

*...and the truth
shall make you free!* JOHN 8:32

the 1965 annual

NORTH AMERICAN
BAPTIST GENERAL CONFERENCE

PRICE ONE DOLLAR



"They sow the fields, and plant vineyards, which may yield fruits of increase. God blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Psalm 107:37-38 and 31). Photo by Harold M. Lambert.

Denominational Calendar for 1965

- January 1 (Friday)—New Year's Day.
 January 4-8—Week of Prayer to be observed in the churches. "Higher Education Emphasis."
 January 11-14—Annual Day of Prayer and Mid-Winter Convocation, Christian Training Institute, Edmonton, Alberta.
 January 31-February 7—"Youth Week" to be observed by all churches. Theme: "Dedicated Discipleship."
 February 7—Baptist World Alliance Sunday. Communion Offering for the work of the Baptist World Alliance.
 February 12—Day of Prayer, North American Baptist Seminary, Sioux Falls, South Dakota.
 February 23-27—Sessions of the Denominational Workshop, Visitation, Student Service Placement, God's Volunteers, Church Extension and Church Loan Fund Committees at Forest Park, Illinois.
 March 3—Ash Wednesday.
 March 5 (Friday)—World Day of Prayer. Program material prepared by the Woman's Missionary Union.
 March 14 (Sunday)—Bible Day. Program material prepared by the Publication Society. Offerings for Bible distribution.
 March 23-24 (Tentative)—Spring Convocation, North American Baptist Seminary, Sioux Falls, South Dakota.
 April 4 (Sunday)—Annual Sacred Concert and Bible School Graduation Exercises, Christian Training Institute, Edmonton, Alberta.
 April 11—Palm Sunday.
 April 16 (Friday)—Good Friday.
 April 18—Easter Sunday. The Easter Offering to be received by our churches from Palm Sunday to Easter Sunday for our denominational Mission and Service Program.
 April 22 (Thursday)—Literary Committee of the Publication Board, Forest Park, Illinois.
 April 23 (Friday)—Annual Session of the Publication Board, Forest Park, Illinois.
 April 27-30—Annual Session of the Board of Missions, Forest Park, Illinois.
 April 30-May 1—Annual Session of the Stewardship Committee, Forest Park, Illinois.
 May 2 (Sunday)—Baccalaureate Service and Commencement Exercises, High School and Theological Departments, Christian Training Institute, Edmonton, Alberta.
 May 6-7—Annual Session of the Committee on Higher Education, Forest Park, Illinois.
 May 7—Ascension Day.
 May 7-8—Finance Committee at Forest Park, Illinois.
 May 9 (Sunday)—Mother's Day.
 May 15-16 (Saturday and Sunday)—Graduation Banquet and Commencement Exercises, North American Baptist Seminary, Sioux Falls, South Dakota.
 May 21-22—General Council Sessions, Headquarters Building, Forest Park, Illinois.
 June 6—Pentecost Sunday
 June 13—(Sunday) Children's Day. Offerings for the Chapel Building Fund.
 June 20—Father's Day.
 June 25-30—Eleventh Baptist World Congress, Miami Beach, Florida.
 July 17-23—Laymen's Family Conference for North American Baptist churches, Green Lake, Wisconsin.
 September 1—Opening of High school and Theological Departments, Christian Training Institute, Edmonton, Alberta.
 September 6—Opening classes of North American Baptist Seminary, Sioux Falls, South Dakota.
 September 23-25—Denominational Workshop Sessions at C.T.I., Edmonton, Alberta.
 September 26-October 3—"Christian Education Week" to be observed by all churches.
 October 3—Worldwide Communion Sunday.
 October 10 (Sunday)—Thanksgiving Day in Canada.
 October 10 (Sunday)—Harvest and Mission Festival. Gifts for the Mission and Service Program of the denomination.
 October 12—Registration Day for Bible School students, Christian Training Institute, Edmonton, Alberta.
 October 14—Fall Convocation at Christian Training Institute, Edmonton, Alberta.
 October 17—Laymen's Sunday.
 October 31—Reformation Sunday.
 November 1—Baptist Women's Day of Prayer.
 November 7 (Sunday)—Communion Offering to be received for the elderly and retired ministers of the denomination.
 November 14—Publication Sunday.
 November 21-23—Thanksgiving and Sacrifice Week. Offerings for the denomination's Mission and Service Program.
 November 25—Thanksgiving Day in the United States.
 December 12—Universal Bible Sunday.
 December 25 (Saturday)—Christmas Day.
 December 31 (Friday)—Watch Night Services in North American Baptist Churches.

SPECIAL DATES

- August 29-September 4, 1966—Second CBYF Youth Congress, Estes Park, Colorado.
 July 10-16, 1967—35th General Conference sessions of North American Baptist churches in Detroit, Michigan.

1965 ANNUAL

VOLUME TWENTY

Published annually

by the

NORTH AMERICAN BAPTIST GENERAL
CONFERENCE

MARTIN L. LEUSCHNER, D. D., Editor

CONTENTS

Cover Picture (Vic Erickson) "The Truth Shall Make You Free"	
Denominational Calendar for 1965	2
"New Year's Resolution" (Poem)	3
"Great Faith" (Poem)	3
"Behold, This Dreamer!"—Editorial	4
"The Year of Our Lord" Calendar for 1965	5
"An Album of Our Denomination"	5
"Philipp W. Bickel, God's Trailblazer" Rev. B. S. Schreiber	13
"Important Presuppositions in the Study of the Old Testament" Professor Donald H. Madvig	19
"At the 25th Milestone—For God and the Truth" Professors E. B. Link and B. Schalm	24
"Pathways to God at Green Lake" Dr. M. L. Leuschner	29
"God's Word for a New Age" Dr. Oliver Beguin	34
"Musical Reformer Jars Youth" Artist Vic Erickson	36
"Baptists Invade the U.S. Vacation Capital" 11th Baptist World Congress	38
"The People of God's Word" Dr. William A. Mueller	42
"A Christian Philosopher's Sojourn in India" Prof. Arthur Kannwischer	48
"Where Do We Stand as Baptists?" Dr. Joao F. Soren	55
"The Village Church With a Vital Message" Baileyville Baptist Church	61
NAB Organizational Structure	64
Our Denominational Budget	65
Statistics of Our Churches	66
"Opening Doors in Japan" (Book)	67
Higher Education Emphasis in 1965	68

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All business correspondence is to be addressed to
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Forest Park, Illinois

Printed in U.S.A.



"Behold, the birds of the air: your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26)
Luoma Photo.

NEW YEAR'S RESOLUTION . . .

I won't look back—God knows the fruitless efforts,
The wasted hours, the sinning, the regrets;
I leave them all with him who blots the record,
And mercifully forgives—and then forgets.

I won't look forward, God sees all the future—
The road that, short or long, will lead me home:
And he will face with me its every trial,
And bear with me the burdens that may come.

But I'll look up into the face of Jesus,
For there my heart can rest, my fears are stilled,
And there is joy and love and light for darkness,
And perfect peace, and every hope fulfilled.

—Annie Johnson Flint.

GREAT FAITH

Small Faith says, "It can't be done,
"Twould take a miracle!"
But Great Faith answers with a shout,
"The Lord is wonderful!
He loves to do the difficult,
And roll those hills away.
His greatest joy is answering
His children when they pray."

So . . . when your Small Faith hesitates
Before some fast-closed door,
Hear Great Faith boldly challenging,
"God could do this!
God would do this!
GOD WILL DO THIS . . . and more!"

—Hermon D. Pettit



—Photo by A. Devaney, Inc., N.Y.

BEHOLD, THIS DREAMER!

Everything in the picture describes this youthful dreamer—the ship's model, the globe and maps of the world, and the eyes of the boy. He is dreaming about things he wants to do and places he would like to visit and the wonders he hopes to see. He is a modern Joseph, of whom his brothers said with ridicule and slander: "Behold, this dreamer cometh!" (Genesis 37:19). But the prophet Joel rejoiced that the time will come "when your old men shall dream dreams, and your young men shall see visions."

Such dreamers open the windows upon tomorrow and give us faith that "the best is yet to be." They show us what can be accomplished if we only plan well with God, the Master Builder. With these visions they are laying the foundations of new and greater things. With God they believe that nothing will be impossible. Of such stuff dreams are made!

"Dreamer of dreams, we take the taunt with gladness,
Knowing that God beyond the years we see
Hath wrought the dreams that count with men for madness
Into the fabric of the world to be."

—Ascribed to F. W. H. Myers

As we look into the eyes of this dreamer in the picture, we take hope that young people are in the saddle. Their plans that will crystallize in their dreaming and their decisions, that will be shaped by these visions, will lead all of us into new and greater days. Even Joseph, "the dreamer," did not know all that would come to pass but his face was

set hopefully and confidently toward the future, believing that with God all things were possible.

Thank God for such youthful dreamers among us in whose hands the reins of leadership will be held. They are the young missionaries, the new pastors coming from our educational institutions, the members of God's Volunteers teams, the newly elected officers of your church, the Scripture Memorizers in our Sunday schools, and many others whose eyes are aglow with joy at the things they want to do and believe they can do with Christ their Master.

This is the very essence of our Christian faith. Every step we take is a step of faith that God will guide us and strengthen us for the task. We plan for greater things ahead, because we have dreamed about these possibilities and we believe that these visions have been God-inspired.

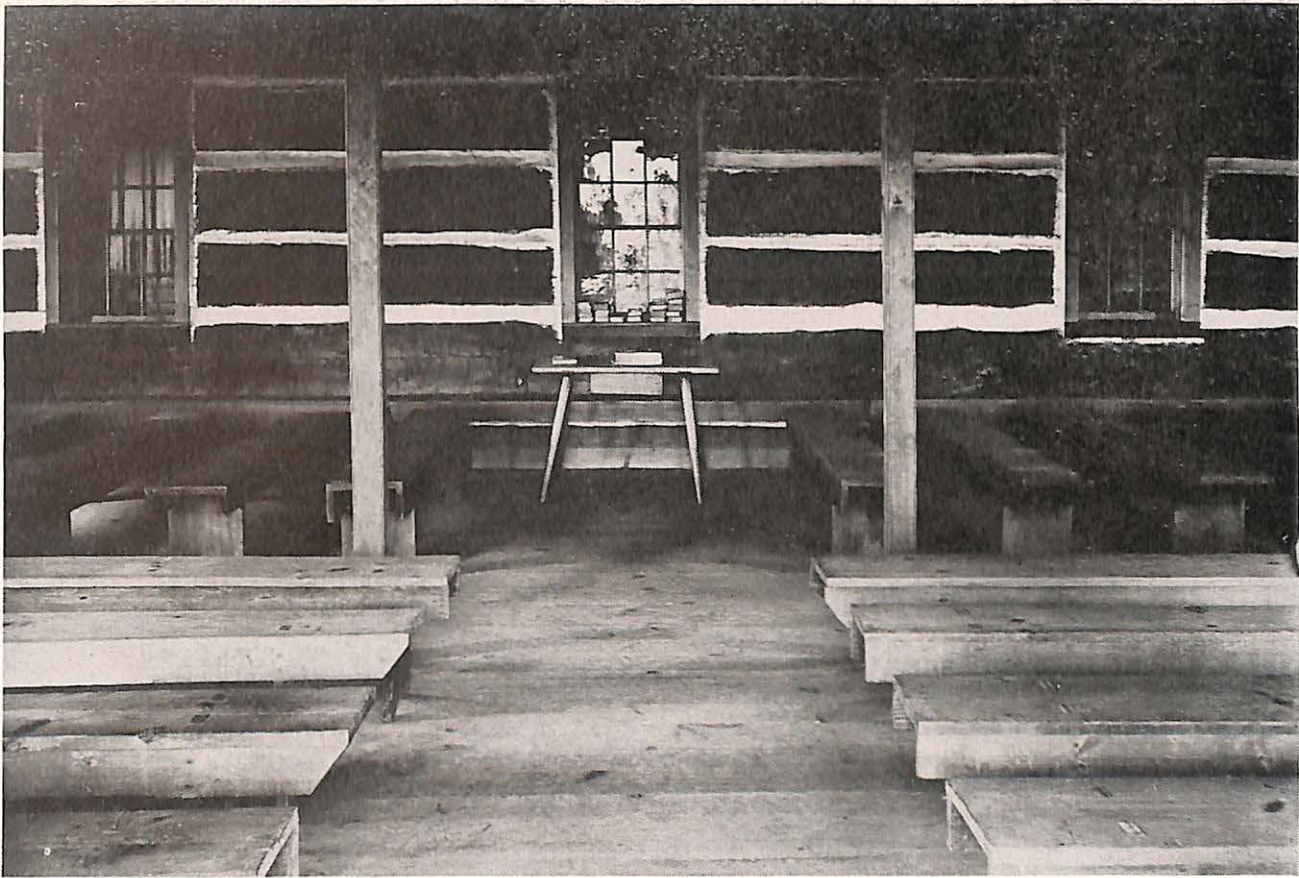
Behold these dreams of our North American Baptist General Conference in 1965! Our leaders have envisioned our Missionary and Service Program for our denomination totaling \$1,000,000 or more. This would be the first time in our history that we have reached such a goal. Can it be done? Is it possible? There are some who scoff at this and others who are timid. But there are dedicated dreamers in our leadership who believe that this will come to pass and "greater works than these shall ye do" (John 14:12).

The dream of our new mission field in South America is becoming brighter and clearer. It began like a vision of a cloud, no smaller than a man's hand in the sky, but it has now become a picture of people near at hand with special needs, calling with a Macedonian cry for help, that confronts us sharply. For several years we have dreamed of a total North American Baptist mission staff of 100.

Another great missionary project for this year which has been envisioned by the women of the Woman's Missionary Union is "Meals for Missions." It will require the faithfulness of every woman in our churches putting the money aside into a bank as she foregoes at least one meal a week, but this is a splendid dream of what dedicated women can do for Christ and the mission field through personal sacrifice.

Behold, these many other dreams! You will be reading about them throughout the year. They will give our North American Baptist General Conference a new look and a more heavenly outlook. Our Seminary and Christian Training Institute are dreaming of greater things in buildings, teaching staff and educational facilities. This Higher Education Emphasis in 1965 is really such an educational dream of more effective training in the program of young lives for greater service for Christ and for mankind.

"Baptist Men" has such dreams about their program. New Church Extension fields call out for our consideration. We need to translate this vision into action. The new denominational Devotional Quarterly will be launched in 1965. Such are the dreams—and many more—that give us confidence in the greatness of our God and joy in the ministry and witness of our beloved denomination. These are the dreams that will make our future glorious with Christ!



The historic meeting place in Lycoming County, Pennsylvania in which Anton Konrad Fleischmann preached to German congregations (1840-2) before going to Philadelphia.

A Picture Album of Our Denomination

"They that were scattered abroad went everywhere preaching the word." So it is written in the Book of Acts. (Acts 8:4). So it has ever been. As in Jerusalem, so in Germany, the persecution came from the established church. Rev. William Edward Grimm is a noted example of those who were hounded by the police for their faith and preaching activity.

Young Anton Konrad Fleischmann is crossing Lake Geneva in Switzerland. A young Christian at the sail talks to him and gives him a tract. Fleischmann gives his heart to God and is ready to follow Christ even in baptism, though the "Separatist" church in Switzerland does not require it. Through his study of the Bible, he is convinced that the Lord

demands just that. George Mueller of Bristol, England, plants in him the idea of crossing the Atlantic Ocean to preach the Gospel to the God-forgetting Germans over there who are spiritually neglected.

To find a denser German population, Fleischmann went from Newark, N. J., to the hill country of Lycoming County, Pennsylvania, where the Baptist State Convention of Pennsylvania supported him with \$20.00 per month. He reserved the privilege of rejecting that support at any time if he felt himself hampered in his freedom of conscience. A great revival resulted in the conversion and baptism of 200 persons in Fairfield, Hepburn and Anthony townships. So turn the pages of this album, and thank God as you read!

January 1965

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February 1965

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GLORIOUS BLESSINGS AT THE GENERAL CONFERENCES

The 9th General Conference in 1889 was held in Milwaukee, Wisconsin. This is one of the first and oldest General Conference photographs.

The 9th General Conference held in Milwaukee, Wis., in 1889 was engrossed in plans for the observance of the Golden Jubilee three years later. A Jubilee volume and a hundred thousand dollar Jubilee offering were brought forth. Albert J. Ramaker was elected in his home city to become director of what at that time constituted the German American Academy. The seminary course was enlarged, together with the academy, to embrace six years. Dr. August Rauschenbusch had retired. The completion of a new publication building was reported.

The triennial meetings of the General Conference have been great family reunions. This fellowship is probably one of the strong motives which

constrains the hundreds of delegates and visitors to spend time and money to attend the sessions. Generally, the pastors are well known personally or through reports in our publications. Friendships are formed and renewed through the years.

The remarkable thing is that under God we have succeeded to "keep the unity of the spirit in the bond of peace." We come back to the thesis that the Church of God is the foundation stone of truth and that the Church is found in the churches. In all the questions that arose calling for the expression of differences of conviction and opinion, the churches seemed to arrive at the point of clarification and common acceptance. Had not the Lord promised that the Holy Spirit would guide into all the truth? The apostles claimed that guidance and submitted to it. They made the significant assertion, "It seemed good to the Holy Spirit and us."

March 1965

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IN GOD'S HAND

Most of the historical descriptions under the pictures (pages 5 to 12) have been taken from Dr. O. E. Krueger's book, "In God's Hand," except when otherwise noted. This fine, colorful account of our North American Baptist history is still available at \$1.00 per copy from the Roger Williams Press, Forest Park, Illinois.



BAPTIST CHURCHES ON THE OPEN PRAIRIE

The Johannesthal Baptist Church near Ashley, N. Dak., on the afternoon of the Jubilee program, June 21, 1958, with the open doors of the church facing the prairie where the Dakota Conference tent stood in 1909.

Dakota Territory, a "land of infinite variety" and "bountiful" opportunities and offerings, was once inhabited by roving bands of Dakota Indians, now called the Sioux. These Indians did not easily give way to the onward march of the whites. But mission minded men and women overcame them in the name and the love of the Lord in many instances, even though much blood was shed on both sides by the rash elements.

Not only were they forced to face these hardships but also forced to resort to buffalo, deer, and prairie chicken and often the lowly jackrabbit to keep themselves alive. So they sought to eke out a better living from a land that was often reluctant to yield its bounties.

It was found to be a land of rolling prairies, of beautiful valleys and stretches of plains, and of rocky soil, the land also of the Badlands and the Black Hills. This was a land where the vagaries of the weather often created great hardships through changes of burning heat and searing drought to abundant rainfall and many a hailstorm, scattering ruin far and wide, where destructive frosts wiped out crops in the summer and death dealing blizzards blasted their way through the countryside in winter, leaving death and destruction in their wake. Plagues of grasshoppers and rust added to the problems facing them, so that many despaired and moved on.

Many stayed on. In the conquest of the land and the battle against the elements, they found themselves by the grace of God also winning the battle

of the soul. Thus there developed men and women of great spiritual stature. For the soul of man was often as unyielding as the sod and stone of the prairies. It needed to be plowed and broken, harrowed and seeded, then protected against the vagaries of the natural man in order to be productive.

But there was the remnant—a people dedicated to God and his cause, willing to pay the price of serving him against all odds, even if they had to stand alone and unassisted. They were willing to give place unto God, worshipping, serving, making great sacrifices of time, talent and substance. At first they met together to worship God in their humble homes. Then as time went on and others were won for the Lord, they banded themselves together to build churches, chapels and inspiring temples unto the Lord, their God.

—Rev. A. R. Weisser, "Pioneers in God's Land."

April 1965

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PROF. ALBERT RAMAKER



PROF. AUGUST RAUSCHENBUSCH



PROF. JACOB S. GUBELMANN

"THERE WERE GIANTS IN THOSE DAYS"

The Story of the Early Pioneers, Distinguished Teachers and Dedicated Pastors

If you could read the story of August Rauschenbusch, you would be convinced that no better prepared man for this particular task could have been found anywhere. When a young man saw Rauschenbusch pass by on the street, he said to a lad, "There goes the most learned man in Rochester." But he had more than technical learning. He had come through the terrific storm of unbelief to a firmly founded faith. He taught everything from orthography to theology.

During the 32 years of August Rauschenbusch's ministry at the seminary, 179 men came under his influence and training. All but 13 of these remained in the ministry until called to their reward. The unity of our denomination in its formative years was largely due to this man of God. Dr. Robinson paid him this tribute: "The thirty-two years of his service (1858-1890) furnish one of the most interesting chapters in the history of American Baptists."

Jesus wanted his men to copy his meekness and lowliness of heart. For thirty-one years (1883-

1914) Jacob S. Gubelmann stood before his classes at the seminary as an embodiment of that very spirit of Jesus. He had so much kindness of heart that he didn't have the heart to flunk any student. Nearly every examination paper came back with a "Very Good" written across the top. The students all loved him. Nevertheless, they took advantage of his leniency. The example of his loving kindness and his calmness of faith may have meant more than the theological definitions.

"Ramaker got more work out of me than did any other professor." Albert J. Ramaker came to the seminary in 1889 and served until 1935. He functioned as principal of the preparatory department and later as dean of the seminary, while we were still a department of the Rochester Theological Seminary. He achieved a high rank as scholar, teacher and business administrator. He did make the students work!

Others have followed in their training at our Seminary!

May 1965

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June 1965

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One of our early Bible colporteurs in his horse drawn colportage wagon. The wagon of the Publication Society was a memorial to J. O. Fleischhauer.

Fleischmann wielded the pen for a decade as the editor of the four-page "Messenger of the Gospel" (Der Sendbote des Evangeliums). Newspaper size, it appeared at first only once a month. Only nine other German religious newspapers were published at that time in all the land. The columns carried much valuable material. All sorts of problems of individuals and churches came up for open discussion. The editor carried the financial risk very largely himself. Subscribers were delinquent in making payments. Pastoral duties were exacting. Fleischmann asked to be released from his task.

"Neck-carriers!" That is the actual meaning of the word, colporteurs. These men carried a pack of books and tracts suspended from neck and shoulder. The urge to spread the Gospel compelled them to engage in this strenuous work. Many of them conducted meetings in new areas, won souls for Christ and started churches. The Publication Society sponsored their work.

Rev. Julius C. Haselhuhn, a dynamo of energy, followed the calm sure-footed Philip Bickel in the editorial chair in 1878, which he occupied for fourteen years. Every one of these men of God is worthy of an extended biography. We can get only a glimpse of their lives which they spent in moulding the future of the cause which they loved. Warned not to overdo, Haselhuhn said, "I would rather wear out than rust out." And wear out, he did!

Much has depended upon the business managers in our publication work. We might compare them with armour bearers. They served long and faithfully; so the list is short. We remember these in person or by name: H. Schulte, Peter Ritter, C. P. Bickel, Henry Donner, E. J. Baumgartner. The longest term of management is credited to Henry P. Donner who, like his father, gave very tangible evidence that God meant more than gold during the years of his service from 1912 to 1945.

July 1965

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August 1965

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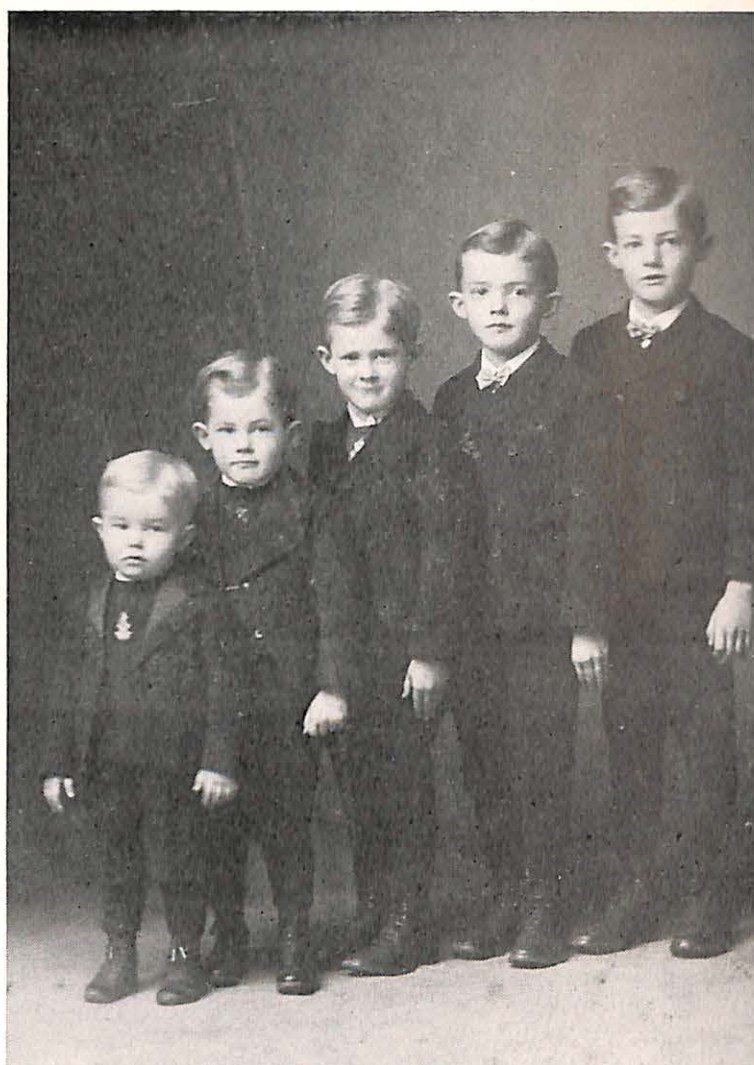


Rev. and Mrs. Jacob Kratt on their wedding day. They went to Portland, Oregon where Mr. Kratt was pastor of the First German Baptist Church (Trinity Baptist) for 40 years (his only pastorate).

We thank God for our faithful pastors over the years. Usually we take it for granted that our foreign missionaries are heroes. They are entitled to have their praises sung. But that is no reason for letting the home missionary go unsung to his grave. Someone has described his necessary qualifications this way: "The pioneer pastor of the Dakotas and Western Canada must be a man who can ride like a cowboy, pray like a saint, preach like an apostle and be satisfied with food and raiment as simple

September 1965

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The five sons born to Rev. and Mrs. Jacob Kratt of Portland, Oregon. Another child was added to the family later—their first and only daughter, Clara, who is now Mrs. Paul Gebauer.

as that of a monk." It may not be as bad as that today.

Of the Canadian pioneer, F. A. Mueller, it was said that he had to be a pastor, lawyer, justice of the peace, land agent, carpenter, cattle buyer and everything else—and for his reward he got the blame for everything that went wrong! Every missionary pastor desires to see his church become self-supporting. Many strong churches of today would have died in their infancy but for missionary aid granted by the General Missionary Committee.

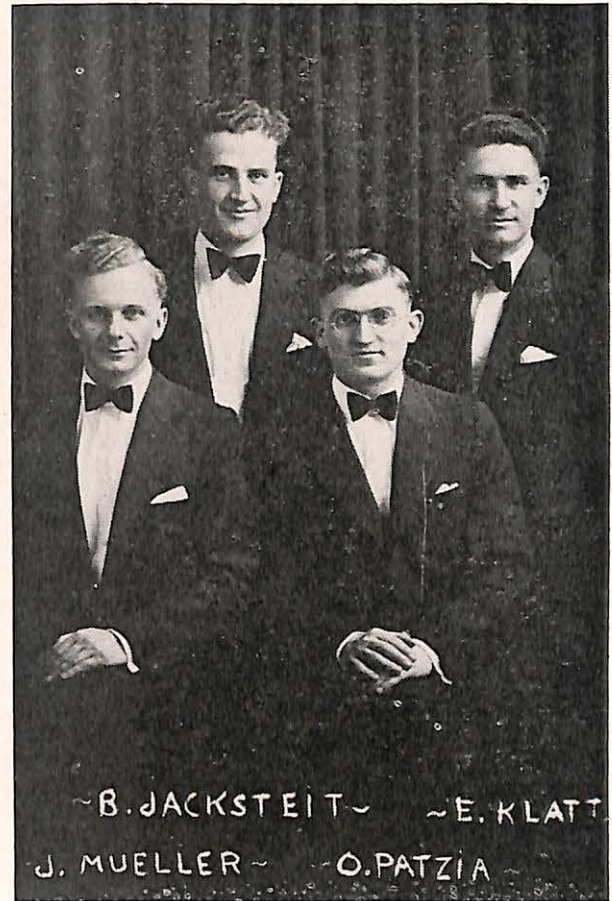
We were missionary-minded from the very beginning. That didn't mean only Jerusalem, Judea and Samaria. We were so occupied with the work at home that we did not have a foreign missionary society of our own. We gave men and money to other societies. The first record of money (\$6.00) given for foreign missions was sent to Boston for Burma in 1855. The Carey Mission Society in the Seminary made a systematic study of missions and inspired many of our students. Other young people from our churches went out under faith missions or other boards. Our interest, prayers and money have followed these devoted servants of God.



THE FIRST SEMINARY QUARTET IN 1895.

The North American Baptist Seminary has served its age and generation well. While to a certain extent it can be said that the Seminary is the product of the churches, it is true even to a greater degree that the denomination is the product of the Seminary. No other factor played such an important part in the life and development of the denomination as the Seminary. It gave the denomination its great leaders, its preachers, pastors, editors, administrators, and teachers. Its graduates are to be found everywhere. They determined to a large extent the spiritual life of the denomination. From its earliest days to the present time the Seminary has emphasized a predominantly evangelical type of religion.

It has preserved the unity of the denomination in those years when conflicting ideas on the nature of the Kingdom threatened dissension and disruption. It proved a rallying point for the various



THE ROCHESTER SEMINARY QUARTET IN 1934.

schools of thought and provided an understanding on controversial issues which saved us from disintegration and defeat. It gave to the students a sound theology, combined with scientific knowledge and a broad culture, which they in turn imparted to the churches. Its influence has spread far beyond the bounds of our own denomination.

Hardships and privations have often been the lot of many of these seminary graduates. Loneliness and separation were terrible realities. But they did their work well, and through the years built the structure of our present denomination and institutions. They labored faithfully and often under extreme difficulties. Others have entered into their labors, often reaping where these have sown. "The names of many of these heroic workers may have faded from the memory, but who will say that there is not a book of remembrance where their services are recorded?" (A. J. Ramaker.)

November 1965

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October 1965

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THE 1952 GENERAL CONFERENCE IN PHILADELPHIA, PA.

Rev. A. Husmann conducts the General Conference Mass Choir in the Baptist Temple of Philadelphia at the festive Sunday afternoon service.

The founding fathers of our denominational group were men who possessed the courage of immigrants. Many of them were like Abraham who under God's direction left his father's house in Mesopotamia, not knowing where he was to settle. It requires courage and a daring spirit for anyone to leave an established home with a livelihood, however modest that may be, for the *uncertainties* of life in a new world. Only rugged personalities, like our fathers, were equal to such an adventure.

Many of our fathers, before leaving their native land, had made that vital experience of salvation through Jesus Christ. With but very few exceptions, they all belonged to that social stratum of society, usually spoken of as "the common people." The same can be said of them as was written by the

Apostle Paul of the Church of Christ in general: "That not many wise men after the flesh, not many mighty, not many noble are called: . . . that no flesh should glory in his presence."

Even though our fathers might not have received a very high rating according to worldly standards, the Lord himself had endowed them with personalities, temperaments and talents, enabling them to lay the foundations of an enduring enterprise. The Christian convictions of some had been tested and strengthened in fires of persecution. Like all pioneers, they had received Spirit-given visions and dreams of a people to be gathered into Christ's churches not then in existence. They had the indomitable faith that could remove mountains from their road to progress.

As we continue our way in the new century to carry out the Great Commission, our Lord not only sends us on our way with his blessing, but he, who has received all power and authority in heaven and on earth, accompanies us every step of the way according to his promise: "And lo, I am with you alway, even unto the end of the world." In every department of our denominational life, he has, during "the glorious years," done "exceeding abundantly above all that we ask or think according to his power that worketh in us." For every grace bestowed in the past and for all the anticipated blessings of the future, we say in deep adoration: "Now unto him be glory."

—Dr. William Kuhn

December 1965

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26	27	28	29	30	31	

Philipp W. Bickel, God's Trailblazer on Two Continents

The amazing saga of one of our great pioneers who established his own publishing house and edited some of our first publications, whose home in Cincinnati, Ohio became a refuge for runaway slaves in the Under-Ground Railroad during the Civil War, whose organizing genius made him an influential leader at the 1st General Conference in 1865, and who then went to Germany to become business manager of the Baptist Publication House at Kassel, a leader in the organizing of the Baptist Union of Germany, and a spiritual inspiration to many through his dynamic preaching and prolific writings.

By Rev. B. C. Schreiber, Promotional Assistant



PHILIPP W. BICKEL
at the height of his career as minister, author, editor and
Publication Society superintendent.

*G*ERMAN BAPTIST pioneer, organizer, publisher, preacher, poet, debater, evangelist, author, and Civil War soldier and abolitionist. This is the story of Philipp Bickel.

The worship service has begun. Slowly and sedately the congregation rises as the organist begins the introduction to the first hymn. Written in three-quarter moderate time, its majestic rhythm lifts the hearts and spirits of the worshipers for a few moments and then gradually the spiritual blood pressure of the congregation returns to normal as the last stanza is still being sung:

"Faith of our fathers! we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows
how
By kindly words and virtuous life:
Faith of our fathers, holy faith!
We will be true to thee till death."

LIFE ON THE FARM

As the story of Philipp Bickel's life unfolds, perhaps some of the spiritual drama of this man of God will remain with you when you sing "Faith of our

Fathers."

Like many other great men, young Philipp's life had a humble beginning. He was born on September 29, 1829 in Weinheim, Germany. His father was a small land owner who was determined that his son follow in his footsteps. He was a rugged individualist who preferred a few acres of land, on which he could exercise his freedom, rather than be subservient to authority.

The mother, however, was just as determined, in a more patient way, that her son should have an education and become a minister of the Reformed Church like her father, or at least a

AUTHOR OF HYMNS

Philipp W. Bickel wrote the original German words for two favorite songs which appear in translations in the NORTH AMERICAN HYMNAL. They are:

**LET OUR HEARTS BE EVER
HAPPY** (No. 418)—"Lasst die Herzen immer froehlich."

**FATHER, TAKE MY HEART,
INCLINE IT.** (No. 282) Communion Hymn.

Notary Public. Philipp also showed some ability as a poet and she hoped that he would be given the opportunity of cultivating this talent. Because he was physically delicate and frail she tried to convince her husband that he lacked the robustness of a future farmer. None of her arguments seemed to prevail for the father remained adamant in his determination to make a farmer out of his son.

A PROVIDENTIAL ACCIDENT

The next autumn Philipp's destiny was accidentally, or rather providentially settled. While helping his father with the harvest, he drove a wagon load of sheaves toward the barn when one of the wheels hit a low spot in the street. Philipp was taken by surprise, lost his balance and fell between the horses on the hard pavement beneath. Bleeding profusely through mouth and nose, he was carried carefully to the house, put to bed, and tenderly nursed by his mother.

The father was unable to express any sympathy for his son. Feeling rebellious because Philipp could not handle the horses and wagon, he realized that a decision affecting his son's fu-



SEMINARY STUDENT

Philipp W. Bickel as a student at Rochester, N. Y., from 1851-1855.

ture must be made. During his convalescence he grudgingly consented to let Philipp go to school. A noticeable reminder of the accident was a crooked nose which Philipp carried with him for the rest of his life.

IMMIGRANTS IN 1849

As soon as he was able, Philipp enrolled in the Bendersche Institute, a distinguished school notable for the fact that many of Germany's nobility attended, and there he majored in languages and law.

After graduation he was employed by an elderly lawyer as a clerk in his law office. He was a kindly old gentleman, a nominal Catholic, who took part in some of the church activities be-

cause, as he expressed himself, "It's all part of the business."

Perhaps because he had to bend his stubborn will to the wishes of his wife and son, and partly because of a social upheaval, father Bickel lost interest in the farm and emigrated to America with his family in 1849. Here again we can see how a stubborn will and circumstances can be part of God's providential plan. He moved his family four times before he finally settled down—New York City, Evanston and Waukegan, Illinois and Cincinnati, Ohio.

Young Philipp's greatest handicap in the new world was his limited knowledge of the English language. Realizing that he had to begin at the bottom, he found some work with a farmer who was interested in having his children learn French, a language in which Philipp was very fluent. With an English-German dictionary constantly in his pocket, it did not take long before he mastered the language sufficiently to enable him to look for more suitable work. In a publishing establishment he learned typesetting and later tried reporting.

Still a little unsure of himself, he found some employment in Waukegan in a trading post. The owner's wife was a sincere Baptist Christian who was deeply disturbed at the drinking habits of some of the employees. Philipp felt very troubled because those who did the drinking were members of his church, while the Baptists and Methodists never touched intoxicating beverages.

ACCEPTANCE OF CHRIST

Philipp had the reputation of being a fiery debater. A Methodist minister occasionally visited the trading post and engaged him in religious arguments in which Philipp, more often than not, was the victor. If the minister had given a personal testimony, it would

have helped the young man's hungry and seeking soul. But such was not the case.

Nevertheless Philipp often thought about his sinful condition. A dream concerning his salvation disturbed him very much. Confiding to the wife of his employer, she was able to explain the way of salvation to him more clearly and he was finally led to accept the Lord Jesus Christ as his Savior.

The Methodist minister came again, ready for a debate, but he was surprised at Philipp's change of heart. Realizing that he was now a professing Christian, he quickly laid his hands on him and set him apart for the ministry. Philipp became angry. This was going too far! He was satisfied with his work and had no wish for anything else, least of all being a poor preacher of a free church.

GOD'S PLAN FOR HIM

In his confusion of mind and spirit he came in contact with Justin Smith, editor of the *Baptist Standard* in Chicago. He made Philipp aware of the



THE YOUNG BRIDE

Catharine E. N. Clarke of Rochester, N. Y., when she became the bride of Philipp W. Bickel in 1855.

many German immigrants who were in need of spiritual help and guidance and suggested that he try to do something for them. The idea appealed to Philipp and he was ready to look for a colporteur and offered to pay his entire expenses. This would be his mission project. But Justin Smith's answer took him by surprise.

"No, no, Philipp. God does not want your money. He wants you! He wants volunteers! He wants men!"

Philipp could not help but surrender fully to God. Suddenly the Lord's plan

One Word Can Change Your Life

By Robert W. Olewiler

EXCHANGE. When Jesus said, "Give and it shall be given unto you," he proclaimed a fact which is written into the universe. Try it out and see.

Do you want to be given love? Then you must love. Do you want to receive a fair hearing? Then you must extend to others a fair hearing. Do you want to be understood? Then you must understand. Do you hope that some of your friends will not be overly sensitive? Then you must not be overly sensitive. If they so often avoid you, chances are you are avoiding them. What you want to be given, you must give to others. God ordained it and Christ proclaimed it.

You can always determine whether you're really living at your best or not in this divine *exchange*, the word that can change your life.

for his life became clear to him. He lost no time in asking for membership in the local Baptist church and was baptized within a few days by Pastor Cogshall in Lake Michigan. The church recognized his talents and recommended that he prepare himself for the ministry.

Before his conversion he had already made arrangements to take over the editorship of a German daily in Louisville, Kentucky. But this newspaper glory soon faded when, on the appearance of an editorial against slavery, the proprietor entered his office with a drawn revolver. The courageous youth forced the weapon out of his hand and resigned his position.

SEMINARY STUDENT IN ROCHESTER

The way was now opened to his contemplated preparation for the ministry. Together with Gubelmann, Haselhuhn and Bodenbender, he was one of our first theological students in Rochester before the advent of August Rauschenbusch. At this time there were but eight German Baptist churches with a combined membership of about 400.

Four experiences during Philipp's seminary days are worth recording. Many of the Swabian and Hessian students spoke only in their provincial German dialect which was difficult to understand. Since Philipp had more advanced education, he was chosen to instruct these students and teach them the more classical German.

His most noteworthy contribution became evident as a result of his poetic ability. Children flocked to Uncle Bickel's Sunday School class because of the joyful songs he composed for them. Most of these were later published in the well-known "Singvoegelein." Professor F. W. Meyer, for many years a teacher in our Seminary, was a member of that class and he knew practically all fifty or sixty by heart. Something is usually lost in a translation, but Rev. Paul Wengel has given us an example of one of his songs on page 418 in our North American Hymnal. Our older German speaking friends will recognize it as "Last die Herzen Immer Froehlich."

It was during this time that Philipp met J. G. Oncken, who later played an important role in his life. The great German Baptist pioneer was in America seeking funds for his work and made a special trip to Rochester, New York to meet the German students.

PHILIPP MEETS KITTIE

In order to provide for his living expenses, Philipp began teaching French. Among his students was an attractive young school teacher, a pastor's daughter and a direct descendant of the Pilgrim fathers. Katherine Clarke did not always have her mind on French syntax. Their friendship ripened into love. In February 1857 they were



SUNDAY SCHOOL HYMNAL,
"DIE SINGVOEGELEIN"

This popular songbook for children was edited, published and owned by Rev. Philipp W. Bickel. He continued to retain all ownership rights to the hymnal even after going to Germany. The songbook is still in use today in some German-speaking churches.

married, and although the German language was a life-long struggle for her, she shared the work among the immigrants with her husband with the greatest of joy and enthusiasm.

At the close of his studies, the Ninth Street Baptist Church of Cincinnati, Ohio called him as its missionary to work among the German speaking people. As a zealous and enthusiastic min-

ister of the Lord Jesus Christ, he soon established a flourishing church and several out-of-town stations. He experienced intensive opposition and a great deal of persecution. At one time an attempt was made to poison him and his entire family.

During a baptismal service one of his persecutors scoffed loudly and began to throw stones at him. Without showing any sign of fear Mr. Bickel walked directly toward him and spoke sharply and clearly to his sinful condition. Within a short time the man began to attend the services, was born again, became a fervent Baptist witness and did not rest until his entire family was saved. They became his most loyal and ardent supporters.

CIVIL WAR LOYALTIES

After three years the Bickels' happily married life was suddenly interrupted by the Civil War. Since they lived near the Ohio River, just across from the Kentucky slave state, their home was already well-known as a refuge for runaway slaves, and as an agency for the "Under-Ground Railroad." Many of them were won to the Lord. One Negro, out of gratitude, took upon himself the name "Bickel." Another with rifle in hand appointed herself as personal bodyguard to Mrs. Bickel during the war years. Another followed the Bickels to Cleveland, Ohio when they moved some years later. In spite of danger to his life, Philipp often crossed the river into Kentucky and ministered to the spiritual needs of the slaves.

The church in Cincinnati did not look very favorably upon his friendship with the Negroes and in order to discourage him they reduced his salary with the hope that he would be forced to terminate his services. But his concern for the Negroes was even more



BICKEL'S FIRST PUBLICATION VENTURE IN 1859

This successful publication, "The Bee on the Mission Field," was edited and managed as an independent venture by Philipp W. Bickel while he was a pastor in Cincinnati, Ohio. (This is the masthead of the publication).



MRS. PHILIPP BICKEL

Known familiarly as "Kittie," Mrs. Bickel shared her husband's work with the greatest joy and enthusiasm, assisted in the "Under-Ground Railroad" as a refuge for runaway slaves, and raised a family of eight children including Captain Luke Bickel.

intensified. Although as a minister he would have been exempt from military service, he felt that as an American citizen he must take a more active part in the war. He enlisted and fought side by side with Lew Wallace, author of the famous book, "Ben Hur." His immediate superior was General William Cody, later known as Buffalo Bill. Philipp had a great admiration for President Lincoln.

His beloved wife Kittie was just as fearless in time of danger. Escaped

slaves and typhoid ridden prisoners received her tender, loving care.

EDITOR AND PUBLISHER

After the war Philipp Bickel returned to his missionary work among the immigrants. He began to notice the large number of pamphlets, periodicals and books published by American Baptists and the lack of Christian reading material available for the immigrants. "Der Sendbote" was already being published but it was strictly an adult periodical. He thought in terms of the entire family. Two years later he began, in a very modest way, to publish "Die Biene auf dem Missionsfeld," and a little later "Der Muntere Saemann." His greatest success was his hymnal "Singvoegelein," which at the last estimate in 1936, sold over 380,000 copies.

All of these publications had to be paid for out of his own pocket. His finances were so low at one time that Kittie sold her most prized possession, her piano, in order to buy paper for "Der Muntere Saemann." At other times there was barely enough money for necessary groceries. But somehow God always seemed to provide.

JOHN D. ROCKEFELLER

It was at this time that John D. Rockefeller became interested in the work that Philipp Bickel was doing among the German Baptists. He began by providing a much needed suit for this poor young mission pastor. In a number of visits to the area, he had tea with Mrs. Kittie Bickel and always slipped a generous bill under the plate before he left. When he was unable to make a visit, he would write a letter and include a generous contribution. It prompted Philipp to say, "His letters are always very short but very valuable."

When Andrew Heinrich, editor of "Der Sendbote," died, Mr. Bickel was appointed to take his place. He held this position for eleven years until he

returned to Germany in 1878. During this time he increased the subscriptions from 2400 to 4500 and was instrumental in rebuilding a substantial Publication House after the small inadequate printing plant went up in flames. His editorials were thought provoking and often controversial, and he experienced all the joys and sorrows which are the usual lot of editors today.

CONTROVERSY IN GERMANY

Philipp Bickel was now 49 years old. Thirty years of his life had been spent in America. Eight children were born into his family, three of whom died in early childhood. The long hours and the intensity with which he labored began to affect his health. An extended European trip was planned with the



Mrs. Philipp Bickel with her grandson, Herbert Koch, during a family visit in Germany. Later Herbert became the pastor of the East Side Baptist Church, Chicago, Illinois. His brother, Gerhard, is still a member of the Forest Park Baptist Church.

hope that his strength and health would be restored. Although Mr. Bickel was not yet aware of it, the plan of God was revealed to him in a most marvelous and amazing way.

A theological and organizational tempest was brewing among the Baptists in Germany. A strong leader was desperately needed. J. G. Oncken was an old man who lived in the past and had no vision for the future. The Baptists were divided into two camps and prepared their standards for a general conference in Hamburg.

Unintentionally and purely by chance, Bickel came upon the scene at the time of the Hamburg-Altona controversy. The denominational headquarters at Hamburg led by Mr. Oncken contended for a centralized church

God's Way

I SOUGHT him in the still, far place where flowers blow
In sun-bathed soil;
I found him where the thousand life-streams flow
Through sin and toil.
I listened for his step within the still, deep cloistered shrine
Of secret thought;
I heard it o'er the world's heart tumult, still divine,
The voice I sought.
I thought, far off alone, to feel his presence by my side,
His joy to gain;
I felt his touch upon life's weary pulse beside
A bed of pain.
So those who seek the Master following their own way—
Of gain, or loss—
Will find him where their dreams of self are laid away,
And there—a cross.

—Author Not Known

government with a bishopric whose decisions on faith and order would be binding in the local church.

The Altona group saw a grave danger in such an authority. They envisioned a Scriptural church, independent, self-determined, and responsible only to the Lord Jesus Christ in matters of faith and practice. A number of preliminary resolutions were formulated whereby the Altona group would be excluded from the conference unless they submitted to the demands of Oncken and his followers.

Philipp Bickel suddenly found himself in the middle of this explosive situation. Because of his experience with Baptists in America, he was asked by both sides for advice and counsel, and before he became aware of what was going on he found himself serving as chairman of this most important commission. His wide experience, his profound wisdom, his patient Christian attitude toward all the brethren, together with much prayer and faith in God, helped him to turn the tide in favor of the self-governing individual and local Baptist church. The entire conference felt that Philipp Bickel was a direct messenger from God who had been sent to them for such a time as this.

LEADERSHIP IN GERMANY

Soon after his return to the United States, he received a call to succeed Oncken and take over the leadership and responsibilities of the Baptists in Germany. Arrangements were made whereby most of his salary and expenses would be paid by the American Baptist Publication Society. It was a great challenge to Philipp Bickel and he accepted. In 1878 he moved to Hamburg, Germany with his wife and five children. From this time forth he was known as the leader of the second generation of Baptists in Germany.



GOLDEN WEDDING ANNIVERSARY OF REV. AND MRS. PHILIPP W. BICKEL
In 1905 in Germany the Bickels celebrated their golden wedding anniversary.

Publication and printing facilities were cramped and limited compared to those in Cleveland, Ohio. Bickel moved three times before he finally had room for the necessary materials and presses. But he saw great possibilities for wide distribution of Christian literature. A denominational periodical was soon begun and he gave to it the title, "Wahrheitszeuge." This was followed by the "Friedensbote," "Gruene Auen" and a Sunday school lesson leaflet.

Mr. Oncken's Christian spirit was

particularly evident during this time. The publication business was Oncken's private property, yet he offered it all to Bickel as a gift. Philipp Bickel, however, refused and suggested that he give it to the Baptist organization of Germany. Two years later this was legally consummated with the condition that Bickel serve permanently as director and editor. The addition of a bookbindery made the Publication Society a thriving, successful and blessed business.



"THE CAPTAIN BICKEL" AT GREEN LAKE

This launch on the waters of Green Lake, Wis., is named after Captain Luke Washington Bickel, missionary in the Inland Sea of Japan on his Gospel ship, "Fukuin Maru." Captain Bickel was a son of Rev. Philipp Bickel, pastor in Cincinnati, Ohio where Luke was born on Sept. 21, 1866.

With the publication of tracts, Bibles and books, particularly those of Spurgeon, a colportage ministry was inaugurated which had a far-reaching effect on the churches and on the ministry. At one time there were as many as fifty colporteurs under his direction, who traveled over Central Europe, preaching the Gospel and distributing the printed word of God among the people. Many of them met hostility, abuse and violence. When they returned from time to time, Dr. Bickel's home was their mecca where they found sympathy, counsel and help.

HAMBURG THEOLOGICAL SEMINARY

As a result of the work of these men many persons were brought to a new life in Christ, and in many countries Baptist churches were established, not only among German speaking peoples, but among those of other languages.

Philipp Bickel is credited for the great part he took in training young men for the Christian ministry. Much of his time and effort were given to the development and building of the Hamburg Theological Seminary. Many students came from the ranks of the colporteurs, who in turn prepared the ground for the evangelistic and pastoral labors of the seminary graduates. The Seminary at Hamburg and the Publication House, which was later moved to Kassel, are the two most important memorials of Bickel's 36 years of faithful and fruitful labor on behalf of the spiritual life of Germany.

When the weight of responsibility became too much for him, he called his oldest son, Karl, who was well established with the "Minneapolis Tribune" in Minneapolis, Minnesota to take over the managerial work of the Publication House. He held this position for fifteen years before he returned to Cleveland and managed the publication work which his father left many years ago.

CAPTAIN LUKE BICKEL

His most famous son was Captain Luke Bickel, who sailed the Inland Sea of Japan as a missionary. His ship was christened *Fukuin Maru*, which in Japanese means "the ship of the Good News." In his twenty years of missionary service he established mission stations, schools and churches on almost every island, large or small, before his untimely death in Kobe where he lies buried.

A visitor described the Bickel home as one having a genuine warm-hearted Christian atmosphere, where dwelt the peace of God. To be their guest was better than to sit at the table of kings. These were wonderful sunset years for them, having celebrated their golden wedding anniversary in 1907. Their sons and daughters had grown up and gone forth to lives of usefulness. The



THE GRAND OLD MAN

Philipp Bickel of Kassel, Germany towards the close of his long fruitful life which left its blessing and influence upon Baptist churches in the United States and Germany.

following year Mrs. Bickel was called away to her heavenly home, and on November 9, 1914, in his 86th year, Dr. Bickel passed on to his reward, full of years and honors. Such was the life and work of a great man of God to whom we owe much of our Baptist heritage.

It should give us all the more reason for singing "Faith of our fathers, holy faith! We will be true to thee till death."

NOTE: The author is indebted for some of the material, on which this article is based, to Mr. Gerhard Koch,



The Memorial Monument over the grave of Rev. and Mrs. Philipp Bickel in Kassel, Germany.

a grandson of Philipp Bickel and active member of the Forest Park Baptist Church, Forest Park, Ill., and to Rev. John E. Grygo for his help in some of the translations from the German sources.

MAXIMS

By Philipp W. Bickel

• A sin does not necessarily have to be as strong and as stout as a ship's rope. A silken thread is often enough to keep a weak man in fetters and prevent him from living a godly life.

• Why do great men, who have filled positions of honor for many years, suddenly fall? They are like a ship whose small and insignificant leak was ignored. Because of one trickling leak the entire ship was sunk.

• "My religion costs me practically nothing," said a church member. After all a person pays for a thing according to the value he places upon it.

• If your pastor preaches in such a way that you are inspired and edified then pray for him that he might continue to help you. If his sermon on occasion may not inspire you then pray for him all the more because he is also in need of edification and inspiration.

NOT GROWING OLD

By John F. Roberts

(Contributed by Rev. E. Bibelheimer, Tacoma, Washington.)

They say that I am growing old;
I've heard them tell it times untold
In language plain and bold:
But I'm not growing old.

What if my eyesight's growing dim?
I still can see to follow him
Who sacrificed his life for me
Upon the cross of Calvary.

What should I care if Time's old plow
Has left the furrows on my brow?
Another house not made with hand
Awaits me in the Glory Land.

What though I falter in my walk?
What though my tongue refuse to talk?
I still can tread the "narrow way,"
I still can watch, and praise, and pray.

My hearing may not be as keen
As in the past it may have been:
Still I can hear my Savior say
In whispers soft: "This is the way!"

The inward man, the Scriptures say,
Is growing stronger every day;
Then how can I be growing old
When safe within my Savior's fold?

Ere long my soul shall fly away
And leave this tenement of clay.
This robe of flesh I'll drop, and rise
To seize the eternal prize.
I'll meet you on the streets of gold
And prove that I'm
Not Growing Old!

IMPORTANT PRESUPPOSITIONS in the Study of the Old Testament

With a revival of interest in the Old Testament and a change of attitude toward the reliability of the Hebrew text, the Old Testament must be seen as God's revelation to man so that God may be able to teach us through it and we may go with confidence to bring God's message to the world!

By Professor Donald H. Madvig
of the North American Baptist Seminary,
Sioux Falls, South Dakota



PROF. DONALD H. MADVIG
Professor of Old Testament at the North American Baptist Seminary

THE FIELD OF OLD Testament studies has experienced a thorough revival of interest and activity in the past fifty years. H. H. Rowley, an outstanding English Old Testament scholar, in the introduction to the book, *The Old Testament in Modern Study*, has written,

"It is said that about a quarter of a century ago a British Orientalist confided to a friend that he intended to

turn his attention in future to studies outside the Hebrew and Old Testament field, since there was nothing more to be done within that field. The problems of the Old Testament had all been studied and stable conclusions reached, so that all that remained for scholars to do was to go on repeating what had already been sufficiently said. While this was never strictly true, there seemed a substantial measure of justifi-

cation for it. When the Society for Old Testament Study was formed during the First World War, there was a broad agreement amongst the scholars of the world on a large number of questions concerning this book."

We have passed through an era when very few were enlisting in the study of the Old Testament for this very reason. There seemed to be no challenge for there was nothing left to do. However, there has been a great revolution.

DEAD SEA SCROLLS

Rowley points out that there has been a definite change in attitude toward the Hebrew text of the Old Testament. A generation ago scholars were very skeptical about the reliability of the text. It was generally felt that the text as we possess it had experienced manifold corruptions in the process of transmission so that the main task of the expositor was to restore the original reading through conjectural emendations.

Two great discoveries—the Ugaritic materials and the Dead Sea Scrolls—have demonstrated that our problems with the text did not require skillful emendations, but greater knowledge of the Hebrew language. Today we see the Hebrew text held in greater respect.

A generation ago there was a general consensus of opinion as to the dating and authorship of the Old Testament materials. This dating was consistent



PRE-ENROLLED STUDENTS AT THE SEMINARY

Left to right: Victor Gunst, Wayne Bibelheimer and Douglas Woyke, all from the Faith Baptist Church, Minneapolis, Minnesota



STUDENTS FROM SEVERAL CONTINENTS MEET AT THE SEMINARY

Left to right: Mr. and Mrs. Hisashi Murakami, Rev. Waldemar Kroguletz of Regina, Sask., Canada, last year's exchange student in Germany; and Kurt Brenner, exchange student from Hamburg, Germany.

in that it made the materials of Old Testament very late in origin. Thus a great span of time separated the events presented in the Old Testament from the time when these records were written. This occasioned a great deal of doubt as to their reliability and accuracy.

For example, it was asserted that the stories about Abraham did not reflect the cultural and religious background of Abraham's time, but rather that of the time of David's monarchy when the patriarchal stories were actually written. Archaeological research, however, has demonstrated that the cultural and religious background does not fit David's time, but Abraham's. This and many other developments have led to a more conservative position as to the dating and reliability of the materials.

A generation ago it was thought impossible to form a theology of the Old Testament because the Old Testament was an anthology of Hebrew religious literature and as such had no unity. On the other hand, contemporary scholars emphasize the unity of the Old Testament and find that unity in its theology. There is a consistent picture of God, a consistent picture of man, a consistent picture of God's mercy and grace from beginning to end.

A MORE CONSERVATIVE TREND

Reflecting on the change in Old Testament studies Rowley continues, "In general, it may be said that

there has been a tendency towards more conservative views on many questions than were common at the opening of our period. These more conservative views are not shared by all scholars, though they are widespread, and any assessment of the position today is bound to give prominence to them. They are hailed sometimes as evidence of the failure of critical scholarship, and as the justification of the older conservatism that has been mentioned. This is quite inaccurate and misleading. For they are reached by the critical method, and hence must be accounted among its fruits. On the other hand, their conservatism is both other and firmer than the older conservatism, just because it is critically, and not dogmatically, based, and because it is built squarely on the evidence, instead of merely using the evidence as a support where it is convenient, and explaining it away where it is not."

Though there has been a definite conservative trend, the orthodox scholar has not been influential because of his presuppositions. Just because he is orthodox his influence is rejected. But can it honestly be said that anyone enters this study without presuppositions?

During the past year I have spent a considerable amount of time wading through a very informative, interesting, and significant book in the field of Old Testament studies. It is written in German and unfortunately, at least so far

as I know, has not been translated into English. The title of the book is, *Die Geschichte der Historisch-Kritischen Erforschung des Alten Testaments von der Reformation bis zur Gegenwart*, and the author, Hans J. Kraus, professor at the University of Hamburg. Though Kraus may not be in sympathy with the thesis of this article, reading this book has opened my eyes to the fact that practically every scholar has approached the Old Testament with his presuppositions. These presuppositions, though they may not have determined them, have greatly colored their conclusions and their convictions.

PRIMACY OF SCRIPTURE

As the title indicates, the book begins with the Reformation and presents the presuppositions of the reformers. The most famous of these is the primacy of Holy Scripture. This was strongly affirmed by Martin Luther, John Calvin, and the other reformers. It was held as axiomatic that the proper interpretation of Scripture was the literal interpretation. It was in reaction to the sixfold interpretation of the Catholic Church, much of which was very allegorical and fanciful, that the reformers insisted upon seeking the literal meaning. Yet this very quest for the literal meaning and the inadequacies of their dogma of inspiration led to skepticism among their successors concerning the trustworthiness of the text.

Following the reformers, there were scholars who attempted to approach the Old Testament objectively. When we examine what the word "objectively" means, we find it indicates that they were beginning to approach the Old Testament as no more than a human book. The consequence of this approach is indicated by Kraus who says, "When the doctrine of inspiration was given up, the separation between revelation and natural religion was lost."

The target or focus of attention was the Pentateuch. As they began to dig into the Pentateuch from the standpoint of grammar, philology, and history, they discovered stylistic variants and differences in the usage of the name of God. Moreover, they found material which they called "Post Mosiac," for example the account of Moses' death and other statements as such and such a phenomenon "remains even to this day."

This led to the analysis of sources. They divided the Pentateuch into many sources and to these they assigned a late date. The results of the scholars were all drawn together and given one authoritative presentation by the outstanding scholar, Julius Wellhausen. As stated above, the chronological gap between the events and the recording of these events discredited the records.

DEVELOPMENTAL HYPOTHESIS

This opened the door to the Developmental Hypothesis which stated that Israel's religion started with a very primitive animism and developed slowly toward a high monotheism. What we observe is a strange process of fitting the materials of the Old Testament to the scheme rather than deriving the scheme from the Old Testament. Though the Scriptures clearly declare that Abraham was a worshipper of the one and true God, the fact that his tent is pitched under a tree is taken as evidence that he is an animist and that he worships the spirit dwelling in the trees.

In one of the crucial experiences of his life Peter Marshall, stumbling through the fog, tripped over the roots of a tree and there he met God and there he committed his life to God for the Christian ministry. If we were to apply these same principles, surely the presence of the tree is indication enough that Peter Marshall was an animist and that the god he met was no other than the spirit of that tree.

John Bright in his book, *Early Israel in Recent History Writing*, has asserted that since there was no control from extra-Biblical material, the Developmental Hypothesis provided the framework for the reconstruction of the history of Israel. Applied to Wellhausen, this means that since there were no

evidences outside the Old Testament at the time that he worked, he was able to let his imagination run to reconstruct Israel's history in accordance with his own theory. Unfortunately, the resulting picture stands in conflict with the Biblical story.

PROPHET VS PRIEST

The Developmental Hypothesis envisions a conflict between prophet and priest; for the prophet, who represents the highest development of the religion rejects the barbarous and primitive practices of the priests. So we find a tension within the Old Testament. The sacrifices, which one part of the book states are commanded of God, are not really desired of God, but are only a vestige of the primitive background of Israel. Accompanying this is an implicit or explicit denial of real foretelling prophecy. It is true that the ministry of the prophet was not entirely or even principally foretelling the future. We maintain foretelling was a definite part. Many scholars, however, contended that any references to historical happenings, though placed in a prophetic setting, must have been recorded after the event. In this fashion all predictive prophecy is eliminated. The prophets are not touched by heaven but are men of unusual talent aspiring heavenward.

The advanced theology expressed in

the Psalms must be late according to the developmental scheme. David, the man of war, certainly did not possess the sensitive nature required to write the Psalms which are ascribed to him. Consequently, the Psalms were placed in post-exilic times and some even the times of the Maccabees. This whole picture reveals the effect of the presuppositions for they demand that this is not a book given by God to man, but rather the record of man's quest for God and therefore very fallible. Scholars think it necessary to rearrange and reorder as a means of discovering the real truth.

ARCHEOLOGICAL RESEARCH

There have been other presuppositions which have influenced men's approach to the Old Testament such as those of the "Pan Babylonians." They asserted that the creation account, the story of the flood, and many other elements of the Hebrew religion came out of Mesopotamian polytheism, for their presupposition was that whenever the same phenomenon was found both in the Old Testament and in Mesopotamian literature it must have been borrowed by the Hebrews from Mesopotamia.

Principally through the fruits of archaeological research, the reliability of the Hebrew Scriptures has been greatly enhanced and many of men's theo-



"OUR SCHOOL OF THE PROPHETS"

The North American Baptist Seminary at Sioux Falls, South Dakota with the library building at the left. For well over a century the North American Baptist Seminary has prepared men to preach the Gospel of Redemption through faith in Jesus Christ and to serve as spiritual leaders in churches and as missionaries all over the United States, Canada, and on foreign fields.

ries have been discredited. Nevertheless, it is tragic that the effects linger on in the literature and in the teaching of the Old Testament. Dr. Bright in the book referred to above has written,

"Yet if current history books in many details present a different picture from that of a generation ago, it is to be questioned if it is an essentially different one. For one thing, the shadow of the developmental pattern still hangs on, though modified in varying degrees, as we have said. This whole category of books has this in common: the religion of Israel is viewed as an evolving entity which progressed upward from lower forms to higher, undergoing a fundamental change of character along the way. Thus the religion of the patriarchs is described as an animism, specifically as a polydae-

human. On the other hand, if it is God's book, we can expect to hear his voice.

WHO ARE THE SCHOLARS?

It is lamentable but true that only those with certain presuppositions are accepted as true scholars. Dr. Cyrus Gordon has asserted in his article, "Higher Critics and Forbidden Fruit," which appeared in *Christianity Today* (November 23, 1959) that adherence to the Documentary Hypothesis (the theory which divides the Pentateuch into a number of source documents) "is the badge of interconfessional academic respectability." Is it possible then for a conservative scholar who rejects the Documentary Hypothesis to be received in the academic world as an open-minded person? No, it seems that

experience of salvation.

The preacher and the teacher, however, are forced to make a choice and by this choice the direction of all their work will be determined. Our course must be dictated by the fact that we are disciples of Jesus Christ. This settles the broad issue once and for all, though it may not settle all of the details. Christ's estimate of the Old Testament must be ours.

CHRIST AND THE OLD TESTAMENT

As we examine the pages of the New Testament we find that Jesus saw the Old Testament as the ultimate authority. Speaking of his own mission in Matthew 5:17, He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Speaking of the effectiveness of the Old Testament he stated in Luke 16:31 that if people would not respond to Moses and the prophets neither would they hear if one were to return from the dead. Of the enduring value of the Scripture, Jesus clearly affirms in John 10:35, "And the Scripture cannot be broken." One of the attacks upon the Old Testament has been directed against its prophecy. Jesus, however, believed that the Old Testament prophesied his mission. In John 5:39 we read, "Search the Scriptures; for in them ye think that ye have eternal life, and they are they which testify of me." There is a more extended and perhaps more explicit passage in Luke 24:25-27.

These are the words of Jesus after the resurrection:

"O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

Consider verses 44 and 45 also.

"These are the words that I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures."

A very strange statement is made by Jesus in John 8:56, concerning Abraham, and illustrates the fact that God did indeed reveal his purposes in early times to the people of Israel. Jesus says, "Your father Abraham rejoiced to see my day."

BEGIN WITH CHRIST!

A question is in order. Do we stand in a better position to interpret the Old Testament than Jesus and the apostles, separated as we are by the barriers of time and language and culture? There are many things about early history and language and culture that we may



1964 RETREAT SPEAKER AT THE SEMINARY

Dr. Robert Lewis of Bethel College, St. Paul, Minn., addresses the Seminary students and faculty at the annual retreat held at the Lake Poinsett Methodist Camp near Sioux Falls, S. Dak.

monism. The god of the Mosaic period is viewed as a tribal god: such epithets as 'mountain god,' 'storm god,' 'war god,' and the like, are used to describe him. On the other hand, the prophets appear as the discoverers of monotheism. And throughout, the Old Testament is laid under contribution for its developing ideas of God and of ethics."

These conceptions persist in the face of all the evidences to the contrary. All these facts underline the critical importance of one's presuppositions. It is not a question of presuppositions or no, but which. Moreover, our presuppositions determine our conclusions, that is, if we approach the Bible as a human book, then it contains nothing super-

such a one will surely be branded as nonscholarly and obscurantist.

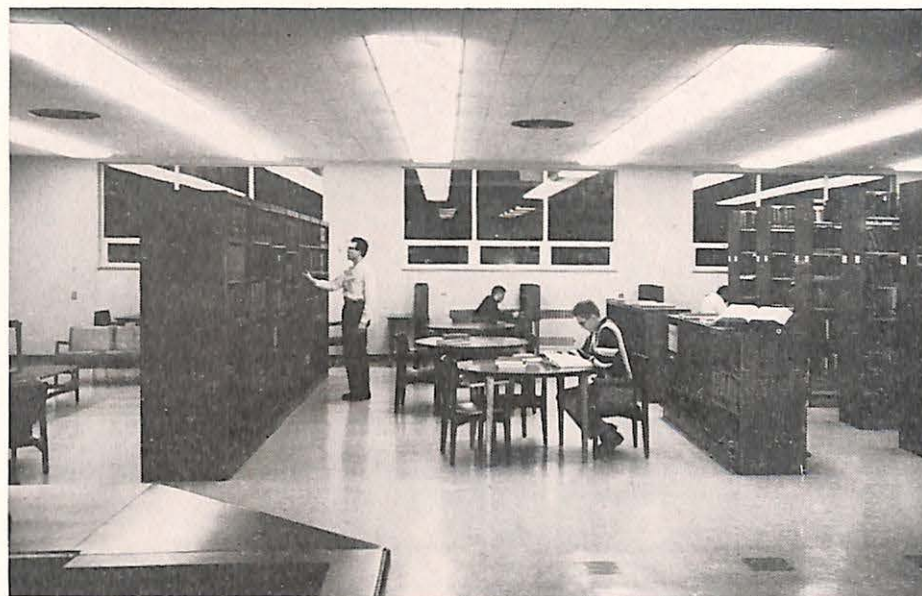
Now we can say without hesitation that one does not have to be convinced of the inspiration of Scriptures in order that the Bible may be used of the Holy Spirit to convert his soul. Dr. Eugene Nida of the American Bible Society and the University of Michigan has told the story of a man in South America who discovered a few pages of a book in the dump. As he read these pages, he found that they were the story of the life and death of a certain man named Jesus. Though he did not know from what book the pages had come, through reading them he came to faith in Jesus Christ and a personal

indeed understand better than the apostles did in their time. Even so, I believe the book was designed to communicate to Hebrews and to communicate at that time. I am afraid that somehow we have brought the criteria of judgment of our day to bear upon the Scripture and in so doing have found ourselves in basic conflict with the apostles and with Jesus Christ. I for one choose to begin with Christ and then to follow the lead of the apostles and the early church.

The early church believed that God spoke through the prophets as we read in Hebrews 1:1. They also believed that the Old Testament foretold the coming and the mission of Christ. In I Peter 1:11, 12 we read, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

We are not pragmatists determining truth by its consequences; nevertheless, it is instructive to consider a letter written by Wellhausen, which is quoted by Kraus, in which Wellhausen himself acknowledges his inability to perform his task as a professor of theology at the university. In response to fierce opposition to his work Wellhausen wrote to his superior:

"Your excellency will perhaps remember that at Easter of 1880 I presented to you the request that if possible to be transferred to the Philosophy department, and at that same time attempted to present the motivation for the request. I have been a theologian because the scientific treatment of the Bible interested me. Only gradually



THE KAISER-RAMAKER MEMORIAL LIBRARY

This beautiful and functional library at the North American Baptist Seminary was dedicated in 1961. Twenty thousand books have been added to the library.

have I begun to understand that a professor of Theology has a practical task as well, to prepare the students for service in the Evangelical Church, and this I do not fulfill. But rather, in spite of the great reserve which I exercise on my part, my pupils are made unfit for their office. Since that time my theological professorship has weighed heavily upon my conscience."

REALITY OF GOD'S REVELATION

When all is said and done what is the ultimate issue? The ultimate issue

is the question of the reality of revelation: Is the Bible God's quest for man or is it man's quest for God? I affirm that it is God's book written by human instruments and that a proper approach demands spiritual fitness. Strong has said in his theology that the Scriptures are "sufficient when taken together and interpreted by the same Spirit who inspired them to lead every honest inquirer to Christ and to salvation." Paul declared, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14).

Perhaps we have ignored the force of this passage in our assessment of a man's qualifications to speak on the Old Testament. Jesus said, "If any man will do his will he shall know of the doctrine, whether it be of God." (John 7:17). Though the world may never recognize us as great scholars, I charge you as followers of Christ to accept the Old Testament as God's revelation to man, that God may be able to teach you through it and that with confidence you may go forth to bring God's message to the world!

THE OVER-ARCHING OBJECTIVE OF CHRISTIAN EDUCATION

"Under the guidance of the Holy Spirit, to introduce persons to God through Jesus Christ so that they, by faith, may enter into a personal, enduring relationship with God, and to lead them into such an undivided loyalty to Christ as the Lord so that they will earnestly desire to know God's will and, in the strength of the Triune God, determine to do it."

—Adopted in 1963.



THE MAGAZINE SECTION OF THE SEMINARY LIBRARY

Hundreds of Christian periodicals and important magazines are available to students and faculty members at the North American Baptist Seminary Library.

At the 25th Milestone

"For God and the Truth"

The story of the Christian Training Institute, Edmonton, Alberta in holding aloft this motto for 25 years, training more than 1370 students and raising its present educational standards.

By Professors E. B. Link and B. Schalm,
Edmonton, Alberta

FOR TWENTY-FIVE years the lofty motto of our Christian Training Institute at Edmonton, Alberta, Canada has challenged all who have been a part of the school: FOR GOD AND THE TRUTH! Nothing less in purpose and action has been the attainment of this exalted aim through this

investment in Christian education by North American Baptists. Whether it was the Bible School as the one department in the 1940 beginning, or the High School added in 1949, or the theological section instituted in 1958, the whole of our denominational school in Canada was a trust from God to teach

HIS TRUTH.

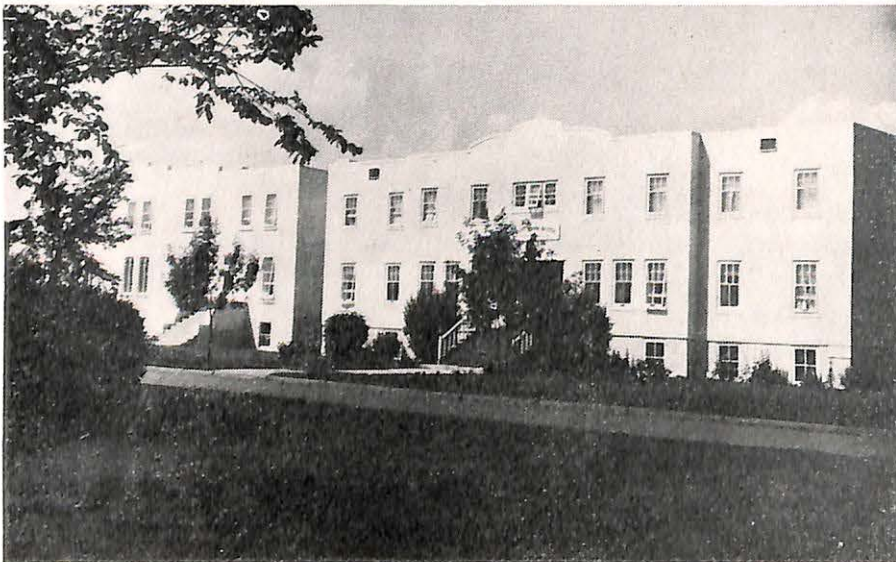
THE WAHL FAMILY

Actually, the Christian Training Institute is the realization of a dream that God gave over a period of years to different people. The story of this dream and its crowning achievement is found in last year's ANNUAL. This article is intended to show how the dream took shape as God moved among his people who responded by giving so much of their time, talent and money because in faith they believed that God would bless their investment. Furthermore, this writing will challenge all in our denominational family today to get a vision of what must be done in the twenty-five years and more to come.

The first investment following upon earnest prayer came as God moved deeply in the fold of the Wahl family. Destined to be the first president and founder of the Christian Training Institute, the Rev. E. P. Wahl of Portland, Oregon in June 1937 was involved in an automobile-bus accident which took the life of his older son. Just previous to this he had accepted the call to return to Western Canada to assume the position as Director of Bible Schools with the Northern Conference, but now with his wife he had to come to this assignment without his oldest son. In place of this son, they had only a sum of money and a growing measure of faith that God would move amongst



AT THE 25th MILESTONE FOR GOD & THE TRUTH
This emblem of the Christian Training Institute, Edmonton, Alberta used to be above the front entrance to the building.



THE CHRISTIAN TRAINING INSTITUTE OF EDMONTON

The two present buildings of the Christian Training Institute, the first one (right) having been built in 1939-1940 and the second one (left) in 1947. Plans are now under way for another expansion program for the Institute.

others and lead to the building of a permanent residential Bible School.

A VENTURE OF FAITH

And God did! In fact, other pastors and many lay leaders of the Alberta churches were enthusiastically ready to take up the challenge when the 1938 Alberta Association convened at Olds, Alberta. A committee consisting of representation of all of the Alberta churches was given the obligation of going ahead with the planning for the construction of a Christian Training Bible School.

A year later, at the 1939 Northern Conference at Trochu, Alberta, all the churches of the conference pledged themselves to support the project called "The Christian Training Institute of the German Baptist Churches of Canada." Soon thereafter, this venture of faith became a part of the entire North American Baptist family when the four lots purchased in Edmonton and the building constructed thereon were deeded to the General Missionary Society.

However, decisions of Associations and Conferences can do no more than signal the action. It took active leadership, planning and implementing to move upon the parcel of land, to dig

NOW WE ARE 88

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60 Cents Each in Lots of
10 Copies or More.**

the basement, to lay the foundation, to frame and erect the building. Here's how Mr. Wahl then described the earliest critical moments of testing reality against a dream:

"Again the Lord spoke to us: 'What have you in your hands?' But does not God know how rich and how poor we are? When he bids us proceed, who are we that we dare to halt? He had us look a little farther and we beheld a large group of sincere Christians, standing ready to help that God might be glorified through a Bible School of ours. Men and women, young and old, stood ready to serve, should the great task be undertaken. Humbly we bowed and said: 'Lord, at thy Word.'"

BUILDING PROJECTS

And what a voluntary crew the Lord did provide! The responsible leaders such as E. P. Wahl, R. B. Link as chairman, and J. Jespersen as treasurer, J. J. Ohlmann and J. Hiller as carpenters, rallied a people of faith and dedication. From over 250 miles away, they came with trucks and horses to assist in the work, and if they couldn't come themselves they paid others to work in their place, and above this gave



THE CHRISTIAN TRAINING INSTITUTE IN 1940, 25 YEARS AGO

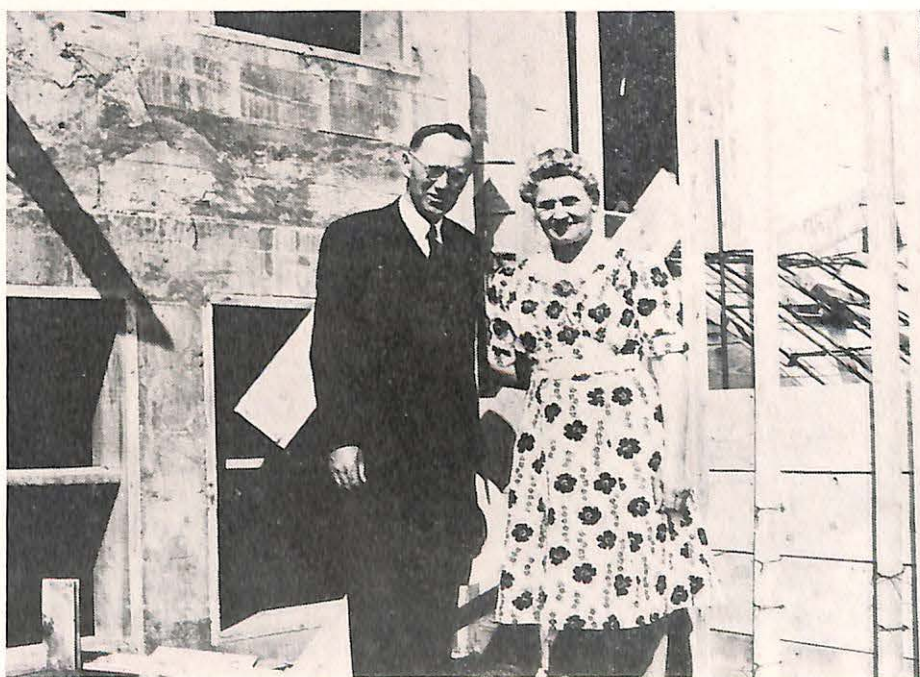
The first building, small teaching staff and student body of the Christian Training Institute Edmonton, Alberta 25 years ago. Many dreams of those days have come true and the faith of those early leaders has been blessed of God!

whatever the poor people just recovering from the staggering depression of the 1930's could give. One farmer loaned his cow to provide the daily dairy needs, the women of the Edmonton area churches took turns baking cakes and much of the substantial daily food came from the gardens and farms of people who were not just doing an act of charity but were investing whatever they could for their very own school to come.

Over the 25 years two other building projects were undertaken. In 1942 a separate home for the president and

faculty was constructed, but in 1947 this was turned over to classroom and dormitory space alongside of the new unit that rose as a further investment of funds of the North American Baptists in the Christian education of its youth. Since then no more facilities were added in spite of the growing number of students and the addition of the High School departments in 1949 and the Theological School in 1958.

One other investment that needs to be mentioned is the time and energy given by the men and women who served in administration, faculty and



Dr. and Mrs. E. P. Wahl in front of the unfinished second building of the Christian Training Institute in 1947. Dr. Wahl was president of the school at that time.

staff through the 25 years. In the earliest years many of the area pastors had to teach with very little remuneration. Together with the Wahls, F. W. Benke and R. Neske, these first staff members set a tone of sacrificial service that challenged the leaders to follow them to selfless consecration so that God and his Truth would become a part of the stream of students who year by year have entered the C.T.I. classes.

MORE THAN 1370 STUDENTS

And the students did come! Over the 25 year span 1370 students became benefactors of the investment for God and the Truth, along with 87 others who were commercial or university students who boarded at the school and participated in the spiritual and social values of the C.T.I. family. Of the 855 students who enrolled in the Bible School department, 158 became graduates and nearly one-half received full training for the Evangelical Teacher Training certificates.

Although students from other denominational backgrounds did enroll, seven out of every eight students came from North American Baptist churches. They came from 12 states of the U.S.A., from Eastern Canada but primarily from the four western Canadian provinces. The High School students, numbering 240, came from as diverse area as the Bible School students, and three of every four came from a North American Baptist background. The young theological section has had 39 students in its short history with nine of every ten from our own churches. Seven foreign students from far off



CTI GRADUATES IN THE CLASS OF 1943

Left to right: Barbara Hermann, Sadie Benke, Raymond Dickau (now pastor at Parkersburg, Iowa), Esther Faszer and Elsie Schmidt.

places such as Hong Kong, Colombia, Trinidad and Europe have also enrolled in the two latter departments.

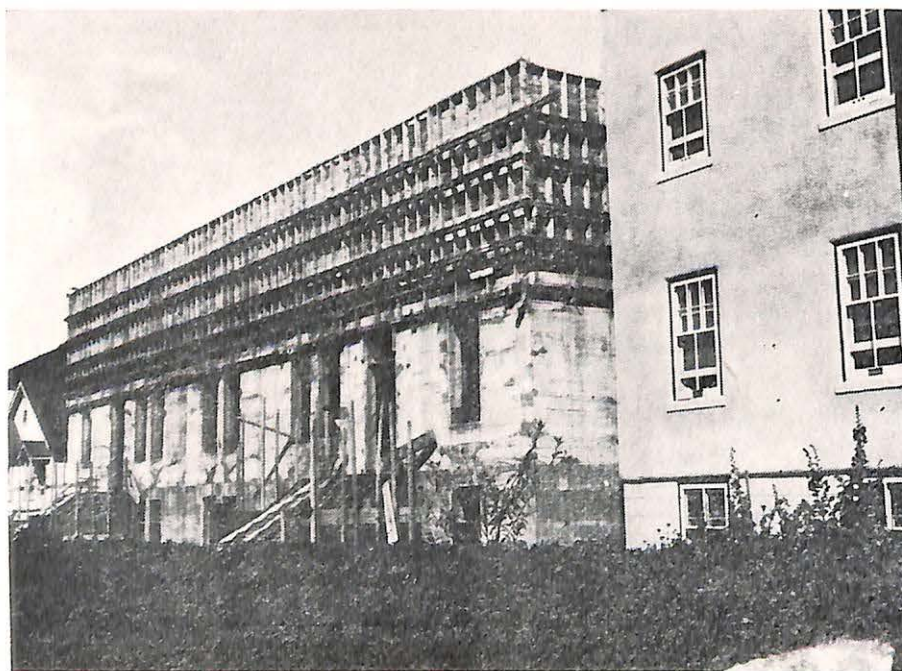
But what has the investment meant to our churches? It is impossible to measure the results of young lives that have come under the spiritual and academic influence of our school. Many today stand in the ranks of leadership

not only of our local churches as lay members, but as pastors, professors, missionaries and even denominational leaders. Research has disclosed that 163 of the young people who once sent in applications to become C.T.I. students today are engaged in either missionary or pastoral service. Over one hundred are today the ministers or missionaries for the North American Baptist cause. This does not count the 49 young women who are wives of pastors. Be it pastors, missionaries, lay leaders or even faithful church members, those who have devoted so much, have given so much, and have prayed so much for the cause of C.T.I. can see in these the fruits of a quarter century investment for God and the Truth.

EDUCATIONAL INVESTMENTS

Indeed, education is considered to be the biggest and surest investment available today. Intellectual growth, spiritual enrichment and financial security are some of its many dividends. It is for this reason that the Christian church throughout the centuries of its existence has emphasized education in its preaching and, wherever possible, has sponsored and supported educational institutions. By doing so, it followed the example of our Lord who invested his time and energy in the lives of twelve disciples.

In education we invest our knowledge, our skills, our values, our possessions, in brief, we invest our lives in the lives of those whom we teach. The Christian Training Institute is one



The second building or new wing of the Christian Training Institute, Edmonton, Alberta under construction in 1947. This building now houses the chapel, classrooms, dining hall and dormitory rooms in overcrowded conditions.

main agency of our denomination through which this investment can be made. We invite you to consider with us some of the needs, aspirations and challenges which we face as a denominational school.

Since the existent facilities on the present campus are inadequate for the three-fold educational program carried on by the school, our denomination has approved the erection of a small apartment block adjacent to our present buildings. This new addition will alleviate some of the pressing needs by providing space for four classrooms, several offices, and dormitories for our theological students.

ACADEMIC RECOGNITION

Academically the Christian Training Institute, in a relatively short time, has gained recognition as an institution



CORNERSTONE EXERCISES

Rev. E. P. Wahl (left), president of the Christian Training Institute, and Mr. Gordon Alexander, construction superintendent lay the cornerstone in 1947 for the new wing to the C.T.I. building.

which maintains high standards. Our Theological Department has been granted Associate Membership in the Association of Bible Colleges, and we are now putting forth every effort to achieve full accreditation. Our Bible School Department is accredited with the Evangelical Teacher Training Association and students who complete two years of studies earn the Advanced Teacher's Certificate of this Association. The High School Department offers Senior Matriculation which in Alberta is the equivalent of the first year of college. The school is fully accredited with the Department of Education of the province of Alberta.

We are also striving to enlarge our curriculum in all three departments to accommodate students who wish to pursue studies in specialized areas. The implementation of a major in Christian



CHAPEL SESSION, CHRISTIAN TRAINING INSTITUTE

A chapel session is in progress with students, members of the Board of Trustees and President A. S. Felberg (front row, right) in attendance.

Education and Music, for example, would attract not a few of our very gifted young people who are presently contemplating attending another Bible College where advanced courses in their respective fields of interest are being offered. We have many churches in our denomination which desire the services of specialists in the fields of Christian Education and Music but are not able to employ such personnel on a full-time basis. These churches would benefit greatly from young people who, having earned a

B.R.E. degree, are willing to function as leaders in music and youth work in a lay capacity, being employed by our smaller churches on a part-time basis.

STUDENT RECRUITMENT

Student recruitment is receiving increasing attention. By means of ads and announcements in our periodicals and personal contact with young people, faculty members seek to confront the youth of our denomination with the challenge of God's calling in their lives. As North American Baptists we



THE LADIES ENSEMBLE, CHRISTIAN TRAINING INSTITUTE

Many of the young women who have studied at the Christian Training Institute are now engaged in missionary service or specialized church work. Of these 49 are now wives of pastors in the service of Christ.

have launched out on a Stewardship Education program. Since the nature of our employment is directly related to our giving we will also need to give some consideration to vocational guidance.

A page devoted to Higher Education in every issue of our denominational periodicals would render valuable service to our young people who are about to choose a career. We have followed for many years a similar practice with regard to foreign missions and the results have been most encouraging. Our constituency is very conscious of its responsibility to the regions beyond. Our recruitment is directed, not only toward getting *more* students, but we seek to enroll *better* students. The Apostle Paul charged Timothy to commit the preaching of the Gospel to *faithful* men who shall be *able to teach* others also. (II Timothy 2:2).

The world has no monopoly on "superior" education, nor do we as Christians have God's sanction to offer "inferior" educational preparation.

NEW BUILDING SITE

The three basic requirements for success in education are a reputable faculty, eager and devoted students, and adequate facilities. The Christian Training Institute has acquired a faculty which is both academically qualified and spiritually devoted to the task. Teaching performance would be improved by reducing the load of instructors to some extent. Student enrollment is up this past year.

However, our potential is far greater than we are presently realizing. We are indeed happy that Alumni of the Chris-



THE CTI MASS CHOIR OF 1962

Christian Training Institute students love to sing to the glory of God under the direction of Prof. E. B. Link (center, front row). They visit many churches of the Northern Conference in their ministry of music witnessing to the Gospel of Christ.

tian Training Institute have purchased a beautiful building site on the outskirts of Edmonton which will be made available for a new campus of the school. Their sacrificial devotion to the cause of Christian education is to be commended.

We have drawn attention to some of our future aspirations and also to some of the more pressing needs faced by the school in its educational ministry to the young people of our denomination. The Christian Training Institute is *your* school, and you, dear reader, will decide whether these aspirations

will come true and whether our needs will be met.

Adoniram Judson was walking the streets of the city of Rochester, N. Y., one day. As he passed the walls of a Christian college, he turned to his companion and said: "Do you know what I would do if I had one thousand dollars?" "Yes," answered his friend, "You would give it to foreign missions."

Fresh from the mission field, where he had spent more than thirty sacrificial years of his life, Adoniram Judson replied: "I would give it to an institution like that. Building Christian Colleges and filling them with Christian students is raising the seedcorn of the world." May this wisdom spoken from the lips and heart of this first great missionary from America inspire us to invest our lives and possessions in the education of our children!

A PASTOR'S PRAYER

Almighty God, may thoughts of thee
Fill all my mind and heart;
That as I seek to speak thy Word,
Naught else shall share a part.

I would be filled with power Divine,
My feet on solid ground,
To boldly give thy message forth
With no uncertain sound.

May deeper knowledge of thy will
My daily portion be,
May Christ alone by word and deed,
Be magnified in me.

And when we reach our Heavenly Home,
With all the ransomed there;

May those I've loved and served while here,
In all its glory share.

—Grace E. Troy



THE CHRISTIAN TRAINING INSTITUTE LIBRARY

The Institute is in great need of better library facilities and of many new books to provide an adequate library for its ever increasing student body.



THE ENTRANCE TO THE BAPTIST ASSEMBLY, GREEN LAKE, WISCONSIN

Those who come to the Baptist Assembly seeking God find that there are many pathways toward a closer walk with him. Here they find the rest and renewal, the courage and faith that is needed beyond the gates of Green Lake.

Pathways to God at Green Lake

Those who attend the Laymen's Family Conference of our denomination at the American Baptist Assembly, Green Lake, Wisconsin, July 17 to 23, 1965, will be thrilled by the inspiring program and the enchanting grounds and will experience "a closer walk with God."

By M. L. Leuschner, Promotional Secretary

AS SOON AS you leave Highway 73 in upper Wisconsin and turn into the picturesque grounds of the American Baptist Assembly through the inviting iron gateway, you feel a quiet and reverent hush come over you. This is a different world from that which you have just left. This gateway, like heavenly portals, ushers you into a spiritual adventure that will leave its indelible mark upon you.

For these grounds with their 1100 sprawling, wooded acres are dedicated to the noble purpose that everyone who enters here ought to have "a closer walk with God." This is the American Baptist Assembly on the shores of the sparkling waters of Green Lake in Wisconsin, the site of the 7th North American Baptist LAYMEN'S FAMILY CONFERENCE to be held from July 17 to 23, 1965. This Conference, sponsored by "Baptist Men" of our denomination, will attract several hun-

dred laymen and their families and other friends to its sessions for a marvelous week of inspiration, vacation adventure and Bible study.

BAPTIST HISTORY

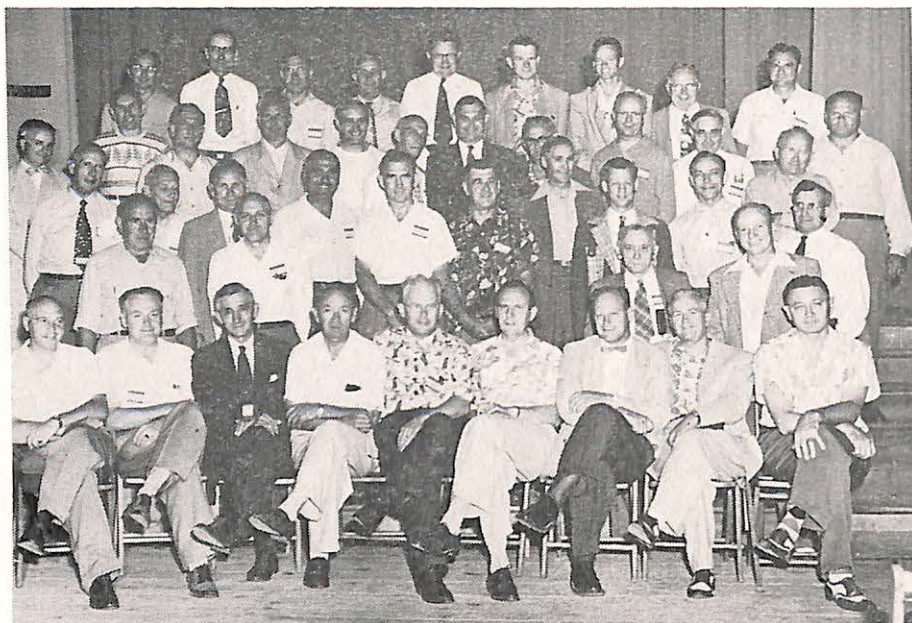
As you enter the gateway into the Green Lake Assembly Grounds, you have trod upon hallowed ground where Baptist history comes to life. Near the main gate is William Carey Hall, named for the English cobbler who founded the foreign missionary movement. Nearby is Chapel Car Grace, reminder of the colporteur era in Baptist history.

In the Inn area various buildings honor Roger Williams, spokesman for religious liberty; John Mason Peck, the father of Baptist home missions and the American Baptist Publication Society; Adoniram Judson, the first American missionary to Burma; Walter Rauschenbusch, leading exponent of

the social implications of the Gospel; Henry L. Morehouse, founder of the American Baptist Home Mission Society; Brayton Case, pioneer agricultural missionary in Burma; the Indian Village honoring Baptist missionaries to the Indians of America; Charles Haddon Spurgeon Chapel commemorating the great Baptist preacher of London, England; and John Clarke, first minister of historic First Baptist Church of Newport, Rhode Island.

A WALK WITH GOD

Those who come to Green Lake Assembly seeking God find that there are many pathways toward a closer walk with him. Conference guests may be challenged to seek God with heart, mind and soul in the vesper services by the lakeshore, in the quiet of the Prayer Tower, in serious Bible study or in the sound of chimes from Judson Tower. Others find their faith deep-



BAPTIST MEN AT THE 1st LAYMEN'S CONFERENCE IN 1951

Laymen from North American Baptist churches who took part in the first Laymen's Conference held at Green Lake Wisconsin in 1951.

ened in the midst of a challenging address, a long walk with a Green Lake friend or in seeing a searching new drama.

Some who come to Green Lake make their first decision to answer God's call to follow him. Some make a silent covenant with God to serve him more faithfully in the local church or to be more Christian in daily living. Some dedicate their lives to serve God in the church vocations. In all these ways, many persons of all ages have found that Green Lake is truly a place of fellowship between God and man.

NEW ATTRACTIONS

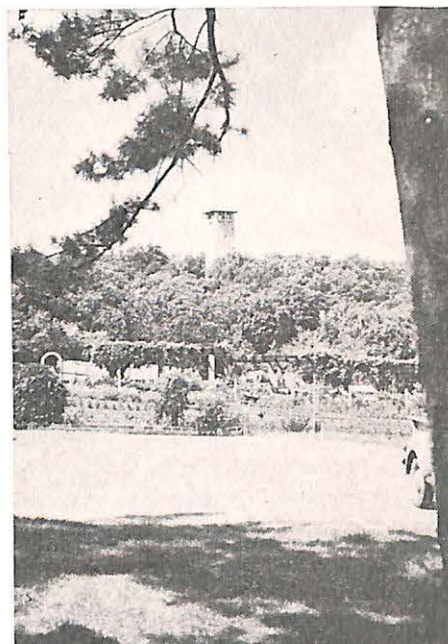
Several new attractions will greet and fascinate the Baptist laymen and their families who will be attending the Conference in July. The new Missions Center has been built on Hillside Road just south of the Assembly Bookstore. This new Missions Center serves as the focal point for the missionary emphasis in the work of the Assembly. It provides a display center for Baptist mission work and a meeting place suitable for 100 people. It also contains a personal conference room for the use of the missionary in residence during the

summer as well as a library of missionary books.

The new \$30,000 nursery building has been completed, the fifth addition to the Children's Center since 1951. This new building provides adequate facilities for the two-and three-year-old children who come to Green Lake, and at the same time will demonstrate model rooms and equipment to guide the churches in providing the best facilities for their children.

DR. RICHARD HOILAND

Plans have been announced to proceed with fund raising to complete the new Kraft Administration Building. The sum of \$18,000 is already pledged towards this project, \$11,000 of which is a challenge gift from the Kresge Foundation in Detroit. The total amount still needed is \$50,000. It is hoped that construction can begin in 1965 so that the complete building will



THE JUDSON TOWER

The imposing Judson Tower at the American Baptist Assembly as seen from the Memorial Rose Garden.



LAYMEN'S FAMILY CONFERENCE AT GREEN LAKE IN 1954

Dr. John W. Bradbury, editor of "The Watchman-Examiner," led the laymen and their families into "green pastors" of Bible study at this conference in 1954.

be in use for the season of 1966. This will free the entire John Mason Peck Building now being used for some administrative offices for more urgently needed conference rooms.

At the annual meeting of the board of directors of the American Baptist Assembly, Dr. Richard Hoiland was unanimously elected to serve as acting executive secretary for one year. Retiring as executive secretary of the American Baptist Board of Education and Publication on September 30, 1964, he will be continuing a major share of his time to the Assembly. In this capacity he will be continuing his executive leadership of the Assembly which began in 1956. Dr. Hoiland will con-

tinue to work with Dr. J. E. Dollar, resident director, and Dr. Joseph Hanson, program director of the Assembly.

On several occasions Dr. Hoiland has brought the official greetings from the Assembly to our Laymen's Family Conference and has even served as a tour guide through the grounds for our people. His warmth of spirit and personal interest in our Conference activities have made him "a special friend" for our laymen and their families.

LAYMEN'S CONFERENCE

The NAB LAYMEN'S FAMILY CONFERENCE will convene in the Abbey area near the main gateway to the grounds. This enables our group to be together for fellowship, the program and meals and still to enjoy the great variety of facilities of the entire American Baptist Assembly. Most of the sessions will be held in the William Carey Hall, the former Guernsey barn hayloft, with a seating capacity of 800.

The dormitory facilities of this hall and of the nearby Oberlin (former Long House) and Shepherds Lodges, besides accommodations in several residences on the grounds and, to a limited extent, the Roger Williams Inn will be available to our laymen and their families (see boxed announcement about the 1965 rates which include three meals a day at the Carey Hall and use of all recreational facilities).

PROGRAM PLANS

Plans are being made for a Layman's Conference program that will be THE BEST of all seven! Mr. Stanley Johnson of Tacoma, Wash., president of



THE ROGER WILLIAMS INN AT GREEN LAKE

From the boathouse across the sparkling waters of Green Lake, one can enjoy an entrancing view of the Roger Williams Inn and Pillsbury Hall and Lakeview Dining Room.

"Baptist Men," and his executive committee composed of Mr. Fred Paul of St. Paul, Minn., Mr. William Fritze-meier of Stafford, Kansas and Mr. H. H. Stabbert of Anaheim, Calif., former president, have been working hard to secure the best possible speakers, an outstanding Bible teacher and the finest musical talents in order to give the laymen and their families a real spiritual lift! Announcements about the Conference program will be made early in 1965 in the pages of our denominational

publications.

The National Laymen's Conference of the American Baptist Convention will be meeting in the Roger Williams Inn area during the same week. Tentative plans have been made for several joint evening sessions of our Laymen's Family Conference with that of the National Laymen's Conference for purposes of mutual inspiration and fellowship. This plan was carried out two years ago with great success. Such joint meetings ought to be another



THE WILLIAM CAREY HALL AT GREEN LAKE

This 300 foot building, which once served as a cattle barn is now the headquarters for conferences in the Abbey Area. Here the Laymen's Family Conference will be held July 17 to 23, 1965.



LAYMEN'S FAMILY CONFERENCE AT GREEN LAKE IN 1962

Entire families attended this Laymen's Conference in 1962 to hear Dr. A. J. Harms as Bible teacher and to enjoy the program arranged for all, especially for the children.

highlight of the 1965 Conference.

RECREATIONAL ACTIVITIES

You will be amazed at the thrilling variety of recreational activities and adventures that can be enjoyed at Green Lake. These include swimming in the luxurious pool, guided bus tours

of the grounds, the delightful boat trip on Green Lake on the "Captain Bickel Launch" (see article in this ANNUAL about his father), shuffleboard, tennis, golf, fishing, and hiking over beautiful nature trails.

The Religious Art Gallery and World Museum with its fine collection of re-

ligious paintings and mission objects, the Petrus Room with the famous stone collection of the late Mr. J. L. Kraft, the Formal Gardens with the memorial rose garden and flower beds providing fresh blossoms for all tables, lobbies and meeting rooms, the 90 foot Judson Tower with its illuminated cross and carillon bells, the colorful Indian Village with its prayer tower and totem pole, and the historic railroad chapel car, GRACE, will be added attractions to interest many of our people.

Make your plans even now with your family to attend this 7th Laymen's Family Conference at Green Lake, the BEST in the series of seven triennial conferences. Watch for

1965 RATES PER PERSON — PER DAY INCLUDING THREE MEALS AND USE OF 1000 ACRES OF RECREATIONAL FACILITIES

Adults: 3 or 4 2 Per 1 Per
Per Room Room Room

ROOMS WITH CENTRAL BATH

Abbey Area			
William Carey Hall,			
Oberlin Lodge,			
Shepherds Lodge	\$5.75	\$6.00	\$7.50

Moore, Parsons Cottages			
(bunk beds) -----		6.00	7.50

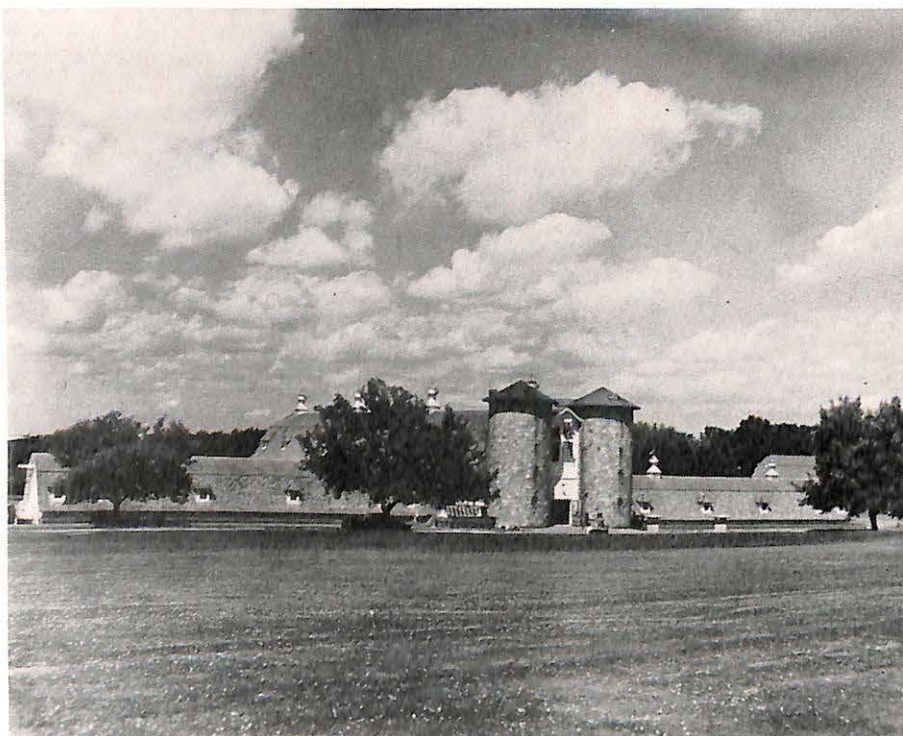
Indian Village			
Bruce Kinney -----	6.00	6.50	8.00
John Clarke -----	6.25	6.75	8.25
Brayton Case, Morehouse	6.25	6.75	8.25

HOUSEKEEPING COTTAGES

A few housekeeping cottages are available (for 4, 6, 8 persons) at \$10.00 to \$14.00 per cottage per day, with private bath, blankets, linens, and kitchen equipment. A few housekeeping cabins are available (for 4, 6, 8 persons) at \$8.00 to \$12.00 per cabin per day with private or central baths. Meals may be taken at the Inn for \$3.75 per day.

INFORMATION about other available accommodations sent on request.

Baptist Men, 7308 Madison St., Forest Park, Illinois.



THE HUGE SILOS OF WILLIAM CAREY HALL

Two huge silos stand like pillars at the entrance to the William Carey Hall as seen from the grass of the magnificent golf course that is open to all Assembly visitors with the payment of a small golf course fee.

further articles to appear in the "Baptist Herald" and for the special leaflets and registration forms to be distributed. Be sure to register as soon as your decision has been made. Pray for and anticipate a heaven-sent blessing upon these Conference Days, July 17 to 23, 1965.

AMAZING CHANGES

The Green Lake Assembly has transformed commonplace buildings and things into an uplifting and reverent temple of God. After the purchase of the Victor Lawson estate which had been made into the Lawsonia Country Club for gambling purposes, American Baptists took the electric power house and turned it into an administration

building, converted a bar into a snackery, transformed a silo into a prayer tower, a tool shop into an art gallery, the pump house into an organ studio, and the gambling casino into a church and auditorium (Morehouse Hall). Many assembly guests now sleep in magnificent barns which once housed Jersey and Guernsey cows, bulls and sheep.

PATHWAYS OF FAITH

These are the pathways of faith that challenge all of us to seek God with heart and soul in stirring experiences through the pages of his Word, and in the beauty of his handiwork as well as in the inspiring fellowship with kindred minds. "If with all your heart ye truly seek HIM, ye shall ever surely find HIM." This can be your wonderful discovery and spiritual adventure at the LAYMEN'S FAMILY CONFERENCE at Green Lake, Wisconsin, July 17 to 23, 1965!

I LIFTED UP MINE EYES

By Milly Skinner
of Orange, California

"I will lift up mine eyes unto the hills from which cometh my help: My help cometh from the Lord who made heaven and earth" (Psalms 121:1-2).

While walking down the street one day,
I lifted up mine eyes,
I saw the hills of glory
Beyond the starry skies.

I was wafted on an angel's wing
Unto Heaven shining bright,
Where there is peace and happiness,
And never any night.



WILLIAM CAREY HALL AT GREEN LAKE

This converted hay loft, now seating 800 people, will be the setting for the sessions of the 7th Laymen's Family Conference. The Hall has taken on the appearance of "a stately cathedral."

Suppose I hadn't raised my eyes,
And had kept on looking down,
I never would have been lifted,
While someone else would wear my crown.

My friend, keep looking upward,
When trouble comes your way,
Then you may enter the heavenlies
On that glad eternal day.

God watches your comings and goings,
His love will protect you too,
For he is always watching
In his Home beyond the blue.

He never slumbers nor does he sleep,
And his concern never dies,
So all you have to do, my friend,
Is just lift up thine eyes.

OF SHEPHERDS AND SHEEP

By Paul F. Long
of Florence, Kansas

I am the lamb kept by David with sling;
From the lineage of David a Savior was born,
A babe in a manger, the stock of a King,
In those same Judean hills on that glorious morn.

I am the lamb of the hundred sheep,
Lost in dark sin; in despair's chilling cold;
The Lord brought me home with his love ever deep,
To the ninety and nine that were safe in the fold.

I am the lamb at the table of God,
That lies in green pastures, by still waters deep;
Thou ever art with me, thy staff and thy rod;
The Lord is my shepherd; he loveth his sheep.

I am the lamb watched over by night
By shepherds, there angels appeared unto them;
And the angelic host in a glorious light
Told of Christ; of his birth, in nearby Bethlehem.

I am the lamb in a dark stable stall;
The straw in my manger was his cradle bed;
For the babe that was born the Shepherd of all,
The Lamb, who for sinners h's precious blood shed.

I am the Shepherd who guardeth his sheep,
And came down to earth as a man here to trod,
Not only a shepherd, a covenant to keep;
O, come unto me—I'm the Lamb of God.

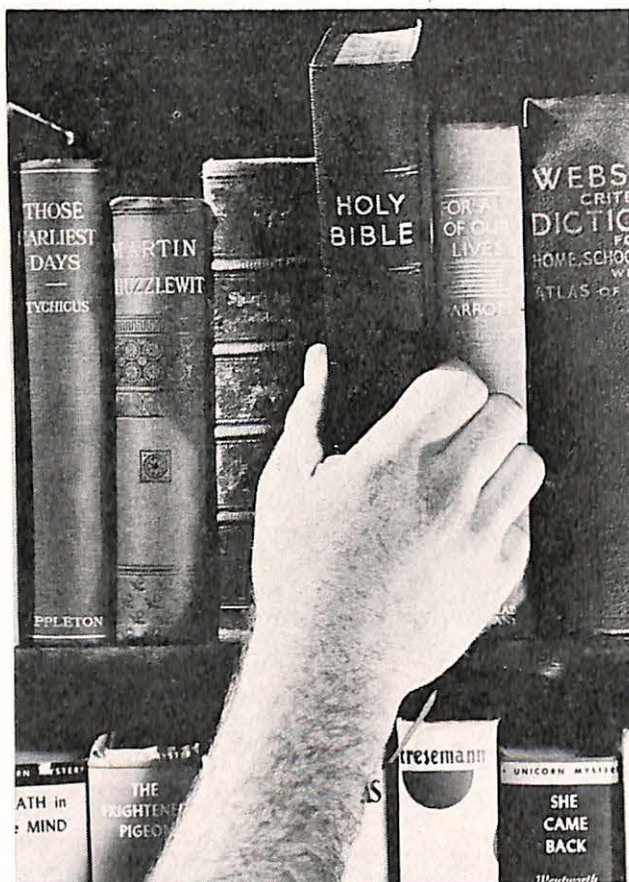


THE KITCHEN PERSONNEL AT THE ABBEY AREA

At a previous Laymen's Family Conference all meals were served in the dining hall of the Abbey Area. These delicious, sumptuous meals will again be served in this dining hall in 1965 as we enjoy our table fellowship together.

GOD'S WORD for a NEW AGE

By Dr. Olivier Beguin,
General Secretary,
United Bible Societies



A. Devaney, Inc., N. Y.

150th Anniversary Advance

American Bible
Society
1966

The beginning of a new
missionary era to place
God's Word into the
hands of the masses of
people of the world
everywhere

A NEW ORDER has come into being, a new consciousness of the authority and importance of Scriptures for the mission of the Church. Bible Societies are also called upon today to re-examine their ministry.

The world is expanding at the rate of 100 million souls each year. In 10 to 20 years, what will these people read? The Bible Societies are endeavoring to meet the growing need for Scriptures immediately with the campaign "God's Word for a New Age," aimed at tripling present Scripture distribution to 150 million copies by the end of 1966.

MORE BIBLE TRANSLATIONS

Presently the whole Bible is being revised in more than 100 languages and the New Testament in an additional 100. For Africa alone 200 projects of translation or revision are in progress. Numerous other translations are taking place. The immensity of the task alone gives cause for reflection!

The question of publishing annotated editions arises, and, more fundamentally, the whole question of the relations between Bible Societies and churches and of their respective responsibilities.

Another question is whether the Bible should speak the language of the Church or of secular men. Translations in simple rather than literary language are already advanced in a number of languages — English, French, Portu-

guese, Dutch, Norwegian—and are contemplated in various Asian languages. In Spanish an "ecclesiastical" revision has appeared, a "scholarly" translation is in progress, and a "popular" translation has been published.

GOD'S WORD FOR TODAY

Simultaneously, the importance of the Word of God for the man of today should be made known and developed through the press, radio and other means of mass communication. Distribution methods ought to be reconsidered and adapted to present needs and possibilities.

The Bible Societies realize that an intensification of Scripture distribution is only possible if the churches give their full support. Local churches provide a framework for such action and the Bible Societies can help in training their distributors. Initial systematic visitation of homes by the faithful is followed by visits "in depth" to those who have accepted a copy of the Gospel and have begun to read it. They are visited again if necessary; they are invited to meet among themselves, in small groups, for Bible study. Later they are directed to existing churches.

DISTRIBUTING THE BIBLE

This method has been employed with remarkable success in various countries of Latin America. It is going to be

taken up systematically in Japan. It has been applied in Africa and is practiced extensively in the United States and increasingly in India. It provides a task for the laity, a base for evangelization, a goal for building up the parish, as well as giving meaning to Bible study and to the religious exercises of Christians.

The harvest is ripening. A church in Tanganyika has doubled its membership in three years, reports a bishop, "simply because we were not content to rely on the one Bible Van in East Africa, but got each member of the church with a car to devote part of his time to visiting the markets and selling copies of the Scriptures."

AN IMMENSE HARVEST

In Nigeria a first consignment of the New Testament was entirely sold out on arrival. Last year thousands of college students in the Philippines rushed for free copies of the Bible. In Bangkok, an entirely Buddhist area, the churches and Bible Society distributed over 100,000 Gospels. In Taiwan the number of Bibles circulated has multiplied in the last few years. At Bangui, in the heart of Africa, the missionaries have asked for an urgent printing of 100,000 Bibles and 250,000 New Testaments. The Bible Society of Brazil has ordered two million Gospel Portions. Local churches and Bible Societies to-

day work in full cooperation in certain markets in France and in various towns in Belgium.

The Bible Societies are looking further ahead. There would be an immense harvest in the thousands of villages of India and Southeast Asia and in Africa if one Gospel could be put into the hand of every child finishing his primary school education, to be read aloud to those who cannot read. What possibilities there would be if each Christian could be induced to give a Gospel or a New Testament once a month to a neighbor, a colleague, an



THE PRECIOUS WORD OF GOD

"Thy word have I hid in mine heart, that I might not sin against thee . . . Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:11 and 105).

or of 3 New Testaments or of 20 Gospels so that copies could be provided to those who do not yet have access to the Word.

The present restricted work of the churches is not enough. Work planned on a large scale, yet on the personal and individual level, is becoming the only possible formula for evangelization and mission. In order to assure the effectiveness of this formula, the Scriptures must be given the central place to which they are reverting.

THE SCRIPTURES FOR THE WORLD

On the spot—and not thousands of miles away in London or New York—

most of the responsibility for the work of the Bible Societies will have to reside.

Occasional meetings, under the auspices of the United Bible Societies, of representatives of independent Bible Societies and national Agencies of the same region, are working out plans to exchange ideas and experiences.

In Mexico, not in New York or London, we now find a functional center for Latin American Bible work. There, publicity, distribution, market research and promotion are arranged. This experience of Mexico would lead one to think that other similar centers might be created in other parts of the world.

OUR MISSIONARY TASK

Most Bible Societies, it seems, suffer from the difficulty of finding and maintaining a live, dynamic contact with the churches of their countries.

The missionary task of the Church is greater and more pressing than ever. The responsibility of assuring the availability of the Scriptures as the spearhead of missionary action rests with the Bible Societies.

THE WORD OF GOD

Word of the ever-lasting God,
Will of his glorious Son;
Without thee how could earth be trod,
Or heaven itself be won?

Lord, grant us all aright to learn
The wisdom it imparts;
And to its heavenly teaching turn,
With simple, childlike hearts.

—Bernard Barton



THE NEW TESTAMENT

in Greek and Latin published by Erasmus of Rotterdam in 1516. (Gutenberg Museum in Mainz, Germany).

acquaintance, and help him discover the Message!

What a help it would be if each Christian in the West, between the ages of 20 and 60, would undertake to give, each month, the price of a Bible

AMERICAN BIBLE SOCIETY 150th ANNIVERSARY ADVANCE 1966

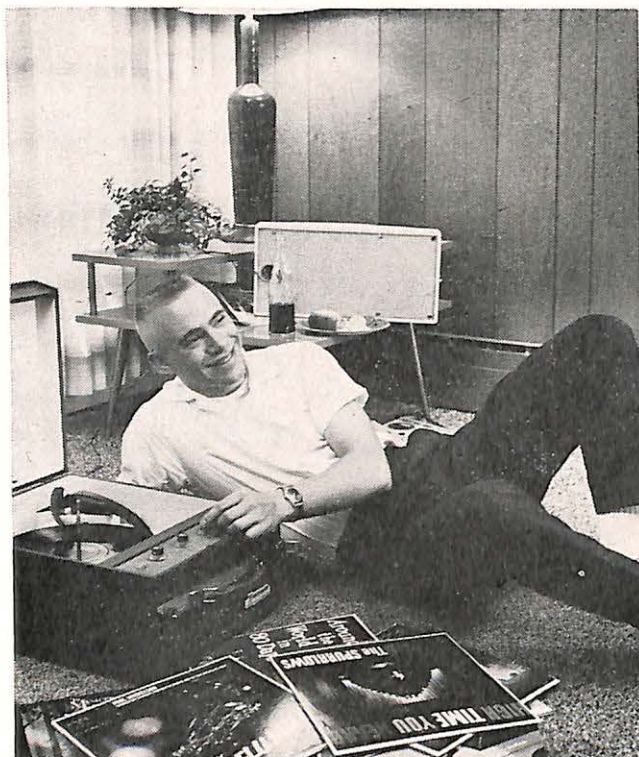
PURPOSE of Anniversary Program—"God's Word for a new Age" through the United Bible Societies:

"We have determined, by the help of God, on a world drive on a scale we have never dreamed of before—a world drive of Scripture within the next three years. At present it is about 50 million copies. We hope, we plan, we intend to raise that to 150 million copies—by the end of 1966."

OUR SHARE AS NORTH AMERICAN BAPTISTS

North American Baptists, cooperating with the American Bible Society through our Bible Day observance and fund, will participate in this 150th anniversary observance. Watch for further information about these plans and the distribution of literature.

GOD'S WORD FOR A NEW AGE



Musical Reformer Jars Youth

"If we live the truly Christian life, what relationship does Christ have to the kind of music we listen to?" asks this artist-musician and father of typical teenagers. "Could certain music be wrong for one but acceptable to another person?"

The Story of Vic Erickson
by Janice Gosnell Franzen

NOT LONG AGO, radio station WAIT placed two cows in a window of Carson Pirie Scott & Company, one of Chicago's leading department stores. Both cows had earphones. One cow listened to the "contented music" of the station; the other heard rock 'n' roll all day. You can guess what happened. The cow with the musical diet of all rock 'n' roll became restless, upset, agitated—and the experiment had to be called off. The other cow did famously—even gave approximately 100 pounds more milk than the upset cow in the same length of time.

This is only one of the illustrations used by Vic Erickson, commercial artist, musician, and CHRISTIAN LIFE Magazine art director, in his Teen-age Seminar on Music to point up the effect of musical listening habits. The kids love it. Now heard by teen-agers in many parts of the country, the four "cartoon talks" which make up the seminar are not designed to tell the kids, "It's all wrong—throw it out," but to say, "Examine it."

LOADED QUESTIONS

The Sunday before Erickson begins his series of flip-chart talks, he has the teen-agers fill out a "Music Interests Questionnaire."

Questions are loaded: What kind of music do you listen to—classical, rock 'n' roll, popular, gospel songs, etc.? What types of music do you enjoy—male solo, piano, orchestra? Where do your favorite radio station? For how many hours? Who buys the records in your home? Who regulates listening?

In one sampling of 499 questionnaires, 43.9% of the Christian kids in the Chicago area listened to the teen "rock" station. Only 10.2% listened to a Christian Station.

More than 20% of the teens regulated the type of music listened to in their home. In more than 25% of the cases, no one supervised listening habits. If bedlam reigned, the parents usually shouted, "Turn it down"—without hope of more than five minutes of peace.

Follow-up questionnaires on the four seminars have brought amazing results. Parents are pleased, too, as shown in a final session held just for them.

Erickson's interest in the musical tastes of teens is a natural. His own background includes having played the organ in three different churches, directing a choir, and conducting Scandinavian string bands both here and in Norway.

VIC ERICKSON

However, Erickson is no "long hair"—in spite of his beard which he wears with pride. He believes implicitly in a varied musical diet for everyone—

VIC ERICKSON

Mr. Vic Erickson of Wheaton, Illinois (see his picture on page 37, top of column 3) is the Christian artist for our publications and denominational literature. He designed the attractive front cover for the 1965 ANNUAL. He is deeply interested in leading young people to the finer things of life—in music and in thought.

adults as well as teens—and has insisted on this in his own home. The musical fare there includes good secular as well as sacred music.

His wife, who both plays the piano and sings in the choir, has gone along with him on this. Although two of their three teen-agers have shown some interest in music (Gloria, 13, plays the flute in the school band, and Jerry, 16, at one time took violin lessons) none are outstanding musicians. They're just typical kids.

But their musical taste never ran to rock 'n' roll. Erickson didn't question this until he began to talk music to his Sunday school class of Junior High boys.

Then things began to pop. A survey of his pupils astonished him:

What is your favorite music? *Rock 'n' roll.*

Who regulates the music you listen to? *Nobody.*

Where do you listen to music? *Home.*

So Erickson's first talk was directed to his own class. He called it "What's Cookin' on Your Radio?"

MUSICAL TASTES

In it, Erickson compared musical tastes with taste in food, pointing out how soon a teen would tire of nothing but ice cream all day. Cartoons, clever but pulling no punches, took in the whole gamut of the arts to show the modern trend toward "sickness" in each.

"Smutty literature is a \$3 billion a year business," he stated turning his flip chart to show an offbeat character.

Then he pulled an actual copy of *Mad* from under his character's arm and threw it away.

"Don't let the world squeeze you into its mold," he insisted, flipping the page to show a globe with the question, "Are you a conformist?"

When Erickson removed the world's surface, a teen twisted inside the world's shape was revealed. The kids laughed—but got the point.

Painting is deteriorating, too, Erickson told the teens, and compared the meaningless canvasses of our country with the clean, "exalt Russia" work of the Soviet Union. For example, the Met had one painting upside down for four weeks before anyone discovered the mistake, he said.

CARTOON MESSAGES

After giving his first talk, Erickson felt that evidence pointed to the need for others. Three followed: "The Christian and Secular Music," "The Christian and Sacred Music," and a panel of musicians from the participating church.

In these cartoon messages, Erickson uses taped music. When he talks about secular music (any music not intended to glorify God—but not necessarily bad music) he has the group try to identify commercials without lyrics. Not only

do the kids recognize eight or nine of the ten, but they know the words as well.

"These are really 'hidden persuaders'" Erickson says pointing out the influence of music on the choices they make.

All lectures are heavily documented with quotes from such secular magazines as *Time* which also have disparaged the lack of standards in today's music but never are "stuffy."

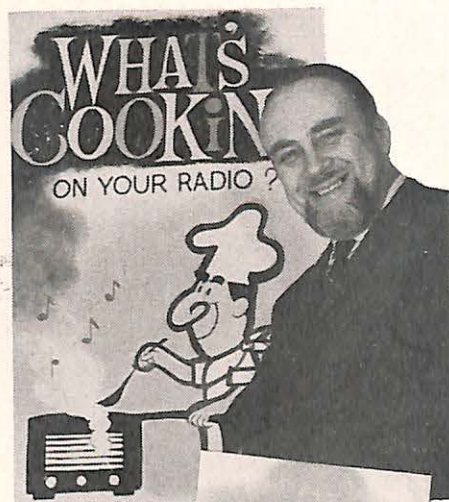
"Young people, please examine what you're doing," is Erickson's plea.

Mimi Benzell, popular entertainer in Chicago's sophisticated Empire Room knows the score, too, Erickson says, quoting her: "Rock and roll stultifies tastes and endangers any chance of a young person developing a wholesome attitude to love and marriage."

SACRED MUSIC

The session on "The Christian and Sacred Music" defines hymns and gospel songs; intersperses much humor ("cross an owl and a goat and you get a hootenanny"), and sprinkles many quotes—"Let's stop exalting the jerks."

Even the Beatles come in for their share of ribbing. When Erickson removes the characteristic hair on one of the drawings, four crawling creatures with a similar name are revealed.



TEENAGERS AND MUSIC OF TODAY

In one sampling of 499 questionnaires, 43.9% of Christian kids in the Chicago area listened to the teen "rock" station. Only 10.2% listened to a Christian station, reports Erickson.

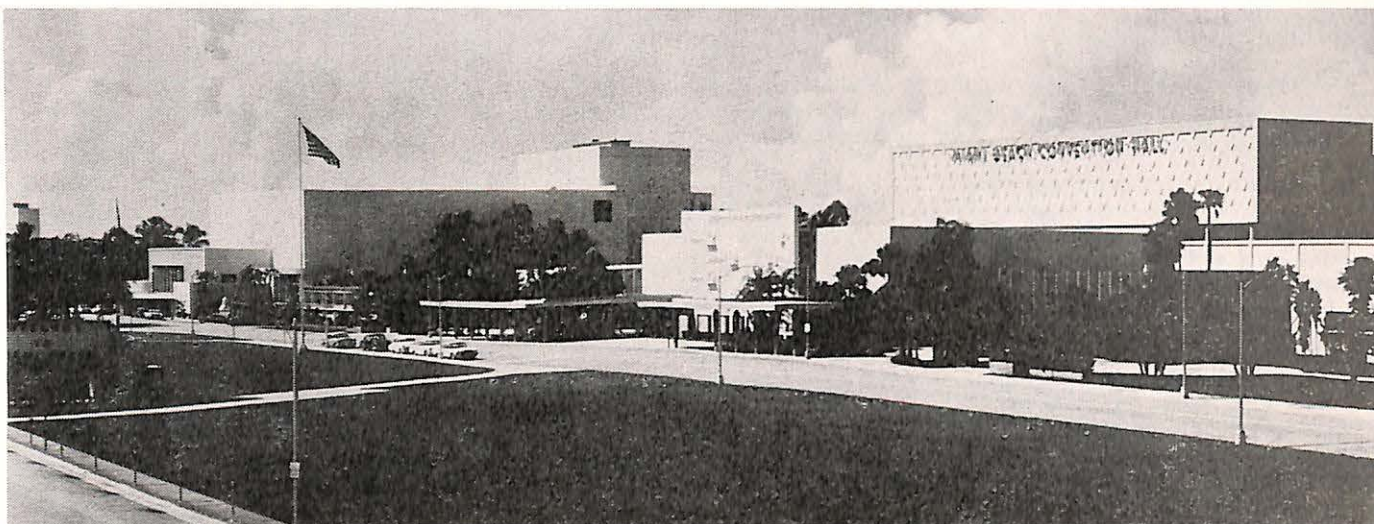
When parents first heard of Erickson's series, many were skeptical.

"Don't be so concerned about young people," he was told. "Rock 'n' roll is just a fad."

FOLLOW-UP QUESTIONS

"But fads can leave scars, too," Erickson rejoined, relating the story of his bout with an axe head in his youth. He knew it was loose as he chopped wood day after day—but it hadn't come off yet. One day it did, however, and Erickson, who nearly lost a leg, still bears the scar even though the leg seems normal. So Erickson, in his last session for the parents of all the teens

(Continued on page 64)



CONVENTION HALL, MIAMI BEACH, FLORIDA

Here in this spacious Convention Hall and in these fabulous surroundings, the 11th Baptist World Congress will be held June 25 to 30, 1965.

Baptists Invade the U.S. Vacation Capital

The largest assemblage of Baptists will meet for the 11th Baptist World Congress in Miami Beach, Florida from June 25 to 30, 1965 and will go adventuring to many scenic places of the state of Florida.

By Dr. M. L. Leuschner from BWA Announcements and Florida Leaflets

IN 1965 THE largest and the most colorful gathering of Baptists ever held in the world will take over Miami Beach, Florida and will fill the streets and buildings there with "the songs of Zion." From June 25 to 30, 1965 the 11th Baptist World Congress will convene in this fabulous vacation island called Miami Beach with a spectacular program that will attract tens of thousands of Baptists from 115 countries of the world and will lure many more thousands to the out-of-door sessions in the Orange Bowl stadium.

25 MILLION BAPTISTS

Baptists constitute the fastest growing major denomination in world Christendom. In America they are affiliated in 29 different conventions and associations, of whom our North American Baptist General Conference represents a virile and fervent segment. There are official records of Baptist congregations and conferences in 115 countries of the world with a total membership of more than 25 million. Most of them are united in the fellowship of the Baptist World Alliance.

Though they speak a thousand different dialects and though the color of their skin is of many hues, these millions of Baptists profess "One Lord, one faith, one baptism, one God and Father of all, who is above all, and

through all and in you all" (Eph. 4:5-6). Their earthly link, one with another, is the Baptist World Alliance.

PREVIOUS CONGRESSES

Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance, with headquarters in Washington, D. C. has said: "Few Baptists realize what the Baptist World Alliance can mean in this world as an agency of communication, a voice for human freedom and human rights, a channel of aid to the people in need, a forum of our convictions, and a catalyst for fellowship of Baptists in 115 lands."

This Baptist Congress is held only every fifth year. The last time it convened in the United States was in 1950 at Cleveland, Ohio where the Baptist parade through the downtown streets, the great mass meetings in Cleveland's

baseball stadium, and the packed sessions in the Cleveland Auditorium left an indelible impression on the thousands in attendance.

GREAT CONGRESS OF 1939

The largest sessions of the Baptist World Congress held thus far were in 1939 at Atlanta, Georgia, in the heart of the Southland. The baseball park of the Crackers Team of Atlanta was filled to overflowing with 60,000 Baptists on a hot Sunday afternoon to hear the late Dr. George W. Truett. No other Congress has surpassed the attendance records of the day by day sessions of the 1939 Conference. Since the 1965 Congress will again be meeting in the south where Baptists are in the preponderance and where Baptist churches are almost around every corner, it is expected that these sessions will be tremendous in size and thrilling in enthusiasm.

To be sure, the 50th anniversary program of the 9th Baptist World Congress in London, England, meeting at the birthplace of the first gathering, was memorable for its impact on European life and Christian thought. Similarly the 1960 Congress in Rio de Janeiro, Brazil, meeting for the first time in the continent of South America, reached a new height of inspiration with well attended sessions and a mammoth evangelistic mass meeting at

BAPTIST WORLD CONGRESS MIAMI BEACH, FLORIDA JUNE 25-30, 1965

Registration forms will be available in all churches after Jan. 5, 1965.

Further program announcements will appear in our denominational publications.

Literature about available hotels will be distributed soon.

For more information write to Promotional Secretary, 7308 Madison St., Forest Park, Illinois.

the soccer stadium with Billy Graham as the speaker. But now in Miami Beach, Florida, within reach of every North American Baptist, you will have an opportunity to be an eye witness of these glorious congress sessions and to share in this contagious enthusiasm of our fellowship in the greatest Baptist Congress of all times!

PROGRAM HIGHLIGHTS

Highlights of the 11th Baptist World Congress at Miami Beach have been announced. They will deepen the desire of every Baptist in North America to try to be there for these golden, unforgettable days.

Dr. Theodore F. Adams of Richmond, Va., chairman of the Program Committee for the Congress, has announced that the theme will be "And the Truth Shall Make You Free" (John 8:32). The five evening sessions will be in the Orange Bowl in Miami, while the morning meetings will be in the Miami Beach Convention Hall.

The Oratorio, "What is Man?" will be the program feature on the night of June 29. This oratorio, written for the Baptist Jubilee, received a standing ovation after its first performance at the Baptist Jubilee Celebration in Atlantic City, USA, in May, 1964. Dr. Billy Graham will preach in the Orange Bowl meetings on two evenings, Saturday and Sunday. Dr. Joao Soren of Rio de Janeiro, the Alliance president, will give his address on the Congress' opening night.

Morning session programs will feature the work of several study commissions. Afternoon meetings will be divided into interest groups: Men, Women, Youth, Pastors, Theological Teachers, and Radio and Television. The closing meeting of the Congress will include a resume of the highlights



FIRST REGISTRATIONS FOR MIAMI BEACH CONGRESS

At Atlantic City, N. J., last May Dr. Joao Soren of Rio de Janeiro, Brazil (seated) registers for the 11th Baptist World Congress in Miami Beach, Florida as Bob Denny (right) announces plans for the Congress.

of the Congress and the Coronation address.

NO RACIAL DISCRIMINATION

Members of the Baptist World Alliance Executive Committee have stated with assurance that there will be no racial discrimination when the 11th Baptist World Congress meets in Miami Beach. Conrad Willard, Miami, Fla., said that registration cards do not

indicate the race of the person registering, and that hotel rooms will be assigned without reference to race. Restaurants will not discriminate, he said.

Thomas Smith, Convention Bureau director for Miami Beach, said that Miami Beach had integrated for conventions nearly 15 years ago and that many integrated conventions have met there. Jerry A. Moore, Washington, D. C., representing the National Bap-



THE 1964 BAPTIST WORLD ALLIANCE EXECUTIVE COMMITTEE

Members of the BWA Executive Committee at its meeting in Hamburg, Germany, August 17-21, 1964. Dr. Frank H. Woyke is at extreme left, top row.

tist Convention, USA, Inc., and John Williams, of Kansas City, Mo., USA, representing the National Baptist Convention of America, America's two largest Negro groups, expressed satisfaction with the Miami Beech arrangements.

Mr. Willard said that 7,000 hotel rooms have been set aside for the Congress and that more than half of them are at a rate of \$5 or less per person, double occupancy. Special buses will provide transportation from hotels to the meeting places.

REGISTRATION CARDS

Registration cards and further information about hotel accommodations can be secured by writing to North American Baptists, 7308 Madison Street, Forest Park, Ill. The Deauville Hotel has been selected as the headquarters hotel, and the accommodations there have been largely reserved. Further information in articles about the Congress will appear in the pages of the "Baptist Herald."

At Miami Beach you will be able to see in the pictorial exhibits and in the display of literature how these millions of Baptists fellowship and work together to make Christ known throughout the world as Savior and Lord.

The key to the Alliance's effective fellowship and service is the co-operation of Baptist groups with one another. The service of relief would be impossible without the full hearted co-operation of those who are more for-



ROLL CALL OF NATIONS AT BAPTIST CONGRESS

In the impressive Roll Call of Nations at Rio de Janeiro, Brazil in 1960 Dr. Frank H. Woyke, our executive secretary, responded for the Baptists of the United States.

fortunate. Mission work and evangelism are aided mightily as leaders from many Baptist conventions counsel together.

SIX BAPTIST COMMISSIONS

Six commissions have been organized within the framework of the Alliance

for the co-operative study of problems facing world Baptists. More than 100 denominational leaders and scholars meet annually for diligent thought on these matters of common interest.

With what are these commissions concerned?

The Commission on Religious Liberty is studying the biblical basis for freedom of religious expression and seeking to bring freedom to those spots of the world where it is denied. The Commission on World Peace gives attention to pronouncements of Christian principles essential to harmony between people and nations.

The Commission on Evangelism, of which Dr. Frank H. Woyke is the chairman, and the Commission on Bible Study and Membership Training are seeking to find, and to make available to all, the most effective methods of winning the people to the Savior and using them in the churches.

The Commission on World Missions is studying the problems of missions in the modern world and seeking means whereby various convention groups can cover the field most effectively. Two commissions are theological, studying the doctrine of the church and the doctrine of baptism.

The Baptist World Alliance thus serves as a fellowship through which the weak and the strong, united in common faith share their strength and dedication with each other. In so doing, it plays a vital part in fulfillment of the vast program outlined by Christ in the Great Commission.



BILLY GRAHAM MEETS THE PRESS

Billy Graham, world famous evangelist, will speak at two mammoth out-of-door services in the Orange Bowl at Miami Beach, Florida during the 11th Baptist World Congress.

MIAMI BEACH ATTRACTIONS

There are few who will dispute the

proud claim of Miami Beach to be the "vacation capital of the United States." For the first time visitor, the first impression of Miami Beach is one of awe. It's truly a fantastic sight. And its beauty is breathtaking.

The first time visitor has read about it, heard about it, seen postcards of it, but Miami Beach just doesn't register—he just doesn't get the picture—until he has experienced it for himself.

Mile after mile of pastel-shaded hotels (nearly 400 of them), and apartment buildings (no less than 2700)—and neighboring Miami has hundreds more plus motels all around—the world's greatest concentration of resorts, glittering in the sunshine like French pastry, white and pink and chartreuse, every light shade you can think of, and decorated around the edges with palm trees and lush tropical plants and brilliantly hued flowers.

Wide, warm sandy beaches and the blue Atlantic stretching away to the east (you can see the definite boundaries of the green Gulf stream as it curves toward shore); Indian Creek, its banks almost a solid mass of boats, just across Collins avenue to the west, and then, just across the narrow spit of land that is the city of Miami Beach, the wide waters of Biscayne bay, separating it from the also exciting city of Miami.

TROPICAL FLOWERS

An endless landscape of tropical flowers, not only around the well-groomed hotels and apartments, but in the lovely residential areas, the immaculate villas, and more modest homes—flame vines cascading from the roofs; yellow alamaunda vine climbing trellises and covering fences; clusters of red, orange, and purple bougainvillea, crimson poinsettia, orange African tulip, red hibiscus, multi-colored bird of paradise, and flaming red poinciana.

Its bright sunshine and sub-tropic climate, and above all, its sparkling cleanliness and neatness—no weeds, no ugly vacant lots, no unkempt hedges or lawns or parkways, no debris floating in the bayous, canals and waterways, no litter, even after a recent hurricane, along its lovely, winding streets. Its citizens are proud of the city's beauty and work at it to keep it that way. A man who neglects to cut his lawn will find a city crew manicuring it and a bill in his mail a few days later. Even the palm trees get regular "haircuts."

GREATER MIAMI AREA

The greater Miami area offers a tour of fascinating sightseeing attractions covering everything from alligators to zinnias.

At Indian villages, a stone's throw from downtown Miami, gaily garbed Seminoles live in thatched roof huts and cook over open fires, much as their

ancestors did. Here, too, "braves" wrestle alligators.

At the Orchid Jungle, just south of the city, all types of tropical flowers and foliage, including zinnias, are displayed in a natural setting.

Just north of the city is the Spanish monastery, the oldest building in the western hemisphere. The cloister, more than 800 years old, was brought to this country from Spain, stone by stone, and reassembled under the guid-

erative venture of the city of Miami and the Tokyo industrialist, Kiyoshi Ichimura. It features an authentic tea-house, arbor, pagoda, seven hand carved stone lanterns, an 8 ton, 8 foot high statue of Hotei, god of prosperity, waterfall and lagoon as well as lush landscapes.

Most meaningful of all Miami attractions is the Torch of Friendship, renewed in honor of the late President John F. Kennedy. Surmounting an 18



JOHN SMYTH MEMORIAL CHURCH, AMSTERDAM

Baptists from all Europe and some other continents participated in dedication services for the John Smyth Memorial Baptist Church in Amsterdam last summer. The church, erected with contributions from Baptists around the world, serves as a memorial to John Smyth who organized the first Baptist church of modern times at Amsterdam in 1609. Mr. Smyth is known as the founder of the modern Baptist movement.

ance of art agents of the late William Randolph Hearst.

One of Miami's most popular attractions is the Wax Museum at the northern gateway to the city. Life-sized dioramas of famous political, military (including Astronaut John Glenn), and sports figures are presented in historically accurate surroundings.

GARDENS AND PARKS

One of Miami's newest attractions—popular with residents as well as tourists—is the San-Ai-An Japanese garden at Watson Island on the MacArthur causeway. The facility, free and open daily from 9 A.M. to 6 P.M., is a coop-

foot stone shaft is a perpetually burning flame symbolizing the bonds of brotherhood between the peoples of Miami and Latin America. It is in Bay-front park near the downtown area.

MIAMI SEAQUARIUM

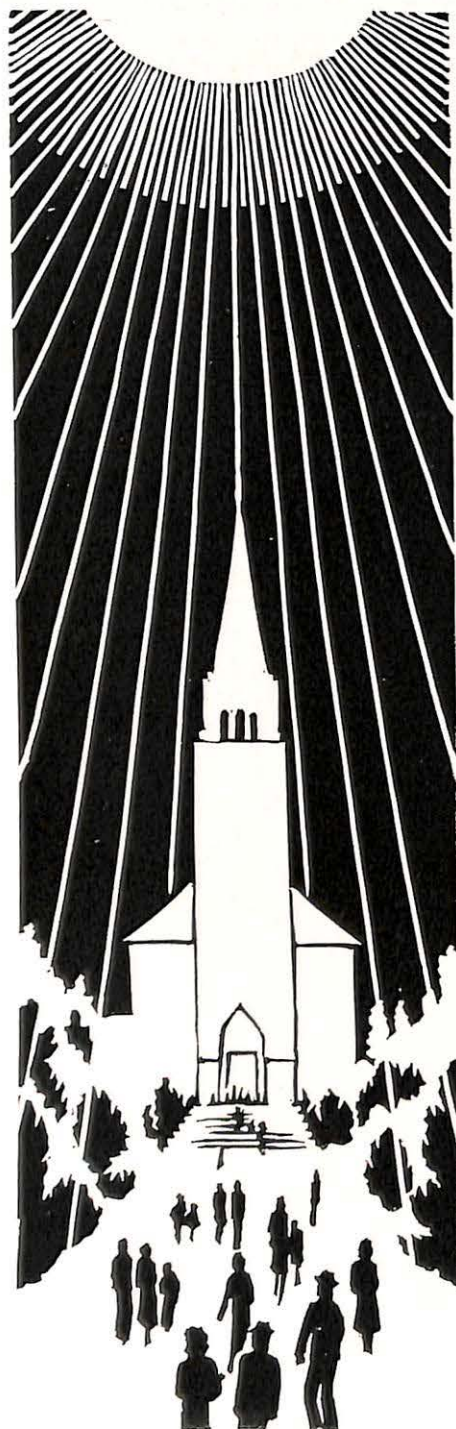
The Miami Seaquarium is 15 minutes from downtown via Rickenbacker causeway. Spread over 50 acres, it features two large viewing tanks, 28 small tanks, sea lion amphitheater, a large channel for marine species which require constantly flowing water, and its greatest attraction a monorail.

An assortment of rare and exotic
(Continued on page 63)

The People of God's Word

North American Baptists in their history and present ministry have been called to be a people of God's Word, disciplined by his will, chastened by his judgment, and graced with his saving and eternal Presence.

By Dr. William A. Mueller of New Orleans, Louisiana delivering this historical address at the 34th General Conference, Sacramento, California.



Baptists are often called "The People of God's Word" which honors their witness if they are faithful to this ascription.

Texts: 1 Corinthians 10:11 and Acts 2:41-47.

WHEN I BEGAN my ministry among you in 1926 at the High Street Baptist Church of Buffalo, New York, little did I dream that one day I would address the Centennial Session of the North American Baptist General Conference. I am grateful beyond words for this honor and privilege that is mine in this hour, for some of you may know that since 1936 I have been moving within the American Baptist Convention, and since 1948 within the Southern Baptist Convention, even though we as a family belonged until 1940 to a North American Baptist church in Philadelphia.

I was ordained in April 1927 in Buffalo, N. Y., with Rev. W. S. Argow acting as clerk of the council and Dr. Edwin Dahlberg as its moderator. The late and esteemed Professor Lewis Kaiser, my beloved teacher at the Seminary, preached the ordination sermon on 2 Cor. 5:20. And now at last I am supposed to be the historian of our history, for you have asked me to write the 125th anniversary history of the Conference.

But now to our message and the theme that shall engage our attention in the moments that remain, *THE PEOPLE OF GOD'S WORD!*

CONFESSION OF FAITH

This very theme implies and puts forth a confession of faith. When the late Dr. O. E. Krueger reported in 1939 on *ONE HUNDRED YEARS OF GERMAN BAPTIST HISTORY IN AMERICA* he pointed out that God had his hand in the emergence of our work. He said:

"The German Baptist conquest in North America is marked by four outstanding characteristics: First of all, it is marked by the initiative of the Holy Spirit. The movement came from within, not from without. No one man, no group of men said: 'Let us go to now and organize a German Baptist project on the continent of North America.' It is decidedly not the work of one man; it is decidedly not the offspring of German Baptist work in Germany; it is decidedly not the offspring of the English-speaking Baptists of the United States. It sprang up like Jonah's gourd, but unlike Jonah's gourd it sprang up in various sections of the country si-

multaneously. Of course, it did not grow up so rapidly, but it has been growing a hundred years, and it refuses to wither."

What do these words of Dr. Kruger suggest to us? This is what I learn from these words, that those who pioneered our work on this continent were men and women led by the secret providence of the Everlasting God, our Help in ages past and our Hope for



"THUS SAITH THE LORD!"

Like the prophets of old, God's people are called upon to preach the Word and proclaim Christ Crucified as the Savior of the World.

years to come! Men like Konrad Anton Fleischmann knew themselves to be pilgrims seeking a city whose builder and maker is the living God! Indeed we are the fruits of their labors, arduous and painful, of their dreams and prayers which they uttered in the vigils of the night when they wrestled with the Lord to know and discern his will for their lives. *THE PEOPLE OF GOD'S WORD!* That's what we have been, that is what we confess to be this very holy hour, and, pray God, may we ever resolve to remain the people of God's Word!

THUS SAITH THE LORD!

Of course, when we confess ourselves as being *People of God's Word* we tend to think, first of all, of the Bible which we cherish and honor,



MEMBERS OF THE LITERARY SOCIETY, "GERMANIA," 1897

Seminary students in Rochester, N. Y., from the classes of 1897-1900 who formed one of two literary Societies at the Seminary.

which has been our guide these many years, yea, during the centuries of the life of the Church of Jesus Christ. But may I remind you that there was a living Church of our Lord on earth before there was a written New Testament? The early Church "abode steadfastly in the apostles' doctrine" before that life giving doctrine had become the New Testament! Their "Bible" was the Old Testament, and they quoted from it liberally and freely. But even under the Old Covenant, the WORD

OF GOD, as Martin Luther well knew, was first of all the living WORD OF JEHOVAH to Abraham, to Joseph, to Moses and to all the prophets who spoke in his Name!

"Thus saith the Lord!"—this the prophets of old heard again and again!

"I am God Almighty, walk before me, and be blameless!" (Gen. 17:1).

THE INCARNATE WORD

"The word of the Lord came to me saying," thus we read again and again

in Holy Writ. Jeremiah, though unwilling to be God's herald and prophet, confesses that "his Word was like fire in my bones," cleansing, burning, disturbing, uprooting his very existence, and thrusting him out into the turbulent world of his day and time. "Thy Word have I hid in my heart, lest I sin against thee," cried the Psalmist of old, and fretful, fearful, discouraged disciples cried out, "Lord, upon thy Word we will cast out our nets!"

Here, my brethren, we are confront-



THE GENERAL COUNCIL OF THE DENOMINATION IN 1942



OLD DUNKARD CHURCH, PENNSYLVANIA

In this old church in Blooming Grove, Lycoming County, Penn., Konrad Anton Fleischmann preached (1839-1841) before he went to Philadelphia. Out of his work in this Dunkard community several German Baptist churches developed.

ed with the *living Word of God*, with God speaking directly through his Spirit to men of flesh and like passions as we are. And the glorious climax of all of God's speaking in divers manners to men of old occurs when "the Word, the living Word, the Logos of God, became flesh, and dwelt amongst us, as of the only begotten of the Father, full of grace and truth." This living Word is none other than JESUS CHRIST, the incarnate Word of God, by whose death and resurrection we are redeemed and have become

members of the PEOPLE OF GOD'S WORD, of GOD'S FAMILY, the CHURCH OF THE LIVING GOD!

Thank God that in his goodness and providence we have now the written Word, the Bible, to be our rule of faith and practice. Holy men of old, driven by the Holy Spirit, have written down whatever is needful for our instruction, admonition, reproof, correction, for doctrine, and for instruction in righteousness. (2 Tim. 3:16). But let us thank God even more for the Holy Spirit, the Paraklete, whom Je-



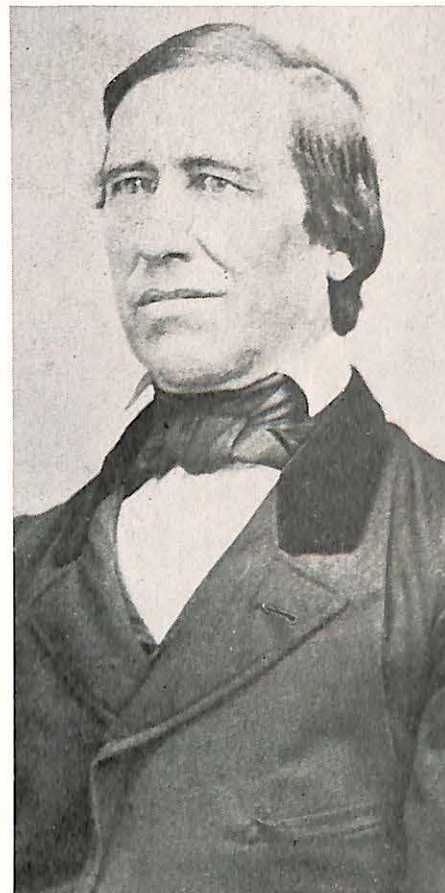
A MEMORIAL SERVICE HONORING REV. KONRAD A. FLEISCHMANN

In 1871 the ministers attending the Eastern Conference held in the old Log Church (see page 5 of ANNUAL) near Williamsport, Pa., honored the memory of the pioneer pastor and man of God, Konrad Anton Fleischmann (picture at center) on the 25th anniversary of his death.

sus Christ, the Exalted at the right hand of the Father, sent to the waiting apostles and disciples on Pentecost to lead them into all the truth concerning God, his gracious will and purpose for the salvation of mankind.

VARIETY OF GIFTS

Thank God, too, for the variety of gifts which through the Spirit he has bestowed upon THE PEOPLE OF GOD'S WORD. It has ever been so in the history of Christ's Church. Think of the varieties of spiritual insight in



AUGUST RAUSCHENBUSH

One of the earliest pictures taken of him in Rochester, N. Y., after he became the teacher of a handful of ministerial students there in 1858.

the early Christian communities! Peter, James, John, Paul, Barnabas, and Apollos! Read the epistles of the New Testament and marvel. What contrasts between Peter and the Apostle Paul, what sharp conflicts they had twenty years after Peter's strange and baffling experience in the house of Cornelius. Just read Galatians with an open mind. Yet, in the end, despite their deep differences, Peter and Paul knew themselves to be brothers in Christ, both haunted and led by God's increasing purpose for the redemption of the world!

It was thus under the old Covenant! God's servants were not automatons,

but persons with intelligence, will, deep passions and feelings. Abraham, the man of God, perfect in his obedience, yet fearful of the King of Egypt!



REV. WILLIAM KUHN

in the early days of his first pastorate at the Second Church, Philadelphia, Pa. (1897-1913).

Moses, emancipator of a nation, full of tremendous, almost volcanic drives, who sometimes despaired of God and his promises, but who, when God



NORTHWESTERN CONFERENCE PASTORS AT FESSENDEN, N. D., IN 1908.

At the sessions of the Northwestern Conference held in Fessenden, N. Dak., June 8-14, 1908 the historic decision was made to organize the Dakota Conference after a long debate and by the vote of 47 "Yea's" and 22 "No's." This picture, published for the first time, was taken on the steps of the Fessenden Court House. (Photo submitted by August H. Seidels, Jr.).

threatened to destroy his faithless people, cried out in compassion, "Lord, blot out my name from the Book of life, but let these thy people live!" Think of Gideon and Jacob, schemers and calculating men, yet God got through to them! Think of the princely Isaiah, the evangelist of the Old Covenant, or the

fear ridden yet mighty Jeremiah, or the thundering shepherd of Tekoa, Amos, the preacher of righteousness, and then of soulful, tragic, pain-racked Hosea.

How different each was in his background, his spiritual stature, the manner of his prophecy, the kind of response he made to the Almighty, yet withal they were truly men of God, who, amidst the disasters of history and the unfaithfulness of Israel, unfailingly proclaimed and lived God's Word and Will so that there might be a **PEOPLE OF GOD'S WORD**, disciplined by his will, chastened by his judgment, and graced with his saving and eternal **PRESENCE!**

GOD'S REDEPTIVE WORD

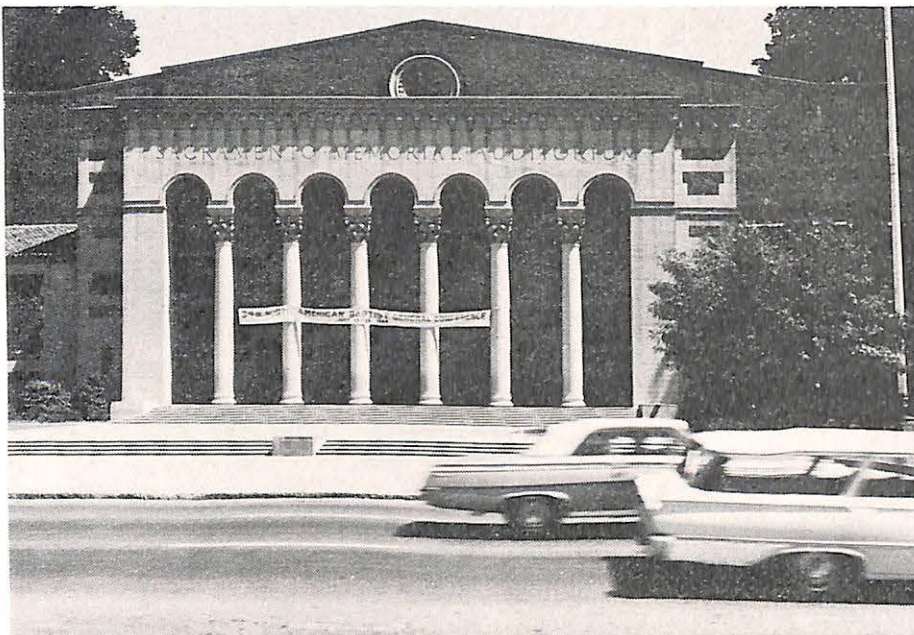
God's Word is indeed a creative and redemptive Word. By his Word the world came into being. By his Word we humans live and move and have our being. By his Word we are regenerated and made new, and by his Word we are kept until the final consummation of all things.

I say again, let us thank God for the manifold manifestations of God's Word among God's people. Sometimes as we read the Bible we are bewildered by the variety of God's manner of speaking to men and dealing with men. That is true both with regard to the Old Testament and the New Testament. We read of theophanies, angelic visitants, of dreams and visions, of oracles and voices, through which God tries to get close to "the heart of sinful, erring men." Then again God speaks through natural events — earthquakes and storms, or through the normal processes of nature, or through his mighty



THE SEMINARY STUDENT BODY, ROCHESTER, N.Y., IN 1925

Students and faculty of the Seminary on the iron steps in front of the Seminary building at 246 Alexander St., Rochester, N. Y. William A. Mueller, author of the article, "The People of God's Word," is near the center, 3rd row from the top. Faculty members (seated) are (left to right): Otto Koenig, G. A. Schneider, A. J. Ramaker, Lewis Kaiser and F. W. C. Meyer.



THE SACRAMENTO MEMORIAL AUDITORIUM

In this spacious auditorium the 34th North American Baptist General Conference was held, July 13 to 19, 1964, making it the FIRST General Conference held in the state of California.

deeds in history.

But while the forms of God's revelation vary, God somehow again and again has broken through to us to seek us in our plight, to arrest us in our



OUR INDIAN MISSIONARIES

Rev. and Mrs. R. Neuman of the Indian Bull Reserve in Alberta, Canada and the Indian Mission Exhibit which they prepared for the General Conference.

flight from his love and to reclaim us for his own. In a sense all these variant forms of his revelation have also been, as Kroeker has well put it, eine *Vermenschlichung des Goettlichen*. But God's Word again and again has become flesh, and, at last, his full manifestation is in HIM who is "God in the flesh, the Word of God in the ultimate sense, even Christ Jesus our Lord!

EARLY PIONEERS

Here I give thanks for the great variety of men and women who have been part of our little Zion and who have characterized us as a PEOPLE OF GOD'S WORD! When I think of the early pioneers, of Fleischmann, August Rauschenbusch, Eschenbach, Carl Gayer, Shoemaker, and Andreas Henrich, what differentiated characters they were. Each was one of God's originals. Sometimes we say: These were self-

made men! Most of them, with the exception of dear old August Rauschenbusch, were men with limited education! But self-made men? I rather say, these were God made men, God shaped men, each in his own peculiar stance, with his own strength and weakness, and each precious in God's eyes.

It has been that way with those who formed the second generation of leaders. Whether you think of Carl Bender or Paul Gebauer, of Walter Rauschenbusch, of the Ramakers, Koenigs or Lewis Kaiser, Franz Friedrich or Carl Daniel, Otto Krueger or William Kuhn, or his father-in-law, G. A. Schulte, how different each from the other, and yet how each man's ear was attuned to hear God's Word, God's living Word, according to his own capacity and in his own way!

Thanks be to God that God is able to shape his servants in the manner he knows best. Who wants to be a self-made man in a world of utter interdependence morally, spiritually, politically and socially? Let us rather strive to be and ever more fully become God's men, moulded by his Spirit, encompassed by his mercy, and redeemed by his unfailing Love!

Let us, all of us, people and pastors, exercise the "universal priesthood of all believers" and hear again the Word of the Lord who said to John of Patmos:

John to the seven churches which are in Asia: Grace be to you, and peace, from him which is, and which was, and which is to come, and from the seven Spirits which are before his throne, and from JESUS CHRIST, who is the faithful witness, and the first begot-



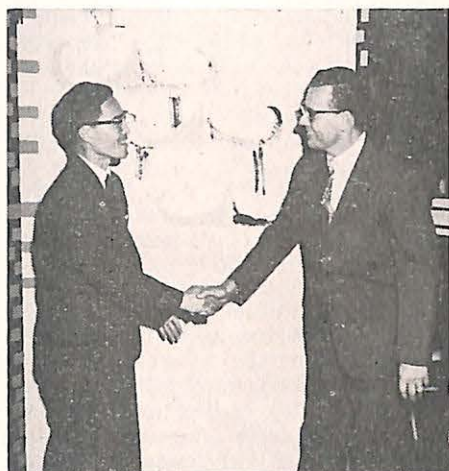
THE GENERAL CONFERENCE IN SESSION

The closing session and Communion Service of the 34th General Conference in Sacramento, Calif., with the beautiful Capitol picture and the timely Conference theme in the distance.

ten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen!

OBEDIENCE TO THE HEAVENLY VISION

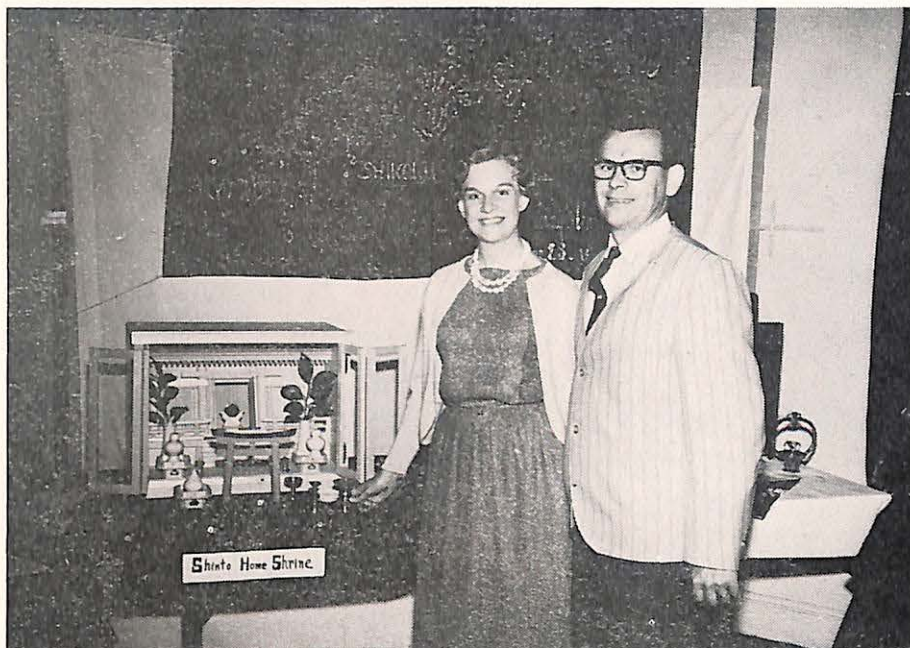
When Konrad Anton Fleischmann received the request from George Mueller to go to America in order to minister to needy German immigrants, he



GREETINGS IN JAPANESE!

In the play, "So Send I You!" presented at the 34th General Conference, Missionary Sukut (right) welcomes Hisashi Murakami into the ranks of Christian fellowship and service.

went like Abraham of old "into a land he knew not of," without any assurances whatever. No salary, no earthly props, no congregation that called him, just the call of God's Word to him mediated through one of his servants



MISSIONARIES WALTER AND BARBARA SUKUT

The Sukuts, missionaries in Japan, are showing a Shinto Home Shrine which was a part of the colorful and informative Japan exhibit at the Sacramento General Conference.

in the British Isles.

There you have again the "divine foolishness" of the Gospel of which Paul speaks in First Corinthians.

August Rauschenbusch followed the gleam of God's Truth when he abandoned, in the spirit of obedience to God's summons, a prosperous Evangelical Lutheran congregation to sail for the USA in 1845! What a contrast between his former large congregation in Altena, Westfalia, just a few miles from my own birthplace, and the wilderness of the wide open west near Mt. Sterling and St. Louis, Missouri in

the mid-nineteenth century.

And again, in 1849, when August Rauschenbusch received believer's baptism in Missouri he was haunted by the "hound of heaven," that is, he answered God's call into larger, biblical truth, and in the process alienated a host of friends both here and in his homeland, and cast in his lot with a despised lot of poor, struggling German Baptists! In 1858 when he became the only professor and teacher of a handful of German Baptist ministerial students in Rochester, New York, August Rauschenbusch again, as it were, hit the pilgrim's path, and forsook the more promising fields that lay about him. But he was God's man for the hour, and he set his face like a flint toward his Jerusalem, humbly following the Masters' bidding.

OUR DENOMINATION TODAY

So it has been throughout our history. In times to come we shall achieve spiritual stature and greatness as we follow in their train.

Today we are far more prosperous than were these early pioneers of our Conference. We have well established institutions, a fine school of the prophets, excellent headquarters in Forest Park, and for our size a far extended foreign mission field both here and in Africa and Japan.

Can we match the Master's stride in faithfulness and as true pilgrims of God? Will the Word of God continue to wax strong in our midst and through our ministry in days and years to come? Will we be found faithful in little things and in large as these, our

(Continued on page 54)



Pastors of German-speaking churches at the 34th General Conference in Sacramento, Calif. Rev. J. E. Grygo, the editor of German publications, is at the center, front row.

SEE INDIA



LUCKNOW'S HUSSAINABAD IMAMBARA

This imposing building was constructed in 1784 to relieve distress caused by famine. It is used for the festival of Moharram and for religious services in commemoration of the death of Ali and his sons, Hassan and Hussain.

A Christian Philosopher's Sojourn in India

India is a mysterious mosaic of enrapturing beauty and sinister suffering, with a population explosion of almost 500,000,000 people, many of whom are homeless and hungry, and with a continuous struggle between Hinduism and Christianity for the hearts of the people. This is an enlightening open window on the new India!

By **Dr. Arthur Kannwischer** of New Kensington, Pa., NAB Minister and University of Pittsburgh Professor.

IN LATE SPRING my wife and I returned home from a voyage around the world and a sojourn of several months in India. The sojourn in India, however, was the reason for our trip in the first place. About a year prior to our departure for India, an invitation had been extended to me from Isabella Thoburn

College in Lucknow to spend some time there as a "visiting professor" and "special lecturer." My teaching was to be in the broad field of philosophy. But my special lectures, as it turned out, ranged from technical lectures in logic and scientific methods to speaking at the chapel services.

Apart from these activities on the

campus, there were invitations for formal papers and addresses to be given in other academic institutions, such as the Lucknow Christian College and the University of Lucknow. Added to these, there were also the preaching engagements at the well-known Lal Bagh Methodist Church of Lucknow, of which Dr. E. Stanley Jones was once the pastor.

BOMBAY, INDIA

In Bombay we were met at the pier by a young physician working at the Grant Medical College there. He, together with his young wife, had spent part of the year in studies at the University of Pittsburgh Medical School, Pittsburgh, Pennsylvania. The Indian government had sent both of them to America to do special studies. He did his in medicine and she in bio-physics. Here were two choice human beings who, though not Christians by profession, had absorbed so much of the Christian spirit that they reflected it in all their attitudes and actions. The Christian influence on them was signalized by the fact that when we returned to America some months later, by way of Bombay, this couple invited us, together with other friends, to their home for dinner. Before starting to eat, our hosts asked me, a Christian, to offer grace.

After our first thorough look at Bombay,—we had another at the end of our stay,—we boarded the train for Lucknow. A city of about 800,000 inhabitants, Lucknow is located in the broad Ganges Valley, about a thousand miles northeast of Bombay.

Depending on whether one takes the night through-train or the morning through-train from Bombay to Lucknow or, for that matter, from Lucknow to Bombay, one travels either two nights and a day or two days and a night. We had reservations on the night train.

We arrived in Lucknow about 9:30 in the morning, after the second night of travel, somewhat the worse for wear. The principal of the college (in India college heads are called Principals, not Presidents) had dispatched a chauffeur-driven car to the depot to fetch us and our luggage.

OUR LIVING ACCOMMODATIONS

Once we had reached the decision to accept the invitation to go to India, we also agreed that we would live, if necessary, in the most primitive of circumstances, and if called upon, do without the most ordinary of modern conveniences.

Perhaps because we had adopted this attitude, our surprise and delight was the greater when we were shown to a small, but adequate, apartment on the second floor of the college staff quarters. Here we enjoyed the comforts of a living room, a bedroom, a bath, and a

small kitchen, plus a screened-in veranda and an outer porch.

This was the first time in the history of the institution that a man resided in this women's dormitory. But the presence of a man in a building, housing only unmarried women, gave cause to no embarrassment—at least not to my knowledge.

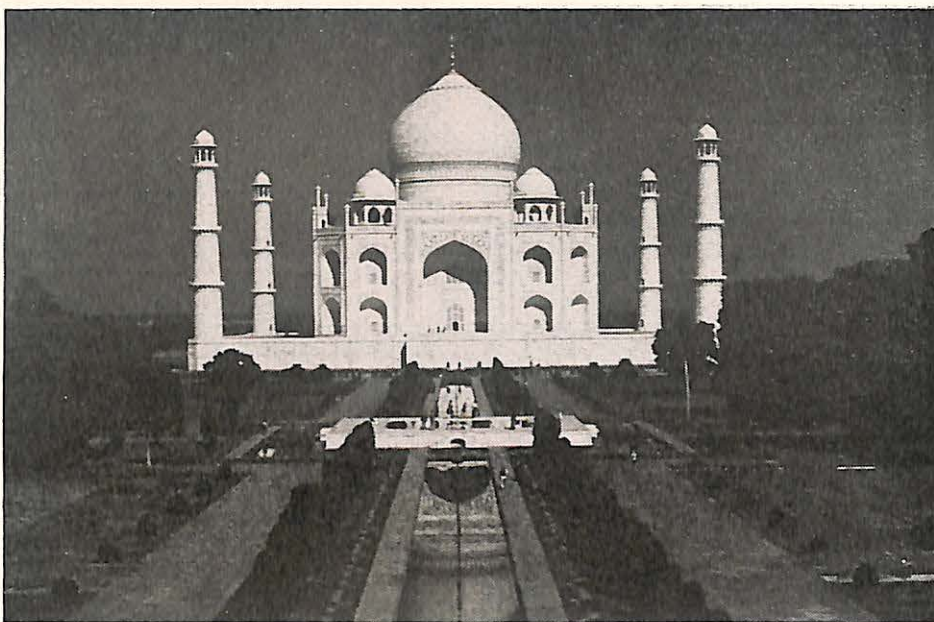
The apartment assigned to us was located right next to an open stairway in the center of the long building, the only stairway in this two-story structure. In leaving or going to our rooms, I had no need to pass the door of any of the other occupants. Whether by design or happenstance, this arrangement was a good one. This was to be our center of activity for the next few months.

ISABELLA THOBURN COLLEGE

Isabella Thoburn College, a liberal arts college for women, was founded in the latter part of the 19th century by an American Methodist Missionary whose honored name the college bears.

The college, now located on the outskirts of the city of Lucknow, takes deserved pride in its attractive and spacious campus. About a thousand young women are students here. Repeatedly I heard the statement from people who know India's educational institutions that Isabella Thoburn College is one of the finest and best-run schools in all of India. Bishop W. Vernon Middleton of the Methodist Church in the Pittsburgh area said to me before our departure: "This school is our pride and joy."

Besides lecturing to classes of students, I found myself involved in all sorts of speaking engagements. In the college, I was called on to give special



THE TAJ MAHAL AT AGRA

This world famed masterpiece, made entirely of white marble, was built 1630-1648 by Shah Jehan as a memorial to his beloved wife.

lectures before groups of the student body and the staff. Added to these were the invitations to address students and members of faculties in other schools, including the University of Lucknow.

Among the most rewarding aspects of all these extra-curricular activities were the preaching engagements. Since the college has a chapel service each school day, except Saturday, as well as on Sunday morning, I was asked time and again to take charge of these services. In this connection, too, another source of deep satisfaction to me was

the privilege of preaching repeatedly in the Methodist Church of which Dr. E. Stanley Jones had been for many years the minister.

E. STANLEY JONES

While he was pastor of this church E. Stanley Jones wrote some of the early books that made him known to the entire Christian world. *The Christ of the Indian Road*, which he wrote at that time, virtually catapulted him into world prominence.

Lucknow was the scene of many others of Dr. Jones' far-reaching missionary activities. He established here the widely-known psychiatric center, Nur Manzil (House of Light), located adjacent to the church itself.

Here, most importantly, Dr. Jones, as a very young missionary, had his transforming experience which altered the course of his life. From my seminary days in Rochester, N. Y., I remembered the moving account Dr. Jones gave of the remarkable experience which changed his life, both in body and in spirit.

Broken in spirit and sick in body, the young missionary had come, as he felt, to the end of his ministry. He was about to return home when he made an absolute surrender to God. I sat in the large Hindustani Methodist Church in Lucknow, in a crowded service, when to my excitement my eyes were led to a marble plaque inserted in the wall at my right, near the very spot where E. Stanley Jones had that momentous experience. Again and again I read the words inscribed on the plaque which memorializes that transformation.

Recalling Dr. Jones' account of this moving event, combined with being at



HUNGER, SADNESS AND SORROW IN INDIA

These women of an Indian village, pleading plaintively for food, quickly surround the jeep of a government inspector checking on famine conditions.

the very place where it transpired, was an experience for me that defies description. It was like being on holy ground.

THE INDIAN PEOPLE

In order to understand a people and to gain some insights into their culture and attitudes, one has to live with them. A tourist's transient and often shallow impressions are inadequate for an accurate grasp of the facts involved. One has to share with people in their hopes and dreams as well as in their disappointments and heartaches. One has to break bread with people in their homes in order to get more than surface impressions of their lives and values.



THE KANNWISCHERS AT THE PYRAMIDS

Dr. and Mrs. Arthur Kannwischer astride the 2nd and 3rd camels at the left, visit the Sphinx and the pyramids of Egypt on their trip to India.

We counted ourselves fortunate in being able to talk and live with people in various walks of life and thus gain some depth of insight. We had contact with people in the government, in the military, in the professions, and in business. We worked with teachers and scholars. And we associated with men and women who spend their days toiling and moiling as servants.

The typical life in India is to be found in the villages. India has relatively few large cities. But there are 560,000 villages, with nearly 70 per cent of India's population living in them. What is the significance, politically, in mentioning this fact?

Those who framed the Constitution, after India's Independence in 1947, realized the importance of the transfer of directive power to the village level. They saw that democratic principles could not be carried out if policy

making was restricted to higher levels.

India's Constitution, therefore, confers upon these panchayats or village councils such powers as would allow them to function as units of self-government.

Elected by the entire adult population of the village, these panchayats serve in three major ways. In the first place, they function as the medium through which the people in the villages express themselves on political, social and economic problems. Second, these village councils are responsible for providing civic leadership in such matters as the constructing and maintaining of village roads and wells, the provision of sanitation and drainage and, as far as possible, of primary edu-

even if lacking in formal training, actually possess much more intimate knowledge of the people and the facts involved than outside judges, or juries composed of strangers, could possibly have.

Then, too, no council could long hold the respect of a village if it dealt unjustly or unwisely or too harshly or too leniently with offenders or litigants whom all know well. A further merit of this system stems from the fact that most cases involving the law can be dealt with promptly, rather than have them pending for months and years.

FUTURE OF DEMOCRACY

This village council system has worked so well and gained such enthusiastic acceptance that it seems highly unlikely that the people will ever freely surrender it. Since its very reason for being rests squarely on democratic principles, I make bold to express genuine hope for the future of democracy in India.

On the higher levels of policy making, likewise, it may be noticed that most of India's outstanding leaders have had either all or a part of their higher education in Great Britain or in America. This contact, too, as one gains the impression, will serve as a strong influence in preserving democratic ways in India.

SOCIAL ECONOMIC ORDER

It is difficult to separate the social from the economic situation, nor is it necessary for our purposes. Since the material factors are basic to life, I begin with that phase of the story.

Economically, India faces seemingly insurmountable problems. It is true that Nehru's Five-Year Plans had chalked up greater success than had been anticipated by Western nations and especially, according to some reports, by the Communist powers.

One of the most persuasive reasons offered, among many, for the unexpected and unprovoked attack of Red China on India is that the Chinese Communists felt compelled to retard the economic progress of India. Such an attack, it is argued, would oblige India to divert a large percentage of her national income from expenditures for economic growth to spending for armaments. There is no gainsaying the fact that this was indeed a major effect, at least for the present, of this attack.

Large sums of money needed desperately for such programs, as the establishment of industries, the reclamation of soil, the improvement of domestic animals, the enrichment of diet, the concern for the health and welfare of the people, and the huge job of educating a population of 480 million, of whom 70 to 80 per cent are illiterate, were diverted by the war to expenditures for armaments.

cation, child welfare and medical aid. Third, from that group a judicial unit is elected to deal with minor offenses under the Indian Procedure Code and other special and local laws.

INDIA'S PANCHAYATS

Intrigued by this set-up, I made considerable effort to inquire into the actual functioning of these councils. I asked questions, in particular, concerning the possibility of the miscarriage of justice. Since these men are, in most cases, uneducated, even illiterate, is there not, I asked, the likelihood present of unjust judgments and unfair penalties?

I was assured that there were built-in safeguards, both on the legal side, since a defendant or claimant always has the privilege of taking a decision to a higher court. On the human side, it was pointed out to me, local people,

CHINESE COMMUNIST ATTACK

There are three immediate effects in the wake of the Communist attack: the first consequence was that the national program was inevitably slowed down and, second, higher taxes and new taxes had to be imposed on a people that is already poor. On the other hand, however, there was the third astounding consequence. Despite her policy of neutrality, nearly all nations of the Free World came to the moral and financial support of India. Almost immediately, our own country gave an



THE LATE PANDIT NEHRU

The Prime Minister's Five Year Plan for India achieved greater success than had been anticipated by the Western nations.

interest-free loan of 240 million dollars to India. Approximately two months later, the United States made another large loan without interest. And this did not include other types of assistance given by the United States in the forms of war machinery and technical advice. For instance, one of the large hotels in New Delhi, where we stayed for a few days, was occupied by a considerable detail of American Air Force personnel.

Many professional observers of the international political scene have expressed the opinion that this readiness of the Free Nations to come to the aid of neutral India took the Red Chinese leaders by surprise.

Still reflecting on the economic situation, one may point out that India possesses great natural resources. But these have remained largely untapped because her industry is as yet too underdeveloped to exploit them.

One of the most troublesome aspects of the economic picture is the density

of India's population. India has a land area approximately one third of that of the United States. On this space India seeks to sustain almost 480 million people. It is not entirely beside the point to mention in this connection that India and China together make up half of the world's population.

The immense population density is brought into sharp focus by the millions of homeless people in India.

THE HOMELESS MILLIONS

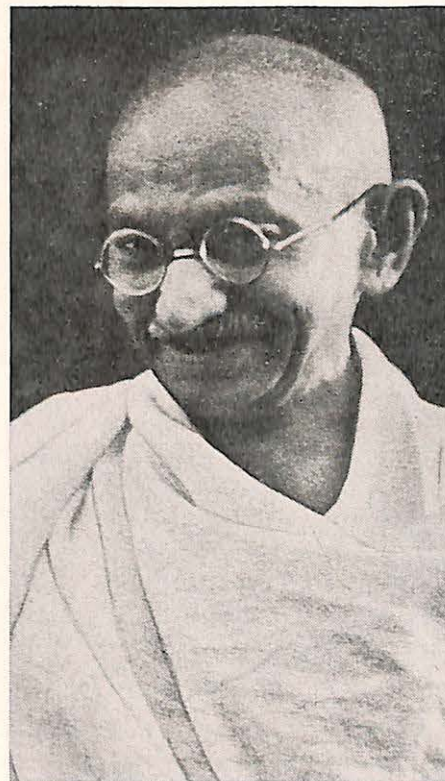
One night, and far beyond midnight, friends of ours in Bombay drove us through what seemed an endless number of streets where thousands of people were sleeping on the sidewalks. These, we were told, were some of the 300 thousand homeless in Bombay alone.

Lying usually with their heads toward the buildings, there is often but little sidewalk space between these prostrate forms. With the blankets generally drawn completely over their heads and down under the shoulder, one cannot tell, except perhaps by the size of the form, whether the person sleeping there is a man or a woman or a child.

Every so often there are clusters of forms huddled closely together. These, one may induce, are family groups, often with several little children sleeping under one blanket. All the vital activities take place on these sidewalks.

During the day these homeless crowd the sidewalks, with children engaged in play, if not in listless idleness, and parents in the attempt to put together their woefully meager meals. By night these same sidewalks, or other available areas, provide the only bed that many have ever known.

Though this was for us an initial "cultural shock," we learned in the following months of our stay in India



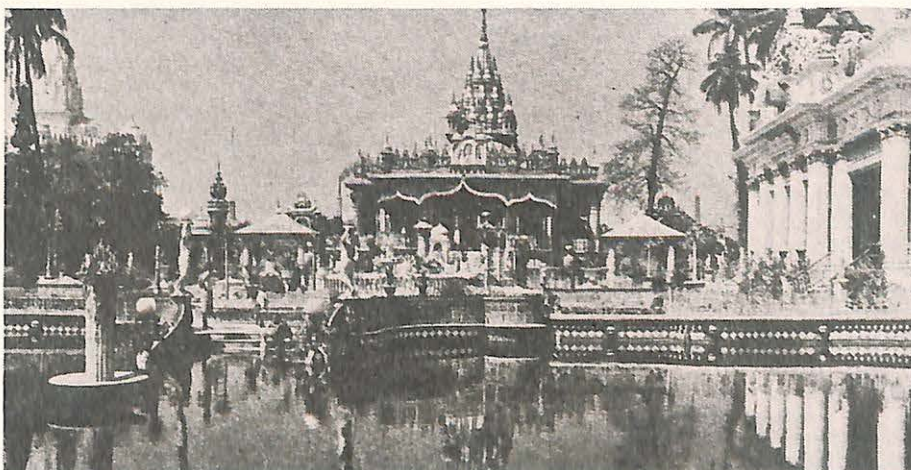
MAHATMA GANDHI

Beloved by all Indians for his devotion to the cause of political independence for India.

that this is a vexing and disturbing problem in all the cities in India.

In Calcutta, to which large masses of refugees from the north have fled, this problem of the homeless is, we were informed, vastly larger and more acute than anywhere else.

Ever after I have been haunted by the memory of this spectacle. I never again went to my comfortable bed without compounded feelings—a feeling



CALCUTTA'S FAMOUS JAIN TEMPLE

Great wealth symbolized by this Jain Temple and extreme poverty exist in Calcutta and there is no idea how many people live jammed together in the slums. The figure of 4,000,000 is generally used, but there could be more since Hindus are still coming into the city as refugees.

of gratitude for my own blessings and a feeling of concern for those shivering under thin blankets on the concrete sidewalks.

POPULATION EXPLOSION

Basically, this is only a more dramatic aspect of India's overall population problem. Several major reasons make the solution of this problem appear to be almost hopeless. The Chinese attack, more recently, has driven thousands of people from their ancestral homes, such as northern India, Assam, Tibet, and other territories. Those who do not go directly to the cities of India wander about, sometimes as I saw them in large groups in the hope of finding a welcome place to settle down. Although the problem of the homeless is much older than the Chinese invasion, this event, however, has both brought the problem into a more glaring light and made it more pressing than ever before.

Another reason for it is that in India, as in many countries of the West, there has been a growing tendency of people from the rural areas and villages to move to the urban centers. Looking for housing and work, and finding neither, these people have but one place to settle—the streets, the sidewalk, public buildings like railway stations, or any other space whatever.

A further reason for this problem of the homeless is the general population explosion. With a population nearing 480 million, India adds 12 million more each year to its numbers. As our friend the physician from Grant Medical College in Bombay expressed it with an unmistakable hint of despair in his voice: "Each year we have 12 million more mouths to feed, 12 million more bodies to clothe, and 12 million more heads to educate." It is, he added, "an insurmountable problem."

A large portion of India's national budget is earmarked for the purpose of controlling the population increase. Medical teams, at great cost, are sent into thousands of villages to instruct married couples in "preventive methods."

MISSIONS IN HIGH ESTEEM

At this juncture it is not amiss to state emphatically that, contrary to widespread misinformation, missions and missionaries are held in high regard. I made it my express purpose to inquire extensively into the attitudes toward missionaries and the missionary enterprise.

I had gone to India in full expectation of meeting a great deal of adverse criticisms of missions. I had thought that the image of the "ugly American" and the impression of the Christian missionary would be about synonymous. This is the sort of notion, in the absence of first-hand knowledge, which I had accepted from many sources dur-



HUNGRY VILLAGE GIRLS

of India, who usually avoid strangers, suddenly appear as a government jeep drives by.

ing my years in a university atmosphere, both as student and as faculty member.

I discovered, however, to my genuine and happy surprise that quite the contrary is the case. Generally, missionaries and their work are held in high esteem in India. This attitude is evidenced in many ways. Christian educational institutions, from the lowest levels to the highest, are eagerly desired by those seeking an education or by their parents. Christian hospitals and clinics, when needed, are generally sought out above all other similar institutions.

Even Christian missionaries, doing what is called village work, are looked up to with respect and affection, as we had occasion to observe.

THE MISSIONARY SPIRIT

A meaningful phrase, which fairly startled me at first hearing, adds proof to this affirmation. Time and again I heard non-Christian people make the statement: "What India needs is the missionary spirit." I heard this phrase

when people spoke in English; I heard it, inserted in English, when they spoke in their native tongue. It is a phrase that is pregnant with meaning for the people of India. It expresses an attitude that they covet for themselves. It reflects a spirit of dedication and service that seems to offer, in the opinion of thoughtful people, the one great hope for India.

In conversing with American missionaries about this phrase, they assured me that this is a widely used expression, reflecting a genuine feeling now abroad in India.

This attitude on the part of Indians was brought home to me in a surprising manner during a train ride from Allahabad to Lucknow. Located at the juncture of two famous rivers, the Jumna and the Ganges, Allahabad is the point of concentration for multitudes of pilgrims converging on the city for the great Hindu "bathing festival," the Maghmela, taking place once every five or six years.

This year two and a quarter million people, according to the newspaper accounts, had come to participate in the festival. Certain rituals which individuals or family groups carry out, together with a complete dipping into the water for the cleansing of sins, as well as a visit to some sacred shrines comprise in the main the celebration. The holy period lasts about ten days.

BATHING FESTIVAL IN THE GANGES

Most pilgrims come and go by trains. At these times trains are crowded beyond belief. But every other type of conveyance is pressed into service: buses, trucks, bullock carts, bicycles. Other thousands of pilgrims walk, often consuming weeks of time in the process.

Walking on their return home, these pilgrims can be easily recognized by the containers they carry. Filled with water from the sacred Ganges River, these vessels appear to be of the size of a five-gallon jug. Usually covered with wicker, they hang pendant-like from a horizontal pole that rests on the shoulders of two men, walking one behind the other.

The poles and their precious cargo usually are gaily decorated with long colorful feathers. Each container is secured upon a sort of platform or base, a couple of inches or more in height, so that when it is set down during rest periods or for the night it will not come in direct contact with the ground. Groups of pilgrims may vary in number from ten or twelve to thirty or forty or more. For days after the Maghmela, one may observe them trudging along the highways.

Since this festival occurred, fortuitously for us, while we were in India, I was eager to witness this event, catch something of its religious significance,

and, if possible, "immortalize" some scenes of it with my camera.

Returning from Allahabad by train, I shared a compartment with nine other men, among them a judge, a lawyer, an agricultural research scientist, two business men, and a retired government official who, incidentally, is the brother of one of India's recognized literary figures and encyclopedists. All of them were non-Christians. Highly educated, they all spoke English well.

INDIA'S GREATEST NEED

That was a most fortunate circumstance for me. During the seven hour train ride, we had an unusually valuable and informative interchange of thought. Since they were knowledgeable men, they were able to supply me with reliable information on a battery of questions I directed at them on a variety of subjects.

In the course of our nearly uninterrupted conversation they trained the light of their combined knowledge upon political, social, economic, cultural, moral and religious problems that agitate India today.

But beyond these matters, we also considered what seems to loom ever larger as an even more basic problem of man, namely, his inner situation, the deepest abyss, out of which man's personal turmoil, warring madness, and recurring fratricidal carnages emerge. Theology labels this desperate plight of man variously as sin, guilt, evil, separation.

Based on the Christian faith and my own reflections, I suggested to this group of men with me on the train that what the world really needs most ur-



BARODA MUNICIPALITY OR NAYAY MANDIR HALL

A typical scene in one of India's smaller cities with cars, bicycles and pedestrians jostling each other.

gently is a radical transformation at the heart of the individual.

Without a moment's hesitation, the retired government official shot back at me: "You should have been a missionary, instead of a teacher. You missed the boat!"

Total silence ensued. But I sensed a general consensus; some men even nodded their heads in agreement.

This utterance supported my ob-

servations concerning the esteem with which missions and missionaries are regarded. This gentleman would surely not have made this suggestion either if he had personally harbored a low opinion of missionaries and their work or if the people in general held the missionary enterprise in low repute.

PROSPECTS FOR CHRISTIANITY

The prospects for the Christian cause in India are hidden in God's providence. We join our Christian friends in India as they commit the future of the church into God's hands. The Christian church is our church, yes, but it is also and preeminently his church, and he will not forsake it.

While there is opportunity, however, we must use every channel still open to us to undergird our fellow believers—in India as elsewhere. We must be ready to support with our money and our prayers those who are willing to dedicate their lives to missionary service. Christians in the West, particularly in America, will have to continue to pour out even larger amounts of money if the work in mission fields is not only to be sustained but also to be enlarged. On mission fields, too, it has become much more costly to construct and maintain churches and schools and hospitals and to secure trained personnel for them.

In India, the scene of our account, the Christians cannot carry the load by themselves. To be sure, we thank God for those Christians who have achieved positions of eminence in the professions and in the public life of India. Most Indian Christians by far, however, be-



ALL INDIA RADIO, NEW DELHI

New buildings and impressive improvements in some of India's larger cities are encouraging. But India still possesses great natural resources, which are still largely untapped.

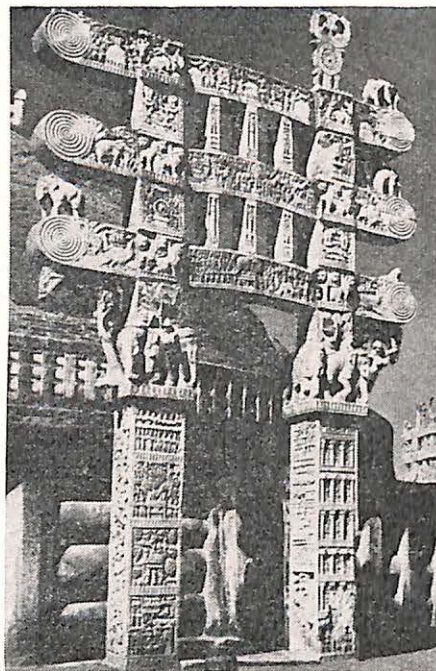
long to the lower income groups. Were outside financial aid cut off today from the Christian enterprise in India, the consequences would be, humanly speaking, disruptive in the extreme. In such an event, the Christians of India simply could not support their schools, colleges, hospitals, nor even most of their churches. It is a sobering fact that the Christians of India contribute for the total upkeep of all churches and church-related institutions less than three cents a person per year. It is obvious that assistance from abroad, while it can be given, is of paramount importance.

SERVING AND LEARNING

We left India with joy and thanks in our hearts for the privilege that had been ours of serving and of learning. What we gave there was, no doubt, a very modest contribution, but what we received, we know, is beyond all measure.

The sincere and urgent invitation by the principal of the college to return for any length of time and on any conditions we desire made us humble and at the same time grateful to God for granting us so enriching a fellowship and so worthwhile an experience.

The remembrance of the large number of friends, serving with devotion both their Lord and their country, will



AN IMPOSING MONUMENT
The East Gate of the Great Stupa at Sanchi, India.

long remain for us a source of renewed inspiration and of enduring gratitude to God for our sojourn in India.

THE PEOPLE OF GOD'S WORD

(Continued from page 47)

spiritual pacemakers and pioneers, have been faithful under great odds and handicaps?

Compared with the larger branches of our Christian and Baptist family, we are still a small people of around 54,000 people. But that need not dis-

courage us at all. God's people have always been a minority in the world. And with all of Christendom's expansion since William Carey, we are in this very hour still a small minority of less than 900,000,000 people among the teeming millions and billions of non-

His Hands

HE holds out his hands, his wonderful hands
While the children of men pass by—
Of every nation and creed and cast,
Some with a future and some with a past—
But he offers them blessing, from first to the last,
While he holds out his treasure-filled hands.

He holds out his hands, his treasure-filled hands
While the children of men pass by—
Whatever the gift is needed by you,
His love has provided for all, not a few.
Look up and you'll see what you're craving in view,
While he holds out his treasure-filled hands.

He holds out his hands, his nail-pierced hands
While the children of men pass by—
The gift of salvation he offers to all,
Though you steadily march or you totter and fall.
Believe in him, trust him, and hark to his call,
While he holds out his nail-pierced hands.

—Mary Lee

Christian people of the world.

The call is to faithfulness and to prayer. Recall the fact once more that Fleischmann was sent to America by none other than George Mueller, the man of prayer! Even William James in his Gifford Lectures of 1902 had to take note of this man, who belonged to the Open Brethren, and who once was an associate of John Nelson Darby, founder of the Plymouth Brethren.

The People of God's Prayer shall prevail as they become more and more a people of unceasing prayer! "Without ME you can do nothing!" This is a lesson that God would have all of us learn afresh. Do we take time out for ardent, earnest, heart and God-searching prayer? May we experience in these days a new outburst and revival of prayer, and then we need not fear for the future. For with God all things are possible and prayer is the God appointed means to the accomplishment of his ends.

OUR CHOIR

By Milly Skinner
of Orange, California

A Member of the Magnolia Baptist Church, Anaheim, California.

I listened to the choir sing
In tones so pure and sweet;
Their voices lifted upward,
As they our Lord did greet.

They sang of the Rock of Ages
And of God's love so divine;
With my eyes raised unto the Cross,
I could feel God's hand in mine.

I wondered if each heart that heard
These wondrous, melodious songs
Could say down in their souls,
That his life to God belongs.

Thank you, choir, for singing,
There's no disappointment there;
It made me remember long ago
When life was free from care.

When I arrive in Heaven,
And join that heavenly choir,
I'll then look down and remember
That my soul had been lifted higher.

I wonder if we ever thought
How much they do to inspire,
And remember to thank the Lord,
For giving to us a choir!

THE CHRISTIAN LIFE

I look to thee in ev'ry need,
And never look in vain;
I feel thy strong and tender love,
And all is well again;
The thought of thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of thee,
And then new heart springs up in me.
—Samuel Longfellow

Where Do We Stand as Baptists?

To be a Baptist means to fly certain colors at high mast for Christ, to take a stand on the Word of God as revealed in the Christ of Calvary, and to give priority to our God-given task of witnessing to the Gospel among all peoples everywhere.

By **Dr. Joao F. Soren** of Rio de Janeiro, Brazil, pastor of the First Baptist Church and president of the Baptist World Alliance, 1960-1965.

THE WORLD IN which we live today is not the same world in which Adoniram Judson launched the modern Baptist missionary epoch one hundred and fifty years ago. Perhaps in no other equal period in history has there been such profound and widespread change, affecting all realms of life, as there has been in this last sesquicentury.

Change requires a continual process of human adjustment. Our thinking must keep pace with new trends of thought in many fields. Habits must change according to new conditions of life which are thrust upon us by a changing social order. Institutions must be streamlined into conformity and congruency in order that they retain their usefulness under new conditions and new influences which come to bear upon them.

A CHANGING WORLD

A changing world also affects our religious life in several ways. Those who are more closely connected with foreign mission enterprises will testify to the fact that changes which are occurring in many lands today require readjustments of methods, resources and personnel, both on the mission fields as well as in the home bases, mission boards and missionary societies.

Other Christian institutions face the same problem. Baptist Conventions and Associations, even the Baptist World Alliance, are continually amending their by-laws and constitutions in order to avoid obsolescence in a changing world. They must equip themselves adequately in order to meet the needs of each juncture and contingency in the continuous stream of changing times and changing things.

Deep-rooted changes have deep-rooted effects. This fact lends a very serious significance to the effect of a changing world upon our spiritual life. In my country of Brazil, new trends in political and sociological concepts, new theories concerning the state, government, property, social justice and labor rights have forced Baptists into rethinking and re-stating our position in the light of the new philosophical and ideological concepts.

Where do we stand as Baptists in this stream of change?

It must be admitted, unfortunately, that the swift current of changing

trends often sweeps away the foundations of religious conviction and firmness. Radical and rationalistic modes of thought often make deep dents in the contexture of our theological thinking. Christian doctrine is often tinted by so many different philosophical ingredients that it loses its own peculiar coloring of the blood of the Lamb of God. It is not my contention that Baptists should be bound by rigid creeds and formal doctrinal confessions. Such tendency is decidedly non-baptistic. But neither should we be so doctrinally amorphous and creedless to the point of no one, ourselves included, knowing exactly what we stand for. We do contend that to be a Baptist means to fly certain colors at high mast. We do have a stand, and that stand is the Word of God as revealed in the Christ of Calvary.

As the disciples were gathered in

Jerusalem on the Day of the Resurrection, the Lord appeared to them in order to dispel their doubts and fears. He addressed them with the blessing of his perfect peace, and forthwith commissioned them saying: "As the Father has sent me, even so I send you."

"SO SEND I YOU"

These solemn words contain more than a mere formal command. Not only the auspicious fact of the resurrection itself instilled a new spiritual dynamic into the soul and life of those early Christians. The verbal instructions they received from the blessed lips of the Master also became a bed rock of solid foundation upon which a real and abiding faith might be built. They were given to them to the end that, when the Divine Shepherd departed, the lonely sheep might not become easy prey to the wolves of doubt and despair.

As the risen Christ commissioned his disciples to go out into the world and witness, he also gave to them the content of their message and the groundwork for a hostile pagan world.

Christians in this changing world, yea, Baptists in this generation of profound and ultra-rapid changes, oftentimes find themselves at a loss to state clearly and unhesitatingly exactly what they stand for.

It is not our purpose to enumerate at this time what we as Baptists like to call Baptist distinctive principles and practices. I would have you consider, however, this divine command of the risen Christ, and discern within the inner texture and tenor of his words, the ground for Baptist witnessing in this generation.

"As the Father has sent me, even so I send you."

CHRIST'S LORDSHIP

I. This command enhances the supreme lordship of Jesus Christ. In these trenchant words our Lord points to the source of his lordship.

Men called him "Master," and he accepted the title, because indeed he is Master of them who follow him. His lordship, however, does not stem from the fact that he excelled in wisdom and in knowledge, and because "no man ever spoke like this man."

Many have thought that his lordship rests upon his power to perform wonders and miracles. The Bible tells us



DR. JOAO F. SOREN
pastor of the First Baptist Church, Rio de Janeiro, Brazil and president of the Baptist World Alliance.



MOONLIGHT OVER THE ATLANTIC AT ATLANTIC CITY

There was uplifting inspiration at the sessions of the Baptist Jubilee Rally in Atlantic City, N. J., held in the auditorium and there was delightful inspiration walking along the beach after the evening services.

that such wonders were signs, but certainly they were not the ground upon which his lordship rested. In fact, he told his disciples that they would perform signs and miracles, and that they would see greater things than those miracles which he performed.

Jesus Christ is Lord because he proceeded from the Father. He is Lord because he is one with the Heavenly Fa-

ther. He is Lord because he is the true Bread that came down from heaven. He is Lord because he is the incarnate God Almighty, "for in him the whole fulness of deity dwells bodily, and you have come to fulness of life in him, who is the head of all rule and authority."

The Lordship of Jesus Christ comprises the entire universe, and of course the terrestrial globe, which we call "our

world," for "all things were made through him, and without him was nothing made that was made." His divine lordship over the world rests upon his divine authorship.

It is worth noting that the New Testament is very clear and incisive in its teaching about the cosmic lordship of Jesus Christ. Not only the church and the elect belong to Christ, but the entire world is his. Matthew states very emphatically that Jesus holds and wields all power in the world. St. John proclaims Jesus as the Lamb of God that "taketh away the sin of the world." The Apostle Paul refers to the Christ as being preeminent in all things; that is, in the entire world. The prologue of the Gospel according to John states that "the world was made by him" and that he came to this world as one coming to that which was his own.

The New Testament view allows a reasonable and coherent interpretation of history. Human existence seems meaningless and chaotic without the sovereign lordship of God in Jesus Christ governing and moulding all forces and events toward the consummation of the divine purpose.

APOSTOLIC CHRISTIANITY

This does not mean that God's servants are always in a position to comprehend the meaning of all that goes on in this apparently contradictory world in which we live. God's chosen people in the Old Dispensation were often perplexed by what happened to them and around them. In this generation of conflict and confusion in many realms of life, the Children of Light often find themselves groping in darkness as to the meaning of what is happening in this world.

"I send you" is indeed an assertion of authority. We do not have here the voice of entreaty or of appeal, but a stern command from him who is Lord, indeed.

The recognition of the supreme lordship of Jesus Christ explains the heroic militancy and aggressiveness of Apostolic Christianity.

As the early disciples grasped the significance of the triumphant Christ, as he rose from the grave in his victorious conquest over death and sin, they acclaimed him as Lord supreme. And as they saw him and understood him in the light of his revealed Lordship and power over darkness and evil, this vision produced in them a mysterious and marvelous dynamization. There is no adequate explanation for the momentous and irresistible world-wide expansion of the first-century Christianity apart from the fact that those primitive followers of the Master of Galilee marched under the command of One whom they regarded as Lord Supreme.

Not only the apostles, but any-



THE BOARDWALK AT ATLANTIC CITY, N. J.

Tens of Thousands of Baptists enjoyed the stroll along the Boardwalk at Atlantic City, N. J., during the Baptist Jubilee Rally and heard Dr. Soren bring his inspiring message at the auditorium.

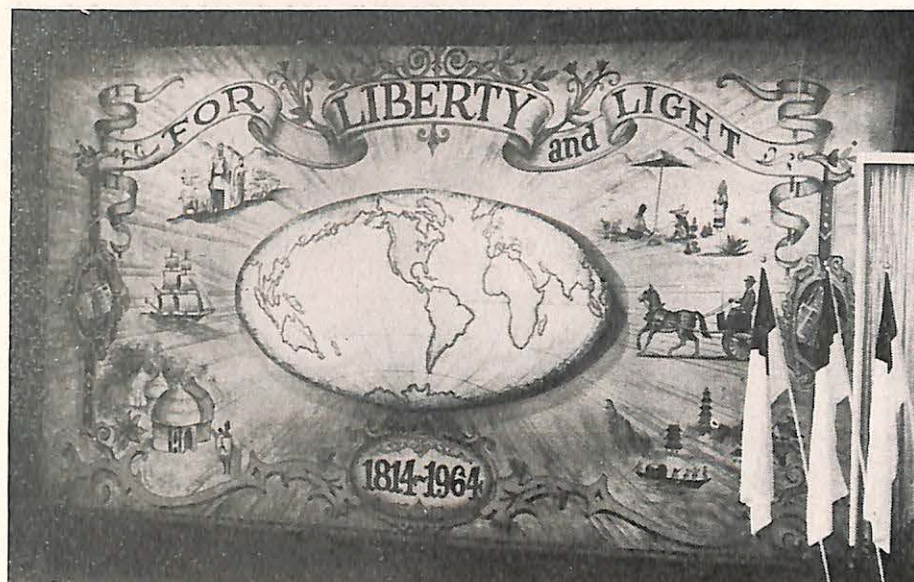
This address by Dr. Soren was delivered at the Baptist Jubilee Rally in Atlanta City, N. J. It has a timeless message with its clear, Scriptural forceful presentation of Baptist convictions.

mous laymen also, men and women, converted Jews and converted Gentiles, Romans and Barbarians, Asians, Africans and Europeans preached Christ, and wherever they lived, wherever they went, the impact of their witnessing was tremendous. Persecution could not detain them. In fact, it stimulated them unto greater efforts in witnessing for their Lord. In Antioch, without having been officially commissioned, some anonymous disciples who had fled from Jerusalem were so zealous in their preaching of the Christ that they had the honor of being the first to be nicknamed after their Lord: there they were first called Christians.

THE FAR-FLUNG BANNER

No one knows to this day how the church in Rome appeared so early. The fact is that long before Paul ministered to those Christians, there was a flourishing and influential church in the capital of the Roman Empire. Before the end of the first century A.D., the light of the Gospel had spread unto the most distant parts of the Roman Empire, and even beyond its geographical and political boundaries.

That "Name which is above every other name" was the inspiring banner which the early church unfurled as it advanced upon the citadels of sin and paganism. It proved its power to annihilate formidable foes. Its conquering,



"FOR LIBERTY AND LIGHT"

This great theme was emphasized at the Baptist Jubilee in Atlantic City, N. J. In Miami Beach, Florida the Congress theme will be: "And the Truth Shall Make You Free." (See front cover of Annual).

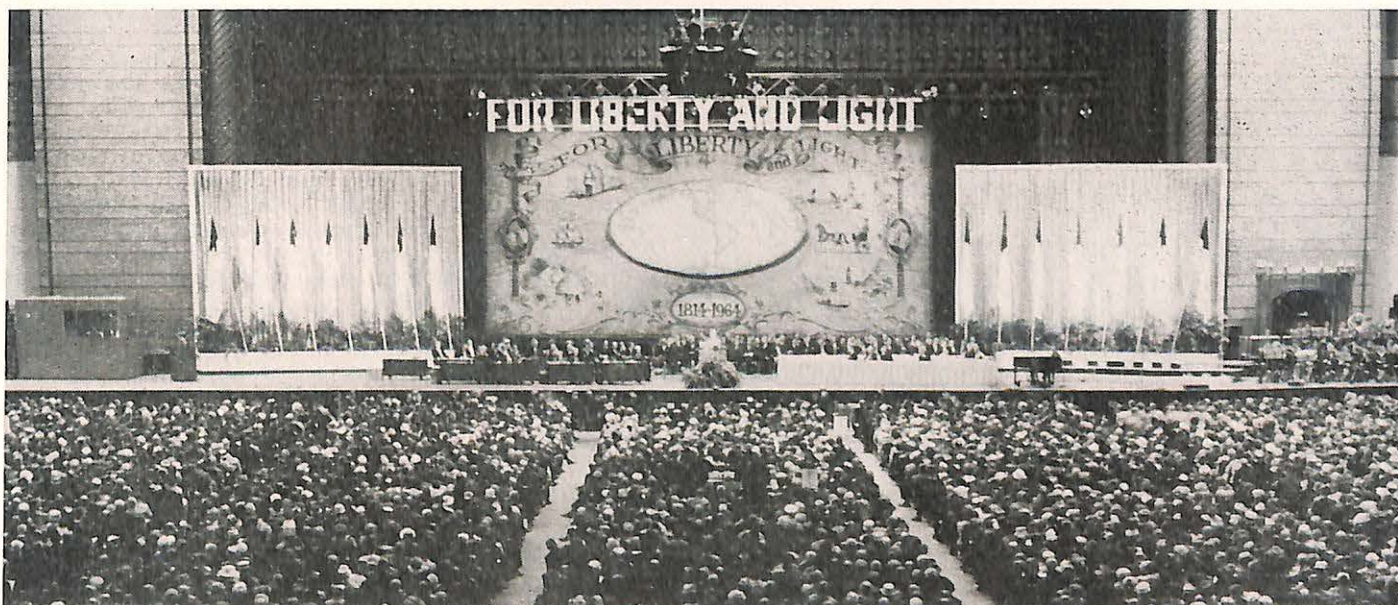
crusading spirit was indomitable and irresistible. It became a disturbing movement in the prevailing order of things. Paul and Silas were accused of connivance with those who were "upsetting the world." By their preaching they brought disturbance, fear and alarm to those who were in the service of iniquity. They did not cater to public opinion. In fact they came into open collision with the powers of evil, of sin, of injustice, of superstition, even with governments, kings and emperors. But they never flinched. "They subdued kingdoms, wrought righteousness, stop-

ped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

The vision and the consciousness of the lordship of the Divine Master also produced in apostolic Christians the spirit of sacrifice and of unstinted devotion to the Lord of the Church.

SPIRIT OF SACRIFICE

They came to realize that the spirit that permeates the whole scheme of redemption, the principle that underlies



BAPTISTS AT CONVENTION HALL, ATLANTIC CITY, NEW JERSEY

In this mammoth Convention Hall about 18,000 Baptists representing seven Baptist bodies and 22 million members celebrated the 150th anniversary of the founding of the first national organization of Baptists in America. The theme, "For Liberty and Light," challenged Baptists to go into all the world, with vignette pictures of Baptist mission fields shown on the huge backdrop, taking the Gospel of Christ symbolized by the array of Christian flags on both sides of the platform.



BAPTIST LEADERS AT ATLANTIC CITY, NEW JERSEY

Left to right: Harold E. Stassen, former president of the American Baptist Convention; Brooks Hays, special assistant to the president of the United States and former president of the Southern Baptist Convention; John G. Diefenbaker, leader of Her Majesty's Loyal Opposition and former Prime Minister of Canada; and Theodore F. Adams, Baptist Jubilee Rally Presiding chairman.

the atonement on the cross, are the spirit and the principle of sacrifice. Paul, the apostle of Jesus Christ to the Gentiles, translates into his own personal experience the self-surrender, self-giving and self-emptying of Christ for the salvation of a lost humanity, when he states that "I count all things but loss for the excellency of the

knowledge of Christ Jesus my Lord: for whom I have suffered the loss of things, and do count them but dung, that I may win Christ."

The Incarnation itself meant sacrifice for One who was in equality with God, but who emptied himself and humbled himself. His was a sacrificial ministry from his baptism in the wa-



EUROPEAN BAPTIST FEDERATION SPEAKERS

At Amsterdam in the summer of 1964 Dr. Martin Luther King, Jr., of the United States (2nd from left) addressed the session of European Baptist Federation. Dr. Eric Rudin, the European secretary for the Baptist World Alliance, is second from the right.

ters of the Jordan, to his drinking of the bitter cup of suffering and woe on Calvary.

Early Christians quickly came to the understanding that in order to perform the task that was given to them to perform in this world, they must also bear a cross. Through selflessness alone might they conquer a selfish world. The redemption of a lost race was wrought by a tremendously high cost, which was paid out of the loving heart of God our Heavenly Father. There is no easy road for those who have enlisted for service under the banner of a self-sacrificing Lord. Those who follow in his train and in his steps cannot hope to find an easy, expenseless, snug and complacent way to save this troubled and sin-sick world. "If ye would be my disciples," says the Christ of Calvary, "deny yourselves, and take up your cross, and follow me."

As we affirm our stand for the supreme lordship of Jesus Christ, is it not fitting that we ask ourselves if the present-day discipleship of the self-sacrificing Lord can pass the test of the authentic apostolic spirit of sacrifice?

Perhaps the lack of impetus and the shortage of power of Christianity in this generation originates from the loss of that historic trait of early Christianity, that is, its compelling spirit of sacrifice. Something of that consuming, incandescent, self-denying motivation of the Apostolic Church appears to have been lost along the way. We have become more self-saving than self-sacrificing. We have not been willing to become a crucified church in order to present, and adequately to represent before the world the crucified Lord. We must sincerely admit that secular crusades and ideologies in the world today often out-rank present-day Christianity in the attitudes and in the spirit of sacrifice. Some of them have apparently become even more effectively missionary than some Christian churches. It is no wonder that some of them seem to be outstripping the churches in the race for world conquest. It is high time that we be reminded again that Christian missions must be understood and undertaken in terms of Christian sacrifice.

"As the Father has sent me, even so I send you."

DIVINELY COMMISSIONED

II. This command of our Lord implies the fact that the followers of the Christ are a divinely commissioned people with a God-appointed task.

The Lord of the Church was the anointed One, that is, the appointed One. He clearly understood and repeatedly stated the fact that he came to this world by divine appointment and for a definite purpose. At one time he refers to his appointment by simply saying that "he came down from heav-

en." Then again he goes on to state that "he came to do the things which the Father would have him do and say the things that the Father would have him say." He was in the world because he was sent from on High. He came to perform a very definite task in this world. His was a mission of redemption. He was made the Messiah of salvation unto all men.

The Messianic consciousness was something totally absorbing in Jesus our Lord. It became the polarizing center of his life, the magnificent obsession of his earthly ministry. He not only resisted every temptation and insinuation that might deviate him from the Messianic path and task, but he made every occurrence and every circumstance converge and contribute toward the purpose for which he came to this world.

This is what the Lord is referring to when he says "as the Father has sent me."

It is his purpose that those who follow him also have a mission consciousness. The failure of Israel of old was primarily the failure of its Messianic consciousness. As the chosen nation allowed the Messianic meaning of its election to become obscured and obliterated, it also defaulted in its historic role and in its witnessing before other nations of the earth.

GOD'S IMPERATIVE

The divine commission given to the New Israel, that is, the Church of Jesus Christ, is just as binding and as imperative as that which was given to Old Testament Israel. It is indeed a fundamental doctrine of the New Testament, and not a mere elective course in the discipleship of the Christ. Never was our Savior more explicit and incisive in language than when he commissioned his followers even as he was commissioned. Never did the words of the Lord of the Church ring with more authority than when he sent his disciples out into the world to propagate the Gospel of God's love unto salvation for all mankind. We decidedly have no choice in this matter once we accept the divine sovereignty of the Son of God as our Lord and Master.

But is not our mission consciousness also a matter of survival in this world?

It is easy to surmise what would have been the fate of the early church, yea of Christianity itself, had not the first disciples been propelled by the momentum of their apostolic consciousness to witness and to preach the Kingdom of God to the tribes and nations of the Graeco-Roman world.

Many churches in the course of history have had their candlestick removed, and their light has been put out, because, like the Church in Ephesus, they allowed themselves to fall away from their first work, their first task, their first love.

If we are to survive as God's people in this world, such survival will not be accomplished by defensive warfare against the increasingly aggressive and combative powers of evil and of sin.

The fact of our mission as God's people in this world forces us to consider two very relevant aspects of this very serious and solemn matter.

THE CHURCH'S MISSION

The first aspect has to do with the nature of this mission.

What is the task of the Lord's Church in this world?

Our Lord gives us the clue as to the primary purpose for which the church of Jesus Christ exists in this world, in

which he came for. This is the task for which the Church exists. May we beware of the danger of being side-tracked into secondary, subsidiary and subservient interests and activities, which, in some instances, have all but steered the church away from that course which was set by the Master Pilot who is the Head of the Church.

EVANGELISM EMPHASIS

It was indeed a historic moment in the annals of the Baptist World Alliance, when the 10th Congress, meeting in Rio de Janeiro, Brazil, voted unanimously for the "year of evangelism emphasis." This means that during this year 26 million Baptists in almost 120



BAPTISTS AS EVANGELISTS IN BRAZIL

A Cessna "Skyhawk," loaded with Baptists, tracts and Bibles, zooms off the runway of Fortaleza airport every Saturday morning and heads for some remote point in Equatorial Brazil on an evangelistic witness. (Photo by "Baptist World").

these words: "As the Father has sent me." His mission in this world was the work of redemption. He came in order to save a lost, ruined and condemned human race. He came to give his life on the cross, that through his death many might have life eternal. He came to reconcile men unto God. He came that "the people which sat in darkness" might see the "great light," and "to them which sat in the region and shadow of death," light might dawn, "the light of the knowledge of the glory of God in the Face of Christ."

Thus, says the Lord, "even so I send you." Herein is the substance of our God-given task as a divinely commissioned people. It has to do with that for which the Christ was sent to do in this world. We are sent to implement that

nations are to be led to give priority to the main task of the Church of Jesus Christ. In Latin America the general reaction to that momentous decision was generally expressed in such words as these: "now the Baptist World Alliance is getting down to the main business." And what a blessing this is turning out to be! Baptists in Brazil, as they came to grips with the matter of evangelistic emphasis, concluded that they needed a whole year just for preparation. A nation-wide evangelistic crusade is in the making to be launched in 1965. The movement is gripping the hearts of those 250,000 Brazilian Baptists as nothing ever has before.

Baptists of North America have had their heads and their hearts together as they planned for this historic ses-

quicentennial celebration. Has it not dawned upon you what might happen to this continent, yea, to the entire world, if these 20 million Baptists could work out a God-inspired plan whereby this immense potential could be polarized and mobilized into a united spiritual and denominational crusade to push out the frontiers of the Lord's Kingdom even unto the ends of the earth? Is this not the appointed time for all Baptists in North America to knit again the threads of fraternal affinities and Christian solidarities into a closely woven texture of superb denomina-

WELCOME TO OUR CHURCH

A colorful introductory leaflet about our North American Baptist churches. For copies write to NAB Headquarters, 7308 Madison St., Forest Park, Illinois.

tional cooperation toward the very purpose for which we exist as apostolic believers and New Testament churches?

YOUR RESPONSIBILITY

In closing, I would have you consider the second aspect of the Messianic mission of the Lord's people. This has to do with the implications of the divine commission for the individual believer.

It must be clearly understood, if we are to grasp the full significance of the divine commission, that our Lord did not give that commission to an institution but to individual believers. It behooves us as individual followers of Jesus Christ to realize that he has sent us even as he was sent by the Fa-

ther. As the Father did not commission an institution, not even a community, but sent his own Son, even so we, who have been made sons by adoption, are also commissioned personally and individually for that purpose which brought our Lord into this world.

As our denomination waxes strong numerically, we must be ever vigilant against the danger of practical clericalism within our hosts, which presents itself in a widespread tendency toward

relegating the responsibilities and the privileges which belong to all Christians to that smaller group which we are becoming accustomed to designate as "professional Christians." Such distinction is artificial and potentially dangerous. We cannot propose to stand for the rights and prerogatives of the individual Baptist church-member and at the same time sit down when it comes to facing and implementing the responsibilities upon which those rights repose. Baptist democracy is not primarily a matter of ecclesiastical suffrage and denominational government, but essentially a principle of competency toward participation.

The New Testament does establish certain prerogatives which pertain exclusively to the ministry. But witnessing for Christ and participating in the world-wide extension of God's Kingdom on earth is not one of those exclusive prerogatives of the so-called church officers. Herein we have the prerogative of every person who confesses to be a follower of the Lord of salvation.

The grandstand complex is alienating Christians today from effective participation in the divinely appointed task which falls to all because it is the task which belongs to each. Secularization by omission is a danger which 26 million Baptists must obviate by girding themselves with the holy tunic of spiritual, sacrificing consecration and by consistent manipulation of the tools and utensils of unstinted devotion to him who died for us on the Cross of Calvary, and Who, as he rose again, addressed his sheep, saying unto them: "As the Father has sent me, even so I send you."

STATEMENT OF FAITH

for North American Baptist Churches

We, as New Testament Baptists, affirm our faith in the Lord Jesus Christ for our salvation and believe in those great distinctive principles for which Baptists have lived and died, such as:

1. Soul liberty;
2. The inspired authority of the Scriptures in matters of faith and conduct;
3. The separation of church and state;
4. The revelation of God through Jesus Christ as only Savior and Lord;
5. Regenerated church membership;
6. Believer's baptism by immersion;
7. The congregational form of church government; and
8. The proclamation of the Gospel throughout all the world, and we do hereby set forth and declare the following as our Constitution and By-Laws.

—From the *Constitution* of the North American Baptist General Conference.



THE FESTIVE GENERAL CONFERENCE BANQUET

More than 850 people enjoyed the General Conference Banquet at the Senator Hotel and listened with rapt attention to the address on "Dedicated Discipleship" by Dr. Douglas A. Gallagher of Parma, Ohio.

The Village Church With a Vital Message

The story of the Baileyville Baptist Church, Baileyville, Illinois, one of our very thriving village churches with outstanding ministers over the years, which will be observing its Centennial Jubilee in 1965.

By Rev. Lyman F. Erickson, Pastor of the Baileyville Baptist Church.

IN THE YEAR 1856, two Baptist families came from Germany to the mid-west of America. They were the Christopher Wilhelms and the Jodokus Bohens. They settled in Silver Creek Township, Stephenson County, Illinois.

Other families followed them to this community. Relationships of the mother country led them to establish these in their new homeland. Spiritual fellowship being of the prime importance, services were conducted by mature men of the community in homes for some years.

SEPT. 3, 1865

Organization of the Baptist congregation took place in the Diddens School House on Sept. 3, 1865. Thirty-six members were received that day when the congregation of the Baptist Church at Baileyville, Illinois was organized. Most of these had been members of the Baptist Church at Ihren, Ostfriesland, Germany. In 1868 permission was granted for the congregation to hold services in the Diddens School and the

following year in 1869 a call was extended to Rev. J. G. Van Loh as the first full-time pastor.

CHURCH AND PARSONAGE

In the spring of 1874, ground was broken for a house of worship. Dedication was held August 30, 1874. The church was erected in the Baileyville community, Ogle County, Illinois. This building was destroyed by fire February 4, 1920 along with its contents. However, the congregation immediately set forth plans for a more fireproof building.

In the spring of 1920, the congregation began building again and toward the end of the year the congregation was able to worship in the building. Dedication was held March 20, 1921. It is interesting to note that the total cost of the building was \$35,000. Indebtedness at dedication amounting to \$10,000 was repaid in seven years.

The ministry of the Word of God has been faithfully proclaimed through the years. Notable pastors of our Conference have served the church: Rev. P. J.

DeNeui 1871-1876; Rev. J. G. Draewell, 1902-1907 (the grandfather of Rev. David Draewell, our Stewardship Secretary); Rev. A. J. Lang, 1922-1923; and Rev. A. J. Harms, 1932-1935, to name only several of them. At present the church is being served by Rev. Lyman F. Erickson, reared in our Conference Church at Chancellor, S. Dak. His ministry began in the fall of 1962.

BLESSED REVIVALS

Recounting some of the years of the church's ministry is a blessed experience. *Revival* has notably marked the history. In 1897 an outpouring of the Holy Spirit was felt and Rev. H. G. Bens (1895-1898) baptized 36 people into the membership of the church.

Again in 1912, with services conducted by Rev. G. Waldvogel the Holy Spirit moved through the community and special meetings were extended for six weeks with some 40 people finding Christ as Savior, some of whom are presently members of the church.

Most recently the breath of God was felt in the fall of 1963, when under the



FIRST CHURCH AND PARSONAGE, BAILEYVILLE, ILL.

This church building was used by the Baileyville Baptist Church, Illinois from 1874 to 1920 when fire destroyed the building. The parsonage (left) is still being used by the pastors' families. The present pastor of the church is Rev. Lyman F. Erickson.

ministry of Rev. Floyd Ankerberg of Mt. Prospect, Illinois, some 30 decisions were made in a week of special meetings.

DRAEWELL'S LIFE THREATENED

During the ministry of Rev. J. G. Draewell (1902-1907), a baptismal service was scheduled for a Sunday afternoon. A woman from the neighboring town had been brought to the service against the wishes of her husband. He had threatened to shoot the pastor (Rev. J. G. Draewell), if the woman was baptized.



REV. J. G. DRAEWELL

pastor of the Baileyville Baptist Church from 1902 to 1907. During his pastorate, his life was threatened by the angry husband of a woman who was baptized by the minister.

When preparing for the baptism, she entered the water and on being asked, "Do you believe that your sins are forgiven and that you belong to Christ?" she answered, "I do not know that." Again asked, "Do you believe that Jesus Christ died on the Cross for your sins and that you are redeemed through his shed blood?" she answered, "I cannot say that." Then Rev. J. G. Draewell said, "Then I cannot baptize you."

She left the baptistry and the deacons talked to her. While they did, some of the men in the congregation noticed her husband's unusual actions and went and took him out of the service. The wife knew of her husband's threat and having seen him in the audience, would not go through with the baptism.

During the time that Rev. J. G. Draewell talked about those who hinder others in following Christ, suddenly a hand touched his shoulder. He turned and saw the woman standing beside him who said, "I am now ready to be baptized." And she was baptized on confession of her faith in Christ.



DIDDEN'S SCHOOL HOUSE AT BAILEYVILLE

Here on Sept. 3, 1865 the Baileyville Baptist Church of Illinois was organized with 36 charter members and here the first services of worship were conducted.

The history records the beginnings of an ever enlarging outreach. In 1876 Sunday school classes were conducted in homes by those who were burdened for the children. These classes were officially organized into the Sunday school work of the church in 1883. Today the Sunday school continues its outreach with a departmentalized ministry.

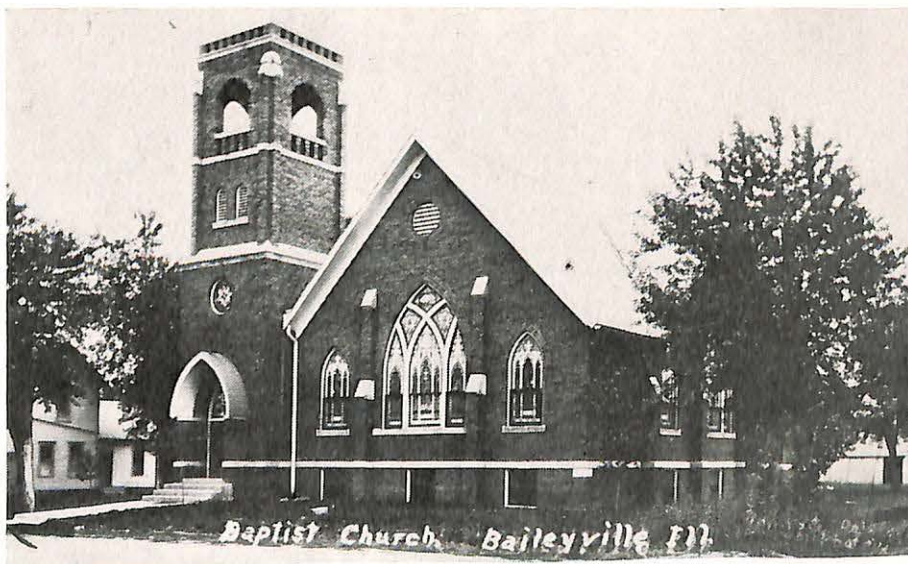
In the past year two important steps have been taken. The first was the beginning of an elective-class program for the college age and up adult group. Credit courses are offered at present from the Moody Bible Institute. Secondly, there has been the selection of our Conference literature for our Sunday school from High School and under.

In 1882 the Woman's Missionary Society was organized by the pastor. It began with some 55 members. Today the name has changed, but the organization continues with its service in the church, in world missions and community missions.

In 1896 a Young People's Society was organized with 28 members. Today it remains an active part of our outreach. Our youth also bear witness in their schools with the Youth For Christ Club in which a number of them participate.

MISSIONARY CONCERN

Foreign Missions became a vital part of the church's outreach under the ministry of the late Rev. Herman Renkema during the forties. Beginning



BAPTIST CHURCH, BAILEYVILLE, ILLINOIS

After a disastrous fire had destroyed the old church building, the Baileyville Baptist Church constructed this brick building in 1920-1921 which is still being used today.

with the support of one missionary (Miss Carrie Swyter Tobert), the church today shares in the support of missionaries on the fields of Japan (the Sukuts), Africa and the Philippine Islands.

In addition to financial support, the church has had the joy of seeing a number of its congregation answer the call into the ministry, at home and on the foreign field. Presently, a former member is serving in India, another is pastoring in California, and two young people are presently preparing themselves in Christian schools, one in a Seminary and another at a Bible Institute.

The church for some years shared in a Vacation Bible School outreach with our neighboring community. However,



Rev. and Mrs. Lyman F. Erickson of the Baileyville Baptist Church, Baileyville, Illinois.

some ten years ago the burden for a more localized ministry to the children of our immediate community led to the establishing of a Bible School in Baileyville.

In addition to personal witness, Sunday school, missions, D.V.B.S., and camp programs, our church has had a cooperative ministry in the Iowa Association. For a number of years a radio ministry was conducted over a Chicago station, and later over a Rockford, Illinois station.

CONTINUING WITNESS

Today these various branches of outreach are still active, offering to the congregation a place of service, and to the community a witness for our Lord. The Word of God continues, and while our congregation has had a number of families leave mainly because of economic pressures, it still has today a warm, friendly invitation to its community that they may find Christ as Savior, and be edified in the knowledge of our Lord. Our motto has been one of invitation to our community, and we extend it to you when in our area, "Worship With Us at the Village Church With a Vital Message."

BAPTISTS AT MIAMI BEACH

(Continued from page 41)

birds, animals, and reptiles may be seen at the Parrot Jungle, Serpentarium, and Monkey Jungle south of Miami.

At the Parrot Jungle scores of brilliantly colored macaws, cockatoos, and parrots fly free. A 45 minute show in the jungle's Parrot Bowl features trained macaws in a variety of tricks.

Miami's Serpentarium is both a top attraction and a source of venom used in medical and scientific research. Venom is extracted daily from deadly cobras, vipers, and other reptiles.

At the Monkey Jungle a tribe of Java monkeys roams throughout a rain forest of trees and vines while visitors watch from caged walkways. Here too, is Bulu, who at 550 pounds is one of the largest gorillas in captivity.

The 85 acre Fairchild Tropical gardens, another tour highlight, present the largest collection of tropical plants in the United States. Admission is free, but there is a 50 cent charge for the "tram train" ride around the grounds.

MIAMI BEACH GARDEN CENTER

In Miami Beach is the Garden Center with its display of exotic plants found in tropical cloud forests. A cruise through the city's inland waterways is also popular with visitors, as is the 20 cent tram ride around Lincoln mall. There is a nominal charge for the Miami Beach city operated Bass Museum of Art. The Bass Museum, a city operated museum, houses the multi-million dollar Bass collection donated to the city by Mr. and Mrs. John Bass of New York City and Miami Beach.

It comprises 63 paintings, ranging from such old masters as Botticelli, Rubens, Franz Hals, and Gainsborough to Van Gogh, El Greco, Modigliani, and modern French impressionists; numerous examples of wooden sculpture, much dating back as far as the 14th century; and two of the largest tapestries in the world.

COME TO MIAMI BEACH!

The Baptist Mecca in 1965 will be Miami Beach, Florida, June 25 to 30, 1965. From all parts of the North American continent and from many of the countries of the world they will be arriving by boat, plane, bus and car to take part in the greatest and most thrilling Baptist Congress ever held in history. They will be enjoying with open eyed amazement the glitter and beauty and excitement of this "vacation capital of the United States."

But more than that, they will come to know what it means to have "your heart strangely warmed" and your soul lifted up in the Presence of our Lord and Savior, Jesus Christ, as God's Word is proclaimed and his Name is magnified at these Congress sessions.

AND ON HIS HEAD WERE MANY CROWNS

(Rev. 19:12)

By Esther Belle Heins
of Lynwood, California

The King of kings, the Lord of lords
Is he!
Beloved King of Grace for you
And me.
His head wears well dominion's crown.
Scarred hands
Hold life and death which yield to his
Commands.
Oh, on his head are many crowns!
He wears
The crown of Providence; so much
He cares!
The crown of all creation too,
We know—
For John, in chapter one, says this
Is so.
No crown can ever grace his head
As one
Of THORNS he wore that God's great
will
Be done!

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THE WINDOW OF HEAVEN

By Milly Skinner
of Orange, California

A member of the Magnolia Baptist
Church, Anaheim, California.

The window of Heaven is open,
Sometimes I can see inside,
My Savior with his outstretched arms,
Bidding me come in and abide.

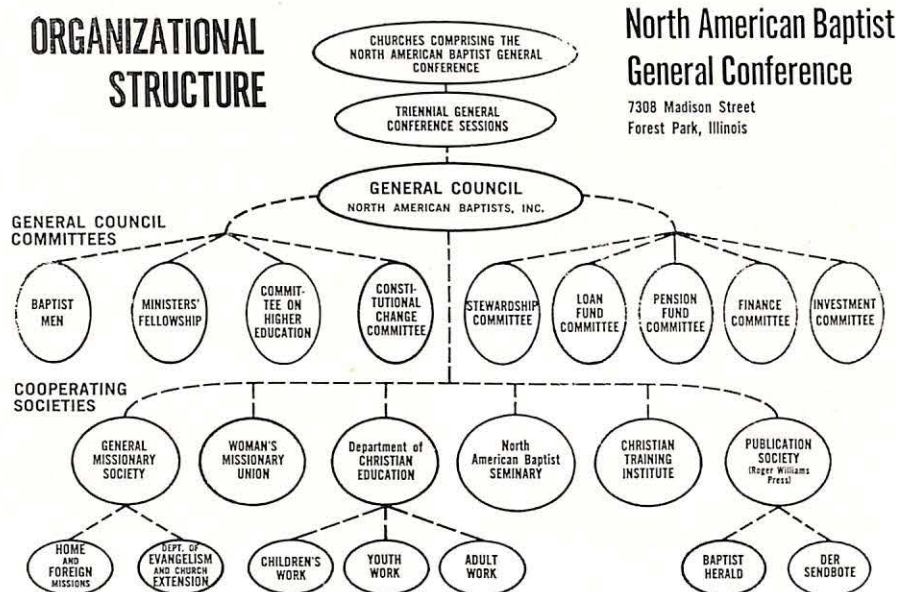
I have so much to do down here,
So many souls to be saved;
I'd like to stay a little longer,
Until my pathway is better paved.

I want my Lord to lead me,
In the work that I must do;
For the souls I help upon this earth
Will help me to make it through.

The beautiful window is tempting,
Lord,
Inside I would find peace and rest;
But before I stand before my Lord,
I want to know I have done my best.

Were you to decide to take me home,
Before in the morning I rise,
I'll be in the glory I've been dreaming
of,
Through my window in Heaven's
skies.

ORGANIZATIONAL STRUCTURE



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MUSICAL REFORMER

(Continued from page 37)

in the church, goes over the four teen talks—then gives opportunity for questions.

He also brings out points from the last panel discussion with teens in which they hash over such questions as:

Is "worldly music" the music itself, the words, or what it produces in the life and thoughts of the person that makes it worldly?

Could a particular piece of music be wrong for one person but acceptable for another?

If we live the truly Christian life, what relationship does Christ have to the music we listen to?

Why do you like the kinds of music that are popular with other teens? Is it because you like the music or because you want to be "in the know?"

Approximately two weeks after the series of talks, Erickson has the teens fill out a post mortem questionnaire.

In what specific ways has your thinking about music been changed? he asks.

THE WELL-BALANCED LIFE

Answers are amazingly mature: I now realize a balance of music is necessary in the well-balanced life . . . it has gotten me to really think about what I listen to . . . I lost interest in the rock 'n' roll station.

For what reasons have your musical thinking been changed? I tried a varied diet! . . . speaker was convincing and personal prayer was the result . . .

What do you plan to do as a result of this music seminar?

Vary my music types . . . make sure my listening habits do not interfere or conflict with my personal testimony or walk with the Lord . . . the step already has been taken!

The change has not been made only in words, but in action. Parents come up to Erickson and say,

"I want you to know that there's a different atmosphere in our home these days. Listening habits have been changed. Sure, the music sometimes is loud—but the air is cleared."

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READ THE EXCITING HISTORY OF NAB CHURCHES

- **IN GOD'S HAND** by O. E. Krueger. 134 page book (paper back) written in an informal style and with scholarly research.
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In this exciting 512 page volume with the history of all Baptist Conferences, 30 pages are devoted

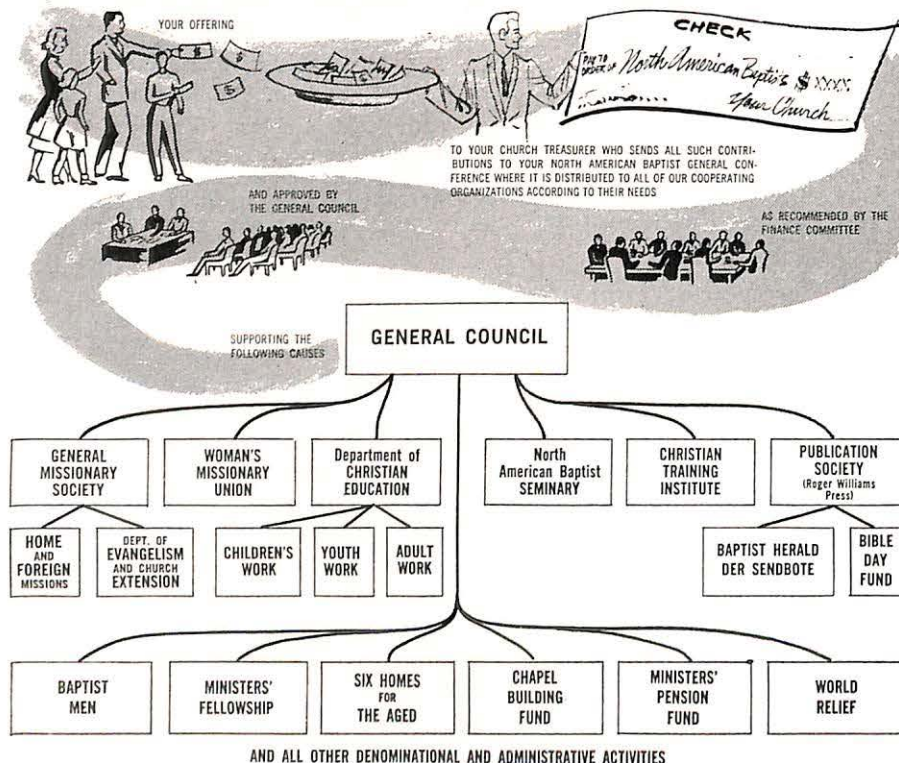
to a colorful, thumbnail sketch of North American Baptists written by M. L. Leuschner.

Cloth Bound — \$4.00

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- **GO**—Missionary Album of Cameroon, Africa.
- **ADVANCE** — Statistical Graphs and Trends.

WHERE YOUR MISSIONARY CONTRIBUTION GOES



Denominational Budget and Special Requests

For the Fiscal Year Ending March 31, 1965

ORGANIZATION or DEPARTMENT

Cooperating Organizations

General Missionary Society	
Home Missions -----	\$ 116,659.00
Credit for Home Miss. Inv. Income	(6,127.00)
God's Volunteers -----	21,642.00
Church Extension -----	72,955.00
Voluntary Evangelists -----	1,000.00
Cameroon Mission Operating -----	208,326.43
Cameroon Mission Building -----	9,900.00
Japan Mission Operating -----	51,377.00
Japan Mission Building -----	12,500.00
Austrian Mission Operating -----	5,000.00
Credit for Foreign	
Miss. Inv. Income -----	(2,982.43)
Administration -----	41,750.00
Total General Miss. Society -----	\$ 532,000.00

Other Cooperating Societies

Roger Williams Press Operating -----	22,200.00
Roger Williams Press Bible Day -----	4,000.00
North American Baptist Seminary -----	76,000.00
Christian Training Institute -----	58,000.00
Dept. of Christian Education -----	32,000.00
Woman's Missionary Union -----	1,800.00
Total Other Cooperating Soc. -----	\$ 194,000.00
Total Cooperating Societies -----	\$ 726,000.00

Denominational Departments

Chapel Building Fund -----	2,500.00
N.A.B. Inc. Pension Fund -----	14,400.00
Aged Ministers & Relief -----	4,900.00
Homes for the Aged (Seven) -----	4,200.00
Conference and Council -----	42,000.00
Promotion & Publicity Expense -----	37,800.00
Stewardship & Higher Education -----	16,300.00
District Secretaries -----	41,900.00
Fellowship Fund -----	0
Budget Reserve -----	30,000.00
Total Denominational Dept's. -----	\$ 194,000.00
Total Budget -----	\$ 920,000.00

Denominational Advance ----- \$ 90,000.00

Special Funds—(To be sent as

received. Estimated Income).

Church Extension Builders -----	40,000.00
Church Extension Buildings -----	30,000.00
Special Seminary Library Fund -----	10,000.00
C. T. I. Library Fund -----	1,000.00
Japan Revolving Loan Fund -----	5,000.00
Others -----	4,000.00
Other Special Funds -----	90,000.00
Total Budget and Specials -----	\$1,100,000.00

CHRIST HAS LEFT AN INHERITANCE FOR YOU . . .

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34).

Will you leave an inheritance for Him?

Remember Christ's work in your will.

For information and assistance write:

Dr. Frank H. Woyke
North American Baptist General Conference
Box 6
Forest Park, Illinois 60130



—Photo by A. Devaney, Inc., N. Y.

HIGHER EDUCATION EMPHASIS—1965

Denominational Theme:

"Our Mission in Higher Education"

Theme Scripture:

"Study to show thyself approved . . . and teach others also"
(2 Timothy 2:15, 2).



OUR HIGHER EDUCATION PROGRAM IN JAPAN

The male quartet of the Osaka Biblical Seminary sings at the 1964 graduation exercises. This is the year of our "Higher Education Emphasis" on the mission fields and at home.

ATTEND SOME OF THE 200 HIGHER EDUCATION CONFERENCES

We believe confidently that the following practical benefits will result from your attendance at these conferences:

1. A greater recognition that God's command to "Teach all nations" is directed to every believer today.
2. A greater understanding of the magnitude

of our God-given responsibilities as North American Baptists in the area of higher education.

3. A greater prayer support for our denominational educational efforts at home and abroad.
4. A greater financial support for our denominational programs of higher education.
5. A greater response on the part of youth to God's call to Christian service vocations.



PURPOSES OF OUR HIGHER EDUCATION CONFERENCES

These Conferences seek to confront youth with the claims of God upon their lives and also seek to reveal to Christians their God-given share in the ministry of teaching.

SPECIAL PROGRAMS

The viewing of new slide sets prepared by the Committee on Higher Education, the Seminary, C.T.I., and the Board of Missions in various Sunday school classes and departments will give added educational emphasis to the conference. The Sunday school may also participate in a special missionary offering designated for "higher education efforts at home and abroad."