

# BAPTIST HERALD

WAR AND PEACE

MAY 15, 1969



# AS I SEE IT

Religious News Analyzed

by Paul Siewert

To some people the appearance of Billy Graham on the T. V. comedy show "Rowan and Martin Laugh In" was quite a news event. A lot of eyebrows could be raised. Now, if you tend to have kinship with the "Religious Hawks" you may quickly retaliate by condemning the evangelist for casting the pearls before swine—after all he did quote Scripture. Also you could lament that the image of this dynamic personality of God was blighted for good. Or you may add a few more coals by eloquently proving that Noah and the Ark is a poor simile for this program.

On the other hand, if you are a "Religious Dove" you can say that it was commendable that Dr. Graham should seek to honor Christ even in this notorious program. Also you could commend Graham that he went, as Jesus did, to publicans and sinners to tell them of God. After all, he was the first clergy to appear on this program with such a popular reception.

However, if you are neither hawk nor dove, or maybe a little of both; what can you say? You could say that you don't like T. V. Or you could say you don't give a hoot for the program, "Rowan and Martin Laugh In," even if Billy Graham appears on it. Either way, it may be very interesting and very true, but of rather limited consequence to destiny. Maybe the best way to deliver wise counsel at this time is to withhold it!

## CAMPUS REVOLUTIONARIES:

A recent survey made in several leading colleges to determine the trend of political and economic thinking among the nation's youth has been released by the United States Junior Chamber of Commerce. Results: 71 per cent do not believe an accused person has the right to face his accuser. 41 per cent do not believe in freedom of the press. 40 per cent would deny certain groups the right to assemble peacefully. 34 per cent believe that certain persons should be denied the right of free speech.

## GOVERNOR RECOGNIZES STUDENTS' LABOR OF LOVE

RIVERSIDE, CALIF. (EP) In the wake of "Religious Focus Week," students at California Baptist College here expressed the new commitment of their lives in many tangible deeds—and found them recognized by the Governor of their State.

One outcropping of concern by the

student body were 30 pints of blood donated to help the incurably ill mother of a junior, in response for volunteers.

Another was the "wallowing in mud" experience helping residents of flooded homes in the Mira Loma area clean walls and shovel dirt from their flood-stricken dwellings.

## EDUCATION SEEN BREWING UP CHURCH-STATE PROGRAM

WASHINGTON, D. C. (EP) A report on education by a special task force authorized by President Richard M. Nixon warns that the church-state issue could "become once again a lively area of controversy that could cause the new administration a great deal of trouble."

The possibility of trouble for federal aid to education because of church-state problems was foreseen by the task force in two areas, according to the Baptist Joint Committee on Public Affairs: (1) An effort to rearrange the method through which federal aid is channeled to education, and (2) Lawsuits challenging the constitutionality of some aspects of present education legislation.

The task force also warned "that establishing his image as an education-minded President must be one of



Mr. Nixon's highest priorities initial weeks in office." Another conclusion of the group was that federal expenditures on education should not be cut back. Rather, it said that it would take at least \$2 billion in additional funds to implement its recommendations.

## CHURCH URGED TO MAKE FINANCES PUBLIC

WASHINGTON, D. C. Glenn L. Archer, executive director of Americans United for Separation of Church and State, in a statement issued today, commended leaders of the Roman Catholic community for advocating complete financial transparency from their church. The Archer statement follows:

"Demands of the Catholic clergy for tax support of their schools which are currently being made in 34 states appear bizarre and grotesque when unaccompanied by reports of their church's financial condition. Many Catholic leaders have fortunately discerned this and are calling upon their own officials to make a report to the public. Bishop Joseph L. Bernardin, general secretary of the Catholic Conference, has recently joined those who are appealing for such disclosure.

"It seems strange, indeed, that the Catholic people themselves, let alone others, have never seen a complete financial report of their own church. Now that Catholic parochial schools are agitating for support from taxes, this church certainly has an obligation to present the full facts to the public. The report should be complete, covering all dioceses and religious orders included in the United States Catholic Conference. It should cover religiously used real estate and investment real estate as well. It should also cover all stocks, bonds and "unrelated businesses" owned by the church and income therefrom, along with complete income from donations, wills and bequests and all government subsidies already being received.

"It seems patent that no decision on Catholic school subsidies can or should be made, at least until such information is forthcoming."

## NEW FILM EXPLAINS ROLE OF RELIGION IN PUBLIC SCHOOL INSTRUCTION

INDIANAPOLIS. (EP) In an attempt to clarify the meaning of U.S. Supreme Court decisions regarding the role of religion in public school instruction, a new film has been prepared by the Educational Communica-

tion Association.

The 28-minute film in color examines and explains the opportunities for presentation of religious material within the limits as decided by the Court and offers examples of what is now being done in this area.

## PROTESTANT GAINS IN BRAZIL DETAILED

SAO PAULO, BRAZIL. (EP) The Protestant community in Brazil now totals close to 10 per cent of the population of that predominantly Catholic country, according to a report issued by the Missionary Information Bureau here. New statistics indicate there are 8,706,000 members of declared Protestant families in a population which grew to 89,376,000 in 1968. This figure is nearly double the previously reported size of Brazil's burgeoning Protestant church.

The Missionary Information Bureau reports the Protestant community as supporting some 12,800 churches, plus an additional 11,000 preaching points, with 2,902,000 recorded church members. This makes it possible to restate the goals of evangelism for Brazil, since there is now one Protestant church member for every 5.3 non-Protestant homes, and one church or preaching

(Continued on page 24)

# Editorial

## War and Peace

We hear much about the generation gap. But there is no gap that is wider and more tragic than the gap between war and peace. About 50 years ago the idealists thought they closed the gap and announced to the world that this was a "war to end all wars." Since then nothing has been more proliferous. Very seldom do we hear anything about peace treaties because they have meant so little in the past, and the proliferation treaties that are talked about today are just as meaningless. All the nations are so fully armed that the economy of the world would collapse if the giant armament industries would be halted. We have an "arms race" but no "peace race."

John Foster Dulles said: "The world will never have a lasting peace so long as men reserve for war the finest human qualities. Peace, no less than war, requires idealism and self-sacrifice and a righteous and dynamic faith."

Perhaps he was echoing the thought of William James when he said that man must find a "moral equivalent for war." Many noble virtues are revealed at such times that never become evident in the ordinary course of life: love, courage, faith, honor, patriotism, hope and duty. Self-sacrificing love is manifested to such a high degree that men have willingly fallen on hand grenades and were blown to bits in order to absorb the shock and save the lives of their buddies.

Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." How often does a man lay down his life for his friends in time of peace? As soon as these men, who were trained for teamwork, sacrifice and cooperation, are transported into the world of the corporation they are forced by society to be as competitive and as ruthless as any other businessmen in order to survive. We do not support the lawless rebels who are constantly trying to overthrow the establishment. But who can deny the fact that some things need changing? A great society will never endure unless it is also a just and an honest society.

We cannot work primarily for peace without taking into account the things that cause war and unrest. Rather, we should strive for justice, righteousness, mercy and love. Peace is a by-product which comes naturally and automatically when the causes of hate are removed. Basically all men desire peace but very few desire the things that make for peace.

The Christian sometimes feels that he is caught between the horns of a dilemma. He reads that "there shall be wars and rumors of wars," and he is also reminded that "Blessed are the peacemakers: for they shall be called the children of God." If his thoughts center on the former he will feel self-righteous and sit back and let the world go to pot. If he concentrates on the latter he will ever be available as an instrument of God's peace. BCS

# BAPTIST HERALD CONTENTS

Volume 47

No. 10

May 15, 1969

	Page
Cover	1
As I See It	2
Paul Siewert	2
News and Views	3
Editorial	3
"War and Peace"	3
Bruno C. Schreiber	4
"The Christian and the State"	4
George Ladd	7
"Peace"	7
Christian Life Commission, Southern Baptist Convention	9
"Brave Men—Living and Dead"	9
Karl A. Olsson	11
"Faith in a Stress Situation"	11
John W. Kelly	12
"A View of the Sunnyside Nursing Home and Baptist Haven of Rest"	12
"Baptists in Eastern Europe Thrive Under Discrimination"	14
Ideas for Christian Education	15
"Am I a Good Teacher?"	15
James M. Dye	16
Sunday School Lessons	16
James A. Schaher	17
We, the Women	17
"Southern Conference WMU"	18
Mrs. Leon L. Sandau	18
What's Happening	18
Address Changes	18
Winning Persons to Christ	19
Daniel Fuchs	19
Our Churches in Action	20

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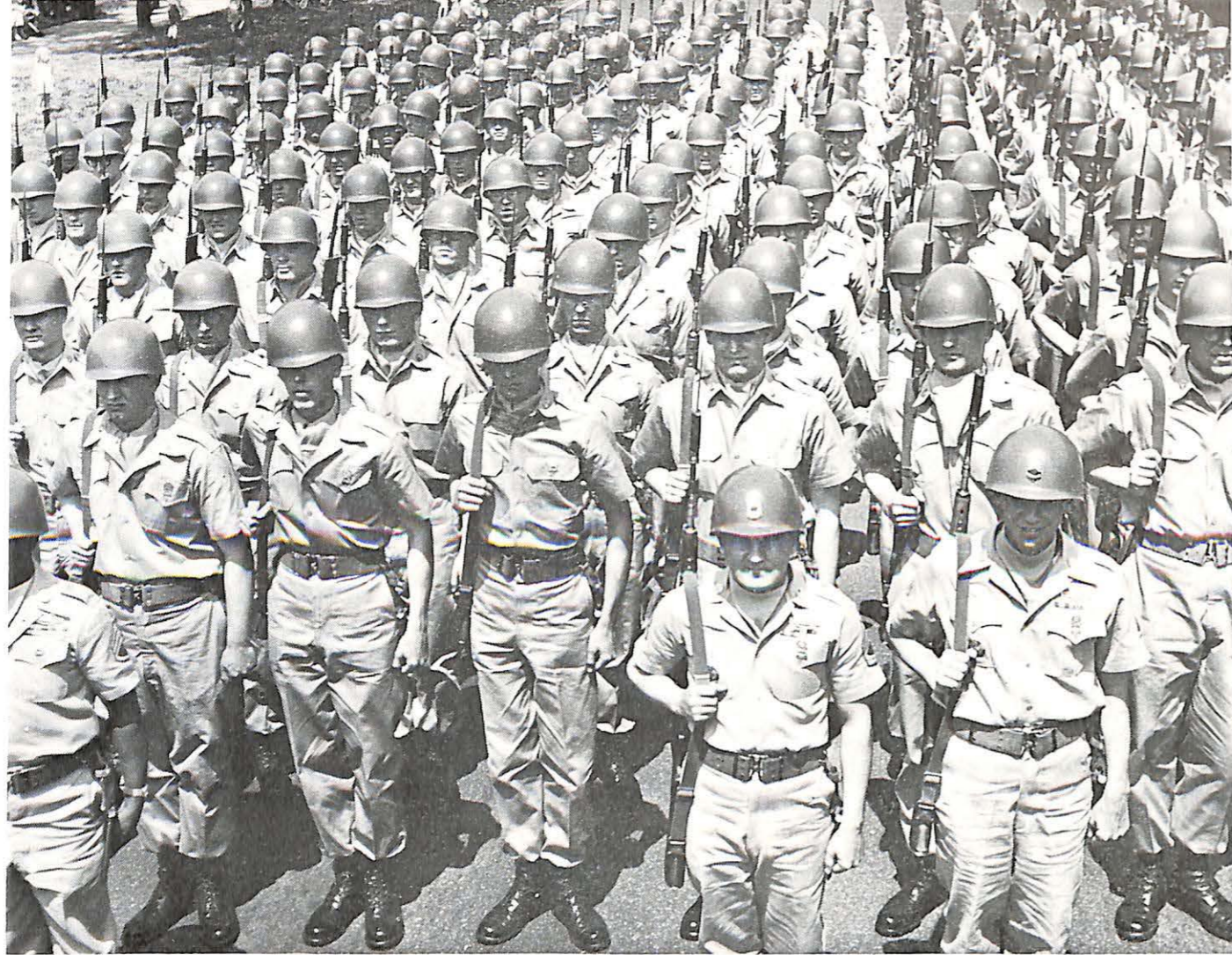
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# THE CHRISTIAN AND THE STATE

by George Ladd

**D**OES THE Bible guide us in our relationship to the state and participation in war?

While it doesn't spell out a comprehensive social ethic that gives easy and ready-made answers for today's social problems, it does give us fundamental principles.

The most casual reading of our Lord's Olivet Discourse in Matthew 24 and Mark 13 makes it clear that it is not the business of Jesus' disciples to build a society free from the plagues of social evil and war. War and turmoil will persist to the end of time; only the return of our Lord in power to complete His work will ultimately solve the evils of a fallen social order. The primary task of the Christian and of the church of Jesus Christ is to proclaim the gospel of the kingdom in all the world until the coming of the end (Matthew 24:14).

Does this mean, as many Christians seem to assume, that the Christian has no interest in social issues? Two

passages from the New Testament throw light on the relationship between the Christian and the state.

## TAXES

In the twelfth chapter of Mark, certain of Jesus' enemies tried to trap Him with a question: "Teacher, we know that you are true and care for no man; for you do not regard the position of men, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? Should we pay them, or should we not?"

This was a potentially explosive question. Zealous Jews believed that only God had the moral right to receive gifts of money from His people, and that taxes paid to the support of the Roman Empire were a necessary concession to the evil character of the world. Therefore, when Jesus asserted that it was proper to pay taxes to support the military might of Rome and its power structure, it sounded as if he was denying the

sovereign rights of God.

On the other hand, to deny the right of Caesar to collect taxes even from the Jews would be interpreted by the partisans of the court of Herod, the king of Galilee, as implicit sedition. Read superficially, Jesus' answer appears to avoid the issue; but in reality it embodies a profound theology. Asking for a coin used to pay such taxes, He said to them, "Whose likeness and inscription is this?" They answered, "Caesar's." Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

In this statement Jesus shows that we have responsibility in two different spheres of existence: human government and divine government. Each has its legitimate claims which we must meet. Caesar, the representative of human government, has legitimate claims which are represented by the obligation to pay taxes. The briefest reflection will remind us that the

Roman state was not a Christian state, or a theocracy like Old Testament Israel. Religiously, it was polytheistic; and politically, its sovereignty was sustained by brute force. Military legions at the borders of the Mediterranean world held back the barbarians, made possible a stable civilization and produced an extended period of peace, the famous *Pax Romana*.

Even though it was a pagan, war-like state, said Jesus, the Roman government held legitimate claims over all of its citizens, even over the people of God. Since law and order were preserved by Roman force, even God's people were obligated to contribute to its support.

It is obvious that the claims of God must be of a higher order than the claims of Caesar, although this is not stated in the words of Jesus. The church father Tertullian said, "Give to Caesar what is Caesar's—his image on the coin; give to God what is God's—His image in man, yourself." Jesus' statement implies that when the claims of Caesar are properly carried out, they will not transgress the claims which God has upon His creatures. We may conclude that the claims of the state are legitimate and right within their proper boundaries.

## DEMONIC POWER

Another element in the teachings of our Lord places the power of the political order in a different light and suggests something of the demonic power behind political power. The principle embodied in human authority is a different principle than that embodied in the kingdom of God. "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all" (Mark 10:42-44). The temptation to use power in an arbitrary and oppressive way as the mere assertion of authority is an implicitly evil principle. Human government should issue in the well-being of its citizens, but it can easily lead to the aggrandizement of the rulers and the oppression of the ruled. Rome aimed to be mistress of the world, not merely that the world might receive her benefits, but that Rome might have greater glory. Jesus rejected this principle of greatness: Power for power's sake was evil.

A demonic element behind the political structure is even more evident in the account of Jesus' temptation. Satan showed Jesus, probably in imagination, all the kingdoms of the world, and said to Him, "All these things will I give you if you will fall down and worship me" (Matthew 4:9). The meaning of this passage will be clearer when we discuss the same tension in Paul's writing.

## PAUL ON GOVERNMENT

In Romans 13:1-7, Paul lays down four fundamentals in the Christian relationship to the state, even a pagan one like Rome.

*First*, human government as such is a divine institution. For there is no authority except from God, and those that exist have been instituted by God (Romans 13:2). Biblical theology presents two different orders of divine reality: the order of creation and the order of redemption. Ultimately, God is sovereign lord over both orders. Although He sustains a special relationship to His people through the redemption achieved by Christ, God is at the same time Lord of the universe. As its creator and sustainer, He has ordained the principle of human government as a means of providing law and order. This is true of a pagan state as well as of a Christian state. Therefore, "he who resists the authorities resists what God has appointed" (Romans 13:2). The power exercised by the human state is a derived power from God, and rests on divine sanctions.

*Second*, since the state derives its authority from divine sanction, God requires obedience and submission of its citizens, especially Christian citizens. Citizens obey not merely because the state has the power to enforce obedience, but "for the sake of conscience" (vs. 5). Disobedience to the state is therefore disobedience to the will of God. A Christian citizen cannot have a good conscience toward God and be deliberately disobedient to the structure of law and order.

A *third* principle limits the objective of divinely appointed government: good order. The divinely ordained purpose accomplished through human government is human justice; the primary emphasis is placed on the punishment of the wrongdoer, so the one who pursues good conduct has nothing to fear. When Paul says that if one does what is good he will receive the state's approval (vs. 3), he can hardly be thinking of any specific concrete rewards, but of the blessings of freedom from oppression, and peace and tranquility to pursue one's affairs.

A *fourth* principle lays down the basis of law and order: the sword. "He does not bear the sword in vain" (vs. 4). The sword was the symbol of Roman authority on the local level through civil magistrates, and on the worldwide level through the Roman armies. In these words, God's Word clearly establishes the principle of force as the basis for human law and order. At root, it makes little difference whether this force is exercised through local police punishing wrongdoers within the community, or in international terms through armies enforcing justice among nations. Paul even says that the use of the sword in enforcing justice is an execution of God's wrath upon the wrongdoers (vs. 4).

## ANTICHRIST

Revelation 13 presents a different picture of the state, one where it is altogether demonically inspired. The interpretation of Revelation is notoriously difficult, and I can merely state my own conviction. While the prophecies of this book have to do with the Antichrist who will emerge at the end of time, the setting of the book is the situation in John's own day in the Roman Empire. Tendencies which will come to full disclosure in the Antichrist were already evident in the power of Caesar, and we see in Revelation 13 the picture of Rome as the historical type of the Antichrist of the end time.

The point to be made is that the state pictured in Revelation 13 has transgressed its divinely appointed bounds of preserving order and has become a totalitarian power, demanding not merely obedience and submission of its citizens, but their total allegiance, including their worship. Christians are no longer free to worship Christ; they must worship Antichrist. Here the state has usurped prerogatives which belong to God alone. Justice and good order have been swallowed up in a total demand. The legitimate boundary between human order and divine order has been obliterated. Human order has deified itself; its power has become completely demonic.

Biblical interpreters have often argued that Romans 13 and Revelation 13 embody two completely different views of the state. I think it is better to recognize, as we did even in Jesus' teachings, that the principle of human authority intrinsically embodies a tension between the divine and the demonic. As an instrument of order and justice, human authority expressed in government is divinely ordained. However, this very principle of authority is always subject to abuse and distortion; and when power becomes an end in itself and seeks its own glorification, transgressing the divinely appointed bounds of good order, it becomes demonic. No form of government, whether monarchical, oligarchical, or democratic, receives the approval of Scripture; all can be an instrument of law and order and therefore a divinely ordained institution. Every form of government, including the demonocratic, bears the seed of demonic power and the potential of becoming totalitarian.

## NONRESISTANCE

The Christian faces the problem that the basic ethical teachings of Jesus embody a clear element of non-resistance which seems to contradict the principle of force in human government. Jesus said, "Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also" (Matthew 5:39). Some thinkers have magnified these words of Jesus to the status of a total ethic,

(Continued on next page)

## THE CHRISTIAN AND THE STATE

(Continued from page 5)

using them as a basis for international relationships and political action. Others have suggested that if America's national policy would literally follow this line of complete pacifism and non-resistance, if we should liquidate all of our armaments and military prowess and turn toward our enemies in a spirit of love and nonresistance, good would conquer evil and a reign of peace would be established in the world.

### CONTRADICTION

How are we to harmonize Jesus' teachings about nonresistance with Paul's teaching of a political order resting upon physical force? Three alternatives are possible. The first would be to recognize a flat and irreconcilable contradiction between Jesus and Paul: Jesus taught non-resistance both as a personal and a political ethic, whereas Paul taught the principle of force to support law and order. Such a solution would be a desperate expedient; all the more so because in the verses which precede Paul's instructions about the state, he expresses a different ethic for personal conduct. In Romans 12:19ff, Paul teaches essentially what Jesus taught. Christians are never to avenge themselves. They are to return kindness and love for hostility; they are not to be overcome by evil but to overcome evil with good. Thus Paul makes it clear that a Christian's personal conduct embodies a different ethic than that for the ordering of the state. The Christian lives by the law of love, returning good for evil; the state has the responsibility of preserving law and order by the use of the sword as an instrument of the wrath of God upon evildoers.

### ISOLATIONISM

Does this mean that the Christian must then pursue his life detached from his social order? A second solution to the problem would be to seek complete detachment from society. As a Christian living by the law of non-resistance in all relationships, both personal and social, it is impossible for me to bear arms as a soldier, to function as a police officer, to sit upon the bench as a judge, or even to participate in protecting my neighborhood and community from the violence of lawbreakers, thieves, or looters. Furthermore, logic would seem to require that I must desist from paying taxes since a substantial portion of the taxes paid to the federal government is used to support our military machine.

### TWO REALMS

A third alternative is suggested by Paul himself when he speaks of the Christian ethic in Romans 12 and the political ethic of Romans 13. This is the same principle embodied in our

Lord's words when He speaks of two different realms of responsibility: Caesar's and God's. As a matter of fact, the Christian is a citizen of two worlds. In Philippians 3:20 Paul writes, "Our commonwealth is in heaven." This statement was particularly relevant for Philippi, which although a city in Greece, was a Roman colony which was proud that its citizens were first of all Romans. Philippi was a colony of Rome implanted in the midst of Greece. In a similar way, Christians are of the colony of heaven implanted in the midst of this world. Therefore we have a dual citizenship and responsibility. We are responsible to fulfill God's demands; we are also responsible to our society and culture.

That this responsibility extends to my conduct as a citizen is clearly illustrated by Paul's own conduct in Philippi. Paul was beaten and imprisoned for what was apparently interpreted as a breach of peace. When he was released after a night in prison, Paul demanded that his right as a Roman citizen be recognized. "They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now cast us out secretly? No! let them come themselves and take us out" (Acts 16:37). Paul was not expressing any spirit of vengeance and attempting to get even with those who had punished him; he was merely demanding that good law and order be fulfilled.

On another occasion, Paul claimed his Roman citizenship in a way that formally violated the principle of non-resistance. During his last visit in Jerusalem, when the tribune of the Roman guard was about to have Paul examined by scourging, Paul responded with the words, "Is it lawful for you to scourge a man who is a Roman citizen, and uncondemned?" (Acts 22:25). Paul did not submit in passive nonresistance to this severe punishment but demanded that his rights as a Roman citizen be recognized.

### PERSONAL AND SOCIAL ETHICS

This suggests that there is no simplistic ethic which can be applied universally in all situations. The ethic by which I live in my personal reaction to people is not the same ethic that sustains the social order and governs my participation in it. In my individual contacts with other people, I must always react with love. When I experience violence in personal relationships, particularly when it is caused by my Christian witness, I will respond with literal nonresistance in love.

However, there will be many situations when I must conduct myself as a member of an ordered society. Then I must conduct myself as a citizen in supporting law and order. In personal relationships, I do not even seek for just treatment but react to injustice with love. However, as a citizen, it is my duty to do all that I

can to uphold justice in the social order. The theological reason for this is that God has ordained that justice be supported by the principle of force. Someone has said, "If justice is man's creation, then man may destroy what he has made." However, justice is a divinely ordained principle and the sword, wherever and however employed in support of justice, in the will of God for all His creatures, whether they are pagans or Christians.

### CONCLUSIONS

This leads to several concrete conclusions for the modern Christian in his relationship to the state. First, it is the will of God that I give my support to the state so far as it is an instrument of justice and the medium of law and order. The only alternative to this is anarchy. This means that on the local level I support the police, judicial system; and on the international level, it means that I am obligated to support my country in war if such a war is necessary for the preservation of law and order and justice.

Second, I may not use force in any form as a way of righting personal wrongs. My reaction to those who harm me must be one of love. I must return good for evil, love for hatred.

Third, while the state is a divinely ordained institution and demands my obedience and submission, if at any point the demand of the state violates the will of God, I must obey God rather than man. This principle is enunciated when the Jewish state exceeded its proper authority by commanding Jesus' disciples not to preach and teach in the name of Jesus. Peter's answer was, "We must obey God rather than men" (Acts 5:29). The state may never demand my total obedience. It may never infringe on my freedom to worship and serve God. Loyalty to the state is always conditioned by the higher loyalty to God.

A fourth principle is implicit. If the state has the divinely appointed authority to enforce law and order, it follows that the state has a right to claim my support even to the extent of war when such war is necessary in carrying out justice and enforcing international law and order.

It follows logically that if the state in its international policy exceeds the divinely appointed bounds of its authority, then it does not merit my support. If a state in its international policy becomes an instrument of injustice, if it pursues war for the sake of self-aggrandizement, if its demand for my support has the objective of self-glorification and the mere extension of its sphere of power, rather than self-preservation against aggressive, destructive forces, then I am not obligated to give my support for such demonic ends.

One additional fact must be emphasized. If for conscience' sake I feel I must engage in civil disobedience, I

(Continued on page 8)

# PEACE



PEACE IS one of man's most enduring visions. At the same time, it is one of the most elusive ideals. From the beginning of recorded history, sometimes simple but often extremely complex issues have thrust people into armed conflict with each other. The world situation today is such that all of civilization could, in

a matter of minutes, be annihilated in a holocaust of nuclear warfare. Nations are now spending multiplied tens of billions of dollars annually and are maintaining permanent military conscription in an irrational exhibition of militarism.

Terms like "megacorpuses" to refer to millions of people destroyed by to-

day's super-bombs and "overkill" to refer to the excess potentials of the great powers to destroy their opposition are becoming accepted words in the modern vocabulary. It is conceded that the United States now has 40,000 megatons and that Russia now has 8,000 megatons of nuclear explosives—enough to enable each country to destroy the other over and over again in a ghastly game of "kill and over-kill."

There is great need in this kind of world for Christians to affirm those eternal certainties concerning peace which are clearly revealed in the Bible: the boundless love of God for all men; the value of human life; the worth of the individual; and the prime importance of justice, mercy, and love in human relationships. How else are Christians to respond to the challenge of peace in these times?

### THE ISSUE OF PEACE IN HISTORY

The Christian movement was largely pacifist during the first two centuries of its existence. As the church gained acceptance by the state, however, Christians gradually gave their approval to war. Christian thinkers such as Augustine, Thomas Aquinas, and Martin Luther developed elaborate theories as to what made a just war. During the Middle Ages, the Roman Catholic Church waged war in the Crusades.

These three approaches to war—pacifism, just war, and holy war—have generally characterized Christians throughout history. The pacifist position is held by only a very small percentage of Christians, notably Quakers and Mennonites, although a scattering of pacifists are found among most Christian groups. The theory of just war is the one to which most Christians gravitate when their country goes to war, and this was evidenced by churchmen on both the Allied and Axis sides of World War II. The crusade approach to war has been clearly demonstrated in this century in World War I when the United States plunged eagerly into the fray to "make the world safe for democracy" in that "war to end wars."

Historically, Christians have had more to do with war than with peace. In peace, they have generally spoken for peace; and in war, they have generally supported war.

### THE ISSUE OF PEACE IN THE BIBLE

The Bible makes no systematic treatment of the topic of war and peace. It nevertheless presents significant illustrations and insights related to this subject which are helpful to Christians today. Sometimes the Bible is used to justify war on the basis that Israel was commanded to make war against the inhabitants of the promised land. It must be remembered, however, that the enemies against whom Israel fought were the

(Continued on next page)

## PEACE

(Continued from page 7)

Lord's enemies, not their own, and that the Hebrews never were led to believe that they had a right to make war simply against their own enemies. Some have used Jesus' observation that to the end of time there would be "wars and rumors of wars" (Matt. 24:6-7) as justification for war. Actually, Jesus simply made a statement of fact, not an approval of the concept of war. Some see Jesus' command on the night of his betrayal for any disciple who had no sword to sell his cloak and buy one (Luke 22:35-38) as a justification for war; but there are about as many interpretations as there are interpreters for this passage so that no universal doctrine approving war can properly be drawn from this one reference. Other Christians seek to justify war on the basis of the citizen's obligation to render to Caesar the things that are Caesar's (Matt. 22:21) and that in warfare they become simply the instruments of the state, but most of the Christian community is too close to Eichmann's use of that very argument to excuse his part in the Nazi murder of millions of Jews to accept it as morally valid.

Christians who assume a position of pacifism with regard to war use several Bible passages to justify their position. Pointing out the Master's refusal in the temptation at the beginning of His ministry to be an earthly ruler (Matt. 4:8-10), His rejection of the demand of the five thousand to become their King (John 6:15), His choice of a lowly ass to ride instead of a white horse at His triumphal entry (John 11:12-14), His command to turn the other cheek (Matt. 6:39), to go the second mile (Matt. 5:41), to love their enemies (Matt. 5:44), and to do unto others as they would like others to do to them (Matt. 7:12), the pacifists seek to build their argument that Jesus rejected war and militarism in favor of pacifism. They find further support for their position in Paul's admonitions for Christians to live peaceably with all men (Rom. 12:18), and to overcome evil with good (Rom. 12:17-21). Most of these passages, however, must be interpreted so as to read into them positions and strategies concerning modern war and peace, thus involving a misuse of the Word of God.

The Bible does maintain God's ideal of people for mankind in multitudes of ways. The Sixth Commandment says, "Thou shalt not kill" (Exodus 20:13). Because he was a man of war David was forbidden by the Lord to build the temple and was told that Solomon was ordained for this task because he was a "man of peace" (I Chron. 22:8-9). The Psalmist urged God's people to "seek peace and pursue it" (Psalm 34:14). The prophets foresaw a golden age of peace when men "... shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword

against nation, neither shall they learn war any more (Isaiah 2:4 and Micah 4:3). Isaiah envisioned a time when a wolf would lie down with the lamb and a little child should lead them, when men "... shall not hurt nor destroy" in all God's holy mountain (Isaiah 11:6-9). Isaiah also foresaw the Messiah as "The Prince of Peace" (Isaiah 9:6). At the coming of Christ the angels sang, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). Our Lord included in the Beatitudes, "Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5:9). His followers are admonished to have their feet shod with the preparation of the gospel of peace (Eph. 6:15). Paul says, "Let us therefore follow after the things which make for peace..." (Rom. 14:19). The author of Hebrews says, "Follow peace with all men..." (Heb. 12:14). Again Paul declares that "God hath called us to peace" (I Cor. 7:15).

The Biblical ideal of peace is impressively taught, however, in far more ways than simply in direct uses of the word, "peace." God is revealed as a loving Father. The worth of every person is magnified. Christ is represented as reconciling men to God and as committing to Christians the ministry of reconciliation with one another. While the primary aim of the Bible is not international peace but divine redemption, the implications of salvation certainly reach out to embrace peace among men not only in heaven but also on earth.

### SOME ANSWERS:

What can Christians in the modern world do to seize the initiative in fostering peace?

● Recognize that modern war between the United States and our present Communist adversaries cannot be justified on the basis of wars between Israel and her pagan neighbors as recorded in the Old Testament.

● Realize that the peace with which the Bible is concerned is the peace that comes from doing the will of the Lord and that international peace or racial peace or class peace or economic peace are derivatives of this deeper peace.

● Accept responsibility as Christians who have experienced the peace of God that passes all understanding to promote peace among men, not resting at ease in Zion while the world stumbles toward destruction.

● Keep alive the great goal of peace as we proclaim the good news of the Prince of Peace.

● Understand that raising honest questions about war and proposing thoughtful answers to achieve peace may be a sign of true patriotism and responsible Christian citizenship.

● Be creatively involved as Christian citizens in the solution of pressing local, national and international problems of economics, poverty, injustice, prejudice, and immorality which militate against peace.

● Give moral, financial, and political support to those leaders who responsibly positionize themselves against war and for peace.

● Maintain the conviction that peace with justice ought always to be a major goal of the world's political leaders even as we recognize that arms are sometimes necessarily employed in the defense of freedom.

● Accept the concept that a world organization such as the United Nations, strengthened and supported, is absolutely necessary if the nations are to learn to communicate, to talk together, to live together, and to work together in peace.

● Understand that peace does not wait on God but on God's people who are willing to stand up with courage and conviction for the things that make for peace.

This leaflet is one of a series entitled *ISSUES AND ANSWERS, THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN BAPTIST CONVENTION, Nashville, Tennessee; used by permission.*

## THE CHRISTIAN AND THE STATE

(Continued from page 6)

should recognize that the state has a right to punish me. I may be subjected to serious fines and imprisonment for my disobedience, but such a price should willingly be paid, again for conscience' sake.

We must not forget that the Scriptures teach that the state has authority over its subjects and disobedience involves rightful punishment. Therefore, if my conscience makes me feel that I must disobey the laws of my state, including the laws requiring me to support it in military matters, I should be willing to accept the punishment that the state metes out for my disobedience.

### 30 A.D. VS. 1967 A.D.

One important factor which does not appear in the New Testament must be taken into consideration in this total problem. This is the difference between the political structure in a democratic state and a totalitarian state of New Testament times. The Roman emperors held their position by virtue of the support of the army. The governors sent out by Rome to rule the various provinces, such as Pontius Pilate, held absolute authority over their citizens within the laws of the Roman state. The citizens of Rome and of Roman colonies had no voice and shared no responsibility for the nature of their government or the selection of those who ruled over them. This is one of the reasons why Revelation 13 admonishes Christians to pursue no course of action but remain passive in a demonic state.

A democratic state places the matter of responsibility in a different

(Continued on page 10)



Painting by Carol Streyl

# Brave Men — Living and Dead

by Karl A. Olsson

THESE ARE the days when the country is called on to decorate thousands of fresh graves. The graves are the result, in the opinion of some, of the insanity of war or the militancy of our country's leadership; in the opinions of others they are the clearest evidence of patriotic devotion.

The war in Vietnam is being debated with such acrimony and is being opposed in so many ways that we sometimes imagine our ambivalence toward it to be new in our annals. We think of the old wars as clear-cut. The heroes of Bunker Hill and Valley Forge, the Union armies at Appomattox and Gettysburg, the GI's at Bastogne—did they not give themselves to clean objectives, were they not truly without fear and *without reproach*?

But we need only transport ourselves backward to the moment of involvement to see that America has never fought an unambiguous war. Our war against Britain, 1775-83, was, in the opinion of people like John Wesley and Samuel Johnson, an act of treachery against a sovereign power. The Civil War was for many Ameri-

cans the murder of brothers, promoted by northern industrial and financial interests. The Spanish-American War was the work of the Hearst papers; World War I was fomented by the munitions industry; World War II was brought about by an unholy alliance between Franklin Roosevelt and the British Empire or by the bankers of the world; and so on.

Hence, if we want a clean war, that is, an unambiguous one, we shall not find one in time, and if only those are truly heroic who give themselves to a clean war, there are no heroes on this side of heaven. Indeed if we thus conclude, we shall have given the death blow not only to military action but to all sorts of meaningful involvement in the anguish of history. For there is no absolute purity in any human activity. Everything we do is tinged with some evil; even our noblest works may abet wickedness and frustrate good. The simplest meal steals the bread from my brother's mouth, and the pacifist who languishes in prison depends on the force of arms to keep him safe in his protest.

This is not to say that governments do not have the responsibility to act with as much justice as possible. The ambiguity of human existence should lead us not to arrogance but to hu-

mility. We must do the best we can with the terrible choices before us. But no nation, not even Sweden with its amazing self-righteousness in international affairs, can afford the luxury of waiting for the absolutely right decision. There isn't any.

If there is all this grayness about human actions, how do we know that the grave we decorate with flowers does not belong to someone who died for a fuzzy cause? We don't know and we won't know. (We don't know for sure even about the saints. Did Thomas a Becket die for God or for the extension of the political power of the Church? Was Joan of Arc a mystic or a nut? We really don't know.)

We do know, however, that the keepers of the peace die in devotion to a community which has enlisted their allegiance. It is not the specific responsibility of these people to make the community morally worthy of that allegiance. That is the job of the preachers and the teachers and of the entire citizenry. The job of the public servants who keep the peace is not to purify the ends but to serve the *means* of order in the face of chaos. It is to keep the nation safe from attack, to guard the frontiers, to protect life and property.

(Continued on next page)

## BRAVE MEN LIVING & DEAD

(Continued from page 9)

This is certainly the view of the New Testament. On those rare occasions when Jesus or his followers confront the military whether it be the Jewish guards or the Roman soldiery, there is no cavilling about the task as such. John the Baptist exhorts the Herodian soldiers, "Rob no one by violence or by false accusation, and be content with your wages." In other words, use your power for the ends intended and not as a means for personal gain. Beyond this John does not ask that the soldier examine the ultimate ends which his activity serves or to meditate profoundly on the theology of force.

Paul also talks about the relation of Christians to government not in terms of ends but means. Government is God's instrument of order in a world threatened by chaos. His words in Romans 13 are an interesting commentary on this instrumentality:

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct but to bad. Would you have no fear of him who is in authority? Then do what is good and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer.

This quiet acceptance—even during the corrupt reign of Nero—of the need of government and soldiery to restrain men's passions and crimes must be seen not only against the background of Paul's personal security on the roads and ships and in the market-places of the empire but in relation to his understanding of order in a sinful world. Even though he himself was destined to die at the hands of the Roman soldiery, he did not lay that act to the charge of those who carried out their mission. We have no evidence, of course, but it is quite probable that he saw even the imperial decision to execute him as a terrible necessity in an aeon of dissolution.

In any event, the keeper of the peace deserves more honor than he is usually accorded. It is now fashionable to jeer at soldiers and policemen and to interpret every act of restraint as an incident of police brutality and every effort to keep order as a miscarriage of justice. In their frenzied effort to protect the innocent even the courts have weakened the hand of the peace-keeper and given almost every possible franchise to the criminal.

Now it is clear that the exercise of physical force is a temptation to the emotionally unbalanced or the poorly

trained. It would be silly to deny that our military and police annals are darkened by brutality and sadism. The unfeeling comedy perpetrated on our Lord in the Praetorium is a classic instance. It would consequently be much better if physical force could be eliminated as a deterrent. It is aesthetically unpleasant, frequently morally degrading, and rarely exercised with that restraint which makes it acceptable to the restrained. But what is the alternative? A world ruled by madness, or worse. The Tolstoyan notion that crime would be eliminated if we emptied the prisons is sentimental half-wittedness based on a shallow view of human depravity. No one, not even a saint, should be trusted that far.

The solution to the problem of brutality and arrogance is hence not the elimination of the keepers of the peace but improvement in their training and their understanding of their role. Plato's blue print for an ideal city includes guardians who are honored for knowing the difference between a friend and an enemy. A soldier is a better soldier for knowing that difference well. But whatever the degree of his training, the soldier is a doer not a knower. Tennyson's frequently caricatured words on the soldiers of the Light Brigade have an element of truth:

Theirs not to make reply,  
Theirs not to reason why,  
Theirs but to do and die.

It is the doing and the dying we remember as we decorate the graves this Memorial Day or any other time, celebrating not the purity of a cause or our own righteousness but the devotion of those who served their country by raising a bulwark against chaos.

On November 19, 1863, on the occasion of the dedication of the National Cemetery at Gettysburg, Pennsylvania, Abraham Lincoln spoke words immortal in their simplicity and beauty. It is a fact not always remembered that the speech makes no direct reference to the Union Army. Lincoln was the president of all the people, and in his memorial statement he enfolded all "the brave men, living and dead, who struggled here." I cannot believe that he did not make his eulogy deliberately ambiguous, not saying but implying that the "honored dead" included both friends and foes.

If this is the case, it follows that what was being honored at Gettysburg was devotion to the nation. If this is the case, it follows that what was honored at Gettysburg was not the ultimate purpose of the war so much as the devotion of those who served. The "brave men who struggled" there must have had varying and confused notions about why they were fighting. Despite this they fought for the nation giving to the task at hand the last full measure of devotion.

It is this good soldierly devotion that we celebrate today as we pause

before the graves of our nation's dead. And it is this devotion which should move us to examine our national aims—the ends for which we live and died. This is certainly the intent of Lincoln's words:

It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we have here highly resolved that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom and that government of the people, by the people, for the people, shall not perish from the earth.

*Dr. Karl A. Olsson is president of North Park College and Seminary of the Evangelical Covenant Church, has authored four books and is a former U. S. Army Chaplain.*

## THE CHRISTIAN AND THE STATE

(Continued from page 8)

light. Here the citizens of local communities and of the nation are the responsible parties for the selection of those who rule over them and therefore ultimately for the laws which the legislative bodies pass. Therefore, I as an individual citizen share a real measure of responsibility for the nature of my government and the laws under which justice is executed.

For this reason, the Christian citizen who accepts Romans 13 as a divine revelation for the character of the state must assume a particular sense of responsibility for the character of the state of which he is a citizen. Justice must be supported, injustice must be opposed; just rulers approved, and unjust rulers deposed. The idea that the Christian Church is to be concerned only about the preaching of the gospel and spiritual matters would appear at this point to be a clear violation of the principles embodied in the Word of God.

As a Christian accepting the Biblical revelation of the nature of the state, I am responsible to use my influence, my voice, and my vote to promote principles of right-doing and justice in the state of which I am a part.

This is a principle which demands more attention than evangelical Christians have given it.

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"THE UNIFORM is beautiful! The cross is beautiful!"

These were among the first words spoken by the PUEBLO Crew when they met Navy Chaplain Marvin E. Snyder, Jr., at the base camp near Panmunjon on the day of their release, Dec. 23, 1968. Most of the men expressed their joy at seeing the chaplain with a broad smile; some were moved to tears. They described their release as a "miracle." It was "an answer to our prayers." "This is a happy day. We are going back to our wonderful country."

Commander Snyder, a Protestant chaplain, and Lieutenant Commander Edward A. Hamilton, a Catholic chaplain, were part of the Escort Team which met the PUEBLO Crew upon release and stayed with them until they were admitted to the U. S. Naval Hospital, San Diego, Cal.

The chaplains have given me a thrilling account of the religious experiences of these men, and have reported that almost to the man, Protestant and Catholic Crew members during their confinement had moved in the direction of a deeper religious commitment, greater faith, and habitual prayer life. Their morale, patriotism, and their respect for their commanding officer and loyalty to one another were an inspiration. This is a report of some of their religious experiences.

One of the PUEBLO Lay Leaders (person who assists his command in religious ministrations), LT Stephen Harris, told how he had given up efforts to have worship services before the capture of the PUEBLO since never more than two showed up. But as one man said of his captivity, "All we had left was religion."

Some of the men said their memories of Sunday school days were dim, but they worked together to come up with a reasonably accurate list of the Bible. Such familiar Scriptures as the 23rd Psalm were written out and shared. One mentioned that he had trouble remembering the Ten Commandments but with help came up with them. It seems everyone prayed openly before one another; although they had to avoid being seen in acts of worship by their captors.

They had no Bibles or religious materials. No worship services were permitted. They were told, "The Russians shot God down with a rocket!" They were reprimanded for thanking God for their food (potato soup, rice, and turnips). They were told, "These are the gifts of the Korean people." One man when called out of the mess hall for saying grace said, "I was thanking God for His blessings." He was informed, "This is a mess hall, not a church. You can't pray here. When one man made a wooden cross for his room, it was kicked about by the guards, he reported, then later taken away from him.

Missionaries and ministers were held



Defense Dep't. Photo (Marine Corps)

## RELIGIOUS EXPERIENCES OF THE PUEBLO CREW

# Faith in a Stress Situation

by James W. Kelly

up to scorn by the North Koreans. They presented a picture of a priest sacking his dog on a child and another of a missionary branding a small boy in the forehead with the word "thief" for stealing an apple. The PUEBLO men were told that every cross in Korea was an antenna for sending espionage messages.

A petty officer related, "I left religion out of my life when I joined the Navy. I have a Japanese wife, and two lovely children who just love Sunday school, but I haven't helped my wife to become a Christian or encouraged the children. It is going to be different now." These sentiments were echoed time and again by these men.

There were other indicators given to the two chaplains of the spirit of the men during their captivity and of their efforts to keep their sanity. One man made his own "Monopoly" game with available materials. At night they played "Movie Hour." A man would endeavor to relate a movie he had seen. Others would piece in details. Soon they became very skilled at reconstruction as they probed their memories. This became an interesting diversion.

According to one of the men, efforts to drive a wedge between two Negro crew members and the others were as unsuccessful as were the efforts to destroy their faith or sell communism. This man said that his Negro roommate was called aside and told what a superior job he did in cleaning the building. He saw through efforts to "butter him up." When Martin Luther King was assassinated, the same man was taken aside and given sympathy for the terrible treatment which the American Negro was said to suffer. But his roommate related that the Negro lad stood up for his

country and asserted that Negro and white alike enjoyed wonderful freedom in our country, probably even exaggerating the degree of equality which the Negro enjoys in America.

Everyone seemed to be asking about a worship service following their release. An Army Jewish Rabbi was made available to the two Jewish members of the PUEBLO Crew. Protestant Divine Services were conducted by Chaplain Snyder and a Catholic Mass by Chaplain Hamilton at the 121st Army Hospital on the day of the release. Almost every man attended, and some must have attended both services. One or two were involved in medical procedures and were not present.

The following day a joint Protestant-Catholic Christmas Eve Service was held with Army Chaplain Morgan of the hospital joining our two Navy chaplains in the service. Every man attended. RADM Edward M. Rosenberg, USN, the officer in charge of the PUEBLO Escort Team, had made a very favorable impression on our two chaplains by his personal concern for the PUEBLO Crew and by his sincere interest in religion. He offered to participate in the service as did LT Harris of the PUEBLO. A Red Cross worker sang a solo. Admiral Rosenberg said of the service, "That is one wonderful Christmas Eve Service I will never forget." He was moved to tears during the worship, as were others.

It may be appropriate to mention the loyalty and admiration of the men for their commanding officer. As Captain Bucher entered one of the dining areas where Chaplain Snyder was visiting with the men as they ate, there was a spontaneous standing ovation for their skipper.

(Continued on page 17)



In 1962 the present facilities of the Baptist Haven of Rest, Medicine Hat, Alta., were built.

#### FOUNDING AND EARLY DEVELOPMENT

by Mrs. C. Milbrandt

"WE'RE GOING to Medicine Hat to build an 'Old Folks Home'," were the startling words of my husband, the late Rev. R. Milbrandt, one Sunday afternoon in 1944. About one year later he became the Northern Conference Missionary, and our first assignment was in Medicine Hat, Alberta, Canada. Shortly after we arrived there, it was very clear to us that the Lord had given us the responsibility of founding a Christian home for the aged. Mr. Milbrandt investigated various possibilities, and although plans were incomplete, he presented this project to the Northern Conference in 1946, and it was accepted.

There was no financial support available from the North American Baptist, Inc., for this type of work; so other avenues were approached. The Lord supplied us with a small private loan through a Brother in Edmonton. A down payment was made on our first building, an R.C.A.F. Officers' Barrack. After thousands of hours of donated labor by the members of the Grace Baptist Church, with thankful hearts we opened the doors on November 26, 1946, to the first seven residents. One year later a second building was acquired in order to accommodate the residents.

In January, 1948, tragedy struck in the form of fire which took the lives of five residents in the Home. We were saddened and discouraged. Indirectly, it proved to be a blessing in disguise, for our budget was increased enabling us to meet some urgent financial obligations as well as making further additions such as a laundry and a nursing care unit. The churches of the Northern Conference were contributing as they felt led, and necessary equipment was purchased. By 1959 our records boasted of six fully furnished and equipped buildings on approximately seven acres of landscaped grounds, offering a home with spiritual guidance to 99 residents, being served in love and kindness by a dedicated staff. However, it was evident that the buildings were becoming obsolete and that plans for modern buildings would have to be considered.

The thirteen years of service among the aged and handicapped was a most rewarding experience. My motto, "For Jesus' Sake," was a source of strength when tasks became difficult. The blessings received in this type of service cannot be compared. I know that the founding of "The Haven" was within the Will of God, and to Him be the Glory for all progress made.

*Mrs. C. Milbrandt was the wife of the first Superintendent of the Baptist Haven of Rest, the late Rev. R. Milbrandt,*

# A View of the Sunnyside Nursing Home and Baptist Haven of Rest

#### VENTURING TO REBUILD

by R. Kanwischer

"TO BUILD or not to build" —that was the question for discussion at many a board meeting. As time went on, it became more and more evident that the old buildings with their facilities were inadequate and that plans for a new and modern Home should be undertaken. In 1962 four-and-one half acres of land, on which the old buildings were situated, were bought; on May 13, 1963, the first sod was turned to initiate the \$325,000 building project.

To rebuild was not an easy task because at the same time we had to care for one hundred guests who were residing in the old buildings. The project had to be developed in stages were transferred from the old to the new accommodation; old buildings were removed to make room for the new. On March 25, 1965, the new Home was thankfully dedicated to God and the service of men and women in time of need and during their golden years of life.

Looking back over the years from 1959 to 1967, I thank God that I was privileged to serve the Home as superintendent and also to supervise the building of the new Home. The responsibility indeed was great, but with God's help all things are possible.

*Rev. R. Kanwischer was the second*

*Superintendent of the Baptist Haven of Rest.*

#### BRANCHING OUT AND ENLARGING SERVICES AND FACILITIES

by R. A. Weiss



*R. A. Weiss is the administrator at the Sunnyside Nursing Home and Baptist Haven of Rest.*

IN 1967 THE Baptist Haven of Rest family consisted of 42 senior citizens, 48 nursing care patients and a staff of 37 employees. It was during the early months of 1967 that the Haven of Rest Board of Directors were again approached with the urgent



The new 100 bed Sunnyside Nursing Home, Medicine Hat, Alta., was dedicated on March 29, 1969.

need and opportunity to enlarge its present nursing care facilities from 48 beds in the senior citizen's home to a new building which would house one hundred nursing care patients. Our facilities, at the time, were much too small to meet the needs existing; therefore this opportunity, responsibility and challenge was accepted by the Board to branch out and build a new nursing home.

Property immediately west of the Haven of Rest, which is a part of the Home's four and one-half acres, was surveyed and prepared for location of the new nursing home. Financial arrangements were organized by means of issuing debentures and accepting mortgage funds. By Oct. 15, 1967, the basement of this new Home was excavated and the over all project was under way. Looking back on a very strenuous and busy year, we can say with Samuel of old, "Hitherto hath the Lord helped us," in planning, developing and completing this beautiful new home.

The new Sunnyside Nursing Home is in an "X" shape. The office, lounge, kitchen, chapel and dining area form the center of the home, with two wings on either side. Each wing accommodates 25 patients. Upon entering the home, one finds administrative offices and a waiting room to your right, to the left is the dining area which serves 75 people at one setting. The dining area is graced by an attractive mural and flower planters.

Adjoining is a kitchen with the latest stainless steel equipment, deep freeze and refrigerators.

A chapel to accommodate about 40 worshipers and a public address system throughout both buildings is now provided. Sunday morning services from 9:30 to 10:30 are led by our part-time chaplain and by members of the Medicine Hat Ministerial. A mid-week service is also held regularly, and from time to time various programs are presented by church groups and clubs. Opposite the Chapel is the multi-purpose room and lounge with comfortable furniture, flower planters, mural and T.V. There is also a staff lounge in this area. The Home has a partial basement which accommodates the boilers, air conditioning unit and water heaters.

Elaborate landscaping is planned for the coming year which will enhance the lines of the building and will provide outdoor patios at the sunroom of each wing. Development of frontage property is planned to include a parking lot for visitors and a lawn area for residents and friends to enjoy.

The first nursing care patients were accepted into this new Home on Oct. 10, 1968. It is a nursing care facility which presents a home atmosphere with 24 hour nursing care service. These services are open to all regardless of age, race, color or religion. A contract was established with the pro-

*(Continued on page 23)*



# BAPTISTS

## in Eastern Europe

### Thrive under

### Discrimination

This is an interview between James O. Duncan, editor of the *Capital Baptist* at Washington, D. C., and C. Ronald Goulding of London, associate secretary of the Baptist World Alliance, concerning Baptist work in Europe, and especially the Communist bloc countries of Eastern Europe.

DUNCAN: Dr. Goulding, all of us have been concerned about the fate of Baptists in Czechoslovakia since the Russian occupation of that country in August, 1968. Can you tell us what is happening there?

GOULDING: Baptists in company with all Christian churches in Czechoslovakia are enjoying a period of continuing liberty in their activities. The people have a greater freedom in the teaching of their children in things religious. There is the possibility of building new churches in new areas. It is possible that there will be a greater separation between church and state, and that in the future the churches will be permitted to pay their own ministers.

DUNCAN: Are you saying that there is more freedom for Baptists in Czechoslovakia since the Russian invasion or was the freedom on its way before the Russians got there?

GOULDING: Certainly, the freedom was there from the very beginning of this period of liberalization. There has been a gradual improving of the situation for the Christian churches, and our Baptist people enjoy exactly the same privileges and responsibilities as any other Christian church in that country.

DUNCAN: Of all the countries in Eastern Europe, which one has the strongest Baptist witness?

GOULDING: In numbers, the strongest Baptist family in Europe is in Russia. We believe that there are 600,000 registered Baptist believers there, with a larger number—something like 3 to 4 million persons—attending the churches.

DUNCAN: In the other countries

of Eastern Europe, which country has the largest group?

GOULDING: Undoubtedly, Romania. And here it is encouraging that the number of Baptist believers in Romania is increasing. Converts are being made, and people seeking to hear the Word of God are coming within the church.

DUNCAN: Why is this more true in Romania than in Poland or East Germany or some other country?

GOULDING: This is not easy to answer. The Baptist church in Romania is conservatively evangelical with something of the fervor and the courage of Pentecostalism. This Baptist spirit of freedom, outreach and enthusiasm is in contrast to the general Christian life of the country as contained within the orthodox church which for all its cultural beauty is rather static.

DUNCAN: Do you know of groups being persecuted in these countries today?

GOULDING: I am not sure what we mean by persecution, because there are so many degrees of it. I do not think of persecution against any group now except perhaps the dissident group in the U.S.S.R.—the group that has broken away from the Baptist Union. Undoubtedly here is persecution as we would term it, but the authorities in that country would say that this is the normal process of law. I do not know of any other situations of that type. However, there is an apparent discrimination against Christians in a considerable number of places.

DUNCAN: Is it still the Communist goal to abolish the church and the Christian faith?

GOULDING: There has never been any change in the ideology of Marxist Communism that there is no place for God or for an organized church in organized society.

DUNCAN: What success are the Communists having?

GOULDING: If one reads the Communists' own comments on their success, they are rather disappointed. Some of their writers, particularly from the U.S.S.R., have felt that they have not made the progress that they could wish. They have even complained that Christian activity has grown in spite of the pressure.

DUNCAN: Do you know of places where the Communist leaders look upon these people and their dedication with perhaps a sense of appreciation?

GOULDING: Where Christians are performing a role in society as an expression of their Christian faith, where their morality is outstanding, where their integrity is relied upon, where their love for humanity is expressed, there is evidence of definite respect for what they are doing on humanitarian and social grounds. This form of witness in some places has favorably impressed the authorities and perhaps even given a new image of what the Christian is and of what the Christian church is.

DUNCAN: With this kind of a relationship developing, do you think that the Communists might provide even a little more freedom for the Christian?

GOULDING: I think the Communists must now, 50 years after the revolution, be thinking that the Christian church will not be exterminated as easily and as quickly as they once thought, and if this is so, there must be a place for it in their society. Since the church is recognized as not being anti-social, I think that the Christian will be permitted to follow what we would call their spiritual witness and worship.

DUNCAN: One would assume that there is a real shortage of trained leadership; that is, a shortage of ministers. How do these people get along with ministers?

GOULDING: This problem of a lack of trained leadership is one of their major problems. But, of course, if you cannot have what you want, you must have what you can get. This has revealed some unexpected strength in the Christian community. In a number of countries the churches have had to turn to laymen—men who do a full day's work from dawn to dusk, maybe in the fields or in the factories, and then have the responsibility of quite a large congregation. This is a tremendous responsibility, particularly when we bear in mind that these men have no theological literature to which they can turn. They have to create their sermons and not just read them from other people. God has raised up a generation of dedicated laymen who give their life to Christian preaching and teaching as lay pastors. This does not wholly fill the need, and they are conscious of it, but they are doing an outstanding work. In East Germany, Hungary, Poland, Romania, and Yugoslavia the Baptists have seminaries.

(Continued on page 23)

## Ideas For Christian Education

Edited by Dorothy Pritzkau

EVALUATING ourselves as teachers and assessing the effectiveness of our teaching and witnessing as Christians are exceedingly difficult and complex undertakings. This evaluation is necessary, however, for we deal with life and death. Souls are at stake! To lead class members from death and darkness into life is our task and treasured opportunity. How shall they know and experience the abundant life in Christ unless we, as teachers, skilfully, competently, and patiently lead (teach) them to the full, life-giving knowledge of our Lord and Savior Jesus Christ?

To plod mechanically along Sunday after Sunday without seriously reflecting on our effectiveness is not only unintelligent, but also far short of our Lord's teaching concerning the importance of examining our motives and actions. We deal with the most important thing in the world—the life and soul of human beings created in the image of God. As good Sunday school teachers, our attitude toward our pupils must be patterned after that of our Heavenly Father, who gave his only begotten Son to save those who are lost.

### OUR ATTITUDES TEACH

No quick, easy formula will provide ready and accurate answers as to effective teaching in any or all cases. We may never know what influence our witness (whether good or bad) will ultimately have in the lives of many of our class members. Some may joyfully be observed as they come to a saving knowledge of Jesus Christ; others, Christians, will become more mature and seek service in the church and work for the Lord. At the same time, still others may appear to be disinterested and indifferent about Sunday school, the church, and even their relationship with God.

As we brood over the hurt of the unconcerned or smile at the loving, growing spirit of others, we may wonder to what extent the results of either may be attributed to our teaching and witnessing alone. At this point of exhilaration or discouragement, we can see the complexity of evaluating our efforts as teachers. We can take heart in honestly seeking to make certain that we are doing what we can to become good teachers and witnesses for Jesus Christ.

### THE INWARD LOOK

Lacking a magic formula for determining the effectiveness of our teaching, we can ask ourselves, "Am I a

good teacher?" We can carefully consider ideas relevant to a good teaching-learning situation and seek to incorporate helpful ones in our own lives.

The following checklist may be of value in evaluating one important area vital to teaching effectiveness—individual attitudes and behavior.

1. Do I have a genuine love and concern for individual members of my class? Do my love and concern extend to those who never come and even to those unknown ones in the community who should be in Sunday school?

2. Do I encourage members to be regular in attendance? Do I plan and conduct class sessions so that they feel that something important is missed if they are absent? Do I lead in a planned program of visitation that includes the "faithful few," those who are regularly absent, and those who are unchurched?

3. Do I treat the Word of God as if it really is the "bread of life"? Do I feel its power in my own life and seek earnestly for others to know and experience it as I do? Do I plan for concerted Bible study in each lesson? Do I understand that learning must be accompanied by effort, and do I believe that pupils must be expected to study the Bible as well as their quarterlies?

4. Do I honestly feel that my efforts are significant in the work of the church and the Lord and his kingdom? Do I consider myself a co-laborer with Christ?

5. Do I know the joy of the Lord in my own life? Do I share this joy with others through a cheerful, happy manner and zest for the Christian life?

6. Do I seek constantly to grow spiritually? Do I try to improve my personality and sensitivities to others, especially those who can grow with my help?

7. Do I show through my life that a Christian is loyal and dependable—always?

8. Do I understand the total program of the church and know how the Sunday school fits into and helps support the whole?

9. Do I seek the help of the superintendent when needed? the librarian? pastor and other staff members? other good teachers? my own class members?

10. Do I have a good measure of patience? Do I get unduly discouraged if hoped-for results are not immediate?

11. Do I maintain and use accurate

## Am I a Good Teacher?

By James M. Dye

records as a means of evaluating class member's growth?

12. Do I have any mannerisms that irritate others? Do I dress attractively and appropriately?

(Continued on page 17)

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# Sunday School Lessons

by James A. Schacher

## A TEACHING GUIDE

Date: June 1, 1969

Theme: **LITERARY FORMS IN THE BIBLE**

Scripture: Exodus 15:1-2; Luke 15:3-10; Luke 24:44; Philemon 1-3

**THE CENTRAL THOUGHT.** This lesson tries to explain some of the different kinds of literature the Bible contains.

**INTRODUCTION.** In order to understand the Scriptures, we must be able to identify the type of literature in each passage. Then we can follow some elementary rules for gaining the fullest possible meaning.

**I. POETRY.** Exodus 15:1-2. The poetry of the Bible does not rhyme the last word in a line. Instead it is poetry in a different way. It has certain bounce or rhythm to it as our songs and poetry do. But instead of repeating the *sound* of the last word in the line (such as "snow" and "go" in "Mary Had a Little Lamb"), Hebrew poetry repeated the *idea*.

In this passage, verse one says, "I will sing to the Lord." Verse 2 says, "The Lord is . . . my song . . . I will praise him." Sometimes this repetition is very similar; such as, Psalm 103, verse one as compared to verse two. Sometimes the parallel is a contrast; such as, the first and second lines of Psalm 1:6. At other times the second line completes the idea of the first or brings it to a climax.

**II. PARABLES.** Luke 15:3-10. The Parable of the Lost Sheep represents the story form which Jesus used in teaching. Frequently, a shepherd has gone to great inconvenience to hunt for a stray. Since this was a common experience of men, it is something which human beings can understand. Jesus compares this to the heavenly realm. With the picture window of a parable, we can better grasp the spiritual truth.

As in the case of the lost coin, the chief truth is that God is interested in the individual. Even though 99 sheep may be safe, even though nine coins are carefully tucked away in the pocket, the owner is obsessed in his concern about the single exception. This means God seeks YOU individually. So much is this true that there is a celebration in heaven when the lost one is finally found.

There is a negative point, too. It is generally considered very dangerous to interpret a parable allegorically (to give a definite meaning to each detail)—unless the Scripture itself identifies the various parts within the parable. The sower, the field, the good seed, the tares and the enemy in the

Parable of the Sower are explained in detail. But in Luke 15, no explanation is given concerning who the friends are or who the neighbors may be. The significance of the lamp is not clarified. "Sweeping the house" is not said to possess a reference to a specific spiritual act. The reason for caution in finding a meaning in all of these details is obvious. Each person would choose something according to their own liking. Many of these ideas could be contradictory. In the whirl of debate it would be easy to lose sight of the crucial main point Jesus did clearly intend to teach.

**III. LETTERS.** Philemon 1-3. When Paul was unable to travel personally to deal with a situation, he would send instructions with a messenger. Caesar Augustus established a Roman postal system. However, it was frequently necessary to dispatch a personal servant or entrust a message to a traveling friend.

The style included a salvation, body or content and closing greetings. The New Testament letters are often quite personal. Occasionally, they were written for broad distribution and so were more general in outlook. The case of Philemon is a classic example. Paul addressed his friend to accept and pardon the run-away slave. We are not informed what Philemon's reaction was. But we do gain an insight into the effort that the grace of God has on "interpersonal relationships."

**IV. OLD TESTAMENT LITERATURE.** Luke 24:44. The Old Testament was divided into three parts. The first was the first five books, known as The Torah. Secondly, came the "prophets" which included most of the prophetic and historical books. Thirdly, were the books of poetry, wisdom, some books of history and the apocalyptic manuscripts, labeled by the Jews as "the writings." On the road to Emmaus Jesus outlined these as the "law of Moses, prophets and psalms." He tried to explain that the things written in all of the literature of the Old Testament needed to be fulfilled.

## QUESTIONS FOR DISCUSSION

- (1) List all the different kinds of literature in the Bible that you can.
- (2) What is the pitfall in trying to find a special meaning in every detail of a parable?
- (3) Find other passages in the Psalms which illustrate the four kinds of poetry (parallelism) described in the lesson.

## A TEACHING GUIDE

Date: June 8, 1969

Theme: **THE UNITY OF THE BIBLE**

Scripture: Deuteronomy 26:5-9; Acts 13:17, 23; Luke 24:25-27

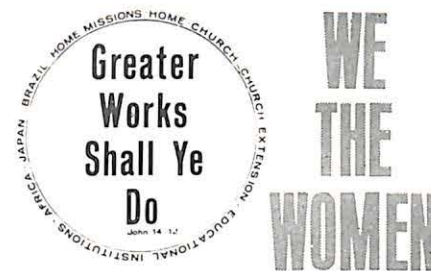
**THE CENTRAL THOUGHT.** From beginning to end a single thread ties together the various parts of the Bible.

**INTRODUCTION.** On Higher Criticism it has been popular to divide the Bible books into smaller documents or sources. Now revised trends are developing, such as that of the "Uppsala" school in Scandinavia. However, the search for the unity of the Bible is becoming increasingly common. One such trend has been labeled "Heilsgeschichte." It is a German term which can mean "salvation history, "holy history, or "redemption history." It refers to the progressive unfolding of God's acts of reconciliation. Other attempts to express a similar idea with different background scenery include "dispensationalism" and "Covenant Theology."

**I. UNITY THROUGH THE EXODUS.** Deuteronomy 26: 5-9. The unity of the Bible is maintained through this event. The Exodus ties together a group of 12 individual tribes and by means of a united struggle against Egypt forms them into a unit. They now pursued a single purpose of worshipping Jehovah and serving as the instrument of His revelation.

**II. UNITY THROUGH PREPARATION FOR THE MESSIAH.** Acts 13: 17, 23. The Old Testament history describes man's inability to please

(Continued on page 19)



Greater Works Shall Ye Do

WE THE WOMEN

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

## SOUTHERN CONFERENCE WMU

by Mrs Eleon L. Sandau

It is a real joy for me to introduce the Southern Conference Woman's Missionary Union to our larger fellowship. You will note that numerically we are the smallest Conference, but our challenges and responsibilities here are innumerable. Our ministry extends from the Mowata Church at Branch, La., north through Dallas, west to Rio Grande City and south to Donna, Texas. Within this area there are a total of ten organized societies with a membership of one hundred fifty-five. A year ago we welcomed the newly organized society of the Anderson Road Baptist Church of Houston into our fellowship. We find our work both in the city and rural areas.

Our Southern Conference WMU "Schwesternbund" was organized in 1919, with Mrs. F. Sievers, who was the pastor's wife at Kyle, Texas, as the first president. This summer, at Conference time, we will be celebrating fifty years as laborers together with God.

We are especially privileged to have two missionary families within our Conference. Our fellowship with the Harris family at Edinburgh and the Sandovals at Rio Grande City has brought the Spanish-American work very close to us. The various societies have taken advantage of the many opportunities to assist these missionaries, both physically and materially. As a Conference WMU we gave financial assistance to two Christian Mexican girls who made their home with the Sandovals during the past year.

White Cross work and Meals for Missions is a vital part of our work here, also. Several societies have adopted special projects in the past, and all are continuing to complete their quotas. One group has also been sending Sunday school literature to the Cameroons.

As we commemorate fifty years as an organized WMU we can sing with the hymn writer: "To God be the glory, great things He hath done." We pray that He will continue to use us as His instruments to do even GREATER WORKS for Him in the years that lie ahead.

Mrs. Eleon L. Sandau, president,  
Southern Conference WMU.

May 15, 1969

## AM I A GOOD TEACHER?

(Continued from page 15)

Other significant areas should be considered in evaluating teaching and witnessing effectiveness, to be sure. This checklist deals primarily with attitudes and personality traits that vitally affect the teaching-learning situation.

When the checklist reveals weaknesses and shortcomings, a program of self-improvement can be initiated. Such a program will benefit both teacher and class members.

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## FAITH IN A STRESS SITUATION

(Continued from page 11)

Perhaps the religious experience of the PUEBLO Crew during the long eleven months of their captivity can be summed up by saying that every effort to take away their faith in God only caused them to move in the direction of God. Every effort to subvert their faith only caused them to re-affirm it. I am certain that the men of the PUEBLO would want to give full credit for this to Almighty God.

Rear Admiral James W. Kelly is Navy Chief of Chaplains, Department of the Navy, Washington, D. C.



## YOU ARE INVITED

to join the N. A. B. tour to the

## BAPTIST WORLD CONGRESS, TOKYO, JAPAN

Depart June 27 and return July 19, 1970

The tour will leave from Los Angeles and/or Seattle. It will include the Hawaiian Islands, our mission churches and stations in Japan, Expo 1970 at Osaka and Baptist World Congress in Tokyo. The tour cost is \$1095.

An optional extension tour to Hong Kong and Bangkok will be available at additional cost.

Rev. John Binder and Rev. David Draewell will serve as tour leaders with the Jim Dale Travel Agency, Forest Park, Illinois.

Further details about the itinerary and registration are available upon request. Write to: John Binder or David Draewell, 7308 Madison Street, Forest Park, Illinois 60130.

## READING SURVEY

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- **Rev. and Mrs. James DeBoer** announce the birth of a daughter, Janell Marene, March 28, 1969. Mr. DeBoer is the director of Christian education at the Ebenezer Baptist Church, Vancouver, B.C.
- **Chaplain (MAJ) Clinton E. Grenz** served as program director for the Fifth United States Army Workshop for Directors of Religious Education held at Fort Riley, Kan., April 17-18, 1969. Chaplain Grenz is on orders for duty in Vietnam beginning June 23, 1969. He has been the administrative chaplain and Morris Hill Chapel Center Chaplain at Ft. Riley, Kan.
- **Rev. William Neuman**, administrator of the Central Baptist Home for the Aged, Chicago, Ill., has resigned, effective April 18, 1969. His immediate plans are not known.
- **Miss Joyce Batek** has returned safely to Japan and is already active in her missionary service on the field. Her new address is Sakae Apts., 13-50 Ozono Cho, Tsu Shi, Mie Ken, Japan 514.
- **Mr. Arlyn Thielenhaus**, senior student at the North American Baptist Seminary, Sioux Falls, S.D., accepted the call to the Parkston and Tripp Baptist Church, Parkston, S.D. He will

- begin shortly after his graduation.
- **About 40 families** who are members of our churches in Minot, N.D., had to be evacuated along with thousands of others during the flooding of Minot in April.
- **Rev. Norman W. Dreger** has accepted the call to Namao Park Baptist Church, Edmonton, Alta. He will begin his ministry on August 31, 1969. He is the pastor of the First Baptist Church, Leduc, Alta.
- **Rev. Charles Stricklin** began his ministry as assistant pastor of the Redeemer Baptist Church, Warren, Mich., on March 2, 1969. He previously served as pastor of the Bethel Baptist Church, (CBS) Dearborn Heights, Mich., for 21 years.
- **Bamenda New Hope Settlement** Cameroon, will now be known as Mbingo New Hope Settlement.
- **Dr. Albert Bretschneider** of Rochester N.Y., passed away on March 20, 1969, and the funeral service was held on March 24, 1969, in Rochester. Dr. Bretschneider was emeritus professor of church history and life and letters of Paul and a former president of the North American Baptist Seminary, Sioux Falls, S.D. when it was in Rochester, N.Y.

### DOZEN SPEAKERS NAMED FOR BAPTIST MEN'S CONGRESS

NASHVILLE. (BP) A dozen major speakers have been named to speak on the program for the Baptist Men's Congress on Evangelism and Lay Involvement slated here July 3-5, according to Owen Cooper of Yazoo City, Miss., president of the sponsoring organization.

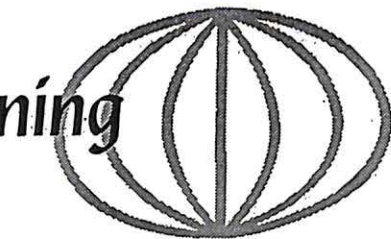
Included in the roster of speakers will be the president of the world's largest Negro Baptist convention, the president of Holiday Inns of America, a Baptist missionary to Venezuela, a South Carolina legislator, plus two top leaders of the Crusade of the Americas.

The list of speakers now includes: Joseph H. Jackson, president of the National Baptist Convention, U.S.A., Inc., and Negro Baptist pastor in Chicago; Wallace E. Johnson, president of Holiday Inns of America and Baptist layman from Memphis, Tenn.; Roy Lyon, Southern Baptist missionary in Venezuela; S. E. Grinstead, director of public relations for the National Baptist Convention, USA, Inc., with offices in Nashville, Tenn.; Preston H. Callison, state legislator and attorney from Columbia, S. C.; Kelly Miller Smith, pastor of the First Church of Capitol Hill, a Negro Baptist church in Nashville, Tenn.; H. G. (Jerry) Clower, sales manager for Mississippi Chemical Corp., in Yazoo City, Miss.; and Gerhard G. Panke, general manager and secretary of the Baptist Life Association with offices in Buffalo, N. Y., and a member of the North American Baptist General Conference.

Previously, four other speakers had been announced for the meeting. They were: Pastor Rubens Lopes of Sao Paulo, Brazil, president of the hemisphere-wide Crusade of the Americas evangelistic campaign; Wayne Dehoney, pastor from Louisville, Ky., and North American coordinator for the Crusade of the Americas; Dr. Robert A. Hinson, developer of the famed "peace gun" which inoculates masses against disease; and Lambert Mims, mayor of Mobile, Ala.

The speakers have been enlisted by Cooper and by a steering committee which includes members from 10 Baptist conventions in the United States with a combined membership of 20 million people. The meeting is to be sponsored by the Pan American Union of Baptist Men, and by the Men's Department of the Baptist World Alliance.

- Dr. and Mrs. Jerome Fluth
- Miss Geraldine Glasenapp
- Mr. and Mrs. Berndt Lemke
- Dr. Lothar Lichtenfeld
- Miss Ruth Rabenhorst
- Miss Laura Reddig
- Mbingo New Hope Settlement
- P.M.B. Mbingo
- P.O. Bamenda
- C.B.M., West Cameroon
- Federal Republic of Cameroon
- West Africa



## what's happening

### "BY THEIR FRUITS"— A Tribute to Youth

The people of Berne, Switzerland, were appalled and indignant. They had just learned that their lovely city was to be invaded by about 6,000 young people from 65 countries. They protested, for they thought they knew something about young people and their destructive ways.

The occasion was to be the seventh Baptist Youth World Conference, which was held in Berne during July last year. The people of Berne had visions of gangs of young hooligans doing damage to the buildings and amenities of their city.

The young people arrived — about 3,800 from America 1,000 from Europe and 500 from the rest of the world — and they charmed the people of Berne. Their manners were excellent, their meetings were well ordered, and their behavior exemplary.

The result was that many people began to ask questions about Baptists and what they believe. Before long, as a direct result, there will be a Baptist church in Berne—the first one. (From the Bloomsbury Magazine, London.)

### ADDRESS CHANGES

- Rev. Fred A. Pahl
- 3631 - 114 Street
- Edmonton 73, Alberta, Canada

### Chuckle with Bruno

Debbie: "Gramma, I got 100 in arithmetic today."  
Gramma: "That's pretty good, Debbie."  
Debbie: "But, Gramma, that's the best you can get."

Friend to hen-pecked husband: "Are you a man or a mouse?"  
Hen-pecked husband: "Oh, I'm a man all right. My wife's afraid of a mouse."

Our neighbor's dog sure knows how to win friends and influence people, and he didn't even read the book.

**Editor's Note:** This new column which was started in the May 1 issue is contributed by Rev. Bruno Schreiber.

Fellowship Baptist Chapel  
12875 Fourteen Mile Road  
Sterling Heights, Michigan 48077

Rev. Frank Walker  
36843 Adele Drive  
Sterling Heights, Michigan 48078

Rev. and Mrs. Wilfred L. Weick,  
2163 Karuizawa Machi  
Nagano Ken, 389-01  
Japan

## WINNING PERSONS TO CHRIST

by Daniel Fuchs

### WHAT WILL THE HARVEST BE?

THE RESPONSE of our North American Baptist Churches has been gratifying. Approximately 75% of all of our churches have reported that they will participate in the Crusade of the Americas simultaneous evangelistic campaigns during 1969. Still others, that have not reported, also will participate in some kind of special evangelistic outreach during this climactic year of the Crusade of the Americas.

We praise God for this response. What a thrill to think of the tremendous possibilities of this united evangelistic effort not only across our own denomination but across the entire western hemisphere. Surely such a united evangelistic thrust in the unity of the Spirit should result in a great harvest of persons won to Christ and His church.

What will the harvest of this effort be? The public identification of your church with the Crusade of the Americas is a good thing. An open commitment to an all out ministry of evangelism in 1969 is very helpful. However, we know that this alone does not guarantee the evangelizing of your local neighborhood and of the American continent. In the final analysis, the success of the Crusade rests with the individual Christian. The harvest in terms of persons won to Christ will depend on the personal and private commitment of individual Christians to Jesus Christ to be His witnesses who will exercise concern for their fellow men and will personally share Christ with others. The harvest will depend on you.

It is requested that your church keep an accurate record of the results of its evangelistic efforts in 1969. At a later date, a report form will be furnished on which you will list the number of prospects gained for Sunday school and church, the number of conversions, baptisms, restorations, and persons responding to the call of God into special Christian service. This will help us to evaluate the results of our Crusade of the Americas simultaneous campaigns and to develop follow-up suggestions for engaging new believers in active service for God. Our denominational emphasis beginning this fall, 1969-70, will be "Training Believers."

### SUNDAY SCHOOL LESSONS

(Continued from page 16)

God, Israel is unable to keep the Ten Commandments. Regularly they "go a-whoring after other gods." Then they are tormented by troublesome neighbors. Finally God sends a Judge to deliver them. This cycle, too, is observed in the history of the Kings. In spite of the tragic experiences of their fathers, king after king falls prey to idolatry and unethical living. Finally after the return from exile, the extreme measure of disrupting whole families to cast out heathen wives was used. Then the habit of spiritual adultery halted. But in the very "correctness" of procedure, Pharisaic legalism arose to stress the letter of the law to the neglect of mercy, righteousness and just judgment. Apparently there was no hope for man in his own strength.

When the world was prepared, a Man came. He performed His gracious acts of redemption and then returned to the Father. Now the church tells the Good News as it awaits the culmination of all things in the Second Coming of Christ. In all of this there is a continuity which transcends the dozens of writers over hundreds of years. They produced a Book with one interrelated history and a single overall purpose: The creation and redemption of the world.

### CRUISE-TOUR

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III. UNITY THROUGH FULFILLMENT OF THE OLD TESTAMENT. Luke 24:25-27. Earlier, Jesus had declared that He came not to destroy the law, but to fulfill it. (1) He fulfilled it in His life by completely obeying its true commands. (2) He fulfilled it in His teaching by declaring the spiritual basis for the outward commandments. As the seed of a potatoe continues its essence by giving birth

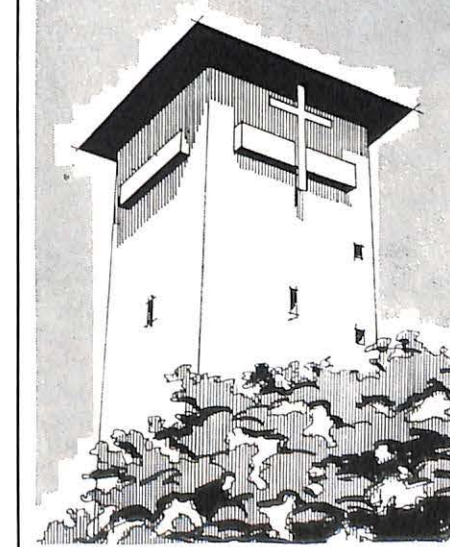
(Continued on page 22)

### NORTH AMERICAN BAPTIST

## Family CONFERENCE

GREEN LAKE ASSEMBLY  
GREEN LAKE WISCONSIN

JULY 12 to 19, 1969



Dr. Paul E. Loth

Dr. Jack Scott

### FOR INFORMATION

See Your Pastor or Family Conference Contact Person in your church.

Send Registration to

REGISTRAR,  
AMERICAN BAPTIST ASSEMBLY,  
GREEN LAKE, WIS. 54941

# Our Churches in Action

## VARIETY OF ACTIVITIES REPORTED BY CALVARY CHURCH

STAFFORD, KAN.—The Calvary Baptist Church of Stafford, Kansas had special meetings in February. Rev. Glenn Faulkner of Manhattan, Kansas was our guest speaker. Ministers of Music for our special meetings were Mr. and Mrs. Willis Wilson of Hutchinson, Kansas.

The week concluded with a special lay-witness weekend. Guest leader was Mr. Bob Bellman, Willmore, Ky. The churches of Stafford sponsored lay-witnesses from outside the community who gave their testimony in home coffee hours.

Calvary Baptist Church of Stafford and the Ellinwood Baptist Church combined their study course in March. Guest instructors were Rev. Ted Keck, Hope, Kansas, who taught "Understanding and Ministering to Youth." Rev. Henry Ramus, Forest Park, Ill., taught the course, "Teaching That Makes a Difference."



Four new members recently received the hand of fellowship.



The Calvary Baptist Choir presented an Easter Cantata, "Hallelujah! What a Savior!" by John W. Peterson on Palm Sunday. (Mrs. Wayne Meschberger, reporter.)

## RECENT EVENTS REPORTED BY THE BISMARCK CHURCH

BISMARCK, N.D.—On March 19th we had a church supper with about 200 present. Rev. Everett Barker spoke on the Mission Advance Program.

Palm Sunday we had an evening baptismal service when Rev. Allan Strohschein baptized four young people and three adults.

Easter Sunday morning the young people had a Sunrise Service with a breakfast following. At the morning worship service the hand of fellow was given to the seven baptismal candidates after which we had a Communion Service. For the evening service our choir presented the Easter story in music and word with John Peterson's "Hallelujah for the Cross." (Mrs. Lloyd Schroeder, reporter.)



## FIRST BAPTIST BURNS MORTGAGE

ELK GROVE, CALIF.—The First Baptist Church of Elk Grove celebrated the mortgage burning of its educational unit with a potluck dinner at 6:30 p.m. Friday, February 28. The present pastor, Rev. Merle Brenner, is pictured above, at left.

The groundbreaking service for the educational unit was held by Rev. Walter Berkan, pastor of the church, May 28, 1961.

The unit was completed in March of 1962 and dedication services were held Easter Sunday, April 22, 1962.

The church also has marked its 45th anniversary. It was organized February 10, 1924, as the German Baptist Church in Franklin, with 52 members and was a branch of the mother church in Lodi.

On February 15, 1948, the present church was built by the late Rev. W. W. Knauf, then pastor of the church, and the name changed to the First Baptist Church of Elk Grove.

The church now has a membership of 300 including the Sunday school membership, and is growing steadily. (Mrs. Leonard Fandrich, reporter.)

## COMMUNITY SERVICES ARE HELD DURING PASSION WEEK

MORRIS, MAN.—Community Passion Week Services were held nightly March 31-April 4 at the Morris United Church. Good Friday morning our worship service was conducted in the German language and the Lord's Supper was also observed.

The Young People's group held an Easter Sunrise Service. Spiritually uplifting meditations and musical selections were presented.

On Easter Sunday evening we were privileged to take part in a baptismal and communion service. Four young candidates were baptized and received into the fellowship of the church by Pastor Henry Pfeifer. (Mrs. C. Bergstresser, reporter.)

## MISSION CONFERENCE HELD IN IMMANUEL CHURCH

WOODSIDE, N.Y.—It was our privilege to have the Annual Mission Conference in our church with Miss Ruby Salzman and Field Secretary, F. Folkerts addressing the church on Sunday, March 2, 1969, and Misses Weissenburger and Joyce Batek joining them on Monday when we had an informal meeting with a question and answer period. On Wednesday Dr. R. Schilke gave a lecture with slides of the Brazil Mission Field followed with a report by Miss Batek on the work in Japan. (Robert F. Herzog, reporter.)

## CHURCH HOLDS EVANGELISTIC SERVICES

WOODSIDE, N.Y.—March 10-16, 1969 our Spring Evangelization with Rev. Daniel Fuchs was a success. With well attended meetings each day, we were encouraged when personal decisions and rededications were made. Our ambitions for better and active support of the ongoing "Crusade of the Americas" was kindled anew. (Robert F. Herzog, reporter.)

## CHURCH OBSERVES GROUNDBREAKING CEREMONY

ROCHESTER, N.Y.—March 2nd at the Andrew's Street Baptist Church was the groundbreaking ceremony for our new church building which is to be named the Latta Road Baptist Church. The first unit is designed to provide facilities for a total functional program of worship, education and fellowship.



The church has also adopted a long range plan for expansion and development. The proposed cost is \$230,000. (Leonard Louk, reporter.)

## INSPIRING EVENTS REPORTED BY SUNKIST CHURCH



ANAHEIM, CALIF.—Our Sunday school drive "March to Sunday School in March" has met with gratifying results. Our attendance reached an all-time-high of 376.

The groundbreaking ceremony for our new Youth and Fellowship building was held after the morning service. In less than two years since the Sunkist members began regular services in the new sanctuary, the rapid growth of the Sunday school has necessitated the building of the added facility. The building will accommodate three Sunday school departments, a

fellowship hall with dining room for 350 and an auxiliary dining room for 100 additional persons, a modern kitchen and recreation patio. The church building committee is pictured below with Rev. William Hoover, pastor, second from right.



On Palm Sunday the choir rendered the Easter Cantata entitled "Behold Your King" by John W. Peterson under the direction of Mr. Harold Stormfeltz.

Mr. Al Dale, Chief Engineer for the Apollo 9 program of North American Aviation, was the speaker at the Men's Breakfast Fellowship on April 5. More than 70 men were present. (Ruth Issler, reporter.)

## CHURCH HOLDS DEEPER LIFE MEETINGS

LORRAINE, KAN.—A week of Deeper Life meetings were held at the First Baptist Church of Lorraine, Kansas, March 9-14. Rev. Kenneth L. Fischer, pastor of the Magnolia Baptist Church of Anaheim, California, was the guest minister for the week of inspiring and soul searching meetings. Rev. Don Decker is the pastor of the Lorraine Church. (Mrs. William Sies, reporter.)

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## BETHANY CHURCH ADDS FOUR TO MEMBERSHIP

MILWAUKEE, WIS.—On Sunday evening, February 16, 1969, four of our young people followed the Lord in baptism upon their confession of faith. Rev. Walter Schmidt, pastor, is pictured below with the baptismal candidates.



After the service everyone met in the Church Fellowship Hall for a time of singing, testimony and fellowship with the new members of God's family. (Barbara Kasprzak, reporter.)

## CHURCH HONORS LONG-STANDING MEMBER



PHILADELPHIA PA. — The members and friends from the Fleischmann Memorial Church held a testimonial dinner in honor of Mr. Gustav Straub, a member of long standing. Mr. Straub was a trustee at one time, a deacon for about 48 years, Sunday school superintendent for many years, and a teacher of the Phila-thea Class. All this he did in spite of gradual loss of sight,

and more recently a stroke.

Many tributes were presented in the form of "This is Your Life."

A scrapbook was presented to him, containing all the tributes, and a recording of the evening's proceedings. (Jeanette MacMeekin, reporter.)

## EMMANUEL CHURCH HAS FAREWELL AND WELCOME FOR PASTORS

MARION, KAN.—On October 6, a combined farewell service for our interim pastor, Mr. Leroy Griswold and family and a welcome for Rev. and Mrs. Bill Cowell and family was held. The Griswolds were presented with a gift and the Cowells were honored by a pantry shower.

The church choir presented a special musical Christmas program on December 15 under the direction of Mr. Levi Suderman. Our Christmas program, "The Three Gifts of Christmas" was given after which the C.B.Y. presented a playlet entitled, "Secret of the Star." (Mrs. Harry Koslowsky, reporter.)

## EVANGELISM INSTITUTE HELD AT BRENTVIEW

CALGARY, ALTA.—From February 24 to March 1 approximately 14 members of the Brentview Baptist Church participated in the Campus Crusade Lay Institute for Evangelism. Those who attended the daily sessions realized it was their responsibility to witness daily. Mrs. Marvin Busenius, reporter.

## ALBERTA ASSOCIATION MEETS AT BRENTVIEW

CALGARY, ALTA.—March 6-9 Brentview was the host church for the Greater Alberta Baptist Association. Well

prepared messages and lectures related to the theme, "The Person and Ministry of the Holy Spirit" were presented by Dr. Bernard Schalm, Academic Dean at N.A.B.C. and Rev. Jake Leverette of the new Greenfield Baptist Church, Edmont. Rev. George Black challenged our hearts both at the Saturday Youth Rally and the Sunday afternoon Missionary Rally. (Mrs. Marvin Busenius, reporter.)

#### FAITH BAPTIST SAYS FAREWELL TO PASTOR

MINNEAPOLIS, MINN.—Sunday, March 16, was "Farewell Day" for the Rev. Donald N. Miller family. The Moderator, Alvin Quiring, expressed the church's profound regret at their leaving as well as appreciation for faithful pastoral services rendered by presenting Rev. and Mrs. Miller with a monetary gift. Earlier in the week, a "Souvenir" loose-leaf membership book, containing information on all members received and dismissed during their pastorate, was given Rev. Miller. He will be serving as Director of Public Relations at our Seminary in Sioux Falls, S.D. (Mrs. Flora H. Woyke, reporter.)

#### TWO ARE BAPTIZED AT EMMANUEL CHURCH



MARION, KAN.—On December 1, a baptismal service was held at the Emmanuel Baptist Church of Marion, Kansas. We praise the Lord for his leading and thank Him that we may move forward and grow together as a church.

The baptismal candidates are pictured along with Pastor Bill Cowell. (Mrs. Harry Koslowsky, reporter.)

#### PIONEER BAPTIST MEMBER IS HONORED

POUND, WIS.—Major Maria R. Konstanski, a graduate of Coleman High School, has been named one of America's outstanding young women. She was selected on the basis of her achievements and contributions to her family, church, community, state and country. The book, "Outstanding Young Women of America," is placed in public and college libraries throughout the nation. Major Konstanski is the daughter of Mr. and Mrs. William Konstanski of Pound. All are members of the Pioneer Baptist Church. Major Konstanski is presently an instructor at the DeWitt Army Hospital at Fort Belvoir, Va., in connection with the WRAIN program of nurses training. (Mrs. Emily Mattrisch, reporter.)

#### WORLD DAY OF PRAYER HELD IN ZION CHURCH

DRUMHELLER, ALTA. — Zion Baptist ladies were in charge of the World's Day of Prayer held on March 7, 1969. Ladies from Rosebud and Rockyford churches attended. Lunch was also served for all ladies present. (Mrs. Linda Metzger, reporter.)

#### FIRST BAPTIST HOLDS SPECIAL MEETINGS

CHANCELLOR, S.D.—Deeper Spiritual Life meetings were held in the First Baptist Church of Chancellor, S.D., for one week beginning on March 23. Rev. Daniel Her-

ringer of Sumner, Iowa, was our guest speaker. Inspirational messages on the Crisis in the Church, in Encounters, in Decision, in Christian Living, in Commitments and in Missions proved to be a blessing and helpful for Christian growth. Each message was preceded by special music and a children's object lesson. (Mrs. Raymond DeNeui, reporter.)

#### PASTOR EXTENDS RIGHT HAND OF FELLOWSHIP TO EIGHTEEN

ELSMERE, DEL.—Our pastor, Rev. Edward J. Pritzkau, welcomed eleven new people to our church fellowship. On



Sunday, January 12, during the morning service the entire congregation responded to the altar call and stood with the pastor and deacons before God in re-consecration. Souls were saved, decisions made, covenants renewed, and new life began to flow into our congregation. The following Sunday our pastor had the privilege of baptizing seven converts who gave witness to their faith. The candidates were received into the church through the right hand of fellowship. (Teresa Sponsel, reporter.)

#### NAB COLLEGE CHOIR GIVES CONCERT IN CHURCH

OLDS, ALTA.—On March 2 we were privileged to have the N.A.B.C. choir render a Sunday evening program which was especially inspiring for the youth. Since the director of the choir, Prof. E. Link, was a member of our church in his youth and directed his first choir here, his work is of special interest to us.

From March 16-21, Rev. Rauser held "Deeper Life Meetings." Decisions for Christ were made and all were blessed with deeper truths of the word of God. (Mrs. Ivy Weiss, reporter.)

#### SCRIPTURE MEMORY AWARD PRESENTED

POUND, WIS.—Recently one of our young girls completed her Scripture memory course and was presented a picture of Christ during the morning worship service. She is Miss Barbara Konstanski and the presentation was made by Mr. Arnold Rymer.

Sunday evening, March 30, Miss Lois McAllister, a missionary appointee to Chile was guest speaker. Her parents were formerly missionaries among the Wisconsin Indians. (Mrs. Emily Mattrisch, reporter.)

#### SUNDAY SCHOOL LESSONS

(Continued from page 19)

to a new plant, so Jesus' instructions gave rise to the deeper meaning within the law. The attitude of the HEART was revealed as underlying and supporting the legal demands (Matthew 5:27-48). Thus, He enriched it and brought to full bloom what had previously been only in a seed stage.

(3) He fulfilled it in His death by bearing the penalty of sin. The law showed that men were totally incapable of reaching God's standard. Christ performed the ultimate act and fulfilled

the total demands resulting from their failure by accepting their punishment.

#### QUESTIONS FOR DISCUSSION

(1) Outline on a blackboard or wall mural the key events in the history of Bible. Show how the theme of redemption unifies all its phases.

(2) "The O. T. law proved that men could not obey God." Show how this quotation is related to the unity of the Bible.

(3) List the circumstances which illustrate how the world had been prepared for the first coming of Jesus.

#### SPIRITUAL NEEDS

(Continued from page 23)

wise counsel and patient direction, which the Home continually seeks to do. It is a great, largely untapped, mission field in our front yard to bring and prove a never changing, understanding, and living Christ into a changed, misunderstood, lonely and stagnant life.

Rev. G. Poschwatta is secretary of the Board of Directors of the Baptist Haven of Rest and the Sunnyside Nursing Home.

#### BAPTISTS IN EUROPE

(Continued from page 14)

DUNCAN: How is church attendance? Are the churches filled with people?

GOULDING: This again varies considerably, I have never been to a Baptist church in Russia whether it was on Sunday or during the week, that it was not overcrowded. In Romania also, there is a shortage of buildings and of space, and there are more people wanting to get in than can get in. In Poland, there are only a few Baptists, but they are very evangelical. There is a growing attendance.

DUNCAN: How do you account for the fact that in these countries where the rule of government is Communist, you perhaps have a more vital religion than you do in other countries? Does persecution help make the church stronger?

GOULDING: I think persecution rather acts like a refiner's fire, and it purifies the ore until only the gold remains. Consequently, you have a strong church even if it may or may not be a large one numerically. I believe that in a society where the thing you stand for is attacked, you are bound to give serious thought to its significance and importance. The point of courageous decision has to be reached quite early in life in these countries. Children in school face the direct teaching of atheism, and the issue is put before them: "Are you a believer or are you not a believer?" In such a test, what you believe becomes of greater value and greater significance. In these countries Christian fellowship is a very rich thing indeed.

DUNCAN: These people in Eastern Europe are aware, I assume, that there are Baptists in over 100 different nations who stand with them as much as Baptists can stand with one another. Is this a source of strength to them?

GOULDING: I believe it is. Let's look at it from a very realistic standpoint. In Europe all of the Baptist people are minority groups. Consequently, the authorities have not heard of Baptists save as a remote sect in their own country. This is particularly true in countries with a strong state church. Baptists are regarded as a sect or a proselytizing group, and, therefore, they should come under the law. The authorities are inclined to say, "Let's do away with this little hole-in-the-corner crowd." Yet, suddenly there comes the realization that this is not a tiny group of awkward people, but members of a greatly respected international Christian family. We in the Baptist World Alliance go as representatives of the large family to personally visit people who are otherwise isolated. Our problem in the Alliance is that we could do so much more if we didn't have to sit down and say, "I am sorry, our budget doesn't permit us to go there."

—Baptist Press

#### ATTITUDES TOWARD GOVERNMENT CAUSE INTERNAL TENSIONS

Attitudes toward government restrictions on religious work have caused deep-running tensions internally for Baptists in such diverse nations as Russia and Spain.

This was evident in reports on Baptist life made to European Baptist leaders by denominational representatives from these two countries.

Arthur Mitzkevitch, Moscow, associate general secretary of the All-Union Council of Evangelical Christians-Baptists, USSR, said that the "one drawback in our work is the split" in which an initiative group of Baptist dissenters went its own way several years ago.

The All-Union Council and the dissenters "differ only on methods and on attitude toward the laws of our country concerning religious societies," the Russian leader told general secretaries or presidents of nearly 20 European Baptist national unions.

"We are going to face the same problem in Spain because of the religious liberty law," a Spanish Baptist leader said shortly afterward. Differences of opinion are appearing among our pastors about whether or not to register under Spain's religious liberty law," this leader, who preferred to remain unidentified, went on.

What has been called a "religious liberty law" in Spain is actually a "law concerning the control of religion," he explained. He said many Protestants have accepted registration under this law, although Baptists generally—and a few other groups—have not registered thus far.

"We are not disturbed by the authorities as long as we stay inside our churches," he continued. "Those who registered are sometimes worse off now than they were before they registered," he continued.

One non-Baptist religious journal had campaigned editorially for churches to register under the law, because among other things it would open new doors for them.

This magazine quickly found out what registration meant. Before becoming officially registered, it had printed what it wished. After registering, the paper had to submit to pre-publication censorship. The censor rejected about 50 per cent of the articles which the magazine planned to use in one issue alone, the secretaries and presidents were told.

This Spanish leader informed European Baptist Press Services that the opposing viewpoints among Baptists had come about to some extent since José Cardona, Madrid, Baptist preacher who heads the Spanish Evangelical Defense Committee, took a position in favor of registration.

On the other hand, Baptist leaders in Spain—including this spokesman, disagree. They feel that registration will bring Baptists into increasing dif-

(Continued on page 24)

#### BEST OF THE ORIENT

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#### SUNNYSIDE NURSING HOME

(Continued from page 13)

vincial government whereby patients' rental fees are subsidized by the department of health.

This new \$350,000 100-bed SUNNYSIDE NURSING HOME, was officially opened and dedicated on March 29, 1969, at 2 P.M. Representatives from our denomination, the City of Medicine Hat and the province of Alberta, were present to participate in this service. Guest speakers were Rev. Wm. Sturhahn and Premier Strom.

God's gracious leading and guiding has been very evident in the various stages of development of these Homes.

#### SPIRITUAL NEEDS—SPIRITUAL CARE

by G. Poschwatta

OUR YOUNG generation is "future directed;" old people tend to live in the past. Young people are in progress; older people would like to stop the time. Young people like to change with the changes; older people detest change and like to keep a "status quo." The upcoming generation is challenged to take over; the older generation is all too often made to feel backward and left unoccupied and unwanted. Worse yet, the fast living generation of today has lost the art of slowing down and spending time with the aging people, whose thoughts may still be in the horse and buggy days. Communication has largely broken down. Our parents and grandparents are no more a part of our life, it seems. Many of us feel uncomfortable when we have the aging around. In turn, they feel unwanted and lonely. We rather pay much money and let somebody else take care of them, but we would not pay the price of sharing part of our lives with them. We want to live our lives. We want to be free.

Our senior citizen and nursing homes are conveniently and fully modern equipped. Professional and loving care is provided. Externally, nothing is missing. Cleanliness, comfort, good food, and various activities are offered daily. But one thing is lacking, which no one in the world can supply, the individual sharing of everyday life of children and grandchildren with their parents and grandparents.

Therefore, in most cases, the spiritual needs are greater than other needs in our Homes. To provide adequate spiritual care takes time and much understanding. To build and adjust a life in a different setting calls for

(Continued on page 22)

## NEWS AND VIEWS

(Continued from page 2)

point for every 640 non-Protestant homes.

The Missionary Information Bureau records a total of 2,991 foreign-born missionaries at work in Brazil. This missionary force is concentrated in the South and East, but greatest gains during the past two years have been marked in the Central-West, the area of Brazil's advancing frontier.

### **POLAND COUNTS 120,000 PROTESTANTS, 4,000 BAPTISTS**

ZURICH, SWITZERLAND. (EP) There are 120,000 Protestants in the predominantly Roman Catholic country of Poland, according to reports from the capital city of Warsaw.

The Evangelical Church of Augsburg Confession, a Lutheran body, has more than 97,000 members. The remaining 23,000 Protestants are divided among a number of church groups, with Baptists numbering more than 4,000 members, according to European Baptist Press Service here. Baptists are fifth in line in membership strength among Protestants in Poland.

The population of Poland, a Communist country, is 32 million.

### **SULLIVAN URGES CHURCH EXEMPTION TAX REFORMS**

NASHVILLE. (BP) The executive secretary-treasurer of the Southern Baptist Sunday School Board, James L. Sullivan, has called for a five-point program for tax reform. His five points were:

(1) Communicate to the public the facts concerning the reasons for tax exemptions to churches, the current laws, the dimension of the problem of which churches and church institutions are only a very small part, and the dilemma of the cities' role of those who seek a valid answer.

(2) Develop a philosophy to revise the current hodge-podge of tax laws according to a scientific, equitable approach to taxation and tax exemption.

(3) Revise laws to protect church and state by: being more discerning in granting charters for tax-free institutions; developing a system of periodic reporting to make sure that tax-free institutions remain true to their original charter purposes; seeking more and better ways to developing indirect tax plans in which tax-free institutions can participate with-

out putting their existence in jeopardy; providing a legal system whereby a tax assessor is given authority to negotiate with tax-free institutions if and when they want to make payments in lieu of taxes, or when a part of their operations becomes commercial and competitive; considering another base for taxation rather than property; or when considering the Scandinavian system of rewarding those who make maximum use and improvement of their properties through reduction of taxes; and keeping churches and church-related institutions tax-free to preserve religious freedom, but developing a system whereby partial taxes can be paid at local and national levels if they engage in strictly business enterprises not tax-exempt according to their charter purposes.

(4) Administer the laws without fear of favoritism with as much equity as is humanly possible. (5) Urge self-discipline on the part of churches and religious bodies and institutions where tax problems are involved.

"As citizens," concluded Sullivan, "we would do well to address ourselves to study and improvement in this area on a rational basis, or in time all tax exemptions might go by the board through default."

### **CLAIM ALCOHOLISM COSTS U. S. INDUSTRY \$4.3 BILLION ANNUALLY**

Industry has a drinking problem, according to "Alcoholism's Terrible Corporate Toll," an article in *Business Management*, January 1969. Alcoholism, which is the prime cause of absenteeism, accidents, faulty judgments, lowered productivity, lost sales, and hurt customer and public relations, is costing American business an estimated \$4.3 billion annually.

The Kemper Insurance Group of Chicago notes that "According to our studies, the most expensive way to handle the problem drinker is to fire or ignore him. The most profitable way is to help him recover." Established employees have thousands of dollars of corporate money invested in their talent and experience—an investment few companies can afford to lose.

Kemper makes the supervisor responsible for identifying the problem drinker early, deciding how seriously

job performance is being affected, and discussing the problem with the employee. By salvaging valuable human material, a company can combine a social objective with a profit motive.

### **U. S. CONGRESS ON EVANGELISM SPEAKERS NAMED**

MINNEAPOLIS, MINN. (USCE) The Most Reverend Marcus L. Loane, Archbishop of Sydney, Australia, and Dr. Harold Lindsell, a Southern Baptist, of Washington, D. C., editor of *Christianity Today* will be the Bible hour speakers at the U. S. Congress on Evangelism in Minneapolis, Minn., from September 8-13, 1969.

The Congress is an outgrowth of the World Congress on Evangelism in Berlin, Germany, in 1966. The emphasis on the entire week will be slanted toward the parish and congregation ministry. Fully one-third of the delegates will be ministers, with another third laymen and the final one-third to be composed of directors of evangelism, evangelists, seminarians, professors of evangelism and denominational executives.

Evangelist Billy Graham is honorary chairman of the Congress and Dr. Oswald C. J. Hoffmann, St. Louis, Mo., speaker on The Lutheran Hour, is chairman of the 53-man national committee helping to plan the sessions.

## **ATTITUDES TOWARD GOVERNMENT**

(Continued from page 23)

facilities with the government, rather than having positive results.

Mitzkevitch said that more and more "initiatives" or "dissenters" have returned to the All-Union Council as time passed. "They are coming to a dead end," he declared. "They offered only a negative policy."

Russian Baptists baptized 4,854 converts last year. These are persons who are at least 18 years of age, due to a government restriction on baptizing younger ones.

The 30,000 hymnals and 20,000 Bibles which were printed last year have been or are being distributed, Mitzkevitch continued. The Bibles were produced from plates supplied in 1956 by the American Bible Society. They were printed in the government publishing house at Leningrad. (EBPS)

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