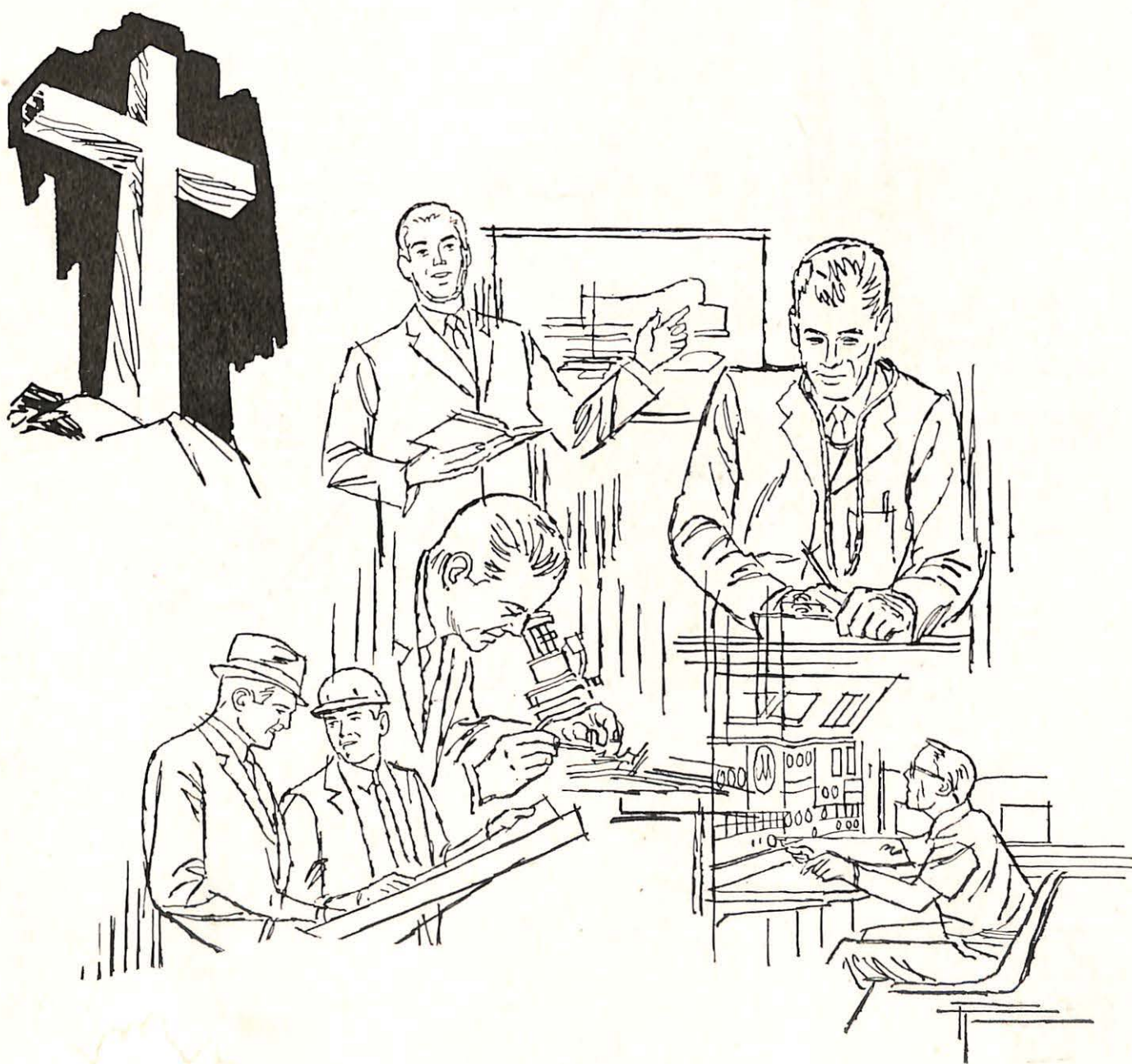


LAYMEN'S ISSUE

OCTOBER 1, 1967

# BAPTIST HERALD





## STRENGTH IN UNITY OF PURPOSE



### THE LAYMAN

LEAVE it to the ministers and soon the church will die;  
Leave it to the womenfolk, the young will pass it by;  
For the church is all that lifts us from the coarse and selfish mob.  
And the church that is to prosper needs the layman on the job.  
Now, a layman has his business, and a layman has his joys;  
But he also has the training of his little girls and boys;  
And I wonder how he'd like it if there were no churches here  
And he had to raise his children in a godless atmosphere.  
When you see a church that's empty, though its doors are open wide,  
It's not the church that's dying; it's the laymen who have died;  
For it's not by song or sermon that the church's work is done;  
It's the laymen of the country who for God must carry on.

—Edgar A. Guest

*E*CCLESIASTES the Preacher said: "Whatsoever thy hand findeth to do, do it with thy might." (Ecclesiastes 9:10).

As we survey the last triennium, we must agree that as far as "Baptist Men" is concerned, no great strides were accomplished. We did move in a general direction, but our overall achievements were small and came in small increments. Many times, we, as individuals, do not realize how much our specific contribution means when it is accompanied by some other individual contribution from all across the United States and Canada.

When we look at our national missionary project, this principle is very true. Our national goal is achieved because each one of you have been faithful in some small way. It is very strengthening to see our men work in unity to accomplish our national missionary project.

We are joined together in a large denominational family. Each member of this family needs to sense his or her responsibility in this family relationship. As men, we have a responsibility to support all aspects of our family life and, specifically, that area which relates itself to our men's work.

This new triennium 1967-1970, we have agreed through the business sessions held at our General Conference in Detroit to expand our national project. The first \$4,000.00 of our triennial goal will go toward the support of Dr. Peter Fehr. The next \$2,000.00 will be contributed to a missionary medical project. The next \$1,000.00 will be given to the Seminary Book Fund. Everything over and above the first \$7,000.00 will be given to the Church Extension Operation Fund.

I am sure that we can do better than we did the last triennium. Let us join together in the spirit of Christ and give generously to our missionary project. We need your continued support to meet the goal.

Stanley C. Johnson, Tacoma, Wash.,  
past president, Baptist Men 1964-67,  
and moderator of NABGC, 1967-70.

BAPTIST HERALD

*Editorial*

## THE DISEASE OF MATERIALISM

Materialism is the philosophy that matter is the only reality, that everything in the world including thought, will and feeling can be explained only in terms of matter, and that comfort, pleasure and wealth are the only goals or the highest goals. It is the tendency to be more concerned with material than spiritual values.

By the world's standards America is a great and powerful nation. We have many material resources and have been blessed above any other nation at any time. Yet we are living in a time of confusion and uncertainty. These are the conditions resulting from a turning away from God, and materialism is certainly a contributing factor.

In Deuteronomy 8:3 we find that God said, "Man does not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live." This is exactly opposite of the philosophy of materialism and yet we find ourselves along with the world swept up in this evil. Even churches have adopted this philosophy and have partially lost their witness.

We as churches and individual members have often forgotten our purpose in life as given by Jesus in the Great Commission found in Matthew 28:19 & 20. The most important duty of the church is to complete the Great Commission—but this involves men: men to work in the church, men to have an active men's organization to draw other men to hear "the good news," men to give of their tithes and men to go to the uttermost parts of the earth. Unless we as individual men become mission minded the church cannot become a factory for Missions. The men of our churches must become involved if the church is going to aid in the doing away with the chaos prevalent in the world today. Imagine, if you can, 90% of the men active in the church instead of only 10% which now seems to be the case. Imagine the mission outreach at home and in foreign lands—the vitality of the local church and its tremendous influence.

Christ in his great wisdom left the spreading of the message to men—men filled with the Holy Spirit—men who have dedicated their time, talents and material blessings to God.

God does not need our talents and time; he could have found another way to carry out the Great Commission, but how are we to grow except by working in his vineyard? He does not need our money to finance his projects, but what better way to keep us from making money and material things our god?

Materialism is a disease for which there is such a simple cure and yet we are so reluctant to avail ourselves of it. The opposite of materialism is spiritualism, a Godly spiritualism.

—Arnold L. Mauch of Lodi, California  
president, Baptist Men, 1967-70.

## BAPTIST HERALD CONTENTS

Volume 45

No. 19

October 1, 1967

Christian Laymen	Cover
"The Layman"	2
Edgar A. Guest	2
"Strength in Unity of Purpose"	2
Stanley C. Johnson	3
Editorial	3
"The Disease of Materialism"	4
Arnold L. Mauch	4
"The Fellowship of Christian Men"	5
Gerhard Panke	5
"The Christian Layman—A Brother"	6
Vernon Heckman	6
"Operation Help"	7
David J. Draewell	7
"Christian Layman—It's Up to You!"	8
Carl F. Guenther, Jr.	8
"The Challenge of Missions"	9
Richard Schilke	9
"Camping with Cameroonians"	10
Jeannette Moeckli	10
"A CBYF Project: Spanish American Field, Texas"	11
Sherry Reimer	11
"Church Extension in the 'Queen City'"	12
Wilfred A. Dickau	12
Baptist News from Around the World	13
Address Changes	13
What's Happening	14
We the Women	14
Mrs. Herbert Hiller	14
News and Views	14
Baptist Public Affairs	15
Speak Up!	15
A. Dale Ihrie	16
Book Reviews	16
B. C. Schreiber	17
Resource Ideas for Christian Education	17
"Let's Get the Record Straight"	18
Bruce A. Rich	18
Sunday School Lessons	19
B. C. Schreiber	19
Our Denomination in Action	23
Obituaries	24
Yes, I Tithe	24
Harold B. Johns	24
Our Stewardship Record	24

Semi-monthly Publication of the  
NORTH AMERICAN BAPTIST  
GENERAL CONFERENCE  
7308 Madison Street  
Forest Park, Illinois 60130  
Barbara J. Binder, Interim Editor

THE BAPTIST HERALD is a publication of the North American Baptist General Conference with headquarters at 7308 Madison St., Forest Park, Illinois 60130. It also maintains an active membership in the Associated Church Press.

SUBSCRIPTION PRICE: \$3.50 a year to any address in the United States or Canada—\$3.00 a year for churches under the Club Plan or Every Family Subscription Plan—\$4.00 a year to foreign countries.

CHANGE OF ADDRESS: Three 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 Barbara J. 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.)

October 1, 1967





Eastern Photo

# THE FELLOWSHIP OF CHRISTIAN MEN

by Gerhard Panke

**I**N THE FIRST CHAPTER of the First Epistle of John, we note the admonition concerning the "word of life." Having experienced the Christian life, (verse 3) John states "that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with the Son, Jesus Christ."

Then he continues saying that he writes in order that our joy might be full and "that we have fellowship with Him . . . but if we walk in the light as He is in the light, we have fellowship one with another. . . ."

## FELLOWSHIP OF THE CHURCH

I never realized, until recently, the importance of this first chapter of First John. It speaks of the fellowship of the church and the role of the church in this changing age. Thinking on the subject of fellowship, I realized anew that the church consists of people whom God has called out of the world. As Christians, we are "the gathered church;" we are the church "assembled together" not only to worship Jesus Christ on Sunday, but to witness during the week.

In our North American Baptist General Conference, we are concerned, as Baptist Men, over the apparent lack of interest shown by some of our men in seeking fellowship through the means of Brotherhoods in our churches. Personally, I have been challenged by this Scripture and realize that it speaks particularly to the men of the church. Many of us serve on Sundays as ushers, teachers, song leaders, and so forth. However, we spend far more time away from the "gathered church," at our place of business or in recreation, and I wonder if we have lost sight of the purpose of the Christian life and the Church.

It seems to me that there are church members in our great country, and probably throughout the world, who be-

lieve that the church, politically and socially, is going to change people to do the will of God. This plan will never work, for people must be changed from the inside out, not from the outside in.

In the second chapter of Acts we may read the familiar story of the day of Pentecost when men were filled with the Holy Spirit and even began to speak in other tongues. Peter recognized what was happening and, even while the people were mocking these Spirit-filled men, reminded them of God's prophecy that he would, "Pour out of my Spirit upon all flesh." On the day of Pentecost a new society and a new community began to be built upon faith in Christ and love for one another.

## FELLOWSHIP IS FUNDAMENTAL TO EVERYTHING ELSE

How can we best witness for our Lord? Have you ever stopped to think that God is perhaps saying to us in effect: "fellowship is fundamental to everything else." Surely, we know that worship, Christian education, missions, evangelism, and other ministries to the needs of our people are necessary. We recognize that the church must feed Christians and encourage them in the Christian life. This is fine. However, the Bible reminds us again and again, in so many different places, that fellowship is fundamental to everything which a Christian does.

To neglect the fellowship of believers is to sabotage the church. Fellowship in the church should be the incubator where new Christians blossom out. In Brotherhood meetings, in men's class meetings, in men's prayer meetings, and in so many other ways, wherever men gather, we have an opportunity to share in the problems which face us. When they were saved, the early Christians were so overjoyed that they shared this good news with everyone with whom they came in contact, shar-

ing also their joys and their grief. I am convinced that the fellowship of Christian men is fundamental in the Christian life and very much needed today.

## BLESSINGS FROM FELLOWSHIP

I am reminded of the blessings which came to me in a meeting, years ago, when it was my privilege to first attend, as a Sunday school student, the adult men's Bible Class. Here were men much older than myself, but men whose glowing testimony will be remembered by all who knew them. The Biblical discussions and the sharing of burdens in prayer were, to an impressionable youngster, tremendously encouraging. As a young Christian the fellowship of these men left their indelible mark on my life. I firmly believe that when a church is strong in its fellowship it will be strong in its outreach.

Do you know that God was an "extrovert God" as revealed in John 3:16? This being true, is it not logical to believe that he cannot beget introvert children? An extrovert Christian can encourage men to join the Brotherhood. From past experience we know that men have been brought into the fellowship of the church because they first were invited to a Brotherhood meeting or to a men's Sunday school class.

Somewhere recently, I heard an evangelist state, "God has no grandchildren." As I thought upon this, I realized the truth of this statement. Each generation must be born of God! What a challenge this is when men realize that every new generation must be won to the Lord, and our Brotherhoods can be the instruments God can use to win them.

*Gerhard G. Panke is the general manager-secretary of the Baptist Life Association and editor of the "Baptist Men's Newsletter." Mr. Panke is from Buffalo, N. Y.*

**H**OW DID we, as men, ever become known as laymen? The word is derived from the Greek word meaning "one of the people," in contrast to the clergy.

Who wants to be "one of the people"? While most of us at times want to be considered part of a group, there is also a very keen sense in which we do not want to be just "one of the people." We want to be ourselves; identifiable as Sam Jones, Richard Smith or Harold Stone. When our name is incorrectly given in an introduction, it annoys us, or we become irate. We are pleased when a seldom seen friend "knows us" or remembers something about us. This kind of experience takes us out of the class of "one of the people" and puts us into a class by ourselves. This we like!

It is true that God deals with nations and the peoples of the earth, but he does it by individuals. The Bible record is a person to person record in which people are spoken of by name. I have found no person in the Bible, however, identified as a layman. If it is true that the word layman was not used to identify a believer in the Scriptures, what word was used? The word BROTHER!

## A BROTHER—WHAT MEANING FOR YOU?

What does the word brother bring to your mind? Your own brother or brothers? Joseph's brothers? Andrew's brother, Peter? James and John? If you are blessed with a brother or brothers, you probably thought first of your own brothers. This is right and very natural.

God gave me two brothers, and they contributed a lot to my life. In childhood it was fun; in my teen years it was companionship, and now it is respect, fellowship and inspiration. Space limitations prohibit my relating experiences I had with my brothers in earlier days.

The dictionary identifies a brother as a son of the same parents. The Bible records the history of many such persons in both the Old and the New Testaments, and they are worth reading and meditating on. The Bible also identifies a brother as one who is born again of the Holy Spirit; a believer in Christ's redemptive grace and love. Brother is a name of high honor in the records of the early church in the New Testament. It should be in our day as well!

There are many references to brother and brethren in the Scriptures. A study of these verses in a concordance will help us to better appreciate our Christian brothers in Christ. It is wonderful to know that the man next to me, though sinful like I, if he has been called of God, has become my brother. When we are born of the Spirit, Christ places us within one great brotherhood. He makes us brothers of one another. The Son of God is not ashamed to call us his brethren. What a privilege! What a warm personal fellowship! This in-



# THE CHRISTIAN LAYMAN— A BROTHER

by Vernon Heckman

cludes the clergy as well as the person who is not a clergyman. Let us be glad and rejoice that it is so.

## SAUL, AN ENEMY— PAUL, A BROTHER

When Saul was on the way to Damascus to persecute the church, he met up with the Lord enroute. He was stopped in his tracks, and his sight was taken from him. After three days with no food, no water, and no sight, God sent a brother to help him. Ananias knew about Saul's threatenings and slaughter, but he did not know about Saul's encounter with Christ. Ananias remonstrated with the Lord "but the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Ananias was obedient to this command and immediately went to Saul's aid. His salutation was "Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost." Ananias' enemy had now become his brother—in Christ.

Ananias did not sit in judgment of Saul. Neither did Barnabas when Saul arrived in Jerusalem and wanted to be with the disciples of Jesus. Neither should we sit in judgment of our brothers in Christ. When Paul wrote to the Romans from his prison cell, he wrote, "But why dost thou judge thy brother?"

or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ."

## BROTHERS' RELATIONSHIPS

For the most part brothers are appreciated for their companionship, their love, their willingness to forgive, their unselfish sharing, their loyalty to each other and for their affection. James' brother, John, said, "He that loveth his brother abideth in the light and there is none occasion of stumbling in him." Paul said, "Let brotherly love continue!" Peter said, ". . . add to godliness brotherly kindness; and to brotherly kindness charity."

Occasionally brothers quarrel; sometimes they use each other badly; sometimes they are selfish and unwilling to share their possessions or gifts; and sometimes they even hate each other. This is not God's way for brothers to act. It is abnormal.

Christian brothers are members of the great fellowship of God. All are children of one Father. All possess that life which was given them by their heavenly Father. They are brothers by birth—the new birth. Why? "That ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Let's do it!

*Vernon C. Heckman is a member of the Dayton's Bluff Baptist Church, St. Paul, Minn., and the moderator of the Northwestern Conference, NABGC.*





Operation

HELP

by David J. Draewell

**“W**HY AREN'T more laymen used in the work of the denomination? It seems that you ministers run the whole show!”

I gulped a bit at this question asked by an articulate layman during a question and answer period in one of our churches. “Well,” I said, “laymen are serving presently on the General Council of the denomination as well as on the trustee boards of our educational institutions and Roger Williams Press. Laymen are members of the Finance Committee, Investment Committee, Pension Fund Committee, Church Extension Committee, Stewardship Committee and the Committee on Higher Education. In addition, laymen operate their own organization within the denomination called Baptist Men.”

“I know all that,” countered my questioner, “but there are so many laymen in our denomination, why not

find a way to put more of them—I mean more of us—to work?”

Later when I left the church, the questions of this layman were still ringing in my ears. I asked the same questions of others in positions of denominational leadership. As a result, a committee was formed to find an effective way of using the interest and talents of the laymen in our churches to strengthen the ministry of the denomination.

After study and consultation with the district secretaries, the lay members of the General Council, the president of Baptist Men, and others, *Operation HELP* was conceived. Last May the General Council approved the plan. At the General Conference in Detroit, it was presented to those attending the Laymen's Luncheon. They enthusiastically endorsed it.

#### WHAT IS OPERATION HELP?

The letters H-E-L-P stand for: Hunting Effective Lay Participation. *Operation HELP* is an army of prayer warriors interceding for crucial needs relating to the work of God. *Operation HELP* is a platoon of God's choice servants who are ready to offer time and ability to him for his use. *Operation HELP* is a corps of faithful stewards ready to give sacrificially when confronted with mission needs at home and abroad. *Operation HELP* is an organization of North American Baptist laymen who are “On Call for God.” As a matter of fact, this is the organization's motto.

#### HOW DOES OPERATION HELP WORK?

(1) Men become part of *Operation HELP* only when they fill in an official Enlistment Form. Supplies of these forms have already been mailed to each church. Additional forms may be secured from Department of Stewardship, 7308 Madison Street, Forest Park, Illinois 60130.

(2) General availability of *Operation HELP* members will be shared by the Stewardship Department with all of our churches, youth camps, conferences, associations and denominational departments so that they may make their requests for help.

(3) Two sets of files of all members will be maintained at our denominational headquarters in Forest Park, Illinois. One file will be arranged geographically according to states and provinces. The other will be arranged according to the service interests of the members. These files will be used when calls for help come from the various departments of our denomination as well as from local conferences, associations, churches, and so forth.

(4) As the files reveal the names and addresses of men who are ready to help in a particular way for a particular project, the organization needing assistance will receive their names and addresses and will, in turn, contact directly the men regarding the assignment in question.

(5) Generally, *Operation HELP* members will be asked to serve only within their own geographic areas. Each man, of course, is free to decline a specific assignment, if he cannot fill it. It is normally expected, however, that volunteers will live up to their membership commitment of being willing to help according to their ability.

(3) Urgent prayer requests relating to our conference mission program and national and international affairs will be sent by first class mail to all members as these needs arise. Periodic reports and the results of these special prayer efforts will also be made to the membership.

(7) A limited number of special appeals will be made by mail to all members for urgently needed financial concerns. Special *Operation HELP* offering envelopes will be enclosed with these appeals. It is suggested that the gifts be given through the member's local church. It will be possible, of course, for a member to return his gift directly to the headquarters office in Forest Park, if he so desires. Each appeal will state that this offering is to be beyond the member's regular local church and mission giving. Gifts both large and small will be sought. Local church mission contributions credit will be given for each gift received.

(8) Membership in *Operation HELP* once established need not be annually renewed. It will have an indefinite tenure. It may be terminated, however, at the request of the individual member at any time.

(9) There shall be a breakfast, luncheon, or a different form of meeting of *Operation HELP* members during the days of the triennial General Conference sessions. This will give the members an opportunity to meet one another and to review what has been accomplished to the glory of God through *Operation HELP* during the past year.

#### WHO SHOULD ENLIST IN OPERATION HELP?

Men who love Jesus Christ . . . who believe in prayer . . . who like a challenge . . . who are concerned about God's work . . . who find joy in giving . . . who are ready to do something extra . . . who are ready to respond to the world's cry for help . . . who do not have to be urged or begged into doing something for God . . . who have spent time and effort in getting and desire to balance their lives by spending time and effort in serving . . . who wish to show thanksgiving and loyalty to our North American Baptist General Conference and its total mission program.

*God's work needs Operation HELP . . . and Operation HELP needs you. Enlist today!*

*David J. Draewell is secretary of stewardship and higher education, NABGC.*

BAPTIST HERALD

**C**HRISTIAN laymen are active in many different occupations throughout this world giving them a wonderful opportunity of meeting people who need to hear the message of Christ's saving grace. We should be convinced that Christ calls each of us into our work for a purpose, realizing it as a divine vocation.

Arnold Toynbee, the historian, has said: “Man at work can be happy and spiritually healthy only if he feels that he is working in God's world and for God's glory through doing what is God's work.”

As Christian laymen we should be faithful members of our church, serving it and going forth daily in our work, witnessing, ministering and representing Christ and his Church.

In the First Century Apostolic Church there was no official distinction between the laity and the clergy. Each was a follower of Christ—witnessing to what he knew about his Lord. Their activity brought forth a warm, contagious enthusiasm which melted its way into the cold world.

#### THE LAYMEN'S MINISTERING “WORK”

We must, as laymen, catch the spirit of Christ who said, “The Son of man came not to be ministered unto, but to minister” (Matt. 20:28). We should see that our ministering work is not to be confined only within our own church but also in our everyday work. We should serve on church boards and committees, be faithful in denominational programs, but we must realize that a large per cent of a church's real work is done outside. We should witness for our Lord in our office, our shop, our club, our home, translating into daily life the inspiration and ideas gained in worship and in Sunday school.

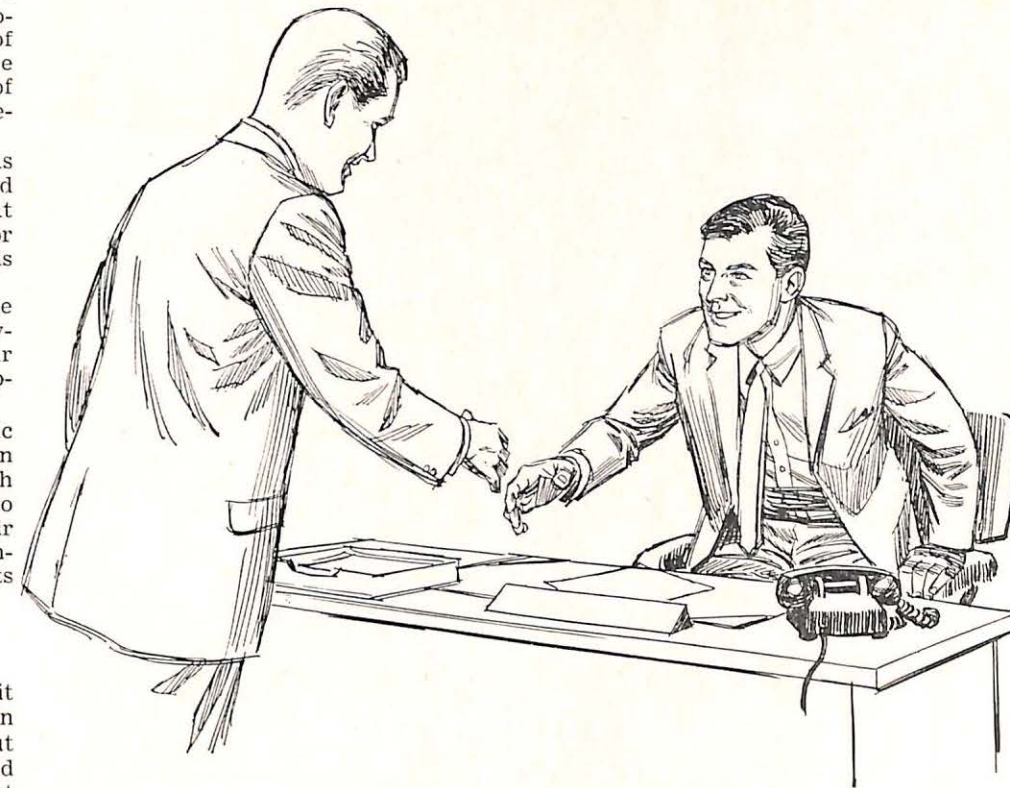
The word, witness, may be used in two obviously different ways. A person may visit a courtroom and take his place in the spectator's gallery. He thus becomes a witness of the trial. Or he may take his seat in the chair reserved for those who give testimony. He thus becomes a witness at the trial. When the risen Christ said to his disciples, “And ye are witnesses of these things” (Luke 24:48), he was using the word in the latter sense. He was commissioning his followers to become testifiers. The Christian layman should feel called to give testimony for Christ.

A young man was asked if he were a Christian, he replied that he was indeed. When asked to substantiate his conversion, he simply said, “I know that I am converted because I want to share what I have with others. I can't give something I don't have myself.”

#### LAYMEN GIVEN A COMMISSION

When we accepted Jesus Christ as our personal Savior, God gave to us the great commission—to go and speak the gospel—the message of life unto

## Christian Laymen—



# IT'S UP TO YOU!

by Carl F. Guenther, Jr.

lost souls.

Nothing is more clearly indicated in the Word of God than our responsibility to witness. There are no exceptions and no exemptions. The entire program of what we are to do is given to us by the Spirit.

In Ezekiel 33:8 we read, “When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.”

When God called Isaiah, he commanded him to go and to speak. When God called Jeremiah, he said, “I have ordained thee a prophet—go and speak.” Jeremiah tried to beg off, but God said, “Whatsoever I command thee, thou shalt speak.”

When God called Ezekiel, he said, “Go and speak.” “And thou shalt speak my words unto them, whether they will hear or whether they will forbear, for they are most rebellious.”

When God called Jonah, he said, “Go and speak.” Jonah tried to evade, but he found it better to obey.

When God called Paul, he said, “Go and speak” . . . “And straightway he preached Christ in the synagogues, that He is the Son of God” (Acts 9:20).

When God saved you and me and called us unto himself, he said, “Go

and speak.” The great commission was given not to a few but to every child of God.

In Matthew, it reads: “Go ye therefore, and teach all nations baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the age. Amen.” (Matt. 28:19-20).

In Mark's gospel it reads: “And he said unto them, Go ye into all the world and preach the gospel to every creature.” In Luke's gospel: “And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.” In John's gospel: “Then said Jesus to them again, Peace be unto you as my Father hath sent me, even so send I you.” In the Acts: “But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” The command of our Lord is to go and speak.

#### BEHAVIOR CONFORM, NOT CONTRADICT VERBAL WITNESS

To be an effective soul-winning Christian, we should become involved in our witnessing. The Apostle Paul

(Continued on page 22)

October 1, 1967





Miss Katie Michelson  
secretarial missionary  
to Cameroon

## THE CHALLENGE OF MISSIONS

by Richard Schilke

MISSIONARY work has many facets in this highly specialized era. Generations ago the missionary was thought of as the man or woman of God sent forth to evangelize the heathen and, to bring the heathen from his superstitious darkness to the light of Christ through the preaching of the gospel. Fundamentally, this is still the prime purpose of every missionary. Lose sight of this, and we have lost the mission of the Commission of our Lord and Savior.

Missionary work is not just preaching the gospel. In fact, this is often the least a missionary is called upon to do. The work of missions is many sided.

Some are called the gospel to preach. While others are called the Word to teach; Some are challenged and burdened to kneel, While others use skills the bodies to heal;

Some are called on to translate and write, While others with skills are called to type; Some go forth to build and repair That others may labour without despair; And so each one may find a place According to God's wondrous grace.

Miss Katie Michelson is seeking to find her place by the grace of God in using her typing skills as secretary to our Field Secretary in Cameroon. In this way she will do her part in this aspect of missionary work.

### THE CHALLENGE OF AN EARLY EXPERIENCE

Katie Michelson was born to Mr. and Mrs. Henry Michelson on January 14, 1929. Her birthplace was Russia, but she remembers very little of this, for early in life her parents came to America and settled near Lodi, California. Katie is the second of four daughters in the Michelson family. She was reared on a farm and loved and enjoyed farm life and farm work. There were no boys in the family; so all farm chores were divided among the girls, including tractor driving and truck loading. In fact, Miss Michelson says that she preferred the outside work to housework.

Church played an important part in her life and in the life of her family. Early in her life she came to know Christ as her personal Savior. At the age of ten she was baptized by Dr. A. S. Felberg on confession of her faith in Christ and became a member of the First Baptist Church, in Lodi, California. Later when the Temple Baptist Church in Lodi was organized, her membership was transferred to it. In youth and Sunday school work of her church, she found her place.

In 1948 Miss Michelson graduated from the Lodi Union High School. That fall she entered the Bible Institute of Los Angeles. In 1951 she graduated from it with a diploma in Bible and missions. Missions had a challenge for her, and she had considered it ever since her high school days, but somehow the door to the mission field did not open at that time.

### A SUMMER'S CHALLENGE IN MIGRANT CAMPS

Following her graduation from the Bible Institute in Los Angeles in the summer of 1951, Katie Michelson had an opportunity of working for ten weeks in Vacation Bible Schools in various California migrant camps. This experience impressed upon her the need and challenge of bringing Christ to these children who had so little opportunity of hearing the gospel message. They came from many backgrounds and various home conditions. As migrants, looking for jobs here and there, the parents seldom settled down for long. This often placed the children beyond the reach of the church. There seldom could be any follow-up work, for soon the parents were on

the move again. The summer's experience was unforgettable.

In the fall of 1951 Miss Michelson's father died. This necessitated an interruption in pursuing her education. For the next several years, Miss Michelson found employment in a local firm in Lodi as pay clerk and time-keeper.

### A YEAR'S CHALLENGE WITH GOD'S VOLUNTEERS

In the summer of 1955 the Board of Missions of the North American Baptist General Missionary Society approved a new aspect of evangelism within our denomination. This new phase of evangelism was to be called "God's Volunteers." The program called for a group of six young people who would give eight months of their time on a voluntary basis in a program of visitation evangelism. The first call went out in the course of the year. Katie Michelson heard of it and volunteered. She became a member of the first team of God's Volunteers in 1956-57. Rev. Daniel Fuchs, then denominational evangelist, was called on to direct this first year program.

The year has been a year of unforgettable and blessed experiences. Concerning it, Miss Michelson says: "This experience in sharing Christ with others helped me to grow and mature in my own Christian life. How grateful I am now for this period of service." To be sure, it was not an easy year. Every team of God's Volunteers since then has experienced that; though the work is challenging, it is also very strenuous. Ringing door bells, seeking admission to homes, speaking to people about eternal things brings many and varied reactions. But that first team blazed the trail. The program proved a blessing, for God gave his approval to it. It has continued and expanded ever since. There is hardly a church in our denomination which has not in one way or another been influenced and blessed by the service of these Volunteers. Miss Michelson has the distinction of belonging to the "trail blazer" team. Her interest in these young people and in their service has continued ever since.

### A DECADE OF CHALLENGE AT FOREST PARK

The year of service was hardly over in the spring of 1957 when a new challenge presented itself to Miss Michelson. She was offered the position of becoming secretary to Dr. J. C. Gunst who was the promotional secretary of the N.A.B. Forest Park office. This brought her into much closer contact with the total denominational life. For almost two years she served in that capacity.

At the beginning of 1959 Rev. Daniel Fuchs became the newly appointed Director of Evangelism and Church Extension, a department within the Board of Missions of the General Missionary Society. This was also the

(Continued on page 22)

BAPTIST HERALD



## Camping with Cameroonians

by Jeannette Moeckli

SUMMER TIME is vacation time. For many young people it's camp time. This is true of Cameroonian young people as well as American young people. Each year a Christian youth camp is organized by our mission for the benefit of the students of the twelve Protestant secondary schools and teacher training colleges of West Cameroon. This year the camp was held August 2-10 at the Cameroon Protestant College at Bali. Rev. Oryn Meinerts from Ndu was the director. The staff consisted of Cameroonian teachers and pastors and Baptist and Presbyterian missionaries.

Wednesday afternoon found boys and girls, mostly teen-agers, arriving by bus, taxi, or on foot with their luggage and bedrolls. Joyous cries and handshakes reunited "country brothers" and classmates. Registration counted over sixty campers with a final total of sixty-six.

### THE DAYS' ACTIVITIES

At six o'clock the next morning the sound of the native drum marked the beginning of the first day's activities. Morning devotions in the beautiful chapel, breakfast of "corn-chaff" (corn and beans cooked together), classes, lunch and supper of fufu, garri or rice, afternoon and evening recreation, and finally evening devotions. The topics presented in the classes were varied and of great interest to the campers. Rev. Flavius Martin from Bali taught a Bible study on the book of Ephesians. Rev. Yongkuma, a pastor from Soppo, led a study of the Holy Spirit. A challenging course on the Christian and

temptation was conducted by Rev. Schnyder, a Basel Presbyterian missionary. Mr. Asanji, a Cameroonian teacher at Cameroon Protestant College, taught a class in Christian marriage and the family which brought the campers face to face with the Christian viewpoint as compared to their traditional marriage customs. A most enjoyable time was had in the music class conducted by Mr. Don Witt from Victoria.

One could not fully appreciate the witness of Mr. Asanji concerning his beliefs on Christian marriage without knowing something of his background. Several years ago, Mr. Asanji was faced with a decision that would determine his future. With the death of his father who was a chief, he was the next to become chief of his tribe. This meant also inheriting his father's six wives. Standing firm on his Christian beliefs, Mr. Asanji chose to decline the position of chief and choose his own life partner. The title then fell to his younger brother who is a student at Joseph Merrick Baptist College at Ndu. This younger brother was also at the camp and because of his brother's testimony he too decided that he could not accept the wives of his late father. Knowing the problems that his own people face in regards to marriage and tradition, Mr. Asanji could give guidance supported by Scripture and reason that was very pertinent to the young people at the camp.

### NATURAL BEAUTY OF COMPOUND

Bali is situated in the beautiful green rolling hills of the grasslands,

(Front row, seated) Jeannette Moeckli, Mary Fuchs, Mr. Asanji, Rev. Flavius Martin; (second row, standing) Don Witt, Rev. Yongkuma, Rev. Oryn Meinerts; seated behind Mr. Asanji is Jarvis Schlafmann.

twelve miles from Bamenda. The spiritual life of the camp was enhanced by the natural beauty of the compound. Even though it was in the height of rainy season, occasional periods of sunshine made the roses, hibiscus, African daisies, poinsettias, and other beautiful flowers appear more brilliant. One day a vigorous hike was taken to the top of the Bali-famous Matterhorn, so named by the Basel missionaries from Switzerland. Another afternoon found campers and staff joining the surrounding villagers in the excitement and fun of a Bali Market day. Bali market is one of the largest native markets in West Cameroon.

Other afternoons and evenings found Mary Fuchs (Soppo) and Jarvis Schlafmann (Ndu) directing the campers in games and special activities: a treasure hunt, dramatization of parables, native dances, a panel discussion. Occasional free times gave opportunity for informal discussions and counseling on personal problems. Mary Fuchs and Jeannette Moeckli acted as counselors in the girls' dorms.

### EVENING SERVICES— A SPECIAL BLESSING

Two of the evening services were of special blessing to many. On Sunday (Continued on page 13)

October 1, 1967





## A CBYF PROJECT: SPANISH- AMERICAN FIELD, TEXAS

by Sherry Reimer

**E**ACH YEAR our Calvary Baptist Church CBY of Corn, Okla., adopts a project for the oncoming year. The only requirement necessary for a CBY member to accompany the group is an 80% average attendance at our local CBY meetings. Our group is responsible for one Sunday night program each month in our church, and the offerings received at these services finance our various projects.

Last year's project was an opportunity to attend the Second CBYF Congress at Estes Park, Colorado. Sixteen of our young people attended this outstanding event.

### A TRIP TO RIO GRANDE CITY, TEXAS

This year on July 27, twelve young people and three of our sponsors traveled southward to our mission church in Rio Grande City, Texas. On our way down to the Spanish-American mission, we visited our church extension project in Houston, Texas. We enjoyed a cook-out with the Elton Kirsteins and the Eleon Sandaus at the site of the new church. After the cook-out our group attended a baseball game in the Astrodome. Friday morning we left for McAllen, Texas, where we made our headquarters for the next three days.

The following day was spent with Sandovals in Rio Grande City. The day was spent visiting many of the church families. Through these visits and tours of this area, each member in our group realized the needs on our mission fields and the work and responsibilities which confront our missionaries.

### PARTICIPATION IN SUNDAY SERVICES

The following morning (Sunday) our group was in charge of the Sunday morning service including teaching the Sunday school classes. We were able to supply four of the five classes with teachers from our own group. The worship hour consisted of general singing, special musical numbers, a personal testimony, and a talk. Each of these numbers were given by various members of our own group. Rev. Sandoval translated the personal testimony into Spanish, so that each person present was able to share in the spiritual blessing. Following the morning worship hour, Mrs. Sandoval invited the group to the parsonage for a delicious lunch.

After an afternoon of rest and relaxation at the motel in McAllen, the group was ready for the evening service. This service was on the same order as the morning service with the addition of a children's story. But it was climaxed by the awarding of three New Testaments to the church members who were instrumental in bringing visitors to the evening service. We were greatly pleased by the fine response we had at each meeting. There were fifty-five people present in the morning and also fifty-five present in the evening.

### A NEW CBYF GROUP

Following the evening service, a social was held at the parsonage for all the young people. This time was enjoyed by all by singing familiar choruses and by relating personal testimonies. Then we shared with our new friends the wonderful experiences we had had since we had formed our CBY organization. We then challenged them to organize their own CBY. Before the evening had ended, they had elected their officers and had scheduled a time for their next meeting.

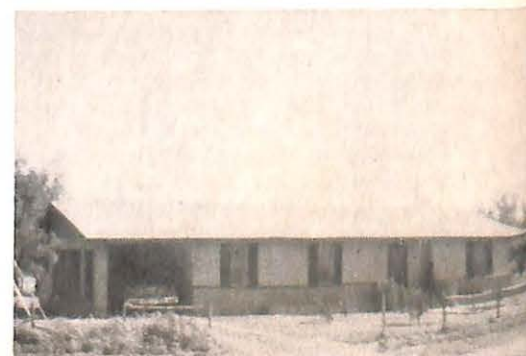
We, as a CBY group, have pledged our prayer support, and now we also covet your prayers for this fine new CBY organization. Our plans in our local CBY include aiding them financially and corresponding with them regularly. We know that through our prayer support and the Lord's blessings that this new group of young people will be very instrumental in reaching other young people in their own community for Christ and encouraging them to join their CBY. We urge each one of you to include these Spanish-American church members and also the Sandovals in your prayers.

The following morning the Sandovals and three of the young people from the church accompanied us to Ranosa, Old Mexico, in an afternoon of witnessing, sightseeing, and shopping. After bidding the Sandovals goodbye, we started homeward.

### APPRECIATION FOR AN ENLIGHTENING EXPERIENCE

We thank the Lord for his traveling mercies which we experienced on our  
(Continued on page 13)

The CBYF members, Corn, Okla., (upper left); the congregation of Garcia's Ranch Baptist Church (lower left); Rev. and Mrs. Robert L. Sandoval (upper right); the Sandovals' home (lower right).



The Junior Choir

**H**ISTORICALLY, church extension in the "Queen City," Dickinson, North Dakota, has been the exception to the rule. Several interested families conducted regular Sunday school and worship services, prior to our arrival. However, with no parent church involved in the project, we found ourselves, "an infant church," confronted with "adult" decisions. We are thankful for the help given us by the Central Dakota-Montana Association Church Extension Committee, as we endeavored to become established.

### PROPERTY PURCHASED

Property in an ideal and rapidly expanding residential area of the city was purchased for a total price of only \$10,000.00. On this property has been erected our new parsonage, and we are looking forward to the day, when we will be able to give a positive answer to the oft asked question, "When will you start building your church?"

It is known that a church building is not, nor does it comprise, the church, but in fairness to all concerned, it may be advantageous to consider the following point of view. It is of utmost importance to have a building referred to as "our church," or "The Hillside Baptist Church," if we are to be successful in winning others.

We do encounter answers such as this, "Mister, there better be something permanent, positive and tangible before you may expect me to join your cause." In this traditionally religious community, it is difficult for people to gain a concept of worship in a place where there is the regular occurrence of numerous social events and a variety of entertainment. For most of us, too, we cherish from earliest childhood, our association of church activities and worship with a building which was and is used specifically for that purpose.

### THE NEED OF THE COMMUNITY

Thus also comes the inquiry, "Are we justified in establishing another church in Dickinson?" The spectator's

October 1, 1967

## Church Extension in the "Queen City"

by Wilfred A. Dickau



The pastor, Rev. W. Dickau, meeting with some college students.



Rev. and Mrs. Wilfred Dickau and family

advice may not be a note of encouragement; as this is supposed to be the moment, as history is being written, when society is ecumenically geared, not working toward nor thinking about denominational growth.

May we again listen to the Biblical narrative of the Macedonian call, "Come over and help us." This man knew the need of his people, even though his fellow countrymen may not have shared his view. Therefore the answer is before us with obvious clarity. In spite of the fact that this region is said by some to be strongly religious, it does not necessarily mean it is Christian. For there is only One Way, as Biblically revealed. Our continuous presentation, and reason for being here, is to preach and teach that JESUS IS THE WAY, THE TRUTH AND THE LIFE.

This spring, we had the opportunity to present five T.V. programs during the Lenten and Easter season. These gospel releases were sponsored entirely apart from the Dickinson church; yet it was identified as the Hillside Baptist Church program.

Our organizational meeting and incorporation took place on April 9, 1966, with nine charter members. Presently our membership is twelve, of which eight are adults, and four are teenagers.

### THE SUNDAY PROGRAM

Fluctuation has been our experience

A Sunday morning congregation.



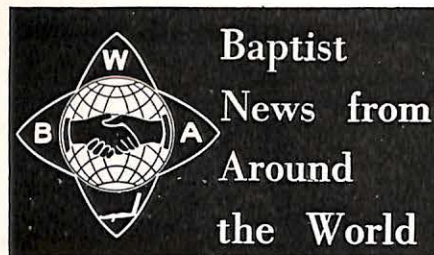
in Sunday school attendance, as some only exercised a token response to an invitation, attending perhaps once or twice. We hastily add, there are some who have faithfully continued to attend. It may be said of our Sunday morning worship services under the circumstances, attendance is reasonably good, the average for the first six months of 1967 being 42. The uncertainty of a meeting place has gravitated us to a position of inadequate appeal. Rental of a public building for church services may not be a problem in some cities, but such is not the case in this locality.

Ministry to the students at Dickinson State College is also an important phase of our work. This is done in a two-fold manner. There is the direct contact with the students on campus and I.V.C.F. meetings. Secondly, there is an opportunity for service in the Hillside church, with the college students becoming directly involved as Sunday school teachers, junior youth leaders, and in making musical contributions.

### GROWING JUNIOR CBYF

Continued expansion and outreach has been ours through the Junior C.B.Y.F. Many are brought in each Friday evening, and it is gratifying to note some non-church parents faithfully bringing their junior youth. Average attendance, January to May  
(Continued on page 24)





## BWA URGES BAPTIST WORK FOR PEACE, RACIAL JUSTICE

By C. E. Bryant

**NASHVILLE, TENN. (ABNS)** The Executive Committee of the Baptist World Alliance closed its annual meeting here with an "appeal to our people in every nation" to work for world peace, racial justice, relief of suffering, and freedom to preach the gospel everywhere.

The Alliance is a voluntary and fraternal association of 81 Baptist conventions and unions around the world. Membership of the groups affiliated with the alliance include about 26,000,000 of the world's 28,000,000 Baptists scattered over 124 countries.

About 120 denominational leaders from 27 nations were present for the four-day meeting in Nashville, with the Sunday School Board and the Executive Committee of the Southern Baptist Convention serving as hosts. W. R. Tolbert, vice president of the Republic of Liberia and president of the BWA, presided over the sessions.

The Baptist leaders heard and approved a long array of reports. They discussed threats to religious freedom in Rumania and Spain. They learned of Baptist outreach to meet the needs of refugees and other distressed persons. They discussed plans for cooperative advancement of Christian work through evangelism and missions, Bible study and membership training, and the expression of Baptist doctrine.

They also laid plans for a Baptist Youth World Conference at Berne, Switzerland, July 22-28, 1968, and a Baptist World Congress in Tokyo, Japan, July 12-18, 1970.

Three new Baptist bodies were added to the Alliance membership—the unions of Baptist churches in North East India, in Israel, and in Ethiopia.

George W. Schroeder of Memphis, Tenn., executive secretary of the Brotherhood Commission of the S. B. C., was named chairman of the Alliance's department of men's work.

The delegates centered their attention to practical outreach of the Gospel message of today's world.

Josef Nordenhaug, general secretary of the Alliance set the pace for such interests, when he declared:

"Let us continue to say that race prejudice is wrong in the sight of God. But let us also find practical ways to uproot it and end the discrimination it breeds.

"Let us continue to say that war is an unchristian way to settle international problems and disputes. But let us also seek practical ways in which we can fulfill our ministry of

reconciliation.

"Let us continue to lend support to crusades of evangelism. But let us also incorporate in them God's concern for the whole man.

"Let us continue to recognize that Christ has earnest followers in other church bodies. But let us also hear their testimony and share with them our own."

Members of the committee, joined by theologians and other denominational leaders, spent eight hours of the week's meetings in four study seminars, exploring questions of common interests to Baptists in 124 countries.

These four groups then brought reports of their findings to the committee at its final session.

Resolutions presented by Theodore F. Adams of Richmond, Va., a past president of the Alliance, called for a united expression by World Baptists "through their own governments and through the United Nations" of their concern for just and lasting peace.

"The war in Vietnam causes us deep concern, as do the continuing tensions in the Middle East and the internal strife in other lands," the resolution stated. Concern was further expressed for a realization of racial understanding, an end to violence, and relief of the world's suffering and hunger.

R. Dean Goodwin of Valley Forge, Pa., chairman of the Alliance relief department, outlined a projected program calling for \$182,000 the next 12 months to meet human needs in six broad areas of the world, and appealed to churches to supply the necessary funds.

For the Alliance's operating needs, the executive committee set a budget of \$172,500 for 1968 (as compared with \$165,000 in 1967), and a tentative projection of \$181,000 for 1969. The budget is underwritten by contributions for member conventions and interested individuals and churches.

C. Ronald Goulding, associate secretary for Europe, said that "permissive religious activity" rather than religious freedom is the lot of a majority of the Baptists in Europe.

"It is almost impossible to have communications with our brethren in Rumania and Bulgaria," he said, "and these conditions continue to be the areas where our Baptist work is hardest and where restriction, discrimination and persecution against our people is most severe."

He expressed anxiety for Baptist people in Spain. "For a time following the Second Vatican Council it seemed that a new period of freedom would come to the evangelical churches there," he said. However, new laws may impose new restrictions and "turn back the clock in terms of religious liberty in that country."

Recognition for the centenary of Russian Baptists was given by presentation of a Bible to four delegates from the union of Baptists in USSR. Baptists in that country now number 550,000—the largest group in any country outside North America. They will

celebrate the centennial of their founding August 18-28. Alexander Kircun of Poland and Paul Stevens of the USA were named to represent the BWA executive committee at this celebration.

The Executive Committee will hold its next annual meeting at Monrovia, Liberia, July 30-August 2, 1968. The next Baptist World Congress will be held in Tokyo, Japan, in 1970.

**NASHVILLE, TENN. (ABNS)** The chairman of the North American Baptist Fellowship has called on the Baptist conventions of North America to encourage their members to work together for improved race relations and world peace.

Representatives of ten Baptist bodies on the North American continent were present, eight of which groups hold membership in the fellowship, a committee of the Baptist World Alliance, (BWA).

Most of the conventions associated in the Fellowship are cooperating in an evangelistic program, Crusade of the Americas, planned for churches throughout South, Central and North America in 1969.

Rubens Lopes of Sao Paulo, Brazil, a visitor at the meeting, and originator of the Crusade idea in his role as president of Brazilian Baptists, said that Baptists in 30 nations have pledged cooperation in the project.

"These Baptists are of three different skin colors; they speak four different languages. But they are marching in the crusade under one flag—the flag of Jesus Christ, and they have one message—Christ the only hope," Lopes said.

**ST. PAUL MINN.** The office of Dr. Carl Lundquist, president, has issued two announcements regarding Bethel Theological Seminary: A Master of Divinity degree was granted for the first time to each seminarian graduating in June. Housing for seminarians was under construction on the new Arden Hills campus with occupancy planned for this fall. The Master of Divinity degree is awarded to graduates of its three-year professional program, replacing the Bachelor of Divinity degree formerly awarded.

## I WILL TRUST

By Mrs. H. E. Widmer  
of Colfax, Washington

I will trust and never be afraid,  
All my sins on Jesus have been laid;  
He has paid the debt of sin for me,  
On the Rugged Cross of Calvary.

I will trust throughout Life's Little Day,  
Knowing soon the moments pass away;  
Tho' the sun at times be hid from view,  
I will trust because God's Word is true.

I will trust whatever may betide—  
He has promised with me to abide;  
I will trust till shadows flee away,  
Soon will come Eternity's Glad Day.

BAPTIST HERALD

## CAMPING WITH CAMEROONIANS

(Continued from page 9)

evening following a message brought by Rev. Flavius Martin, a communion service was conducted by Rev. Oryn Meinerts assisted by some of the campers.

On the last night of camp Mr. Don Witt brought a challenging message confronting the campers with the thought that they can never be the same after having attended the camp and reminding them of their responsibility to the Word which they had heard. After the message the young people were given a chance to share with the group some of the blessings they had gained during the week. For some it had been a time when decisions were made concerning problems in their Christian living. For others it was the beginning of new struggles concerning the position that customs, traditions, and strong family ties should continue to have in their future.

We pray that these young people might become steadfast in the Lord as they face their friends and family. Many are the trials and temptations that will come to them in their homes, villages, schools, and later in their occupations. Pray with us that they may have the courage and strength to stand for what they believe.

*Jeannette Moeckli is a short term missionary in the Cameroons.*

## CBYF PROJECT

(Continued from page 10)

1,800 mile trip. In any project such as this trip, there is a financial aspect. However, we feel that the spiritual blessings received can never be measured in dollars and cents. And now we would like to especially thank the members of the Calvary Baptist Church of Corn, Oklahoma, for making this enlightening trip possible.

## ADDRESS CHANGES

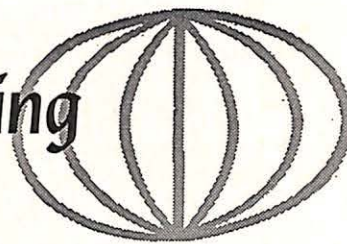
Bender, Rev. Oliver, 906 Scobey Ave., Donna, Tex. 78537.  
Fluth, Dr. and Mrs. Jerome C., 4424 Louisiana Ave. N., Minneapolis, Minn. 55428.  
Franke, Mr. Martin, Wilsonville, Ore. 97070.  
Grams, Rev. Alfred, Predigerseminar, Hamburg-Horn, Rennbahnst. 115, Germany.  
Hisel, Rev. John Wayne, 2221-173rd N. E., Redmond, Wash. 98052.  
Samf, Chaplain, 1st Lt. David A., 112 Louisiana Dr.—LRAFB, Jacksonville, Ark. 72076.  
Schultz, Miss Esther, 116 Solano St., San Rafael, Calif. 94901.  
Strauss, Miss Amy, Mountain View Hostel, Box 261, Jos, Nigeria.  
Strauss, Miss Holly, Nassawara Hostel, Box 661, Jos, Nigeria.  
Sukut, Rev. Walter, Avon, S. D. 57315.  
Voigt, Rev. Edwin F., 1011—7th Ave. N., Wahpeton, N. D. 58075.  
Warkentin, Rev. Melvin L., 245—42nd St., Rapid City, S. D. 57701.

October 1, 1967

● **God's Volunteers begin a new year** of service on Oct. 8, after having received their training at the North American Baptist Seminary, Sioux Falls, S. D., from Sept. 5—Oct. 6. **Team I** with Rev. Edgar Klatt, director, is scheduled for the following churches: Oct. 8-13—First Baptist Church, Chancellor, S. D.; Oct. 15-20—Parkston Baptist Church, Parkston, S. D.; Oct. 22-25—Ebenezer Baptist Church, Hope, Kan.; Oct. 26-Nov. 3—First Baptist Church, Ellinwood, Kan. **Team II** with Rev. Connie Salios, di-

● **Rev. and Mrs. Frank Armbruster**, of Mt. Sterling, Mo., were honored by members of the church which they serve, the Pin Oak Creek Baptist Church, and friends on their 25th wedding anniversary, June 25, 1967. Among the lovely gifts received were the gifts from the church, a recliner chair, and an anniversary cake and floral pieces, and a silver tea service from the W.M.S. A program was also given in their honor. They have one daughter, Mrs. Sherah Heidbrink, St. Charles, Mo.

## what's happening



### NORTH AMERICAN BAPTIST HOME FOR THE AGED DONATION DAY DINNER

**Place:** North American Baptist Home for the Aged in Philadelphia, Pa.

**Date: Oct. 21, 1967.** Dinner will be served from 4:00-7:00 P.M. Come and see the progress on our new addition to the Home. (Rudolph E. John, secretary.)

rector, is to serve at the following: Oct. 8-10—Aplington Baptist Church, Aplington, Iowa; Oct. 11-13—First Baptist Church, Elgin, Iowa; Oct. 15-22—First Baptist Church, Emery, S. D.; and Oct. 24-Nov. 3—Grace Baptist Church, West Fargo, N. D. Remember them, the churches, and the people in the surrounding communities in prayer.

● **Murray Lynn Harsch, born on July 31, 1967**, to Rev. and Mrs. Raymond Harsch, formerly of Greeley, Colo., and now of Cedar Falls, Iowa, went to be with the Lord on August 4, 1967.

● **Rev. Ronald E. Mayforth has accepted** the call to become the pastor of the Brentview Baptist Church, Calgary, Alta., effective Oct. 15, 1967. He has served as the pastor of the West Center Street Baptist Church, Madison, S. D., since 1964. He has also received the appointment as the campus chaplain for the Calgary Area, succeeding Rev. Rubin Herrmann, now of Auburn, Mich. Mr. Mayforth previously served as campus chaplain for the South Dakota area.

● **Rev. A. W. Bibelheimer presented** his resignation to the Board of the Baptist Home, Bismarck, N. D., effective Sept. 30, 1967. He has accepted the call from an American Baptist church in Bottineau, N. D. His was an effective ministry as the chaplain of the Baptist Home since 1964.

● **Rev. Norbert Laudon, pastor of the** Zion Baptist Church, Edmonton, Alta., since 1962, has accepted the call to become the pastor of the Immanuel Baptist Church, Vancouver, B. C.

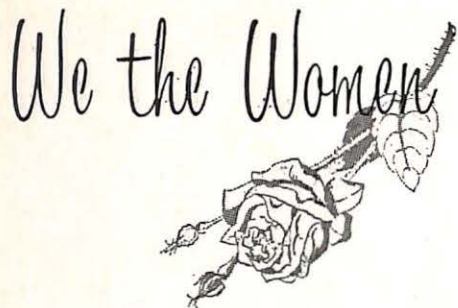
● **Siegfried Hoppe, student at the** Christian Training Institute, is serving as the pastor of the Emmanuel Baptist Church, Edmonton, Alta.

● **Ron Berg has accepted the call** to become the pastor of the Fellowship Baptist Church, Camrose, Alta. Previously he served the Forest Lawn station of the Grace Baptist Church, Calgary, Alta.

● **Missionaries of the weeks of October, 1967**, to especially be remembered in prayer and through correspondence are Rev. and Mrs. Fred Folkerts, field secretary, Cameroons, (Bamenda)—Oct. 1; Miss Betty Mantay (nurse, Bansa Baptist Hospital) and Miss Ingrid Bergatt (teacher at university)—Oct. 8; Mr. and Mrs. W. Norman Haupt, educational ministry, Cameroons, on furlough—Oct. 15; Miss Barbara Jean Stroh, educational ministry, Cameroons, on furlough—Oct. 22; and Mr. and Mrs. Donald Witt, principal, Saker Baptist College, Victoria, Cameroon—Oct. 29.

● **Special dates to observe during October** are Worldwide Communion Sunday—Oct. 1; Thanksgiving Sunday in Canada—Oct. 8; Harvest and Mission Festival—Oct. 8 (gifts for the mission and service program of the denomination); Thanksgiving Day in Canada—Oct. 9; Laymen's Sunday—Oct. 15; Universal Bible Week—Oct. 15-22; Bible Sunday—Oct. 22; Reformation Sunday—Oct. 29.





Mrs. Herbert Hiller  
Woodside, New York  
President of Women's Missionary  
Union

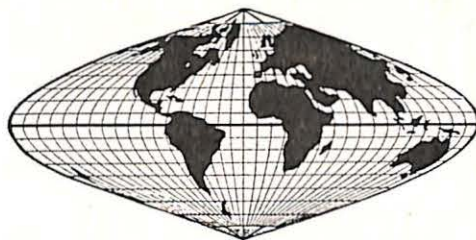
#### REDEEMING THE TIME

Autumn has come, the beautiful, hot days of summer are over, vacations past, and we are again settling into a routine of living. For many who have gone to the mountains or beaches, or into the country for rest, it means picking up once more responsibilities at home, church and places of employment.

As we begin another year of work, let the Apostle's words to the Ephesians be our motto: "Redeem the time" (5:16), or as the Weymouth translation puts it, "buy up the opportunities," for time is opportunity. Remarks are made constantly as to how swiftly time flies and how life rushes on, especially when one is active. But that does not mean that we have used our time wisely or developed our talents fully. Time has been defined as "duration turned to account" according to our capacity. It becomes ours by purchase, diligent effort and wise use.

While some people have more money, influence, ability or education, each of us has 24 hours every day, seven days every week, totaling 168 hours; allowing 56 hours a week for sleep and rest, 21 hours for meals and family devotions, 70 hours for all motherly duties, there still remain 21 hours or three free hours a day. The use of these crucial hours may well determine whether our lives will prove extraordinary or commonplace. These are the minutes, the hours, that slip by so unaware, and are lost beyond recall; therefore, let us plug the leaks, save those little five minutes that go to waste by using them advisedly: call some lonely person on the telephone, write a cheery greeting to a sick person, roll a few bandages, learn some new Bible verses, remember our missionaries in prayer, gather thoughts and ideas for programs through spare time reading of Christian magazines, and whatever else loving interest may suggest.

Oh the good we all may do, While the days are going by.  
Jeremy Taylor in his *Holy Living* reminds us: "God has given us but a short time here on earth; yet upon this short time eternity depends." Hence time is a precious commodity, let us not waste it on petty details; but use it strategically on matters of major importance in the Lord's Work (Matt. 6:33).



## NEWS AND VIEWS

**PHILADELPHIA, PA. (ABNS)** In an address at the Baptist Temple here, Dr. Carl F. H. Henry, editor of *Christianity Today*, told a 150th anniversary assembly of the American Sunday School Union that Sunday school drop-outs in the junior-senior age group have increased since the Supreme Court decision banning Bible reading and prayer in public schools.

The "apparent connection" should spur study of Sunday school losses, he said. He also suggested the use of released time, after-school programs, special talent groups, educational dynamics, and outreach to the neglected college student.

Dr. Henry was chairman of a panel which discussed the topic, "Is Sunday School a Lost Cause?"

**TAX EXEMPTION.** Whether exemption from taxation for various non-profit private institutions is to be continued is a matter of discretion for the people of the State. If it is desired to revise the present policy of the State, the following considerations are suggested: Exemption from property taxation is not unique to churches but is shared with a wide range of other non-profit organizations. The members of these groups have all paid their appropriate taxes as individual citizens and need not be taxed again for constructive activities which they undertake jointly and from which they derive no profit.

Organizations which are religious in character are not fulfilling purposes which the State would or could fulfill, in their absence, under the Federal First Amendment. A historic line of decisions by the U. S. Supreme Court prohibits a state or municipality from imposing a tax upon the free exercise of religion, which may well extend to whatever property is essential to such free exercise of religion.—The Rev. Dean M. Kelly, director of the NCC Commission on Religious Liberty.

**SAN FRANCISCO. (ABNS)** An Episcopal bishop in California called on all Christians to recognize the Pope as the head of the "universal church." Bishop C. Kilmer Myers said in a sermon at Grace Cathedral here, "We need a Holy Father . . . who can speak and witness to the whole human race . . . as the presence among us of the Fisherman." The Pope is the "chief pastor of men" and the chief spokesman for the Christian community in the world." "I personally acknowledge him to be such," Bishop Myers said at a press conference later. But he admitted that controversy would follow

his statement. The Vatican greeted reports of the sermon with caution.

**BRISTOL, TENN. (ABNS)** Immediate and future ecumenical relations occupied the attention of commissioners (delegates) to the General Assembly of the Presbyterian Church in the U. S. in the closing days of its sessions here. Overwhelming support was given to the report of a Joint Committee of Twenty-Four preparing a plan of union with the Reformed Church in America, and the continuing participation of the body in the Consultation on Church Union was affirmed.



W. Barry Garrett

**WASHINGTON (BPA)**—In a hard-hitting speech to the U. S. Senate, Sen. Wayne Morse (D. Ore.) condemned the social and economic cost of drinking and called for a curb on radio and television advertising of alcoholic beverages.

The Oregon Senator introduced a bill that would amend the Communications Act to ban broadcast advertising of all alcoholic beverages between the hours of 3 P.M. and 10 P.M.

Morse said he could not claim that his bill would curb alcoholism and drinking, reduce crime, prevent riots or end automobile accidents, but that it would focus attention on the "tremendous social and economic cost of drinking among the American people."

Sen. Morse reminded his fellow senators of these facts:

"One in every three arrests in the United States is for drunkenness, and if arrests for related offenses such as drunken driving and disorderly conduct stemming from drinking were included, the figure would be much higher.

"This country has over five million identified alcoholics. Stated generously, one citizen out of 40 is an alcoholic. Considering that about 40 per cent of the population is 21 or under, one person out of 24 adults is an alcoholic.

"Alcoholism is the nation's fourth largest health program, as well as being the first largest criminal problem.

Sen. Morse quoted the director of the National Safety Council who estimates that perhaps one-half of those

involved in fatal automobile accidents are under the influence of alcohol. "The high correlation between alcohol and traffic accidents calls for a lot more attention to this problem than we have been willing to give it in the past," he urged.

**WASHINGTON (BPA)**—The House Committee on Education and Labor has unanimously recommended the creation of a Commission on Obscenity and Pornography to report its findings and recommendations to the President and Congress no later than January 31, 1970.

In its report to the House of Representatives the Committee said that the States and Federal Government have been unable "to stem the tide of an estimated billion-dollar business in obscenity."

"Last year," the report said, "the Post Office Department received close to 200,000 complaints, most of them from parents who objected to unsolicited, obscene commercial material which had been sent to their children."

"It is estimated that there are some 20 million pieces of smut mailed annually within the United States," it continued.

At hearings earlier in the year it was pointed out that "pornographic material has been flowing into the Nation in great quantities from a number of foreign countries, including Great Britain, Germany, Sweden and Spain."

Many authorities link the rise in juvenile delinquency with the increased distribution of "smut." The U. S. Children's Bureau reports that in 1965 nearly 700,000 delinquency cases were handled by the Courts.

"In the past 10 years, delinquency cases have increased by 58 per cent," the report found. "By 1970, it is estimated that one out of nine children will come into contact with the juvenile courts or law enforcement agencies," it continued.

**WASHINGTON. (BPA)** Ministers should be treated no differently from other people under the Social Security law on the basis of conscience or religious liberty, according to a staff report by the Baptist Joint Committee on Public Affairs.

The occasion of the Baptist Joint Committee's report is a bill in Congress introduced by Rep. George M. Rhodes (D., Pa.). Hearings have been completed by the House Ways and Means Committee.

At present ministers are classified as "self-employed" under the Social Security law. As such their participation in Social Security is now voluntary.

If passed the Rhodes bill would make Social Security coverage for all ministers as self-employed persons automatic unless they individually applied for exemption.

According to the new bill ministerial exemption from Social Security would be acceptable only if the minister objects on grounds of conscience.

# SPEAK UP!

An Open Forum for communication among North American Baptists moderated by Dr. A. Dale Ihrie, minister of the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich.

Dear Brethren,

After enjoying the privilege of friendly dialogue with each other for the past three years, the time has come to bring our conversation to a close. When I was first entrusted with the moderator's responsibility, it was my feeling that we do not have enough time at our General Conference to express all the things that are on our hearts. This explains the reason for requesting the *Baptist Herald* to let us have a little space. It was my hope that we could continue our open fellowship between conferences by sharing our ideas through the "Speak Up" column.

At first I found our people to be a little shy. They seemed to feel that there might be something "out of place" if they said anything not approved by the majority of our brethren. Gradually the hesitancy disappeared, and during the past months we have had to apologize to people for our lack of space. Some of your letters just did not get into print.

I have hoped that our ability to share our ideas would be a mark of good spiritual health and Christian maturity. I have sensed that this has been increasingly so. We have all learned that there need be no lack of love or good fellowship among brethren just because we think differently about some things. St. Paul felt this way, too. "If all were an eye, where were the hearing?"

So in this final column, I want to thank all our people for their prayerful support and encouragement. You have been patient with this columnist. (I confess that sometimes I tried to be purposely provocative in order to draw out further response. I hope I did not sound too sharp or unkind.)

You have all been a real help to me. Your gracious expressions at our 35th General Conference in Detroit were a great blessing. If our fine new moderator has the same kind of co-operation and help given to me, he will be as grateful as I.

On behalf of our entire denomination, I will say to Moderator Stanley Johnson, "God bless you as you take up your task. We are with you in prayer and support. Take over confidently. The ship is yours. God bless you."

Dale Ihrie

#### WORLD DAY OF PRAYER

Dr. Ihrie:

Why is it that the North American Baptists use the same theme for the World Day of Prayer as is used by churches which are members of the National Council of Churches? Is the NCC material also used?

Why not instead use the theme and material of the National Association of Evangelicals. I thought we had no connections with the NCC organization. Please, clear this matter. I am sure

We express sincere appreciation to Dr. A. Dale Ihrie for initiating this provocative "Speak Up" column which has appeared in the *HERALD* during the past three years.

Beginning with November 1 issue, this column will be handled by the new editor of the *BAPTIST HERALD*. The column will be called "Open Dialogue." You are invited to submit letters of not more than 250 words to the editor expressing your Christian perspective on any aspect of human affairs.

many other Baptists are in the fog.  
Menno Harms

Dr. Ihrie's Comment:

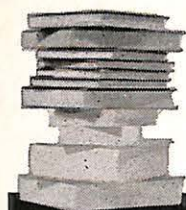
Thank you for your expression of interest and concern in the matter of the World Day of Prayer. I suppose some things develop over the years by tradition after they are initiated by a good experience. No doubt somewhere along the line in years gone by our people found a real opportunity for witness and service through the use of various "days" and "weeks": youth week, family week, day of prayer, etc. Since these do generally get wide coverage in the press and general recognition among many people, it probably became a natural and convenient way to maintain interest in them among our own folks.

In your communication I sense a negative fear on your part that we might be guilty of something by association with people in one group and a desire that we associate with another group. These matters are of negligible concern in my opinion. We are not committed either as a denomination or as individuals to anything other than sound Baptist Fellowship. Beyond this, every association is a matter of private conscience. We want to be the best possible examples of New Testament Christians. Beyond this the Lord will do as he chooses with us.

Mrs. Delmar Wesseler's Comment:

For many years we have used the theme which Christian women around our globe use as a prayer theme on this celebrated World Day of Prayer. As a Woman's Missionary Union, we annually select an editor for English materials and an editor for German materials to incorporate this theme which concerns world needs with our own denominational needs. These materials are sent to each Society president and each pastor's wife in our denomination. Many men and women express a realization of the bond of fellowship and the available power which is ours through this united prayer effort of God's people. (Mrs. Wesseler was the national WMU president, 1964-1967).





# BOOK REVIEWS

By B. C. Schreiber

## A PHILOSOPHY FOR ADULT EDUCATION by Paul Bergevin—1967—\$4.95.

Some books cannot be fully understood and appreciated unless the introduction is read. This is particularly true in this volume. Actually the introduction should be carefully studied as well as read, for it is only through these insights that a practical application of the contents of the book can be made.

Mr. Bergevin believes that the goals outlined in this volume require continuous effort. The adult who thinks that having been to school when he was younger will suffice so far as learning is concerned is a social liability. Human needs change because conditions and environment change; therefore the learning programs must be prepared to meet our human needs in all areas and on all levels. Maturity does not come naturally with physical growth but by discipline and by accepting responsibility in order to develop a practical knowledge about the forces that shape our lives. These are evident in the home, the church and the place of work. We learn what to do with our lives, how to use our money and our health in order to enrich our lives. Simply living, and striving to make a living, does not supply the information we need to be politically, vocationally, spiritually and culturally competent.

The guiding principles in this book lend themselves for a study course in which the participants as well as the instructors strive for excellence. It is certainly in order to use the same basic principles and goals in Christian education particularly among adults. Only in this way can we make all of life Christian.

## WHAT A LAYMAN BELIEVES by Samuel J. Schreiner. Broadman Press—1967—\$1.50.

The author does not approach the Christian faith merely by prescribing certain rules and principles from a doctrinal point of view. In these personal devotions he tries to interpret the Christian faith as revealed in Scripture and relate it to the problems of living. This is stated in simple language in his devotional on "Who is a Disciple?" when he says, "The disciple is one who lives from day to day by the truth Jesus has revealed to him and who thereby grows into the fullness of the stature of Christ." Mr. Schreiner has taught adult

Sunday school classes for almost fifty years.

## A CHRISTIAN LAYMAN'S GUIDE TO PUBLIC SPEAKING by H. C. Brown, Jr. Broadman Press—1966—\$1.75 (paper).

Because this is written by a "professional" it should give the layman a more adequate conception of "how to do it." Basically there is no difference between the layman who has the talent and ability to speak and the pastor who does all the talking. Naturally the pastor feels "called," but the layman who is not called directly into the pastorate can still be a speaker. It is merely the basic training which he lacks.

The book can be used for personal study or for the training of a group. A number of chapters are especially related to Bible study and the proper use of Scripture in public speaking for the layman.

## TOO OLD TO LEARN? by Robert A. Proctor. Broadman Press—1967—\$1.50.

Written more from an inspirational, though practical, viewpoint, the author gives ample evidence that motivation, method and opportunity are more important than the age factor. There are some disadvantages which he should be aware of, but he should also understand the advantages of age and experience. The learning of new concepts is not as important as the relating of new insights to concepts he already knows. For example, inadequate conceptions of being a Christian limit the growth of many church members. If the Christian simply identifies himself with church membership, attending services, contributing money and being a good citizen, then there is much to be desired in the learning process in becoming a better Christian. He must be equipped to become a part of the Christian process which not only changes himself but also the culture in which he lives. Church programs of adult education train the Christian to perform better within the church, but it is also his mission to witness and minister in the world outside of the church.

## STUDIES ON THE REFORMATION by Roland H. Bainton. Beacon Press—\$2.25 (paper).

Although the author is still associated with his popular biography of Martin Luther, *Here I Stand*, he has a deep insight into church history and

in particular the Reformation.

Since these are studies on the Reformation one may wish he would have started earlier, but here again Luther comes into prominence because this seems to be Mr. Bainton's strong area. Without the courage of his predecessors, plus the fact that he had the German nobility on his side, Luther would not have succeeded so well. One cannot help but admit that this was all part of God's providence.

In spite of the emphasis on "studies," the book is, nevertheless, highly biographical, especially so in the lives of Luther, Castellio and Ignatius Loyola. The interpretation of the Reformation is presented in a scholarly way, and the author has the ability to focus on the main stream of events and personalities which makes for interesting and informative reading.

In his chapter on *The Struggle for Religious Liberty* Mr. Bainton is very concise, because he has attempted to put four hundred years of religious history within the confines of about forty pages. Perhaps his genius lies in the fact that he has done such an excellent job of it. After all he has recorded only that which can be remembered by the average student.

## ADAM CLARKE'S COMMENTARY. One-volume edition on the entire Bible, abridged by Ralph Earle, Th. D., from the original six-volume work. Baker—1356 pages—\$11.95.

The entire set was originally completed and published in eight large volumes in 1826. Some revisions and corrections were incorporated by the author in the next six years, and thereafter it has appeared as a six-volume commentary. The author had spent over thirty years on this monumental work and was often hampered by poor eyesight.

A word of commendation is in order for Dr. Earle who completed the abridgement in thirteen months of spare time during his busy schedule.

The short biography as well as the preface reveal some interesting insights into the life of Adam Clarke and shed some light on the kind of commentary the student of the Bible may expect to find.

Although this is not a critical nor profound commentary compared to some which are available to the pastor and student today, it is nevertheless scholarly and devotional. Since its publication many manuscripts have been discovered which have shed more light on the Scriptures. However, there is a wealth of informative and devotional material which is still valuable to both pastor and layman.

Some chapters, for example, in Leviticus and particularly in Revelation, are given short treatment. The Psalms, prophets, and gospels, as well as most of the New Testament, are given a more preferential treatment.

On the whole the commentary is still a favorite among evangelicals, and they will appreciate it all the more in its present one-volume form.

RESOURCE IDEAS FOR CHRISTIAN EDUCATION



## LET'S GET THE RECORD STRAIGHT

by Bruce A. Rich

BECOMING aware of an apparent error in the accounting of our purchases, I called the department store to check on our account. After a careful checking of their records and ours, we discovered the discrepancies and were able to resolve the problem. Without records of what we had done, neither of us would have been able to arrive at an intelligent and factual solution.

On another occasion, a yardage buyer for a large department store chain related to me how important records were to him. He said if he had no record of what he had purchased in the past and what had been sold, he would have no idea what to purchase on his reorders. He would only make guesses and would soon be out of some materials and have far too much of others. This would result in dissatisfied customers.

Likewise, cattlemen keep records on the breeding of cattle, the feed mix and quantity given them, their age, weight and growth. They record the date of sale, and the price received. Without this information, they would not know how to improve their cattle raising.

## RECORDS IN CHRISTIAN EDUCATION

How important are records to Christian education? If church organizations keep no record of membership, attendance, programs and activities, it then becomes difficult to plan for the future in terms of building needs, room usage, program materials and

activities. Too much of our Christian ministry is carried on without accurate records and careful planning, and the result is a mediocre program which fails to interest the majority of people because of its lack of creativity and freshness and the absence of projected or anticipated outcome.

Records can serve a very useful purpose in helping us plan a program to attain desired goals.

We need to keep good records in the work of Christian education, for it is no less important than any of these other endeavors. In fact, it is more important; it is dealing with a matter of life and death. The objective of Christian education is to win men and women, boys and girls, to a saving knowledge of Jesus Christ and to provide opportunity for their spiritual development and usefulness to God.

## WHAT RECORDS SHOULD BE KEPT?

A good criteria for determining what records should be kept is to ask, "Do they reveal useful information for any future planning?"

A second fact to remember is that "Records are valuable only when they are used." You may keep all kinds of records, but if they are not referred to and used in planning, they are of no value to you.

It is important for all organizations within the church to keep records, but for illustration here, I will refer primarily to those of the Sunday school.

There are many records that can be kept by a Sunday school, and each

will need to determine which ones are important in a particular setting. The "Sample Packet—Better Tools for Better Records" (75c), available from Roger Williams Press, will give you a good introduction to what can be done.

One very important record-keeping device is the student's Permanent Record or Enrollment Card. This record provides the basis for most of the other records. In addition to having the name of the student, you can record his address, phone number, school grade, date of birth, date of conversion and baptism, church membership progress and activities, as well as important information about the family. This information card will be of equal interest to other groups in the church.

Attendance records are also valuable in keeping the staff aware of group trends and individual participation, helping to spot trouble areas, and in projecting room usage, needs for teachers and materials.

## AID IN VISITOR FOLLOW-UP

Often visitors come and go, and we never make written record of it, and they are soon forgotten. We ought to keep a record so we know who has been visiting and can check to see if they have been present before and on what date. By getting a visitor's name and address it is possible to make contact and determine his interest in further attendance. Each visitor represents a potential new member, but more than that, he represents the doorway to other possible contacts with family members and friends.

Beyond these basic records, the Sunday school may want to keep achievement records, visitation records and an up-to-date inventory of materials ordered and materials on hand. Record ought to be kept of the visual aids (flannelgraphs, maps, pictures, filmstrips, objects, and so forth.) which are available for general use in the educational program. The dates and topics for teachers' meetings, workshops and leadership training classes ought to be a matter of record.

The teacher or leader will find it helpful to maintain records of personal interest; such as, his contact with individual students and notes about their personalities, interests, abilities, home conditions, spiritual development and church activities.

A systematic file of lesson outlines taught and their evaluations will also prove to be very beneficial to the teacher or leader.

Whatever your part may be in the ministry of the church, why don't you review your responsibilities and see if you are keeping accurate, useful records.

Let's get the records straight and put them to work for the cause of Jesus Christ!

Rev. Bruce A. Rich is director of children's work, NABGC.





# sunday school lessons

B. C. SCHREIBER

## A TEACHING GUIDE

DATE: October 8, 1967

THEME: AMOS: GOD'S SPOKESMAN FOR JUSTICE

SCRIPTURE: Amos 1:1; 7:7-15

THE CENTRAL THOUGHT. When God has something to say, he says it through the best men he can find.

INTRODUCTION. So many people work and strive for material prosperity, and they do not realize the dangers which accompany such a way of life. Much is said today about the affluent society, but little or nothing is said about an honest society or a moral and spiritual society. As soon as people accumulate the things of the world, the things of the Spirit are neglected and soon forgotten. If there would be such a striving for spiritual and moral life as there is for the materially prosperous life, what a rich and happy people we would be. This is God's will for us, but it is not our will.

Israel and Judah were enjoying material prosperity, yet they saw no essential connection between professing living. God was given lip service. Outwardly they proclaimed him as their God, but they had no intention of living according to his commandments. They even believed that their prosperification led to self-righteousness and an unconcerned attitude toward the destitute. After all, it was their fault that they were poor. God, for some reason or other was displeased with them and prevented them from enjoying the fruits of prosperity.

I. THE CALL OF AMOS. Amos 1:1, 7:1-7.

The prophet does not seem to be ashamed of his lowly background. He was no graduate of the school of the prophets; yet he was used mightily of the Lord. It is difficult to refer to Amos as a minor prophet when we read and study the nine short chapters packed with strong truth and argument. God needed a man with unusual courage and conviction to prophesy, and truth was the accepted philosophy, and truth was ridiculed. No matter how much education and training a man may have, it will do him little good unless he has unusual insight into the problems which are current in his time.

II. THE REJECTION OF AMOS. Amos 10-13.

We do not know how long the ministry of Amos lasted. If it was short, it was certainly sharp and to the point. He wasted little time and few words. But the priests in the north, who up until now had their own way, suddenly

woke up to the fact that an "outsider" was getting all the attention. Amos was put on the spot because he was told to go down to Judah where he came from and preach there. Sin is not restricted to Israel; Judah is also sinful.

Missionaries are sometimes told to convert their own people first; pastors must sometimes preach the gospel to others while their children live in the world; the church is told to get its own house in order before it reaches out. Yet in all of these apparent contradictions, there is a definite call to a definite person to preach in a definite place.

III. THE FEARLESSNESS OF AMOS. Amos 7:14-15.

Amos did not make the choice; he was following God's directive. Therefore, he did not listen to Amaziah and his threats. Courageously he followed and obeyed as he believed he was led of God. Wherever there is sin and unrighteousness in any form God needs a man there. Obedience and courage are needed because the Lord's business always comes first.

### Questions for Discussion

- (1) If Amos were preaching today, would he be called a fanatic?
- (2) What is the state of our national life today? Are ministers courageous enough to reveal its faults?
- (3) Is it enough for a minister to be concerned only with the problems in his church?

## A TEACHING GUIDE

DATE: October 15, 1967

THEME: THE LORD OF HISTORY

SCRIPTURE: Amos 1:3-5; 2:4-8; 9:7-8

THE CENTRAL THOUGHT. It is sometimes difficult to see God in history, when we see so much sin and evil all around us.

INTRODUCTION. The more we study the short Book of Amos, the more we admire him for his forthright honesty, courage and conviction. Uneducated and unlearned, yet he was far wiser than the scholar or philosopher. In the midst of the highly organized power of the king and men of authority, he stood out above them—stronger and braver.

He was not ashamed of his background. Although he was an ordinary laborer, he did not have an ordinary mind, heart and spirit. These were ruled and led by God because he turned them over for him to use and direct.

While reading the Book of Amos, you may get the impression that he was an angry man. This is true, and there is certainly nothing wrong with being angry when you are sure you are expressing God's anger and not

your personal resentment. Simply looking upon injustice and unrighteousness without a feeling of anger and the desire to do something about it is sin. Jesus looked upon the scribes and Pharisees with anger when it was justified. Martin Luther was called, "Europe's angry man." He had reason to be when he saw how the church was robbing the poor and dispensing salvation as though it was an item that could be sold over the counter. One of the most effective sermons preached by Jonathan Edwards during the Great Awakening was entitled, "Sinners in the Hands of an Angry God." There is a place for God's anger as well as for his love.

I. GOD'S JUDGMENT AGAINST PAGANS. Amos 1:3-5.

A person, who is well-read, can often make an impression on people by quoting authorities on religion, literature or science. This is often good when a truth must be brought to light. Most of us are content to quote the Bible as the final authority. But quoting authorities, even the Bible, without a personal experience of God's power within us, leaves the message as well as the messenger weak. It is not easy to say, "Thus saith the Lord," when we are not sure the Lord has spoken.

The surprising thing was that he addressed these words to Syria, a pagan nation. Although the Syrians did not acknowledge God, they were, nevertheless, subject to his sovereign rule.

II. GOD'S JUDGMENT AGAINST HIS CHILDREN. Amos 2:4-8.

The day of reckoning is coming for Syria and the pagan nations. But now he is coming close to home and hitting where it really hurts. Judah thought of herself as God's favorite. But she cannot continue to be God's favorite unless she remains in his favor. As the people of God, they have no right to be unjust or unrighteous. The Lord will not erect a magic wall of protection around them, if they break his commandments. Evil deeds call forth judgment, even those committed by God's own people.

III. GOD'S CONCERN FOR THE WORLD. Amos 9:7-8.

The message of Amos seems extremely harsh, because he emphasizes judgment as over against love and mercy. But God's judgment is often more severe against his own people because they know better. However, there is a note of hopefulness in the judgment of God. First, we must remember that God sees all. His vision is never in any way restricted. Although man may think he has a great deal of freedom, God ultimately exercises control over all of his creation.

(Continued on page 24)

# our denomination in action

## anniversaries



MR. & MRS. CHARLIE A. ZOSCHKE OBSERVE 50TH WEDDING ANNIVERSARY

On August 13, 1967, Mr. and Mrs. Charlie A. Zoschke, eldest active members of the Highland Baptist Church, Junction City, Kan., celebrated their fiftieth wedding anniversary. The activities were held in the First Baptist Church of Junction City.

All of the five children and 21 grandchildren from Texas, California and Kansas were able to be present for the occasion. More than 125 relatives and friends honored the Zoschkes who had married on April 18, 1917, in the parental home near Woodbine, Kan.

The program began with the singing of the "Doxology," led by the pastor, and included special music by the five children and their spouses, their grand-

children, and their son-in-law, as well as remarks by the eldest and youngest sons.

Mr. Zoschke responded for his wife and himself by expressing gratitude to God for fifty years together, for children who are all in God's hand, and for the joy which the occasion had given them. The pastor concluded the service with prayer after which all gathered in the fellowship hall for refreshments.

A sequel to this celebration expresses the dedication and vitality of the Zoschkes; the Tuesday following, both of them helped paint our new Highland Baptist Church building. (David T. Priestley, pastor.)



MR. AND MRS. FRED GRABKE HONORED ON 50TH WEDDING ANNIVERSARY

On July 2 the Whiteshell Baptist Church, River Hills, Man., honored Mr. and Mrs. Fred Grabke on their 50th Wedding Anniversary. The church and relatives shared in the program which was chaired by the pastor, Rev. Bruno Voss.

The Grabkes spent all of their lives in the River Hills area except for nine

years when they lived in Detroit. They were married in the same church that honored them Sunday and have been active members for the same period. The pastor who married them, Rev. Jacob Remple, now 93 could not be present but sent greetings along with many others including the Honorable Lester Pearson, as well as Gil Molgat M.L.A.; Duff Roblin, premier of Manitoba. R. S. Bowles, lieutenant-governor of Manitoba, as well as others. At the ceremony many brought greetings from the church including Rev. William Sturhahn, northern district secretary, N.A.B.G.C., and Oscar Bjorson M. P.

All of the living brothers and sisters of the couple were present: Mrs. William Arndt, Detroit; Otto Knopf, Portland, Ore.; Mrs. Rudolph Kuhn, Vancouver, B. C.; and Herbert Knopf, River Hills, Man. The entire bridal party was present, save one: Mrs. Henry Alpers, Mrs. John Buss, Herbert Knopf and Julius Klaprat. All of the children were present: Irvin Grabke, Lac du Bonnet; Mrs. Helen Zink, of Winnipeg; Rev. Philip Grabke, Camrose, Alta.; Mrs. Bertie Best, Vancouver, B. C.; and Rev. Richard Grabke, Seattle, Wash., together with their families.

The church presented the couple with a rocker and stool. Many other gifts came from individuals, and the family installed a wall to wall carpeting for their living room and hallway.

Open house was observed at the Grabke's following the church service. (The Grabke family.)

GEORGE, IOWA, FIRST. On August 20, 1967, the members and friends of the First Baptist Church, George, Iowa, gathered to celebrate the 75th anniversary of Christian witnessing.

Services began with Sunday school at 9:30 A.M. The Praise and Thanksgiving Service followed at 10:45. Rev. J. J. Renz, pastor of the Immanuel Baptist Church, Brookfield, Wis., and former pastor of this church, brought the message from the book of Joshua. A fellowship dinner was served at noon, and many friends and former members were present.

The afternoon Mission Rally included a testimony from Janet Schneiderman, S.I.M., Nigeria, one of the missionaries which the church supports. Dr. Dunger brought a challenging message on missions.

Rev. John Reimer, now serving the Eastside Baptist Church in Chicago, Ill., also a former pastor of this church, brought the evening message of inspiration and challenge. Over 350 guests were present for the anniversary cake and ice cream after the evening service.

First Baptist Church began as a Sunday school extension of the Buck Grove, Iowa, church. The church was



Speakers at the 75th Anniversary service of First Baptist Church, George, Iowa, were Miss Janet Schneiderman, (l. to r.) Rev. J. J. Renz, Rev. Ken Unruh, Rev. John Reimer, and Dr. George Dunger. Also pictured is the first communion service used in the church.

October 1, 1967



organized under the leadership of M. W. Sweeter and was the first Baptist Church in Lyon County, Iowa. During the 75 years the church has had eight pastors including the present pastor. The church is located two miles north and one mile east of George. Recently they voted to build a new sanctuary and educational unit.

## baptism — evangelism



Three baptismal candidates from the First Baptist Church, Goodrich, N. D., entered the baptismal waters following a message by Pastor J. Ehman at the McClusky Church. They were from one family: Mr. and Mrs. Harold Mauch and their daughter, Delephine. During the evening service the hand of fellowship was extended to the new converts. (Mrs. Albert Schmidt, reporter.)

**MISSOULA, MONT.** Thirty-three new members have been welcomed into the Bethel Baptist Church, Missoula, Mont., so far this year. On February 21, six adults became members: two by baptism, three by letter, and one by church experience. On June 11, 27 were added to the roll; 25 by baptism and two by letter. Twenty-two of those baptized were young people and children. (Martha Jayne Clark, reporter.)

**MT. STERLING, MO.** The Pin Oak Creek Baptist Church, Mt. Sterling, Mo., held special meetings from Aug. 6-13. The speaker was Rev. G. Wesley Blackburn from Iowa. Mrs. Blackburn presented flannelgraph stories each evening, and she and their son, Tim, rendered special music. We all received a great blessing. It was a privilege to have them with us. (Mrs. James L. Heidbrink, reporter.)

## christian education events

**HUNTER, KAN.** On July 23 Scripture memory awards were presented to twenty-one children. The Bethany Sunday School presented three boys with Grand Award pictures for completing nine years of Scripture memorization. These boys, Steven Jensen, Rodney and Randal Wirth received certificates of recognition from our denomination on July 30. Mary Wilbeck was awarded a Grand Award picture, from our Sunday school at a later date. (Mrs. Melvin Schulz, reporter.)

**MORRIS, MAN.** We conducted our Vacation Bible School for one week during the evening hours from 6:30-9:00 P.M. For some time preparations had been made by teachers and co-workers. The theme was "GOD'S POWER FOR MY LIFE" (Scripture Press material).

For the first time we were privileged to have our own flags: The Christian flag was a gift from the Ladies' Missionary Society, and the Canadian flag had just been purchased. As we began to gather each evening a bugle call from John Bartlette sounded out into all directions of our community.

This year we also had a class for adults, in fact German adults met to study "Ephesians." Our missionary offering amounted to \$34.53 and was designated for our mission field in Brazil. The school was directed by Mrs. Beatrice Gruenke, and there were 25 teachers and workers.

The church was filled to capacity for the closing program, and every class gave an indication of the joy and the blessings received. The junior choir sang. The good seed has been sown, and we pray for fruit, for growth and spiritual results. (Henry Pfeifer, pastor.)

**MT. STERLING, MO.** The Pin Oak Creek Baptist Church, Mt. Sterling, Mo., held its V.B.S. from May 22-26 with all day sessions. Rev. Frank Armbruster, pastor, was the director. We had a total and average of 30 pupils along with seven teachers and helpers. Our total mission offering was \$55.32.

We had a picnic dinner on Friday noon for the pupils and teachers. A closing program and display of handwork was held on Sunday evening. (Mrs. James R. Heidbrink, reporter.)

**SACRAMENTO, CALIF., WILLOW RANCHO.** Vacation Bible School, with an enrollment of 114, was held the week of July 24-28. Mrs. Jack Wells-fry, who presided at the closing program, was also director. "Exploring God's Hidden Wonders" was the theme this year, and the offering for the entire week was designated toward church extension. (Mrs. Jeff Mahnke, reporter.)

**SPOKANE, WASH.** The boys and girls of Terrace Heights Baptist Church, Spokane, Wash., went "Exploring God's Hidden Wonders" during the Vacation Bible School held June 19-23. The Bible school was held in the evening for two hours with classes for every age, including adults, under the direction of Mrs. Merlin Schmutz. On the following Sunday evening, the children presented a program which included what they had learned during the week. (Mrs. C. W. Cade, clerk.)

**WEST ST. PAUL, MINN.** More than 143 boys and girls from the community attended Vacation Bible School at Riverview Baptist Church, West St. Paul, Minn. The School was held August 7-11 from 9:00-12:00. Each day we had eager boys and girls absorbing the

Word of God, with 30 teachers and helpers, who worked faithfully in explaining and teaching to them the saving power of Jesus Christ. The theme of the school was "God's Power in My Life." New faces were seen each day from the community.

On Saturday we held a Sunday school, Bible school picnic at Cherokee park with about 250 attending. The church was filled to capacity for the closing program held on Sunday evening. The evening concluded with a time of fellowship and refreshments in the Fellowship Hall. The children's crafts and workbooks were on display at this time, also. (Sharon Tobin, Christian education director.)

## conferences

**SOUTHWESTERN CONFERENCE.** The delegates and guests at the 87th Annual Southwestern Conference were blessed and challenged as they sat under the ministry of the three guest speakers: Dr. J. C. Gunst, central district secretary; Dr. Ralph Powell, North American Baptist Seminary; and Miss Ardice Ziolkowski, missionary nurse, Cameroon.

The business sessions were ably chaired by the moderator, Rev. Everett Barker, Lorraine, Kan., who was assisted by the vice-moderator, Rev. Donald Decker, Marion, Kan., (Strassburg). A spirit of unity prevailed as issues were discussed and resolved.

The West Side Baptist Church, Beatrice, Neb., hosted the conference on the attractive campus of the new John J. Pershing College of that city. The delegates and guests were housed in the college dormitories and ate in the college cafeteria.

General Conference Reports were received and discussed. New challenges in church extension were heard and well received. The Conference Banquet was hosted by the Nebraska Association Young People and addressed by the pastor of the new church extension work in Lincoln, Neb., Rev. Thomas Kramer, who gave his personal testimony, which moved the hearts of all who attended. At the Missionary Rally, following the banquet on Thursday evening, a missionary offering was received and a challenge to greater participation in the churches' mission was given by Miss Ardice Ziolkowski.

The luncheons on Friday noon were very well attended. Dr. Gunst addressed the men together with Mr. Kramer, who gave his report on the new work in Lincoln. Dr. Ralph Powell challenged the pastors and chaired a discussion time that followed. Miss Ziolkowski addressed the W.M.U. following their business meeting. The conference concluded following the closing of each of the luncheon meetings.

New officers for the following year are Rev. Donald Decker, moderator; Arlyn Janssen, vice-moderator; Mrs. Willis Geis, recording secretary; Rev.

George Conway, statistician. (Melvin L. Warkentin, recording secretary.)

## receptions — farewells



Rev. and Mrs. Jacob Ehman and family with the tape recorder presented to them as a farewell gift by the First Baptist Church, Goodrich, N. D.

**GOODRICH, N. D.** On July 30 members and friends of First Baptist Church, Goodrich, gathered to bid farewell to their pastor and family, Rev. and Mrs. Jacob Ehman.

The pastor's farewell message was "For Every Remembrance of You."

During the evening service each organization of the church participated in the farewell program. Deacon Albert Schmidt had charge of the meeting.

The following spoke words of appreciation: deacon, Vernon Schneider; trustee, Ernest Krein; Sunday school, Carl Brodehl; Men's Brotherhood, Arnold Berreth; young people, Byran Tessman; choir, R. E. Martin; and Woman's Missionary Society, Mrs. Harold Felchle. Mrs. Felchle also presented Mrs. Ehman with a corsage and Rev. Ehman with a boutonniere. A tape recorder from the church was presented by David Tessman to the Ehmans.

A number of musical selections were included in the program. Mr. and Mrs. Ehman and children gratefully acknowledged the good wishes which had been extended to them. (Mrs. Albert Schmidt, reporter.)

**GOODRICH, N. D.** Pastor and Mrs. Harry Johnson and two daughters arrived in Goodrich, N. D., on August 9 and moved into the recently cleaned and painted parsonage of the First Baptist Church.

They found the pantry shelves filled with groceries given by the church members.

On Sunday morning, Aug. 13, the pastor brought his first message to the church. At the evening service the church held a reception for the new pastor and his family. Deacon Paul Stober had charge of the program. Deacon Walter Zoller led the song service, and Deacon Carl Brodehl read Scripture and led in prayer.

The guest speaker, Rev. Gordon Huisinga of Turtle Lake, N. D., brought the message. Words of welcome were expressed by each depart-

ment of our church.

Mrs. Harold Felchle, president, W.M.S., presented Mrs. Johnson with a corsage and Pastor Johnson with a boutonniere. Special music included girls' trio number and a solo.

We give thanks to God for sending us the Johnsons and are looking forward to great service for God as we labor together. (Mrs. Albert Schmidt, reporter.)

**HUNTER, KAN.** On June 4, 1967, members and friends of the Bethany Baptist Church, Hunter, Kan., gathered in the fellowship hall for a farewell dinner for Rev. and Mrs. Kenneth Schmuland, Laura and David. During the evening service, leaders of various organizations expressed their thanks to Mr. and Mrs. Schmuland for faithfully serving us four years. (Mrs. Melvin Schulz, reporter.)

**PORTLAND, ORE., BETHANY.** Since October 1966, our Bethany church has been without a pastor; however, we were blessed with an interim pastor, Dr. Wm. Appel, who wholly filled the vacancy and was a great blessing to the congregation.

During his ten months here with us, thirteen converts were baptized and welcomed into the fellowship of the church.

A farewell program and reception were given following the evening service on August 13. Psalm 23 was our Scripture, and we heard several musical numbers. A gift was presented to Dr. Appel and his wife in appreciation from the church.

May the Lord bless Dr. Appel for having so faithfully served us during this time. (Evelyn Keehn, reporter.)

**PORTLAND, ORE., BETHANY.** Our new pastor, Rev. Bernard R. Fritzke, began his service at our Bethany Baptist Church, Portland, Ore., on August 20. Mr. Fritzke was formerly from the Cedarloo Baptist Church, Cedar Falls, Idaho.

Following the evening service our new pastor, his wife and two sons were given a welcome reception by the church which included a kitchen shower and expressions of our wanting to work and pray together for the service of the Lord.

We are grateful for our new pastor and family and are looking forward to great blessings in the future. (Evelyn Keehn, reporter.)

**WILMINGTON, DEL.** After being pastorless for nearly one year, it was the great joy of the First Baptist Church, Elsmere, Del., to install Rev. Edward J. Pritzkau as its pastor on August 6, 1967.

Many friends and pastors from our sister churches in the Atlantic Conference came to share with us in this hour. Rev. Ernest Hoffman, Fleischmann Memorial Church, Philadelphia, Pa., gave the Charge to the Church, and Rev. Harold Gieseke, Calvary Baptist Church, Bethlehem, Pa., gave the Charge to the Pastor. Other pas-



Rev. and Mrs. Edward Pritzkau

tors who brought greetings and best wishes were Rev. Assaf Husmann, Littleton Baptist Church, Parsippany, N. J.; Rev. Joseph Hoden, Walnut Street Baptist Church, Newark, N. J.; Rev. Lawrence Prast, First Baptist Church, West New York, N. J.; Rev. Christian Peters, formerly our pastor, but now retired; Rev. Edwin Miller, Immanuel Baptist Church, Wilmington; Rev. Daniel Bergstrom, Youth for Christ director, Wilmington, who had served our church as interim pastor; and lay representatives of Pilgrim Baptist Church, Philadelphia, Pa., and Second Baptist of Union City, N. J.

Sister churches unable to attend sent their words of greeting, welcome and desire for God's blessing in the form of a letter. Pastor and Mrs. Pritzkau responded by expressing their gratitude for the warm reception and the pantry shower the Church had given them. A time of refreshment and fellowship followed the service. (Mrs. Mary Keith, church clerk.)

## special events

**SACRAMENTO, CALIF., WILLOW RANCHO.** On Sunday evening, Aug. 5, it was our privilege to listen to the Biola quartet present an evening of music and testimonies. Jerry Rueb, a member of Willow Rancho and son of Mr. and Mrs. Wilfred Rueb, was a member of the quartet. They presented a variety of musical selections including sacred classics and spirituals. (Mrs. Jeff Mahnke, reporter.)

## women's missionary societies

**ASHLEY, N. D.** The Ashley Baptist Woman's Missionary Society held their regular meeting Thursday evening, Aug. 3. After the meeting a little surprise celebration was held for Mrs. Isador Faszer, whose birthday was the previous day. August 2 was also the



24th wedding anniversary of Rev. and Mrs. I. Faszer. Singing, readings and refreshments were a part of the observance. Mrs. Faszer was presented with a gift and a basket of flowers for which she expressed her sincere appreciation. (Mrs. Carl Fischer, reporter.)

**MISSOULA, MONT.** Ladies of the Women's Missionary Society, Missoula, Mont., and their families enjoyed a picnic dinner after church on August 6 at Franklin Park. The annual August outing was well attended. Mr. and Mrs. Richard Fehr were surprised by their daughter, Mrs. Bob Fecht, and family from Spokane with a cake to celebrate their 35th wedding anniversary. Mrs. Fehr is president of the Women's Society this year. (Martha Jayne Clark, reporter.)

## youth activities

**SACRAMENTO, CALIF., WILLOW RANCHO.** Sixty young people and adults boarded a bus and cars on June 24 and spent one inspiring week at Hume Lake. More than 500 people at the conference listened to several special speakers including Rev. and Mrs. Gary Schroeder, missionaries, Camerons; Mr. Samuel Becke, Camerons; Dr. Gerald Borchert, N.A.B. Seminary professor; Ken Poure, Hume Lake staff member; and Rev. Bill Acton, Lincoln Village Church, Sacramento.

"Hume Lake Echoes" was the theme of the June 1 Sunday evening service, where several people shared their experiences at the conference. (Mrs. Jeff Mahnke, reporter.)

## CHALLENGE OF MISSIONS

(Continued from page 8)

time when Dr. J. C. Gunst moved from Forest Park to Minneapolis in the capacity of central district secretary. It seemed the natural thing for Miss Michelson to become the secretary to Rev. Daniel Fuchs in his new role and, at the same time, also fulfill the office of receptionist.

God's Volunteers are a part of the evangelism program of our denomination. Thus the work of secretary in this department kept Miss Michelson in closest touch with every Volunteer who served in these past ten years. She continued to see the challenge in it and did her part to encourage the young people in this service.

### THE CHALLENGE MISSIONS PRESENTS

However, the challenge of missions on the foreign field kept her interest alive. Homecoming missionaries always had a special attraction for Miss Michelson, and frequently she invited them to her home. At various occasions she made known this interest and sought to get more college education in order to qualify for the educational

program in Cameroon. However, a full-time office job and night school do not go well together and at best make the advance a snail-like progress.

This past year with the mounting secretarial work at our Bamenda office in West Cameroon, the request for a secretary was renewed. This seemed the open door for which she had been waiting. Could it be that God prepared her for this opportunity during the past decade? Miss Michelson presented herself willing to go if appointed. The Board of Missions at the last annual session considered her application and appointed her as secretary to the Field Secretary at Bamenda for a period of two years for various reasons.

At the Commissioning Service on July 16 at the General Conference in Detroit, Miss Michelson was among those who were commissioned to service. Early in August she vacationed in Lodi. Her home church, the Temple Baptist in Lodi, to which she again transferred her membership, gave her a farewell on August 6. The Temple Church has also taken on her partial support at \$1,000 a year. On August 31 at the Missionary Rally of the Volunteers for Cameroon at the Foster Avenue Baptist Church in Chicago, she gave her testimony of praise to the goodness of God.

On September 28 she left Chicago for Cameroon, joined and accompanied at Montreal by Miss E. Ardice Ziolkowski who was then returning to Cameroon for her fourth term of service. May God give the anticipated joys, and may the challenge of missions become even greater as she faces the task which awaits her.

*Dr. Richard Schilke is general missionary secretary, NABGC.*

## CHRISTIAN LAYMEN—

(Continued from page 7)

declared: "I am made all things to all men, that I might by all means save some" (I Cor. 9:22). Are we flexible to be all things to the unsaved? Paul was not compromising when he wrote these words. He was instead getting involved by showing concern for their needs and nestling up to their souls to be able to get through to a man however best he could, recognizing that what touches one man may not touch another.

No witness is complete apart from living a faithful, dedicated Christian life. The Christian witness needs the support of a thoroughly Christian character. Our behavior should conform and not contradict our verbal witness.

We, as Christian laymen, have a message to communicate. The painful question is: Do we do it with conviction and consistency? We are obligated not only to tell of Jesus, but to interpret him. When we project him as a concerned Christ, one who enters into a man's needs, we shall have made him the apple of the sinner's eye. An

unsaved person will meet a concerned Christ when he has been introduced to him by a concerned Christian. Are you a concerned Christian?

Christian laymen—It's up to you!

Must I go and empty handed,  
Must I meet my Savior so:  
Not one soul with which to greet him,  
Must I empty handed go?

*Carol F. Guenther, Jr., is a member of the Parma Heights Baptist Church, Cleveland, Ohio, and assistant general agent for American National Insurance Company.*

### YOUR OWN VERSION

You are writing a Gospel,  
A chapter each day,  
By deeds that you do,  
By words that you say.

Men read what you write,  
Whether faithless or true;  
Say, what is the Gospel  
According to You?  
—Paul Gilbert

## OBITUARIES

(Continued from page 23)

Canada she became a member of the First Baptist Church, Leduc, Alberta. Since her move to Vancouver she has been a member of the Ebenezer Baptist Church. Mrs. Radis was not only faithful to her Lord but also to his endeavors through the local church fellowship. Her confidence in the Lord and devotion to his cause will long be remembered and will inspire those who remain.

Mrs. Radis is survived by six sons: Adam, Michael, Ben and Adolf, Vancouver; Edward and John, Alberta; two daughters, Mrs. A. Grubert, Kamloops, and Mrs. E. Radis, Alberta; 21 grandchildren; 22 great-grandchildren and 1 great-great-grandchild. Ebenezer Baptist Church, Vancouver, British Columbia.  
PAUL SIEWERT, Pastor

### MRS. EMMA WINKELMAN of Los Angeles, California

Mrs. Emma Winkelman was born in Poland, Feb. 5, 1880, to the late Mr. and Mrs. Ludwig Rocks. On April 8, 1904, she married Carl A. L. Winkelman. God blessed this union with three daughters.

In 1893 she accepted the Lord as her personal Savior and was baptized upon confession of her faith.

In 1896 she came to the United States and made her home in Cleveland, Ohio. For eight years she lived in Alberta, Canada. In 1910 she moved to Salem, Ore., and in 1941 she came to Los Angeles and united with the Fifteenth Street Baptist Church now Inglewood Knolls Baptist Church. Here she was an active and faithful member. She was devoted to Christ and his church and always ready to help where need arose. She was a wonderful mother devoted to her family. She was loved by all who knew her. She departed from this life, after six years of illness, to be with the Lord. Her husband, Carl, one sister, Lena, and two brothers, Emil and Edward, preceded her in death.

She leaves to mourn her home-going three daughters: Helen, Esther Hillman and her husband, Adolf, Ruth Baer and her husband, David; one brother, Ludwig Rocks; two grandchildren; one great-grandchild; three halfbrothers, and four halfsisters. Inglewood Knolls Baptist Church, Inglewood, California.  
EDMUND MITTELSTEDT, Pastor

### DIRECTRESS WANTED

A Christian lady wanted as Directress of the Baptist Residence for Women in New York City, N. Y. Must live in.

Baptist Residence for Women  
225 East 53rd Street  
New York City, N. Y. 10022  
Mrs. Charles G. Kling, secretary

## Obituary

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

### MRS. CAROLINA WIGAND BEUERSHAUSEN of Kyle, Texas

Mrs. Carolina Wigand Beuershausen passed to her heavenly home July 30, 1967, at the age of 96 years. She was born March 31, 1871, in Germany and came to America at the age of twelve with her parents, who settled in the Kyle, Texas, community. When she was seventeen years old, she was baptized by Rev. John Gleis. She has been a member of the Immanuel Baptist Church, Kyle, these many years.

Her life was a testimony of Christian living, and in Psalm 23 and 121 she found direction for her expression.

Her husband and two children preceded her in entering into their heavenly home. She is survived by five daughters: Mrs. Augusta Schwitz of Austin, Mrs. Joe Franke of Kyle, Mrs. Louis Heldeman of Kyle, Mrs. A. E. Fischer and Mrs. Alma Jones of San Antonio; three sons: G. A. Beuershausen of San Antonio; F. C. Beuershausen of Woodboro, W. H. Beuershausen of Houston; one sister, Mrs. Augusta Schorsch, Los Angeles, Calif.; seventeen grandchildren, twenty-seven great-grandchildren, and one great-great-grandchild. Immanuel Baptist Church, Kyle, Texas.

W. H. BARSH, pastor

### MRS. NETTIE KARDOES of Ochre River, Manitoba

Mrs. Nettie Kardoes, nee Unruh, was born in Russia, February 22, 1915. She came to Canada in 1927 and resided with her parents at Indian Head, Sask. In 1935 they moved to Manitoba and lived in the St. Rose district.

She was united in marriage to Alduk Kardoes on Sept. 11, 1937. In the year 1939 she came to know Christ as her Savior and Lord, and in obedience to her master she was baptized and received into the membership of the Grace Baptist Church, Ochre River. The Lord blessed their marriage with three children. One son passed away at the age of 14.

Mourning her sudden passing are her husband, Alduk Kardoes; one son, Ben Kardoes, of North Battleford, Sask.; his wife, Lenore, and daughter, Shiela; and Mary Kardoes of Winnipeg, Man.; her mother; three brothers in B.C. and the U.S.A.; one sister in Regina; and many close friends and relatives.

Grace Baptist Church, Ochre River, Manitoba.  
DAVID UNRAU, pastor

### REUBEN JACOBSON of Hutchinson, Minnesota

Reuben Marvin Jacobson was born in Dawson, Minn., on May 2, 1920, to Ole and Hannah (Mallay) Jacobson. On Dec. 9, 1949, he was united in marriage to the former Ethel Krueger of Hutchinson at the Northside Baptist Church, now the Bethany Baptist Church of Hutchinson, Minn. He united with the fellowship of Bethany Baptist Church by confession of faith and baptism on July 27, 1952.

He passed away on July 24 on his way to work at Fischers' Bakery in Hutchinson where he had been employed for the past six years.

He was preceded in death by his parents and a brother, Edwin.

He is survived by his wife; three daughters: Paulette, Connie, Toni; one son, Scott of Hutchinson, Minn.; two sisters: Mrs. Judy Day and Mrs. E. B. Erickson; and one brother, Virgil, all of Dawson, Minn.

Rev. Elmo Tahran, Bloomfield Hills, Mich., officiated at the services. Mr. Jacobson had a military burial at Oakland Cemetery, Hutchinson.

Bethany Baptist Church, Hutchinson, Minnesota.  
ETAN PELZER, pastor

### REV. AUGUST F. RUNTZ of Seattle, Washington

August F. Runtz was born Oct. 15, 1888, on a farm near Arnprior, Ont. He was converted and baptized in the First Baptist Church of Arnprior, where he held his membership for a number of years, and returned occasionally to preach and attend denominational conferences.

In 1910 he entered the Academy of the German Baptist Seminary in Rochester, N. Y., from which he graduated in 1913. That same fall he entered the Seminary, graduating in 1916 with a full German-Greek diploma.

In May of 1916 he married Louise Marie Trice in the Andrews Street Baptist Church. She preceded him in death on April 22, 1966, just a few weeks before they would have celebrated their 50th wedding anniversary.

Mr. Runtz served as pastor in New Leipzig, N. D.; Trenton, Ill.; the East Side Baptist Church, Pittsburgh, Pa.; and the State Park Baptist Church, Peoria, Ill. He remained in the latter church for 16 years.

In 1943 he became Superintendent of the German Baptist Children's Home, St. Joseph, Mich., where he and Mrs. Runtz served until it was closed in 1956. They built a home in the Fair Plain section and continued as active members of the First Baptist Church of St. Joseph.

In 1959 they moved to Seattle, Wash., to live near their daughter and son-in-law. They joined the University Baptist Church, Seattle, where Mr. Runtz served as a deacon.

He served terms on the board of the Seminary and on the General Council of the North American Baptist General Conference and was active in denominational affairs in many other capacities. While he was with the Children's Home, he wrote many articles for the *Baptist Herald*.

During the past two years Mr. Runtz had been in failing health, complicated by a back injury which caused him much pain. The past months he often expressed the wish to "go Home." On July 29, 1967, this wish was granted, and God took him to his Heavenly Home.

He is survived by his daughter, Melba Runtz Petersen (Mrs. Lemuel Petersen), a granddaughter, Helsa Lynn Petersen of Seattle, and two brothers: Robert Runtz of Yorkton, Sask., and Ferdinand Runtz of Arnprior, Ont.

MELBA PETERSEN, daughter

### ANNA PUSCH of Jersey City, New Jersey

Anna Pusch, nee Schelwag, was born in Germany on March 13, 1870. She accepted the Lord Jesus Christ as her personal Savior at an early age, was baptized at the age of 13, and became a member of the Baptist Church in Ragnit, East Germany.

In 1891 she was united in the holy bonds of matrimony to August Pusch. To this blessed union three children were born, one of whom preceded her in death.

In 1939 Mrs. Pusch came to the United States where she resided at the home of her son. She became a faithful member of the Pilgrim Baptist Church, Jersey City, and later the Cornerstone Baptist Church of Union City.

After a lingering illness of several months, she was called to her Heavenly Home on July 17, at the age of 97 years and four months.

Those who mourn her passing are two children: Linda (Mrs. Walter Heyrich), Hamburg, Germany, and Richard, Jersey City, N. J.; two grandchildren: Lilly Vogel, Hamburg, Germany, and Ruth Fuchs, Eureka, S. D.; three great-grandchildren, and a host of other relatives and friends.

F. H. FUCHS, Officiating pastor

### ADOLPH WIEGAND of Kyle, Texas

Adolph Wiegand was born April 18, 1891, and went to his heavenly home July 20, 1967, at the age of 76 years.

Mr. Wiegand was born in the community of the Immanuel Baptist Church, Kyle, Texas, and at an early age was baptized. He was an active member and served as deacon, Sunday School Superintendent, choir leader. He was always ready to assist in evangelistic services and assisted in leading the singing where tent meetings were held in various places in central Texas. His devoted life was a steadfast influence in his church, home and community.

He is survived by his wife, Mrs. Elsie Hill Wiegand; two sons: Gene Wiegand of San Marcos and Joe Wiegand of Jennings, La.; a daughter, Ruby Wiegand of San Marcos, six grandchildren, and a host of friends and relatives.

Immanuel Baptist Church, Kyle, Texas

W. H. BARSH, pastor

### ARTHUR NESKE of Calgary, Alberta

Arthur Neske was born Nov. 12, 1914, in Schackli, Russia, and passed away July 8, 1967, at the age of 52 years. In 1941 he was united in marriage with Linda Neske. One child was born to them and preceded the father into eternity.

As a youth Mr. Neske accepted Jesus Christ as his personal Savior, was baptized by Rev. E. Hornbacher, and was welcomed into the fellowship of a Baptist church.

He came to Canada in 1952 and resided in Calgary until the time of his death. He was a faithful member of the Temple Baptist Church, Calgary.

His sudden passing is being mourned by his wife, who lives in Russia; two sisters in Germany; five cousins and many other relatives and friends.

Temple Baptist Church, Calgary, Alberta

C. T. REMPLE, pastor

### CLARENCE ARCHIE WOLF of Kulm, North Dakota

Clarence Archie Wolf, son of Christ J. and Rose Wolf, was born on Jan. 28, 1928, in McIntosh County, N. D., and passed away very suddenly on July 18, 1967, at his home at the age of 39 years, five months, and 20 days.

He attended the Berlin Baptist Church Sunday School. At an early age he confessed regeneration through Jesus Christ. He was a member of the C.B.Y., Men's Chorus and choir. He was a willing worker. He also served as a member on county A.S.C. Committee. He farmed near Fredonia, N. D., and later near Kulm, N. D.

On June 3, 1951, he was joined in holy wedlock to Evangeline Fehling. Two sons and one daughter, who preceded him in death, blessed their home.

He leaves to mourn his passing his beloved wife; two sons: Colin Lanny and Cary Kirk; his parents, Mr. and Mrs. Christ Wolf; two brothers: Wilbur, Kulm, N. D., and Marvin, Lehr, N. D.; one sister (Bernice) Mrs. Stanley Meldinger; plus a great host of relatives and friends.

Berlin Baptist Church, Fredonia, North Dakota

DAVID LITCKE, pastor

### HERBERT HENRY VOIGT of Tyndall, South Dakota

Herbert Henry Voigt, second youngest of four sons and two daughters, was born August 18, 1895, to Reinhold and Kathryn Voigt of Tyndall, S. D. He was raised on a farm and later served in World War I. After his service in the Armed Forces, he returned to farming in the Tyndall area until 1952. For twelve years he made his home in Yankton, and then returned to Avon and Tyndall.

Mr. Voigt was saved at the age of 30 and belonged to Baptist churches in Avon and Yankton during his lifetime. On Sept. 9, 1925, he was married to Florence Bohman of rural Tyndall. To them were born one daughter, (Carol) Mrs. Duane Repp of Fresno, Calif., and four sons: Calvin of Thermoplis, Wyo., Wendell, Sioux City, Iowa, and Ronald of Yankton, S. D. A son, Thornton, passed away at the age of 12.

He is also survived by twelve grandchildren and one great-grandchild; one brother, George, of Tyndall, S. D.; and one sister, (Kathryn) Mrs. Herman Lohr of Parkersburg, Iowa; and a host of other relatives and friends.

He was preceded in death by his parents; two brothers, Fred C. and Walter; and one sister, Mrs. Louisa Bangert.

Mr. Voigt passed away unexpectedly on July 17, 1967, at the age of 71 years, 11 months, and one day.

Funeral services were held at the First Baptist Church of Avon, S. D., with Rev. John B. Cox of Yankton and Rev. Alfred Grams of Avon officiating. Interment with military rites by the Avon Legion Post was in the Evangelical Cemetery southeast of Avon.

First Baptist Church, Avon, South Dakota

### THE FAMILY

### MRS. CLARA RADIS of Vancouver, British Columbia

Mrs. Clara Radis was born on April 2, 1879, in Russia. In 1903 she was married to Ed Kruse, who passed away in 1927. In 1929 she immigrated to Canada and resided in Leduc, Alberta, for a number of years. In 1939 she was married to Ludwig Radis. This union was disrupted when in 1944 Mr. Radis passed away to be with the Lord. Two years later, Mrs. Radis moved to Vancouver where she lived till shortly before her death. She passed away on July 17, 1967, at the age of 88 years.

Mrs. Radis became a Christian, was baptized in Russia in 1912 and joined a local Christian fellowship. Upon her arrival in

(Continued on page 22)



# yes, I tithe!

## YES, I TITHE — OR DO I?

by Harold B. Johns

A number of years ago I was somewhat jarred out of my "Tithing Complacency" when I realized that with our present tax laws the money I gave to God's work actually was not all my own gift.

Inasmuch as benevolent contributions are tax deductible (up to 30% in the United States and I believe up to 10% in Canada), any deductible contribution reduces the amount of tax to be paid by a certain proportion. Thus, making a tax deductible contribution in a sense deprives the government of a certain amount of money because the tax payment is less.

For example, if a person is in a 20% tax bracket (that is part or all of the income is taxed at 20%) then a "10% of income" contribution amounting to say \$500 on a \$5,000 annual income really is only a \$400 contribution because the tax bill is reduced \$100 on account of the contribution. In other words, the government has been deprived of \$100 of taxes and is in effect making a part of the contribution.

This idea actually worked to the benefit of our Cameroon Mission on one occasion.

Some years before his death, Mr. E. J. Gossett, one of the co-founders of the company for which I was working, asked what I thought of a proposition

he had received whereby a certain benevolent organization had offered to give him \$2,500 cash if he made a \$10,000 contribution to their cause. Since Mr. Gossett's income was such that he would have been subject to a 75% tax this meant that with the \$2,500 gift and his tax savings, the \$10,000 contribution would cost him nothing.

I replied that I thought it a very good idea and that if permitted I should like to try to get \$2,500 from other sources and have him make such a \$10,000 contribution to our Cameroon work. He agreed and with the help of Missionary Paul Gebauer and others we obtained the \$2,500.

Interestingly enough Mr. Gossett finally refused the \$2,500 and made a securities contribution which netted our work something over \$9,900. In view of his refusing the \$2,500, our Cameroon work gained a total of more than \$12,000 on the whole transaction!

Our tax return forms may tell more than we realize about our giving.

If our benevolences are so little that the "short form" (in the United States) is adequate, we undoubtedly are not tithing.

If, even with the "long form," our "tithe" does not allow for tax benefits, we still are not truly giving God his share.

"Bring the whole tithe. . . ." (Mal. 3:10).

Harold B. Johns of Oak Park, Ill., is a member of the Forest Park Baptist Church, Forest Park, Ill., where he is the church moderator, chairman of the Board of Deacons, and a Sunday school teacher. Now retired from his position at Bell and Gossett Co., Morton Grove, Ill., (now International Telephone and Telegraph Corp.) where he was a registered professional engineer, he is giving of his time and ability to the denomination for \$1.00 a year.

## CONTRIBUTION SUMMARY

August, 1967

### CONTRIBUTIONS FOR ALL PURPOSES

Conference	Aug. 1967	Aug. 1966	Aug. 1965
Atlantic	\$ 3,381.83	\$ 2,129.87	\$ 2,329.51
Central	16,448.30	9,524.91	12,410.69
Dakota	5,486.39	5,770.53	4,292.78
Eastern	1,374.22	3,110.59	1,787.96
Northern	4,090.18	5,665.49	5,349.32
Northwestern	3,651.15	4,719.71	4,933.80
Pacific	6,666.25	12,183.48	11,362.87
Southern	831.86	1,888.36	294.80
Southwestern	7,018.40	6,862.42	8,114.17
Inter-Conference	5,547.00	659.50	216.00
Total	\$ 54,495.58	\$ 52,514.86	\$ 51,091.90

### CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Contributions	Total Contributions
For the month of August, 1967	\$ 48,758.62	\$ 5,736.96	\$ 54,495.58
For the month of August, 1966	46,188.15	6,326.71	52,514.86
For the month of August, 1965	48,010.42	3,081.48	51,091.90

### CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1967 to August 31, 1967	\$293,103.70	\$ 32,540.32	\$325,644.02
April 1, 1966 to August 31, 1967	307,562.16	27,552.70	335,114.86
April 1, 1965 to August 31, 1965	276,519.24	16,536.34	293,055.58

## CHURCH EXTENSION

(Continued from page 11)

of this year, was 56. Of this number 75% are from outside our church families.

### PEOPLE RESPONDING TO CHRIST

During our brief life span of 14 months as a church, we have conducted two baptismal services, in which eight believers followed the Lord in obedience to his command. Thanks to our nearest N.A.B. sister church, the First Baptist church of Hebron, North Dakota, for making available to us their entire church facilities for these services. At the present time, nine are enrolled in the baptism and church membership classes.

Open doors of opportunity are before us NOW. We dare not allow these to slip by, but we cannot do this mammoth job alone. We appeal to each reader to seriously consider the urgency to invest, or further invest, in the ministry of the gospel through church extension in Dickinson.

Rev. Wilfred Dickau is the pastor of the church extension work, the Hillside Baptist Church, in Dickinson, N. D.

## SUNDAY SCHOOL LESSONS

(Continued from page 18)

and his concern is still the world and not only one person or one nation.

### Questions for Discussion

(1) If God is still on the throne, why does he permit so much evil to take place? Why does he not intervene sooner?

(2) Do Americans sometimes feel that they are God's chosen people? Are Jews still God's chosen people?

(3) Has a godless nation ever been successful? In what way and how long?

## OUR STEWARDSHIP RECORD

N.A.B. MISSION PROGRAM

April - August, 1967

\$1,250,000 Approved Goal

