr. Binder has maintained a keen sensitivity to the needs of youth, as well as to changing circumstances in the world where youth must prepare to assume a responsible role in life.

Staff members of the Department of Christian Education, as well as staff members of the North American Baptist headquarters office, express sincere appreciation to Brother Binder for his effective ministry.

We are confident that the new area of responsibility as Editor of English Publications and Promotional Co-ordinator will provide the opportunity for more of our people to benefit from his creative, stimulating and spiritually helpful ministry. We, of the Department of Christian Education, cherish the continued opportunity for teamwork with Brother Binder in his new area of responsibility.

We also recognize God's leading in preparing Brother Binder for this new task. We believe that his effective ministry in the Department of Christian Education will also characterize the ministry he is called upon to render in these new areas of service for Christ.

# NEW EDITOR OF BAPTIST HERALD

by John E. Grygo  
in behalf of our Editorial Committee

The Board of Trustees of Roger Williams Press has appointed Rev. John Binder as editor of English publications, effective October 1, 1967. His major duties are editing the *Baptist Herald* and co-ordinating all promotional activities of the denomination.

John Binder was born on a farm in the Province of Saskatchewan, Canada. Later his parents moved into the fertile area near Swan River, Manitoba. They are members of the Temple Baptist Church in Swan River. John has two brothers, Henry and David. Because he was reared in a devout Christian home, he was influenced to come into the family of God's children.

At the age of nineteen, John Binder came to the saving knowledge of the Lord Jesus Christ while attending the Christian Training Institute at Edmonton, Alberta, Canada.

God in his grace bestows his gifts on men not only for their own sakes, but also for the good of others. During student days Mr. Binder was very active in youth groups, witnessed and preached as opportunities came to him. He also served through the Student Service Plan for five summers. His student years at C.T.I., Sioux Falls College, Augustana College, and our North American Baptist Seminary at Sioux Falls, South Dakota, were profitably invested.

One of his richest experiences was his year as an exchange student at the Baptist Seminary and university in Hamburg, Germany. Upon his return to this country and completion of his Seminary training, John Binder accepted the call to the pastorate of the Emmanuel Baptist Church, Morris, Manitoba, Canada. His stay there was of short duration since the denomination needed him elsewhere. He was called into the office of General Secretary of our Commissioned Baptist Youth Fellowship where he served faithfully until his call to become Editor of English Publications of our North American Baptist General Conference. During these years Mr. Binder had many opportunities to minister to our youth and to many beyond our general conference boundaries.

John Binder's contribution to the Baptist World Alliance youth committee was deeply appreciated. His leading a tour group of our own youth to the Beirut Baptist Youth World Congress was a rewarding experience. His planning and participation in our own youth programs has also been appreciated by our pastors and young people.

Mr. Binder is a happy family man. His capable wife, Barbara, the daughter of Rev. and Mrs. Alfred Weisser, and their two children, Laurette Anne age five and Douglas age one, are his greatest blessings. Early in 1966 he was suddenly stricken by a virus of the heart. For one month he was confined to the hospital during which his loved ones, many friends and Headquarters associates were much in prayer for his recovery. Today we still praise the Lord for restoring him to health and service in behalf of our beloved fellowship. The Binders are active members of the First Baptist Church, Bellwood, Illinois.

Mrs. Barbara J. Binder deserves our heartfelt thanks for having rendered valuable service as interim editor of the *Baptist Herald* for almost two years, during the incapacity of our esteemed brother, Dr. Martin L. Leuschner.

We are convinced that, through God's leading, the Publication Board has elected a capable editor for the *Baptist Herald*. Let us support our publications. Let us stand behind our capable and devoted new editor with our prayers, our contributions and our benevolent attitude. We look forward to a bright future for our denomination's family publication and know that by the help of God it shall prosper.

## Editorial

### DREAMS AND DEADLINES

Making the decision to become editor of the BAPTIST HERALD has been a tremendous struggle as I pondered its exciting possibilities and perils. After accepting this assignment another editor sent his congratulations and said, "The life of an editor is both an exciting and rewarding one. But it is a life also fraught with peril and pain occasionally." To some degree I was aware of these mixed factors but the dreams of the potential ministry through this magazine far outweighed the negative factors. I have always marveled at the influential ministry performed by the former editor of this magazine.

The editorial ministry probably lacks the exhilaration of public preaching services. There is no choir of voices to inspire as you determine the contents of the next issue, no stained glass window is in the editorial offices. There is no beaming parade of well-groomed worshippers to file out at 5 o'clock and say, "My, that was a fine editorial!" Writing is lonely work, often hidden work. It is easier to feel that one is an ambassador of Christ when standing in a pulpit preaching or when counseling in the dead of night with a couple threatening to abandon their marriage than when one sits down at a desk alone, searching for the right word, rebuilding a paragraph, or brooding prayerfully over the state of the church and world. But when you note that a potential audience of about 20,000 people every two weeks is expecting a message through this magazine one realizes the importance of this ministry. In fact, this ministry calls for much more than we have—more thought, more sensitivity, more alertness, more prayer, more literary craftsmanship. If the Christian writer is to be a teacher, an analyst, a catalyst, a prophet, a seer, he desperately needs to be caught up into the presence of God and remain there until something of the divine perspective permeates his work. The editor may dream of a new format, new style, variety and increased circulation, but unless the hand of God is in it, his work is vanity.

Dreams of exciting possibilities are abruptly halted by the unyielding movement of deadlines in the preparation of a magazine for publication. Articles are planned for several issues in advance of publication. At this point an editor's life seems leisurely. There is time for dreaming about future issues. The tempo increases as the date of publication nears. The articles arrive. Some do not meet expectations. They require editing. One or two did not arrive. Something else must be planned. Manuscripts are typeset in galleys. Photos and art work are prepared. Some cost too much and cannot be used. The galley proofs are corrected. Then comes the inevitable day when the final paste-up must be sent to the printer. After a last quick glance at the proofs for errors we might have missed, the point of no return comes—the proofs are on their way to the printers.

When the editor's airmail copies of the magazine arrive, the package is opened with trembling fingers. Oh, oh! There is an error we missed, and another. Seldom is an issue of any magazine letter perfect. Too bad we missed that! Our idealism is always adjusted by cold reality.

All the dreams we have for the HERALD may not become reality because of deadlines and other limitations. However, we also invite you, as a reader, to share with us the dreams you may have for the future purpose and function of the HERALD.

John Binder

## BAPTIST HERALD CONTENTS

Volume 45 No. 22

November 15, 1967

★

"Our Daily Bread" .....	Cover
A Devaney Photo	
New Editor of Baptist Herald .....	2
G. K. Zimmerman John Grygo	
Editorial .....	3
Dreams and Deadlines" John Binder	
"Now Thank We All Our God" .....	4
Thomas E. Moyer	
"That Thanksgiving Feeling" .....	6
Glenn H. Asquith	
Our Stewardship Record .....	7
"Facing Illness with Christ" .....	8
Maurice A. Wessman	
"Learning to Witness" .....	9
Daniel Fuchs	
"The Case for A Separated Church" .....	10
Maynard Shelly	
We the Women .....	11
Mrs. E. A. Hoffman	
Address Changes .....	11
"The Function of the Baptist Joint Committee on Public Affairs" .....	12
C. Emanuel Carlson	
"Vice-president Speaks to Baptists" .....	13
Baptist Public Affairs .....	14
Resource Ideas for Christian Education .....	15
"When Is A Sunday School Evangelizing?" Kenneth L. Chafin	
Sunday School Lessons .....	16
B. C. Schreiber	
New Director of Youth Work Appointed .....	17
G. K. Zimmerman	
What's Happening .....	18
Our Denomination in Action .....	19
Book Reviews .....	23
Obituaries .....	23
Statistics and Contributions of our Churches, 1967 .....	24

★

Semi-monthly Publication of the  
NORTH AMERICAN BAPTIST  
GENERAL CONFERENCE

7308 Madison Street  
Forest Park, Illinois 60130  
John Binder, Editor

★

THE BAPTIST HERALD is a publication of the North American Baptist General Conference with headquarters at 7308 Madison St., Forest Park, Illinois. It also maintains an active membership in the Associated Church Press.

SUBSCRIPTION PRICE: \$3.50 per year in the United States or Canada (\$4.00 in foreign countries)—\$3.00 per year for "Church Family Subscription Plan," and for ministers and missionaries.—\$2.00 per year for students, and residents in homes for the aging—\$1.50 servicemen.—35 cents for single copies.

CHANGE OF ADDRESS: Six weeks notice required for change of address. When ordering a change, please furnish an address stencil impression from a recent issue if you can.

ADVERTISING RATES: \$4.00 per inch single column, 2 1/4 inches wide.

ALL EDITORIAL correspondence is to be addressed to John Binder, 7308 Madison St., Forest Park, Ill., 60130.

ALL BUSINESS correspondence is to be addressed to the Roger Williams Press, 7308 Madison Street, Forest Park, Illinois 60130.

Second class postage paid at Forest Park, Illinois 60130 and at additional mailing offices.

(Printed in U.S.A.)



# “Now Thank We All Our God”

By Thomas E. Moye

ON THE SURFACE, it may seem that this is a very odd time indeed for Americans to pause and to go once more through the ancient remembrances and observances of our Day of National Thanksgiving. Far more truly and radically than the pilgrims on Massachusetts' cold and windy shore, today all men find themselves living uneasily in a strange new world, where present and visible dangers are only exceeded by others which rustle invisibly in the undergrowth of the surrounding wilderness while fearful shapes move dimly before us in the distance.

Although, to a degree previously unknown in all history, we have created the world we live in, yet man seems almost a stranger in a world of his own making, a prisoner and a slave and a victim of forces and reactions which he himself has set in motion. Man is now a pilgrim in his own world, an unwilling castaway upon the danger-

ous shore which he has created with his own hand, and now he confronts the savages and the wilderness of a land he made but cannot chart, naked before the fury of elements of his own devising.

## OUR CHANGING EARTH

The great earth itself has somehow changed in our generation. Once the earth was our Mother at whose breast we were nourished and sheltered. No more. *Now we are responsible for the earth.* We must somehow sustain the earth, lest her riches be depleted, lest her fertile fields become deserts, lest her fountains of sweet water dry up or become brackish or foul, lest her marvelous balance of life be upset, lest her very air grow dank and poisonous. “I will give you dominion over the earth,” said God to Adam, but Adam's dominion was a weak and tentative thing compared with ours, for now we hold the future of the

earth in our unwilling and nervous hands. And not only the physical earth, but the very biological and chemical heart and bases of life are coming inexorably under our dominion. Forces and processes which formerly were given from outside ourselves now must be created and controlled by man. Human heredity and evolution, for instance, will to a large extent come under human control in the foreseeable future.

It seems now to have been a relatively simple and manageable world when we had only to be concerned about the atomic bomb. The so-called biological and chemical bomb, now ticking away within our present scientific capabilities, may prove infinitely more difficult to control.

The anxieties bred by the interplay of conditions in our world, therefore, give to many people grave doubts about the meaning of their existence and especially about the goodness of

life. Were we better off when we were innocent of this vast knowledge? Have we been given this mighty strength only so that, like Samson, we may pull down the pillars of the Temple of Man and bring crashing about us the whole vast structure of human civilization and culture built up with such infinite cost over all the weary centuries?

## WE ARE IN THE WORLD

But such questions are vain and futile; we *are* in this world; we *do* live in this generation so highly charged with danger and destiny. Like Adam and Eve, our way back to the pleasant garden of innocence is forever barred by flaming and irrevocable swords. We must face our hour, we must live our lives in this world, for it is the only world we have now. The question before us is *how* we are to live—what are we to make of our opportunities and challenges and dangers? The answer to that question lies in the act which we call “thanksgiving.”

Our trouble has been that we have taken such a shallow and childish view of thanksgiving and have imagined that we can be thankful only for gifts ready-made and all neatly wrapped with a pink ribbon and handed to us on a silver tray. In our imagination we have idealized the circumstances within which the Pilgrim Fathers originated our observance of Thanksgiving, and have seen them sitting down to fabulous feasts of every good thing, almost as though they were in the safe warmth of our centrally heated homes enjoying a sumptuous meal ordered up from the supermarket.

It is just as ridiculous to imagine that they gave thanks for the hard realities around them. They were not self-conscious martyrs who gave thanks for the snow and the hunger and the savages. They wanted to be comfortable and safe as much as we do. They were as tortured as we would be when they saw their children sicken and die in the cold. The night with its thousand dangers filled their hearts

with fear, and they were homesick for England's green and pleasant land.

## OPPORTUNITY TO BUILD AMERICA

But what was it—in the name of common sense, what could it have been that they were thankful for? *They gave thanks for the opportunity to build America.* Theirs was thanksgiving for blessings deferred and potential, it was simply thanks for the opportunity to achieve—at whatever cost of anguish and sacrifice—the shining ideals which God had put in their hearts. They gave thanks that their long and weary voyage across the sea had not carried them beyond the love and care of their Heavenly Father. They gave thanks that the saving presence of Jesus Christ was with them “always, even to the end of the world.” They gave thanks for their sustaining confidence in the power of their moral and spiritual values to survive the wilderness and to triumph at last.

Today in our festive Thanksgiving services, the hymn that is sung most frequently is

Now thank we all our God  
With heart, and hands and voices,  
Who wondrous things hath done  
In whom His world rejoices.

But who was it that wrote these strong and joyful words? Again it may seem to us that it must have been someone whose cup of blessings had run over in an abundance of good things easily come by. But no, the author of those words was a Lutheran pastor named Martin Rinkart who was the only surviving clergyman in the town of Eilenburg, Saxony, at the end of the Thirty Years' War in 1648. During that terrible war, Pastor Rinkart had often conducted forty to fifty funerals a day and had shared in the horror of famine and grief and plague with which the town had been ravaged for so long. This was the man who, from within such a context of anguish and suffering, could write these words about God for the Thanksgiving Serv-

ice which celebrated the end of the war:

Who, from our mothers' arms  
Hath blessed us on our way  
With countless gifts of love  
And still is ours today.

No, true Christian thanksgiving is not for easy and readymade things, but primarily for God himself, for his faithfulness which never fails and for his love which has no end. The Bible doesn't tell us to give thanks for everything. That would simply be stupid. We don't give thanks for war, or for hunger, or for cancer. We give thanks chiefly for God, and for what he has revealed to us in Jesus Christ, and because nothing in this world, no matter how bad, can ever separate us from the love of Christ or from the healing and redeeming power of that love.

This is what glorifies human thanksgiving. We cannot give thanks for the anguish of man, for the turmoil, the tears and the death and the cruelty. But we give thanks for the chance, the radiant opportunity that is forever ours, to go forth into the darkness with the light held high above our heads. Under God we are the builders of his kingdom on earth, the achievers of the soul's invincible hope. The wilderness, the fierce elements that beset us, the savage forces that withstand us, are all terrible in their might—so terrible, indeed, that there is but one thing stronger in all this vast world: the unconquerable faith of the pilgrim who goes forward upon the everlasting arms of God. Before that faith the wilderness falls back, the enemy is subdued, and the very desert blooms as the rose, “from sea to shining sea.” For this faith, then, “Now thank we all our God.”

(Reprinted by permission from *Link* magazine, The General Commission on Chaplains and Armed Forces Personnel, November, 1967.)

Chaplain Moye is with the United States Naval Activities, United Kingdom, Box 60, FPO, New York, N. Y. 09510.



## THAT THANKSGIVING FEELING

by Glenn H. Asquith

I CARVED THE Thanksgiving turkey with difficulty and an oppressive feeling of weariness. I had been home four days after spending three weeks in the hospital. This had been my first major illness, and I had the prospect of six more weeks in the house and then a year of limited activity. My mortality had been exposed as never before.

### MY PERSONAL WORLD

In addition, one of our children had been struggling against great odds for several years and was not yet out of the woods; both of my parents had died since last Thanksgiving Day; expenses had mounted alarmingly because of the misfortunes and other unexpected happenings of a costly nature.

But this was the traditional day set apart for the giving of thanks for blessings enjoyed and benefits received. In the light of the frail illumination of my personal world, I paused before going through the expected paean of praise.

### THE LARGER WORLD

And I looked out over the larger world which gathered all lives into its great maw. That larger world seemed no more inviting than my personal world. A neighboring family had lost a son in Vietnam as had hundreds of other families. None of these people could console themselves in the thought that this "police" action would put an end to all wars and rumors of wars. Indeed, on this Thanksgiving Day the news reports cited a half dozen other places where war could break out at any time.

In that larger world senators and congressmen were being investigated as to their honesty and fitness to hold office. The men who were elected to guide the nation and the state safely

into ways of peace and virtue seemed unaware of the sacredness of their trust.

Men of different races continued the age-old practice of discrimination and recrimination. The "ins" greedily and tenaciously clung to their privileges, and the "outs" fought to tear from the others the material good things of this life.

Even in religion I found small comfort. In the midst of so much sorrow and trouble, the Gospel was being proclaimed in a thousand different ways, and great bitterness could be found among the various organizations as each—with sincerity, no doubt—found reason to believe in its excellence and in the error of all others.

My personal world and the larger world cast shadows across our laden table as I carved the white meat and the dark meat.

### THE FUTURE WORLD

And there was another area of concern. I was seeing my condition and weighing my own future, but what of the world ahead for my children and their children?

That future world would inherit all that I found of worry in the present world, and a number of problems peculiarly its own. By conservative calculations, the population growth could not but threaten all normal existence as I had known it in my lifetime. Natural resources, such as water, pure air, petroleum, essential

minerals—even food—are now on a diminishing scale, and the years to come will demand great and unwelcome changes in our known way of life and culture.

As all of this passed in review before me, how could I be truly thankful for the light meat and the dark meat, the potatoes and onions, the cranberries and the pumpkin pie?

### I HAVE LIFE

Whipping myself up to the occasion, I remembered that I did have life, while a friend of my own age died instantly of his heart attack. And my child, while not completely well was here with me, while the child of another friend was killed in an automobile accident. And so on. However, this did not satisfy me—how could I be thankful because others had had worse misfortunes? How would they, on this basis, be able to rationalize their condition and find a way to thanksgiving?

I decided that my thanksgiving could not come from an attitude of, "Think how much worse things might have been," or "Just consider how much better off you are than others." If I could not find reasons for gratitude within my bereavement and illness and family concern, if I could not see some compelling urge for thanksgiving in the world in which my children will live or, for that matter, in any kind of world then thanksgiving is shallow and conditional at best. I had to find

some underlying truth that would assure me that I had reasons for humbling myself before God in the sure knowledge that I had been favored far beyond my merit and its expectations.

I started with the fundamental fact of life. The sheer power of being able to estimate and ponder the dire occurrences of my recent experiences and to appraise the world and project its future is a mighty gift not to be taken lightly. Being alive is to be a factor in what goes on in the world and carries with it the hope of always being alive. There is an indestructibility about life that could not have deserted my friend as he dropped silently on the street.

### I HAVE FELLOWSHIP AND LOVE

This thought brought another—I named this man my friend. Friendship and love are proofs that no one is alone and that no one suffers or rejoices without his suffering or rejoicing impinging on others. This speaks of that tremendous "bundle of life" of which each of us may consider himself a part. I could well be thankful for community. My illness had brought in haste doctors, nurses, members of my family, friends, fellow-workers who really cared that I was in misery and wanted me to get better.

Another link in the chain of gratitude came from the remembrance of my fellow-workers. There is a blessing in the task that is given a person to perform. Blindly, sometimes, but with persistence, we recognize that the future of the Kingdom of God depends to some extent on our efforts. Just as Michelangelo saw a beautiful "David" in a huge, discarded hunk of marble, we sense that there is a better day for mankind embedded in the shapeless and frightening mass of undeveloped material and mental raw stuff ready for exploration. No matter how obscure the individual, God has given him some sort of chisel to hack away some particle that is hiding the true

image and destiny of mankind in the darkness of mystery. Each small heroism, endurance, patience in labor; each shared vision, book, medical discovery, new tool makes a dent in the hard surface of world resistance.

### THERE IS PROGRESS

The dents speak of progress, which is worthy of inclusion in a list of blessings. An octogenarian voiced this recently when he said that he could wish that he was thirty years younger that he might live to see the wonderful things which are going to be done in the next two decades. Among the children of men nothing stands still. The world has become too small for its eager inhabitants, and they are reaching, literally, for the moon. And, after the moon, what next? The excitement of change keeps the mind and body atingle.

As I wielded the carving knife I felt a slight tinge of disappointment when I realized how easily I could find some values that might lead me to thanksgiving. I had felt sure that this was one day on which the Pilgrims and Indians had nothing in common with persecuted me. Was I sincere in gathering together what seemed to be good things, or was I yielding to the annual urge to conform to a custom established both by Canada and the United States?

I thought again: life, community, a job to do, progress—are these of any worth? On second thought and third thought I found that I could not dismiss these four as anything less than magnificent. If they came as the bounty of the Lord, then I had ample reason to give myself over to the spirit of thanksgiving. Where else, I inquired, could these possessions come than from God and with them the power of appreciation of what they mean?

Indeed, with some chagrin, I realized that the four gifts I had assessed were no more than the main points of an outline of thanksgiving

under which I could find sub-points in great number. I thought of great books, of moving poetry, of art galleries filled with the pictured visions of men and women, of the pageant of nature from season to season, of the common comforts of the daily life.

### MY EYES WERE OPENED

One of the best gifts, however, I found was the resistance, which I had that Thanksgiving Day, to a mawkish sentimentality which could thank God for the pretty little gadgets and the filled pantry. I thanked him more that my troubles had opened my eyes to the agonies of all mankind, and I thanked him—not too gladly—that I was considered worthy to bear the common lot and not be allowed to walk, as in the years before, as a snobbish, favored child who thought himself immune to ills because of worthy effort and integrity and unquestioned virtue.

Summed up, I found that my revised pattern of thanksgiving was a swing away from "things" that could be counted to intangibles that could scarcely be named much less weighed and numbered. I found that I could be angry at the injustice and inhumanity of man, and I could still be reverent while wondering why God allows many evils to exist among us. I recognized that there are no Simon-pure "good guys" and one hundred per cent "bad guys." I knew that life is an interweaving of good and ill and that each one of us must expect to find both in the pattern of his life.

"Light meat, or dark meat?" I inquired of each person around the table, and I found it possible to be thankful that I had been obliged, or privileged, to eat both during the year that had passed.

Dr. Glenn H. Asquith is the editor of the BAPTIST LEADER.

### CONTRIBUTIONS SUMMARY

September 1967

Conferences	Sept. 1967	Sept. 1966	Sept. 1965
Atlantic	\$ 3,726.07	\$ 4,367.87	\$ 3,905.87
Central	18,498.91	15,929.56	17,270.82
Dakota	15,187.61	9,460.86	15,494.70
Eastern	2,478.99	3,268.00	2,094.86
Northern	11,050.31	3,496.82	6,371.16
Northwestern	17,410.80	12,905.71	12,090.68
Pacific	9,745.49	19,318.75	6,595.27
Southern	283.91	514.37	896.19
Southwestern	3,712.37	5,331.74	2,299.16
Inter-Conference	2,237.35	4,926.81	1,758.00
Total	\$ 84,786.81	\$ 79,520.49	\$ 68,776.71

### CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Contributions	Total Contributions
For the month of Sept., 1967	\$ 75,993.53	\$ 8,793.28	\$ 84,786.81
For the month of Sept., 1966	73,789.06	5,731.43	79,520.49
For the month of Sept., 1965	65,224.41	3,552.30	68,776.71

### CONTRIBUTIONS FOR THE FISCAL YEAR

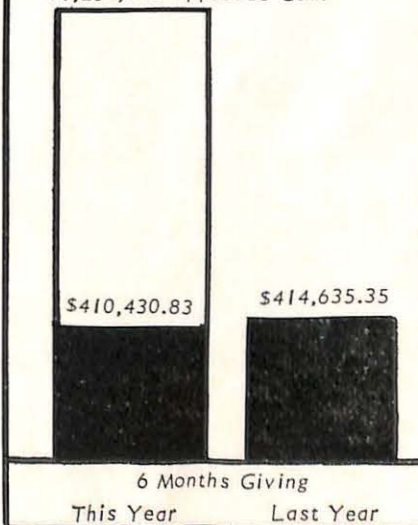
April 1, 1967 to Sept. 30, 1967	\$369,097.23	\$ 41,333.60	\$410,430.83
April 1, 1966 to Sept. 30, 1966	381,351.22	33,284.13	414,635.35
April 1, 1965 to Sept. 30, 1965	341,743.65	20,088.64	361,832.29

November 15, 1967

### OUR STEWARDSHIP RECORD

N.A.B. MISSION PROGRAM  
April - September, 1967

\$1,250,000 Approved Goal



# FACING ILLNESS WITH CHRIST

by Maurice A. Wessman

OVER A year ago I became quite violently ill; although I did not discover that I had cancer of the pancreas until January. During the long months of my illness I had many thoughts about illness, and I'd like to share these with you as they relate to Matthew 25:36, 40: "I was sick and ye visited me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

## PAIN

There are four particulars about illness that I discovered. The obvious one is pain. I thought I knew something about pain from both observation and experience, but none of this had been like the pain I experienced with cancer. I didn't know how to handle it. I became weary. I couldn't pray. I couldn't study. Finally I came to my senses and decided I would go back to the Word of God. I was thrilled as I came across two or three passages. For instance, in Isaiah 53 I read: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Wounded, bruised, chastisement and stripes. These all speak of pain. Then I remembered Christ suffered voluntarily for us. I wasn't sick voluntarily, but Christ endured pain voluntarily. This helped me to bear the pain.

Then I remembered the Apostle Paul who wrote in II Corinthians of "countless beatings" and worse. Paul suffered all this voluntarily. I could endure it as I understood this great messenger of the cross was willing to endure.

Then I turned to Revelation 21 which says, "Neither shall there be any more pain." I thought of that great day when pain would be over. The Word of God has helped me to endure this particular kind of sickness.

## LONELINESS

Another difficult particular of sickness is loneliness. To be sidelined when you've been in the main stream is difficult, but other spots of loneliness are

far more intimate. Every night at six o'clock as I ate my dinner at the hospital, I would think about home. Evening dinner was the time to sit around and laugh and tell jokes. It was the time to talk about the happenings of the day. It was a time to read Scripture and pray and discuss spiritual things. This was gone, and I was alone. I hadn't anticipated this kind of loneliness.

Then on Sundays I would picture my church. Not only was I unable to be there, but I was unable to preach. This cut deeply because we who are preachers know what a blessing it is to preach the Word of God.

Now how was I to handle loneliness? Again I went to the Word of God and discovered some wonderful things. I remembered how in the Gospel of Luke Jesus said "the foxes have their holes and the birds of the air have their nests, but the Son of Man has nowhere to lay his head." What a lonely life was his here on earth. I remembered that on the cross when all the disciples had fled away. God also left him; and Jesus cried out, "My God, my God, why hast thou forsaken me?" I remembered again that he endured this voluntarily. I can endure this loneliness.

I remember Paul was lonely. He wrote to Timothy, "Only Luke is with me." This kind of loneliness Paul endured voluntarily because he was a Christian.

There was a hymn I sang in my room: "No longer lonely, no longer lonely, for Jesus is the friend of friends to me." And I said, "God, it's all right, I can take this."

## REBELLION

A third particular of sickness was the most difficult. That was the deep rebellion within my soul—a kind of rebellion that I can't explain. When I was in the hospital for one period of six weeks, I would go up to the solarium. As I walked around that solarium I saw the hills all around the hospital. They were beautiful. I knew those hills must have been something like the hills of Moab. No wonder the

psalmist said, "I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from the Lord." I paced back and forth in that solarium and said, "Whence cometh my help? My help comes from the doctors. My help comes from the nurses. My help comes from the other personnel. But where's God? No help from God these days. I'm going it alone." And I was angry with God.

Then there was my roommate in the hospital. When he came in, he looked like a dead man. They started pumping blood into him, and the second day he began to talk. He was a rough character. He blasphemed, but within a week he left the hospital perfectly well; and I had stayed on. I said, "God, where are you?"

How do you get over this kind of rebellion? I went back to the Word of God. Job 11:7 says, "Canst thou by searching find out God?" Not, "Can you find God?" but "Can you find out God?" Can you understand Him? No, you can't. God is greater than man, or else he wouldn't be God.

Then I looked up Isaiah 55:8, 9 to read it again. Here the Lord says, "Look, my thoughts aren't your thoughts, and my ways aren't your ways. As high as the heavens are above the earth, so my thoughts are above your thoughts and my ways above your ways." I turned to Matthew and read that Jesus said: "He makes his sun to rise on the evil and the good, and he sendeth rain on the just and the unjust." I turned to Acts and read in Paul's speech to the Athenians, "In Him [Christ] we live and move and have our being."

I got down on my knees and said, "God, I'm foolish. I know this is true. Right now you could cut off my breath, and I'd be through. For in you we live and we move and we have our being. Outside of thee we don't have life or any thing." And I said, "It's all right, Lord." That day when I said, "It's all right," I got over my rebellion, and God helped me.

## NEW INSIGHTS

A fourth particular of illness is spiritual insight for the Christian. There are several things that I discovered. I should have known them, but I discovered them now wonderfully. The one was the truth of divine healing. I studied divine healing as never before, and you'll understand why. I discovered in the Word of God that there are three types of divine healing. There is the kind where someone prays for another one without the afflicted person asking him to pray. He simply prays, and Jesus hears and answers. There is the person who, as in I Corinthians 12, has the gift of healing. I've come to believe there are those who are endowed with this gift. The third kind of healing is when the sick one calls in the pastors to pray with him.

Another truth I discovered is the truth of a purpose in all things. In II Corinthians 1:3-5 I was particularly blessed with this truth. "Blessed be God, even the Father of our Lord Jesus

Christ, the Father of mercies, and God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." I knew that I must use this cancer to the glory of God. I began a kind of witnessing that I'd never practiced before.

I also received a new comfort—"ye visited me." I received comfort in many ways. Many people wrote letters or telephoned or came in person. For example, one lady wrote this to my wife, and I felt it was partly for me: "I know you will feel this aching joy of knowing your lives are in the hands of a loving Savior." Could you say it better? "The aching joy."

Finally, I had a new confrontation—"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Jesus beautifully identifies with his followers. You remember how in John 17 he said to God the Father, "These are mine." And you remember how he said to his disciples, "As the Father hath sent me, so send I you." And you remember how Jesus spoke to Paul from heaven saying, "Saul, Saul, why do you persecute the Christians?" No, he didn't say that. He said, "Why do you persecute me?" He identifies himself completely with his followers.

As I read this over I thought, "This is a blessing both to the visitee and to the visitor. When friends visited me, I could not forget that Jesus said they were visiting with Christ when they visited me. This blessed my soul deeply—that Christ so identified himself with me that he would say, "Inasmuch as you've done it unto him you've done it unto me." It's also a blessing for the visitor. Many times I've come away from the bedside of the sick or dying strengthened by their faith and confidence in Christ in their crisis experience. Leaving them, I've known that I'd been with Christ, because Christ was in them.

This is what I mean by facing illness with Christ—a new dimension in Christian experience.

Let me close with this. At the ordination of Theodore Adams, his father, also a minister, gave the charge to the candidate. He said, "Ted, my son, stay close to God. And Ted, my son, stay close to men. And Ted, my son, bring God and men together." Under God, this is what I want in my ministry—that through Jesus Christ and his blood that was shed for the remission of sin, I might bring God and men together, by staying close to God and staying close to men.

*Rev. Wessman recently resigned from the pastorate in Los Angeles. Presently he and his family are residing in Sioux Falls, S. Dak. Mrs. Wessman is teaching in the high school.*

(Reprinted by permission from *The Standard*.)



Maurice A. Wessman

# "LEARNING TO WITNESS"

By Daniel Fuchs

## FIRST PRAY

Three assignments are suggested for "Learning to Witness": pray, study and share. The first of these is prayer. As you learn to witness, first pray. The New Testament Church was born in a prayer meeting. When Jesus gave the disciples their marching orders: "Go ye and make disciples. . . .", the first thing they did was to get together in an upper room, and then they prayed together. "They went to the upper room where they were staying. . . . All these with one accord devoted themselves to prayer. . . ." (Acts 1:12-14).

This is absolutely essential to effective evangelism today. The Holy Spirit finds it difficult to reach the world through Christians who are divided by petty strife and self-righteous pride so that they cannot kneel together in prayer. How can we witness to people about what it means to have forgiveness and reconciliation through Christ, if we ourselves are not reconciled to each other. We learn to witness with effectiveness and power when we get together spiritually, heart to heart, and fervently pray together.

Do you privately and publicly pray for the lost and unchurched people in your community? Do you pray for a spiritual awakening in your church? Do you pray that persons who need Christ might be won through the witnessing action of your church, Sunday school, CBYF, WMU, Men's Brotherhood? Do you pray that the gospel might become life and power within you, and the indwelling presence of Christ might guide you personally to seek out non-Christians and witness to them?

Before the disciples left the upper room to share the good news about Christ, they humbly, expectantly and persistently took time to lay hold of God in prayer, time to cleanse the soul, time to open the windows of life fully toward God. That is when the Holy Spirit could fill them with power to witness to non-Christians with boldness. Nothing less will suffice for an effective ministry of witnessing today.

# THE CASE FOR A SEPARATED CHURCH

NO MODERN study of the church can escape the ecumenical movement.

The drive toward Christian unity takes many forms. In some cases, the ecumenical spirit seeks to unite several denominations into one body. In others, it is the spirit that causes churches to work together on common projects even though the churches continue in separate denominations.

But the ecumenical movement may also be the fellowship between churches of different traditions and experiences. If one form of ecumenicity represents work, this form represents a social visit.

## FRIENDLY CONTACTS WITH OTHER CHRISTIANS

Few Christians would oppose these friendly contacts with other Christians. But some are cautious and concerned. They have an understanding of the church that is meaningful to them. They may not understand the views of others, but it is always possible that they themselves are not understood.

Representatives of twelve denominations got together for a visit on the campus of Southern Baptist Theological Seminary in Louisville last summer. The period of socialization was called the Conference on the Concept of the Believers' Church. The one hundred and fifty present talked about a view of the church that some felt was not well understood by the churches working together in the councils of churches (or conciliar movement). Only a few of the denominations represented at Louisville are members of this form of the ecumenical movement.

John Howard Yoder, professor of theology at the Associated Mennonite Biblical Seminaries, sees that the believers' churches have a problem. They experience the center of church life in the local congregation and thus find it difficult

through the mode with which they seek to deal with the churches."

## BELIEVERS' CHURCHES' CONTRIBUTIONS

The believers' churches have even more to contribute to the ecumenical discussion because of their special concern about the nature of the church. And they have considerable experience. Part of this experience includes defending their views, often quite stubbornly, against those who disagreed.

When Luther and Zwingli in the Protestant Reformation of the sixteenth century decided to follow the model of the state church developed by Rome over a period of centuries, the Reformers lost some members. These were the Anabaptists who wanted to form a church after the New Testament pattern. They wanted a church which members would voluntarily choose to join, would covenant to help each other live the Christian life, and witness aggressively for Christ in the world. They got it when they formed such a church themselves in 1525 in Zurich. The Swiss Brethren (also called Anabaptists) became the pioneers of the believers' church in the western world.

Many others have followed in their train. These include the Quakers, Brethren, Baptists, Churches of Christ, and Church of God. All have developed insights about the church that need to be a part of today's ecumenical discussions with those of other traditions.

Robert C. Dodds, director of ecumenical affairs for the National Council of Churches, indicates the need for such a contribution. "I have felt for a long time that one important voice representing a very important Christian tradition was largely lacking in the councils that were being taken around the tables of the meetings I attended," he said, "and this was the voice of the radical Protestants, the free churches in the sense that the word believers' church has been used at this meeting. We have been impoverished—all of us."

The arguments for ecumenical discussion are strong, but others felt that the believers' church has accomplished its mission and has no reason for a separate existence.

## INFLUENCE OF BELIEVERS' CHURCHES

How successful has the believers' church been? Many of its ideas have been accepted by all churches including the descendants of the European state churches. Voluntary membership is acknowledged even by those who practice infant baptism in their ceremony of confirmation. An obligation for missionary service has almost universal acceptance as a responsibility of the church. And most churches in America accept the principle of separation of church and state.

The influence of the believers' church has been stronger in the United States than in any other country in the world. So much is this influence a part of the American scene that it may often

seem a natural American heritage.

Kenneth Scott Latourette, Yale professor emeritus of missions, told how it happened. Church membership in colonial America was low, about five out of one hundred, even though a majority of the settlers had a Protestant background from the state churches of Europe. But the established churches of Europe really never got established on American soil.

The religious vacuum was "progressively filled chiefly by believers' churches." The great religious awakenings of the nineteenth and twentieth centuries swept many into the believers' churches. "As a result, the overwhelming majority of membership of believers' churches in the entire world is now in the United States."

The renewal of the Roman Catholic Church is appropriating more and more of the principles and practices of the believers' church. This was the witness of Ray Ryland, religious educator from the Diocese of Oklahoma City-Tulsa, who served as a Roman Catholic observer at the Louisville meeting.

"Many ideas which the believers' churches have historically emphasized are being taken up within Roman Catholicism," he said, "and these are not being identified as the ideas of the believers' church. This is not a case of plagiarism. . . . It's simply that Catholics don't know these are the emphases of the believers' church."

If the believers' church has succeeded, then it must find new forms of life or must allow itself to be absorbed into the general stream of Christendom.

"Are we willing to rejoice that we've been successful?" asked Gene W. Newberry, dean of the Anderson College School of Theology. "Are we willing to explore rapprochement with other groups? Are some of us—maybe the smaller groups and younger groups—actually willing to go out of existence, the theological concerns we've carried being transmuted into something newer, higher, and better?"

The vision of the believers' church may not be tied to any one stream of Christendom. It is often a spirit that moves whithersoever it will and is not the heirloom of any denomination or genetic descendant of any of the so-called believers' churches. Though the believers' church has always taken its stand against the establishment of the church, whether in the legal state churches of Europe or the de facto form of some churches in some American communities, time and place may erode the protest. One delegate proposed the parable of a Georgia town in which a large Baptist church might well have all the marks of an established church while a small Eastern Orthodox church could resemble a believers' church.

## NOT ALWAYS BEEN FAITHFUL TO BELIEVERS' CHURCH TRADITION

Certainly the holders of the believers' church tradition have not always been faithful. "The one area of the world where their influence has been



BY MRS. HERBERT HILLER,  
Woodside, New York,  
President Woman's Missionary Union

At Detroit, you elected Mrs. E. A. Hoffmann, pastor's wife of the historic Fleischmann Memorial Church in Philadelphia, Pa., as our WMU treasurer. You will be sending your dues to Mrs. Hoffmann during this triennium, 1967-1970.

We are happy to present to you her testimony of God's leading in her life.



Mrs. E. A. Hoffmann  
W.M.U. treasurer

## THE LORD DAILY LOADETH US WITH BENEFITS

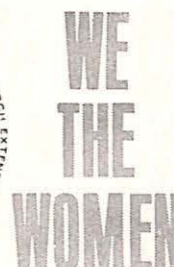
"To God be the glory, great things He had done," for me. May I share

greatest," said Richard M. Pope, professor of church history at Lexington Theological Seminary, referring to the Baptists, Churches of Christ, and Disciples in the South, "a powerful caste and class society is upheld and mirrored in the churches themselves."

And the believers' churches, in spite of their success have not been the only source of renewal in Christendom. They have been debtors as well as creditors.

Latourette pointed out that they had benefited heavily in the religious awakenings begun through the zeal of people from non-free church traditions. "We need to remind ourselves, however," he said, "that the large majority of the outstanding professional evangelists through which the Protestant gains were achieved were not in the believers' churches."

He listed Lyman Beecher, Charles  
(Continued on page 18)



with you some of the blessings for which I am grateful to the Lord.

He gave me Christian parents, who also possessed great courage and a deep love for freedom. Both these qualities had driven their forefathers from Holland, where they were denied religious freedom, to Southern Russia, where they were able to worship unoppressed. However, when communism and its atheistic philosophy threatened their religious liberty, my parents, under great difficulties, but with a determination to serve God and live in freedom, brought their young family to Canada.

There, in Saskatchewan, I grew up and received my elementary and high school education. We lived in a Catholic community, without a Protestant church. However, by example and teaching, our parents lived their Christianity in the community and at home. How I praise God for lovely memories of evenings spent in hymn singing and for Sundays that were always "special."

My first home away from home was with an evangelical pastor. Here I was led to accept Christ. I shall always be grateful for the gentle way he helped me to grow and guided my faltering steps.

I have always believed that God gave me the desire to teach, and that he led me to my first teaching position. I found myself in a community made up of North American Baptists plus a few others. My school pupils nearly all attended the West Ebenezer Baptist Church, near Springside, Sask. Here I entered into the activities of a dedicated young people's group. The president of that group later became my husband.

After our marriage, God called my husband into the ministry. Together we studied in Rochester and Sioux Falls.

Now for seventeen years we have been privileged to serve the Lord in three churches located in two conferences of our denomination. They have been happy years, as we have worked for him in various ways. He has given us numerous friends who have shared our joys and sorrows and who have enriched our lives.

The Lord has given us two fine, healthy children: Ardice, who is thirteen, and Paul, five.

These are some of my blessings. With a grateful heart, I can say to you, ". . . the Lord daily loadeth us, (me) with benefits."—Annie Hoffman.

## MEALS FOR MISSIONS

Contributions for  
1967-68 MEALS FOR MISSIONS  
will go towards  
Renovating housing at Bamenda  
and  
Living Quarters rental for Brazil  
missionaries

Mrs. H. Hiller

# THE FUNCTION OF THE BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS

by C. Emanuel Carlson

the fellowship of Baptists in North America, and I express the appreciations of the several cooperating fellowships.

In that passage in I John 5, the 4th verse, the writer affirms his confidence that "whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." In this age, so often called "secular," we often ask ourselves as to the nature of the victory of faith over the world. Some may think of the day of victory as the obliteration of the world, but this is to misunderstand the purposes of God for the world. Some may see the victory at the end of time when the word of God has outlasted all that is in the world. Others may think of that victory as being achieved when the people of faith exercise coercive power or rule over the world. To my mind, the victory that must concern us first of all is the influence of faith in the lives of people and on their relationship to God and their associations with one another. In short, we are called as witnesses and our task is to speak to the world in the persuasiveness of the things which "abide"—i.e., faith, hope, and love. This is the victory.

The Baptist Joint Committee exists for a distinctive type of witness. It exists to speak our Baptist insights at the points where public policy is made. At these points we must speak with some measure of accord or agreement. Otherwise our voices simply neutralize each other. And to speak together we must first think together.

## STUDY AND RESEARCH

The program of work has come to consist of four more or less distinct activities. A program of study and research is designed to get at the facts, and I mean the particular facts that we need to think about our Baptist concerns. Dr. Walfred Peterson, a well-trained and experienced political scientist, takes special responsibility in this field. He is concerned with Staff Reports regarding special issues, but also with the encouragement of graduate students, professors and editors in the skills needed for independent analyses of public issues.

## NEWS

Washington is a city that makes the news, and much of the news is relevant to our efforts to speak to the world. If our facts are wrong and our information is distorted, we cannot possibly speak the truth of God. Accordingly, we operate a news service available to all our Baptist channels and to many public channels. Dr. W. Barry Garrett is the man who carries the newspaper credentials and is responsible for this service.

## DIALOGUE

Research and news, however, are useless unless they flow, and unless they take shape as analyzed educational positions. People must find opportunity to sit together and discuss the

meaning and the implications of trends and developments. The process called "dialogue" has proved its worth over and above the individual offhand judgments. For more than a decade we have sponsored an annual religious liberty conference to give our Baptist leaders a chance for "dialogue" with people from the several areas of the nation, from the various conventions, and from the many different interests and viewpoints. Mr. James Sapp is the man who leads out in these activities. His work includes the editing and publication of our monthly newsletter, *Report from the Capital*.

## PUBLIC INTERPRETATION

The fourth phase of our work is one of public interpretation. We have no end of opportunities to explain how our Baptist minds work. Congressmen and congressional committees, representatives of the Administration, Roman Catholic scholars, Protestant leaders of many kinds, Jewish organizational representatives, writers for magazines and newspapers, these and others are glad to have our materials and to confer to see what we think. While I take the major responsibility for the staff in this area, all of us share in this work. If we are willing to listen and learn, we also have opportunity to speak and to be heard.

From this description you will recognize that the Joint Committee of Public Affairs is the one point at which these several Baptist conventions in North America are trying to do some "joint programming." You may well ask, then, how do we fare in such a venture?

My response is this, much better than one would think after all that has been said about our differences and our independence of each other. In these thirteen years I have seen this effort grow from an annual investment of \$16,000 to an investment of \$125,000. From a staff which consisted of an executive and a part-time secretary, we have grown to a staff of nine people. Because of this investment Baptists have become a major resource for public leaders and for other religious groups with reference to the practice of religious liberty. We have come far toward a clarification of the biblical basis of our concern, toward a description of the various functions necessary to its application, and toward an affirmative image that acts in faith rather than in fear. Baptists can cooperate, and, when they do, a stewardship of their influence is possible. What is really necessary is that we make an adequate investment of money and effort to do solid and careful work on every problem we tackle.

## THE FUTURE

What, then, may we anticipate of the future? Much! The religious climate of today demands dialogue rather than polemics. And the world to which we speak in these times has neither

(Continued on page 14)



Vice-President Hubert H. Humphrey

## VICE-PRESIDENT SPEAKS TO BAPTISTS

VICE-PRESIDENT Hubert H. Humphrey told the Baptist Religious Liberty Conference in its annual session, October 6 in Washington D. C., that the United States can afford both the war in Vietnam and the war on poverty at home.

We are presently paying more for the war on poverty, he said, explaining that total poverty expenditure is \$26 billion while the war in Vietnam is costing us \$22½ billion.

"This country is rich enough and strong enough to keep its international commitment and still take care of the people back home," the Vice President said.

Humphrey spoke to the 200 Baptists from the United States and Canada who studied "The Role of the Christian Through Church and State in Human Welfare" during the three-day meeting. This was the 11th annual conference sponsored by the Baptist Joint Committee on Public Affairs of which C. Emanuel Carlson is the director.

In an hour and ten minute session with the Baptists, the Vice President defined poverty as a "cancer of the spirit." He discussed the administration's objective in the various domestic aid programs and described the role

of the church in the nation's battle with poverty.

Humphrey said the Judeo-Christian concept of man created in the image of God is basic to his political philosophy. It is within this context of the value of the individual that the poverty war must be waged, he stressed.

One of the curses of America today is "slumism," Humphrey said. "And I don't mean just broken down buildings and dirty streets, but broken people. The real poverty of a man is the poverty of the spirit," he declared.

The poverty that affects America today is not just poverty of income, Humphrey continued. Rather, it is "frustration, not being needed, feeling unwanted, shunted aside . . . the poverty of bitterness, of hatred which breaks out into violence," he described. This is the poverty that will take time to cure, he said, because in this "we are fighting cancer of the spirit." This is where the church comes in, he challenged.

Humphrey explained that the church frequently has an entree with the people and can give the individual attention that a government agency cannot do.

The church can "add the dimension

of volunteerism, of people to people, of personality, of individual attention that an impersonalized, impersonal agency" cannot do, he said.

"It's good for churches, too!" he added, "and good for church people—you get a little closer to people."

The Vice President defined his philosophy of welfare for institutions, including the church, as one of "removing obstacles" from the path of man, "so he can walk to his own objective." Our philosophy of welfare must not be "to carry him, but to clear the road," he cautioned.

The government is not interested in just handing out money, Humphrey said, but in "the improvement of people's lives."

Federal programs of poverty, health, education and training are not "just to hand out goodies," he emphasized. If that is the case, they are not worth it, he added.

Humphrey criticized the attitude of government and some families in thinking they can write out a check

when a need arises and solve the problem. We have had "too many check book families and too much check book compassion," he declared.

"Opportunity," he told the Baptist conference, "is the best kind of compassion." Education is the key to unlock the door of opportunity," Humphrey emphasized.

The Vice President said that the President and he would like for this admonition to be known as one that "opened the gates of opportunity for as many people as possible."

Our objective, he said, is "to give every man a chance to make something out of himself."

He reminded the conference of Baptist leaders that the door of opportunity has been "padlocked" for a lot of people for a long time. We are still in the process of emancipation, he declared.

Throughout his address to the Religious Liberty Conference, the Vice President praised the "tremendous influence" of the church in the realm of social concern. He told the group that the deciding force in passing the 1964 Civil Rights Bill "was the churches, the church leaders and church laymen."

## The Function of the Baptist . .

(Continued from page 12)

appreciation nor time for pettiness among religious groups in competition. Pluralism has become an acceptable characteristic, provided cooperation and goodwill can prevail. The given unity of the Body of Christ, the unity that flows from his Lordship, is now an essential quality of Christian witness.

I believe that we can expect Baptist consultations and cooperation to grow steadily. Furthermore, I believe that we should and will make better provision for these activities. There is already now a wide involvement on the part of major program agencies. For instance, in the Southern Baptist Convention the Home Mission Board is facing the questions that arise in urban ministries. The Sunday School Board is facing the question of how to develop contemporary awareness and involvement in the current issues by their editorial leaders. Theological education is moving out to make actual contacts with the problems of people, problems that flow from public policy. How do we help cities develop quality living? How do we help people find and use the public resources that organized society provides for them? And how do our churches serve in faithfulness to Christ, the Lord?

I can foresee in the not too distant future that Baptists will maintain a major research base in the nation's capital, and that with it will be a Center for conferences, for professors on leave, and for a continuous process of intellectual and spiritual sharing. I hope you share these visions with optimism and hope. Let us pray together for our witness that it may overcome the world.

*Dr. C. Emanuel Carlson is the Executive Director of the Baptist Joint Committee on Public Affairs, Washington, D. C.*



### BAPTIST COMMITTEE HEARS MONDAY HOLIDAY REPORT

**WASHINGTON (BPA)** No position was taken for or against proposed Monday holiday bills now pending in Congress at the semi-annual meeting of the Baptist Joint Committee on Public Affairs here.

Rather, the Committee received a "staff report" which sets forth the issues involved and which describes the conflicting pressures confronted by the nation's lawmakers.

The study was made at the request of the Executive Committee of the Southern Baptist Convention.

Congress now has before it several

proposals to set a number of national holidays on Mondays in order to create more three-day weekends and to stop some of the holidays from occurring in mid-week.

The bills generally would establish Presidents Day the third Monday in February to replace Washington's birthday, set Memorial Day the first Monday in May, Independence Day the first Monday in July, Veterans Day the second Monday in November or in October and Thanksgiving Day the fourth Monday in November.

Together with Labor Day, this would fix six long weekends a year. Christmas and New Years Day would be unaffected.

Three major reasons are given by the advocates of more long weekends, according to the report. They are:

- (1) Benefits to employees;
- (2) Opportunity for more recreation and family togetherness; and
- (3) Economic pressures from business interests.

Although very little opposition has been expressed to Congress against the proposed changes, those who have expressed themselves cite the following major reasons:

- (1) Possible adverse effect on church attendance and on religious education programs;
- (2) Loss of meaning for the national holidays if they become travel days; and
- (3) Long weekends, it is claimed, result in increased traffic deaths.

Some newspapers and religious leaders have spoken out against the proposed Monday holidays. But, according to the staff report, only the Lord's Day Alliance has formally expressed opposition in the hearings held by committees in both the House of Representatives and the Senate.

On the other hand, overwhelming testimony and public pressures for the changes make it probable that Congress will approve at least some of the proposals, the report indicated.

Some churchmen have suggested that Fridays instead of Mondays be considered on the theory that this would hurt church attendance less.

Objections to this change arise from precedents already set in shifting Sunday holidays to Monday and by the Labor Day weekend as well as from retailers who would oppose the Friday observance.

In addition, the report points out, a "potential inter-faith conflict would be added to the one that already exists over state and local Sunday laws."

"Seventh Day Baptists, Seventh Day Adventists and Jewish organizations would have an interest in the day chosen opposed to that of Sunday worshippers," the report surmised.

A larger issue is related to a predicted four-day week in the future. "If the Monday holiday bill is enacted, it would set a precedent for 'Monday Off' when contracts for a four-day week are negotiated," the report continued.

A fact of modern society was pointed

out in the staff report: "The churches do not exercise much control of the calendar. Government and economic structures have more control. The churches must adjust as best they can to the policies of others."

At the time of the Baptist Joint Committee meeting, the bills were still pending in congressional committees. However, indications are that Congress might take action in the near future. The effective date for the new holidays, if approved by Congress, would probably not be before 1970 because calendar companies and labor contracts need at least two years to make their adjustments.

### PUBLIC AFFAIRS COMMITTEE TO STUDY HOUSING ISSUES

**WASHINGTON (BPA)** The Baptist Joint Committee on Public Affairs in semi-annual session here instructed its staff to study problems of housing for low income people.

The studies will report on the need for low cost housing, the scope of government programming in this area, church activity and the church-state problems that may be involved.

The American Baptist Convention delegation to the Committee reported that "American Baptists are now the largest managers of non-governmental, non-profit housing in the U. S."

An earlier American Baptist News Service report stated that "the Convention serves approximately 80,000 residents and patients per year in nursing care, active retirement and moderate income housing units."

Southern Baptist Convention agencies and other bodies sponsoring the Baptist Joint Committee have done very little in the area of low income housing.

In another action the Baptist Joint Committee appointed a special committee to study its purpose and programs as they are related to a proposed building for the agency.

Suggestions are being made for a composite office building, research center and a continuing education project in Washington.

This special committee is to investigate the response of its sponsoring bodies to this program projection. It is to report its findings and recommendations to the Baptist Joint Committee in March, 1968, if possible.

The committee is instructed to confer with the Baptist World Alliance and the District of Columbia Baptist Convention about possible collaboration in the building project.

The Baptist Joint Committee also reviewed a previously published set of guidelines prepared by the staff on "Religion and Public Education." It decided to continue circulation of these guidelines for six months at the end of which time a report is to be made and a possible revision undertaken.

Frank H. Woyke, executive secretary of the North American Baptist General Conference, was re-elected chairman of the Baptist Joint Committee on Public Affairs.

**E**VANGELISM is not to be like the two-crop farmer of Southwest Oklahoma who gets a wheat crop in the spring and a cotton crop in the fall. It is more like the truck farmer who every week must deliver to the people the vegetables and fruit that they are to eat. He is constantly planning, constantly cultivating, and constantly reaping.

Let me suggest three times when a Sunday school is evangelizing.

### WHEN IT CONSTANTLY ENROLLS LOST PEOPLE

A Sunday school that grows only by swapping Baptists is not an evangelizing Sunday school.

That is the key to our problem—the lost adults. We do not seem really to believe that God can save an adult. We do not give evidence of a belief that the cross of Christ and its preaching to a lost adult will change that man; so we leave him alone. I believe that until Baptist Sunday schools begin to enroll lost adults in their classes week by week, they cannot claim to be evangelizing the land.

In a world caught up in a sweep of secularism, in a world caught up in salve and self-centeredness, we cannot walk out and drift with the crowd and expect to win the lost person to Christ. We must pluck him week by week from that movement and, for a moment, suspend him there in a fellowship of love where he is taught something different from what he is hearing everywhere else.

This will not be done unless such persons are brought into our Sunday school classes. The class that does not, week by week, month by month, and year by year, continue to enroll lost people is not an evangelistic class.

### WHEN IT CONSTANTLY PREPARES LOST PEOPLE

I once thought that enrollment in Sunday school was an automatic route to the baptistry, and I believe that many people are of that opinion today.

It is true that a high percentage of those who are won are won through the Sunday school, but there are many who enroll in Sunday school who are never won to faith in Christ.

Two things need to be done to prepare lost persons for the conversion experience.

First of all, they must be brought into a warm fellowship in a class. There must be a knowledge of one another and Christian love and genuine concern for one another. This may be as significant in this incubation period as anything we do.

The second need in preparing a person is vigorous teaching of the Bible. My feeling is that the teaching of the Bible is the main purpose of the Sunday school, but that too often it is not given the place of importance and the amount of time that it deserves.

The Holy Spirit does not bring conviction in the heart of a lost person until that person hears and understands the Word of God. So there must be a vigorous teaching of the Scrip-

tures, which means interpretation and application, not mere reiteration.

### WHEN IT CONSTANTLY PLEADS FOR LOST PEOPLE

We have enrolled the person, we have surrounded him with love, and we have taught him the Scriptures. Is this not enough? Can we not depend on the preacher to do the rest? Will the person in the worship service not come down the aisle? He may—many do—but there is yet need.

Motivation is one need. Most of our people do not need to know how; they need to know why. They have nothing inside them compelling them.

Let me tell you what we usually do. Semiannually we drive all the workers out into a world that they have not had time to live in, to visit people that they haven't had time to get to know, and to try to sell them a religion that they never have had time really to enjoy themselves. They come back whipped by the hard, cruel, crumbling indifference of a world that does not care. Through the years it has become difficult to push them back out again. Now they are rising up and saying: "We are not going any more."

One of the reasons they are not going is that we send them out with a vacuum cleaner salesman's technique and tell them to "sell Jesus." If we would lead them first to enlist those lost persons in Sunday school, they would see each one as an individual—a person they have come to know and to love, and who knows them and respects their concern for him.

This is where motivation must come. We must lead our people to bring lost individuals within the sphere of their influence, and then to accept those individuals as their responsibility.

Another need concerns training of soul-winners, but more training of the type we have been giving is not the answer. Indeed, my feeling is that we have overtrained them. We have given them a group of Scripture verses that they do not understand and a set of stock answers to questions that may be asked. Before we are through training them, they have decided that they are not adequate for the job.

In seeking to develop soul-winners, I would do two things. First of all, I would lead them to pray definitely for the person they intend to win, and to ask the Holy Spirit to work in his heart and to give them opportunity to say something to that person. Secondly, I would lead them to verbalize their concern for the person. Too often, a teacher just assumes that a lost pupil knows of his love and concern for him, and does not bother to tell him. Perhaps that teacher needs to say, "I've come to think a lot of you, and I pray for you and your family. I pray about your relationship to God, and I just want you to know that I care."

The last need is for people to share the only thing they really have—their witness. Jesus said, "Ye shall be witnesses unto me" (Acts 1:8). I doubt seriously that he meant we were to be salesmen or theologians or preach-

When  
is a  
sunday  
school  
evangelizing?

Kenneth L. Chafin

ers; rather, I think that he meant we were to tell others of what Christ has done for us. I have a feeling that Paul's constant use of his own personal testimony is evidence of the fact that God uses us best at the point where he touches our lives—where we came to know him.

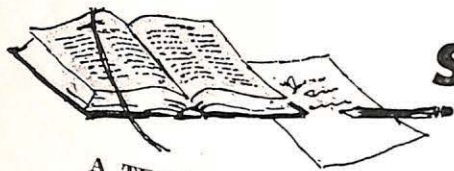
This type of witnessing can be done by anyone. It is such a simple method that many people are unwilling to try it, but it is the Jesus method.

Taken from an article in *The Sunday School Builder*, copyright by the Sunday School Board of the Southern Baptist Convention. Reprinted by permission.

*Dr. Chafin is a professor of evangelism, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

CHRISTIAN EDUCATION  
RESOURCE IDEAS FOR





# sunday school lessons

B. C. SCHREIBER

## A TEACHING GUIDE

DATE: December 10, 1967  
THEME: Can There Be Peace On Earth?

SCRIPTURE: Micah 4:1-7

THE CENTRAL THOUGHT. It is not always easy to understand what God expects of us and what we expect from God in practical efforts to achieve world peace.

INTRODUCTION. The prophet Micah looks backward as well as forward. In the coming deliverance of Judah he sees the future triumph of righteousness.

The word *peace* is used in the Word of God in different ways. There is peace or reconciliation with God, submission to the will of God and peace with ourselves. It is the gift of God in brethren and concord with the meek. Peace is opposed to war. It is the quiet state of the church when not troubled by heresies, schisms or persecutions. Peace is also that perfect rest and joy which the redeemed enjoy in heaven. While here, the saints should follow the things which make for peace, cultivate it and endeavor to have peace with all men.

Under the old covenant Israel was required to bring peace-offerings to God. Since God is the author of peace he also provided the great peace-offering, his own Son, Jesus Christ. Paul tells us that "now in Christ Jesus, who who sometime were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Ephesians 2:13-14). The human heart longs for peace. The Gospel is the good tidings of that peace.

Lloyd George is remembered for his statement at the close of World War I when he said to President Wilson and the French statesman, Clemenceau, "Now, gentlemen, it will either be Christ or chaos." It was not Christ and so it is a continuous war.

## I. THE FACT OF WORLD PEACE.

Micah 4:1-3.  
The question of world peace is not in God's mind but in our mind. These verses are in striking contrast to what Micah has just said about the coming judgment and doom upon Judah and Jerusalem. The prophet was preparing the Jewish people for disaster and yet at the same time holding forth a great hope for the future. When the Assyrians would bring devastation and destruction it will be difficult to believe in a glorious restoration. Yet in the face of all this hopelessness the prophet looks far into the future and sees hope. He does not say how it

will come to pass, only that in God's own time and way it will.

## II. THE VISION OF INDIVIDUAL PEACE. Micah 4:4-5.

Jewish people were largely rural and pastoral. Their idea of peace was to be able to live in their own little house and sit in the shade of their fig trees without fear.

We have the same ideals in many ways for human nature has changed little over the centuries. We like our well-trimmed homes in the suburbs and we wish the war in Vietnam would end so that fathers and sons could sit on the patio and be at rest with their families. When we think of the nuclear destruction that may overtake us, world peace seems like an idle dream.

## III. THE PROMISE OF WORLD-WIDE COMPASSION. Micah 4:6-7.

No doubt the prophet was referring to the return of the remnant of Judah from their captivity in Babylon. But how much do we really want God's mercy, love and compassion? If all the arsenal plants would shut down today, we would have one of the worst depressions in history. How can God extend to us his compassion when we continue to give vent to our passions?

### Questions for Discussion

1. If the Bible says the world is getting worse and worse, why should Christians try to make it better and better?
2. Jesus said there will be "wars and rumors of wars," but he also said "occupy till I come?" What did he mean?
3. Is it Christian to sit back and wait for the Lord to come and do it all?

## A TEACHING GUIDE

DATE: December 3, 1967

THEME: What God requires of man  
SCRIPTURE: Micah 6:1-8

THE CENTRAL THOUGHT. Too many Christians think that God's requirements are centered around going to church, praying and reading the Bible, but they forget the service.

INTRODUCTION. The prophet Micah came from the little town of Morsheth-Gath in the foothills of Judah near the Philistine border. Micah records no events of his life. In his book no mention is made of his call or any special vision he may have had. He was a younger contemporary of the prophet Isaiah. Micah prophesied "in the days of Jotham, Ahaz, and Hezekiah, kings of Juda" (1:1). He seems to have preached both before and after the downfall of Samaria, during a period of about forty years.

The prophet possessed strong convictions. He was a true patriot, a

friend of the poor and of the oppressed. He had Amos' passion for justice and Hosea's heart of love. The secret of his power is recorded in 3:8, "But as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." His main burden was the exposure of social wrongs. And what has been said of John Knox, that "he never feared the face of clay" applies with equal truth to Micah. For him there was but one God, other deities were but the work of men's hands and deserved neither respect nor worship.

"Micah" means, "Who is like unto Jehovah?" From his own dwelling the prophet saw the wave of destruction which engulfed Samaria and later Jerusalem.

## I. GOD'S INDICTMENT AGAINST JUDAH. Micah 6:1-3.

The prophet brings forth a very solemn and dramatic courtroom scene. God is the plaintiff and Judah is the defendant. The charge is that Judah is tired of serving God and he demands to know the reasons for their indifference and unfaithfulness. At the same time he makes a strong plea for them to return with a repentant heart. In closing he challenges Judah to testify against him.

In our present age we can see a continuation of indifference and unfaithfulness. Materialism and secularism are the twin idols which keep us from a full commitment to Jesus Christ and his kingdom.

## II. JUDAH'S INGRATITUDE. Micah 6:4-5.

Like most of us Judah had a short memory. Like a good lawyer the prophet speaks in the place of God and reminds them of the tender care and the many blessings which he had bestowed upon them through the centuries. Examples are given in which Israel was spared repeatedly through the miraculous intervention of God.

The sin of ingratitude is still with us today. For many and various ways God has shown his love to us, but many continue to go their own selfish ways, unaware of the blessings which God gives to the "just and the unjust."

## III. GENUINE WORSHIP AND SERVICE. Micah 6:6-8.

There is nothing more hypocritical than going through the forms of religion and refusing to go through with its demands in life and practice. When you make every sacrifice except the sacrifice of your life it is a poor sacrifice in the sight of God. It is not the cost of the sacrifice which is of primary importance but the spirit in which it is given.

"What doth the Lord require of thee?" The answer is still one of the

best "job descriptions" for a Christian found anywhere in the Bible.

### Questions for Discussion

1. Does a meek and humble Christian ever engage in controversy?
2. What wrong motives do you see in our practice of worship today?
3. Do you think Micah was too strong on the social aspects of religion?

## A TEACHING GUIDE

DATE: November 26, 1967

THEME: God's Purpose in Discipline  
SCRIPTURE: Hosea 2:13-14, 18-23; 3:4-5

THE CENTRAL THOUGHT. Many Christians desire the love of God which gives them what they want, but they reject the discipline of God which gives them what they need.

INTRODUCTION. No one has ever discovered how to learn the hard facts of life the easy way. Life itself is not easy even at its best. The lessons are often difficult and confusing. It is full of knocks and bumps and jolts and disappointments. Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). But the tragic and sad facts remain that many Christians have not overcome the world; the world has overcome them. They have tribulations, but they do not have the good cheer. They lack a faith in Jesus Christ who is able to give them power to overcome.

One reason for Israel's weakness and failure was the fact that they did not like the concept of "discipline." Actually this is a very unwelcome word to both Christian and non-Christian alike. One reason is that this word is often misunderstood. In our minds we have pictures of stern, severe, unsmiling disciplinarians who think only of various kinds of punishment. Sometimes we even have visions of the Egyptian taskmasters who afflicted the Israelites with heavy burdens and made life hard and miserable for them. However, in its true meaning discipline is a meaningful and profitable experience which includes training and self-control. Rightly used it builds character, orderliness and efficiency. It has much more to do with the process of learning and growing than with punishment and retribution.

## I. ISRAEL'S REJECTION OF GOD. Hosea 2:13.

To be rejected is a sad and tragic feeling even on the human level. Love is the most valuable and precious thing in the world and it cannot be purchased with money. It is God's gift to the faithful and obedient. Psychologists tell us that children who are rejected in the home become emotionally disturbed persons, for there is no substitute for a loving relationship in the home. Their hearts, minds and spirits are damaged and there is no medication that can heal a broken heart. Love is the only cure.

According to Scripture God is love.

# New Director of Youth Work Appointed

by G. K. Zimmerman



Bruce A. Rice, assistant general secretary, Department of Christian Education, and director of youth work.

Rev. Bruce Rich accepted the call, effective October 1, and became the Assistant General Secretary and Director of Youth Work of the Department of Christian Education of our denomination. Mr. Rich succeeds the Rev. John Binder, who has served in this position since 1960, and who recently accepted the position of Editor of English Publications and Promotional Co-ordinator. The members of the General Christian Education Committee, who appointed Mr. Rich to this position, are agreed that under his leadership the ministry with youth will continue to advance in all the areas which have been developed by those who have given leadership to this important area of our denomination's program.

Mr. Rich's ministry as Director of Children's Work since 1964 has given evidence of creative leadership and a keen insight into the total program of Christian education. Mr. Rich comes to this position with special training in Christian education, both in college and seminaries, plus practical experience gained from the pastoral ministry and the ministry of Christian education. His college training includes work at Linfield College, McMinnville, Ore., and Lewis and Clark College, Portland, Ore., where he received a B. A. degree. His seminary training began at the Western Conservative Baptist Theological Seminary, Portland, Oregon, and during the years 1955-1958 he studied at our North American Baptist Seminary, Sioux Falls, S. D., specializing in Christian education. He was graduated in May, 1958, with a Bachelor of Divinity degree. Mr. Rich

But I wonder whether we have ever realized how God's heart must ache when his love is rejected by us. Hosea spoke from experience because his love was rejected by his wife, Gomer.

## II. ISRAEL'S OPPORTUNITY. Hosea 2:14, 18-23.

God must often give us painful experiences and use severe discipline before we are willing to commit our life to him. Moody used to say, "Give your life to God; he can do more with it than you can." We fail to see the opportunity God is giving us in order to win us back to him. He brings us to the place where there is no way out so that we can find our way up. Man's miseries invite God's mercies. If he cannot woo us through love he will continue to woo us through judgment.

## III. THE PROPHET'S VISION OF RESTORATION. Hosea 3:4-5.

served as minister of Christian education at the Trinity Baptist Church, Portland, Ore., 1961-1964.

The outstanding qualifications of Mr. Rich and the commendable reports by our people on his ministry at workers' conferences, leadership education classes, youth camps and other areas of Christian education activities, motivated the General Christian Education Committee to request that he consider this larger area of responsibility in our denominational program of Christian education. We are confident that our continued teamwork efforts in the Department of Christian Education and with our various committees will provide workable programs and resources for an effective ministry of Christian education in our churches.

The General Christian Education Committee will appoint a Director of Children's Work at its annual meeting in November.—G. K. Zimmerman, general secretary, Department of Christian Education.

Just as the prophet never lost faith that he could win his wife so that the warmth, the love and the comfort of his household would be restored so he also envisioned God wooing Israel until the nation would seek the Lord, return in repentance and be restored to fellowship with him. When the period of disciplining was over and Israel had wholly put her trust in God, then the covenant relationship would be restored.

### Questions for Discussion

1. What is the difference between moral discipline and physical discipline?
2. Did you ever have the conviction that you were being punished by God?
3. Can God make his ways best known to us through love rather than through judgment? Compare the discipline in a home with the discipline of God.

● Roy Weiss became the superintendent of the Baptist Haven of Rest for the Aging, Medicine Hat, Alta., in September, 1967, succeeding Rev. R. Kanwischer.

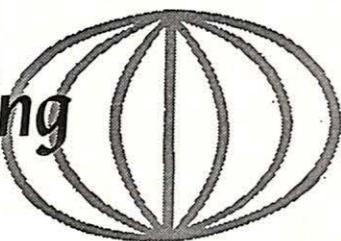
● Rev. Alvin Auch has accepted the call to become the pastor of the Calvary Baptist Church, Corn, Okla., effective January 1, 1968. He has been the pastor of the Anamoose and Lincoln Valley Baptist Churches, North Dakota, since 1964.

● Rev. Gideon K. Zimmerman's article, "Basic Principles in Leadership De-

Baptist Seminary, for the Gospel Ministry, at the First Baptist Church, North Freedom, Wis.

Following the opening of the council by Mr. Lawrence Ulrich, deacon of the church, the council was organized by electing the Rev. Rudolph Woyke as the council moderator and Rev. K. Schmuland as the council clerk. Following the candidate's presentation of his conversion, call to the Ministry, preparation for the Ministry, and doctrinal statement, the council voted to recommend to the Church to proceed with the ordination of Brother Lemke. The Ordination Service was held

## what's happening



velopment," appeared in the September 21, 1967, issue of *The Watchman Examiner*.

● Rev. Richard Grenz, pastor of the Calvary Baptist Church, Billings, Mont., since 1960, has accepted the pastorate of the Sherwood Park Baptist Church, Greeley, Colo., effective November 21, 1967.

● Rev. and Mrs. William Neumann announce the birth of their second child, a son, William Jacob, on Oct. 4, 1967. Mr. Neumann is the superintendent of the Central Baptist Home for the Aged, Norridge, Ill.

● David Burgess of Lansing, Mich., became the part-time youth director of the First Baptist Church, Bellwood, Ill., on Oct. 1. He is a student at Northern Baptist Theological Seminary, Oakbrook, Ill.

● Members of the 1967-68 General Christian Education Committee are as follows: Atlantic Conference—Rev. Gary Miller, secretary, Mrs. John Emr, youth; Central—Rev. Oliver Strong, secretary, Rev. Ray Niederer, youth; Dakota—Rev. Lorimer Potratz, secretary, Rev. Irvin Schmuland, youth; Eastern—Rev. Loren Weber, secretary, Rev. Fred Mashner, youth; Northern—Rev. Donald Richter, secretary, Morley Buyer, youth; Northwestern—Rev. Kenneth Unruh, secretary, Rev. Reinhold Kerstan, youth; Pacific—Alvin Bibelheimer, secretary, Robert Radcliffe, youth; Southern—Sidney Morrison, secretary, Erica Loewer, youth; Southwestern—Rev. Karl Bieber, secretary, Rev. Tom Kramer, youth; members at large—Dorothy Pritzkau and Mrs. Clarence Walth.

● An ordination council consisting of guests and delegates from a number of Wisconsin Baptist Churches met to examine the candidate, Werner Lemke, a 1967 graduate of the North American

that evening. Dr. George A. Lang, professor, North American Baptist Seminary, delivered the ordination message: "The Christian Minister in the World Today." Dr. J. C. Gunst, Central District secretary, led in the ordination prayer. The charge to the church was given by Dr. Ezra Roth, former executive secretary, Wisconsin (American Baptist) State Convention, and the charge to the candidate was given by Rev. Walter Schmidt. Mr. Woyke welcomed and extended the hand of fellowship to Mr. Lemke into the Gospel Ministry.

An offering was received and given to the candidate to be used by him to purchase books for his study. Rev. W. Lemke then led in the benediction. (Kenneth Schmuland, clerk.)

● Mrs. Charles F. Zummach of Peoria, Ill., widow of the late Rev. Zummach who served North American Baptist pastorates at Edmonton, Alta., Ebenezer, Sask., Trenton and Kankakee, Ill., and Burlington, Iowa, was seriously injured in a fall at her home Sunday afternoon, Oct. 8, 1967. She suffered a broken vertebra at the base of the skull, causing paralysis of her arms. She is a patient at St. Francis Hospital, Glen Oak Avenue, Peoria, Ill., where the attending doctor anticipates she will remain for six to eight weeks.

### MY GRATITUDE

I extend to the pastors and their wives, the leaders and the members of all the churches that I visited, my sincere thanks for all that you did to make me happy and enjoy the warm Christian fellowship which I experienced during those, my unforgettable days, in the United States of America.

E. K. Martin, education secretary,  
Cameroon Baptist Mission

## A SEPARATED CHURCH

(Continued from page 11)

G. Finney, Dwight L. Moody, and Billy Sunday. "Only the latest of that noble succession, Billy Graham, is a member of a believers' church."

In responding to the Latourette paper, Pope A. Duncan, president of South Georgia College, said, "The need for ecumenical involvement on the part of the believers' churches is most certainly clearly implied."

### A MAJOR APOSTASY

This idea was supported by Dale Moody, professor of theology at Southern Baptist Theological Seminary. He found that the dividedness of the church is its major apostasy and that unity is its first need. "Brethren groups and believers' churches have suffered much from isolation from one another and lack of contact with other Christians. Historical circumstances help to understand why this is the case, but the time has come for more contact between separated brethren, even our brethren who today may seem far away."

Duncan elaborated his proposal by asking, "Does our tradition have a unique contribution? No doubt, it did have. But have we not made our witness in a way that it is no longer unique? If so, we are not to be sad or discouraged by the fact, but to be glad. If by losing our life we can find it in a larger context, then we're certainly on good biblical grounds. We should rejoice in the fact that much that we stood for when it was not popular to stand for is increasingly the common possession of Christendom."

Not so fast, challenged Yoder. "Is it appropriate to discuss the believers' church vision when society has . . . accepted certain of the believers' church criticisms of religious establishment and of the givenness of the given church? But since the believers' church was not seeking in the first place to mold a society after its values, the fact that Anglo-Saxon society has been somewhat molded is not really to the point as to whether the believers' church concept of mission continues to be valid."

The contribution that the believers' church has to make to the ecumenical movement is not to lose itself in it, but to state and practice its view of the nature of the church.

### BELIEVERS' CHURCH BUILDS OWN COMMUNITY

Yoder found the believers' church offering a third alternative to the two most common views of the church—the Puritan and the individualist, the latter sometimes called pietist.

The Puritans (both of yesterday and today) hope to reform society by bringing the church's influence to bear on the power structures of society. The individualists while critical of social structures internalize their efforts. But the believers' church builds its own

(Continued on page 23)

# OUR DENOMINATION IN ACTION

## ANNIVERSARIES



First Baptist Church, Killaloe, Ontario, on one hundredth anniversary.

## FIRST BAPTIST, KILLALOE, OBSERVES 100th ANNIVERSARY

"How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God." These words must have been on the mind of our forefathers, who one hundred years ago formed a spiritual fellowship and, blessed from on high, increased in number, making possible the organization of this church.

On September 2 and 3, 1967, members and friends gathered to pay tribute to those of old and, above all, to give thanks and praise to God for guidance through the many years, which at times proved difficult and heavy.

We were very glad to have our District Secretary Rev. R. Kern; a former pastor, Rev. L. George, Indianapolis, Ind., and Rev. and Mrs. J. Heer, Rochester, N. Y., with us. We regret that the other living pastors, who served this church so well were unable to attend. Their letters of greeting and good wishes were deeply ap-

preciated.

The Church was beautifully decorated with the expert help of our own Delroy Zummach and his good wife. A three foot, five layer birthday cake with 100 candles was a delight to all. The entire upper and lower auditoriums stood in festive dress.

Festivities began with a meal served to over 300 persons on Saturday afternoon. In the evening we gathered for the opening service with the Rev. L. George bringing the message and our Junior Choir rendering the music. This hour prepared us well for the main services on Sunday.

On Sunday morning Rev. J. Heer and Mrs. George spoke to the Sunday school gathering. At the worship service our beloved pastor, Rev. Paul Hunsicker, opened the worship service and led the choir in singing "His Love Is All I Need." Rev. R. Kern showed us, in a wonderful way, God's hand in our lives. Miss Luella Kranz and the choir concluded the service with more praise to God for his goodness.

The ladies of the church served a warm lunch to all. The Anniversary Service began at 2:30 P.M. Choir numbers, a Ladies' Chorus number, and a solo by Miss Luella Kranz, filled our hearts with deep emotions. Letters from former pastors and friends warmed our hearts; especially so a telegram from the daughter-in-law of the pastor who guided the building of the present sanctuary, Rev. Schoen. Well appreciated were the good wishes expressed by our representative to the Ontario legislature. There was perfect quiet when with warm words one of the deacons of the daughter church, the Calvary Church in Killaloe, Mr. Melville Kuehl, presented to the congregation a plaque bearing a well deserved citation, and when Mother Zummach, dressed in garbs of former years, paid personal tribute in the recitation of a poem she had written for the occasion.

The Anniversary Message was brought by Rev. L. George, on the theme: Founders and Followers. As the Choir sang, "Praise Ye the Father," two girls dressed in white lit the 100 candles on the birthday cake; where upon the large audience rose to sing "Faith of Our Fathers." The prayer and benediction brought this wonderful celebration to a close.

Our memories of it will linger on, ever urging us to greater heights and blessings; as we are being led by our present beloved pastor, Rev. Paul T. Hunsicker. The very fact that he led us into and through these festive days in such a devoted manner, even though ill and in need of hospital rest, proved to us the value he has always laid on our work and fellowship here. Let us all be in prayer for him and all God's faithful servants. (Mrs. Viola Getz, reporter.)

## baptism — evangelism

**EBENEZER, SASK.** On Sunday morning, July 9, at the Ebenezer Baptist Church of Ebenezer, Sask., the pastor, Rev. Norman Taylor, baptized the following persons on confession of their faith: Phillip Taylor, Valaine Bohn and Darryl Dreger. During the Communion Service that same day, these were received into the fellowship of the church. David Taylor was received into the church by testimony. We are thankful for these young people who have taken this step. (Mrs. Paul Dreger, reporter.)



Baptized in an outdoor service, West Broadway Baptist, Enid, Okla., were (front row, l. to r.) Debbie Menser, Mark Laubach, Christian Grothe; (back row, l. to r.) Pauline Menser, Herb Menser, Frank Bush, Della Bush, by Rev. W. Gerber.

**ENID, OKLA.** On Sept. 10, the West Broadway Baptist Church rejoiced as seven people followed the Lord through the waters of baptism. The outdoor baptismal service was held at a small pond north of Enid. Ninety-eight friends, relatives and members of our sister churches gathered on the rolling hill to witness this joyous event, as Rev. Wesley Gerber baptized these seven.

Sunday evening we met and extended the hand of fellowship to our new members in a special communion service. (Kyla Pricer, reporter.)

**NOKOMIS, SASK.** On Sunday evening, Aug. 27, we were privileged to witness the baptism of two young men: Werner Block, in junior high school, and David Elliott, enrolled at the Christian Training Institute, Edmonton. Following the baptismal ceremony, the hand of fellowship was extended to them by the pastor, Rev. C. Weibe. (Mrs. Milton Nornberg, reporter.)

**WINNIPEG, MAN., BAPTIST BRETHREN.** August 27, 1967, was a special day for our congregation. Ten precious souls were baptized upon confession of their faith. During the afternoon communion service, new church



Ten persons recently baptized by Rev. Alexander Hart at the Baptist Brethren Church, Winnipeg.

members received the hand of fellowship. Pastor H. Gartmann, from the Mission Baptist Church, brought a fine message. It is our prayer that the Lord our God would continue to bless the efforts of his servants. (Alex Hart, pastor.)

## christian education activities

**DRUMHELLER, ALTA.** Parkdale Baptist Church, of Drumheller, Alta., conducted its first Vacation Bible School, July 24-28. The theme was "God's Power For My Life." There were 86 pupils enrolled with an average attendance of 69. Director of the school was Rev. Allan Gerber, who was ably assisted by 13 teachers and helpers.

The missionary offering was \$27.00, which was designated for the mission field in Brazil. A fine program was presented by the children on Friday evening with 140 in attendance. (Mrs. Allan Gerber, reporter.)

**EBENEZER, SASK.** It was a joy to again work with the children of our church and community in a week of Vacation Bible School. With Rev. Norman Taylor as director, classes convened July 24 to July 28 with the average attendance of 66. There were nine teachers: Misses Carolyn Bohn, Marvis Will, Diane Patzer, Janice Yanke, Janet Neibrant and Mrs. Arthur Patzer, and Lionel Bohn, Chesley Patzer, and David Taylor. The course taught was "God's Power for My Life." On Friday night a program was held at which time the parents and public saw young lives eager to help in word and song, as well as a display of handicraft, candle nightlights and booklets from their studies. The children gave a missionary offering to be sent to our Cameroon field in Africa. We praise the Lord for the decisions made during those days. (Mrs. Paul Dreger, reporter.)

**JAMESTOWN, N. D.** Promotion Sunday, Oct. 1, began a five week

Sunday school enlargement campaign, with the theme, GOD SPEAKS. One new class for beginners has been added. On Sept. 27 the Board of Christian Education entertained a group of ten college students who are attending Jamestown College. A lovely dinner was served, and the speaker was Rev. Willis Potratz, Grace Baptist Church, Grand Forks, who is campus chaplain in North Dakota. We are hoping these students will be the nucleus for a college-career Sunday school class, which has also been added. (Mrs. W. A. Taft, reporter.)

**KENOSHA, WIS.** On Sept. 23 we held a "Leadership Planning Retreat" at Old Settlers Park, Union Grove, Wis. This was a new venture for both pastor and members and proved very successful. Rev. Clifford Barker gave the keynote challenge: "Seven Essentials for A Successful Sunday School." A time of small group discussion planning sessions were held regarding evaluation questionnaire, statistical analysis, enlargement campaign and setting goals. Dean Ehler, Sunday school superintendent, presented plans for a S. S. contest. The Retreat also included planning sessions for Jet Cadet, and junior and senior high counselors. We are looking for added blessings while entertaining our State Young People's Rally in October. (Mrs. Dan Behr, reporter.)

**NOKOMIS, SASK.** A successful Vacation Bible School was held Aug. 14-18 with 39 children, aged 4-14 enrolled. Rev. C. Wiebe was the director, with the following teachers: Misses Betty and Marge Semke; Glenda Richter, Mrs. U. Kruger, Mr. J. Warkentin, and W. Schmidt. Miss Joyce Schroeder assisted with the handwork. An offering of \$30.86 was brought by the children designated for the support of a Cameroonian Bible student. (Mrs. M. R. Nornberg, reporter.)

## church building

**COSTA MESA, CALIF.** On Sunday, September 24, the new education

building of Harbor Trinity Baptist Church of Costa Mesa, Calif., was dedicated to the Lord and his service. Dr. Frank H. Woyke was the featured speaker.

The congregation joyfully completed the second step of a three-step master plan. The building is 140 x 30 feet, two floors, and contains office, workroom, pastor's study, library, lounge, missionary room, assemblies and class rooms. (Beverly Bacon, secretary.)



Ground breaking services were held at the First Baptist Church, Eureka, S. D., on Sept. 17, 1967. A new educational unit will be added to the present building. This addition will also enlarge the present sanctuary. The pastor, Rev. Fred H. Fuchs, officiated at the services. Those taking part were (l. to r.) Ervin Grenz; Rhonda Bertsch, the youngest member; Rev. Fred H. Fuchs; Mrs. Gottlieb Lindemann, the oldest member; Herbert Herman, Otto Heupel, and not pictured, Andrew Bertsch. (Mrs. Delene Brochel, reporter.)

## receptions—farewells

**AVON, S. D.** Mr. Alfred Grams, a 1967 graduate of the North American Seminary, served as interim pastor, First Baptist Church of Avon, S. D., during the summer months. The evening service of Sept. 10 was closed with a short farewell honoring Mr. Grams. Eldon Voigt presented Mr. Grams with a gift from the church. Danny Van Gerpen presented a gift from the Senior CBY. A time of fellowship followed in the church basement. Mr. Grams left for Hamburg, Germany, Oct. 2 where he is continuing his theological training as an exchange student. (Stan Voigt, clerk.)

**JEFFERS, MINN.** Rev. Elton Bleeker was installed as pastor of the Jeffers Baptist Church on Sept. 24, in a very impressive service. Participants in the service were Louis Lohmeyer, chairman of the deacons, Mrs. Bleeker, Mrs. Harry Dick, Dr. Carl E. De Vries, Rev. Emil Krohn of Delft, Rev. Ralph Miller of Windom, Rev. and Mrs. Elton Bleeker, the Dick sisters, Fred Van Gerpen, Mervin Carlblom, Oliver Courts, as well as several other members of the congregation. A reception with refreshments for all was enjoyed afterwards.

The congregation had redecorated the parsonage and honored them with

the parsonage and held a pantry shower for the family. They painted the church basement and gave the church a thorough fall housecleaning. Many of you will remember the Bleekers, as they served our church from 1954-1958. They have two daughters: Cheryl, a senior, and Leanne, a freshman, in the Jeffers High School.

We look forward to the future, and we expect great blessings and many souls won for the Lord as we work together. (Mrs. Jack Potter, clerk.)



Rev. and Mrs. Bernard Fritzke and sons.

### PORTLAND, ORE., BETHANY.

Friends and members of the Bethany Baptist Church met on Sunday afternoon to welcome their new pastor and his wife, Rev. and Mrs. Bernard R. Fritzke and their two sons, Mark and Dean. Guests on this happy occasion were members and friends of our local churches and of our Association.

Scripture was read by our former Interim Pastor, Rev. Wm Appel. Our church moderator, Sam Rich, introduced Mr. Fritzke and his family and welcomed them into our fellowship. Our male quartet sang. Rev. Joe Sonnenberg, western district secretary, gave us the message of the afternoon. Rev. Fritzke responded and lead in prayer.

Refreshments were provided in the church basement, and a time of fellowship was enjoyed by all. (Mrs. Evelyn Keehn, reporter.)



Rev. and Mrs. Melvin L. Warkentin and family.

**RAPID CITY, S. D.** on Sept. 7, 1967, Dr. J. C. Gunst, central district secretary, Minneapolis, Minn., and Rev. M. D. Wolff, Dakota Conference mission secretary, Emery, S. D., were special guest speakers at the reception and

installation service of Rev. Melvin Warkentin, who came to the South Canyon Baptist Church from Marion, Kan., on September 3.

The reception was held with a supper in the church basement. The installation service took place immediately following in the upper auditorium.

Welcomes were extended to the pastor and family by the church through the various organizations as follows: deacon, Mr. Everett Crooks; trustee, Mr. William Lutz; Board of Christian Education, Mr. Victor Schlottman; and Women's Missionary Society, Mrs. Eldon Odegaard.

The charge to the church was given by Mr. Gunst, and the charge to the pastor by Mr. Wolff. Mr. Warkentin responded. Duet and trio numbers were special music for the occasion. Many friends and members were present. We will pray and work together for the cause of Christ so our church membership can grow from its present membership of 64, because of the unlimited potential in the area. (Mrs. William C. Lutz, reporter.)

## special events

**JAMESTOWN, N. D.** October 8 is another "first" for our church, when we held a Harvest-Mission Fest Sunday. We hope it will become an annual affair. Rev. George Robinson, pastor of Immanuel Baptist Church, Wausau, Wis., a former pastor to most of the members, was with us for the day as well as his family. It was a full day, with three worship services, a fellowship dinner, and a supper in the evening. Many friends joined us for the day; so old acquaintances were renewed, which made the day a most memorable one for all. (Mrs. W. A. Taft, reporter.)



The burning of the church mortgage on Homecoming Day, Immanuel Baptist Church, Kenosha, Wis.

**KENOSHA, WIS.** September 10 marked another milestone in the history of the Immanuel Baptist church of Kenosha, Wis. Besides being "Homecoming Day," the burning of our church mortgage was an outstanding event. A fellowship supper was enjoyed on that day by members and friends. The evening meeting in charge of our moderator, Andy Stipanuk, gave opportunity to the three remaining

members of our building committee; namely, Dan Behr, Walter Kopf and Harvey Weiss, to testify to God's faithfulness and goodness to us.

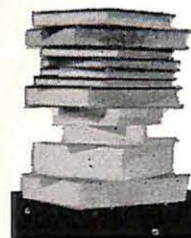
Rev. David J. Draewell, secretary of stewardship and higher education of our N.A.B.G.C. Conference, was the speaker of the evening. (Mrs. Dan Behr, reporter.)

**NOKOMIS, SASK.** "Thy Word is Like a Garden Lord" was the theme of the worship service on Aug. 20. Many home grown bouquets of flowers, artistically arranged by Mrs. J. Richter and Mrs. O. Lash, graced the sanctuary. Special music by the choir, a vocal duet by the Semke sisters and trombone solo by David Elliott further enhanced the service. In his message, our pastor, Rev. C. Wiebe, brought us to realize anew the goodness of our God in providing not only essentials in life, but also the beauty of flowers, and how we in turn should cultivate our lives if we would be "beautiful" for God. (Mrs. M. R. Nornberg, reporter.)

**WARREN, MICH., REDEEMER.** Our third annual Missionary Month began with Rev. George Lang speaking on Aug. 20, at which time he related how the Cameroons is a country of transition. On Aug. 23, Mr. Henry Applehof, American Sunday School Union, challenged us. On August 27, Mr. Norman Haupt, teacher in a boys' high school in West Cameroons, spoke of the need for Christian teachers. Roy and Kimiko Oshiro, on furlough from Okinawa, spoke August 30 of their work there. Mr. John Vander Schi, Sudan Interior Mission, spoke on Sept. 3 about Ethiopia. On Sept. 6, Mr. Edward Chance, saved in a rescue mission, represented the Detroit City Rescue Mission and showed a film about a man on Skid Row. Our Missionary Month ended with about 125 persons attending a banquet to hear Rev. Walter Sukut speak about the accomplishments in Japan. (Doris Kintzer, reporter.)

**WESSINGTON SPRINGS, S. D.** Sept. 24 the Ebenezer and Immanuel Baptist Churches united for their annual Harvest Mission Fest at the Immanuel Baptist Church of Wessington Springs, S. D. Dr. Roy Seibel of our Seminary in Sioux Falls was the guest speaker and brought two outstanding messages. We were delighted to have Mrs. Seibel with us also. Since there is much musical talent in these two churches, special music did much to enhance the festive occasion. The sanctuary was appropriately decorated showing God's bountiful care and blessing bestowed upon his people, who responded in their gratitude by bringing an offering of \$1,247.00. The entire offering of the day was designated for our denominational general mission program. A wonderful fellowship was enjoyed throughout the day and especially at the noon meal served by the ladies of both churches. We praise the Lord for his blessings. (Thomas Lutz, pastor.)

(Continued on page 23)



# BOOK REVIEWS

By B. C. Schreiber

**CHURCH AND STATE** by Leo Pfeffer. Beacon Press—1967—832 pages—\$15.00.

The education of a political science scholar is incomplete if he does not have an understanding of the church-state relationship in the present world situation. It permeates the local courts, as well as the federal governments and world organizations. Because of its importance, this volume ought to be on the shelves of public and institutional libraries. Ministers and laymen ought to become more keenly aware of this world-wide problem, for it is deeply rooted in our social science structure.

*Old World Antecedence* is an important chapter for the understanding of the past church-state problems. Though extremely concise it gives an accurate picture of the religious history of the human race. Commenting on a statement by James Madison in 1784, Mr. Pfeffer epitomizes the history of church-state relations in Europe by pointing out two salient features: "(1) With minor exceptions, the history of church-state relationships was a history of persecution, oppression, hatred, bloodshed and war, all in the name of the God of Love and the Prince of Peace. (2) With equally minor exceptions, that history was the history of the unscrupulous use of religion by secular powers to promote their purposes and policies, and the willing acceptance of that role by the guardians of religion in exchange for the favors and mundane benefits which ambitious princes and imperialistic emperors conferred in exchange for religion's invaluable service. With this background in mind, we can better appreciate the unique experiment launched by the generation which saw the birth of American constitutional democracy."

The second chapter sounds like a misnomer. Actually, there are no "solutions" in other countries. It is simply an analysis of the present-day situation which is still compromise or the attempt at compulsion.

Of course, the bulk of the material is based on the church-state condition in America in which the First Amendment is becoming shaky depending on the circumstances surrounding it, and upon the groups who are either attacking, defending, interpreting or misinterpreting its meaning and purpose. Education and poverty are the focal points in the controversy which are stressed primarily by Catholics, while Protestants, Jews, atheists and agnos-

tics try to find common ground for the elimination of state support or "interference." Religious education, released time, Bible and prayer, intervention of state or church are all given careful consideration. The McCollum and Zorach cases and the opinion of the justices, including Pfeffer's personal conclusions, are treated in more detail because of their initial importance in the released time controversy. More recent cases, however, are just as carefully explained.

Closing with Ten Theses which find reasonable support in this volume, the last deserves to be quoted in this review: "Under this system of the separation of church and state and religious freedom, religion has achieved in the United States a high estate unequalled anywhere else in the world. History has justified the great experiment, and has proved the proposition on which it was based—that complete separation of church and state is best for church and best for state, and secures freedom for both."

Mr. Pfeffer is Special Counsel to the American Jewish Congress and teaches political science at Long Island University. In church-state cases he has appeared often before the Supreme Court.

**BAPTIST CHURCH MANUAL** by J. M. Pendleton. Broadman—1966—\$1.75.

If the pastor, deacons or church library has a copy of this manual, which dates back to about a century, it should be replaced with this revised version. Although Baptists generally have not basically changed in doctrine and organization, there are a few changes which are relevant to the church in our generation.

**A BAPTIST SOURCE BOOK** by Robert A. Baker. Broadman—1966—\$5.95.

Although the material is primarily based on references to Southern Baptist, it is, nevertheless, historically valuable for all Baptists and other denominations. The slavery-abolition controversy is interesting in the light of our present day race problems. This section alone takes up forty-two pages and makes for some interesting insights. In spite of the emphases on growth of denominational consciousness, the modern period ends with a note of sympathy, desire and passion for unity. A denominational confession is evident in admitting that "Christendom is unquestionably the

result of departures from the simple teaching of the Scriptures." Their own departure is not specifically spelled out. In stating that "the only possible road to organic union is back to the Scriptures, fairly interpreted" leaves the field wide open. Who is going to be the judge of what is "fairly interpreted?"

**ANABAPTIST BAPTISM** by Rallin Stely Armour. Herald Press—1966—\$6.75.

When an author devotes 124 pages to actual material and 71 pages to notes, one can imagine the extensive research which was done in order to write a book of this type. No wonder it has received the Brewer prize by the American Society of Church History.

More material is being studied on Anabaptism, and no group is better prepared and more closely associated with this period of church history than the Mennonites. However, since the Baptists have such close theological ties, both historically and biblically, this should prove to be an excellent volume both in the pastor's study as well as in the seminary classroom.

The outstanding apologetic is, of course, Balthaser Hubmaier supported by Hans Hut, Melchior Hofman, and Pilgrim Marpeck. Scattered throughout the volume are the names of other Reformation giants, such as Luther and Zwingli. Many lesser known, though very influential, men who had a part in the movement are also cited for their strong convictions expressed in word, tract and practical life.

Biblical scholars and Christians will discover that the objective character of baptism did not rest on the ordinance itself, for behind the baptismal action stood the church of the regenerate. It was not the form which was all important but the life and testimony of the believer. Anabaptist baptism, which incidentally included several forms of baptism, symbolized all the basic elements of their view of the Christian life. They looked upon their entire life as a baptism in its broadest application of Spirit, water and blood.

This is a book of an area of church history at its best.

**I TAKE THEE . . . THE ART OF SUCCESSFUL MARRIAGE** by Gordon and Dorothea Jaeck. Zondervan—1967—\$3.95.

With so many marriages going on the "rocks" it is no wonder that sociology, and in particular, Christian sociology, has become so concerned about the problem of the family. There is much directive and supportive counseling taking an active part in keeping husband and wife together. Books are being written by the dozens hoping to keep the God-given institution of marriage from falling apart.

Gordon and Dorothea Jaeck present some meaningful insights into the problems, and if the engaged couple will study them seriously, there is no doubt that they will have, not only a successful, but also a blessed marriage.

## Obituary



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

**MRS. CHRISTINA SEIDEL**  
of Fessenden, North Dakota

Mrs. Christina Seidel, nee Meth, was born Nov. 1, 1885, in Rowerbach, Russia, and was killed in a car accident, Sept. 30, 1967.

She came to America as a young girl with her parents. They settled on a farm in Germantown township, where she grew up to young womanhood.

On June 28, 1906, she married August Seidel with whom she lived in happy wedlock over sixty-one years. This union was blessed with one son, Clarence, who resides in this community.

Sister Seidel was converted and baptized under the ministry of the late Rev. Wm. L. Wahl, March 15, 1908, and joined the Germantown Baptist Church in which she remained a loyal member until her death. She was also a faithful member of the Woman's Missionary Society and Sunday school.

Besides her husband, August, and her son, Clarence, she leaves to mourn her departure two grandchildren: Arlo Seidel and Mrs. Gene Neumiller; four great grandchildren; four sisters: Mrs. Katie Scherbenske, Mrs. Oscar Thor, Mrs. Rosie Link, and Mrs. Athilda Broschat; four brothers: John Meth, Gust Meth, Walter Meth and Albert Meth, as well as many immediate relatives and friends.

Her parents and two brothers preceded her in death.

In 1953 she and her husband moved to Fessenden where they lived in retirement. Her dedicated life won her many friends.

Services were conducted Oct. 3 in the Germantown Church, by Rev. E. A. Fenske, with Rev. Wm. Effa and Rev. Ray Hoffman assisting.

Germantown Baptist Church  
Cathay, North Dakota  
E. S. FENSKE, pastor

**ERNEST STABBERT**  
of Lodi, California

Ernest Stabbert was born in Germany on Sept. 19, 1887, and passed away on Aug. 21, 1967, after a brief illness. He came to the United States and resided in Cathay, N. D., until 1918. During this time he was married to Sophie Bloomhagen on Jan. 26, 1911.

He moved to Lodi, Calif., in 1918 and farmed along East Harney Lane for the past 40 years. He was a member of the Farm Bureau and a charter member of the Bear Creek Vineyard Association.

As a young man he professed faith in Christ and was baptized in June, 1909. He was a member of the First Baptist Church, Lodi, for many years and then became a charter member of the Temple Baptist Church when it was organized in 1948. Here he faithfully worshipped until the Lord called him home.

He is survived by two daughters: Mrs. Esther Harr, Lodi; Mrs. Erna White, Lodi; one son: Gerhard Stabbert, Modesto, Calif.; and one brother: Carl Stabbert, San Antonio, Texas.

Funeral services were conducted by Pastor Eldon G. Schroeder of Temple Baptist Church on Aug. 24 at the Lodi Funeral Home. Vocal music was given by Mr. Robert Radcliffe.

Temple Baptist Church  
Lodi, California  
ELDON G. SCHROEDER, pastor

**LYDIA FEY**  
of Fredonia, North Dakota

Lydia Fey of Fredonia, N. D., was born on May 28, 1908, to J. Wolf and Christina Miller Wolf in McIntosh County, Southwest of Fredonia, N. D., and went to be with her Lord on Sept. 19, 1967, at the age of 59 years, three months and 21 days.

Lydia was married to Albert Fey on April 3, 1930. They made their home on the old Fey homestead where they spent some 35 years. One son, LeRoy, was born to them.

In 1931 she was born again and through baptism joined the Berlin Baptist Church under the ministry of Rev. A. Krombein.

She also was a member of the Ladies' Missionary Society and served to the best of her ability wherever her help was needed.

Looking forward to the great Hope in Glory are: LeRoy, the only son; three brothers: Christ Wolf, Fredonia, Karl Wolf, Sioux Falls, S. D., Ephraim Wolf, Lodi, Calif.; two step-brothers: Fred Hoffman, Fredonia, and Albert Hoffman, Lodi, Calif.; two half-brothers: Bill Hoffman, Stockton, Calif.; Henry Hoffman, Oakland, Calif.; two grandchildren; and a host of relatives and friends.

Berlin Baptist Church  
Fredonia, North Dakota  
DAVID LITCKE, pastor

**MRS. LULU D. SCHULZ**  
of Peoria, Illinois

Mrs. Lulu D. Schulz, 82, longtime member of North Sheridan Baptist Church (formerly State Park Baptist), Peoria, Ill., passed away Aug. 26, 1967, at Methodist Hospital, Peoria.

She was born Jan. 13, 1885, at Kickapoo, Ill., the daughter of John F. and Louis Mehlenbeck Abele. She was married Oct. 29, 1907, at St. Louis to Arthur H. Schulz, who survives.

Also surviving are a son, Arthur H. Schulz, Jr.; two grandchildren; a brother, Walter Abele of Wilmette, Ill. A sister and five brothers preceded her in death.

Mrs. Schulz joined her church Nov. 30, 1902. She was active in missionary society activities and a longtime member of the choir.

Funeral services were conducted by Rev. Richard Paetzel of Stevensville, Mich., former pastor of North Sheridan Baptist Church, Aug. 29. Interment was in Parkview Cemetery, Peoria.

North Sheridan Baptist Church  
Peoria, Illinois  
WALTER E. KOHRS, clerk

**RICHARD DECKER**  
of Los Angeles, California

Richard Decker was born on April 26, 1942, in Hansen County, S. D., and passed away on Sept. 14, 1967. The cause of death was accidental while on the job for Shasta Soft Drink Company.

Richard grew up in a farming community, spending his public school years near and in Emery.

On April 2, 1959, he was united in marriage to Eva Mae Hansen, and to this union five children were born. From 1959 thru 1964 the family lived in the Sioux Falls Area, and in 1964 they relocated to Los Angeles, where they lived until his accidental death.

Richard was converted and later baptized under the ministry of Rev. Adolf Braun on June 2, 1952. He became a member of the Plum Creek Baptist Church and remained a member until his passing.

Those who mourn his departure are his beloved wife, Eva Mae; five children: Douglas, Dwight, Debra, Daron, Dean; his parents: Mr. and Mrs. Ed Decker; Iva's mother, Mrs. Hansen; four brothers: Donald (Rev.) of Marion, Kan., Roger, David and Alvin of Emery, S. D.; four sisters: Virginia (Mrs. Myron Weber) Wessington Springs, S. D., Vauneta (Mrs. Gerald Wellman) of Bridgewater, S. D.; Karen (Mrs. Roger Klock) Emery, S. D.; and Beverly of Sioux Falls, S. D.; one grandmother, Mrs. Lewa Janssen of Emery, and a host of relatives and friends.

Plum Creek Baptist Church  
Emery, South Dakota  
WALTER H. HOFFMAN, pastor

**REV. PHILIP POTZNER**  
of Pensacola, Florida

Rev. Philip Potzner, the son of Mr. and Mrs. Philip Potzner, was born Sept. 1, 1892, at Bonyhad, Hungary. He was converted at the age of 17, baptized by Rev. L. Preus, and joined the fellowship of the Baptist Church at Bonyhad.

He came to the U.S.A. in 1911 and lived at Ilian, N. Y. Mr. Potzner studied at the Baptist Seminary, Rochester, N. Y., from 1913-15 and 1919-22. He graduated from the Seminary in 1922. On March 18, 1919, he was united in marriage with Alida Henkelman.

Mr. Potzner was ordained into the ministry by his first church in 1922, the Courtland Street Baptist Church (Cornerstone Baptist), Union City, N. J., which he served from 1922-27. The rest of his pastorates were as follows: First German Baptist Church, Leduc, Alta., 1927-31; Carroll Avenue Baptist, Dallas, Texas, 1931-36; First Baptist, Elberta, Ala., 1936-38; Marion, Kan., 1938-42; Calvary Baptist, Bethlehem, Pa., 1942-46; First Baptist, Alberta, Ala., 1949-57. He retired from the active ministry in 1957.

Mr. Potzner had written these words before his departure: "I am happy that God considered me worthy to call me into the Christian ministry. If I had another life to give for the Lord's service, I would gladly

give it, because the Lord Jesus Christ who is my Savior is worthy of the best we can give him. Glory be to his Name."

His wife, Alida, two daughters and one son survive his departure which occurred on Sept. 3, 1967.

## SPECIAL EVENTS

(Continued from page 21)

**WINNIPEG, MAN., BAPTIST BRETHREN.** We praise God for the rich blessings during the last five years. Our New Year's Eve service was well attended. Testimonies were given, musical selections rendered and recitations presented.

On Bible Sunday, March 12, our Sunday school, under the direction of Sunday School Superintendent Mr. E. Stiem, gave a very well prepared program entitled: The Wonder of the Bible.

Good Friday gave all an opportunity to contemplate the sufferings and death of our Lord and Savior. Special Bible selections and short messages, as well as several selections by the choir made us aware of the great salvation and its blessings.

Billy Graham's Crusade was a great event in our city. It was a moving sight when every evening people stepped out for the Lord. (Alex Hart, pastor.)

## A SEPARATED CHURCH

(Continued from page 18)

community. "The believers' church," said Yoder, "stands not merely between the other two [concepts], but over against them. With the individualists, it castigates the coldness and formalism of the official Puritan churchdom. But it corrects that formalism not by seeking no forms at all, nor by taking refuge in parachurch forms, but rather by developing those forms that are according to Scripture. . . . With Puritanism, the believers' church rejects the individualistic and elite self-consciousness of the individualists, but the social form which it proposes. . . is not the undifferentiated but baptized mass [of people]. . . but covenanted fellowship with others who have pledged themselves to following the same Lord."

The distinctiveness of the believers' church makes the gospel message meaningful. "The need is not, as some current popularizers would have it, for most Christians to get out of the church into the world," he said. "They've been in the world all the time. The trouble is that they have been of the world too. The need is for what they do to be different because they are Christians: to be a reflection not merely of their restored self-confidence, nor of their power to set the course of society, but of the social novelty of the covenant of grace."

If the believers' church can contribute this dimension to the current dialogue on the church, it will have made a telling donation.

Maynard Shelly is editor of THE Mennonite, General Conference Mennonite Church, Newton, Kansas.

# Statistics of Our Churches, 1967 — North American Baptist General Conference

Conference	Churches	Baptisms	Church Members	Sunday Schools	Total Sunday School Enrollment	W.M.U. Societies	W.M.U. Members	C.B.Y.F. Societies	C.B.Y.F. Members
Atlantic	21	99	3,405	21	2,761	32	846	22	291
Central	40	380	10,204	40	9,853	71	2,640	66	1,182
Dakota	66	272	8,081	66	8,159	79	1,668	105	1,536
Eastern	23	65	3,141	24	2,559	31	772	30	529
Northern	66	262	8,453	65	9,149	85	2,082	65	1,283
Northwestern	38	192	6,834	38	5,797	62	1,629	70	1,036
Pacific	47	423	10,759	47	10,915	72	2,449	71	1,537
Southern	10	9	773	10	713	11	177	5	130
Southwestern	26	90	2,708	26	2,810	38	721	38	530
Totals	337	1,792	54,358	337	52,716	481	12,984	472	8,054
Totals Last Year	332	2,020	53,742	335	49,253	445	12,648	469	8,536
Total Increase	5		616	2	3,463	36	336	3	
Total Decrease		228							482

## REFLECTIONS ON OUR GROWTH AND GIVING

**“WHY ARE OUR churches not growing faster in membership?**

We look at this question, first of all, from the point of view of the following programs of evangelism sponsored by our General Missionary Society: The Baptist Jubilee Advance, Comprehensive Program of Evangelism for the local Church, Soul Winners' Fellowship in the Local Church, Program of Voluntary Evangelists, God's Volunteers' program of visitation and evangelism and church extension.

It is obvious that there has been no lack of suggestions and programs. The ministry of God's Volunteers has certainly been a blessing to many of our churches, yet there has been no great influx of new members.

In many respects, our church extension program has been a splendid success. It should be noted that the total number of our churches has grown from 267 to 337 during the past seventeen years, a net gain of 70. Most of these new churches have come into being through the church extension program.

How does this slow growth in membership look from the point of view of the local churches and pastors? It is quite true, of course, that growth in total membership comes only as the local churches grow. We mention only a few factors that need to be kept in mind.

1. The decline of town and country churches has been a problem.
2. The mobility of people. We are told that twenty percent of American families move in the period of a year. This presents a special problem for a small denomination that does not have churches in every city.
3. The bilingual character of our churches. The great majority of our churches are German in background, with a sizable number still ministering in that language. In view of the fact that Germany has been an enemy country in both World Wars, this is not exactly an advantage in winning new members. Many people hesitate to join a "German" Baptist church.
4. The spiritual climate of our time. There is so much world in the church that the church is finding it difficult to win the world for Christ.

**THE GIVING OF** our people continues to be encouraging. Missionary contributions received at the Forest Park office have exceeded the million dollar mark in each of the past three fiscal years.

Our per capita giving for NAB missions during the past year reached about \$21.50. Is it unreasonable to expect that we may soon reach the goal of \$25.00 per capita per year?"

Quoted from Dr. Frank H. Woyke's report to the General Conference in Detroit, July, 1967.

# Contributions of Our Churches, 1967 — North American Baptist General Conference

Conference	For Local Church Operating Expenses	For Local Building Fund Expenses	Total for Local Field	For N.A.B. Missions & Benevolent	For Local Conference Missions	Total for All N.A.B. Missions	For other than N.A.B. Missions	Total for All Mission Purposes	Total for All Purposes
Atlantic	\$ 285,884.00	\$ 218,068.00	\$ 503,952.00	\$ 47,866.00	\$ 4,234.00	\$ 52,100.00	\$ 63,506.00	\$ 115,606.00	\$ 619,498.00
Central	969,601.63	434,924.36	1,404,525.99	257,733.23	45,973.52	303,706.75	124,304.05	428,010.80	1,832,536.79
Dakota	529,801.04	224,475.80	754,276.84	151,652.73	15,535.74	167,188.47	16,690.07	183,878.54	938,155.38
Eastern	243,775.46	181,316.33	425,091.79	42,063.52	5,221.19	47,284.71	13,182.94	60,467.65	485,559.44
Northern	608,537.96	265,016.02	873,553.98	170,795.52	38,600.50	209,396.02	23,979.28	233,375.30	1,106,929.28
Northwestern	448,675.58	228,132.14	676,807.72	137,250.39	15,102.02	152,352.41	59,171.24	211,523.65	888,331.37
Pacific	834,912.77	510,600.02	1,345,512.79	209,866.47	64,086.33	273,952.80	58,072.43	332,025.23	1,677,538.02
Southern	61,557.69	11,485.98	73,043.67	9,415.61	2,565.14	11,980.75	1,840.26	13,821.01	86,864.68
Southwestern	205,459.36	36,770.79	242,230.15	80,159.70	2,904.77	83,064.47	3,915.28	86,979.75	329,209.90
Totals	\$4,188,205.49	\$2,110,729.44	\$6,298,934.93	\$1,106,803.17	\$194,223.21	\$1,301,026.38	\$364,661.55	\$1,665,687.93	\$7,964,622.86
Totals Last Year	3,819,963.62	2,243,276.33	6,063,240.00	1,031,863.42	154,410.52	1,186,273.94	357,233.89	1,543,507.83	7,606,747.83
Total Increase	368,241.82		235,694.93	74,939.75	39,812.69	114,752.44	7,427.66	122,180.10	357,875.03
Total Decrease		132,546.89							