

APRIL 11, 1963

NUMBER EIGHT

MODERN MISSIONS—WHENCE?

CHRIST IN A YOUTH HOSTEL

# BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE



# Why People Give

Dr. A. J. Harms of Sioux Falls, S. Dak., interim professor of Biblical Literature at the North American Baptist Seminary

AN EXPERIMENT at the First Baptist Church of Garden Grove, Calif., where I served as pastor for several years, has clarified and intensified the interest of the members and friends in their church. At a given Sunday the pastor suggested that every member write in one sentence the reason for his or her giving. Since the pastor was preparing a special sermon on the topic, "Why People Give," he desired their answers very much. The answers were to be written on the contribution envelopes and placed in the offering on a given Sunday. Although a number of envelopes were received without a comment on them, 323 envelopes were in the offering that indicated their reasons for giving. The following reasons are typical:

1. We give because we need a Sunday school building with enough room for everybody.
2. We give because the future church must receive Christian teaching now.
3. We give because we love the Lord and know that it pays to tithe.
4. I give because God has miraculously saved my life in a very serious accident and I want to do something for him.
5. We give because Christ commands us to do so.
6. I give because it is so wonderful to be a Christian.
7. We give because the Bible says: It is more blessed to give than to receive.
8. I give because I want the Word of God taken to the heathen.
9. I give because I can never pay for what my church has meant to me through the years.
10. I give because I want to be found faithful with my whole life dedicated to him in all things.
11. I give because the Lord's House should be a place of beauty as well as worship.
12. I give because I love my Lord, my church and the wonderful Christian people I have the privilege of associating with.
13. I give because the Lord has filled my cup to overflowing with blessings.
14. A little boy nine years old put an envelope containing a dollar bill in the offering. On the envelope he had printed his name and then wrote: "I give because I want to!"

## THIS ISSUE

This issue will make for inspiring reading on Easter Sunday and in the days to come. Read the Easter sermon by Dr. F. Townley Lord and the travelogue to the Garden of the Sepulchre by Mrs. Emma B. Meier. Dr. Dunger has given us a most provocative article on missionary trends of today. Don't miss the story of the dedication of the Maternity Center at Bango, Africa or "The Journey Into Love," the heartwarming story of a Christian integrated family. And this is only the beginning of good things in this issue!

## EASTER GREETINGS

Rise, heart; thy Lord is risen. Sing his praise  
Without delays.  
Who takes thee by the hand, that thou likewise  
With him mayest rise—  
That as his death condemned thee to dust,  
His life may make thee gold, and much more just. —Herbert.

"Christ is risen from the dead, and thus God has given him the sign of his Messianic mission. The indelible stamp of a divine authority has been placed upon all his teachings. The resurrection spans and binds the sacred Scriptures from Genesis to Revelation."—Bishop Fallows

# MISSION NEWS AND NEEDS . . .

**EASTER GREETINGS.** "A happy and a glorious Easter to all! Through the resurrection, we know more of what it is to live by Christ, in Christ, for Christ, and with Christ, till we reach the marvelous light around the throne in glory" (Theo. L. Cuyler). Easter reminds us vividly of all the countless blessings we have in the Risen Christ and challenges us to bring a sacrificial Easter Offering of love for him!

**GOD'S VOLUNTEERS.** An amazing total of 33 young people sent in their signed applications for the "God's Volunteers" teams in 1963-1964. On March 7 the God's Volunteers Committee had the difficult task of selecting 12 young people from among the 33 for next year's teams. This enthusiastic spirit of commitment to Christ and enlistment in his service without financial consideration by these young people ought to lead every North American Baptist to a greater dedication in service for Christ.

**STUDENT PLACEMENT PLAN.** The Student Placement Committee has appointed 18 young people of our churches for special service this summer in Vacation Bible Schools, on mission fields, as summer assistants to pastors, as church workers, camp counselors and directors of youth work. Twenty-three other young people applied for this ministry, but opportunities and funds were lacking for the full use of these dedicated talents of our Christian youth.

**NEW MATERNITY CENTER.** One of the most memorable events on the Cameroon Mission Field in recent months was the dedication of the new Maternity Center at Bango. A colorful article about the new building and the dedication festivities by Missionary-nurse Eleanor Weisenburger appears on page 8 of this issue of the "Baptist Herald." Note some of the statistics about the ministry now being rendered by this Maternity Center and then praise God for the new physical facilities which will make possible an even greater and more expanded ministry in the months ahead.

## NEXT ISSUE

### CHRISTIAN TRAINING INSTITUTE NUMBER

Articles, pictures and reports  
about our Edmonton school.

BAPTIST HERALD

# Editorial

## Take The Name of Jesus With You

The Easter glow shines with increasing intensity in the hearts of those who know what it means to take the Name of Jesus with them wherever they go. There is power in that Name—the resurrection power of the Risen Christ. This is the hope of earth and the joy of heaven for those who have made this Name their dearest possession. It is this Name that makes Easter a glorious experience every day of the year.

In Billy Graham's magazine "Decision," this extended quotation was made from John Bate's sermon preached in England more than a century ago: "The Name of Jesus possesses charms, glories, perfections which cannot be found in all the combinations of all the illimitable universe. Without that Name the world would be hopeless, God unapproachable, heaven without an entrance, sin without pardon, and death without a Victor." This Name, by which the Christian lives, is his secret of the victorious life. In the midst of his Easter joy and resurrection faith, he knows that God has "given him (Jesus) a name which is above every name" (Philippians 2:9).

By his Name we have been lifted up into the newness of life. The Apostle Peter tells us that God, "according to his abundant mercy hath begotten us again with a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled" (1 Peter 1:3-4). In his Name there is power to save and to redeem from sin. Peter reminds us that there is "none other name under heaven given among men, whereby we must be saved" (Acts 4:12). And this newness of life through Christ can become ours in greater power and glory as we keep this channel of faith in Christ and his Name constantly open.

"If temptations round you gather  
Breathe that holy name in prayer."

We have access to God at all times through the living Christ. The realization that Christ has risen from the dead is only the dawning of our wonderful faith that Christ is always accessible to us. Because he lives, we too shall live. Because he is risen from the dead, his promises have the ring of genuine authenticity and authority. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). In the Name of the living Christ, we are constantly being blessed "with all spiritual blessings in heavenly places in Christ" (Ephesians 1:3).

This abiding Easter truth then overwhelms us. The resurrection power is the hope of earth and the joy of heaven. It is eternal. It is our confirmation of immortality, of eternal life, of heavenly bliss. It is our victory in all things, our power through Christ in all situations of life. Hudson Taylor once said that a Christian should have such confidence in God as to be able to sing the doxology when scraping the bottom of the barrel. It transforms all days of the year—the days of shadow and those of sunshine—with the glory of Easter.

Does Christ truly dwell in your heart by faith? Are you identified with that Name? Is this Name on your lips just for Easter Sunday or constantly with you like the breath of life? For the Easter joy that never fades away, "take the Name of Jesus with you!"

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The resurrection of Christ lifts men  
and women out of their impotence into  
power, out of their sinfulness into holiness . . . .

# The Gospel's Third Dimension

By the late Dr. F. Townley Lord of London, England, former President of the Baptist World Alliance.

THE FIRST AMAZING thing in the gospel of the grace of God in Jesus Christ our Lord is that God came down to dwell with men and walk their human ways. If the incarnation does not mean this, it has no meaning. But the second amazing thing is that the purpose of this divine condescension was to raise men, to lift them out of their impotence into power, out of their sinfulness into holiness; to make the earth-bound spirit a citizen of the heavenly country. And so it was that the chief concern of Jesus in his ministry was neither length nor breadth, but height. His was the gospel of the third dimension.

## CHRIST'S UPLIFTING POWER

Many were the unfortunates in the Palestine of our Lord's day who found in experience that his power was an energy by which they could rise. There was a man sick of the palsy who heard the blest command: "I say unto thee, Arise and take up thy couch, and go into thine house." To another with a withered right hand came the word:



"Consider the lilies of the field, how they grow: they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these" (Matthew 6:28-29). Photo by Luoma.

"Rise up, and stand forth in the midst." And to a widow's son, the central figure in a funeral procession which, confronted by the Prince of life, turned back from the gate of Nain, came a mighty life-giving word: "Young man, I say unto thee, arise." These are instances taken from three consecutive chapters in the Gospel according to Luke. If any evidence were needed, they are adequate to suggest the "uplifting" power of Jesus. If he can have his way, he will not suffer his brethren to be dwellers on flat land. He will give them power to rise—even out of the seeming tragedy and hopelessness of death.

In this gospel of grace God meets what is a deep and persistent yearning in the human heart. I have the impression that something akin to this upward yearning is also found in the world of nature. The common flowers in the garden seem eager, at the first greeting of the sun, to lift their heads in homage. W. L. Watkinson, in his volume of sermons *The Bane and the Antidote*, dwelt at some length on this point, quoting the lines

from James Russell Lowell's "The Vision of Sir Launfal":

Every clod feels a stir of might,  
An instinct within it that reaches  
and towers,  
And, groping blindly above it for  
light,  
Climbs to a soul in grass and  
flowers.

And men, he went on, belong to the plant order in their frailty and fadingness: "The wind passeth over us and we are gone; yet are we climbing plants. Starting suddenly, out of the darkness and as rapidly vanishing, we are like sparks from the anvil; yet, like the sparks, we fly upward. What has the faith of Christ to say to this inner striving, to these glances, longings, dreams, aspirations after the spiritual and abiding?"

## AN ENDURING LIFE

A university professor, often boasting to his students about his garden, invited them one day to visit it. They were surprised to discover that it was really a very small affair—a few yards square. They wondered how anyone could enthuse about so small a patch. Noting their surprise, the professor quietly said: "Yes, but see how high it is"—pointing upward to the illimitable heavens above.

It is the third dimension that is all-important. The Gospels leave us in no doubt about this. And therefore it is a mistake merely to regard the Christian message as a sort of ground-plan of human happiness. It will indeed result in that if we rightly apprehend it and faithfully live by it; yet Jesus does not show us any ground-plan of social betterment. He does not give us measurements, the layout of homes or workshops or even churches. What he gives us is the true elevation of the life which will endure. It is as though he had said: "I am concerned not so much with the length and breadth of your life, but with its upward reach." So it is better to have a Jacob's ladder with its heavenly traffic up and down—so long as its top reaches heaven—than the highest-powered car which can only speed us along the plain.

Support for this interpretation of the Gospel is found in the cardinal events of that Gospel—not speculation or

(Continued on page 11)

BAPTIST HERALD

Garden Tomb experiences in Jerusalem bring  
vividly to mind the Easter story and resurrection  
promises of the Risen and Living Lord . . .

# Meditations at the Open Tomb

By Mrs. Emma B. Meier of Portland, Oregon reviewing her trip to the Holy Land last summer.

## FROM MY DIARY.

August 11. JERUSALEM. Up at 5:00 A.M. Three of us taxi to ECCE HOMO Church, built over old St. Antonio Fort. Devout English nun guides us down stone stairs to "Pilate's Hall" and to spot where soldiers played game of "King" with Jesus. Drive on through "Via Dolorosa" to GARDEN TOMB and Hill of the Skull. Too early for tourists. Gatekeeper lets us in to wander around alone. 11:30 plane for Beirut, Lebanon. Sit beside young missionary couple from Tanganyika returning home to Washington (state). Tour Beirut, American University, Museum, stop at "Uncle Sam's" for first ice-cream-soda of tour.

IT WAS our third and last day in Jerusalem and the Holy Land. On our first day we had driven under a blazing sun to Bethany to see the home of Mary and Martha and the Tomb of Lazarus. We learned what it meant to "go down from Jerusalem to Jericho," for it really goes down, down, down. At Jericho it was 120° in the shade and very little shade. The natives told us that this was their hottest week in twenty years.

## DOWN TO THE DEAD SEA

Even at the refreshment stop by the Jordan River, it was only a trifle cooler, yet the sight of the blue water below and the green of the trees above afforded a welcome relief after the miles and miles of hot, glaring sands. Toward evening we had reached the Dead Sea, 1300 feet below sea level, where to our surprise we found a beautiful, modern resort hotel on whose terrace we enjoyed a cool, refreshing drink and a brief "wade" in the tepid water of the lake.

On our second day we visited the Mount of Olives and the Garden of Gethsemane. Although there were quite a number of tourists in the garden, I noticed that people moved slowly and reverently as they walked in the narrow paths among the ancient olive trees. The same reverent attitude prevailed in the "Church of All Nations" on whose panels we saw THE LORD'S PRAYER engraved in all the main languages of the world and in whose shade we gathered to pray that prayer together. It was a solemn moment.

The visit to Bethlehem, however,

was somewhat disappointing. To see the cave, where the manger was supposed to have been, now gaudily bedecked with hangings of silk and gold over altars with hundreds of candles and to hear an American girl ask others to step aside since she wanted a flash-light picture of herself kneeling at the manger altar, . . . !

But I am grateful for the "Garden Tomb" experience of our last morning in Jerusalem and to the gatekeeper, whom we probably aroused out of his sleep. He unlocked the gate and let us

a skull. The words of John came to my mind: "Now in the place where he was crucified there was a garden and in the garden a new sepulchre . . . there they laid Jesus." Without a word we sat down on a bench facing the tomb hewn out of live rock in the quiet of that early morning.

## CHRIST, THE RESURRECTION

My thoughts went back to the events of the last week, for we had left Cairo feeling very sad. One of our tour members had died there,—a beautiful



THE GARDEN TOMB in Jerusalem, the place, according to tradition, where Jesus was buried following his crucifixion and from which he rose from the dead.

three women wander about alone in this garden which is considered by the Protestants to be the authentic place of the burial and resurrection of Jesus. It certainly fits the Biblical description.

We walked around beyond the garden to the HILL OF THE SKULL, where in the face of the rock there are dark holes resembling the cavities in

woman, the widow of a doctor, and the soloist in her church in Kansas City, Missouri. And we had also left my own good roommate very ill in a hospital in Cairo and as yet had no word concerning her. We learned later that they had flown her to relatives in Denmark where she, too, died. In the midst of these thoughts there suddenly came to mind the comforting words, (I could almost hear them): "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live."

A bird began singing above us and other sounds of life aroused us out of our meditations. Quickly, without disturbing the gatekeeper, we found our way out of the garden and I caught myself humming the song: "And because he lives, I too, I too shall live!"

## YOUR EASTER OFFERING is your gift of love to THE RISEN CHRIST

What will you do for HIM, your Savior, who died on the Cross for your sins and for your gift of eternal life?

EASTER SUNDAY, APRIL 14

April 11, 1963



*How can modern missions and the rise of modern nationalism be interpreted in the light of Christ's command?*

## Modern Missions — Whence?

The first of two interpretive missionary articles by Dr. George A. Dunger, Professor of Missions, North American Baptist Seminary, Sioux Falls, S. Dak.

OUR LORD JESUS Christ said: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and, perceive, I am with you always, to the close of the age." The method of missions, according to Christ's instructions, is clear. This method has always been "modern," adequate and effective.

### NATIONAL PHILOSOPHIES

Not so long ago, the Republic of the Sudan in Africa passed and published for the purpose of lawful enforcement the so-called "Missionary Society Act." This act of legislation springs from the self-determining power of a young nation which seeks advance and, therefore, feels justified to regulate religious activities. Since the time this legislature came into being, missionary societies have been required to obtain a license which specifies not only the general area but also the locality and place to which the missionary has to confine his work.

More than that! Missionaries may witness only to those of the same registration as themselves and may not engage in any social activities except within the limits and in the manner laid down in the licenses from time to time. The Council of Ministers (the law-makers of the Republic) may impose whatever conditions it may think fit, either generally or in any specific case, including the establishment of societies, appeals for and collection of money, famine and flood relief and similar charitable work, the holding of land and the development of such lands as the publication and distribution of papers, pamphlets, or books. In numerous other areas of the world similar laws have been passed and are enforced with a view to strengthen the national philosophy of

life and to advance in the directions the government determines to go.

These developments mean that "conventional" missionary methods of evangelism can no longer be employed. In connection with missionary work to Muslim people, witnessing becomes a punishable offence. Educational, medical and social work is seriously curtailed, in fact, the continued well-being and growth of the indigenous church is endangered where no trained and capable native leadership is available.

### MISSIONARIES DEPORTED

Here and there missionary personnel has seriously been depleted. In the Republic of the Sudan 18 Roman Catholic priests were deported; 25 were denied re-entry visa. The Sudan Interior Mission reports that all of its missionaries—40 of them—were either deported or were refused re-entry, leaving the work in the Nuba Mountains entirely in the hands of the national churches. Almost every mission school has been closed by requiring the compulsory teaching of the Koran. Mission-operated bookshops were closed; others could re-open only as reading rooms.

In the Asian as well as in the African nationalism the "state" assumes a major role in the advancement of the people. Over against colonialism, imperialism and racism, the "state" emphasizes release from hunger, poverty, disease and ignorance. It stresses the dignity of every man and family in the nation. It aims at the participation of the nation in the affairs of the world, being a respectable member of the human family.

Thus, the ancient "national"—more often ethnic—ideals are explored and put to use. National history, religion and ceremonialism provide ample materials for study, teaching and legislation. The sense of the universality

of ethnic religion is recovered, and "missionary" agencies for the propagation of Buddhism and Hinduism, for example, are established. Buddhist texts and tracts are being sent to the major public and university libraries in Europe and America.

### OUR EVANGELISTIC THRUST

All of these developments create problems, if not difficulties, for the organization and the operation of the traditional type of missionary society, though these societies stem from the "Modern Missionary Movement," the inception of which is reckoned from the time of William Carey. Although the Protestant Church, including the Baptist churches, consider the modern missionary movement as a means of evangelistic thrust, originated, empowered and guided by God the Holy Spirit, the question must be asked: "How can modern missions and the rise of modern nationalism with its severe restrictions for evangelism be interpreted in the light of Christ's command?" Further, the problem "What can modern missions do to maintain its evangelistic thrust" must be faced.

Both call for prayerful examination of contemporary world movements as well as an evaluation of missionary methods commonly used. Again, it will be necessary to let the Holy Spirit search the Christian's heart and for the mission-organization and administration to examine itself. How realistically has the Great Commission been carried out? Are there oversights, neglects, inconsistencies, selfish motivations on the personal, organizational and cultural levels? If not, are there historically determined developments which, like so many other things of the past, are fast becoming obsolete and which, in the light of recent events, would better be discontinued?



These Japanese women on Hachijo Island carry on most of the heavy manual labor. Like the women in many non-Christian countries, they know little of the freedom that comes only through Christ and his Gospel.

Does the Word of God give us direction? Specifically, what does it say? What does our Lord Jesus Christ demand of his disciples? He gave his Great Commission in a time of far-reaching upheavals, many perplexities and political uncertainties as well as disturbing cultural and religious complexities. As the one unto Whom had been given "all authority in heaven and on earth," he gives the simple, direct, irrevocable command: "Go... Make disciples!... Baptize them!... Teach them!"

### CHRIST HAS WORLD SUPREMACY

Modern missionary methods—and here lie the answers for all questions and the solutions for all problems—begin with the glory of his resurrection. Christ struggles not for world supremacy; he has world supremacy! The world and its governments are not too big for him, and he is not appealing for help. He HAS overcome, and ALL things ARE in HIS hands. This means that the rising tide of nationalism, the menace of godless ideologies and the resurgence of non-Christian religions are permitted in the providence of God.

It is imperative that human plans, resources and objectives be removed from the center of discipleship and that HE be acknowledged as THE LORD! Now everything—desire, achievement, culture, personal and group security—is secondary because he is Lord! Again the Risen Christ stands in the midst of his disciples to whom he gives his peace. Now nothing really matters anymore except that HIS will be carried out! And in their ears and deep down in their hearts ring his words: "As the Father has sent me, so send I you..."

What, then, of modern Christendom's splendid missionary organizations? What of the gigantic efforts that have gone into the making of superb mission stations, nuclei of western churchism and culture? What of the controls exerted by ecclesiastical diplomats over the mission church and the "indigenous" church? Where are the marks of Christ's power and of his peace—the marks of his suffering—in the life and work of missions and—dare we say—our missions?

### UNDER GOD'S JUDGMENT

When defending our discipleship and missionary call we point to the solid achievements of our church, our society, our present and our past. But how strange, then, seem Paul's words when he says: "... we are the miserable of mankind... look at us... we are like men condemned to death in the arena... the world watches us... how foolish we are... you are such respectable people... you are strong... we are weak... we are in disgrace... you are honored... we go hungry, thirsty, and travel in rough clothes, working with our hands... they, the people, curse us, but we bless... they slander us... we make

our humble appeal... they persecute us and we submit... we are treated as the scum of the earth, the dregs of humanity to this day..."

These words sound strange and we stand under the judgment of his Word, even our Lord Jesus Christ, for the pattern of the world and of society has penetrated into his Church and into the life and work of his people, and we, too, have conformed... How? Western colonialism, as beneficial as it may have been in instances, set the pace. African nationals were trained in accordance with the pattern of the white man. The black man was not put in charge until and except he acted just like a white man. Thus, the pressures of the world shaped missionary philosophy and policy, obscuring the missionary principles and methods of the New Testament.

### ANSWERS TO QUESTIONS

Conformity to the pattern of the world! Serious restrictions of "traditional" missionary evangelism by legislation of nationalist governments. Deportation of missionary personnel. Refusal of re-entry visa for experienced

ministry and the fellowship of the Spirit which transcends all human limitations—where the black man is not rigorously trained to act as a white man, but where the white man and the black man kneel together in prayer to seek and to know and to do the Will of God?

### THE HOLY SPIRIT LEADS

The study of the missionary methods in the New Testament reveals that it was not the church which advanced. It was the Holy Spirit Who advanced. Then and now! He leads. The church follows. Sometimes he leads where the church does not plan to go. However, the Holy Spirit prepares a Cornelius! The Holy Spirit establishes a church in Samaria... and among the uncircumcised Greeks in Antioch! The Holy Spirit opens the door and prepares the way; the church follows.

There were times when the church resembled the over-learned, exclusive, self-determined cliques of the scribes and the Pharisees about which our Lord pronounced a tragic woe: "... ye compass sea and land to make one



Children take part in many of the shrine festivals in Japan. From their tired faces one can see that the portable shrine is heavy and that there is little understanding of the meaning of these festivals and parades.

missionary workers. Why? Might the answer for these questions and the solution for these problems be found in the providence of God, permitting restrictions in both geographical areas and areas of service in order to release human and divine resources for the witness in other areas whether geographical or service?

What appears an insoluble pastoral and church administrative problem in the human sense may in fact be the command to "GO," issued by the conquering Christ. Does he direct "missions" away from the office desk, away from the program, away from administration and the duplicator to the sanctuary, to prayer, to the actual

proselyte, and when he is made, ye make him twofold more the child of hell than yourselves..."

The aged Apostle John beheld the majestic Christ in the midst of the seven candlesticks, like unto the Son of man, his hair as white as snow, and his eyes as a flame of fire, his countenance as the sun shining in his strength. Walking among the seven golden candlesticks, his voice came, as the sound of many waters: "... I know thy works and thy labor...". In like manner his searching eyes rest upon his Church today, and his voice comes to us in the hour of world crisis which is also a missionary crisis.



In 1962 a total of 1244 babies  
were delivered at Banso of which  
31 deliveries were twins and one set of  
triplets. Now there is a new Maternity Center at Banso!

## Dedication of 35 Bed Maternity Building

By Miss Eleanor Weisenburger, Missionary Nurse at Banso Baptist Hospital, Africa

THE DAY WAS Saturday, February 16, 1963. The time was 10:00 a.m. Four nursing sisters, Trudy Schatz, Ardice Ziolkowski, Ruth Rabenhorst, and myself and Dr. Leslie M. Chaffee were walking about rather nervously, wondering whether everything was ready and how the program would go. It was opening time for our new 35-bed Maternity Building at Banso, Federal Republic of Cameroon. Dr. Aba, the Medical Officer from Bamenda, and the Fon of Nsaw had not yet arrived.

Gathered on the lawn in front of our old Maternity Building were approximately 150 African friends—mostly mothers with babies. Honored guests who sat nearest the speakers' platform were mothers with twins who delivered here at Banso, one mother with her triplet boys, and the young girl who was being born when Banso Hospital was first opened on April 2, 1949 plus her mother and the midwife who delivered her. Also honored was the mother of the smallest twins who were ever delivered here and are still living.

### 27 PUPIL MIDWIVES

To the left of the speakers' platform was a colorful display of nursing and midwifery students who thrilled the hearts of all present, especially

those of us who had seen the beginning of our training program in March, 1956. There were forty-eight pupil midwives in their dark blue uniforms with white collar and cuffs and white aprons. Behind them were the nursing students in blue and white checked uniforms who started classes in January. We are privileged to start this nurses' training because, with the opening of our new Maternity Building, our bed capacity meets government requirements for a nurses' training program.

Now for the program! Dr. Chaffee welcomed speakers, invited guests and visitors and the Glee Club under the direction of Trudy Schatz sang "We Gather Together." The Fon (Chief) of Nsaw spoke very briefly in gratitude to the Baptist Mission for the work being done and then pointed out that Dr. Chaffee is the real forerunner of medical work here in Banso. Don Witt thrilled the audience with a violin solo, followed by words from the Deputy Minister of Health representing the Federal Government and from the Medical Officer of Bamenda, representing the Medical Department of West Cameroon.

The history of our Banso Maternity work was then given, showing a steady growth in number of antenatal patients and deliveries. The year 1962 was

a record year with 1211 deliveries. Thirty-one of these were twin deliveries and one triplet, making a total of 1244 babies.

### DEDICATION MESSAGE

The Glee Club sang a native song in the Douala language and then came the message of dedication by our Field Secretary, Rev. Fred Folkerts. The aim of the hospital in healing the sick and relieving pain was given. But if that were the only aim of the hospital, we would be treating only a part of man. Here at Banso Hospital the whole of man is treated and that includes treatment for the sickness of man's soul, namely, sin. Those of us who work here were challenged anew to the task and privilege of bringing the message of salvation in Christ to men and women who are sick in spirit. To this our new Maternity Building is to be dedicated.

Words of appreciation were spoken by Dr. Chaffee to the Ndu Tea Estate who gave the first thousand pounds (\$2800) toward this new building. Our thoughts went out to the many faithful Christians in America who gave their gifts and prayers. Lastly, thanks was expressed to the Federal Government for the million francs (approximately \$4100) they have promised to give for the completion of the building and equipment.

Don Witt sang "Bless this House" as a dedicatory song adapted to this particular occasion. We prayed with him:

*"Bless these windows shining bright,  
Letting in God's heavenly light;  
Bless the Word that's given with care,  
May it be bathed in fervent prayer."*

The dedicatory prayer by our hospital chaplain followed.

### TEARS OF GLADNESS

After the prayer, Dr. Chaffee, the Fon and other dignitaries led the way to the new building. Don Witt again sang the chorus of his song of dedication as the Deputy Minister stood with scissors in hand in readiness to cut the ribbon. As we stood quietly, our hearts were bursting with praise and our eyes brimming with tears of gladness. God had honored our faith and yours and our building was now

(Continued on page 24)



"WELL BABY" CLINIC AT BANSO

Missionary-nurse Eleanor Weisenburger conducts a "Well Baby" Clinic at the Banso Baptist Hospital in the Federal Republic of Cameroon, Africa.

This motherless Congolese girl has  
come to stay with this Baptist  
minister's family for an indefinite  
stay in an adventure of Christian friendship . . .

## Journey Into Love!

By Mrs. Roy B. Anderson  
of Monrovia, California

WE KNEW OUR decision would have varying repercussions in the white community in which we live and work, but we were not aware that any reaction would come from the Negro community in the southern part of town because a small Congolese child came to live with us.

We like to think of her arrival as "missions in reverse." But let us start from the beginning and tell you how God has blessed us.

Jean (John) Masamba, a brilliant Congolese young man, came to the United States (on a scholarship) soon after his country gained her independence in 1960. He is a student at the University of Redlands, Redlands, California, where he is preparing for the teaching profession upon returning to his native land.

### ANNE THEODORA—"TEDDY"

He left his wife in Congo and learned after his arrival in the United States that she was expecting a child. In March, 1961, Anne Theodora was born to Jean and Emilie Masamba.

The Women's Baptist Mission Society of Southern California, (American Baptist), learned of his presence in Southern California along with three other Congolese students, all of whom were married and had left families behind in Congo. The Baptist women were anxious to do something for these men, since they were all products of Baptist missions in the Congo.

Therefore, it was arranged under the sponsorship of these generous women to bring the wives and families to America, so that they too might have the broadening experience in a foreign land, and be better able to

keep abreast of their husbands' cultural and educational interests.

However, before Emilie Masamba and her baby were able to leave the Congo in the spring of 1962, Emilie became very ill. Jean returned to her but she passed away soon after his arrival home. Jean brought his daughter, who was now 15 months old, back to America with him. With the help of Esther Lusala, one of the Congolese wives, also living on the university campus with her husband and family, Jean kept Teddy during the summer.

By October 1962, it seemed apparent that Jean needed help in caring for Teddy, as his studies became more demanding. Through missionary friends, we were contacted and arrangements were made for her to live with our family for an indefinite period of time.

Her presence in our community was made known through a newspaper article. We have been amazed at the loving spirit shown by most people. A merchant in town said of our family, "The Andersons have the only integrated family in Monrovia." Perhaps

### THE ANDERSON FAMILY

Rev. Roy B. Anderson is a former NAB pastor who served at the Ogden Park Baptist Church of Chicago, Ill. At present he is pastor of the First Baptist Church, Monrovia, Calif. In the picture the family members are (left to right): Judy, age 12; Mrs. Connie Anderson; Teddy Masamba; Rev. Roy B. Anderson; Mark, age 7; and Robert, age 9. This is an unusual story of a wonderful demonstration of Christian love in action!



Rev. and Mrs. Roy B. Anderson of Monrovia, Calif., and their family with Teddy Masamba of the Congo at the center of "The circle of love."

this is true, for we live in a community where the Negro has learned "to keep his place." Sadly enough, we even have a Second Baptist Church, so that the "problem" of integrating Baptist churches has not as yet been faced here.

We like to feel Teddy is paving the way to better understanding, for as one lady said, "You can't help loving a baby." Teddy cries when she's hungry, cuddles when she's sleepy, even screams when she's angry! She demonstrates very well that color makes no difference in basic human behaviour and needs.

One of our greatest joys has been an obvious breakdown of an unspeakable barrier which existed between ourselves and Negro acquaintances in our town. There have been several instances where "break-through" has been apparent, but we speak in particular of the pastor of the Second Baptist Church and his wife, Rev. and Mrs. George Bailey. Until Teddy came, we saw them on World Day of Prayer or at ministerial meetings, but we did not really know them as friends. How could they know we loved them? We never had made opportunities to put our beliefs into action.

### REAL CHRISTIAN FRIENDSHIP

But when they saw that our love extended beyond the niceties of normal inter-church relationships, the facade of aloofness cracked into a thousand pieces. The blessings of real Christian friendship entered into our lives and theirs.

Our journey into love is not over. For our family can never quite be  
(Continued on page 11)



These young people came to a  
hostel in Germany with their rebelliousness,  
their idealism, their questions — only to  
encounter the Lord Jesus Christ . . .

# Christ in a Youth Hostel

By David T. Priestley, Exchange Student at the Baptist Seminary, Hamburg-Horn, Germany

FADING DAYLIGHT shining through French doors lighted a large room lined on two sides with built-in benches whose back panelling extended halfway up the wall. Heavy black wooden beams spanned the ceiling, reflecting none of the light which glimmered from the candles burning in a holder on the red flagstone floor. The deepening twilight soon left the room in darkness except for the candlelight by which ten or eleven young people sitting on chairs around the holder could see each other.

While they laughed and talked together, others joined the circle as they arrived at the hostel until they were nearly 25 in number. With each new arrival came reports of others who would come the next day, or on Saturday, or not at all. Most were students—of music, of nursing, of education; some had jobs—as nurses, as teachers, as office workers; two were soldiers.

in Germany. Although the Union is primarily Baptist, not all those at the retreats were Baptist young people; not all were Christians.

The previous year at this youth hostel, the Holy Spirit had used Bible studies, discussions, and private conversations to result in the conversion of at least ten young people. But what about this year? Although it probably wouldn't be the same as last year, it, too, would affect the lives of those who came. No one knows why they came, these 35; but there they were and with them they had brought their sins, their rebelliousness, their love, their idealism, their questions, their boredom, their curiosity—their sandwiches.

As they sat at supper that first evening the sandwiches disappeared, but the disposal of the other attitudes, problems and needs will last a lifetime, a lifetime which in some way was altered by the four and a half

realized that any more was required of him than his conversion testimony. Perhaps God spoke to other needs through the "Hearken!" and the "He that hath ears to hear, let him hear" of the text. As a result of this study perhaps someone no longer fears the standards other Christians set for him, or no longer lives his life without thought for God.

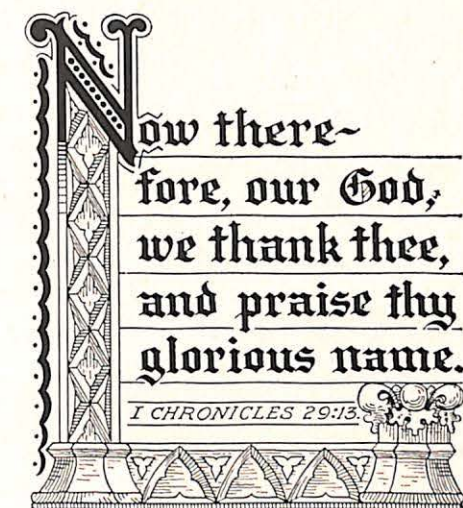
Hopefully, more than one now daily listens for God's voice and anticipates the awareness of his presence. There may have been someone who had been trying so hard to escape his parents' authority, trying so hard to live an independent life, trying so hard to be an adult that he had forgotten our Lord's emphasis on the fifth commandment: "Honor thy father and thy mother" (Mark 7:10). Perhaps someone realized for the first time through the discussion of I Corinthians 3:16, 17 that the Christian congregation, the church, despite all its weaknesses and worldliness, is itself God's Temple, that is, the place of prayer, forgiveness, worship, encounter.

Most had certainly never before played such a hop-scotch in the New Testament trying to reconstruct Paul's missionary activity before his first great missionary journey. Perhaps some now find in Bible study a new zest in contrast to their previous mechanical and disinterested Bible reading.

Hearts were opened for God's working through other less "Biblical" activities. A nurse getting tumbled head-over-heels into a snow-filled ditch only to reappear laughing, or 20 young adults playing a circle game in the middle of a country road, or the daily snow-fight one fellow had with a girl fifteen years younger than he, or 25 "almost adults" having so much fun sliding on a frozen castle moat that other children stopped to watch, such activities may not sound particularly Christian or even religious. An evening of music and colored slide reproductions of paintings by famous artists or a noisy New Year's party might not be thought to fit with a religious retreat. Yet these and other daily occurrences were all part of a spiritual climate which 35 young people shared.

Through both "sacred" and "secular" activities, the Holy Spirit created an atmosphere and established relationships which gave opportunity and en-

couragement for private discussion of spiritual problems. That God created such situations is assurance that he spoke and continues to speak through personal encounters as well as in group discussions and Bible study. Some of the young people met daily to discuss and plan and pray about necessary changes in program. In these sessions with their mixture of uncertainty and hopefulness, the participants learned to listen to the others and in their voices and ideas to perceive God's working and will.



Who knows what God began to do in this youth hostel? Perhaps a partial answer was given already New Year's Eve. The room, which only half an hour earlier had been gaily decorated for a ship's party, was quiet again. The only light came from the single candle on the table in the center of the room. In its shine the pirates, the captain, the purser, the Chinese dancers, the Arab, the children's choir, and the other passengers of half an hour previously sat quietly, well-dressed, all signs of their earlier costumes gone.

With the memory of the party and the other activities and experiences of the retreat fresh in their minds the young people heard God's admonition for a new year: "Finally, brethren, whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; if there be any virtue, and if there be any praise, *think on these things*" (Philippians 4:8). In the stillness one and another stood to light a candle and express their thanks for what they had been privileged to experience of God's grace in 1962.

The candles have long since burned down, but the words still linger in the memory, words which testify that in various ways God had begun to work in those who were there. Yet questions also remain. Is the soldier carrying through his promise not to smoke in the barracks? Is the young married couple still so grateful as they were that evening for the life they had begun together three months earlier? Is a year's participation in God's Volunteers having a present effect in a nurse's everyday work? Are the private conversations really bear-

ing fruit in strengthened spiritual life? Are the voices which then spoke in candlelight now speaking for God in daylight? Is there a memory of the retreat which continues to affect Christian living?

One voice cannot be stilled, the voice of a 24 year-old girl only three weeks a Christian at New Year's. She also lit a candle, and as she did, she said: "I thank God he found me!"

## JOURNEY INTO LOVE

(Continued from page 9)

the same, even after Teddy and her father return to the Congo.

We thank God every day for the opportunity our children have had to love a child of another race. We thank God that our friends and church members have been able to share in our experiences.

We can truly say, "Teddy has done more for us than we could ever do for her!"

## GOSPEL'S THIRD DIMENSION

(Continued from page 4)

yearning, but the solid enactments of history. So we go back to the story we learned from our mothers long ago,

### MARTIN LUTHER'S PRAYER LIFE

An Important Booklet by Dr. A. J. Harms

50 CENTS PER COPY

ROGER WILLIAMS PRESS,  
7308 Madison St.,  
Forest Park, Ill.

## A GIFT FROM GOD

By Mary Allred

How often we forget time is a gift,  
Handed to all alike from God's great store.  
Some see it heavy hang upon their hands,  
And let it stoop their shoulders more and more.  
For lovers it becomes a dreaded thief, stealing precious minutes when away.  
For youth, time has no serious threats to fear,  
It only seems a plaything bright and gay.  
To the wise, it is a joyous golden gift . . . to stretch and fill with deeds and words of love,  
As God intended that all time should be, planned in his wisdom from his throne above.  
Lord, help us use the gift of precious time,  
Leaving the trivial meaningless things we do,  
Filling full the hours, the days, the years,  
So there'll be time with God when life is through.

—The Watchman-Examiner



The Youth Hostel in Germany where David T. Priestley and German young people held their discussions and experienced a spiritual encounter with Christ.

These and the ten others who came during the next two days comprised one of twelve such groups. Young people between fifteen and thirty years of age met at the same time in youth hostels and youth homes throughout Germany and Switzerland for New Year's retreats sponsored by the Union of Free Church Congregations

days spent in this room, this house, this town. Because God spoke here.

Perhaps God spoke to someone through the Bible study in Mark 4: 3-9 the next morning. Maybe someone there had been feeling guilty because he hadn't led someone to Christ this year as everyone expects of a Christian. Maybe someone else had not

listening again to dear voices now blended with the angelic choir. We recall a familiar verse in our childhood's hymn:

Jesus who lived above the sky  
Came down to be a man and die.

And, at the other end of the story, another hymn:

The three sad days have quickly sped:  
He rises glorious from the dead.

And the event which Christian teaching has not sufficiently stressed:

Jesus, King of Glory,  
Jesus, King of Love,  
Is gone up in triumph  
To his throne above.

This is the elevation of the Gospel, the height and the depth of God's love. The grace of God comes down. The same grace rises victorious and bears us to supernal heights. This is the Gospel of the third dimension.

No other Gospel than that of the Savior, God incarnate, suffering, dying, rising, conquering, ascending, will suffice us now. If all we had needed were a schedule of instructions, a map to guide mankind through the labyrinths of this world, the world had been saved long ago. But nothing can touch our deepest need which does not lift us out of our frailty and sin—ultimately, to join the immortal company within the shining gates. Only the divine love and mercy that made the journey down can give man power to make the journey home.

—From "The Faith That Sings,"  
Broadman Press, publisher.



Some unanswered questions concerning  
the pending cases on Bible reading as  
a religious observance now before the U. S.  
Supreme Court are raised in this important article.

# Future of Public School Religion

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

MILLIONS OF Americans are now trying to read the minds of nine judges. The Supreme Court decision on the New York prayer case (Engel v. Vitale) set off a wave public interest in several questions that have been given little attention for many decades. Now many are rethinking the place of religious observances in the public schools.

The discussions of the Vitale decision have been variegated and diverse. School boards have frequently sought out the questions which are not answered by the Court's decision, and have used these questions as the basis for retaining old regulations while waiting for further decisions. These unanswered questions include the pending cases on Bible reading as a religious observance, the scope of freedom left for the local boards and for the teachers.

## ESTABLISHMENT OF RELIGION

Testimony was heard by the Supreme Court on February 26 and 27 regarding the Pennsylvania and the Maryland cases. Both involve the proper use of the Bible in the public schools. Students of constitutional history, however, are slow to conjecture the decision, which is probable later in the term. Nonetheless, we may review some of the possibilities.

For fifteen years or more, most of the Court's church-state decisions have emphasized the "no establishment" clause of the first amendment. This says "Congress shall make no law respecting an establishment of religion . . ." Prescribing or promoting a particular prayer was judged to be "an establishment" of religion, since it brought the force of law to bear upon religious practices.

In order to be consistent with numerous previous statements, it now appears that this principle must also be a guiding policy for the use of the Bible in the public schools. This principle would require the striking down of legally required Bible reading as a religious exercise. However, the Bible might be read as literature, as history, or in a number of other contexts. Would a law requiring reading of the Bible fall even if it were prescribed in a non-religious context? If not, then

what would constitute a religious context?

In all probability, required Bible reading scheduled as "devotions" would fall before such a decision. Also Bible reading associated with prayer would probably be held to be "religious." On the other hand, in a classroom in which literature, history, or some other subject is being taught, Bible readings could be relevant to the subject. This would seem to be a "non-religious" use of the Bible. Advocates of legally required Bible reading may be less enthusiastic for it if it must be "non-religious."

## A TEACHER'S RELIGIOUS INFLUENCE

The Court has not yet addressed itself to the amount of freedom that can or should be enjoyed by the classroom teacher in arranging for an orderly opening of the day's work. The Court may undertake to clarify this, or it may pass up the issue by means of a more specific decision. The extent to which a teacher's role is that of an officer under law as contrasted with a community leader or a substitute parent is an issue which does not lend itself easily to judicial determination.

It would be unfortunate, indeed, if teachers were to become primarily officers of the law rather than interested leaders who give themselves to the nurture of the next generation. The question then arises, how much personal religious freedom do they enjoy while on the job?

It would be difficult for the Court to defend the use of a teacher's influence in the public school to advance the institutional interests of some religious movement. On the other hand, since the Constitution also forbids Congress from making any law prohibiting the free exercise of religion, which prohibition also applies to the States, the free conscience of teachers and pupils must be protected in the public schools.

## BAPTIST JOINT COMMITTEE

The Baptist Joint Committee on Public Affairs is deeply concerned about the issues of religious liberty and the preservation of the principle of separation of church and state in the United States. The committee's headquarters are in Washington, D.C.

This will certainly call for opportunity to interpret the subject matter with integrity and to have some reasonable provision for religious behavior.

One thing seems certain. When the Supreme Court has done its best to interpret the law of the land regarding proper and improper usage of the Bible in public schools, there will emerge an array of new more specific questions. Litigation can and should serve to set the frame of reference within which actions are legal but those boundaries fall far short of adjusting such intangibles as human relations, inter-related concepts, life purposes, and questions of fundamental origins. Unless freedom of thought and expression can be preserved in these areas, vital education processes will cease in the schools.

While anticipating the future we do well to anticipate public reactions as well as judicial reactions. In the long course of freedom the public mind and its expressions will wield a larger influence than the judicial rulings.

The 1962 plethora of resolutions seeking to amend the Constitution "so children can pray," has greatly diminished in 1963. Will they recur if or when the Court hands down its next decision? Probably so, at least in some measure. Some observers believe that the pressure will be cumulative.

In that event we would reason that the American public learned a good deal from the prayer case discussions of 1962, and can be expected to deal with the Bible reading decisions with greater penetration and insight. If this is true, then Congressmen can be expected to be better adjusted as well.

## RELIGION IN THE SCHOOLS

The attempts to turn "religion in the schools" into a federal-state issue by protesting the Supreme Court's disallowing of a State law did not meet the broad public support that could have been anticipated. Most religious leaders are aware that State law is no better than Federal law as a guide to religious experience. Furthermore, thoughtful persons have no desire to divide this nation into religious zones resulting from State laws that represent local religious majorities.

Similarly, the attempt to use prayer and devotions as vehicles for the transmitting of "American Heritage" or,

more specifically, for transmitting certain political or economic ideas became transparent during the debate. Most of the objections to the Court's Vitale decision were couched in terms of "heritage" rather than "experience." No one treated the 22-word prayer as being significant religious insight or experience.

Furthermore, this discussion made it clear that the public schools do and always have given a strong emphasis on the perpetuation of democratic effectiveness and on the American cultural legacy.

## RELIGIOUS OBSERVANCES

When one looks a little further down this road, one can also see some needed clarification in such matters as Christmas programming and baccalaureate services. The question in each instance is not whether to have or not have such observances, but rather, what can properly go into the observances required by law? For some Americans Christmas is the time to commemorate the birth of Christ, the Lord of Life, but for many others it is a mid-winter festival and a commercial opportunity.

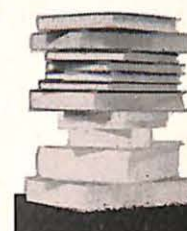
There is nothing to prevent a community observance in the public school, and a religious observance in the churches. Likewise, an appeal for religious commitment of life may be out of place in a public school baccalaureate, but this would not erase the usefulness of a ceremonial recognition of the responsibilities of life in the community setting.

Such refinements of the reasons for being of church, state, and school can be helpful to all the institutions, as well as to people generally. The refinement of the church's role can best be achieved by church leaders who initiate the analyses in the interests of the dynamic church which nurtures true commitment to God. The other institutions can then be analyzed with a view to the common good.

## STRONG PUBLIC REACTION

Yet church leaders should not overlook the possibility of a strong public reaction inflamed by a sense of loss and fear of change. America could face a new public demand for laws which require religious instruction and participation. Some state legislators have already challenged the idea of a free conscience in the case of minors. The same challenge could easily be applied to "the ignorant masses," or to the laity in general since they lack theological training. Religious freedom can no longer be taken for granted even on the American scene.

The future of the religious experiences of American youth obviously does not lie in the public school programs. That statement, however, does not depreciate the importance of free public education for all members of a scientific and democratic society. It does challenge the churches and the homes to assume their full responsibilities both in educational work and in civic influence for freedom.



# BOOK REVIEWS

By Rev. B. C. Schreiber, Promotional Assistant

**SIMPLE SERMONS FOR FUNERAL SERVICES** by W. Herschel Ford. Zondervan Publishing House—1962 54 pages—\$1.50.

This is the 18th volume in the author's Simple Sermon Series.

The sermons are simple in that they are not elaborate expositions nor detailed in outline. They are, nevertheless, thought provoking and can be expanded or developed according to the need of the particular occasion. The variety of messages take into consideration the children, the mature Christian, the unsaved and special tragic death. Ministers will find the thoughts and outlines helpful for these all too often sorrowful occasions.

**THE POWER OF CHRISTLIKE LIVING** by Leslie B. Flynn. Zondervan Publishing House—1962—127 pages—\$2.50.

It is refreshing to read these sermons which deal with the heart of Christianity rather than with the intellectual core. There is sound doctrine, to be sure, but it is not doctrine based on mere intellectual assent; rather, it is doctrine based on being like Christ.

The book is filled with many practical down to earth illustrations which are applicable to all age groups. Although the sermons are primarily aimed at young people, there are many older members in the church who are in need of deeper spiritual experiences in order to give life more meaning.

The author is pastor of a Baptist church in Nanuet, New York and also serves as assistant professor of Journalism in Nyack Missionary College.

**HEBREWS TO REVELATION** by Donald Guthrie. Inter-Varsity Press—1961—318 pages—\$4.95.

This is the second volume of a three volume New Testament Introduction. The first volume, *The Pauline Epistles*, has been available for some time.

Even a cursory glance through the pages of the book will convince the student of the thoroughness of the author's scholarship. Dr. Guthrie, who is lecturer in New Testament Language and Literature at the London Bible College, is well qualified for such an exhaustive work. His research into Pauline literature is particularly evident in his introduction to Hebrews. He is fair in his analyses of all the current views, points out the merits

as well as the inconsistencies and gives probable solutions without condemning prior research and scholarship. The structural theories of Revelation have always been a source of interest as well as controversy, and Dr. Guthrie gives an excellent summary of at least seven of these differing theories. His copious notes and references not only reveal his own exhaustive research, but are of great assistance to the student who is interested in further inquiries and detailed analyses.

**THE RAINBOW AND THE RESURRECTION** by Johnstone G. Patrick. Zondervan Publishing House—1962—159 pages—\$2.95.

**WORDS AND WONDERS OF THE CROSS** by Gordon H. Girod. Baker Book House—1962—154 pages—\$2.50.

These two volumes are ideal for Lenten reading, both for the pastor and the layman.

The *Rainbow and the Resurrection* lacks an introduction, but the author more than compensates for it by introducing the sections of the book by one of his poems. Each one is a literary gem. He is no amateur in the field of poetry, for he has already published a book of poems under the title *Above the Thorn*.

The Lenten meditations have an expository flavor and are rich in thought and content. One sentence seems to be expressive of the sum and substance of the book: "Each Lent in our life is a heaven-sent opportunity to turn the large searchlight of a shining faith upon our own small fears."

Dr. Patrick's English training and education are revealed on every page. His spiritual thinking is beautifully expressed in his style and rhetoric. The reader becomes conscious that a good sermon can also be a literary masterpiece.

In the *Words and Wonders of the Cross* Gordon Girod has given us a fresh approach to the seven last words of Jesus by including five words from the Father above. These are not literal words spoken by God, but wonders performed during and after the crucifixion. The chronological sequence begins with the first words of Jesus: "Father, forgive them; for they know not what they do," to the miracle of the open graves. The twelve sermons are good reading.

(Continued on page 23)



## MARCH OF EVENTS

● 1964 BILLY GRAHAM PAVILION. Plans for a Billy Graham Pavilion at the 1964 New York World's Fair have been announced by Executive Vice-President George M. Wilson for the Billy Graham Evangelistic Association. An agreement to provide approximately 25,000 square feet of space near the main entrance of the fair grounds has been signed by Mr. Wilson and Stuart Constable, vice-president in charge of operations of the Fair Corporation. The Pavilion, designed by noted architect, Edward Durrell Stone, of New York, will house an air-conditioned theatre-in-the-round with a seating capacity of about 600.

—*The Watchman-Examiner*

● **DIBELIUS REMAINS BISHOP.** In spite of his wish to retire, Otto Dibelius will continue as bishop of the Evangelical Church of Berlin-Brandenburg. He is forced to remain because the east and west regional synods failed to elect a successor at their parallel meetings in December. The Church of Berlin-Brandenburg is the only one divided by Germany's east-west partition. Since Aug. 13, 1961, when the eastern regime built the wall across Berlin, the east and west regional synods have been unable to meet jointly and have held parallel meetings. In spite of this handicap the church continues to think of itself as one entity, its unity disturbed but not disrupted.

—The Christian Century

● **PROTESTANTS IN SPAIN.** The Spanish Government is considering a law governing the status of the nation's Protestant minority, estimated to be from 20,000 and 30,000. It was earlier reported that the situation of the Protestant community had been discussed at a conference of the Spanish Roman Catholic metropolitans in Madrid. Informants said some of the questions considered may have involved more freedom to open Protestant schools and the easing of Church restrictions in cases of mixed marriages, which are permissible only under the civil code.

—Religious News Service.

• CHARTER OF RELIGIOUS FREEDOM. A proposed "Charter of Religious Freedom" for all peoples was approved unanimously by the 14-member United Nations Subcommittee on Prevention of Discrimination and Protection of Minorities. The charter, containing a number of principles dealing with freedom of religious belief in many fields, will be forwarded to the U. N. Commission on Human Rights, and, if approved there, to the General Assembly. Governments are called upon to "grant freedom to practice or not to practice one's religion

or belief, according to the dictates of one's conscience, publicly or privately."

—The Commission

● 400TH ANNIVERSARY, HEIDELBERG CATECHISM. Four hundred years ago, Frederick III ordered a catechism written to mediate Lutheran and Reformed views in a controversy which was tearing Germany apart and inflaming much of Europe. Philipp Melancthon, whose counsel Frederick sought, urged an agreement based on biblical simplicity, moderation and peace, and he warned against

extremes and scholastic subtleties in theological positions. Frederick then commissioned Zacharias Ursinus, a professor of theology at Heidelberg University, and Caspar Olevianus, a gifted biblical preacher, to write what has come to be known as the Heidelberg Catechism. A landmark in its day, it remains the most attractive, "the most sweet-spirited" of the confessions of faith that came out of the Protestant Reformation.

—*Christian Century.*

(Continued on page 16)

## BAPTIST BRIEFS

● **Charlotte Chapel in Scotland.** Charlotte Chapel, a beautiful and leading Baptist church in Edinburgh, Scotland, is dividing the city into 18 zones, with plans calling for a monthly cottage meet prayer meeting to be held in each, in the home of a member. Rev. Alan Redpath, who recently became its minister after serving a number of years in Moody Memorial church, Chicago, Ill., has reopened the Charlotte Chapel Bible school. "Studies in Soul-Winning" is the theme for its new course of study.

● **Baptists in Tanganyika.** Baptists opened a library and reading room on the main street of the Ngamiani area of Tanga, Tanganyika, December 1. Since then the room has been filling within minutes after the doors are opened each day. "For the first time in two years we are having many opportunities to witness, to create a spirit of good will, and to live our Christianity" among the people of this predominantly Muslim community, says Rev. James E. Hampton, Southern Baptist missionary who began Baptist work in Tanga in January 1961.

● **New Life for Japan.** City-wide evangelistic meetings—from 145 to 150 of them; campaigns in five of Japan's large metropolitan areas; and nationwide radio and television: these are some major thrusts of the Japan Baptist Convention's New Life Movement. The revival campaign, to be launched on March 30, will extend from Asahigawa in the north to Kagoshima in the south. The objective: to preach the gospel to as many as possible of Japan's 95 million people during five and a half weeks to May 5. Television and radio will carry the gospel into homes throughout the nation.

• **Nigerian Student Listed.** Vincent Amachree, a Nigerian Baptist student at Oklahoma Baptist University, has been accepted for recognition in *"Who's Who Among Students in American Universities and Colleges."* Nominees for the honor listing are selected on the basis of scholarship, participation and leadership in academic and extracurricular activities, citizenship and service to their schools, and promise of future usefulness. Mr. Amachree was a Baptist teacher, headmaster, and principal in Nigeria's Eastern Region for 11 years before coming to the States for further preparation in history and international relations.

● **First Baptist Church in Vietnam.** Grace Baptist Church was organized November 18 in Saigon, the capital of Vietnam. It has 33 Vietnamese charter members, and a large number of other converts are awaiting baptism. Nearly 200 people—capacity for the newly remodeled Baptist chapel—attended the organization service. Missionaries entered Vietnam late in 1959, but because their first task was to learn the Vietnamese language their evangelistic work during the first year and a half was limited to English-language worship services and Bible classes. Finally, in June 1961, Sunday morning services in Vietnamese were begun with the aid of interpreters.

● **Television Actor Serves Baptist Church.** A Hollywood television star who has had important roles in several major films, regards his activities in his local Baptist church as the most important part of his life. Gregory Walcott, who is well-known across the United States for his portrayal of Roger Havilland in the television pro-

(Continued on page 24)

● **The First Baptist Church of Eureka, S. Dak.,** has extended a call to Rev. Fred H. Fuchs of La Salle, Colorado, to which he has responded favorably. He hopes to begin his ministry in the Eureka church on June 1st, succeeding the late Rev. A. E. Reeh. Mr. Fuchs has been the minister of the First Baptist Church of La Salle, Colorado since 1954.

**• The First Baptist Church of Hilda,**  
 Alta., has extended a call to Rev.  
 Rudolph Rapske of Terrace, British  
 Columbia, to which a favorable re-  
 sponse has been given. He began his  
 ministry in the Hilda church at the  
 beginning of April, succeeding Rev.  
 Ervin B. Strauss, now Church Ex-  
 tension pastor at Richmond, B. C. Mr.  
 Rapske formerly served in the de-  
 nominational ministry of immigration  
 and colonization, supplied the pulpit  
 of the Zion Baptist Church of Terrace  
 and gave leadership in the building  
 program of the new edifice.

● On Sunday, March 3, a total of 42 charter members signed their names in the organizing of the new North American Baptist Church and Church Extension project at Richmond, British Columbia, on Lulu Island across the straits from Vancouver. More than 100 persons were in attendance at this service. On Sunday, March 17, ground breaking services for the new church building were held with Rev. Ervin B. Strauss, pastor, in charge and with Rev. Joe Sonnenberg, Western District secretary, bringing the message as guest speaker.

● **On Sunday morning, March 17**, nine young people followed the Lord in baptism at the Calvary Baptist Church, Tacoma, Wash. The pastor, Rev. S. Donald Ganstrom, served as evangelist at the Portland Ave. Baptist Church, Tacoma, Wash., from March 24 to 29. On Easter Sunday evening, April 14, the senior choir will present the cantata, "Behold Your King." The three Ahrens' sisters, prominently known in the denomination, are on an extended tour of Europe and the Holy Land returning to the United States soon after Easter.

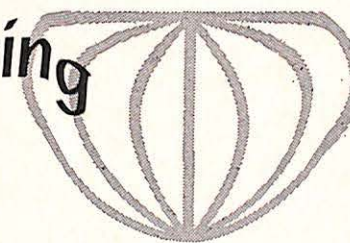
• **A new, worshipful prayer room** has been provided by equipping and converting room 204 for this purpose at the North American Baptist Seminary, Sioux Falls, S. Dak. Furnishings were provided by the Seminary Guild, President and Mrs. Frank Veninga, and by Mr. and Mrs. William G. Lindaman of Aplington, Iowa, who provided an appropriate worship center in memory of their daughter, Virginia. Effective use of this prayer room has already been made, for which faculty, staff and students are deeply appreciative.

• **Mr. Clarence D. Greenlees** of Edmonton, Alta., high school principal and teacher in science and mathematics at the Christian Training Institute of Edmonton, passed away quite suddenly of a heart attack on March 22.

He had served in the High School Department of the C. T. I. for the past 9 years. Prof. E. B. Link of the C. T. I. faculty represented the school and the denomination at the memorial service held at the United Church of Edmonton March 5. Dr. A. S. Felberg, C. T. I. president, was in attendance at the Workshop Sessions at Forest

Wood, the wife of Dr. Horace Wood of the Mounds-Midway Hospitals, was the guest speaker. The Fathers and Sons Banquet was held on March 21. The speaker was Dr. Youngblood, professor of Old Testament History at Bethel College, St. Paul, Minn. Rev. Harold E. Weiss is the pastor of the church.

what's happenin'



Park, Ill., at the time of the memorial service.

● **The First Baptist Church, Bellwood, Ill.,** held a series of pre-Easter meetings with outstanding guest speakers. On March 6 Dr. Arnold Schultz, professor of Old Testament and Archeology at Northern Baptist Theological Seminary, spoke on "The Inspiration of the Scriptures." Dr. Douglas Stephens of the same seminary spoke on "Faith and/or Works" on March 13. Dr. Peter Trutza shared with the church "What the Word of God Has to Say About the Sacraments" on March 27. Mrs. Barbara Binder, Youth Choir director, leads the young people's choir once a month in the church services.

● In March three important banquets were held at the Riverview Baptist Church, West St. Paul, Minn. The annual Dart Ball League Banquet was held on March 8 with the meal prepared and served by the men of the Riverview Church. The "Golden Hour Circle and Searchlights" held their banquet on March 15. Mrs. Maxine



"O Risen Christ! O Easter Flower!  
How dear thy grace has grown!  
From east to west, with loving power,  
Make all the world thine own."  
—Phillips Brooks.

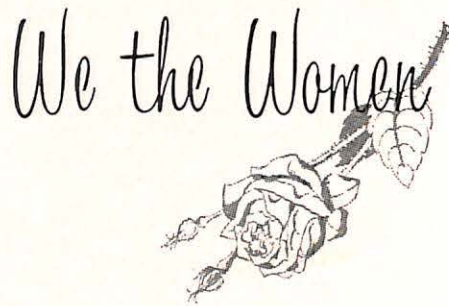
● The Baptist congregation of the Evergreen Church, Brooklyn, N. Y., is meeting with the Ridgewood Baptist Church, Ridgewood, N. Y. in their edifice until a new site for the Evergreen Church can be secured. Rev. Rubin Kern, pastor of the Ridgewood Church and the newly appointed Eastern District secretary, ministered to both churches until March 31st. In April the Hazzard is being supplied by Dr. Stanley American of New York, N. Y., the of the New York executive secretary of the New York City area. The two congregations are worshipping together at the Ridgewood Church for the morning and evening Sunday services and the prayer meetings.

● The **denominational Workshop** Sessions were held at the headquarters building, Forest Park, Ill., from March 5 to 7, with the general secretaries and editors, the four district secretaries, the two presidents of our educational institutions and Mrs. Harm Union of the Woman's Missionary past year in attendance. The work of the projected program of advance and the denomination was reviewed and earnestly considered. Dr. Frank H. Woyke, executive secretary, chaired these important sessions. These sessions were followed by the meetings of the following Summer denominational committees: Plan, Visitation, Student Service, God's Volunteers, Church Extension and Fund.

● **Rev. Charles F. Zummach of Peoria, Ill.**, was called to his Heavenly Home on March 10 at 81 years of age. He served faithfully as pastor of many influential churches, rendered a great service on our denominational boards, frequently spoke at General Conference and local conference sessions, and wrote a series of articles for the *Baptist Herald* on the denomination's history in 1942 and 1943 which became the basis for the book, "These Glorious

(Continued on page 24)





BY MRS. HARM SHERMAN  
of Aplington, Iowa  
President of the Woman's Missionary Union

### DEDICATED LIVES

One of the greatest needs existing in the world today is that of a more whole-hearted dedication and consecration on the part of those who bear the name of Christ.

In Old Testament times it was customary to make sacrifices of oxen, lambs, rams, and other animals. The Apostle Paul calls for a LIVING sacrifice, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a LIVING sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). This means that we are to be wholly dedicated and all that we possess of abilities, training, and talents are to be placed on the altar of service to God.

Perhaps you have heard the story of the Indian to whom the collection basket was passed. He was poor and had nothing to contribute. Thinking quickly, he said, "Put the basket down a little lower." When it was lower, he said, "Put it still lower," until it was on the floor. Then he stepped into it, indicating that he was giving himself and yielding his all to Christ.

Throughout his earthly life, the Lord Jesus Christ was dedicated to the will and work of God the Father. At the age of twelve when he was in the Temple, he said to Mary and Joseph, "Wist ye not that I must be about my Father's business?" (Luke 2:49). To the crowds of Jews he said, "... I do nothing of myself" and, "... I do always those things that please him" (John 8:28, 29).

No one in all of history ever revealed such dedication to a cause and such a total commitment to a task. No one in history ever paid such a price for their dedication. No one in all history so successfully completed the task committed to them. Jesus Christ manifested personal dedication at its very best.

People who are dedicated to the task as Jesus do not question their assignment. Any and every task, no matter how small and menial, is cheerfully and faithfully done if it advances the cause of Christ. Is it not to our shame as Christians, that the Communists display the very dedication to their evil teachings which we all too often lack? Let us resolve to give ourselves to him in total surrender so that our lives may be vibrant with power and

## From the Professor's Desk

By Dr. Ralph E. Powell, Professor, North American Baptist Seminary,  
Sioux Falls, South Dakota.

THE WRITER is taking the liberty in this issue of reporting on a stimulating theological conference in St. Paul, Minn., which he attended recently instead of the usual approach of replying to a question directed to him. He believes that it should be of great interest and profit, especially to the pastors who read this column. Sponsored by the American Association of Theological Schools, this conference was conducted for the purpose of finding more effective ways of improving the preparation of men for the Christian ministry by strengthening the teaching of theology. The concern was not with the content of theological courses but with the improvement of teaching methods, and specifically with the concern of producing theological thinkers.

### THEOLOGICAL EDUCATION

It is widely recognized that ours is a theological day and that the only sure hope for mankind is a profoundly theological one. Therefore, theological education must be producing graduates who have developed a theological habit or attitude of mind. Seminary courses will not be adequate if they only impart a certain body of doctrinal knowledge. They must do more; they must train ministers of the Gospel to think theologically. That is, a theological disposition must be cultivated. Theology ought to be an orienting presupposition which is brought to every practical situation, problem, issue or circumstance.

A German phrase may be very aptly employed in this connection: "eine christliche Weltanschauung" (a Christian worldview), which forms the background and controlling frame of thought which structures and conditions our thinking about everything that enters our mind, molds our attitudes and motivates our actions.

The concern that was voiced by the professors at the conference and the particular purpose for reporting this in this column is that the graduates of our theological schools may have

instilled in them an on-going desire and habit of continued study which will make for increasing theological development and maturation.

Research and study should not end upon graduation; it should only have begun. Seminary studies should have prepared the minister with a self-educating passion and turn of mind, so that he will continue to grow within both a definite commitment and an open-mindedness to the whole of God's truth. All of this is said, of course, in the context of the authority of the Word of God and the guidance of the Holy Spirit, who will lead us into all truth and show us things to come (John 16:12-15).

### THEOLOGICAL PREACHING

The staggering tasks and challenges confronting the church today cannot be spoken about or approached merely from a practical point of view; that would be an altogether inadequate approach. They must be approached theologically, and deeply so; only thus can there be any adequacy and relevancy to the tremendous contemporary situation. Therefore, it is insisted that the true preacher of the Gospel will communicate much theology as he speaks a redemptive word to the modern world; he will have to if he wishes to preach adequately.

The effective minister will thus be a teacher as well as a preacher. He will in depth center preaching about Jesus Christ and his saving relations to the world. Sermons will become a concerned pouring out of the living voices of the prophets and apostles re-spoken to men and needs of the mid-twentieth century. Mere topical preaching and superficial experiential reporting (even though it may be emotional) will be seen as altogether inadequate. Evangelical theology must be at the heart of the real job to be done! And such theology will never be merely abstract intellectual speculation; it will always arise inescapably out of the authoritative Scripture under the illumination of the same Spirit who inspired it.

former professor of political science, has served in the House of Representatives in the State of Oregon, as State Senator, Secretary of State for Oregon, and in 1958 he was elected to the governorship and re-elected in 1962. He is considered by many to be one of the promising political leaders of our country. "Religion In American Life" is a national program to promote the spiritual values of life in this country and to encourage attendance in the worship services in churches and synagogues.

## A DENOMINATIONAL QUIZ

Prepared by Rev. Harold W. Gieske  
from the newly published

"1962 Annual Conference Reports."

### QUESTIONS:

1. How many churches now compose our denominational fellowship?
2. What is our latest TOTAL MEMBERSHIP?
3. Which church in our fellowship has the largest membership?
4. Which is the smallest church listed in our Reports?
5. Which church contributed the largest sum to our own missionary outreach in 1961-62?
6. Which church leads in per capita giving to our missions?
7. Which church has the largest Sunday school enrollment?
8. Name our largest church in Canada.
9. Which church had the most baptisms in 1962?
10. Which church gave the most for ALL PURPOSES in 1961-62?
11. Which church spent the most for local building purposes?
12. What is the saddest fact recorded in our Annual Reports?

For the ANSWERS, see below.

### ANSWERS TO DENOMINATIONAL QUIZ

(Pages refer to 1962 Annual Conference Reports)

1. 317. (page 186).
2. 52,073. (page 186).
3. First Church, Lodi, California—989 members. (page 150).
4. Salem Church, Gotebo, Okla.—8 members. (page 183).
5. First Church, Lorraine, Kans.—\$27,710.89. (page 182).
6. Mowata Church, Branch, La.—\$98.58 per member. (page 162).
7. Ebenezer Church, Detroit, Mich.—900 enrolled. (page 45).
8. McDermot Ave. Church, Winnipeg, Manitoba—676 members. (page 116).
9. Immanuel Baptist Church, Kankakee, Ill.—48 baptisms. (page 45).
10. Ebenezer Church, Detroit, Mich.—\$115,031.45. (page 46).
11. Bethel Church, St. Clair Shores, Mich.—\$50,174.37 (page 46).
12. The fact that 95 of our churches (30%!) reported no baptisms during the entire year.

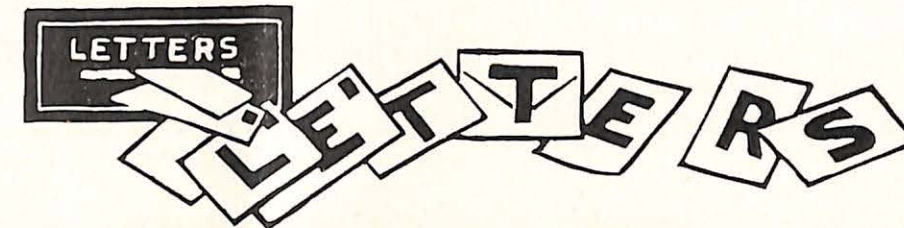
Note: On this last figure, the records of at least 4 churches are in doubt. Figures are either missing or incorrect. However that may be, the facts are appalling enough and can only drive us to search our hearts before God.

ALL THESE FACTS AND MANY MORE ARE YOURS IN THE LATEST 1962 CONFERENCE REPORTS.

Send Today For Your Copy. Price \$1.50

From: ROGER WILLIAMS PRESS  
7308 Madison St.  
Forest Park, Illinois

April 11, 1963



### Interesting Coverage of "Baptist Herald"

Mrs. Borchert and I have been following the issues of the *Baptist Herald* with great interest. Your coverage of the Seminary events and its needs has been most commendable. In addition, we have appreciated the diversity of fields treated, not to mention the informative news briefs. We pray that you might continue to receive the strength of God as you direct this area of the denomination's work.

—Prof. Gerald L. Borchert,  
Princeton, N. J., Professor-elect  
of North American Baptist  
Seminary.

### Fine "Youth Week" Articles

Let me express my sincere appreciation for the excellent "Youth Week" issue of the "Baptist Herald." We need more of the challenge to the work of missions and the ministry of our wonderful Lord. I assigned three of the articles in that issue as required reading for the young people in our congregation. Thank you for such fine articles and may our Lord richly bless your continued work!

—Rev. Myrl E. Thiesies,  
Paul, Idaho

### Leadership in Evangelical Reading Material

May we extend our congratulations on the attractiveness of your Publication Number of the "Baptist Herald." In our opinion you did a nice piece of work. It's well balanced; it's well illustrated, and we believe will prove interesting to every subscriber and every reader. In fact, I like it so much that I wondered if you couldn't send me an extra two or three copies.

May the Lord's blessings rest upon you all there as you seek to give leadership to the people in your church as it relates to evangelical reading matter.

—P. J. Zondervan, Zondervan  
Publishing House, Grand Rapids,  
Michigan

### We Like The Changes In "Report" Pages

I have just read the new "Our Denomination in Action" in the "Baptist

### LETTERS TO EDITOR

Letters with your critical comments or constructive suggestions can be sent to the Editor, 7308 Madison Street, Forest Park, Illinois.

Herald." It's good. With great interest I have read of the various activities of the N.A.B. Conference since I don't get in touch with it very much. The article on Bulgaria was read first of all here, even by my Dad (Rev. C. T. Rempel) and he does have to ration his reading due to failing sight for reading.

Otherwise Dad is still just wonderful, even at 20 degrees below zero, going out for his daily walks. On Feb. 1st he celebrated his 90th birthday here with us. The Whiteshell Baptist Church which he served three times sent greetings via telegram and the Morris church and the rest of the family sent a tape recording.

Mrs. O. Zimmerman (nee  
Lynda Rempel), Fort William,  
Ontario

### Good Reading Material In the "Baptist Herald"

It is wonderful to sit down and first drink in the blessings of the pages of the "Baptist Herald." What a challenge for youth in the "Youth Issue." May God use it to speak to many who have the qualifications to dedicate their lives to this work.

May I commend you on your tireless efforts which you put into these magazines! Often, we as readers just take this magazine for granted, and say nothing about the blessings we receive when we read it. We should make a new resolution to encourage you for your task. Keep up the good work, and we as readers are looking forward to good reading material in the future.

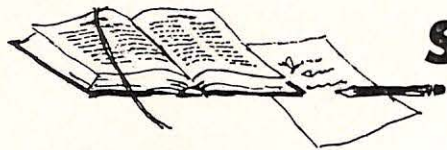
—Frieda Redlich, Winnipeg,  
Manitoba

### Wonderful Issues From Cover to Cover

I feel impelled to write you a few humble words of very heartfelt appreciation for that wonderful, inspiration packed Jan. 1963 issue of the "Baptist Herald" of which I am a faithful reader for years. I can truly say that I have always enjoyed reading the "Baptist Herald" almost as long as I can remember, but this Jan. 1963 issue surpasses all the others. I practically read it from cover to cover in one sitting. Being a housewife and working five days a week does not leave me much time for reading at length, but it was truly hard to lay this issue down until I had reached the last page.

—Katherine Zinz Schindler,  
daughter of Rev. and Mrs. George  
Zinz, Sr.,  
Detroit, Mich.





# sunday school lessons

REV. B. C. SCHREIBER, FOREST PARK, ILLINOIS

## A TEACHING GUIDE

Date: April 21, 1963

Theme: PSALMS IN WORSHIP AND LIFE

Scripture: Psalms 1 and 15.

**THE CENTRAL THOUGHT:** The blessed man is he who worships God and serves him in loving obedience.

**INTRODUCTION:** Going from the climax of the resurrection experience back to the Old Testament seems like a retreat from revelation. But more the Psalms seem to have a New Testament flavor. There are the experiences of men who worshipped God from the heart and who lived in his presence.

The Psalms were written over a long period of time when we realize that some of them date from the time of Moses. The devotional life of the Hebrews can be followed through every phase of their history. Every emotion of the human heart is expressed in these poems and songs: thanksgiving, praise, triumph, adoration, desolation, hope, love, discouragement, distress and even hate and revenge. Both their spirituality and lack of spirituality are exposed in the Psalms. More than anything else we can feel the cry of the heart for a closer communion with God.

## I. THE NEGATIVE BLESSINGS OF THE RIGHTEOUS. Psalm 1:1.

There are certain things that a Christian does not do, places to which he does not go and conversation in which he takes no part. Definite separation in certain areas of life are necessary in order to keep his identity as a Christian inviolate. The most dangerous moment is at the beginning of temptation when a little compromise seems right and proper. There seems to be no harm in walking along with the world as long as you don't join it. But this is often the first step in the ladder of descent. First walking, then standing and finally sitting. First it may be the morally good but ungodly, then the flagrant sinner and finally the defiantly scornful. That man is blessed who does not take the first step in the wrong direction.

## II. THE POSITIVE BLESSINGS OF THE RIGHTEOUS. Psalm 1:2, 3.

The first blessing that comes to the mind of the Psalmist is the blessing and delight in the law of the Lord, or as we have it today—the Word of God. He knows that the Word of God is full of blessing and sufficient for every need in life. He finds so much

joy and delight in meditating upon it that it literally fills his days and nights and he has, therefore, no desire to associate with unrighteous men. To him it is like living in the midst of a paradise, receiving the necessary water of life, fruit in all seasons and revelling in a continuous spiritual prosperity.

## III. THE TRAGIC LIFE OF THE RIGHTEOUS. Psalm 1:4-6.

The unrighteous seems, at least for a time, to be getting what he wants. But he ends up getting what is coming to him. In living his sinful, selfish life, he thinks he is getting away with it but his sins finally catch up with him. What he thought would last forever is lost in a day.

## IV. THE TRUE WORSHIPPER. Psalm 15.

The Psalmist asks one question and he continues to answer it as though inspired by God himself. He is concerned about living in the presence of God and the formula he gives is applicable for worshippers also today.

### Questions for Discussion:

1. What are some of the points of similarity between the first and fifteenth Psalms?
2. Explain Christian growth by comparing it to Psalm 1:3.
3. What are some of the characteristics of the true worshipper?

## A TEACHING GUIDE

Date: April 28, 1963

Theme: PSALMS OF PERSONAL TRUST

Scripture: Psalms 23; 46:4-7

**THE CENTRAL THOUGHT:** The Twenty-third Psalm needs little interpretation but it does need a great deal of living.

**INTRODUCTION:** David did not learn this psalm in a classroom; he learned it by experience. His faith and trust proved to be right because he was proved in the school of life. It was a life-tested recipe.

No part of Scripture is more plain and simple than the ordinary language of the Shepherd Psalm. It speaks clearly and directly to the reader and he needs little or no interpretation to understand and apply it to his own personal life. The psalm is rich in pastoral symbolism and is best understood by those who have had some rural training or lived in areas given to the grazing of farm animals. But most people in the world are so well acquainted with the life of shepherd

and sheep that there is no doubt in their minds as to the meaning of the message. The loving care and patience of a dedicated shepherd for his sheep is a constant reminder to us of the divine love and care God has for his children.

## I. THE GOOD SHEPHERD PROVIDES. Psalm 23:1, 2.

The first verse is the keynote to the entire psalm. It is a summary of his over-all faith in the goodness and mercy of God.

He sees first of all the concern of the shepherd in the way he provides for his sheep. As long as the shepherd is there, they need not worry. He provides food, water, protection and loving care. The only condition is that they follow him.

## II. THE GOOD SHEPHERD RESTORES. Psalm 23:3a.

In order to understand the meaning of this word, we ought to read: "He restores my soul by making me lie down occasionally and quieting my soul like still waters." In the stress of present day life, the souls of men grow weary and sick; and unless they become quiet and spend some time in the loving presence of God, they cannot be adequate for service. "They that wait upon the Lord shall renew their strength" (Isaiah 40:31).

## III. THE GOOD SHEPHERD LEADS. Psalm 23:3b.

People are like sheep because they are easily confused and bewildered. They need guidance. They stumble easily into unrighteousness but they must be led into righteousness. "For his name's sake" indicates that God's honor is at stake, for we bring dishonor on his name if we choose the wrong path.

## IV. THE GOOD SHEPHERD COMFORTS. Psalm 23:4, 5.

It is comforting to know that God is with us in the valley of the shadow. The staff, or crook, was used for drawing sheep out of dangerous places and steering them to safety. The rod, or club, was used as defense against wild animals. Armed with these the shepherd felt confident and the sheep followed fearlessly.

## V. THE GOOD SHEPHERD ABIDES. Psalms 23:6.

The Psalmist takes a little backward look and sees that the good far exceeded the bad, and that God was actually always with him. It gave him a sense of the continuing presence of

(Continued on page 19)

BAPTIST HERALD

# A Sacred Vow About a Sacred Book

The story of an adventure in Bible reading at the Round Lake Baptist Church, Gladwin, Mich., by Rev. Leon Franck, pastor

IT WAS A great adventure in Bible reading. On January 1, 1962 many of the people of the Round Lake Baptist Church, Gladwin, Michigan made a vow to read their Bible through in "62." (We omitted 1st and 2nd Chronicles). Our plan was to read three chapters a day, perhaps one after each meal. The pastor would preach each of his messages from the portion read during the week.

## THE SCRIPTURES' UNITY

There were many blessings from this adventure. The pastor always knew the portion of Scripture that he would be preaching on in advance. Those who participated in this program anticipated the messages for they were familiar with the Scripture passage. One of the biggest blessings came in seeing the Bible as a whole and getting a firmer grip on the unity of the Scriptures. The need and coming of a Savior unfolded as a lovely flower from the first promise given to Abraham to the birth of Jesus.

To encourage people to finish the course, the motto through the year was "Don't give up; catch up." However, many did fall behind but for those who finished the reading program, their rewards were gratifying. Here are some of their testimonies:

"The Bible was so interesting I could hardly stop reading."—Mrs. Fred Russell.

"I was so fascinated I could not stay within the scheduled reading and my marginal references took me from one place to another, and I found myself studying the Bible. In order to keep up with the schedule I listened to most of the New Testament on records while I ironed."—Mrs. Harvey Gertz.

## DISCIPLINED BIBLE READING

"This is the third time that I have read the Bible through and I was surprised at how new and wonderful it was."—William Thornau.

"I was in the hospital recovering from an operation and I caught up on my Bible reading. It was there that God spoke to me from Jeremiah and comforted me in such a real way that I shall never forget it."—Fred Russell.

"The messages meant so much more to me when I had just read the Scripture."—Mrs. Al Kleiss.

I, as the pastor, believe that the important total impression left on each individual in the church was how surprisingly little of the Bible we read without a planned schedule. With disciplined reading, one can read the Bible through in a year by setting aside

April 11, 1963

## SUNDAY SCHOOL LESSONS

(Continued from page 18)

God for the rest of his life.

## VI. OUR REFUGE AND STRENGTH. Psalms 46:4-7.

From an individual and personal trust in God, we are led to a corporate faith of a community. This psalm may have been written probably in celebration of the deliverance of Israel from the Assyrians (2 Kings 18-19).

### Questions for Discussion:

1. Compare Psalms 23 with John 10 and point out the similarities.
2. What is the difference between the faith and trust expressed in the Psalms and the New Testament?
3. What does it mean to prepare a table in the presence of enemies?

Remember Your  
EASTER OFFERING  
Easter Sunday, April 14, 1963



These finished the scheduled Bible reading program at the Round Lake Church, Gladwin, Mich.: left to right: Jean Kleiss, Rev. Leon Franck, Arlene Franck, Elfredia Russell, Fred Russell, Edna Gertz, Bill Thornau; (not pictured, Pauline Russell, Anna Herbstriet).

twelve minutes a day. Why not try it this year yourself?

## Wedding Bells for Helen Lohse

On April 13, 1963 Miss Helen Lohse, Spanish American missionary in Colorado, and Mr. Frank Tomlinson of Oxnard, Calif., will be married, as announced by Miss Lohse. "Baptist Herald" readers want to wish God's blessing upon this fine couple.

FOR ALMOST nine years I have served the Lord to the best of my ability on this field. I believe God called me here for a purpose, and that purpose has been fulfilled (I trust, as much as is humanly possible.) I have always been open to the leading of the Lord, and have continually prayed that his will be done in my life. I have asked that I be permitted to stay here if it be his will, and if not, that he make it plain to me. There may be those who will say that I have put self ahead of the Lord—but I have seen his hand in the affairs of my life and feel that the new venture I will soon enter into is truly his will for my life.

During January I spent my vacation in California and during this time I became engaged to a very wonderful Christian man who will become my husband on the 13th of April here in Center. Frank Tomlinson is a High School science teacher in Oxnard, California where we will be living. My address after April 13 will then be: Mrs. Frank Tomlinson, 1219 W. Beverly Drive, Oxnard, California. Frank has been previously married and lost his first wife by death from

Hodgkins disease. He has three daughters—Ann age 10, Evelyn 12, and Margaret 15.

After my marriage I hope to continue part-time work among Spanish speaking people. Work is carried on in Oxnard among migrants and our neighbors to the West are Spanish. They are members of a Baptist church in Oxnard—and quite anxious (as am I) that I visit their church and perhaps find an area of service there. Frank is entirely agreeable to the idea of my finding a place of service among the Spanish speaking people of Oxnard.

My people in Center know of my coming marriage and departure from this work. Their first reaction has been that they do not want to see me leave, yet feel that I should marry. (I have had some very trying experiences on the field this past year and feel it unsafe to remain single indefinitely). These people are always very reluctant to see any change made, but with time they will adjust to and accept new workers as they have accepted me into their hearts and homes.

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# our denomination in action

## WOMAN'S MISSIONARY SOCIETIES

● **Bethel, Anaheim, Calif.** The Woman's Missionary Society of the Bethel Baptist Church, Anaheim, Calif., met Feb. 19. Special music consisted of a solo, "The Way He Leads Is Best For Me," by Iris Fallon. A trio—Bettie Thiesen, Myra Porter and Barbara Love—sang, "Follow Me," and the German Circle sang "How Great Thou Art." Mrs. William Hoover introduced the program, and talks by Gwen Yeske, Ruth Klutow, Donna Reed and Gertrude Urbigkeit brought out various thoughts regarding the theme, "More Than Conquerors" as reported by Mrs. Dorothy Ernst.

● **Elk Grove, Calif.** The Mother-Daughter Banquet sponsored by the Woman's Missionary Society, Elk Grove, Calif., on Feb. 19, was attended by 93 persons. Ida Dolliver served as toastmistress introducing the various numbers on the program with the theme HEARTS and featuring the presentation, "A Whole Heart" by nine women. "Heartwarming Words" in a welcome were given by Roberta Veit with a "Heartfelt Reply" by Elsie Heitzman. Musical numbers were given by the trio of Beverly Ranger, Grace Rauser and Geri Stabbert and by the Junior and Junior High Girls. Kathy Adam spoke on "Heart's Ease" and Sophie Neuman on "Mother's Heart Speaks."

● **Camrose, Alta.** The Mission Circle of the Fellowship Baptist Church, Camrose, Alta., observed its 48th anniversary on Feb. 8 with Mrs. Richard Hickman, president, in charge of the program. Miss Eleanor Stark, missionary nurse in India, spoke and showed pictures of the mission work in India. The offering was designated for the building of a nursery in the church. Feb. 10 the Christian Training Institute chorus of Edmonton, Alta., rendered its annual concert to a large audience.

● **Carrington, N. Dak.** The annual program of the Woman's Missionary Soci-

## DONATION DAY, APRIL 22 AT CHICAGO HOME

On Monday, April 22, the Central Baptist Home for the Aged, Chicago (Norridge), Ill., will hold its ANNUAL DONATION DAY sponsored by the Women's Service Union of Chicago and vicinity. It is hoped that all women's organizations of the NAB conferences, which the Home serves, as well as individuals and church organizations will make a contribution to the Home on "this once-a-year special occasion." A program will be held at 7:45 P.M. that evening to be followed by a time of fellowship and refreshments. A cordial invitation is extended to all who can attend.

Mrs. D. B. Granzow, President of the Women's Service Union

ety, Calvary Baptist Church, Carrington, N. Dak., presented "A Missionary Safari" covering the stations of the Cameroon field. Through the dramatic presentation of the women of the church, the audience was able to visit with missionaries and nationals in Africa to gain insight into their life and ministry as well as to know better how they can help them with prayers and gifts. The entire front of the church was rearranged to carry the missionary emphasis as reported by Rev. Howard Westlund, pastor.

## CBY (youth) fellowship

● **Lehr, N. Dak.** Youth Week was observed by the Ebenezer Baptist young people of Lehr, N. Dak., with Mr. Lynn Ketterling, president, in charge. On Wednesday evening the Ashley CBYF members were guests and Rev. I. Faszer of Ashley, N. Dak., brought the message. Rev. E. S. Fenske, pastor, brought an appropriate message on the two Sunday evenings. The offerings of \$48.00 were divided between the con-

ference objective and the youth camp at Crystal Springs. The study course, "Becoming a Christian," is being taught by Rev. E. S. Fenske of the Lehr church.

● **Billings, Montana.** Youth Week activities at the Calvary Baptist Church, Billings, Montana featured a presentation to the congregation and dedication of the United States and Christian flags, a visitation night, the film, "A Touch of Brass," conducting the weekly church's prayer service, a progressive supper and assisting at two worship services, with special music, prayers and Scripture reading by the young people. The offering was designated for the Badlands Rally Mission project.

● **Durham, Kansas.** Youth Week at the Durham Baptist Church, Durham, Kansas, featured the youth group in charge of prayer meeting, a "traveling supper" and Junior and Primary Sunday school sessions conducted by them. On March 3 Judge Sam Sturm of Newton, Kansas, judge of the 9th Judicial District, spoke on "A Christian Home." The church also hosted a Missionary Conference on January 23 and 24. Guest speakers were Dr. Peter Fehr and Dr. Martin L. Leuschner. The Ladies Tea included five sister churches with Miss Florence Miller and Miss Ida Forsch as guests of honor.

● **Trinity, Portland, Ore.** On Sunday, Jan. 27, the Trinity Church, Portland, Ore., welcomed Rev. Dave Grant, staff evangelist for "Youth For Christ International" for special meetings observing Youth Week through Feb. 2. The activities with Mr. Grant as speaker included a CBY Mexican Dinner; services each evening followed by "A Seminar Just For Parents" on Thursday; a talk on "Teenage Love" and the showing of the film "Teenage Diary," followed by "A Seminar Just For Teens" on Friday evening. The Saturday "Gravy Train" Banquet was attended by about 200 young people from all of the Oregon Association churches. The conversion of two teenagers and one adult resulted from Mr. Grant's ministry during this week.

● **Morris, Manitoba.** Youth Week was observed from Feb. 3-10 at the Emmanuel Baptist Church, Morris, Man. The various activities served to draw the young people closer to one another and to their Lord. An inspiring climax was reached at the annual banquet on Feb. 9. Guest speaker was Rev. E. Towns, president of the Winnipeg Bible Institute. The following Monday evening the youth accepted an invitation from the Lowe Farm Mennonite Youth Group for an evening of basketball and fellowship. The Morris church pastor, Rev. J. Wollenberg, closed the evening with a few devotional thoughts.

A MISSIONARY SAFARI covering stations of the Cameroon field, Africa was recently presented by the Calvary Church women, Carrington, N. D.



## ANNIVERSARIES & RECEPTIONS

● **Bethel, Anaheim, Calif.** Mrs. Emilie Hemmerling of Anaheim, Calif., was the recipient of special recognition during the morning service on Feb. 24 at the Bethel Baptist Church of Anaheim. The occasion was her 92nd birthday, her 35th year as Bethel church member and as a charter member of the Woman's Missionary Society. Mr. Robert Martin, church moderator, brought congratulations and an orchid corsage was presented to her as a token of the high esteem in which she is held. A resident of the Anaheim area since 1893, Mrs. Hemmerling has lived with her daughter and son-in-law, Mr. and Mrs. Walter Paulus of Anaheim, for the past 22 years.



Mrs. Emilie Hemmerling of Anaheim, Calif., was honored by the Bethel Church on Feb. 24 on her 92nd birthday. She has been a member of the church for 35 years and is a charter member of the Woman's Missionary Society.

● **Camrose, Alta.** On Feb. 24 friends and neighbors of Mr. and Mrs. Rome Link of Camrose, Alta., gathered at the Fellowship Baptist Church to help them celebrate their 50th wedding anniversary. Mr. and Mrs. Allan Link of Ledue, Alta., were in charge of the arrangements since their daughter, Mrs. Alfred Shippy, and her husband of Kansas City, Missouri, were unable to be present. Rev. Phil Grabke, pastor, served as the chairman. Congratulations were extended by the superintendent of the Sunday school, Mr. Enos Lamprecht; by Mr. R. G. Soderstrom on behalf of the church; and by Mrs. Richard Hickman for the Mission Circle. Mr. Allan Link expressed words of thanks to his parents, Mr. A. Gerber, on behalf of the congregation, presented a gift to them. Prof. Ed Link of the Christian Training Institute faculty of Edmonton, Alta., offered the dedication prayer.

● **Carrington, N. Dak.** Mr. and Mrs. Frank Albus of Carrington, N. Dak., celebrated their golden wedding anniversary on Dec. 30, 1962. They have

been members of the Calvary Baptist Church for a long time. In the morning service, Lt. Col. (Chaplain) Leslie Albus of Fort Dix, N. J., their son, delivered the message. Miss Coralie Gerlitz ministered with music on the violin. Mr. Albus was a deacon in the Pleasant Valley Church for 14 years and an adult Sunday school teacher for 35 years. They have been in the Carrington church since 1943, a few years before the two congregations were united. Open House was held at the church on Sunday afternoon when an informal program was presented.

● **Bethlehem, Pa.** On Sunday, Feb. 24, Rev. Frank J. Kolk, Jr., was installed as pastor of the Calvary Baptist Church, Bethlehem, Pa. He has come to the Calvary Church from the First Baptist Church of DuBois, Pa. He is a graduate of the Philadelphia College of Bible and also attended Paterson State College, N. J., and Blackburg School of Theology. He has traveled throughout the British West Indies as an evangelist and Bible teacher under the auspices of "Youth For Christ." Speakers at the installation were Rev. Ernest Hoffmann of the Fleischmann Memorial Church, Philadelphia, Pa.; Rev. Rubin Kern of Ridgewood, N. Y., the Eastern District secretary; Dr. John McGahey of Philadelphia College of Bible (interim pastor); and Rev. Milton Achey of the Church of the Open Door, Philadelphia.



Rev. Frank J. Kolk, pastor of the Calvary Baptist Church, Bethlehem, Pennsylvania.

Floria. Dr. Winfield C. Arn, Portland Director, spoke on "To Touch God" and explained a film showing the activities of Youth For Christ in the Portland area.

● **Pilgrim, Kitimat, B. C.** The Sunday school attendance at the Pilgrim Baptist Church, Kitimat, B. C., has risen to 65. Three little leprous children in Africa, who are being supported, are especially dear to the Sunday school children. A Men's Chorus has been organized. In addition, the church choir renders an appreciated ministry regularly. In recent months, Rev. A. Pohl, pastor, has been leading his congregation in the study of 1 Thessalonians. Both the Sunday school and Woman's Missionary Society took part in the festive Christmas program.

● **Baptist Jubilee Rally, Detroit.** Baptists of Greater Detroit, Mich., representing seven different cooperating fellowships, held their fifth BAPTIST JUBILEE RALLY in Ford Auditorium on Tuesday evening, February 26. Rev. L. F. O'Neill of the Baptist Federation of Canada was the chairman; Mrs. Marion C. Newby was the guest soloist; and the main speaker was Dr. Roy O. McClain, pastor of the First Baptist Church, Atlanta, Georgia. Our large North American Baptist family in Detroit cooperated in the event. Rev. Chester Dundas served on the program committee and Rev. Harold W. Gieseke, pastor of the Bloomfield Hills Baptist Church, gave the invocation at the Rally.

● **Alpena, Mich.** Feb. 17 was Missionary Sunday at the Ripley Blvd. Baptist Church, Alpena, Mich. Miss Ida Forsch, missionary to Cameroon, Africa, served as guest speaker. The Ladies Missionary Society presented her with



Mr. and Mrs. Rome Link of Camrose, Alta., at their 50th wedding anniversary celebrated at the Fellowship Baptist Church of Camrose



a corsage of pink carnations before her inspiring message at the morning service. During the evening service she showed colored slides of the work conducted in the schools by the Africans themselves under the supervision of the missionaries, as reported by Mrs. Donald Liske.

• **First German, Benton Harbor, Mich.** The First German Baptist Church of Benton Harbor, Mich., was honored to have the male chorus from the Foster Ave. Baptist Church, Chicago, Ill., as guests on Feb. 24. The Christian Fellowship Chorus has been traveling to churches in the area presenting a sacred concert in order to raise money for the North American Baptist Seminary Library Book Fund. The choir director is Dr. Herbert R. Pankratz. After the program, the guests were treated to a supper in the church basement.

• **Northwestern Conference Ministers' Retreat.** The 25 ministers of the Northwestern Conference who were able to attend the annual sessions at the Immanuel Baptist Church, Kenosha, Wis., felt a deep enrichment of their ministry in Christ. New insights were discovered as the following messages were given: Rev. David Draewell, "Directives in Stewardship"; Rev. J. C. Gunst, "The Pastor and His Denomination"; Dr. Ferris Whitesell, "Principles of Evangelism"; and Dr. Frank Woyke, "Baptist World Alliance Report," and "The Church and Evangelism." Rev. Raymond Dickau, is the retiring president, with Rev. Fred Schmidt having been elected to serve for the coming year.

• **Xenia, Ohio.** The Community Baptist Church, Xenia, Ohio held Open House for its members and friends of the community on Sunday, Feb. 24. The new pews and pulpit furniture had just been installed in its \$47,000 building (including cost of land). The beautiful and worshipful church sanctuary



A cake resembling an open Bible, inscribed with a Bible verse and a welcome, was the centerpiece at the table of honor for Rev. and Mrs. Norman H. Vernon at the reception for them held by the Napier Parkview Church, Benton Harbor, Mich. Left to right: Bruce Vernon; Jerry Gribble, son-in-law; Mrs. Gribble, the daughter; Rev. and Mrs. Norman H. Vernon; and daughter Kathy. (Report appeared in March 28 issue.)

will seat about 200, including choir members. Ample classroom facilities for the Sunday school, now numbering 85, are available in the full basement. About 600 volunteer hours have been contributed by the men in the construction of the church. Fifty people attended the Fellowship Anniversary Dinner on Saturday evening, Feb. 23, with

Dr. M. L. Leuschner as guest speaker who also brought the Sunday messages. Mr. Dick Koffelt was master of ceremonies at the anniversary dinner. Rev. Dick Christeleit of Indianapolis, Indiana, and a deacon of the Bethel Church were present on Sunday evening. The formal dedication service for the new church is planned for May 1963.

## evangelistic services & baptisms

• **Startup, Wash.** God's Volunteers Team No. 1 served at the Baptist Church, Startup, Wash., from Feb. 12 to 24. Rev. H. Palfenier, denominational evangelist, shared with the audience his experiences with Christ and faithfully proclaimed the Gospel. Nine decisions for Christ were recorded and

numerous visits in the community were made. At the Watch Night service the film, "Martin Luther," was shown. A study course "A Survey of the Bible," was held in January with Rev. W. Crocker, a Baptist minister of Sultan, Wash., serving as the teacher.

• **Book Produced by Mission.** A Vietnamese translation of *These Things We Believe*, by Dr. J. Clyde Turner (Nashville: Convention Press, 1956), is the first book produced by the new publication department of the Vietnam Baptist Mission. Work on the translation was begun more than a year ago by Missionaries Herman P. Hayes and William T. Robertson. Also during its first five months, the publication department produced Sunday school quarterlies for two age groups, leaflets for preschool-age children, and several evangelistic and doctrinal tracts.

## FEBRUARY CONTRIBUTIONS—N.A.B. GENERAL CONFERENCE

CONTRIBUTIONS FOR ALL PURPOSES				
Conferences	Feb., 1963	Feb., 1962	Feb., 1961	
Atlantic	\$ 2,754.97	\$ 5,691.25	\$ 3,904.99	
Central	6,601.37	15,537.36	12,961.79	
Dakota	6,847.36	7,992.20	7,418.39	
Eastern	1,314.49	2,148.72	1,471.28	
Northern	13,507.31	14,048.72	9,128.03	
Northwestern	7,536.77	10,073.74	5,748.81	
Pacific	10,990.12	5,804.08	4,903.12	
Southern	736.76	204.14	161.43	
Southwestern	4,970.40	4,915.51	1,985.64	
Inter-Conference	2,689.00	3,323.40		
Total	\$ 57,948.55	\$ 69,739.12	\$ 47,683.48	

CONTRIBUTIONS RECEIVED				
	Budget Contributions	Other Contributions	Denominational Bldg. Advance	Total Contributions
For the month of Feb., 1963	\$ 45,607.67	\$ 12,160.88	\$ 180.00	\$ 57,948.55
For the month of Feb., 1962	59,012.40	9,117.76	1,608.96	69,739.12
For the month of Feb., 1961	37,094.49	2,988.32	7,600.67	47,683.48

CONTRIBUTIONS FOR THE FISCAL YEAR			
April 1, 1962 to Feb. 28, 1963	\$740,081.93	\$ 97,574.60	\$ 15,700.54
April 1, 1961 to Feb. 28, 1962	630,137.86	83,967.24	58,070.64
April 1, 1960 to Feb. 28, 1961	\$594,236.19	21,038.14	70,746.74
			\$853,357.07
			772,175.74
			686,021.07

**Hawaii in 1963**  
Amazing, Low Cost Tour  
14 Days, 4 Islands, Only \$399  
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For Brochure Write: Dr. Frederick J. Berger  
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## Obituary

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

### MRS. IDA RUTH GRETHER of Elgin, Iowa

Mrs. Ida Ruth Grether was born near Elgin, Iowa on Nov. 24, 1874. While residing in the home of her daughter in Duluth, Minn., she passed on to be with her Lord on Feb. 26, 1963. As a youth she received Jesus as her personal Savior and affiliated with the First Baptist Church of Elgin. She was a faithful member of the church for the past 75 years. Her husband, one son, and one daughter preceded her in death. Mrs. Grether was a loving mother, an ardent worker and loyal to her church fellowship. Her departure from this life is mourned by one son, four daughters, six grandchildren, two great grandchildren, one brother, Alfred of Elgin, and many friends. May God be the source of their comfort! First Baptist Church  
Elgin, Iowa

GEORGE W. BREITKREUZ, Pastor

### MR. JOHN SCHRAMM of Trochu, Alberta

Mr. John Schramm of Trochu, Alberta was born July 27, 1887 at Jerabofka, Southern Russia, and passed away at his home at Trochu, Feb. 7, 1963 after a lengthy heart ailment. At the age of 10, he moved with his parents to Orenburg, Siberia, here he received his education. In 1918 they moved to Woznesenki, the Asian part of Russia. In 1926 they came to Canada, settling at Leader, Sask. Four years later they moved to Glidden. In 1936 they moved again, and came to Trochu where he farmed until he retired because of illness in 1948. As a young man he accepted Christ as his Savior and was baptized by Rev. E. J. Bonikowsky. He served his Lord faithfully in a number of positions. He was Sunday school teacher, superintendent and deacon. On May 15, 1911 he was united in marriage with Louise Donner. This union was blessed with 4 children. Mr. Schramm is survived by his wife, Louise; one son, Eugene, of Trochu, and one daughter, (Lydia) Mrs. Tom Garner of Nanimo, B. C., 5 grandchildren, and one step brother in Germany. Trochu Baptist Church  
Trochu, Alberta

OCSAR FRITZKE, Pastor

### MRS. ELLA RABENHORST of Watertown, Wisconsin

Mrs. Ella Rabenhorst of Jefferson, Wis., was born in the town of Ixonia on Sept. 10, 1887, and was called to her eternal reward on Jan. 31, 1963. On Jan. 23, 1908, she was married to Louis Rabenhorst. He passed away in 1940. Two daughters also preceded her in death. In 1901 Mrs. Rabenhorst declared her faith in Jesus Christ, was baptized by Rev. F. J. Reichle, and was received into the membership of the Lebanon Baptist Church in Lebanon, Wis. In 1946 she transferred her membership to the First Baptist Church in Watertown, Wis., where she remained a faithful member until her death. Although her life was checkered with more than the usual amount of suffering and hardship, her faith and loyalty to Jesus Christ remained steadfast. Surviving her are one son, Louis, of Jefferson; a sister, Mrs. Irvin Rabenhorst of Watertown; a sister-in-law, Mrs. Nordean Groth of Ixonia; and numerous relatives and friends. First Baptist Church  
Watertown, Wisconsin

DONALD N. MILLER, Pastor

### MR. GOTTLIB MEHRER of Monroe, Washington

Mr. Gottlieb Mehrer of Monroe, Wash., was born in Romania, Aug. 25, 1891 and passed to his heavenly reward Feb. 20, 1963 after a brief illness. He came to the U.S.A. together with his parents in 1907. For many years he farmed in the Turtle Lake, N.

Dak., area, coming to the state of Washington in 1946.

He was united in marriage to Mary Klain in 1914. To this union were born the following children: Mrs. Emma McGuire, Seattle, Wash.; Mrs. Edna Erdman, Sultan, Wash.; Mrs. Anne Jolly, New York City; Mrs. Martha Tweeten, N. Dak.; Mr. Leon Mehrer, N. Dak.; Mrs. Lillian Bair, Indiana; Mrs. Helen Hintz, Ore.; Mrs. Ellenor Jonker, Sultan, Wash.; Mrs. Violet Lentz, Everett, Wash. These together with his wife mourn his passing. There are also two brothers, Jacob and Andrew of North Dakota and 28 grandchildren. Brother Mehrer found his Saviour in 1922, was baptized and faithfully served his Lord through the years. "Blessed are the dead which die in the Lord—that they may rest from their labours; and their works do follow them."

Startup, Washington

HERBERT SCHAUER, Pastor

### MRS. CATHERINE PEPPLE of Fessenden, North Dakota

Mrs. Catherine Pepple of Fessenden, N. Dak., age 89, passed away Wednesday, Feb. 13, 1963. She was one of the early members of the First Baptist Church of Fessenden. Catherine Mueller was born August 9, 1873 in Russia. She came to this country, accepted the Lord and was baptized at Ellendale, N. Dak., in 1887. She was married Jan. 1, 1892 to Gottlieb Pepple. They moved to Fessenden and she became a member of the First Baptist Church in 1897.

Those surviving her include 3 children: Mrs. Pete (Lena) Hartl of Fessenden; Emil of Harvey, N. Dak.; and John of Walhalla, N. Dak.; 10 grandchildren; 30 great grandchildren; and 10 great great grandchildren. Funeral services were held at the First Baptist Church of Fessenden on Feb. 15th. Interment was in the Baptist Cemetery, Fessenden.

Fessenden, North Dakota

GORDON THOMAS, Pastor

### MR. CHARLES BOCHMAN of Avon, South Dakota

Mr. Charles Bochman of Avon, S. Dak., was born on April 13, 1880, in Butler County, Iowa, and passed away on Feb. 19, 1963 at the age of 82 years, 10 months and 6 days. He had lived in the Avon community since 1884 and was engaged in farming until last fall, when failing health forced him to retire. He was united in marriage to Miss Ida Voigt on Nov. 13, 1907. The Lord blessed this union in the birth of 5 daughters and one son.

He was active in the Evangelical United Brethren Church until 1937, when he was baptized and united with the Avon Baptist Church where he loved to be in the house of God and was faithful to his Lord and the ministry of the Word of God.

He leaves to mourn his passing, his wife Ida of Avon; his daughters: Mrs. Wm. (Golda) Sell, and Mrs. Vincent (Pearl) Giedd of Tyndall, S. Dak.; Mrs. Carl (Edith) Janssen of Buena Park, Calif.; Mrs. John (Alice) Biesma and Mrs. Kenneth (Sylvia) Mudder of Avon, and 13 grandchildren and 10 great grandchildren.

Avon, South Dakota

PETER J. WIENS, Pastor

### MR. JOHN J. OPP of Goodrich, North Dakota

Mr. John J. Opp of Goodrich, N. Dak., was born Sept. 15, 1893 in Russia, and passed away in the St. Alois Hospital at Harvey, N. Dak., on Feb. 14, 1963 at the age of 69 years, 5 months, 29 days after a lingering illness. In 1915 he married Marie Kraus. To this union the Lord gave five children. In 1919 Mr. Opp gave his heart to Jesus Christ. He followed the Lord in baptism and united with the Lincoln Valley Baptist Church the same year. He served as trustee for some time. In 1944 the family moved to the Goodrich community and united with the First Baptist Church of Goodrich, N. Dak., to which he belonged until the Lord called him home.

Those surviving him are his wife, Marie; 2 sons: Harold and Wilbert of Lodi, Calif.; one daughter, Mrs. Jake (Irene) Gienger, Goodrich, N. Dak.; one brother, Jake Opp, Kalso, Wash.; one half-brother, Christ Opp, McClusky, N. D.; two half-sisters, Mrs. Eva Bauer, McClusky, N. D. and Mrs. Rose Spitzer, Portland, Oregon; 8 grandchildren and four great grandchildren.

Goodrich, North Dakota

JACOB EHMAN, Pastor

### MRS. BERTHA HEITZMAN of McClusky, North Dakota

Mrs. Bertha Heitzman of McClusky, N. Dak., was born at Arnoldsdorf, Germany on March 10, 1884. She with her parents migrated to the United States and settled in Bridgewater, S. D., in 1888. On September 21, 1902 she married Fred C. Heitzman at

Alexandria, S. D., and in this year they moved into Lamont Township near McClusky. In 1945 they moved into McClusky and continued to live here until her death. In 1903 Mrs. Heitzman received Christ as her Savior and was baptized by Pastor Liebig. Her ready smile and ever present good word for her Lord inspired many. She was one of the two remaining charter members of the McClusky Baptist Church.

Mr. and Mrs. Heitzman were blessed with five children: Fred H. of Elk Grove, Calif.; Mrs. George (Martha) Berg of Moorehead, Minn.; Mrs. Sam (Ella) Kirschman of McClusky, N. Dak.; Mrs. Lena Paris of Fargo, N. Dak.; and Ted of Harvey, N. Dak. Mrs. Heitzman was ill for four months and was called to her eternal reward after a stay in the hospital of five days. She reached the age of 78 years 11 months and 17 days. Those who mourn her departure are her husband, Fred; their children; two sisters (Mrs. Lydia Jucht and Mrs. Martha Jucht, both of Emery, S. D.), also 12 grandchildren and 4 great grandchildren.

McClusky, North Dakota

E. R. OSTER, Pastor

### MRS. FRITZ DOYE of Waco, Texas

Mrs. Minna Friederica Doye of Waco, Texas was born in Schmalkalden, Germany, Jan. 15, 1882 and was taken home by her Lord on Feb. 1, 1963, having reached the age of 81 years and 16 days. In June 1902 she was married to Mr. Fritz Doye. For a time they made their home in Germany. In 1912 they migrated from Germany to Tullia, Texas, and in 1913 they moved to Waco, where they joined the Central Baptist Church.

Although no children were born to this union, Mr. and Mrs. Doye, upon the death of Mrs. Doye's widowed sister, took to raise and nurture the six children left behind. With deep concern and yet with tender love and compassion, Mama Doye raised them as her own. Two of these children preceded her in death. "Mama Doye," as she was affectionately called, took a very active part in her church and its cause. Today there are many reminders, foot prints in the sands of time, of her interest and love, among them being the work of one daughter, Margaret Kittlitz, who served many years as a missionary in Cameroon, Africa. Survivors are: her husband, Mr. Fritz Doye; one son, Fred Doye, Waco, Texas; 3 daughters: Miss Margaret Kittlitz, Waco, Texas; Mrs. Amelia Price, Dallas, Texas; and Mrs. Elizabeth Brockhaus, Jr., San Antonio, Texas; one brother, Friedrich of Germany; 4 grandchildren and one great grandchild.

Central Baptist Church

Waco, Texas

LEONARD B. HINZ, Pastor

## BOOK REVIEWS

(Continued from page 13)

**THE THEOLOGY OF JEHOVAH'S WITNESSES** by George D. McKinney. Zondervan Publishing House—1962—130 pages—\$2.50.

Jehovah's Witnesses is no longer a small zealous sect which can easily be discredited or ignored. It is the fastest growing religious organization in the world. Its numerical success borders on the phenomenal. Since there is no membership roll kept in the local "Kingdom Hall," and since all active members are ministers, the number of registered ministers is the nearest index to the total number of members in the Society. The 1955 Year book listed 642,929 ministers.

Their theology is a peculiar method in which there is a constant pitting of text against text. They deny Scripture by Scripture. The Trinity is a case in point. To them it is confusing, unreasonable and unscriptural. Proof is found in I Corinthians 14:33, "God is not the author of confusion." Therefore if God is not the author, then Satan must be the author. This is merely a sample of some of their twisted logic.



## WHAT'S HAPPENING

(Continued from page 15)

Years." He also wrote a chapter about the Seminary for that volume. At the memorial service held in the North Sheridan Baptist Church of Peoria, Rev. Robert S. Hess of the local church, and Rev. William Brown of the First Baptist Church, officiated. The denominational Publication Board sent a floral bouquet to express its high esteem in which Brother Zummach had been held.

● On Feb. 28 and March 11 all twelve senior students of the North American Baptist Seminary, Sioux Falls, S. Dak., were the guests of the denomination at the headquarters building, Forest Park, Ill. They toured the building and Book Store, met in conference sessions with the general secretary of each department, and were presented at a musical program in the interest of the Seminary Library Book Fund at the Forest Park Church on Friday evening, March 1. Mr. Ronald Mayforth, student body president, spoke briefly at the headquarters' building on Friday afternoon and Mr. Ray Niederer of Waco, Texas, the senior class president, brought greetings and spoke briefly at the Friday evening meeting. A \$10.00 gift certificate from the Roger Williams Press was presented by Rev. L. Bienert, business manager, to each of the students.

Your best gift for  
**THE RISEN CHRIST**  
**YOUR EASTER OFFERING**

## DEDICATION, MATERNITY BUILDING

(Continued from page 8)

being occupied.

Mothers and babies had been transferred to the new ward before the program started. The new hospital beds and linens seemed to overwhelm them because they all sat very stiffly with their babies, while many people passed through the ward to greet them. There were two sets of new-born twins—a special blessing for the day.

Another blessing of the day and weekend were the twenty-seven missionaries and children who joined in our celebration of this joyous occasion. Until the motors started arriving Friday evening, we didn't know how many could come, because all have very busy schedules. Once we got them here, we persuaded most of them to spend not only Saturday but also Sunday with us. Our fellowship together as we ate, sang, studied God's Word and prayed together was a great blessing and inspiration to all of us. Together we prayed that God's blessing will attend those who minister and those who will be ministered to in this place—the new Maternity Center!

## BAPTIST BRIEFS

(Continued from page 14)

gram "87th Precinct," is a charter member of the First Southern Baptist Church of Beverly Hills, Calif. There, according to an article by Virgil Hensley in *The Beam*, Walcott is an ordained deacon, Sunday School teacher, choir member, chairman of the pulpit committee, and as his wife says, "glorified janitor." He is also a lay preacher and an active member of the Brotherhood Commission.

● Baptists Welcome Vatican Liberty Study. A world Baptist leader has welcomed announcement that the next session of the Vatican Council will consider a proposal "to proclaim the Catholic church's belief in freedom of conscience and worship." Josef Nordenhaug, general secretary of the Baptist World Alliance, said that the proposed document may lead the Catholic church in the direction of the "position on religious liberty which Baptists have cherished and championed throughout their history." Nordenhaug's reference was to an announcement by Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity. The document is said to set forth "the right of each to follow his conscience and worship as he chooses without interference." It will be presented to the Second Vatican Council when it reconvenes in September.

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