

# BAPTIST HERALD

THANKSGIVING

NOVEMBER 15, 1968



**SUPREME COURT TO HEAR CHURCH PROPERTY DISPUTE**

WASHINGTON, D.C. (BPA)—The U.S. Supreme Court here agreed to hear a church property case to determine ownership when it is charged that the denomination has departed substantially from its original faith. The case was appealed from the Georgia Supreme Court, which awarded the property in dispute to the local churches rather than to the general denomination. Involved are the Mary Blue Hull Memorial Presbyterian Church and the Eastern Heights Presbyterian Church, both of Savannah, Ga., and the Presbyterian Church in the United States. The Hull Memorial Church in the general denomination affiliated with it withdrew in 1966. The Eastern Heights Memorial, a mission of Hull and immediately joined the Presbyterian Church in the United States.



**NEWS & VIEWS**

It later withdrew from the denomination. The dispute arose when the Presbyterian of Savannah took action to appoint ministers to these churches and to conduct worship in the buildings. After hearing the evidence on both sides the Supreme Court of Georgia stated the question to be decided as follows: "Are local Presbyterian churches which withdraw from the general church, charging abandonment by the general church of the tenets of faith and practice existing when the local churches affiliated with it, entitled to maintain an action in the civil courts for the possession and use of the local church properties, legal title to which is in the local churches?"

Both the Superior Court of Chatham County and the Georgia Supreme Court ruled that the local churches had the right to bring such a question to the court and that the local churches are entitled to retain the property. The appeal to the U. S. Supreme Court was made by the Presbyterian Church in the United States. Filing amici curiae briefs were the United Presbyterian Church in the United States of America, the General Assembly of the Cumberland Presbyterian Church and the General Synod

of the Reformed Church in America. The Georgia courts held that although the Presbyterian Church in the U. S. had not "completely abandoned" its original faith, there was a "substantial abandonment of, or departure from the original tenets of faith and practice of the general church."

In a case such as this it was ruled that "the civil courts will afford protection to the local churches as to possession and use of the local church properties, free of any claim by the general church."

The Presbyterian denomination, in its petition to the U. S. Supreme Court, argued that the Georgia decision violated the separation of church and state provisions of the First Amendment to the U. S. Constitution.

The case will not likely be argued before the Supreme Court until the latter part of the year, since at the time of granting certiorari, the Court was preparing to adjourn for the summer.

**NO ABC-SBC MERGER SAYS SBC PRESIDENT**

ST. LOUIS, MO.—(ABNS) The prospects for merger between Southern Baptists and the American Baptist Convention are not bright at this time, Dr. W. A. Criswell, SBC president, said here.

Southern Baptists intend to devote their full energies to the Crusade for the Americas, a hemispheric evangelistic program which will begin in 1969, and the refusal of American Baptists to participate in that program has been a major blow to merger hopes, he said.

While deeply concerned for Christian unity, the Southern Baptist Convention will not become involved in current ecumenical projects, he added.

"Church councils and merger plans which tend toward the liberal left and de-emphasize the Scriptures and basic Christian doctrines have always been unacceptable to Southern Baptists, and will continue to be so," he said.

"I do not foresee any time in the near future when Southern Baptists would join the National Council of Churches or become participants in the Consultation on Church Union," he said. "Southern Baptists reject the liberal far left leanings of leadership in these groups, and we find that members of many other church groups are coming to reject them also."

"There is no doubt," Dr. Criswell added, "that the Southern Baptist Convention is becoming increasingly aware of the social problems in which people are living today, and to which the church must add its God-given solutions."

"We must always be aware that these solutions are found in the spirit, rather than in the flesh," he said. "It is a tragedy when churches allow their social ministries to overshadow their evangelistic ministries."

(Continued on page 14)

*Editorial*

**For Granted or for Gratitude**

A facetious story is told of the meeting of two men on the street. Charlie said: "Well, hello, Joe. How's my best friend?" But Joe did not even speak to Charlie. And Charlie pleaded: "Joe, aren't you even going to say 'hello' to me, your best friend? Joe, how can you be so cold after all I have done for you? Joe, two years ago, when you were broke and in the hospital for three months, who paid all the doctor's bills and the hospital?" Joe finally said: "You did, Charlie." "That's right, Joe, and a year ago who got you a job when you were laid off?" Joe mumbled: "You did, Charlie." "And six months ago on vacation, you were drowning. Who was it that risked his life, swam into the surf, and rescued you?" Joe answered: "You did, Charlie. But tell me, Charlie, what have you done for me in the last three months?"

You may laugh at this absurd story of ingratitude. But that is about the way we treat God and others. Our attitude toward the Lord and others is largely conditioned by what has happened to us in the last three months.

It is almost impossible to pierce beyond the obvious bounty of our land, the rich harvests, the large granaries overflowing, the teeming and prosperous earth. It is difficult to stop and give gratitude to God for all of this. It is much easier to take it all for granted.

More than this, it is easier to assume that man is responsible for all these blessings. Man is so clever in planting, in fertilizing, in reaping, and in distribution that it would appear that a logical question to ask is: "What has God to do with all this?"

We are most fortunate people. We are lucky. We are powerful, and the assumption is that we accomplished it! By the sweat of our brow, by the cleverness of our brains, and by our manipulation, we can arrive at the point where we can say that "the world owes me a living."

In this kind of mood, there is little occasion for thanksgiving. It will not help to tell such a person he *ought* to give thanks. He objects to being reminded that this he *must* do.

However, thanksgiving may begin with an understanding of our dependence. We are dependent on almighty God. God gives us the breath of life. God sustains us. God strengthens, directs, and at the end of life, receives us in death.

Dependence, of course, also assumes that the one on whom we depend is dependable. A child depends upon his parents because the parents are dependable. So, also, does a Christian depend upon God, because God is dependable. The more we realize this the more we will give thanks. J. B.

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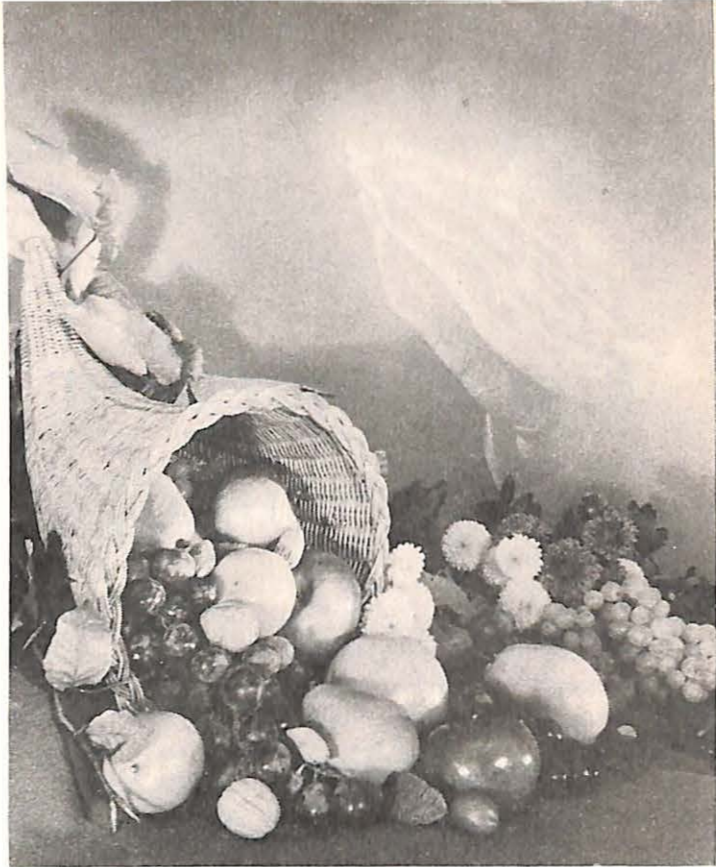


Photo by A. Devaney Inc.

## Express Your Appreciation

by Opal Lincoln Gee

WE unconsciously thank the elevator operator for letting us off at the right floor. Glibly, we say, "Thanks," to the cashier who gives us correct change. When the Information Operator gives us a telephone number we've asked for, almost without thinking, we say, "Thank you."

How is it that we so often fail to speak our deeper gratitudes and love, to other people—people who have actually sacrificed in our behalf? Why do we have difficulty expressing our love and thankfulness to our husbands, wives, parents, children, and other relatives? Our employers and employees, our teachers and spiritual leaders? Our doctors and many others who strengthen and enrich our lives?

What magic gratitude can work in a marriage! Before marriage a couple marvels at the good, pleasing qualities they find in each other. Courtship consists of telling each other of these discoveries. Unless this thankful awareness is nurtured after marriage, the relationship can degenerate into needless frustration and emptiness. When a wife is truly grateful that her husband chose her and keeps remembering it all of her life it can make all the difference in her own happiness as well as his. A man with enough perception not to take his wife for granted demonstrates his thankfulness with tenderness. And, tenderness is one of the big ingredients in marriage cement!

Shakespeare said, "How sharper than a serpent's tooth it is to have

a thankless child." Many parents can say, "What a comfort and joy it is to have a *thankful* child." Good parents deserve some of our deepest gratitude. They loved us long before we mature and become parents ourselves do we realize the many sacrifices made by our mothers and dads. All the visits, letters, and gifts we can give to our aging parents can never repay their goodness toward us. Believing this will cause us to search for ways to express our love and gratitude to them.

Love and appreciation to children are like sunshine and rain to plant life. Plants often need the discipline of pruning to encourage their most fruitful growth. Children need occasional chastening, too, but their spiritual flowering depends upon the loving-kindness they receive. Scientific experiments have proved that even tiny babies respond intellectually to loving care. Loving parents count children among their choicest blessings and make their gratitude active by daily sacrifice. *Spoken* appreciation as well as gestures of devotion are necessary in rearing happy children. The right kind of self-love is the core of good emotional health. Jesus implied this when He said, "Love your neighbor as yourself." Parents who are eager to develop this important self-esteem reward a child's goodness, obedience or accomplishment of a difficult task—from getting their shoes on the right feet at four to washing the car or baking a good pie at fourteen!

I am amused, yet, at my dad's re-

action to my early gravy-making efforts. The first time I made gravy it was thick enough to slice! He remarked how good it was anyway and said he especially liked thick gravy. A few days later I tried again and got it too thin! When he complimented me this time, I remember saying, "But Daddy, I thought you liked it thick!" and the whole family laughed. I saw through his psychology even then! His approval was important to me, though, (you see, I remember it thirty years later!) and I loved him for seeing beyond my efforts and praising me for wanting to learn.

My own daughters decided when they were about nine and twelve to surprise me on my birthday. My husband took me out to dinner, leaving our oldest son to baby-sit. While we were gone, they made me a chocolate birthday cake. A box mix wasn't good enough! Only a cake made "from scratch" was worthy of this occasion, although they'd never made one before. When we got home the cake was sitting in the middle of the kitchen table, a little lopsided, but complete with chocolate frosting. The kitchen counters looked almost as if they had been spatter painted with chocolate. I must have remembered the gravy episode of my own childhood, because I ignored the mess and praised their loving intentions.

Too often, church leaders and congregations alike seem to live by a philosophy stated by the husband of a friend of mine. He said, "As long as I don't say anything you can assume

everything's all right. I'll speak up plenty quick if I *don't* like something, though." Our motive for Christian labor should never be mere men pleasing. But we all need the encouragement of knowing others do appreciate us. Once, I heard a church organist say that she felt like quitting her job. Although she wasn't paid by the church for her work, she often had to hire a baby-sitter to stay with her children while she practiced with the choir and other groups. She felt, she said, that nobody would miss her at the organ, because nobody ever said anything unless it was to complain about the tempo or volume. She is an excellent organist, too. I'm sure that congregation appreciated her playing, but how sad that she wasn't rewarded for those long hours of service with an occasional word of thanks! We should be eager to comment to each other about the helpfulness of teachers, custodians, nursery helpers, choir singers, and all church workers. Paul gave all preachers a wonderful example of church leadership by starting nearly every epistle he wrote with, "I thank God daily for you all" or similar words. In their anxiety about the work that isn't getting done, spiritual leaders should never fail to see and be grateful for what is being done. We all need exhorting from time to time, but I wonder if we don't need appreciating just as often!

May I share with you a lovely experience we had as a minister's family just last summer? While we were attending a convention, leaders of our

congregation planned a "G-Day" ("G" for "Gratitude to the Gees" they said). The first Sunday after our return home, they had a basket dinner following the morning service especially to welcome us home. How sweet it was to come home to that kind of spirit. It didn't inflate our egos, as some might suppose. Rather, it made us feel humble, and that gesture inspired us to try harder than ever to be good leaders.

We ought to express our appreciation to people beyond our most intimate circle of friends and relatives. We can't pay with money for the devotion of good doctors, for instance. We should write letters of commendation to editors and congressmen, perhaps, when they take an unpopular stand for what we believe to be right. We never know how much it may encourage them. Our schoolteachers, if they are dedicated, go far beyond the mere call of duty, and we should express our gratitude to them. I still feel a sense of loss that I didn't ever get my letter written to Walt Disney before he died. For at least five years I had been meaning to write and tell him how much I appreciated him for producing clean, beautiful entertainment in an age when there's a big market for amusement spotlighting the perverted and glorifying sin. I wanted to tell him that we could allow our children to go to his movies without reservation—that we could trust him. But, I never got my letter written. It's not that he needed my letter so much—although I have a feeling that so many are awed by the famous that

these great people seldom hear genuine words of praise—but *I* needed to write it. I feel a sense of loss and failure that I didn't show my appreciation to one who richly deserved it.

Jesus told us that when we minister to people's physical needs we do it unto Him. We will want to praise and thank Him directly for all His wondrous gifts this Thanksgiving season. But, let us minister to the emotional needs of these, His brethren, also, by expressing our feelings of warm and tender appreciation with the spoken word.

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### GRATITUDE

When the day began to wane  
And Jesus fed the multitude  
Did he hear their gratitude  
Rising from the grassy plain?  
Or did the travelers forget  
How their human needs were met?

Satisfied, from fear released,  
Hunger gone, their hearts content,  
Back into the world they went.  
The struggle and the pain had ceased.  
Their cup by Love filled to the brim,  
Surely some gave thanks to Him.

—Jessie Louise Salls

# THANKS

This year I shall not give thanks for things that I own.  
Nor for my good health.  
Nor even for peace of mind.  
No longer do I put these things first on my want list,  
Nor anywhere on my thank list.  
For how can I give thanks that my Father has given me wealth  
While my brother starves on the by-streets of Calcutta?  
Or how can I be thankful for bouncing good health  
While cancer slowly eats life from my friend?  
Or how can I be thankful that my lines have fallen in pleasant places  
While all around I see man's inhumanity to man staggering the decency which God has given us?  
And if I no longer exult at these things.  
What is there left for me to be thankful for this season?  
I will tell you.

It is not that I want for nothing,  
But that I can live in want without letting things possess me.  
It is that life would not be ruined if I suddenly lost my savings.

It is that I have learned in whatsoever state I find myself,  
Therein to be content.  
For these things I give thanks.  
And it is not my just-right blood pressure,  
Or my perfect metabolism,  
Or my twenty-twenty vision  
For which I give thanks this season;  
But that I can bear what I must bear;  
That I have found a strength sufficient for my weakness;  
And it is not that serenity of spirit has always been mine,  
Nor that goodness and mercy have followed me all the days of this year.  
Because I do not want to vegetate,  
I am thankful that I never run out of predicaments.  
In short, this year I shall thank God not for abundance,  
But for the trust that He has imposed in me,  
Not for good times, but for those that try men's souls,  
Not for an easy life, but for a full one.  
For these are the things that have made 1968 a year in which to give much thanks.

J. C. Luther

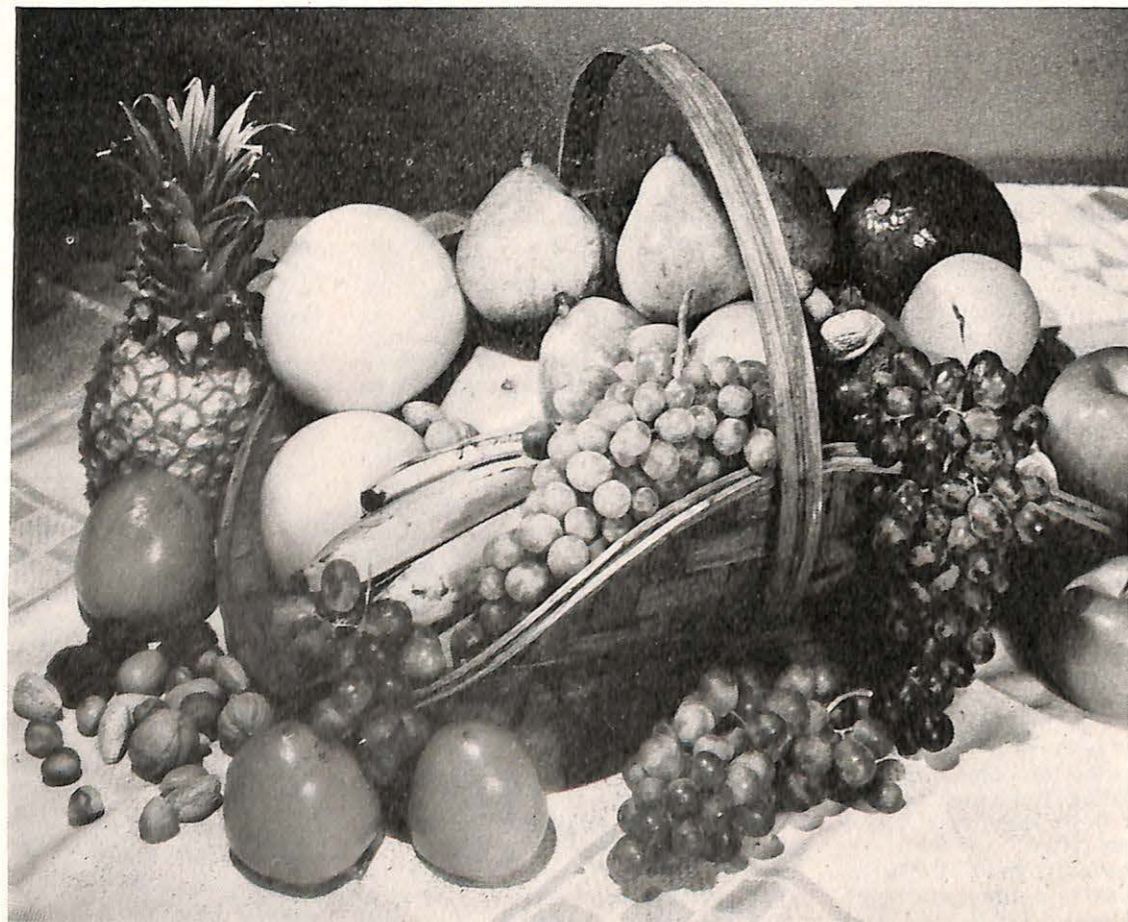


Photo by Ewing Galloway

## Russia's Most Exciting Church

by C. Stanley Lowell

DR. C. STANLEY LOWELL, Editor of Church and State, recently returned from the U.S.S.R. where he observed the life of the Russian people and interviewed top government and church leaders on the status of religion in Russia today.

The most exciting religious community in Russia today is the Baptist group. The official membership is small—something over half a million in the entire Soviet Union. But they make it up in verve. There are also Mennonites, Pentecostals, Methodists, Adventists, and of course many Lutherans, all at work in the U.S.S.R. today.

### Crowded Services

I had heard a good deal about the famous First Baptist Church of Moscow. Yet I was not prepared for the experience of worshiping there. There was the congregation. I have never seen so many people crammed into a room. They stood on each other's feet. They were four deep in every available area. More stood than sat. If they had opened the door, half a dozen people would have fallen out.

The worship service is the focal point of any church, but in Russia it is all they have. The law which separates church from school has been construed to bar Sunday Schools, training unions, youth groups, women's societies, and any other teaching organization of the church. They are permitted to have their services and that is it.

Apparently, however, there is no limit on the number of services. I strolled into Elohovskay Orthodox Church on a Monday morning to find two services (one a funeral) going simultaneously. Every time I entered an Orthodox Church I found services going on. Both Protestants and Orthodox favor multiple services, and for good reason.

### Full Measure

Not only that, they give you a good dose at each service. The service at the Moscow Baptist Church was not for weaklings. It commenced at nine and when the clock on the wall chimed eleven they were still at it. President Ilya Ivanov of the Baptist Union of Russia was the preacher. He did a great job with the raising of Lazarus and took a full 50 minutes to do it.

Nobody moved a muscle.

The choir was so good it made you want to jump up and shout. The tenors were a clear bell; the basses were resonant rolls of thunder; the altos were deep velvet; and the sopranos were sweet and true. Obviously, there could be no such honed performance without hours of rehearsal. I wondered if singing classes might not be the one teaching exercise permitted to the church. I did not dare to ask.

### One-Third Men

There have been 150 baptisms at the church since the first of the year and there are more to come. You can be sure they really believe in it. The congregation was two-thirds women, but it was one-third men. Not all were over 30, either. Both Konstantin Velisejchik, a Baptist World Alliance official of Minsk, and President Ivanov spoke of the young people who are receiving baptism. Baptists have no seminaries, but they are permitted to train preachers by correspondence courses.

Both these Baptist leaders insisted that despite press reports indicating the opposite, there was no religious persecution as such in the Soviet Union. "If church people are sentenced," said the former, "it is because they violated laws which apply to all persons and groups."

### The Underground Church

It was a painful subject. There is far more involved in this than meets the eye. There have been recent trials and convictions of church people in the Soviet Union. The persons involved are not members of the officially recognized churches. They belong to the "underground churches" which have never made formal application to the government for recog-

nition but simply meet in homes on an informal basis.

These groups have taken a strong eschatological bent and have been sharply critical of the recognized churches and of their association with the World Council of Churches. Mostly Baptists and Pentecostals, no one knows how many they number. They are the unknown factor in the religious life of Russia today. Their colleagues in the recognized churches speak nothing but kind words about them, though they feel that their attitude only makes the life of the churches more difficult. It has been their own decision, rather, to accept the system and do their best within it.

### Not Marking Time

This point should be emphasized. It is not the attitude of these churchmen that they are just holding on, marking time until the government will change the religious laws to make things better for the churches. They are going to carry on in a situation which, as they see it, will be as permanent as anything in this changing world. Things are tough and will continue to be so. But is that all bad?

One reform is no doubt wistfully hoped for but not at all in sight. This would give to churches the same freedom to propagandize and instruct as is accorded to atheism. This would enable the churches to appeal to the public in a free market of ideas, a freedom denied them under present laws.

### Atheists Complain

Incidentally, the professional atheists complain that they do not get a fair hearing and that the people do not stand up for atheism the way they used to in the good old days! No one, it seems, is really happy with the Soviet system of church-state relations, but there it is.

Under this system, with the massive power of government confronting the churches in cold indifference, expecting them to die and wanting them to get it over with, the churches are steadily progressing. Nothing spectacular, mind you, and perhaps that is just as well. But they are demonstrating once again that man cannot really live by bread alone, and also that religion can be pretty tough itself. Just look at those Baptists!

# The Continental Congress

The four-day Continental Congress on Evangelism was held at the Shoreham Hotel in Washington, D.C., October 10-13, 1968. About 1200 invited pastors, laymen and denominational leaders from thirteen different Baptist conventions from the United States and Canada participated in the Congress. There were about 50 North American Baptist General Conference participants. This was the official public launching of the Crusade of the Americas in North America focusing continental attention on evangelism.

## LOPES CALLS CRUSADE INTEGRATION MOVEMENT

The president of the Crusade of the Americas, Rubens Lopes of Sao Paulo, Brazil, called the evangelistic crusade he is leading "an integration" movement during a major address to the Continental Congress on Evangelism.

Lopes, speaking in English without a translator, told the opening session of the Continental Congress that Christianity is integration, for Jesus Christ is the personification of Christian unity.

He explained that the Crusade of the Americas is an integration of people and churches of races, of languages, of nationalities, and of Baptist conventions, for the crusade is seeking to unite and mobilize all Baptists in North, Central and South America.

Speaking of the integration of races, Lopes asked: "What is the color of the soul?" Then he replied, "I don't know, but the color of the heart is red like the blood of Jesus Christ. It's the same in the black, white, red, brown, man, woman, young, old."

Lopes, pastor of the Vila Marina Baptist Church in Sao Paulo, also characterized the Crusade of the Americas as a dynamic movement, an evangelistic movement, seeking to evangelize the entire western hemisphere.



The participants met in this beautiful ballroom of the Shoreham Hotel, Washington, D. C.

In another major address, the executive secretary of the Southern Baptist Foreign Mission Board, Baker James Cauthen of Richmond, Va., issued a challenge for Baptists to raise their sights for a world-wide crusade in the early 1970's.

"Now, the Crusade of the Americas: Next, the whole wide world," declared Cauthen in addressing the congress.

In the midst of "a century of blood," a century "apparently on a collision course with catastrophe," Cauthen called on his fellow Baptists to risk danger, even death, in bold proclamation of the Christian faith.

Citing the courage of missionaries and others in the world's trouble spots, he said, "Everybody—at home and abroad—is expendable for Jesus Christ."

Cauthen pointed to mass evangelism as one hope that this century will come to its close "not in the wail of disaster but with a hymn of victory."

## RENEWAL OF CHURCH SAID NEEDED BEFORE EVANGELISM

Personal renewal before mass evangelism could trigger a second reformation "more radical than the first," a seminar panelist declared.

"If only half our church members and pastors would commit themselves to what Christ taught through his life, we could change the course of history," retired seminary professor W. W. Adams said in a seminar on renewal.

"But too many people are like me," he observed. "I would like to follow Christ's mission closely but I'm afraid

it would be terribly hard work. I find it easier to remain a satisfied and satisfying Baptist leader."

Adams was on a panel of five that reacted to a message on renewal by Baptist World Alliance General Secretary Josef Nordenhaug, in which he declared:

"As Christians we seem to be pressured from one side to conform to the world and from the other to be so other-worldly that people don't understand the relevance of the gospel or even hear it in their terms."

"Unless in reality we are empowered by the Holy Spirit, we will fail as Christ's witnesses," declared the world Baptist leader.

The beginning point, Nordenhaug said, is "confessing our need for renewal and confessing that we have a strong inclination to conform to the world rather than to be continually transformed by renewal of our minds."

The Baptist executive said pride is the biggest stumbling block to personal renewal, stating: "God gives grace to the humble because they are the only ones who understand forgiveness and their need for grace."

Nordenhaug said God's love is not extended conditionally, and that Christians are called to love in the same way.

"If we who claim to be followers of Christ we will have this kind of renewal of love, the barriers between races and nations will fall," he said.

"But even if they don't, we are still under the challenge of Christ to be complete as our heavenly father is complete, to love as he loves.

"Worship must be renewed," he said,

# on Evangelism Speaks

"or else we are in danger of becoming sermon tasters and anthem raters.

"We cannot witness unless we serve, and we can't serve unless we witness."

Nordenhaug said the New Testament cannot be divided into one part "come" and another part "go."

"Christ never said come without also saying go. Some want to come without also going—that is barren pietism. Others want to go without having to come—that is empty humanism," Nordenhaug said.

Probed for a specific definition of renewal during questioning, Nordenhaug said:

"Renewal is a continuing process, a sense of coming fresh to whatever the day brings. It implies learning, it implies a standard (Christ), it implies growth. To the degree that Christ lives in me, I am being renewed day by day to a new image.

"The presence of Christ in me is the renewal agency. I'll never come to the point where I can say, 'Brethren, I've been renewed.' Then I would need renewal from pride," Nordenhaug said.

## CRISWELL, TAYLOR AGREE: CHRIST IS ANSWER TO RACE

Top leaders of two Baptist conventions, white and black, agreed in major speeches at the Continental Congress on Evangelism that the use of police power to quell violence in the streets will never solve America's racial problems.

The similar comments came in speeches at a Friday night rally by

W. A. Criswell of Dallas, president of the 11-million-member Southern Baptist Convention, and by Gardner W. Taylor, immediate past president of the Progressive National Baptist Convention, Inc.

Both Criswell and Taylor said that there must be a change in the hearts of the American people, something only Christianity can accomplish, not military or police force.

Criswell, pastor of the 15,000-member First Baptist Church of Dallas, said that political emphasis on law and order, though necessary, is only a means of temporary expedience.

"Our only hope lies in preaching the gospel, and this is our assignment," he told the 4,000 Baptists from 13 different conventions attending the rally at the National Guard Armory here.

Taylor, pastor of Concord Baptist Church in Brooklyn, N. Y., decried "men in high offices" who are going up and down the country "preying on the prejudices of the people, fanning fires of insecurity, and breeding-segments of hostility in the land.

"It really doesn't matter who is elected President of the United States," Taylor observed, "for the problems of our world will not be solved by political process."

The Negro pastor said that what is wrong with the nation goes much deeper than any political process, adding that the nation "seems determined to go to hell."

"We talk about more police authority and soldiers," he said, "but there is enough of that. Something is profoundly wrong in the hearts of the people."

Saying that all attempts to fashion a new society have failed, Taylor stated that the nation seems more divided today than at any time since the Civil War.

"There is spread over our land a terrible gloom of uncertainty, and we are unsure of our destiny. Nobody knows where we are going if anywhere," Taylor said.

"No answers come that will save us, except through the gospel," Taylor concluded. "There is a hope rooted in the gospel, no matter how deep we are in the morass of the swamp in which we have wandered."

## REACH ALIENATED IN HOMES

A British Bible scholar suggested here that churches be adventurous and replace traditional evangelistic meetings with a series of endeavors, perhaps in homes, to confront men and women alienated from the church.

George Beasley-Murray, principal of

Spurgeon's College in London, said that if those confrontations took place in homes instead of in the sanctuaries of churches, "the number of unchurched people facing the claims of Christ would be far greater than those who could be persuaded to visit a church building."

He added that Christian people would also be faced with the necessity of participating themselves instead of leaving the proclamation of the gospel to the hired evangelist.

The London teacher observed that in the so-called post-Christian age, a "distorted glass" often separates those outside the church and those inside. "Those on the outside get the strangest images of what goes on inside the church, and alas, the church all too often is simply not communicating with those outside."

He observed that revival services in churches are fine for people with a religious background, "but how can they reach anyone who has nothing to revive?"

Describing the post-Christian man as one who is seeking meaning in life, yet has not found it, Beasley-Murray stated that this is what the Christian faith is all about.

"God forgive us that we in the churches have so successfully hidden from the man in the street that Christianity is about life," he lamented.

"Many of our contemporaries will be interested to learn that the gospel is about man—how he can be a real man, an integrated man, a whole man, a fulfilled person," he added.

He quoted an American psychologist, O. H. Mower, as saying that the greatest burden of modern man is a guilt conscience, and that too often ministers send patients to psychiatrists to deal with a problem that the minister could handle better than the psychiatrist.

Most people outside the church misunderstand the Christian's preoccupation with words like "salvation," "redemption," and "reconciliation," which mean little to those without a religious background, Beasley-Murray said.

"The word 'salvation' raises a blank in the mind of most people outside the churches," he observed. "Jesus almost never used that word. He had a fair simpler and more appealing word—LIFE."

## CONSERVATIVE BAPTIST UPHOLDS SOCIAL ACTION AND EVANGELISM

The problem some Baptists have over the relationship between social action and evangelism was placed in



Dr. Gordon Schroeder speaking to the Congress and Rev. Daniel Fuchs who presided on Friday morning is seen seated to the right of the pulpit.

a personal and historical perspective by a Conservative Baptist Convention executive.

Rufus Jones, general director of the Home Mission Society for Conservative Baptists, said that at one time in his ministry, he was so afraid of the "social gospel" that he did not dare to preach on loving one's neighbor for fear someone would brand him as a "liberal."

"I was preaching the Bible from cover to cover," Jones told a group of preachers and denominational leaders, "in defense of liberal attacks on some parts of the scriptures."

He added that while he defended the Bible from cover to cover, he realized that he was ignoring sections of the Sermon on the Mount and Paul's letters in order to avoid dealing with interpretations of the Bible "liberals" were championing.

Jones said he believes now that Christ is either Lord of all "in social and political relationships," or he is not Lord at all.

Historically, social action was side-tracked from evangelism in the early days of the social gospel preaching, Jones said. Conservatives were put on the defensive then because certain of the scriptures were attacked by liberals.

Jones' testimony came in a workshop dealing with the "Social Effects of Evangelism" at the four-day congress.

Introducing the topic, Floyd Craig of the Southern Baptist Convention Christian Life Commission, Nashville, labeled the debate between social action and evangelism as "a clever scheme of the devil to keep us from doing what we ought to be doing."

"A gospel which does not express itself in social concern is a pious fraud," Craig said. "Social reform separated from biblical faith is not the gospel of the New Testament but a shallow humanism," he added.

Craig said that if the gospel does not include both evangelism and social action, then it is not the gospel.

During the conference, there was no debate on whether evangelism and social action are separate parts of the gospel. Indeed, about half of the 90-minute discussion was given to testimonials about the evangelistic results of social action projects in inner cities, on foreign mission fields, and in small town areas.

Irvin praised the cooperation between white and Negro Baptists in the Crusade of the Americas, but said this could break down on the local level if white Baptists fail to participate in a socially-responsible way.

He cited two opportunities in Austin where citizens will vote soon on open housing and where black and white Baptists have been asked to support a particular candidate in the election.

"If we fail to vote this (open housing), we can forget about cooperation in the Crusade of the Americas," Irvin said.

#### SIX MANIFESTOES PRESENTED

Six manifestoes, four of them proclaiming in essence that no problem in today's world can be solved without the reconciling power of the gospel, were presented.

Summing up a basic tone included in each of the manifestoes, the first one presented in the opening session declared:

"Man's basic need is neither economic, intellectual, diplomatic, military, nor scientific. It is spiritual. . . .

"Our problems may be beyond us. But they are not beyond God. In Christ, he provides the one exit from the human dilemma. Only God offers man the panacea for the problems of the world."

This theme was repeated often throughout the six manifestoes, prepared by a five-member committee representing five of the 13 Baptist conventions.

Herschel H. Hobbs, pastor of the

"with all his powers, man has not solved his problems of poverty, air and water pollution, murder on the highways, alcoholism, and a sickening obsession with sex."

The statement, presented by John Havlik of the Southern Baptist Home Mission Board evangelism division, affirmed that "Christ (is) the Only Hope" for a confused world. For a world that is going to pieces internationally, racially, and economically, Christ is the only integrative force.

"We affirm," continued the manifesto, "that the gospel has deep social implications and that at times the church has failed to realize its obligation in this direction."

"The gospel must be related to the needs of daily life and interpersonal relations. Within the fold of the church the disinherited of the earth are to be regarded as children of God and as of infinite worth. The gospel cannot tolerate injustice or man's in-



Continental leaders Rubens Lopes (l. to r.), Wayne Dehoney, Owen Cooper and William J. Cumbil.

First Baptist Church of Oklahoma City and chairman of the committee which drafted the manifestoes, said that the documents reflected the thinking of the committee and members who drafted them, and probably that of the majority present.

Subjects for the six manifestoes were, "The Gospel and the Human Situation," "World Crisis and Social Revolution," "The Biblical Revolution," "The Church and Its Mission," "Human Freedom and Dignity," and "The Cosmic Christ and the Space Age."

Amplifying the theme of the ability of the gospel to meet man's deepest needs, the manifesto on "World Crisis and Social Revolution" stated that

humanity to man," said the manifesto.

Another manifesto on "Human Freedom and Dignity" stated that while there has never been a generation that has been really free, the highest freedom is found in "accepting Jesus Christ as Saviour and Lord."

Human freedom and dignity is a "crowning God-like privilege" given to man by God so man could decide his own destiny, said the manifesto, presented by Daniel A. Dryer of the United Baptist Convention of the Atlantic Provinces, St. John, Brunswick, Canada.

A manifesto entitled "The Church and Its Mission" stated that "as God gave himself in Christ for all the world, his church must give itself with

dedication to his Great Commission of carrying the glad tidings to the end of the earth through the testimony of lips, lives, labors, leadership, and liberality."

The church must be at its best in worship, in work and sacrifice, and in witness, said the manifesto, presented by Dr. Herbert Hiller, pastor of the Immanuel Baptist Church, New York.

"The witness in continental evangelism and missions abroad is the church's primary mission," said the manifesto. ". . . Hence the Church needs to take its soul-winning task more seriously, stop competing with the world's entertainment, and face men and women with the claims of Christ upon their short and fleeting lives."

A manifesto on "The Biblical Revelation," also presented by Dr. Hiller, concluded by stating that "In the Crusade of the Americas, we Baptists of the western hemisphere have united around the theme, 'Christ, the Only Hope,' in an effort to be faithful to the commission of our Lord, and to declare the full biblical revelation of God's eternal redemptive purpose in Christ Jesus."

#### MINISTRY TO GHETTOS URGED AT EVANGELISM CONGRESS

Baptists from 13 different conventions in the United States and Canada were urged here to get involved in ministry to the ghettos of the inner city during a discussion conference held as part of the Continental Congress on Evangelism here.

"The question of the inner city ministry must be, 'Are we going to get personally involved?'" said Bob Tremain of Worcester, Mass., during a panel discussion.

"We've got to bleed with them," said Tremain, pastor of Worcester Baptist Chapel, who advocated a flexible approach developed by churches out of an awareness of the situation.

"The people have been so exploited in the inner city, and they are so suspicious that they do not trust anyone they do not know," said Tremain.

To gain acceptance, overcome this suspicion, and give himself identity, Tremain said he bought a clerical collar and garb, even though most Baptists do not do so. "I say, if it works in the traditional sense, okay, but if it doesn't, then be creative."

The conference participants in the discussion appeared to agree that the inner city had to be defined in sociological terms to include the minority groups and the disadvantaged, but more than one participant commented on the marked absence of many minority people at the meeting.

Thirty per cent of the discussion participants on evangelism in the inner city indicated they thought the work of a professional social worker employed by a church was evangelism.

One pastor said inner city churches should drop their ministers of music, education and others who serve the

congregation in favor of social workers who served the community. Another said it took personal, door-to-door contacts.

During another conference on evangelism on the university level (entitled, "Can Anyone Over 30 Be Converted?"), a youth evangelism worker, Rev. Connie Salios of Lombard, Ill., said the majority of young people today are waiting to be challenged. "Our biggest hangup is the adults," he said, for they have taught youth that the gospel is not challenging.

Another conference panelist, Robert Berry of St. John, New Brunswick, Canada, said that adults must be willing to run the risk of letting youth do something daring which might not fit their preconceived ideas of what is best, but would probably work.

During another discussion group on the "Biblical Basis for Evangelism," Pastor Adolph Braun of Redeemer Baptist Church, Warren, Mich., said that young people are "hung up" on the church because adults have forgotten the message, and the biblical basis for the message. The churches have hidden the meaning of "peace" and youth can't find it, he observed.

#### "GUT-LEVEL WITNESSING" URGED AMONG THE HIPPIES

A speech and group discussion on "gut-level witnessing" among hippies and runaway youngsters jolted the Continental Congress on Evangelism off the inspirational theological tracks.

Decrying an apparent growing controversy among the nine Baptist groups participating in the congress concerning conflict between social action and evangelism, Sunset Strip Evangelist Arthur Blessitt of Hollywood, Calif., urged Christians to be concerned about youth in trouble.

"I don't care about that controversy—if we are Christian, we won't have a controversy. We'll just be Christian and we will love."

Turning the emphasis of the conference to youth, Blessitt said young people "are bored to death."

"Young people are searching for the truth, a deep spiritual experience," he said, "not a new mustang or a bigger bank account."

Blessitt, wearing bright-colored beads, said he had seen young people hooked on drugs kick the habit immediately upon acceptance of Christ.

"We have toilet services," he said "We can get 18 in there. We pray, we read a scripture and then everyone throws their drugs in the toilet and we flush them away. Then we sing: 'Gone, gone, gone, gone, all my pills are gone!'"

He added: "There's nothing so bad that a lot of witnessing won't take care of."

If the young people are sitting on the curb drinking beer, he said, the Christian should sit down by them and tell them "they should be drinking Jesus—he takes you up higher and keeps you up there longer."

In a panel discussion with Blessitt later, Haight-Ashbury evangelist Ron Willis said:

"Young people don't want another party or a barbecue or another place to play. They are asking for involvement. They are saying, let us use our education, our advantages, and go into the inner city. They are saying, if a man is illiterate, let me teach him to read."

Willis, pastor from Oakland, Calif., who works the Haight-Ashbury district of San Francisco, said he was more concerned about the "cold, long winter than the long hot summer" when young people are spending summer holiday periods in some forms of involvement and then come back to churches who only "pat them on the back on youth Sunday."

He added: "Don't talk to young people, talk with them. They don't want involvement with each other, they want involvement with the world."

Ernest Gibson, Negro pastor of the First Rising Mt. Zion Baptist Church in Washington, D. C., said his ministry was "not to the long hairs, it's to the bushy hairs."

He was referring to young Negro rebels, many of whom grow long African-style hair—"it's the same symbol of rebellion," he said.

Gibson said the churchman seeking to minister to rebellious, disturbed young people did not necessarily have to adopt the mode of dress to communicate.

"They are looking for someone to relate to—it doesn't matter what you



Five of the 50 North American Baptist General Conference participants are pictured above.

look like. Just listen; they have got things to tell."

Blessitt had several recommendations for church ministries. He recommended 24-hour ministries, with pastors working in shifts and advertisements announcing where someone can get help.

"Specifically, young people need to know where they can go for help and they need to know where there is a place to go.

"We ought to at least have a place that stays open as long as the bars. Churches are made more for the con-



Arthur Blessitt, a Southern Baptist evangelist working with hippies and other youth groups along Hollywood's Sunset Strip, was one of the speakers at the Congress.

venience of church members these days."

Blessitt operates an interdenominational gospel nightclub on Sunset Strip in Hollywood called His Place. Food and drinks are served free every night. There is preaching at midnight daily. His evangelism organization also operates a halfway house for converts who come from the streets.

Blessitt told of conducting witnessing revivals in churches and going out with young people on Sunday afternoons.

"We go around together telling every young person we see that there's going to be a rap (dialogue) session at the church tonight about Jesus. We've never done it when it didn't double Training Union attendance," he said.

Willis said Christians need to get away from the concept of being at a superior level and "stooping into levels of sin" to reach people.

"That's bull. I am a sinner. I have to receive people just as they are because that is how that Christ received me."

Both Blessitt and Willis talked about young people rebelling from Baptist homes.

Blessitt said: "Probably two-thirds of the topless dancers on the strip are from a Baptist or a Pentecostal background. I don't know what it is—when we backslide, we go all the way to the bottom."

Willis told about a young man from a Baptist home who said he hated his father "because he won't extend to me the compassion and forgiveness that he extends to the young people he works with at church."

He urged the Baptist leaders to think about the "prodigals who want to come back but can't."

"The church—that place of warmth and comfort—is so often not open to them. They are not received back. If a girl is pregnant and sent away and then comes back, she probably will be isolated by you.

"Too many pastors and parents talk about addicts or other troubled youngsters contaminating the youth of the church—that speaks of a weak Jesus," Willis said.

#### TURN PREACHING OVER TO LAYMEN, BAPTISTS URGED

Pastors attending the Continental Congress on Evangelism here were challenged to preach laymen out of their own churches into areas where they can serve more effectively.

The challenge fittingly came from an industrialist who said America may soon complete the cycle where merchants and farmers will need once again to be the pastors of our churches because of the limited number of pastors.

Owen Cooper of Yazoo City, Miss., president of the Mississippi and Coastal Chemical Co., said, "Too many preachers are waiting on tables, and too many laymen are doing nothing. We must thrust these laymen where their talents will be used more effectively."

He said that present ineffectual methods, proved by Christianity's decreasing percentage of world population, demands a re-evaluation of the role of the laymen.

He cited the early church and the spread of Christianity through the scattering of laymen. "Today we must insist with our laymen that their participation is no option.

"Too many have the attitude that they can pay for the work to be done by staff personnel, but the principal job of the staff of the church is to get others to do the work and they should train them for it.

"Either we stop organizing churches, get more pastors, or we enlist more laymen. Maybe we should emphasize all three," Cooper stated.

He suggested the pastors expose their laymen to opportunities of service, "and I don't mean just ushering. Leave off your work with administration, with raising budgets, with building buildings, and let the laymen do it.

"You don't use a 10-ton truck to move a box of crackers, and you don't use laymen well unless you give them responsibility equal to their talents. A 10-talent man ought to get a 10-talent job," he said.

In an address during the closing congress session, grocery chain executive Howard Butt of Corpus Christi, Tex., said that Baptists have been plagued with a misinterpretation of the New Testament, which he said, makes no distinction between Laymen and clergymen.

The job of the pastor is to train laymen to be ministers, and to equip them to do the work of the ministry, Butt said.

This is threatening to both laymen and ministers, he observed, because laymen would much rather hire their preacher to do the work of the ministry than to do it themselves, and ministers get a certain degree of ego satisfaction from being the top-ranking religious wheel.

Butt said that churches should not put emphasis on "doing" witnessing, but rather on "being" a witness, for witnessing is a natural outgrowth of "being" a Christian.

He charged that when the emphasis is on doing instead of being, too often church people seek to "win souls to Christ" so they can "add scalps to their belts" and feel that they are winning the favor of God. It also results in preachers playing a role like an actor on a stage.

#### DEHONEY URGES ECUMENICITY AND SOCIAL ACTION IN EVANGELISM

The leader of the Continental Congress on Evangelism recommended evangelism as a proper avenue of Baptist involvement in ecumenicity and social action.

Wayne Dehoney of Louisville told representatives that "one basis for unity and ecumenicity can be and must be evangelism."

He said "Here is a basis for Christian cooperation throughout the world. We can go together in the proclamation of the gospel."

Dehoney told the group that he was not calling for structural union but a unity of purpose which would make possible wider cooperation in the central mission of the churches.

"I see emerging something even broader than our evangelistic thrust," he said. "I see a new and vital kind of biblical ecumenicity," which he explained as a cooperative effort to win people to faith in Jesus Christ and to a kind of faith that is geared to action."

Pointing to "the great issues that face us in the world—poverty, prejudice, and peace," Dehoney said that these problems will only be solved as men are spiritually changed, "then transformed men must go out and transform society."

"But don't separate evangelism from social action," he told the Baptist leaders.

WILL THE recent heart transplants weaken the Christian faith and invalidate certain parts of the Bible? Questions such as this have been asked by various people within the last few months.

I am sure that all of you have heard or read about the number of cases, some in this country, some in South Africa and in Europe too, where the doctors have taken the heart out of one person and put it into someone else. As of July, 1968 there have been 27 such cases. So far the success of these operations has been quite limited. However, this does not mean that future transplants will not be more successful. In fact, I believe, after having talked to doctors and having read medical reports and news articles about this, that in time they will be more successful.

Now what will that do to our theology? It certainly will have an affect on it. The following example explains what I mean. A woman one day was trying to explain to one of her friends the new birth (conversion). She was very anxious and quick to point out the fact that conversion was very different from self-reformation, or turning over a new leaf, or trying to change our outward behavior to bring it about. All these self-efforts are like taking a pig, she said, and scrubbing it all up nice and clean, putting a ribbon on it and placing it in our living room. By doing this you are hoping to keep the pig from wallowing in the filthy mud. But as soon as you let go of the pig and let it have its own way, the first place it will head for is the nearest mud hole and wallow around in it. That is just its nature and no outward changes will change it on the inside. But, the lady went on to say, if we took out the heart of this pig and put in its place the heart of a lamb, than the pig would no longer desire to wallow in the mud. It would be changed on the inside and thus automatically change its outward behavior. This, said she, is what it means to be born-again.

I ask you, my friends. Do you think the transplant of one physical organ could change the pig into a lamb? I would say no, of course not.

Now in the light of the recent heart transplants, the second question that comes to my mind at this point is this. What if I as a Christian will my heart to be used for a transplant and the doctors take it and place it in a person who is not a Christian, would that make him a born-again person? Then what about me? Where will I spend eternity?

# What About The Heart Transplants?

by Etan Pelzer

#### WHAT DOES THE BIBLE SAY ABOUT THE HEART

There are many references in the Bible to the heart and the role it plays in a person's spiritual life. The first one is back in Gen. 6:5-6. In every one of the 66 Books of the Bible it says something direct and specific about the heart, except five of the Minor Prophets in the Old Testament and five of the shorter Epistles in the New Testament. The word "heart" is used about 1,000 times in the Bible. Some of the more familiar passages are Acts 2:37 where we read how the hearts of the listeners responded to Peter's message on the Day of Pentecost; Romans 10:9-10 where it tells us that the heart makes the decision for discipleship; I John 3:19-21 where it tells us about the role of the heart in a person's commitment to God.

What do we do with such passages and others like them? We certainly cannot ignore them. In the light of the recent heart transplants, neither can we go on talking as before.

#### WHAT IS THE SCRIPTURAL MEANING OF THE WORD HEART?

First of all, we need to avoid taking



Rev. Etan Pelzer

verses out of context that refer to the heart. We need to understand and use it in the light of the whole chapter and even the whole Book as well as the whole Bible. It is always dangerous to build a doctrine on isolated verses of Scripture.

Secondly, we need to remember that true science and true faith in God do not contradict each other. Why? Because God is the author of both of them. We also need to remember that the new birth, conversion, and our faith are spiritual and not therefore affected by physical changes or transplants.

Missionaries tell us that in some areas of the world the nationals do not think of the heart as being the physical organ that experiences conviction or conversion. But for them it may be the liver, or the stomach, or the bowels.

John, in his Gospel, chapter 1 tells us that the new birth is not a flesh and blood experience, but it is brought about in the spiritual realm by God. In chapter 3 we find Jesus explaining to Nicodemus the new birth. Here we very definitely see the distinction between the physical and the spiritual. Nicodemus thinks of the new birth as being a physical experience affecting our literal flesh and blood existence. But Jesus is quick and specific in pointing out to him that except a man be born of the Spirit he cannot enter into the Kingdom of God.

The Book of Acts, for example, contains quite a number of references to the heart and its relation to a person's new birth experience. In chapter 2, after Peter finished his great sermon on the Day of Pentecost, his listeners were pricked in or cut to their hearts by the words they heard. We see here that no physical means were used to cause actual physical pain and discomfort to their hearts. Yet they were in extreme pain. This points out to us that more than just the physical hearts of these people are involved. The term heart has a symbolic spiritual not literal physical meaning here.

In chapter 5 of Acts we read about how Peter confronts Ananias with his sin of dishonesty. He says that satan has filled the heart of Ananias to cause him to lie to the Holy Spirit. Now we know that satan is not a physical being with horns and hoofs or any other appearance. Thus he cannot fill a physical part of a person. Peter is not talking about Ananias' actual flesh and blood heart, but the non-physical part of him that controls his behavior.

In II Cor. 3:2-3 Paul is telling how

highly he thinks of the Christians in Corinth, and that there faith is written on their hearts. Did Paul mean that he actually wrote their beliefs on their physical hearts while he ministered in their midst sometime previous to this? Of course not. He was talking about spiritual things.

We could look at many other references and come up with the same conclusions. Thus we see that the scriptural meaning of the word "heart" cannot be taken literally, but must be taken symbolically, and it usually refers to the non-physical part of a person consisting of his intellect, emotions and will.

#### CONCLUSION

In conclusion I can say that the heart transplants do not weaken the Christian faith one bit. In fact they strengthen it. For it brings out, as never before, man's need for the new birth. No physical effort on our part changes our inner sinful nature. Only the Holy Spirit by faith can give to us a heart that will transform our life.

*Rev. Etan Pelzer is the pastor of the Ashley Baptist Church, Ashley, N. D.*

#### NEWS & VIEWS . . .

*(Continued from page 2)*

#### CZECH BAPTISTS PLEAD: "DO REMAIN WITH US NOW"

WASHINGTON, D. C.—The Baptist World Alliance reported today that Czechoslovakian Baptists have continued their worship services despite the Soviet Union's invasion of that country on August 21.

Josef Nordenhaug, general secretary of the Alliance, urged that Baptists of all countries be in prayer for the Czechs in these "difficult days of testing and readjustment."

He stated that financial assistance will be needed as the Czech Baptist churches move from former State support of their pastors to complete self-support.

Dr. Nordenhaug reported that Stanislav Svec, secretary of the Baptist Union of Czechoslovakia, in September attended a meeting of the European Baptist Federation council in Hamburg, Germany.

At Hamburg Pastor Svec declared: "We trust our government, and our people whose discipline is admirable. And, most of all, we trust our God. We believe in the victory of the truth, of the righteousness, of the right."

And after telling of the continued worship services, despite the inability of many to come because of transportation difficulties, Mr. Svec continued his message to Baptists of Europe and the world:

"We feel you always were with us in your thoughts, and in your prayers. Do remain with us now, and help us through your faithful intercession."

Vlastimil Pospisil, a Czech delegate to the Baptist Youth World Conference



## God's Volunteers Team I Reports

by Ginny Van Kirk

We as God's Volunteers have been in training since September 3, 1968. Our days are kept quite busy with classes in the morning, practicing and visitation in the afternoon and evening.

Our classes are based on Evangelism with studies in the Gospel of John, Romans and the Church. Our visitation program consists of canvassing and prospect calling.

During our first week of training we appointed officers for the coming year. The officers for Team I are as follows: Sheryl Hammerstrom is our music co-ordinator, organist and pianist. Sheryl also sings first alto on our team. Chris Walker is our secretary and sings second soprano. Geneva Van

Kirk, our reporter-statistician, sings alto on our team. Heinz Korsch is our group leader and sings bass on our team; and Terry Folkerts, our car custodian, is a chalk artist and magician. Terry sings tenor on our team. Johanna Lueck is our treasurer and sings soprano.

Our last day at N.A.B.C. will be October 4, 1968, with our first service in Namao Park Baptist Church in Edmonton, Alberta.

We as a team ask that you remember us in prayer as we travel across Canada and the United States. Although the road will not be easy, we will do our best to show people the need for Jesus Christ as their Savior.

the channels of the Baptist World Alliance."

#### MICHIGAN BAPTISTS DEDICATE INNER CITY MINISTRY CENTER

DETROIT (BP)—Michigan Baptists here have dedicated a new Baptist Center Building, after long delays, to house a multiple-service program of ministries to the inner city of Detroit.

The center, located on Cass Avenue not far from the area where rioting took place last year, was delayed by lack of funds, strikes, and building permits, said Fred D. Hubbs, executive secretary of the Baptist State Convention of Michigan.

Hubbs, speaking of the many obstacles that had to be overcome in preparation and construction of the center, also commended the Southern Baptist Home Mission Board and state convention officials for their "untiring efforts." He particularly commended Robert Wilson, director of the state convention's missions division, who directed the program.

RESOURCE IDEAS FOR CHRISTIAN EDUCATION

IT IS important that the church recognize recreation as one of the important elements of well-rounded, wholesome living if the needs of man are to be met in this complex age.

Every living thing has needs. The more complex the organism, the more complex the needs. Man is no exception to this rule of life.

Leisure is one of the great social phenomenon of the modern industrial West. It has an infinite possibility for good or evil. The puritanical concept that leisure is basically evil has been generally cast aside in every phase of man's life except in his religious life.

It has been said that the quality of an institution's influence upon the life of its people may be indicated by what they do when they can do as they please. Upon observing his congregation in leisure-time activities, the author was startled at what he found. It has brought about a basic change in his ministry and convinced him of the necessity of a vital church recreation program.

#### A BASIC UNDERSTANDING

The search for a basic understanding in the realm of recreation has led the author to three general areas of approach: (1) the philosophy of recreation; (2) the psychology of recreation; and (3) the practicality of recreation.

#### The Philosophy of Recreation

In general, philosophy is concerned with laws that furnish a rational explanation of anything. More specifically, it is concerned with values. We need to develop a philosophical basis for recreation which will meet the needs of our congregations today.

The span of activities which could be called "recreation" is as broad as life itself. Recreation is a matter of individual choice of experience which one may have for the pure joy and satisfaction found in the having. Therefore, whether the activity is recreational or not depends on its motive. If the activity is a socially acceptable leisure experience providing immediate satisfactions to the person who is voluntarily participating in it, we may call it recreation.

Yet as we attempt to define recreation, we realize that there are basic needs in man which involve physical fitness, cultural development, and various other social and psychological needs which go beyond our own limited definition.

We are also aware that recreation is more than land, buildings, and equipment. It is, in a real sense, a social art which depends upon the needs of people to determine its form.

As a social art, recreation often involves others as well as the individual. Since this is true we need to look at the psychological factor involved.

#### The Psychology of Recreation

One has only to look at the great rise in recent years in the outdoor activities of the average American to see his desire to escape from the pressure of this technological age and to find release in the open spaces. It has taken a number of years for churches to begin to realize the truth we were taught from kindergarten days: "All work and no play makes Jack a dull boy." Work and play are complementary phases of the natural growth cycle of man. Man needs to "escape" to play.

Play begins in childhood and never ceases to be a major activity throughout the youthful years. A child plays from inner necessity and not outer compulsion; therefore he does not need to be taught to play. In the youngster, play has a creative function which helps to organize the abilities with which the child is endowed. In a literal sense a child's play is preparation for life.

Play is the child's most natural medium of self-expression. It is a normal outlet for feeling which he cannot express otherwise. This natural method of expressing impulses, whether in child or adolescent, takes away much of the anxiety-producing potential through recreational activities.

Recreation offers the school-age pupil a means of projecting his problems and of working out his hostile and other varied feelings in a socially acceptable manner. Possibly recreation also offers one of the best vehicles for establishing rapport between pupil and teacher.

Research tends to indicate that pupils who participate in many activities during school years tend to do so in adulthood. In the adolescent, recreation plays a vital role in these ambivalent years. In his time of social and emotional adjustment and years of changing physique, recreation provides a practice period for adulthood.

Recreation meets the psychological needs of the youth by helping him to develop social competence and giving him a feeling of belonging. The fact that a youth learns to get along with others gives him a feeling of having achieved something. Also, youth workers generally agree that recreation helps to promote a healthier relationship between the sexes.

Wholesome recreation is a correlation of mental and physical health for both youth and adults. The potential for the good life, of which constructive use of time is an important link, must express itself in terms of the "whole" person.

During his three years as an employee of a state mental hospital, the author noticed a lack of play participation on the part of mental patients. Many of these emotionally ill people had either never learned to play, or they had never developed adequately the capacity to play.

An additional psychological value of recreation is that it promotes op-

# CHANGING CONCEPTS FOR CHANGING TIMES

By William W. Russell

portunities conducive to free expression of man's natural creative tendencies. To produce objects with one's mind and hands is invaluable to a healthy psychological make-up.

The basic psychological needs for activity, recognition, status, group acceptance, and self-expression may be fulfilled in some part through recreation.

#### The Practicality of Recreation

It has been said that nothing can be really taught which is not lived. The theory of recreation is not an isolated concept but knowledge applied and utilized.

Recreation must be planned in a realistic way so as to keep in step with contemporary interests. But contemporary interests must not be interpreted to exclude such proven activities as hiking, singing, and various creative projects which are products of mind and body.

Our day of sedentary living demands adequate provision for some physical activity in our program of recreation. Television and comic books are poor substitutes for the basic types of recreation which take their forms from man's inner urges. We need greater emphasis on the simple, unsophisticated forms of play which keep man closer to his native abilities.

Recreation embodies a number of basically educational functions. Not only does recreation involve physical development and fitness, it also plays a vital role in developing church loyalty, establishing a bridge in personal relationships, and providing a wholesome environment in which to test the reality of Christian experience.

Recreational facilities alone do not bring about any major change in behavior, but they can provide the opportunity for desirable changes to be made under Christian leadership.

#### CONCLUSION

In conclusion, churches must realize  
*(Continued on page 17)*





# Sunday School Lessons

by James A. Schacher

## A TEACHING GUIDE

Date: December 1, 1968

### THEME: TRULY GOD, TRULY MAN

Scripture: I John 4:1-6; II John 7-9

**THE CENTRAL THOUGHT.** The Letter of First John recognizes the ever-present danger that falsehood will be taught in the name of true religion.

**INTRODUCTION.** In this early time the basic teachings had not yet been fully interpreted and publicized. The whole New Testament had not been collected and circulated. Therefore, the believers relied to some extent on the word of mouth testimony of apostles, elders and missionaries. Therefore the early Christians needed a special warning.

**I. JESUS THE CHRIST HAS COME IN FLESH.** I John 4:1-3. The false teaching combatted by John is known as Gnosticism. At least in some of its forms it held that the physical body was, in itself, evil. Therefore, they could not tolerate the thought that the sinless Son of God could inhabit such a body. Thus they would not confess that Jesus The Christ had actually come in the flesh.

This is relevant to our day. It has infected various theological positions. It is repugnant to the human mind to hold the fullness of both the Deity and humanity of Jesus Christ in one person. This is what Paul attacks.

**II. JESUS THE CHRIST IS GREATER THAN THE WORLD.** I John 4:4-6. The contrast between God and the world speaks out of John's time to our current society. The world has certain characteristics. Doctrinally, it denies that Jesus the Christ has actually inhabited a human body. The world does not listen to God (no wonder the Christian message appears irrelevant).

The word "world" stands for everything which opposes God. It refers not only to certain objectionable amusements but reveals attitudes of the mind such as unbelief, selfishness and rebellion to authority. The "world" is the arena in which the "flesh" (an inner inclination to do wrong) acts or the stage on which the flesh expresses itself.

There is an antagonism between God and the world. In our efforts to communicate the truth in language that the world understands we must be wary of certain pitfalls. One of these is that even if the world hears Gospel truth it tends to belittle it, ignore it and directly reject it. Another is that the believer's need for acceptance and belonging dare not come from god-opposing elements. This properly belongs to the area of Christian fellowship.

Furthermore, since there is a war going on between God and the world, we must be cautious that we do not surrender our convictions and testimony to subtle attacks. We must recognize this as a life and death struggle and respond to it with a proper amount of commitment and determination. Remember, God's people have overcome the world because God is greater than the Adversary.

**III. MANY DECEIVERS OPOSE THIS DOCTRINE.** II John 7-9. Sly teachers with appealing doctrine were working among these believers. John appeals to the saints to be alert to false teaching. If they fell for it they could forfeit what they had gained.

Doctrine is important—"what" one teaches or believes determines whether or not he may "have God." This sounds strange in a society that increasingly says that truth depends upon one's circumstances. It is also a corrective for the feeling that one merely must have a loving relationship with God and all else matters little. Our relationship or friendship with God is basic. But doctrine, as well, can be strategic in determining the direction our life will take. We are warned to take care that we do not falter in this regard.

### Questions for Discussion

- (1) When was the last time you examined the truth of your beliefs?
- (2) God is greater than the world and we are said to have overcome. How is this related to Christians who live "worldly" lives?
- (3) What is worldliness?

## A TEACHING GUIDE

Date: December 8, 1968

### THEME: CHRIST SPEAKS TO THE CHURCHES

Scripture: Revelation 1:9-11; 3:7-13

**THE CENTRAL THOUGHT.** In the midst of trial and oppression, Christians are shown the resources of their Divine Leader.

**INTRODUCTION.** The author of the Book of Revelation is said to be John, a servant of Jesus Christ and a brother of the suffering Christians. Apparently, persecution had already begun because John had been separated from his people and put away on a rocky, barren island. Also, he described himself as one who shares with his readers suffering for Christ.

**I. CHRIST DECLARES HIS PRIORITY.** Revelation 1:9-11. Even as alpha and omega are the first and the last letters in the Greek alphabet, so Christ is the first and the last in

all of world history. It is easy to approach the Book of Revelation from the standpoint of arguing about the strange pictures and coded messages. But it is Jesus who is important. He overshadows the events which will occur within the governments of the world. The lesson is that regardless of what happens to the nations on this globe, Jesus Christ has the final word. He existed before all our troubles started and He will be there when they are all over.

**II. CHRIST ANNOUNCES HIS PROVISION.** Revelation 3:7-10. Remember, the church of Philadelphia had only a little power, but yet they maintained their Christian integrity. They patiently endured. A recent television special report revived this generation's appreciation of the Robert Scott expedition to the South Pole. The struggling band of men discovered that they had no chance of survival, yet they chose NOT to use drugs to alleviate pain and hasten death. One can imagine the agonizing hours as they sat in their tent during the raging blizzard. One by one they succumbed to a frigid death. This example of endurance should inspire the sincere Christian to be loyal in his church responsibilities even when he moves to a new community. It should help the teenager to hold firm to his principles rather than moaning, "why can everybody else do it?" It should shock every self-satisfied, college-educated generation to analyze why it is not suffering for Christ's sake.

**III. CHRIST REVEALS HIS RETURN.** Revelation 3:11-13. A basic theme of the New Testament is that believers should anticipate His quick return. This does not mean that they should drop what is in their hand. Nor does it imply that they should drive to the heights of Boulder, Colorado, so that they might view the upheaval of the earth about them (as some college students did not long ago). Rather Christians should work all the harder. Their hope is a pleasant and joyous prospect. It will be the Lord in Person who will return to this planet. For the believer there will be a bright conclusion to the ills of our society.

### Questions for Discussion

- (1) What do we learn about Christ in this passage?
- (2) What is the most important lesson that we can learn in verse 10 to apply to our lives?
- (3) List a number of titles or headings you could give to verse 11.

(Continued on next page)

## A TEACHING GUIDE

Date: December 15, 1968

### THEME: ASSURANCE TO THE FAITHFUL

Scripture: Revelation 7:9-17

**THE CENTRAL THOUGHT.** Heaven is that future time when all of our hopes, dreams and needs will be satisfied.

**INTRODUCTION.** The Book of Revelation is designed to provide a bright light of hope to bewildered Christians who are pursued by ungodly men. They are warned to remain loyal and true to their leader.

The method used is a series of bold, dramatic word pictures or visions. The readers are warned that tribulation will increase. However, those who endure patiently shall receive rewards from the King Himself. They shall be permitted to worship Him face to face.

**I. HEAVEN PROVIDES AN IMPARTIAL HOPE.** Revelation 7:9-10. The photograph in verse 9 shows that the barriers between men are broken down in heaven. People of every color and clan will stand before God without distinction. Unitedly they will speak with a single voice to praise God (verse 10).

There is no foundation for a Christian to prejudge other individuals on the basis of tribe, kindred or race. We will do well to welcome anyone as a friend or neighbor or Christian brother on the basis of his personal worth. Even so it shall be before the throne of God. The qualification will be whether their robes are washed white in the blood of the Lamb. The failure to recognize this poses a serious dilemma for anyone who wishes to be true to Christ.

**II. HEAVEN PROVIDES FOR THE ULTIMATE IN WORSHIP.** Revelation 7:11-13. This is an excellent example of what it means to worship. Basically, it is "worth-ship." We meditate on and declare God's worth.

God is given three different kinds of bouquets in this verse. The first is the word of optimism. God is blessed. This is praise and happiness combined. Next is the thought of prestige. He is both glorious and honorable. His rank is higher than any other. Lastly, there is the idea of ability. God is wise, powerful and mighty. His understanding and His strength, without revival, belong to Him forever and ever.

When we sing "Holy, Holy, Holy, Lord God Almighty" are we consciously offering up our estimate of God's greatness? When public prayer is spoken do we follow with an intent echo? These times should be in the same spirit that will be evident one day before the very throne of God!

**III. HEAVEN PROVIDES FOR A SOLUTION TO THE GREATEST OF TESTS.** Revelation 7:14-17. Imagine this gathering in your mind's eye. The experiences of these people probably will surpass that of the victims of World War II who saw their parents executed and who were herded into

concentration camps; who worked 18 hours a day on bread and water; who underwent "scientific" experiments with the resulting loss of limbs, eyesight and sanity; who were induced to confess by various means. Now see them gather without national distinction, before the throne of God. Then understand why it is said that there shall be no more hunger and thirst and why God shall wipe away all tears from their eyes. Hear the song arising from their lips. Blessed be God forever and ever.

### Questions for Discussion

- (1) Name some things on which people depend, but which will not qualify them to stand confidently before the throne of God.
- (2) What does it mean to worship God?
- (3) Have you ever wondered if you would be able to hold out if you were severely tested?

## CHANGING CONCEPTS . . .

(Continued from page 15)

that the spirit of play is inherent in all persons regardless of age or background. As Christians, we can work hard, but we must also take time to live.

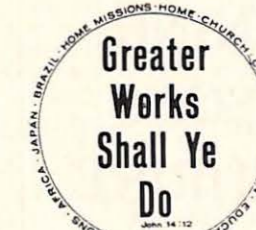
Every individual must choose his own recreational outlets from many acceptable services. Churches can provide recreation and recreation training in the context that will be most acceptable to God. It is in this context that recreation can find its best sense of direction and major orientation.

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The quarterly publication, *CHURCH RECREATION*, published by the Southern Baptist Convention may be ordered through Roger Williams Press.

week for the Christian education program, women's work and youth work. Wise use of time and talent is imperative if we are to be effective church women and each of us must decide which avenues of service are the most urgent at certain times of our lives. Guidance must be sought daily during a time of personal devotions in order to cope with the many demands made upon Christian women today. Let us pray sincerely that we may, with the talents God has given us meet the challenges of today as courageously and effectively as those who helped their husbands and sons establish this great land of ours.

by Mrs. G. K. Zimmerman,  
wife of our N.A.B.  
Executive Secretary



# WE THE WOMEN

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

Mrs. G. K. Zimmerman has been the faithful, quiet, unassuming wife of our newly-elected Executive Secretary for the past twenty-five years. The Zimmermans have 3 sons: Paul, who is doing post-graduate work toward Hospital chaplaincy, and Mark and Tom who are in high school. Recently the WMU Executive Committee were privileged to be their guests at an "Evening in the Cameroons." It was a delightful time. Mrs. Zimmerman herewith presents her challenge to us.

### Wise Use of Time and Talent

We as a family have enjoyed visiting several of the historical restorations that are becoming more and more popular in our country today. Greenfield Village in Detroit, New Salem State Park in Illinois and others show in considerable detail how our forefathers pioneered in establishing our beloved America.

The crude iron cooking pots, home made utensils, the blackened hearth and the ever-present spinning wheel help us to visualize the hours of toil necessary for our grandmothers to care for husband and family. In many cases, a simple cross-stitched prayer motto on the wall is a silent testimony of a sincere faith in God. Perhaps there is an old organ in the corner with a hymnbook opened to a well-known favorite. The dangers of uncontrolled disease, marauding Indians, and other perils were accepted as a part of daily living.

In many ways, we have an easier time than our grandmothers did. But, taking a second glance, we realize that we must face challenges today that are different but nonetheless demanding of the best that we can give.

Because of today's economic structure, women are frequently called upon to work outside the home to help meet rising costs of education, medical expenses and other necessities. The confused world in which we live requires us to equip ourselves more adequately through reading and observation of the problems around us that we may help our children find stability and balance through their Christian faith. Time must be taken from a busy schedule to communicate with family members and understand their pressures and problems. Our church needs hours each

# WINNING PERSONS TO CHRIST

by Daniel Fuchs

## BE INVOLVED

**T**HE FIRST step for involvement is that your church vote to participate in the Crusade of the Americas. Set the date for your special evangelistic campaign, (preferably for the time of the denomination-wide campaigns, March-May, 1969). Adopt a calendar of activities, and secure your evangelistic help immediately.

Prayer is essential to genuine spiritual renewal and revival. Let your church participate with millions of Baptists in deep intercessory prayer that can open the gates of genuine revival in your church and in our hemisphere.

During the remaining months of 1968 be involved in searching for non-Christians and unchurched prospects in your community to provide the maximum results in winning persons to Christ in 1969. Enroll these prospects in Sunday school immediately to prepare for an evangelistic harvest. Our Department of Christian Education is recommending the material "Doorways Unlimited" to help reach new people for Christ.

Your Watch Night service, December 31, 1968, should emphasize the Crusade of the Americas and should be a call to repentance and renewal. During the Week of Prayer, January 5-10, 1969, pray that the gospel might become life and power within the membership of your church and that the indwelling presence of Christ might guide and empower members to seek out non-Christians and witness to them.

Sunday, January 12, 1969, has been designated as Day of Prayer for the Crusade of the Americas. It is also Soul-Winning Commitment Day for enlisting members of your church, junior high age through adult, who will commit themselves to join an active group of witnesses in your church to train and engage in visitation witnessing.

During Youth Week, plan to conduct a youth outreach weekend program of evangelism. Resource material will be provided by the Youth Division of the Department of Christian Education.

Have a special week of personal visitation evangelism during March through May, 1969. Especially emphasize decision calling during this week using committed members of your witnessing group to visit prospects your church has been cultivating and who should make a decision for Christ.



New Dormitory-Dining Hall of the O.B.S.

### FACTS ABOUT THE NEW DORMITORY-DINING HALL

The building is 3½ story concrete. The cost: \$100,000 plus \$6,000 for furnishings. Financed by Mennonite Brethren Conference—\$30,000; Baptist General Conference—\$30,000; North American Baptist General Conference—\$30,000; sale of women's dormitory—\$16,000.

The dormitory has 7,767 square feet of floor space; the ground floor contains kitchen, student lounge area, and dining room which can serve 60-70 at one time, plus apartments for dorm supervisors.

The second and third floors are rooms for students, with movable partitions to adjust to ratio of men and women students. Fourth floor has bathing facilities, laundry room, and steam boiler.

Each student room contains desk, book case, chair, lamp, bunk bed with tatami as mattress and wardrobe closet. Only dining room lounge area will be heated; provision is made to install central heating in the future. Each room contains an electricity meter so students can use electric foot and bed warmers. Top floor of the girls' wing has two organ practice rooms.

The cross which stands atop the chimney tower serves as a constant testimony to the community.



Young people attending the Bible study class at Osaka Biblical Seminary Dormitory-Dining Hall dedication.

## New Dormitory-Dining Hall Dedicated In Japan

by Florence Miller

**S**EPTEMBER 23 was a national holiday in Japan, the day when autumn officially begins. But at the Osaka Biblical Seminary we were thinking of other things. It was Dedication Day for our new dormitory-dining hall building. Needless to say, we were rejoicing, and because God had blessed us with these wonderful facilities, we felt they should be made available to as many as possible. We wanted the churches of the Kansai

area to share our joy and were especially eager to acquaint young people with the Seminary and to challenge them to consider full-time Christian service.

With these objectives in mind, we designated September 23 as Osaka Biblical Seminary Day and planned a special program for young people in the morning and to the general public in the afternoon. To give the young people a taste of classes at the Seminary and to stimulate them to study their Bibles more deeply, Rev. Mikiya Furubayashi, one of our teachers, led a Bible Study period. This was followed by a chapel period when Rev. Takao Nakamura, a graduate of the Seminary who is now pastoring a Mennonite Brethren church, gave a challenge the students to offer their lives as a living sacrifice to the Lord. Approximately 150 persons were in attendance at these sessions.

Since our new dining hall can accommodate only about seventy persons at a time, we served a meal of curried rice in two shifts. While one group ate, the other was led in a singspiration and get-acquainted time by several of the students.

At two o'clock the actual dedication service was held with about 180 people crowding out the chapel and overflowing into the hallways and even out of doors. Many churches, other than those related to the three sponsoring missions, were represented. The presence of these representatives served once again to assure us that there was not only an interest but a need for a school such as ours in this area. Rev. Francis Sorley of the Baptist General Conference, who has been in on the planning of the school ever since the three missions began cooperating, was the guest speaker. The chairman of the building committee, Dr. Harry Friesen of the Mennonite Brethren Mission, in reporting for the committee noted how God had used many different individuals in the planning, construction, and furnishing of the building. The climax to the building program came just one day before dedication when a Christian businessman from Canada visited the Seminary. Alfrom Canada visited the Seminary. Although he was a complete stranger to the Seminary, upon hearing of the need for lounge furniture for the dorm, offered to pay the total sum of about \$400.00.

Following the dedication, cookies and tea were served and guests were shown around the new dormitory. It is a three-story concrete building which can accommodate a little over fifty students. On the first floor are apartments for the dormitory supervisors, the dining hall, and the lounge. A unique triangular shaped fireplace with gas logs divides the dining hall and lounge and can be enjoyed from either side. The north end of the building is the women's dormitory and the southern end is the men's dormitory. There is a removeable partition between the two dormitories so that if the number of men or women increase,

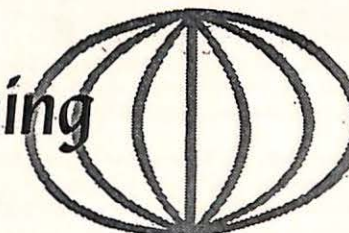
the number of rooms available for men or women may be adjusted accordingly. Each room accommodates two students and is furnished with bunk beds, desks, bookcases, and dressers. The baths, washing and ironing rooms, and two organ practice rooms are on the roof.

The building was constructed at a cost of a little over \$100,000. Each of the three cooperating missions contributed \$30,000 and the proceeds of the former women's dormitory made up the difference. Our share was advanced to us by our mission from the reserve funds which must be replaced through contributions to our Mission Advance Program (MAP) in the next few years. We thank all who have had a share in making this new dormitory a reality and we trust that many others will still have a part in supplying the funds yet needed.

It seems good to have all our facilities on one campus. Previously we used houses in the neighborhood for dormitories and the community club house for our dining hall. But the dorms were filled to capacity and we needed more space. Furthermore, the construction of a new highway meant that the club house would be demolished sometime this year. And so it seemed that the time had come for us to expand and unify our facilities. Now that the needed buildings have been completed we hope to give more of our attention to the improvement of the immaterial, but even more vital aspects of the Seminary, namely the curriculum, faculty, educational procedures and spiritual training.

*Miss Florence Miller is a North American Baptist General Conference missionary to Japan.*

what's happening



• **Rev. and Mrs. Robert MacMurdo** announce the birth of a son, Robert E., III, born August 8, 1968. Rev. MacMurdo underwent heart surgery on September 19, 1968. The operation was a complete success. He expects to be pronounced fit for work again by December 1968. Rev. MacMurdo resigned from the Isabel Baptist Church, Isabel, N. D., effective September 15, 1968. He hopes to go into Christian Education work. His present address is 18494 Courtland Ct., East Detroit, Mich. 48221.

• **Rev. Willibald S. Argow of Erie, Pa.** died on October 8, 1968, at the age of 93. A tribute to his faithful ministry will appear in a forthcoming issue of the BAPTIST HERALD.

• **Rev. Connie Salios has resigned** as a director of God's Volunteers to become the pastor of the Harbor Trinity Baptist Church, Costa Mesa, Calif., effective April 6, 1969.

• **Rev. Edwin Michelson has resigned** from the First Baptist Church, LaSalle, Colo., to become the pastor of the North Sheridan Baptist Church, Peoria, Ill., effective January 15, 1969.

• **Rev. Manfred Taubensee has resigned** from the Rowandale Baptist Church, Winnipeg, Man., to become the pastor of the Bethany Baptist Church, Lethbridge, Alta., effective March 17, 1969.

• **About 50 North American Baptist** General Conference pastors and laymen participated in the Continental Congress on Evangelism in Washington, D. C., October 10-13, 1968. The following had an assignment on the program. Rev. Daniel Fuchs, Rev. Adolph Braun, Rev. Walter C. Damrau, Rev. Connie Salios, Dr. Herbert Hiller, Mr. Gerhard G. Panke, and Dr. Gerald Borchert. Details about this congress are reported on other pages of this issue.

# Our Churches in Action

## FOSTER AVE. CHURCH SPONSORS "PRAISE-IN"

CHICAGO, ILL. Under the direction of the Commissioned Baptist Youth Fellowship, the gymnasium of the Foster Avenue Baptist Church was the scene of a "Praise-In," Sat., Sept. 28. About eighty young people of college and high school age from 9 area churches came together to praise God for summer experiences and for the new school year. They did this by singing, playing musical instruments, and giving personal testimonies.

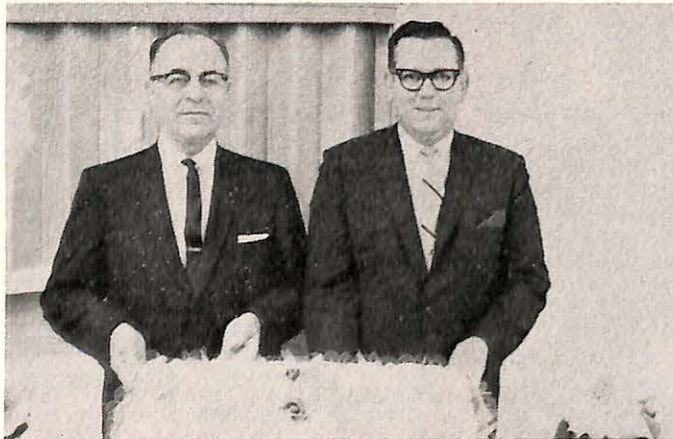


Pictured (above) at the microphone is Anita Pankratz, President of the Chicago Area CBY. At the piano is Juan Robayo, a student from Venezuela attending Moody Bible Institute.

Rev. Arthur Garling, pastor of the newly formed Twin Grove Baptist Church Extension project, is sponsor of the Chicago Area CBY. (Rev. Clarence H. Walth, reporter.)

## BAPTISM AND HARVEST MISSION SERVICE HELD IN TEMPLE CHURCH

JAMESTOWN, N. D. One of many "firsts" for Pastor



Gordon Voegelé, was a baptismal service held on Sunday evening, September 22.

The annual Harvest Mission Fest was held in Temple Baptist Church on Sunday, September 29. Dr. Richard Schilke was the guest speaker. At the evening service Dr. Schilke spoke on the "Open Doors of Faith" on the mission fields. He also showed slides of the mission field in Brazil. A coffee hour and fellowship followed. Dr. R. Schilke and Rev. G. Voegelé are pictured above.

Sunday, October 6 is the beginning of a virgorous Sunday school contest at Temple Baptist Church, which will continue for 6 weeks.

The men of Temple Baptist Church landscaped the

entire lawn. It is a beautiful job. Thanks to some very ambitious and hard-working men. (Mrs. W. A. Taft, reporter.)

## VARIOUS BLESSINGS REPORTED BY CHURCH

FESSENDEN, N. DAK. The First Baptist Church of Fessenden, N. Dak., has been greatly blessed by the various singing groups and missionaries that visited our church this summer. Musical programs were presented by a male quartet from the Grand Forks, N. Dak. church; a youth group from Tabor College, Hillsboro, Kans.; and the Choraleers from the N.A.B. College of Edmonton, Alta., Canada. Mr. and Mrs. Ernest Zimbelman and Rev. and Mrs. Oryn Meinerts from our Cameroon mission field, informed us as to their work and also challenged us to more faithfulness in giving of our substance and youth to the ongoing of Christ's work. (Mrs. James McBain, reporter.)

## BAPTISM AND BUILDING PROGRAM ENCOURAGES CHURCH

MOOSEHORN, MAN. The summer was full of significant events for the Moosehorn Baptist Church. In June we



had our ground breaking service for our new church,

In August we had a baptismal service with 16 candidates being baptized, highlighted by the baptism of Mr. Earl Playtu, age 81. Also the F. Buztinski family, with father, mother and four children.

August also saw our building program advancing rapidly, with the outside shell completed and the heating system next on the list. (Mrs. George Nickel, reporter.)

## NEBRASKA-COLORADO ASSOCIATION REPORT

LASALLE, COLO. The Nebraska-Colorado Association met Sept. 13-15 in LaSalle, Colorado. The theme was "Learning to Witness." The message of the evening was brought by Dr. J. C. Gunst on the topic, "Learning to Witness in Jerusalem."

On Saturday morning Rev. Thomas Kramer, pastor of the Church Extension Project in Lincoln, Neb., gave a message on "Learning to Witness in Judea." Mrs. Priscilla Keiry, Del Norte, Colorado shared her experiences concerning "What a Missionary Wife Thinks and Does."

The business sessions were conducted by the moderator, Rev. Edwin Michelson. A motion was made and passed that a planning committee from each state be set up to study the advisability of forming two separate associations—Nebraska and Colorado.

Mr. Merle Schramm served as Moderator for a panel discussion on the topic, "Learning to Witness to All Social Levels."

David Keiry brought the message at the LaSalle Church and Dr. J. C. Gunst brought the message at the Sherwood Park Church on Sunday morning.

A missionary offering of \$152.20 was received. Rev. G. K. Zimmerman brought the closing message on

"Learning to Witness to the Uttermost." (Mrs. Chester Strobel, reporter.)

## REDEEMER CHURCH BURNS MORTGAGE

WARREN, MICH. September 29th was a special day of praise and thanksgiving for the members of Redeemer Baptist Church.



It was the 9th anniversary of our present building and with God's help and the Spirit-led leadership of our pastor, Rev. Adolph Braun, we were able to burn the mortgage.

An interesting program had been planned with special music, slides and various leaders reminding us of the prayers, planning, work and giving that had gone into this building.

Praise was given to God for the "spiritual building" He has raised in this place and it is with great anticipation that we look forward to building a large sanctuary, believing there are yet many in our community whom God will add to His building if we are faithful to Him. (Mrs. Margaret Willms, reporter.)

## DEEPER LIFE MEETINGS ARE HELD IN ROUND LAKE CHURCH

GLADWIN, MICH. Round Lake Baptist Church had one week of Deeper Life meetings September 23-29 with Rev. Walter Hoffman of Emery, South Dakota, and Rev. Elmo Tahran of the Bloomfield Hills Baptist Church, Bloomfield Hills, Michigan.

The programs included music and children's stories. The central part of every service was the preaching from the Word of God.

Sunday evening the church observed their Harvest Mission Festival closing with a week of blessing. (Augusta Will, reporter.)

## SOUTHWESTERN CONFERENCE WMU REPORT

In our Southwestern Conference WMU there are 33 societies with a total membership of about 654 members; 2 societies are in Colorado; 20 in Kansas; 4 in Nebraska and 7 in Oklahoma. The ministry of our Conference is largely among the rural women. We have a very active and concerned Conference. Newsletters, Associations, pastors' fellowships, Executive meetings, Church Extension and a home mission field bind us close together. Many of the women take a personal interest in our missionaries in the San Luis Valley. One Girls' Circle makes homemade candy and popcorn balls for them at Christmas time. Special highlights at our Southwestern Conference were WMU this year which was held at Tabor College were devotions by Lois Ahrens, our missionary in Colorado; Ruth Kirstein as a representative from our National WMU to explain PACT; and Mrs. Delmar Wesseler as a representative of Baptist World Alliance. Richard Mayforth's pictures and message were a challenge each day. (Mrs. Shirley Schacher, reporter.)

## REV. AND MRS. ISADOR FASZER HONORED ON WEDDING ANNIVERSARY

VALLEY STREAM, N. Y. On August 25th the Valley Stream Baptist Church of Long Island, New York, pre-

pared a Luncheon in honor of Rev. and Mrs. Isador Faszer's Twenty-fifth wedding anniversary. The children of Pastor and Mrs. Faszer presented a musical program, and several guests gave recitations and well wishes. Tim Faszer, their eldest son, was Master of Ceremonies and Ted Faszer gave a short history of his parents.

Rev. Faszer has served churches in Golden Prairie, Sask.; Minitonas, Man.; Vancouver, B. C.; Ashley, N. D.; and since January 1968 is serving at Valley Stream, L. I., N. Y.

A Vacation Bible School was held during the month of July. 173 members attended and the offering was \$60.00.

On Wednesday night the Rev. Dr. Herbert Hiller was the guest speaker. Following the service a filmstrip was presented and Dr. Hiller explained to us the MISSION-ADVANCE PROGRAM (MAP). (J. E. Boyle, reporter.)

## BETHEL BAPTIST WELCOMES NEW PASTOR

ST. CLAIR SHORES, MICH. A welcoming reception was held September 22nd for Pastor Kenneth C. Fenner and his family. The evening service was conducted by church moderator, John Wybenga, who spoke on behalf of the church. Rev. Adolph Braun, Dr. Dale Ihrie and Dr. Jack Scott were present representing the Detroit area North American Baptist Churches. Rev. Ruben Kern, Eastern District Secretary, brought personal words of greeting and a welcome on behalf of the N. A. B. General Conference.

Mrs. Herbert Merrill presented Mrs. Fenner with a lovely corsage on behalf of the Women's Missionary Society. A reception and time of fellowship followed with members and friends welcoming the Fenners who began their ministry at Bethel September 8th.

## WMU CELEBRATES 43RD ANNIVERSARY

ELK GROVE, CALIF. The Women's Missionary Society of the First Baptist Church of Elk Grove, California held their 43rd Anniversary Program on September 22, 1968. Song service was led by Mrs. Fred Hietamann and a welcome was extended by the President, Mrs. Henry Rauser. The offering amounted to \$165.40 which went for the Cameroon Medical Mission Work.

The guest speaker, Doctor Eugene Stockdale, spoke to us. He has been missionary doctor at Bamenda Leper Hospital, Cameroon, Africa.

After the closing remarks and prayer everyone went to the fellowship room for refreshments and fellowship. Work made by the ladies was on display. Dr. Stockdale also showed some African curios. (Mrs. Leonard Fandrich, reporter.)

## ANNUAL BIRTHDAY PROGRAM OBSERVED BY WMU

ASHLEY, N.D. The Women's Missionary Society gave their annual Birthday Program on October 1, 1968. The theme was "Physical Creation and Spiritual Birthday." All readings and music were centered around the theme. Roll Call was held according to months and each group received a special thought which was read to them.

Our pastor's wife, Mrs. Etan Pelzer, blessed us with a timely and inspirational message which was centered around "Love." Refreshments were served to which the husbands were also invited. (Mrs. Carl Fischer, reporter.)



## COLONIAL VILLAGE BAPTIST CALLS CHRISTIAN EDUCATION DIRECTOR

LANSING, MICH. Mr. David Howard accepted a call as Director of Christian Education at the Colonial Village Baptist Church. He began his ministry with the church August 1, 1968.

Mr. Howard completed two years of study at Michigan State University. He received his Degree of Bachelor of Arts, in Christian Education and Music, from the Moody Bible Institute of Chicago, Illinois. (Bonnie Morgan, reporter.)



# 1968 CONTRIBUTIONS OF NORTH AMERICAN BAPTIST GENERAL CONFERENCE CHURCHES

Conference	For Local Church Operating Expenses	For Local Building Fund Expenses	Total for Local Field	For N.A.B. Missions & Benevolent	For Local Conference Missions	Total for All N.A.B. Missions	For other than N.A.B. Missions	Total for All Mission Purposes	Total for All Purposes
Atlantic	\$ 256,628.01	\$ 180,342.65	\$ 436,970.66	\$ 49,852.17	\$ 3,030.96	\$ 52,883.13	\$ 63,145.17	\$ 116,028.30	\$ 552,998.96
Central	1,040,352.67	388,130.06	1,428,482.73	276,317.71	30,329.96	306,647.67	106,596.52	413,244.19	1,841,726.92
Dakota	587,368.67	216,984.74	804,353.41	164,661.64	16,009.60	180,671.24	18,539.46	199,210.70	1,003,564.11
Eastern	269,425.76	140,678.16	410,103.92	35,080.06	4,400.84	39,480.90	18,285.21	57,766.11	467,870.03
Northern	657,448.36	305,431.83	962,880.19	197,682.21	57,861.51	255,543.72	33,451.38	288,995.10	1,251,875.29
Northwestern	463,805.51	298,617.51	762,423.02	142,299.17	17,091.87	159,391.04	59,609.75	219,000.79	981,423.81
Pacific	957,761.43	527,243.16	1,485,004.59	220,103.59	42,508.63	262,612.22	63,268.18	325,880.40	1,810,884.99
Southern	71,452.57	14,403.72	85,856.29	11,621.53	3,557.92	15,179.45	2,719.92	17,899.37	103,755.66
Southwestern	211,281.40	94,053.81	305,335.21	80,404.03	5,495.61	85,899.64	3,403.04	89,302.68	394,637.89
Totals	\$4,515,524.38	\$2,165,885.64	\$6,681,410.02	\$1,178,022.11	\$180,286.90	\$1,358,309.01	\$369,018.63	\$1,727,327.64	\$8,408,737.66
Totals Last Year	4,188,205.49	2,110,729.44	6,298,934.93	1,106,803.17	194,223.21	1,301,026.38	364,661.55	1,665,687.93	7,964,622.86
Total Increase	327,318.89	55,156.20	382,475.09	71,218.94		57,282.63	4,357.08	61,639.71	444,114.80
Total Decrease					13,936.31				

# 1968 STATISTICS OF NORTH AMERICAN BAPTIST GENERAL CONFERENCE CHURCHES

Conference	Churches	Baptisms	Church Members	Sunday Schools	Total Sunday School Enrollment	W.M.U.* Societies	W.M.U. Members	C.B.Y.F. Societies	C.B.Y.F. Members
Atlantic	21	68	3,454	20	2,610	38	969	21	286
Central	40	439	10,344	40	9,121	70	2,685	72	1,288
Dakota	65	187	8,009	65	7,916	79	1,698	96	1,398
Eastern	24	140	3,210	23	2,622	32	797	30	490
Northern	66	344	8,524	64	9,100	88	2,230	67	1,415
Northwestern	38	151	6,821	38	5,681	59	1,623	74	1,126
Pacific	48	444	11,200	48	11,266	75	2,517	81	1,608
Southern	11	39	809	11	758	12	177	6	142
Southwestern	26	62	2,729	26	2,615	36	676	40	463
Totals	339	1,874	55,100	335	51,689	489	13,372	487	8,216
Totals Last Year	337	1,792	54,358	337	52,647	481	12,984	472	8,054
Total Increase	2	82	742			8	388	15	162
Total Decrease				2	958				

\* W.M.U. figures include Girls Groups.

**BAPTIST HERALD**  
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