

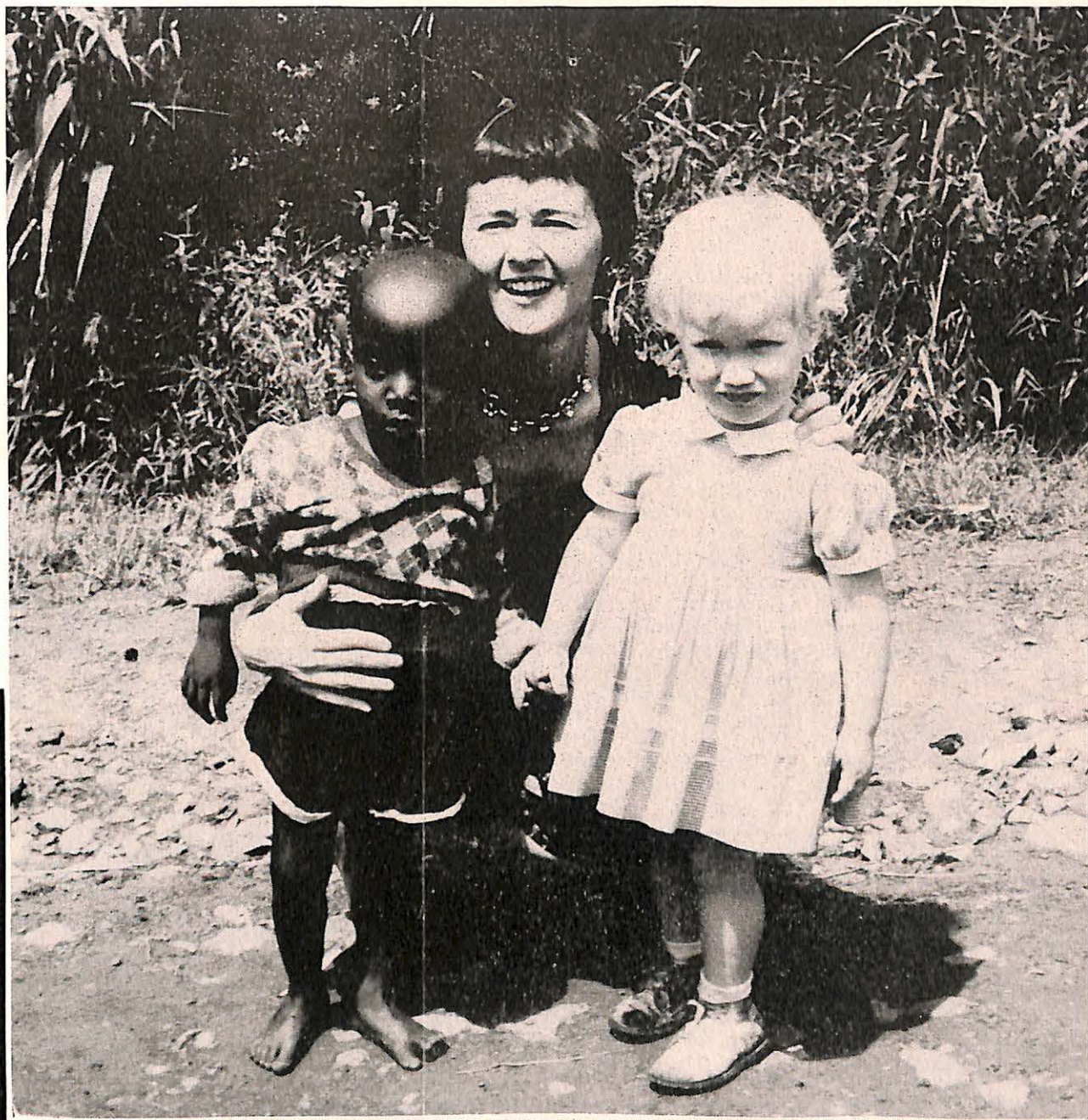
FEBRUARY 14, 1963

NUMBER FOUR

WHERE IS LULU ISLAND?

BAPTISTS IN BULGARIA

# BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

**THE MISSIONARY**

Far from the land that gave him life and name  
 He makes his home, amid an alien race.  
 He comes, not seeking worldly wealth or fame,  
 But by a mandate from the Throne of Grace—  
 "Go forth to all the nations of the earth,  
 Bearing glad tidings of the Savior's birth."

A man like other men, not set apart  
 As one above the common human plane;  
 He, too, is subject to the tempter's art;  
 He, too, is burdened by life's stress and strain—  
 Yet feels himself preserved from worldly harms  
 Supported by the Everlasting Arms.

Day in, day out, he labors—oft in vain;  
 Stony the ground and thorny where he sows.  
 Perchance some other hand will reap the grain  
 Sprung from the seed he diligently bestows.  
 He only labors on and is content;  
 Happy to go the way the Savior went.

Where sin and ignorance hold baleful sway,  
 Or superstition grips men in its thrall,  
 He strives to guide their steps into the way  
 That leads to him who lived and died for all.  
 "Come unto him, ye burdened and oppressed,  
 Come unto him, and he will give you rest."

And some there are who lend an eager ear  
 To catch the message that new hope imparts;  
 While others stand aloof or mock and jeer  
 Because it finds no echo in their hearts;  
 Yet, all alike are human souls in need,  
 The sheep that Jesus once bade Peter feed.

**THE MISSIONARY MOVEMENT**

"There is no other agency reaching out toward every corner of the earth, toward every people and every aspect of human life—for health and enlightenment, for reconciliation and redemption. There is no other institution or movement which still holds together the shattered fragments of humanity, as an earnest to all men of what God intended the life of mankind to be . . . The worldwide movement of the Christian church! There is nothing else like it in all the world. There has been nothing like it in the whole of human history. The truth is there is nothing which can so much as be compared with it . . . It is today the greatest power for the uplifting of the life of humanity in its every aspect and for the building of a fairer world."  
 —Dr. Henry P. Van Dusen.

**FRONT COVER**

The front cover picture shows Miss Geraldine Glasenapp, missionary nurse, with a four year old boy, who was a former premature baby, and with two year old Karen Fluth. The picture was taken by Laura E. Reddig in the Federal Republic of Cameroon.

**MISSIONARY ARTICLES**

In this issue you will find some provocative and fascinating missionary articles—one about the Spanish American field and people in Colorado, another about our latest Church Extension field and several new articles from the Cameroon field. You will be surprised to learn that there are still Baptist churches and mission opportunities in Bulgaria, one of the Balkan countries of southeastern Europe.

**1963 MISSION PACKET**

Orders are coming in rapidly for the "1963 Mission Packet." Each packet costs only 35 cents. But in this bulging packet you will find 23 pieces of literature with new, informative leaflets about our mission work, with a study course book on Jonah called "Called Twice," and with informative material about Baptist mission fields in the world. Send your orders to our Forest Park office.

**NOW WE ARE 82**

If you have not secured your copy of the 60 page, large sized publication with the life story and pictures of all of our 82 missionaries throughout the world, be sure to order your copy at once. Each sells for 60 cents. In lots of two copies or more, they are available at 50 cents each.

**MISSION NEWS AND NEEDS . . .**

**LESS THAN TWO MONTHS TO GO.** Only about six weeks remain until the close of our denominational fiscal year on March 31, 1963. Everyone from the executive secretary to the pastor of our smallest church is hopeful that we may attain our total budget goal of \$805,000 and total financial goal, including special funds, of \$925,000 by that time. It is encouraging to note that we are some \$80,000 ahead of last year's income. But on January 1st we still needed about \$210,000 for the denominational budget. It would be glorious if we could report **SUCCESS** by March 31st. You and your church can do much in our attainment of that goal by being faithful in sending your gifts toward God's work.

**FEBRUARY GIFTS, BUILDERS.**

The \$1.00 contributions of Church Extension Builders in February will be designated for a new pioneer field in Sacramento, Calif., known as the Lincoln Village project. Rev. William Acton, pastor, has gone to this new, promising area without a congregation and a building, but with the promise of God's blessing and the support of God's people upon this work. Look for the pastor's testimony in the next issue.

**DR. JERRY FLUTH.** The complete recovery of Dr. J. C. Fluth, medical missionary at the New Hope Settlement, Cameroon, who was badly burned last fall and who returned with his family to Minneapolis, will be somewhat slower than at first anticipated. The decision has been reached by Dr. R. Schilke and the doctors attending Dr. Fluth that he and his family should not plan on returning to West Africa until July 1, 1963 or later. Continue to pray for Dr. Fluth and his family.

**CHURCH EXTENSION.** During the month of February North American Baptists are emphasizing Church Extension in their Baptist Jubilee Advance program for the entire year. The February issues of the "Baptist Herald" will tell the thrilling story of new Church Extension projects on Lulu Island (Richmond), British Columbia, and at the Brush College Baptist Chapel, Salem, Oregon. We need to praise God for the 60 Church Extension projects which we have been supporting in some way or other or which we are supporting at the present time. Yes, the total has reached **60 such churches!**

**NEXT ISSUE**

**"WHAT DARKNESS CANNOT DIM"**

**Bible Sunday Message by Dr. Joseph R. Sizoo**

*Editorial*

**The Emancipation Proclamation**

The Emancipation Proclamation, signed by President Abraham Lincoln with one bold stroke a century ago, broke asunder the chains of slavery for the Negro in the United States. One hundred years ago this proclamation went into effect that "all persons held as slaves within any State or designated part of a State . . . shall be then, thenceforward, and forever, free." As a document dedicated to human freedom, the Emancipation Proclamation deserves an honored place alongside the Magna Charta, the Declaration of Independence, and the Bill of Rights, all of which came only at great cost in human suffering.

But the contemporary significance of the Emancipation Proclamation is not its place in history as a memorable milestone but its incisive challenge to men and women of today, especially to Christian people in our churches. In the struggle for freedom and equality, there is still a great deal more to be accomplished before the Emancipation Proclamation becomes the life of the people as well as the letter of the law. But still, the struggle goes on, year after year.

Dr. John C. Slemp in "Missions" magazine called "the Emancipation Proclamation a bold step forward in the long march toward human freedom. But Negroes still are not free. In many places they cannot eat in the white man's restaurants, vote in his elections, attend his schools, or even worship in his churches. So a major problem remains—waiting, perhaps, for another bold, dramatic, and decisive stroke for freedom."

The Emancipation Proclamation as written by Lincoln and as brought to bear on our modern day can be such "a stroke for freedom." This document, reinterpreted by Christians, must be seen as a proclamation freeing white people from the spiritual slavery of race prejudice. The Lord Jesus Christ attacked race prejudice in all of its forms. As he pointed out, out of the heart comes the motivations for our deeds and out of prejudices come the things that make for misunderstanding and hatreds among races. "It is true, there are many forms of slavery. Perhaps each of us is a slave—to something. There is slavery to prejudice and ignorance that keeps us from full freedom of love and acceptance. Only in Christ is there complete freedom."  
 (Olive Tiller.)

Christian people need to take a second look at the Emancipation Proclamation by bringing polity and practice together. The chains of color discrimination need to be broken in all areas of life, employment, public accommodations, education, and even in church fellowships. This is the responsibility of Christian people who have the insight of God's Word as their wisdom and the grace of God as their empowerment to bring these things to pass. The time has come for more than lip service shown to these truths. The practice of Christians should indict all segregated practices.

A few days ago a National Conference on Religion and Race was held in Chicago in which this "Statement of Conscience" came forth after days of serious study and heartsearching struggle. "Religious leaders, institutions and lay people of the nation must take a clear and hard look at their responsibilities for advancing the goals of a segregation-less, prejudice-free society. We must address a common witness to the Conscience of America." That is a new Emancipation Proclamation for 1963!

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 Martin L. Leuschner, D.D., Editor

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Witch doctors, "brujos" and  
pagan superstitions hold these  
people in their clutches . . . .

## The Fearsome Power of Demonism

The revealing story of present-day practices among  
the Spanish-speaking people of Colorado  
by Rev. David C. Keiry, Missionary



HER BROW arched high and her voice sounded incredulous as she looked at me with a penetrating gaze. Thoughts seemed to be racing furiously across her mind as she said, "You certainly don't believe that! You can't. I don't know anybody who does." When my belief was stated again, she turned to her companions and said, "Imagine that, he believes that there are demons, that they are at work today. This ought to be interesting!"

### "WILES OF THE DEVIL"

Thus I suppose it is with most people today. They give little thought to the fears and superstitions which bind the vast majority of our world-population, and they seldom enter into battle "against the wiles of the devil."

With all the advances in scientific knowledge, man has secured the right to investigate the vast reaches of space by satellites, radio telescopes and complicated instruments. The whole world holds its breath each

time a new space venture is announced and breathes more easily when the experiment is completed. Surgery is advancing by leaps and bounds, and operations which were impossible two decades ago are now accomplished by the skill of the surgeon's hand and specialized equipment. Perhaps most astonishing to the layman are the delicate brain operations, and new heart procedures which have saved the lives of countless millions.

The thrill and excitement which our parents had as they gathered around a radio with friends and neighbors trying desperately to pick up human voices from the crackling static . . . voices which brought news, music, and information . . . has almost disappeared from the American scene. Even TV is an "older invention," and seldom noticed in many homes.

Yet with all the discoveries man has made, today's Mr. Average Citizen knows little about the spiritual world in which he lives and cares even less.

The strange phenomena which are real "happenings" to some are dismissed with scarcely a shrug of the shoulder, or perhaps with pity accompanied by an insignificant offering to "educate the ignorant followers of superstition."

Generally unrecognized in each of our lives are some of the fears and superstitions of another generation. Most of these we dismiss with a laugh, but many people see in these things "directions from the gods." We think it strange to place an offering before a tree, to hold a sacred stone or feather, to "worship" to the beat of a drum and the chant of the medicine man, but we have our very own social mores which allow us to carry a rabbit foot or keep a penny in our shoe to bring us good fortune. Fears often pulsate the heart of one who goes under a ladder, or sees a black cat crossing his path. Breaking a mirror, or giving a decision on Friday, the 13th, causes doubts about the outcome of future events to many.

Unconsciously some of these things we follow only because it is custom and, though we say we don't believe them, we pass them on to our children. Other things we believe in, like planting a crop or going fishing in the right sign of the moon. Perhaps it is a vague uneasy trust in the stars which some hold determines the fame and fortune of all persons born into the world. Some of these things are world-wide in acceptance, and others are local beliefs based on fact or fancy through many years.

### SICKENING FEARS

It is through some of these things about which we think so little that the devil gains his power of persuasion and holds his victims with indescribable fear. I remember when my mother died some years ago that several of the neighbors "knew" that there was death in their area because of the way another neighbor's dog had

howled. They firmly believed that this was the method the spirits used to announce death to a community.

For myself these happenings really cause no concern because my faith rests in the finished work of Christ, yet here on the mission field in Colorado among the Spanish Americans there seems to be a real rise in incidents in which the devil uses the natural fears of the unknown and superstitions to blind the eyes of the Spanish-speaking person who wants to find the peace and security of life in Christ.

It seems common today amongst some of the Spanish-speaking peoples to blame God for all their troubles. They no longer rely on God for comfort or for redemption, and their evils come not so much from the devil as from God. They blame God if they are not given the parental blessing, but along with this as many in other cultures they hold on to old fears and fables supposing that someone has them "embrujado," or bewitched, so that they cannot get the blessing.

Deeply embedded, however, in all their thinking is the fear and superstition of a past generation and it validly applies today. The devout person always has a sufficient supply of medals and prayers which are to protect him during his lifetime. When it comes time to lay aside this body in death and the person lingers though suffering pain, members of the family seek to find the medal which is keeping him alive.

Several weeks ago one of our Christians visited in a home, and at the end of the visit she heard the remark that the sufferer should be dead, but they could not find the medal which kept him living in his bed or anywhere close to him. It was an opportunity for this believer to witness to the real freedom found in Christ since she too once believed firmly in the supernatural powers of the various medals and images.

### TREATED BY WITCH DOCTORS

The surprising thing to many people is that the Spanish-American has witch doctors. They have plenty of power and hold the people in their clutches just like a "juju" man. Most of their power is derived "from the crazy beliefs of the people," as our Christians readily admit, but until they have found the satisfaction of knowing Christ personally they have great fear of him. In many cases of sickness, rather than go to the medical doctor, they resort to a *treatment* by the witch doctor. By using various objects he can determine the cause of sickness, generally an enemy of the family or someone who is jealous of this particular person or member of the family.

To illustrate, several years ago, an older woman became very ill. Some members of the family thought it would be best to find out who was bewitching her. The "brujos" was called, and he determined that it was



THE KEIRY FAMILY  
Children of Rev. and Mrs. David C. Keiry of Del Norte, Colorado: (left to right): Donette, Diane, David and Debra (in front).

one of the woman's former sons-in-law who was making trouble for the old lady. The treatment in this case was to cost \$100.00 of which they had paid \$40.00 before he "divined" any answer. The answer was very unsatisfactory since this man was a brother to the husband of her other daughter, and they threatened to have the "doctor" thrown in jail for libel.



FAMILY OF JIMMIE ORTEGA, MONTE VISTA  
A typical Spanish-American family, members of which are bound by superstitions and fears of the unknown. Pray that an effective Christ-centered witness may be established here and in many other homes.

He then admitted that he had no real power but based his practice on the foolishness of the people.

Mrs. Blea, one of the older Christians, is a modern day illustration of the woman with the issue of blood. Because she was so sick, they used three different "brujos" to try and determine what person was using evil spirits against her, when in reality she was suffering from an advanced case of tuberculosis. Each of these false "doctors" claimed large fees and she was left without further resources.

It must be emphasized that this happened before she became a Chris-

tian, so she did not know of Christ's peace and inner strengthening during the early years of this dread disease. Perhaps this made it easier to accept Christ and necessary treatment from skilled physicians and be done completely with these evils.

In my study of demonism here on the field, a question haunted me until I got an answer. It was this. How do you become one of these persons who has the power of evil? The answer was simple and reminded me of many false cults and "isms" on the scene today.

First of all, it is necessary to "see things," have visions and other related happenings in your life so that you can be sure you are in league with these spirits. Another good ingredient is *jealousy*. This evidently makes it easier to accuse innocent victims, as well as assist in bringing "conviction" and "confession" from the accused.

Children in some settlements are taught to "run if you see an owl," for there is the belief that the "spirit" can change according to its desire. This same fear is indoctrinated into the children by the presence of a strange cat or dog in the house, so here is another taboo. Demons can even enter people, and the great fear is that they will eat you up.

How necessary it is then, that our Gospel be proclaimed in all of these places for the god of this world is

continuing to blind the eyes of those who would seek to worship Christ our Lord. He is not afraid of the images and medals of his own making, but the devil is afraid, desperately afraid, that the light of "the glorious gospel of Christ, who is the image of God, should shine unto them."

### STRANGE CASE OF RUTH

During the year here on the home mission field, we have seen Satan's attacks in various ways. In our Monte Vista young people's group we had the interest of a new girl. She was

(Continued on page 7)



THE MONTE VISTA CHAPEL

The Baptist Chapel in Monte Vista, Colorado was named the Grace Baptist Chapel by the Spanish-American believers in the summer of 1962. A weekly ministry is carried on in the Monte Vista area from Del Norte, Colorado.

# Wat Bible Conference Breaks All Records

More than 2000 people, attending this Ndu Field Bible Conference in Cameroon, adopted a record breaking budget of \$1,000 for mission work in the Mbembe Field. Four languages — Nsungli, Noni, Bom and Pidgin English — were used in translating all the conference messages.

By Rev. George W. Lang, Principal of the Bible Training Centre, Ndu, Cameroon.

"CAN I GET A ride to the Wat Bible Conference?"

"Please, sir, could you help me with a lift to the Wat Bible Conference?"  
"My leg is paining me. I would be very happy if you could take me to the Wat Bible Conference."

Requests like these came in abundance as the special day approached. If some were not expressed, they were most certainly thought.

## THE PACKED LANDROVER

We tried to be as fair about it as possible. There were places for only eight people in our long wheel base landrover. Room had to be reserved for the sleeping mats, suitcases, and bush lamps which these eight would bring along. (The Conference was to last three days.) In addition we were asked to bring three large cooking pots.

Finally it was decided who were the ones to occupy those eight places. The others had to walk. It would be about a three hour trek.

We moved down the road at 20 m.p.h. Bumps, curves, steep ascents and descents, and our heavy load set the speed limit.

Nearing Wat, we saw more and more people walking along the road in



## SUNDAY MORNING SERMON

Pastor Nlor, tutor of the Baptist Bible Training Centre, preaches the sermon at the Wat Bible Conference. Three men, standing next to him, translate the message for the crowd of 2,000 people.

the same direction we were going: women carrying babies, rolled up mats, and umbrellas; men with their loads and walking sticks; boys and girls of various ages. Many held out their hands begging for a lift as we passed. We could only wave, smile a greeting, and continue on.

As we reached the top of the last high hill, we could see hundreds of people already assembled on the soccer field below. There must have been three or four hundred. They were singing. No benches, no chairs. Most of them were standing, a few of the mothers were sitting with their babies on the grass. All were arranged in a large circle. Getting closer we could see four men standing behind a table in the center.

What kind of meeting was this? Well, this was the beginning of the Ndu Field Bible Conference. This year it was being held at a place called Wanti in the Wat Association. We as Baptists have a Standard VI (Grade 8) School here as well as a church. The only place large enough to take care of all the people, who were expected to come, was the soccer field located right next to the school.

This Ndu Field Bible Conference meets once a year in the month of November (to ensure clear and sunny weather) for three days, Friday through Sunday. People come for miles from over 70 different Baptist churches in Ndu Field to meet together for this time of spiritual instruction and fellowship.

## INSTRUCTION CLASSES

An interesting feature about this Conference is the variety of languages that has to be spoken in order for all to understand. The four men standing behind the table were for the purpose of translating the words spoken into the Nsungli, Noni, Bom and Pidgin English languages.

Much of the morning program was given over to Christian instruction sessions. The people were divided into seven groups according to the different languages spoken and the different associations making up Ndu Field. The teacher of each group was a church teacher or pastor who had had two or three years of Bible School training. The topics taught dealt with witnessing, family altars, and daily prayer meeting groups in the various compounds.

Many questions were asked. When the bell rang indicating the end of the period, the people were unwilling to stop. The man with the bell had to go around from group to group ringing several times before the groups moved to the general assembly place.

## \$1000 MISSION BUDGET

The business meeting held Saturday afternoon was most encouraging. The delegates of Ndu Field churches de-

ecided to work on a budget of over \$1,000 for next year. I believe this is the highest in Ndu Field's history. The money to be set aside for sending men to Ndu's mission field—Mbembe—was doubled. In these decisions almost every one of Ndu Field churches was represented by two delegates.

While the delegates were busy conducting the business, the others were enjoying themselves at the other end of the field watching dramatizations that various women's and girls' groups were putting on.

The joy shining from the people's faces as they sang and listened showed the happy times they were having in spiritual feasting and in fellowship.

At the Conference, there was only one difficulty. That was feeding the crowd! There wasn't enough to go around. As a result, many left the Conference early. The people of Wat just weren't prepared for the record attendance of well over 2,000 people who came.

## POWER OF DEMONISM

(Continued from page 5)

learning rapidly and developing new friendships within our group, when the devil found a way to stop her coming. It was bed-time and all the members had gone to bed with the door locked on their small house. Soon the door opened, and "a heavy weight" entered in and sat upon the bed. All the members of the family who were home felt "this weight."

At first, they attributed it to the cat coming through the door, and then realized that it was locked so that it had to be part of the evil one's retinue of servants. To them it came because Ruth was coming to our meetings and learning the truth of God's Word, so she stopped! How our hearts have ached because of this "strange case," and we covet your prayers for Ruth and her family that the Light of the Lord Jesus may enter into their home bringing freedom from fear and superstition.

In the northern part of New Mexico, there is a shrine that is reported to accept offerings for new shoes since the shoes of the honored saint wear out. Some have seen this phenomenon, and say that a great deal of wealth is given to purchase shoes for this saint by the devout, because they actually can see that these shoes are wearing out.

## "PROTECTIVE" PAINT

Here in the Valley many years ago, and it is still present on some homes, the people applied a "protective coat of paint" to ward off the evil spirits. It was generally a special shade of blue which belongs to the Virgin as her color. Thus the evil spirits were forced to stay out of a house whose windows and door frames were thus shielded. Immorality and drunkenness, however, were never hindered by these colors, and hunger and poverty seemed to stalk these homes as well as others.

# "Each One Teach One" Method

The literary method initiated and used so successfully by Dr. Frank Laubach and his literary teams can be used anywhere as one of the most effective evangelistic tools available to the Church of God.

AFTER 100 YEARS OF missionary activity in the country now known as the Federal Republic of Cameroon, Africa, there are still about four people out of every five who have not yet heard of Christ. That this is roughly the ration of illiteracy is no coincidence.

The Cameroons Baptist Mission from its beginning has made education a real part of its ministry. We can still only say that one in five children is in school.

## A CHRIST-LIKE CONCERN

We can give many reasons why this is so, but none of them will change these shameful statistics. That we have stopped giving reasons and begun to look for solutions is evidenced by recent reports from the field. Stepped up spiritual emphasis in all our training centers is a heartening step forward. A Christ-like concern for adult illiterates is also a step in the right direction.

Literacy campaigns are not new and our familiarity with them may blind our eyes to their real value. We need to re-evaluate this important aid to the task of reaching people of the Cameroons for Christ.

There are three definite areas where literacy campaigns can contribute to the fight against ignorance and superstition and the wickedness that accompanies them.

First, a literacy campaign among Christians can help us seek out and train the natural leaders of the church. Any missionary can testify that there

is a constant stream of requests from the people to teach them to read. Such natural aggressiveness ought not to be neglected. Usually people who have a strong desire to learn to read display other qualities of leadership as well. Time spent with such people will result in strong churches and better informed Christians.

## LITERACY CLASSES

Secondly, church conducted literacy classes can result in Bible-reading, Bible-believing Christians. No church should be satisfied until every responsible member can read God's Word for himself. This is an elementary concept. There is no excuse or reason for it being ignored on the mission fields of the world.

Finally, every Christian ought to be enlisted in a campaign to wipe out forever the blight of ignorance from the land. The "Each one teach one and win one to Christ" method initiated and used so successfully by Dr. Frank Laubach and his literacy teams can be used by any group of Christians anywhere as one of the most effective evangelistic tools available to the Church of God.

A man or a woman is never more susceptible to the story of Jesus and his love and salvation than when it has been presented by someone who has cared enough to reach down in a Christ-like spirit and lifted him up and opened his eyes to the wonderful world of reading.

"Blessed is he that readeth . . ." (Revelation 1:5).

There has been another event that happened this year which can easily be explained by natural events, but those connected with it claim that the circumstances only reveal that they should not have come to our church for a service. Following a meeting with our missionary from Rio Grande City, Texas, two women left to return to their homes. One was hit on the head by a rock in the darkness, probably by some of the children who also attended the service, but the "injured" lady knows that she should never have come to a Protestant meeting and bases this on a natural incident, since she is sure which child threw the rock.

The devil can use all of these means to hinder the work and try to scare people away, but we have also seen some real advances on the part of our Christians and deeper interest in the lives of others. We trust that these events will bring some to Christ.

What is the answer to these things? It is Christ! For the Christian the command has been left that our battle is not against flesh and blood only.

Then by good strategy we might win the battle. Paul counsels the Christian to "put on the whole armor of God" in order to stand against the devil. The Christian also knows that in the last days we shall see an abundance of these false signs and wonders, with Satan making a desperate stand for his kingdom.

The answer is Christ! This is true for the heathen, for the savage tribe of the vast jungle, and for our Spanish people here. Yet there can be no change in their fears and superstitions until they receive the message of Christ, and they cannot do that unless you will bring it to them by your consecrated gift of self, your earnest intercessory prayer for those already laboring on the field, and your dedicated gift for others to come bringing the message of freedom in Christ with them. Yes, the answer is Christ, but there is more, it is Christ and YOU! Without both, our people still sit in darkness, under the bondage of Satan, blinded in his service, doing his works, and dying in their sins.



## THE WAT BIBLE CONFERENCE, CAMEROON

Some of the 2,000 people at the Ndu Field Bible Conference at Wat, listening to the Sunday morning sermon. The umbrellas are used as protection against the bright sun. Note the native houses in the background.

# A Noble Calling for Every Christian

There is no nobler or diviner calling than that of winning souls for Christ and the Kingdom!

By Rev. Arthur Hedley of Herne Bay, Kent, England

"Follow Me, and I will make you fishers of men" (Matthew 4:19).

LIVING in an English coastal town, I have found that the supreme interest of many men, when the day's work is done, is that of catching fish. When the tide is out, they dig long and laboriously in the sand for worms to use as bait. Later they will be seen lined up on the pier with the line cast and waiting, in the hope of making a good catch. Whatever the result, the angler seems to find a certain satisfaction, even though he returns home without a single catch. One man told me he was quite satisfied if he only caught a few small fish to take home for the cat. Angling is at least a healthy diversion and saves many a man from spending time and money in the local pub consuming alcohol.

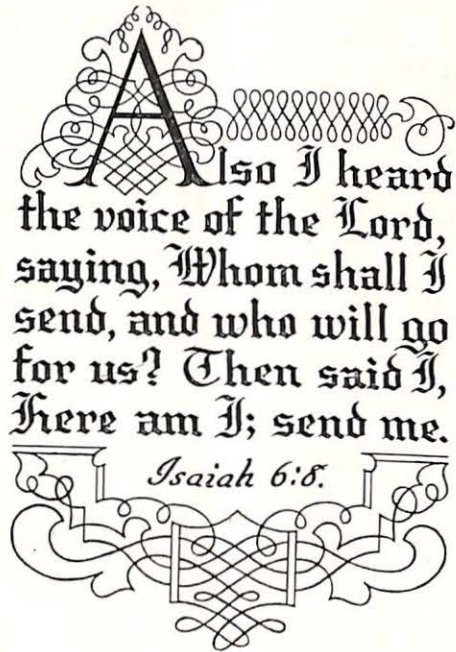
## CHRIST'S DISCIPLES

Much of our Lord's ministry was carried on around the lovely harp-shaped Sea of Galilee, a sheet of water 13 miles long and 6 miles broad. The whole shore was studded with towns and villages and formed a perfect beehive of swarming human life. The waters of the lake teemed with fish giving employment to hundreds of fishermen.

It was among these that our Lord found and called his first disciples. He saw that these men who lived by the sea possessed certain fine qualities which, when developed under his tuition, would make them efficient in a far higher and nobler calling, that of catching men, who, in turn, would themselves become successful fishers of men.

It was to two pairs of brothers—James and John, Andrew and Peter—who were all fishermen, that our Lord issued his call and challenge: "Follow Me, and I will make you fishers of men" (Matt. 4:19). It was not their first contact with Christ (see John 1:37-42), and such was their faith in him that without any hesitancy they responded, sacrificing their living, their home and kindred for his dear sake. What a harvest of souls was gathered in on the Day of Pentecost by these Spirit-filled fishermen after three years tuition in the divine art of catching men, in the school of Christ!

There is no nobler or diviner calling than that of winning souls for Christ and the Kingdom. Richard Baxter declared after preaching the Gospel for 40 years: "I think that if God were to renew my youth and put it entirely in my choice, whether I would be king of Britain or a preacher of the Gospel



with the Holy Ghost sent down from heaven, who had to beg his bread all the laboring days of the week in order to have an opportunity of preaching on the Sabbath to sinful men, I would, by his grace, never hesitate for a moment to make my choice. By the Gospel do men live, and in it is the life of my soul."

## PERSONAL EVANGELISTS

We live in a day when there is so much to attract the attention and affection of men, and the spirit of materialism possesses the soul of man, destroying all desire for things spiritual and eternal and all sense of sin and guilt. Yet there are thousands of devoted servants of God who count it a great privilege and honor to be engaged in the work of preaching the Gospel and seeking to save immortal souls.

We are all called to be fishers of men, whether ministers or laymen. Today we see more clearly than ever before the part which the laity must play if the vast multitudes outside the church are to be won for Christ. There are still multitudes who can be influenced for Christ, when ministers and members are prepared to join hand in hand and to make any sacrifice to win those for "whom Christ died" (Romans 14:15). We are all called to be personal evangelists, and God has often used the feeblest and least gifted believer to do a great work in the extension of his Kingdom. Those who have been saved are under a sacred obligation to bear their wit-

ness for Christ—"let the redeemed of the Lord say so" (Psalm 107:2).

You may not have either the ability or opportunity to preach the Gospel, but within an hour you can reach through the silent, printed message hundreds who never enter a church. That they do read the Gospel message can be proved beyond all doubt. Within a short space of time a tract distributor contacts a far greater congregation than thousands of ministers will face in their churches on the Sabbath.

## "FOOLS FOR CHRIST'S SAKE"

If only we were more prayerful, earnest, enthusiastic, ready to make greater sacrifices to become, if needs be, "fools for Christ's sake" (I Cor. 4:10), then souls would be won for Christ. It was a matter of conscience with the Apostle Paul. He dared not allow men to perish eternally without a word of solemn warning; he dared not face Christ in the day of judgment if he withheld the Gospel from sinners—"Woe to me if I preach not the Gospel" (I Cor. 9:16).

So many, like the Israelites of old, have "settled" on their "lees" (Jer. 48:11; Zeph. 1:12). They go to church once or twice from various motives known only to God, and as far as the vast multitudes "without hope and without God in the world" (Eph. 2:12) are concerned, they have little interest. Their attitude is that the doors of the church are open for them to enter, and if they don't choose to attend, that's the end of the matter, and they absolve themselves of all responsibility.

But it will not do to answer Christ thus at his judgment seat. Our apathy, selfishness, lovelessness will come home to us, and we shall stand before him silenced, condemned, confused, utterly dependent on his mercy.

In order to be fishers of men and to win them for Christ, we must have a loving, prayerful interest in their salvation. A remarkable thing about the memorable Scottish Revival in the 19th century was the evangelical zeal of the laity, who put many ministers to shame. University professors had heart to heart talks with students. Policemen were seen beneath the lamp-post with a New Testament in the hand pointing out to someone the way of salvation. Business men would seize every opportunity to speak to customers of Christ. Tens of thousands burned with a passion for souls.

If we really love souls, then we shall ever be on the look-out to lead others Christwards and heavenwards. Men

(Continued on page 24)

BAPTIST HERALD

# Where Is Lulu Island?

At Richmond, British Columbia, on the large and scenic Lulu Island near Vancouver, a very promising Church Extension project has been started. Plans are being made to use the new \$30,000 Educational Unit by June 1963.

By Rev. Ervin B. Strauss of Richmond, British Columbia, Church Extension Pastor

WHERE IS Richmond? Where is Lulu Island? These questions are asked again and again since a Church Extension project began in this area of British Columbia near Vancouver.

The municipality of Richmond, B. C., is composed of Lulu Island, Sea Island, Mitchell Island and numerous other small islands. All of these islands are situated at the mouth of Frazer River, and the north arm of the Frazer separates these islands from the city of Vancouver. Lulu Island is the largest of all these islands, so that one could say that it takes in 85% of the 38,000 acres which is the total area of Richmond.

The population of Richmond is about 43,000 and, according to the municipal report, it is one of the most rapidly developing areas of Canada and the fastest growing municipality in British Columbia. This year the construction of a new three million dollar General Hospital begins and the trend, according to the municipal office, is an increase in construction in general. Our church property is right next to the area which is to be developed next and which also includes the site for the construction of the new hospital.

## FAMILY RESIDENTIAL AREA

At present there are about ten churches in Richmond which would be considered Gospel preaching churches. Some would even say that this estimate is a generous one. Of these ten, there are two Baptist churches which are organized and have their own

buildings. Three other Baptist denominations, including our own, have purchased property and are getting started. Since we have quite a number of families living in this area who are now members of our churches in Vancouver, and since there are many people who should be reached in the area, and since there is every evidence of many more people moving into this area, it is certainly a very precious opportunity and great responsibility for us to establish a witness in this fine family residential section.

For several years the pastors of the Vancouver churches and some of the members have realized the need of starting a church in this section. However, it seems that there was never sufficient agreement in any of the churches concerning the project to bring this realization to reality. At the British Columbia Association meeting held in May 1962 in Kelowna, B. C., the Association went on record to start an Extension Church on Lulu Island. After this, the denominational Church Extension Committee was led to extend a call to Rev. E. Strauss in June 1962. After prayerful and careful consideration, he accepted the call and moved to Richmond, arriving on August 30, 1962.

During July a Church Extension Committee was formed by the three churches of Vancouver, composed of two laymen and the pastor from each church. This committee worked very diligently, and by the end of August they had made arrangements for a house for the extension pastor and had also selected a fine building site of

2½ acres for the reasonable sum of \$6,650. This site has been purchased and will prove very adequate for the new church.

During September 1962, arrangements were made to begin with services. On October 7th at 3:00 P.M. about 140 people from our Vancouver churches gathered in the Lion's Club House for the first service. These afternoon services continued until November 18, and then we began with Sunday school and morning worship services in the Royal Canadian Legion Hall. We had to rent another hall because the Lion's Club House could not be had on Sunday mornings. The janitor felt that he just couldn't get the place in order by Sunday morning.

For the first few Sunday mornings the certainty of uncertainty and of unsettledness was the prevailing atmosphere. There were 32 present in the first service, and during December the average attendance in Sunday school and worship services was about 45.

## \$30,000 EDUCATIONAL UNIT

The architects are completing the plans for a \$30,000 Educational Unit, and thus far 28 Christians have decided to become charter members. We hope to organize within the next two months and, the Lord willing, we are also hoping to be in the new building by June 1963.

In Acts 1:8b Jesus said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the

(Continued on page 24)



## CHURCH EXTENSION BEGINNINGS ON LULU ISLAND

New building site (left) for the Church Extension project at Richmond, B. C., showing the newly acquired property which extends to the next street on the north end. (The street car tracks will be removed). The Royal Canadian Legion Hall (right) where the present Baptist church services are being held.

February 14, 1963

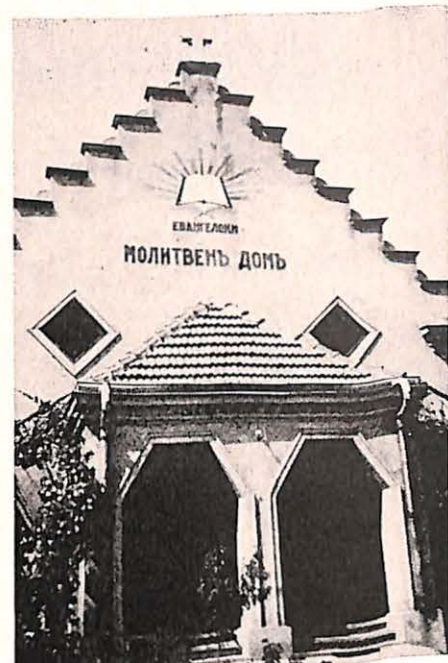


The famous Orthodox Cathedral in the capital city of Sofia, Bulgaria.

# BAPTISTS IN BULGARIA

A first hand look at our Baptist brethren behind the Iron Curtain of the Balkans.

By Rev. Albert W. Wardin  
of Portland, Oregon.



The Baptist Church of Lom, Bulgaria with "the Open Bible."

**T**HE TIGHTLY controlled Communist nation of Bulgaria had always seemed to me so remote and isolated. I was therefore happy for the opportunity to travel with my parents and brother through this land with our own automobile in the autumn of 1962.

We found the country very small, only half the size of Oregon, yet a nation of arresting contrasts. Relatively flat and fertile plains border the Danube River on the north or stretch toward Turkey on the south. Towering Balkan mountains, dividing the nation into two parts, contain productive valleys, including the lovely Valley of the Roses. Sandy beaches on the Black Sea beckon the tourist to recently constructed resorts, and poor peasants, laboriously working the land, may be almost in the shadow of modern industry and new apartments. Bulgaria still shows evidences of centuries of backwardness, but she impresses the traveler as a nation which is desperately attempting to leap into the 20th century.

## BAPTIST CHURCHES

The nominal religious affiliation of the majority of the Bulgarian people has been with the Orthodox Church, although a significant minority is Moslem. Still today, besides Orthodox Church buildings, one sees slender minarets rising over the roofs of many Bulgarian towns. Protestants have existed in Bulgaria for a century and, although always very small in number, they have at times exerted an important influence. Today there are Methodists, Congregationalists, Baptists, Pentecostals and Adventists. The latter two groups, although much younger than the other three, have outstripped the older groups in numerical strength.

The roots of Baptist work extend

back into the 19th century, and much, although not all, of the planting and continued growth has been due to men and financial support which entered Bulgaria from outside her borders. The British and Foreign Bible Society commenced work in 1867 when two of its representatives came to the Danubian town of Ruse (Rustchuk). For many years this Bible society supported faithful colporteurs who spread the evangelical witness in the towns and country areas. One such colporteur was Martin Heringer, some of whose descendants are members of our Conference churches in the United States today.

A German minister from St. Petersburg, Russia, John Kargill by name, preached in both German and Russian in Ruse in the 1880's, reaching a number of Bulgarians with the Russian language. It was not long before the believers in Ruse organized the first Bulgarian Baptist church. Another Russian exile, Jacob Klundt, faithfully served as colporteur for the British and Foreign Bible Society. He was also a pastor for many years.

A third outside influence came from America through the work of the General Missionary Society of the present North American Baptist General Conference. Even before the First World War this comparatively small organization had made some contributions to Balkan missions, including work in Bulgaria, but between the

First and Second World Wars this society undertook an extensive program of European mission aid. Along with other fields, Bulgaria received important grants for pastoral support and chapels. Not only were buildings constructed in such strategic centers as Sofia, Lom and the Black Sea port of Varna, but also for the Gypsy work at Golinzi near Lom.

## BAPTISTS IMPRISONED

The Second World War suddenly cut off all monetary assistance. Shortly after the conclusion of the war, Communist pressures forced the young Bulgarian king into exile and the Communists established the People's Republic of Bulgaria. The isolation of Bulgaria from the West was assured. In order to sever all Protestant ties with the West, to insure the political neutralization of the small Protestant minority, and to intimidate its leadership, the government began to seize Protestant leaders, including Baptists, in 1948.

From February 25 to March 6, 1949, the regime staged a spectacular trial when fifteen were convicted for espionage and black market activity. The court imprisoned four Baptist pastors and a Baptist layman, the latter being the president of the Baptist Union. The authorities also seized a fifth Baptist minister, the general evangelist for Bulgaria, and placed him in a concentration camp.

How have the Baptists fared since that time? Before we entered Bulgaria as tourists, I had determined to attempt to find evidences of Baptist work if at all possible. I had only two Bulgarian addresses which I gained from a recent issue of the *Jahrbuch* of the German Baptist Union. With the aid of one address, we found a member of the Baptist Church in the capital

city of Sofia. This, in turn, led to meeting five Bulgarian Baptist pastors in various sections of the country. One is now retired, and two of them had been imprisoned for their faith. With these contacts we learned much about Bulgarian Baptist life.

## ONLY TOLERATION OF RELIGION

Chapter VIII, article 78, of the Bulgarian constitution reads: "Citizens are guaranteed freedom of conscience and religion, and of performing religious rites." There is no religious freedom—only a limited toleration. Every congregation must register with the government, and services must be in a building open to the public. The authorities allow no meetings in homes. In this way government spies may listen to the preachings of the pastors at any time.

One Baptist pastor told me, "I preach strictly from the Bible; I do not discuss politics or social problems." He also said that he knows his own congregation well, and therefore he is on the alert for any outsider who appears suspicious. In order to protect themselves, Baptist churches make each of their pastors sign a statement that he is not a member of any political party. The pastor may visit only members of his own congregation and no others.

One pastor stated that he therefore encourages members of his congregation to witness individually, and some were doing so. The government allows foreigners to attend Baptist services, but they may not speak to the congregation, even to the extent of bringing greetings.

For two years after the war, the government authorities allowed Baptists to publish their own periodical, but not today. They say, "No paper is available to print it," although paper is available for tons of Communist



The town of Lom, Bulgaria with the Danube River in the distance. A Mohammedan minaret can be seen near the river. The Baptist Church in Lom is still continuing its services and its Gospel ministry.

propaganda. Baptists may print only religious calendars which include Bible verses. Baptists had only one conference after the war, but now the government allows no religious associational meetings of any kind. No new work may be opened unless there is government permission, and this is most difficult to obtain. Baptists have started no new churches since the war.

## COMMUNIST PROPAGANDA

The Bulgarian state attempts to saturate the minds of the people, and especially the youth, with atheistic Communist ideology. Antireligious propaganda is on every hand through the printed page and radio. Radio Sofia blares everywhere, even from loudspeakers along the street. The Communist constitution (Chapter VIII, article 79) states, "Education is secu-

lar, with a democratic and progressive spirit," which means instruction includes atheistic indoctrination. As one pastor admitted, this often causes great difficulties in the homes of believers.

The government severely limits the churches in counteracting the inculcation of youth with atheistic instruction. The churches are allowed no Sunday schools or youth organizations. Although it may be frowned upon by the authorities, at least in the larger centers, believers bring their own children to the services, but children of unbelievers are not permitted to attend. At least some churches provide special services for young people, not called youth services as such, to which everyone is invited. In one church one such service is a Bible study conducted by the pastor after the Sunday morning service.

In one smaller town young people are not allowed to attend church at all, and the only young person who comes is the pastor's son who undergoes torment from his fellow students. In one church the local officials forbade the young people to sing in the church choir because this might attract other young people; consequently, the church has no choir. This was not true, however, in another church located in another part of the country.

Bulgarian Christians also face great economic pressures. A number attend infrequently or not at all because they are afraid of losing their jobs. Local authorities gave one pastor's son a poor position away from the city because he was a believer. One pastor's wife had to wait a long time before she was finally able to get a job.

## MARKS OF THE LORD JESUS

We visited a Baptist who had been imprisoned by the Communists for five years and four months (1948 to 1953) for his faith. He told us that one day without warning he was seized by the police. They confiscated all his books



The Gypsy Baptist Church at Golinzi near Lom, Bulgaria where Gospel services are still held today as the author, Rev. Albert W. Wardin, was able to learn on his recent trip to Bulgaria.

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BAPTIST HERALD

and documents, and at great length questioned him about his work. They said, "You are a pastor, but what is the secret business you have on the side?" They could not force him to confess he was a spy.

For eleven months they placed him in solitary confinement during which time he was often out of his mind. So severely had they tied his wrists that, even nine years after having been released from prison, one still saw the marks. The words of the Apostle Paul came to my mind, ". . . for I bear in my body the marks of the Lord Jesus" (Gal. 6:17b). They placed his wife and sons in a Gypsy village, and from the shock of it all, the wife developed a nervous condition from which she has never recovered. "But through it all," he told us, "God helped." Today this man remains a faithful servant of the Lord, undaunted by the Communist persecution which he experienced.

But persecution or threat of persecution has intimidated many. There are a number of secret believers who are afraid to attend because of political or economic reprisal. In some areas this has not materially weakened the strength of the church. One church has from 50 to 60 members, but twice that many attend the Sunday morning service. However, this is not true everywhere. In one town before the war, the Baptist church had 100 in attendance; today it has only twenty. Many stopped attending when the police imprisoned the pastor in the late 1940's.

#### FAITHFUL BAPTIST WITNESS

The Communist regime has also isolated the Bulgarian Baptists from practically all contacts with other Baptists and with the West. So isolated have they been that they did not know that Dr. William Kuhn, former North American Baptist general mission secretary, who had visited them in the late 1930's, had died many years ago.

With all their problems, the 16 Baptist churches with 600 members, poor in worldly goods, but rich in spiritual resources, carry on their faithful witness. The Gypsy Baptist congregation near Lom, probably the only Gypsy Baptist church in the world, continues its ministry. The government allows the congregations to use their chapels. Two of the churches are completely self-supporting.

All of the Baptist leaders have now been released from prison. The last one was the president of the Baptist Union, a layman, who was imprisoned for 11 or 12 years. The government has now released the last imprisoned Protestant pastor, a Methodist, only a couple of months before we arrived. One Baptist pastor said that even this period of religious adversity has had its compensations. "It has sifted out the half-hearted. It has also taught our people to give; before they thought they were too poor to contribute."

In Sofia we viewed the big Communist parade which was held as part



A barefoot Gypsy girl in Bulgaria carries fresh water over several miles to her home.

of the Eighth Bulgarian Communist Party Congress then meeting while we were there. The parade lasted three hours and seemed interminable. Half the city was in it, and unit after unit of adults and young people passed with flowers (many were artificial) in their hands. Some bore signs on which were slogans or production goals; others carried large pictures of Communist leaders, and here and there were a few simple floats. Except for those in the square and a few policemen and foreigners, no one was on the street watching the huge demonstration. Why watch, when probably your turn to march will come next time?

#### GOD'S ELECT IN SOFIA

That evening, after viewing this display of Communist strength in the morning, my mother and I attended the midweek service of the Sofia Baptist Church. The building was very plain inside. We sat on simple wooden benches and faced a pulpit over which was draped a banner with the words in Bulgarian, "God Is Love." On the right was a pump organ. They had decorated the church with both yellow and white chrysanthemums, and also in the front were potted plants. Over fifty men, women and younger people attended, which would have been a well attended midweek service for many an American Baptist church.

The congregation slowly sang the words of each hymn, and not a verse was missed. All stood when the pastor read the Scripture, and careful attention was given to the fifty minute message preached by a visiting Bulgarian Baptist pastor. During a short prayer session several stood, but many sat, leaning forward in their benches.

One knew that God was present. Here were God's own elect. What a contrast to the Communist display that very same morning! After the service a number spoke to us and extended their greetings to the believers in America.

#### URGENCY OF PRAYER

Such a trip makes one conscious of the need to pray. Although we cannot send missionaries to Bulgaria or give mission aid, yet we can intercede for our fellow believers in that land. Prayer knows no boundaries. Such a visit also makes one conscious of the importance of taking missionary opportunities as they come, realizing the urgency of Christ's words, ". . . the night cometh, when no man can work" (John 9:4b).

Because many North American Baptists were faithful in their stewardship in the 1920's and 1930's, their missionary contributions are still working today in a land where Christians are isolated and under the dominion of a godless regime. Such a visit also leads one to examine America's own spiritual foundations. In a day when pleasure and materialism take first place, do we have the spiritual reserves to meet the materialistic and atheistic challenges of our day? May the Lord help us before it is too late!

### Religious Persecution in Soviet Russia

#### Baptists Ask Report On Persecution Charges

WASHINGTON (BPA) — Officials of the Baptist World Alliance asked the Union of Soviet Socialist Republics to invite an impartial international committee to investigate charges of religious persecution in the Soviet Union.

At the same time, a letter was sent to Secretary of State Dean Rusk, asking clarification of incidents in which 32 Siberian Christians were turned away from the United States Embassy in Moscow.

In a letter delivered to the U.S.S.R. Ambassador in Washington, Josef Nordenhaug, general secretary of the Baptist World Alliance, and C. Emanuel Carlson, chairman of the Alliance's Commission on Religious Liberty and Human Rights, referred to news reports about Evangelical Christians appearing at the U. S. Embassy in Moscow, January 3, and "voicing their sense of religious persecution."

The Baptist leaders suggested that the investigating committee be composed of representatives of the United Nations, the World Council of Churches, and the Red Cross. They would report back "to world Christendom and the governments of the United Nations."

The Baptist World Alliance is a fellowship organization of 24 million Baptists in 110 countries. It lists 540,000 members in the U.S.S.R.

# The "Baptist Herald" Band Wagon

Many churches are considering the "Church Family Subscription Plan" with rewarding blessings for their congregations.

IN RECENT weeks many of our churches, both large and small in membership, have adopted the CHURCH FAMILY SUBSCRIPTION PLAN and have ordered the "Baptist Herald" for all or for most of their families. It begins to look as if this might be "a band wagon" with more churches following the example of their sister churches and arranging for the denominational publications coming into their homes.

Actually, the plan works both ways, beneficial for the church and helpful for the Publication Society that publishes these papers. The church families are spiritually enriched by what they read in the "Baptist Herald" and are closely knitted into the entire denominational work and, at the same time, receive the paper at a reduction in price. As the subscription totals increase, we are then able to produce a better and more attractive publication.

#### RIVERVIEW CHURCH, ST. PAUL

The Riverview Baptist Church of West St. Paul, Minn., adopted the plan and launched it at an impressive Publication Sunday service. Publication Offering envelopes were distributed and gathered by Mrs. Frank Glewwe, publication agent. The Men's Fellowship is sending the "Baptist Herald" to all of the service men of the church who are in the armed forces. A display of Christian publications in the narthex was prepared by the church librarian, Mrs. Elva Miller.

The Riverview Church bulletin featured this story on Publication Sunday:

"One of the parables Jesus gave us is short and simple. He said, 'The Kingdom of heaven is like yeast which a woman took and buried in three portions of flour until it was all raised.' (Berkeley.)

"We are constantly in need of something like this in our lives to raise our thoughts to God. Bombarded as we are by publications of all sorts praising the virtues of products from peanuts to pachyderms, and by others full of fear, filth, or foolishness, we must have something stabilizing to read to remind us that God still rules.

"Every Christian family should subscribe to several good Christian periodicals, and certainly our own BAPTIST HERALD should be one of these. We can certainly become concerned, praying supporters of our denominational missionary program as we become fully informed. Our young people also need the challenge of Christ's

Kingdom work just as much as they do that of any other area."

It is somewhat difficult to ascertain at this early date in 1963 the exact number of churches that have adopted the "Church Family Subscription Plan." But it does appear that a substantial number of churches have favorably considered the plan. The total of churches represents about two thirds of our North American Baptist congregations.

If you would like to know more about the "Church Family Subscription Plan," how it works and when your church might be eligible, write to the business manager, Rev. L. Bienert, of the Roger Williams Press, and ask for the informative leaflet or for more data. You as a church will certainly want to get on this band wagon of our Publication Society.

#### CALVARY CHURCH, TACOMA

By vote of the Calvary Baptist Church, Tacoma, Wash., it was decided to subscribe for the "Baptist Herald" to be sent to every family in the church. It is hoped that each family will want to refund the subscription money to the church for the magazine. If any should feel that they cannot afford this amount of \$3.00 but still want the HERALD, the church will pay the subscription.

In response to this decision by the Calvary Church of Tacoma, a total of 100 new names as subscribers to the "Baptist Herald" were sent to the Forest Park office. Rev. S. Donald Ganstrom, pastor, in the church bulletin, asked the people to "try it at least for six months. If you feel that you do not want the magazine, you can cancel, but I do not think that you will cancel! Give it a try: there is so much good religious and missionary information in each issue."

#### COPIES FOR NEW MEMBERS

It is known that the Immanuel Baptist Church, Kankakee, Illinois, by vote

#### YOUR SUBSCRIPTION to the BAPTIST HERALD

Take care of it NOW and assure yourself of a full year of many blessings through this publication.

#### CHURCH FAMILY SUBSCRIPTION PLAN

Find out about the plan and encourage your church to adopt it for the spiritual enrichment of your entire congregation.

of the church, sends the "Baptist Herald" as a one year free subscription to each new member. Rev. Robert Schreiber, pastor, reports that this plan has worked quite successfully in winning new subscribers and informing his congregation about our denominational work.

Rev. Harold W. Gieseke of the Bloomfield Hills Baptist Church, Bloomfield Hills, Mich., states that the same plan is being carried out in his congregation. "We hope to get all our folk interested," he wrote.

#### EBENEZER CHURCH, DETROIT

The Ebenezer Baptist Church of Detroit, Mich., devotes an entire Sunday morning service to the observance of Publication Sunday. The message of that morning and the announcements in the service are related to the ministry of the Christian printed page and the purpose of our publications. The Publication Offering envelopes are distributed and handed in with their subscription money in the offering plates. But the important thing is that the church through its budget arranges for our publications to be sent to all of the church homes.

#### GROSSE POINTE CHURCH, MICHIGAN

Towards the close of 1962, the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich., carried out an effective promotional plan in securing the support of all of the people for the "Church Family Subscription Plan." Six comments about the "Baptist Herald" were published in the News Bulletin of the church, with this added comment by the pastor, Dr. A. Dale Ihrle: "The BAPTIST HERALD is our only channel of communication to keep us informed about North American Baptists in action. We urge each member to subscribe since an informed membership will pray, give, work!"

#### UNSOLICITED COMMENTS

The following four letters from members of the Grosse Pointe Baptist Church were among those published in the News Bulletin:

"I like the *Baptist Herald* because of its manifold, diversified contents. The activity reports of our various conference churches are very interesting. The March of Events and the Baptist Briefs columns are informative and the Mission News and missionary articles often present a real challenge."—Ed Strauss.

"Dr. Powell's approach in interpret-

(Continued on page 19)

# MARCH OF EVENTS



● **DAKAR, SENEGAL.** The Assemblies of God announce the denomination was granted two acres of land by the government of Senegal to erect church buildings in downtown Dakar, capital of the former French West African territory. According to foreign missions officials, the land will be used for an educational unit and a church auditorium. Senegal, autonomous since 1958, is predominantly a Moslem state. Assemblies of God missions policy calls for the transfer of church program responsibility to national leaders as soon as they can be trained.

—The Watchman-Examiner

● **CONCERT TOUR BY BEVERLY SHEA.** George Beverly Shea, internationally known soloist of the Billy Graham Evangelistic Team, and his Team accompanist, Tedd Smith, began a sacred concert tour of the Atlantic Provinces of Canada with two concerts in Halifax, Nova Scotia on January 13. The concerts were presented in the Queen Elizabeth High School Auditorium. Others in the "Evening of Sacred Music" series were presented in Sydney, Nova Scotia, Jan. 15; St. John, New Brunswick, Jan. 16; Charlotteville, P. E. I., Jan. 18; Moncton, New Brunswick, Jan. 20 and Fredericton, New Brunswick, Jan. 23.

● **CHRISTIAN MEDICAL SOCIETY FORMULATES NEW MISSION POLICY.** A new uniform medical missionary policy to serve as a guide for evangelical mission societies which operate hospitals and medical dispensaries overseas has been formulated by the Christian Medical Society. The recommendations were drawn up by a committee of 10 missionary doctors serving in all parts of the world. It was headed by Dr. P. Kenneth Gieser, a Wheaton, Ill., eye specialist and former missionary to China. The group defined the purpose of medical missions "to witness for Christ by all appropriate means, to offer the highest quality of medical care possible and to train national Christians in various fields of medical care" and recommend that to accomplish this goal medical work should be concentrated in the larger centers from which care could be ministered to surrounding areas.

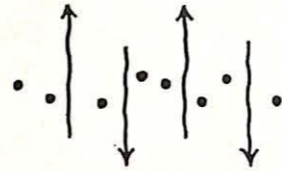
● **BRITISH PASTOR CRITICIZES EVANGELICALS IN THE U. S.** Dr. Alan Redpath, the well-known Britisher who until a few weeks ago was the pastor of Moody Church in Chicago, Ill., has criticized evangelical Protestants in the United States for their "Phariseism." Now returned to a pastorate in the British Isles after ten years in the U. S., Dr. Redpath voiced the criticism in an article in a recent issue of *The Sunday School Times*. He commended the American evangelical

movements for their evangelistic outreach and their generous missionary giving, but chided them for preaching a "mutilated gospel" which "majors on free grace but minors on full obedience." He said it had "produced a generation of independent evangelical Christian who simply have not progressed with God and who do not grow."

● **RED CAP NO. 42.** A Negro Episcopal layman, known as Red Cap No. 42 at Grand Central Terminal in New

York City, where he has conducted prayer meetings for many years, received the New York Bible Society's 1962 Bible Award. He is Ralston Young, of Vauvhall, N. J., member of St. Stephen's Episcopal church in Milburn. Mr. Young has been a Red Cap at the terminal for 38 years. He conducts Bible readings and prayer services on track 13 every Monday, Wednesday and Friday, between 12 noon and 1 p.m. The services, held in a dimly lit daycoach, are well attended.

## BAPTIST BRIEFS



● **Southern Baptist Colleges.** Net enrollments in Southern Convention-related schools, colleges and seminaries increased again in 1962 to a total of 55,791. Net enrollment refers to students taking 12 hours or more of courses, and thus considered full-time students.

● **Dr. Otto Nallinger.** Dr. Nallinger, assistant director of the department of theological education of the American Baptist Board of Education and Publication, assumed special responsibilities with The Ministers and Missionaries Benefit Board on January 1 to conduct a ministerial placement study. Dr. H. Victor Kane, associate director of The Ministers and Missionaries Benefit Board, represents the M & M Board and works with Dr. Nallinger as coordinator of the study.

● **Baptist Leaders in Mexico City.** American Baptists will participate in a year-long emphasis on the mission of the church in a world of international tensions, rising nationalism and revolutionary change, May 1963-June 1964. As a preliminary to this emphasis some 125 American Baptist Convention leaders gathered in Mexico City, January 5-10, to re-think the church's ministry at a "mission to the world" conference. The meeting was the largest training event in the denomination's mission program and the first such leadership training conference to be held outside this country.

● **Congo Baptist Churches Call for Prayer for Angola.** Baptist churches in the Republic of Congo have called for a special day of prayer on behalf of their fellow Christians who are suffering in Angola. This report in a leading Protestant magazine in London, England, *The Christian*, stated that after 18 months of turmoil conditions still were

no better and that thousands of refugees are fleeing from Angola to the Congo—often under the hail of Portuguese bullets. According to the Red Cross, the number of Angolan refugees now in the Congo stands at over 200,000.

● **Negro Baptist Churches Burned.** Three Negro Baptist churches destroyed by fire in August and September during the racial strife in southwest Georgia will be rebuilt in 1963 with more than \$52,000 raised in several religious or secular fund drives around the country. Meanwhile work on a fourth Negro church, also burned in September, is nearing completion. This church, High Hope Baptist near Dawson, is being rebuilt through the aid of white residents in the area who pledged their support after the 75-year-old frame structure burned to the ground.

—The Watchman-Examiner

● **Negro Baptist Leader Gets Peace Corps Post.** A Negro Baptist leader has been named the new associate director for the Peace Corps Volunteers. He is one of five associate directors in charge of various phases of the Peace Corps activities. Samuel Proctor, prominent Negro Baptist educator, will administer all Peace Corps selection, training, field support and overseas administration. Peace Corps Director Sargent Shriver said, "Dr. Proctor's promotion places him in one of the most important positions within the field of U. S. foreign affairs: occupied by a Negro." Proctor is former president of Virginia Union University, a Negro Baptist school in Richmond, Va. Before going with the Peace Corps he was president of North Carolina Agricultural and Technical College, a state institution.

● **The Salt Creek Baptist Church,** Dallas, Oregon, observed Youth Week from Jan. 27 to Feb. 3 with two missionaries as guest speakers on the two Sundays. Rev. Fred G. Moore of Japan and Dr. Paul Gebauer, former missionary in Cameroon, Africa, served on these Sundays. A special musical "Request Program" was held on Sunday evening, Dec. 30. Rev. Clarence Walth is pastor of the church.

● **The Bethany Baptist Church of Vesper,** Kansas, has extended a call to Rev. Kenneth Schmuland of Creston, Nebraska, to which he has responded by accepting the call. He has announced that he would begin his ministry in the Bethany Church of Kansas on March 1st, succeeding Rev. Edwin F. Voigt, now of Beulah, N. Dak. He has served the Creston church since 1960.

● **The First Baptist Church of Odessa,** Wash., has called Rev. Vern Slater of Roy, Wash., as its new pastor. He began his ministry there on Jan. 10, 1963, succeeding Rev. Edward Kopf, now of Plevna, Montana. He has been a Baptist pastor for a number of years. He and Rev. Joe Sonnenberg, Western District secretary, conferred for some time before his acceptance of the Odessa church call.

● **The First Baptist Church of Leola,** S. Dak., recently extended a call to Rev. E. R. Oster of McClusky, N. Dak., to become its first full time resident pastor to which a favorable response has been given. Mr. Oster will assume his pastorate in the Leola church on March 17. He has served the McClusky, N. Dak., church since 1956. The Leola church was formerly served by the late Rev. A. E. Reeh who was also the pastor of the First Baptist Church of Eureka, S. Dak.

● **The McKernan Baptist Church of Edmonton,** Alta., has extended a call to Rev. Charles Littman of Marion, Kansas, the pastor of the Strassburg Baptist Church since 1957. He has accepted the call and announced that he would bring his ministry at the Strassburg Church to a close on Feb. 28 and would begin his ministry in Edmonton's McKernan Church in March, succeeding Rev. A. Lamprecht, now a student at Andover Newton Theological School in Massachusetts.

● **Encouraging news has been received** from the Grant Park Church, Winnipeg, Man. Martha Martin, reporter, stated: "As a Church Extension project, we are happy to report phenomenal growth this past year. Over two thirds of the congregation has come to the church from the area during the past year." This fall a Missionary Conference was held at the Grant Park Church with Dr. Richard Schilke and Miss Florence Miller of Japan bringing the messages. Rev. Richard E. Grabke is the pastor.

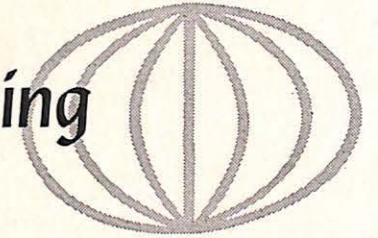
● **The South Hills Baptist Church,** Erie, Pa., held a Christian Workers' Conference on Jan. 17 with Miss Ruth

Bathauer, Rev. John Binder and Rev. G. K. Zimmerman of the denominational Department of Christian Education leading six classes on important subjects. At the midweek services of the church, Rev. Fred W. Mashner, pastor, is considering the Bible Study of Jonah, "Called Twice," prepared for the 1963 Mission Packet by Rev. Harold W. Gieseke of Bloomfield Hills, Mich.

American Baptist General Conference.

● **Open House was held in January** for two of the Forest Park Church, Forest Park, Ill., members on their 90th birthdays. Many friends came to the home of Mrs. A. P. Mihm of River Forest, Ill., on Jan. 8 to celebrate this memorable milestone with her. Her daughter, Lydia, had arranged for the beautiful setting of the Open House

## what's happening



● **On Sunday evening, Jan. 20,** the Carter Gospel Team presented an unusual program at the Oak Street Baptist Church, Burlington, Iowa. This is the only full time interracial and interdenominational evangelistic team in America, as announced in the church's "Messenger." Other churches of Burlington also took part in the service. The Christmas banquet, attended by 50 young people, was addressed by Rev. Ralph Cooke, pastor of the Grace Baptist Church, Sheffield, Iowa. Rev. Howard Johnson is minister of the church.

● **On Sunday, Jan. 3, Rev. Kurt Marquardt** of Steamboat Rock, Iowa, tendered his resignation to the congregation of the First Baptist Church and announced that he had accepted the call of the Grace Baptist Church, Mason City, Iowa. He will begin his ministry in Mason City on April 1st. He has served the Steamboat Rock church since 1956. The Grace Church of Mason City, Iowa, formerly pastored by Rev. Carl Sentman, is now in the area for its evangelical witness but it is not affiliated with the North

for her mother. On the previous Sunday, Jan. 6, Mr. Ludwig Schmidt celebrated his 90th birthday and Open House was held in the home of Mr. and Mrs. Erich Schmidt. He served for 40 years as book binder in the Baptist Publication House in Kassel, Germany, and after coming to the United States rendered many services for 16 years at the headquarters office in Forest Park, Ill.

● **Led by Rev. William Hoover,** pastor, a most inspirational closing hour to 1962 was held at the Bethel Baptist Church, Anaheim, Calif. Mr. Herman Zachay, choir director, led the congregational singing accompanied by Mrs. Janice Lamb Bennett, pianist. Impromptu choruses added their spiritual blessings to the service. A quartet number was presented by Mr. and Mrs. Reinhard Kwast and Mr. and Mrs. Herman Zachay. Mrs. Darlene Reisig, talented soloist and daughter of Mr. and Mrs. Hoover, sang several numbers, played a piano solo and gave her testimony. The new year was ushered in with everyone joining hands in a fellowship circle with audible and silent prayers, thanking God for past blessings. ton church.

● **KOREAN ORPHAN CHOIR.** While another 5,000 waited outside, unable to get in, 3,500 people filled Carnegie Hall, New York, December 6, for the North American debut of the World Vision Orphan Choir from Korea. The Carnegie Hall concert is the start of a 4-month North American itinerary for the 34 little songsters. En route to North America they traveled 16,000 miles through 12 countries to present 31 major concerts in 16 cities. Nearly 100,000 people heard them in person, and additional millions listened to their sacred concerts through radio and television. The tiny choristers (ages 7-13) have come a long way since leaving home in Seoul, Korea, October 1. Meanwhile, they are growing up under Christian auspices.

—The Watchman-Examiner

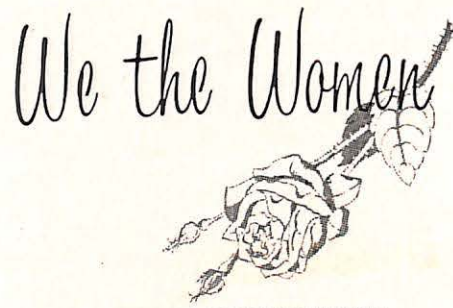
## FEBRUARY 1963 MISSION FIELD

Each month a new mission field will be announced in keeping with the Baptist Jubilee Advance program and the "20 Imperatives" for our North American Baptist Churches

### Church Extension "Evangelism in Unchurched Areas"

Read about the newest Church Extension projects in the Feb. 14 and 28 issues of the "Baptist Herald." Become a Church Extension Builder with 4000 other North American Baptists.





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

HANDS!! HANDS!! HANDS!!  
By Mrs. Eric Pohl  
Editor of English Program Packet  
Portland, Oregon

Do you know how Baptists live under Communism? Or where your missionary dollar goes? You will find the answer to these questions in the PROGRAM PACKET.

This year women will be using their hands as they live abundantly for Christ in their homes, churches, communities and in world outreach. The devotions with the theme, "Whatsoever thy hand findeth to do," (Ecclesiastes 9:10), have been written by the women of the Pacific Conference.

It takes many hands to fulfill the goals of the Woman's Missionary Union. Kind hands, revealing talents and love have written plays, programs, Bible studies, and even a song to aid the women in fulfilling these goals. The section on "Other Religions" will give information to help women when they are confronted with the different religious situations in their communities.

May this year find our women using their protecting hands for a greater spiritual depth, their working hands for missionary projects, their giving hands for denominational loyalty, and their helping hands for Christian neighborliness.

The PROGRAM PACKET is now ready for your use. To get your Packet send \$1.75 to the WOMAN'S MISSIONARY UNION, 7308 Madison Street, Forest Park, Illinois.

#### IMPORTANT NOTICE!!!

Due to the increase of printing costs and paper, as well as a rise in postage rates, it has become necessary to increase the cost of the *English Packet* to \$1.75 from \$1.50, and the *German Packet* to \$1.25 from \$1.00. This is only a very slight increase, but it will mean much in defraying the expense connected with the Packet. Mrs. Eric Pohl, Portland, Oregon, editor of the *English Program Packet*, and Mrs. H. J. Schultz, editor of the *German Program Packet*, have prepared some splendid material for our use. Let us show our appreciation by ordering these helpful aids for program planning.

## From the Professor's Desk

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

*What objections are raised to the view you expressed in your last article to the effect that the soul of a child is propagated by the parents (traducianism) rather than being a direct and immediate creation of God (creationism)?*

The most vigorous charge against traducianism is that of materialism. Creationists claim that if the soul of a child is propagated by the parents, then the child has a part of its parents' soul(s), which would make the soul something material. (A spiritual life principle like the soul is simple or indivisible—having no parts—for this is the nature of something spiritual. Only material things can be divided into parts or be capable of subdivision.) It is urged by creationists that this is contrary to the philosophical doctrine of the simplicity of the soul. The propagation of the soul would seem to imply, they stress, that the soul of the child separates itself in some way from the soul of the parents and is therefore a composite.

#### REPRODUCTION OF SOULS

This objection would have force if the law or principle of reproduction of souls were of the same sort as that of the body, but it is not. The body is propagated according to a physical or material law of reproduction, since it is physical or material; but the soul is propagated according to a psychical or spiritual law of reproduction, since that is the nature of its being. This eliminates the accusation of materialism. It precludes the objection that the parents' souls are material (that the child receives part of the parents' soul) and that the child's soul is a composite (compounded, a combination of parts of the mother's and the father's souls). It is most reasonable to assert that the exact manner or mode of propagation is different with respect to the body and the soul. There is another kind or law of reproduction at work in the propagation of an incorporeal soul, a law that is appropriate to the nature of its non-material being.

There are certain illustrations or analogies of such transmission of the non-material. When ideas or ideals are communicated from one person to another, the second person does not receive a literal part or subdivision of the first person's idea or ideal in some materialistic way, yet there is a real propagation of spiritual reality in such a situation. The receiver may get the entire idea of the giver, and possibly even have a richer and more expansive concept of it because of some superior endowment or wider, richer base of experience. The point is that incorporeal reality is transmitted according to its own spiritual nature, and not according to a law or principle suited only to material substances.

It is possible that there is a kind of reproduction even within the physical sphere which cannot be limited merely to a division of parts in the process. For example, fire is propagated, but not by literal division and subdivision of parts. A law of combustion is in operation which does not involve exactly a part of the first flame breaking off and combining to make a second flame.

#### GOD, THE CREATOR

A derivation of the human soul from its parents does not at all imply a materialistic view of the soul. It does not involve endless division and subdivision in a physical manner, nor does it allow for the soul being composed of parts.

The objection that such propagation of souls by parents would make them in some sense creators is groundless. The animals propagate their offspring, including the life principle (as creationists admit), yet no one would suggest that this makes them in any sense creators. As already observed, God upholds both the existence and the operation of all that he created, each creature according to the nature and the powers with which he endowed it. God works in nature through second causes. Each new soul born into the human race is the result of a divinely imparted self-multiplying capacity implanted in man once for all in the beginning when God created the human race in Adam.

The foregoing considerations are only a partial reply to the question raised with regard to the creationist's objection to the traducian position. Another article will be devoted to further vital and interesting aspects of this fascinating topic of discussion.

#### CHANGES OF ADDRESS

Rev. Gerhard P. Gebauer  
93 E. Woodstock Ave.  
Vancouver 15, British Columbia  
Canada

Rev. Fred Merke  
221 North Mayor Magrath Drive  
Lethbridge, Alberta  
Canada

Rev. Eldon E. Seibold  
4419 S. W. Flower Street  
Portland 1, Oregon

Rev. Warren William West  
112 Mercer Place  
South Orange, New Jersey

STORY OF

## STEWARDSHIP

By Rev. David J. Draewell,  
Secretary of Stewardship  
and Higher Education

THE denominational fiscal year ends on March 31st. What kind of progress have we been making toward achieving our goals for giving? Has our faithfulness as God's stewards matched our faith as Kingdom planners? Have we been revealing mere curiosity or genuine concern about the work of Christ?

December's report was encouraging! Budget and total giving were higher than for any other month of the year. This was true, however, also last year. Monthly giving usually reaches its peak in December.

Cumulative giving for the first nine months of the fiscal year is also encouraging. Our total denominational giving for the first nine months was \$80,688.51 over that for the corresponding period last year. Budget giving for nine months was \$100,183.63 ahead of last year's mark.

Our monthly giving to the total denominational program has averaged \$77,493.00 thus far. Maintaining this average for the three months of the last quarter will result in more than \$925,000 contributed to the Lord's work. Budget giving has averaged \$67,179 per month. Continuing this pace will mean more than \$805,000 contributed to the very heart of our denominational program. These totals, if attained, will be new stewardship records for our North American Baptist General Conference. All of these facts give us great cause to praise the name of our God.

Despite the above progress, *there is still a giving challenge for the year that we have not begun to meet.* While it appears that we may attain our basic budget goal of \$805,000, simply reaching this figure will not allow for any expansion in our service and missionary program for the next fiscal year.

The General Council has approved a goal of \$50,000 for "Denominational Advance" for the current year. All money given to the basic budget for the year above \$805,000 will be used for expansion in the next fiscal year. At the rate we are presently giving to our basic budget, only about \$1,000 will be available for "Denominational Advance."



#### THE AMERICAN BIBLE SOCIETY'S WORK

Expansion of the American Bible Society's work into 40 new countries has been approved by the Society's Advisory Council, composed of representatives of 56 denominations. Shown here discussing next year's Budget are (left to right): Dr. Frank H. Woyke of Forest Park, Illinois, representing the North American Baptist General Conference; and Rev. C. Harmon Dickinson and Rev. Leon M. Maltby, both of Plainfield, New Jersey, representing the Seventh Day Baptist General Conference.—Photo by American Bible Society.

Unless our basic budget giving from now till the end of March greatly increases through the sacrificial stewardship of God's people, any growth next year in our ability to serve the needs of men in the name of Christ will be impossible! This puts the responsibility for Kingdom advance right where it belongs—upon the hearts of those who have been redeemed by the King. *Let the redeemed of the Lord say so—and so do the works of their Redeemer!*

#### BIBLE SUNDAY MARCH 10, 1963

Bulletin inserts, program material and offering envelopes have been sent to churches.

Offerings for the distribution of Bibles and New Testaments on our mission fields and for our cooperative support of the work of the American Bible Society.

*Make this a glorious Sunday in your church!*

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

##### CONTRIBUTIONS FOR ALL PURPOSES

Conferences	Dec., 1962	Dec., 1961	Dec., 1960
Atlantic	\$ 3,164.97	\$ 5,691.37	\$ 4,565.48
Central	31,070.08	26,956.42	25,727.52
Dakota	20,973.57	17,577.60	20,879.21
Eastern	1,518.90	2,761.67	1,983.76
Northern	13,389.20	18,086.75	21,874.82
Northwestern	12,351.37	8,754.04	11,332.17
Pacific	11,045.27	11,339.14	20,393.11
Southern	1,353.25	2,447.63	1,792.90
Southwestern	14,804.53	8,653.60	8,200.92
Inter-Conference	5,121.41	5,302.06	
Total Contributions	\$114,792.55	\$107,570.28	\$116,749.89

CONTRIBUTIONS RECEIVED	Budget Contributions	Other Contributions	Denominational Bldg. Advance	Total Contributions
For the month of Dec., 1962	\$103,801.00	\$ 9,786.65	\$ 1,204.90	\$114,792.55
For the month of Dec., 1961	84,846.42	11,557.39	11,166.47	107,570.28
For the month of Dec., 1960	98,585.44	4,015.16	14,149.29	116,749.89

##### CONTRIBUTIONS FOR THE FISCAL YEAR

	Budget Contributions	Other Contributions	Denominational Bldg. Advance	Total Contributions
Apr. 1, 1962 to Dec. 31, 1962	\$604,612.60	\$ 76,945.17	\$ 14,911.36	\$696,535.13
Apr. 1, 1961 to Dec. 31, 1961	504,428.95	59,874.26	51,543.68	615,846.89
Apr. 1, 1960 to Dec. 31, 1960	497,160.30	16,296.49	54,880.82	568,337.61



## The Talkative Chipmunk

Mrs. Betty Bruechert

MR. AND MRS. Chipmunk were very discouraged about their youngest child, Nutsy. Long after their six children were rolled into tight little balls (like fur muffs) and sound asleep in their burrow, they lay awake discussing their problem.

"He's as plump as he can be," said the mother, looking at him admiringly. "No wonder, the beechnuts he eats," said Mr. Chipmunk with a smile, "his cheeks are always full!"

"And his stripes are so beautiful!" sighed Mrs. Chipmunk, "the black seems blacker and the white whiter than any of our children's."

"Yes," added the father, "and he is so good-natured, and such a tease!"

"That's part of his trouble," continued the worried mother, "he's such a clown he won't pay any attention to anything serious, and he won't be quiet a minute."

Just then a faint little "chip-chip-chip-r-r-r" came from the right-hand corner.

Mr. and Mrs. Chipmunk had to laugh in spite of their worry. "See! he even talks in his sleep!" exclaimed the father.

"Well, let's get some sleep," said Mrs. Chipmunk, "and in the morning you will have to try again to instruct Nutsy so he will know how to protect himself against our enemies. If he would only keep still long enough to learn something!"

"All right. But you can't get anything into your head when your mouth is always open," commented Mr. Chipmunk wisely.

The next morning, after a delicious breakfast of mushrooms and pumpkin seeds, which had been carefully stored

in the second room of their burrow (chipmunks do not eat in the room in which they sleep), Mr. Chipmunk led Nutsy and his five brothers and sisters along an old stone wall until they reached a very secluded spot in some thick juniper bushes.

There he spoke very quietly. "Now for a few lessons, Nutsy, see that big rock over there?"

"Yes, Sir," answered Nutsy promptly.

"I want you to go over there and lie down right beside it. Be as quiet as you can."

Nutsy did as he was told. The other little chipmunks looked questioningly at their father.

"Now look carefully at the rock. Do you see Nutsy?"

"No!" they replied in surprise.

"Good! Well, he is there all right. His fur is just the color of that rock. That is true of many trunks of trees, bushes, and other outdoor objects. People cannot see us when we lie beside them. That is how we protect ourselves."

The little chipmunks murmured "Oh-h-h-h!" admiringly, as Nutsy came running back, bubbling over with excitement and chattering away for all he was worth.

### A CHRISTIAN STORY

complete in one issue for the children will appear in the "Baptist Herald" ONCE A MONTH.

The Baptist Herald has something for the entire family.

"Nutsy!" exclaimed his father, "do you want to spoil the whole lesson with your noise?"

Nutsy flipped over a couple of times and the other chipmunks laughed out loud. But Mr. Chipmunk did not think it was funny.

"Please pay attention, all of you," he continued, "That is only one safety measure: to lie or sit perfectly still beside some object the colour of which resembles your own. Sometimes, though, you have to run for your life!"

Nutsy sat up and swished his tail.

"I can run real fast, Father," he remarked.

"I know you can, Nutsy, and sometimes you will have to run very hard to save your life. We can't climb trees like Cousins Red and Grey Squirrel. They can go to the topmost limbs but we have to stay on the lower branches and be content with bushes. So we must learn to find hiding places in rocks and tree stumps and bushes so we can escape quickly from Willie Weasel and Sammy Snake."

At the mention of their worst enemies, even Noisy Nutsy shivered.

Mr. Chipmunk then lowered his voice to a whisper: "You all know about the tiny, secret opening at the other end of our burrow in case Willie Weasel ever finds the entrance to our home?" They all nodded. "You can get out there and run for the shelters I now will tell you about." He went on to describe these hiding places.

Nutsy was getting restless. He kept squirming and pinching. Suddenly, his "chip-chip-chip-r-r-r" rang out, and before any of the others realized what was happening, Nutsy somersaulted backwards, regained his feet, and was off like a streak of lightning.

The lesson was ruined, so Mr. Chipmunk sadly led the other chipmunks home, hoping that by nightfall Nutsy would find his way back to the burrow.

But Nutsy was having the time of his life. For the first time he could chatter all he wished without anyone saying to him, "Hush! Be quiet! Keep still!" He ran along the branches of the low bushes, filling his cheeks with berries and nuts, and scampered up and down the fences, chattering, chattering, chattering all the while. He had forgotten every word of caution his father had given. He talked to some robins who were building a nest; to a green bullfrog croaking in the deep grass; then he leaned over the end of the branch and started a conversation with a fat little woodchuck below, who was gathering some food for his family.

Then Nutsy felt a pressure on the branch and suddenly he looked around right into the red-rimmed eyes of Willie Weasel! If he had not been chattering so much, he would have felt the soft footfall long before Willie was so close.

Nutsy had no time to think. He

simply leaped off the bush, and ran with all his might. He looked wildly for a place to hide (he remembered that much of his father's lesson!) Sure enough, ten yards ahead was an old drainpipe which had been discarded. Could he make it in time? His feet just flew. If he could get in there, he felt pretty sure Willie Weasel couldn't follow. Almost out of breath, he slid inside just as Willie reached the opening, but not before the weasel grabbed a mouthful of his tail hairs. Nutsy lay panting, not daring to move.

But there were more troubles to come! All at once he heard human voices. He dared not show his head. Then at the opposite end of the pipe two beautiful brown eyes looked into his shiny black ones. A little girl called out, "Oh, Rodger, come quick!"

A boy's blue eyes appeared at the other end where Willie Weasel had been. "Why, it's a chipmunk, Susie!" A hand reached in and pulled Nutsy out of the pipe. The air felt good, but Nutsy was trembling. "It's a baby one!" said the boy with a smile.

"Oh-h-h-h!" cooed the dark-eyed, brown-haired Susie, "do you think Mommy would let us keep him?"

"We can ask her," replied the blond, bright-eyed lad, "he certainly is cute! Listen to him, trying to talk to us!" For Nutsy, frightened as he was, still chattered away.

So Rodger and Susie took Nutsy home, and this was their mother's verdict: "If you will take care of him yourselves, and pick berries and nuts for him, and water him, you may put him in Goldie's old cage." Goldie, their canary, had died the week before.

The children promised faithfully to do this, and I am glad to report that they kept their part of the bargain. Sometimes children say they will take care of pets, if only they are allowed to have them, but Mother has to do all the work, while the children have all the fun. That is one reason why mothers often refuse to have animals around; they like them well enough, but they make them so much extra work.

At first Nutsy was very sad. He missed his father and mother and brothers and sisters, and the warm burrow. But, more than that, he knew it was his own fault that he had landed in a cage. He had just talked too much! It made him so cross that once he bit little Susie when she brought him some food. How could she know that beechnuts, not peanuts, were his favorite food? Rodger scolded him hard for this.

The children were so kind to him and kept his cage so clean that by and by Nutsy began to like his new life. Sometimes Susie let him run around the house and he learned to sit on Rodger's shoulder. He would sit there and chatter away. Susie often looked at him in a puzzled way. "What on earth are you trying to say? I wish I could understand chipmunk language so I could tell what you mean!"

Of course, Nutsy was talking about



## My Greatest Joy in Christian Service

A Testimony by Mr. Henry Schrenk of Salem, Oregon, a Member of the Bethel Baptist Church

From the very beginning of Christ's ministry, he called ordinary folk into his service, such as a tax collector and lowly fishermen. Throughout the ages, the Kingdom of God has been propagated through the testimonies of his followers. As I contemplate this, I am grateful to have a small part in his service. "Not in the way of eyeservice, as man pleasers, but as servants of Christ doing the will of God from the heart" (Eph. 6:6 R. S. V.). To be in God's will is the secret of joy in Christ's service.

One phase of my service has been with young people in Sunday school and young people's organizations. It has been most rewarding as I think of their faithfulness and how some have developed into fine Christians. I have had the privilege later to meet some in their own established homes,

his old home under the maple tree . . . and perhaps he was saying too, "You can sure get into trouble by talking too much!"

Boys and girls, the Bible contains many verses that tell us about our speech, our tongues and our lips. One that I like very much is in Psalm 141:3—"Set a watch, O Lord, before my mouth: keep the door of my lips." Now a watch is a guard or a policeman, and you know they are our friends and protectors. They help us to do the right thing, and keep bad things away from us. Let us pray this prayer each day, that God may guard our lips and help us not to say anything wrong . . . or even to talk too much. It would not put us in a cage, but it could hurt and bring sorrow to others as well as to ourselves, if we did not let him control our tongues.

—By Permission of "the Evangelical Christian."

### CONFERENCE REPORTS

The 1962 volume of CONFERENCE REPORTS has been sent to all churches. Three copies are going to churches with a membership of 150 or less and 5 copies to all other churches. The price this year is \$1.50 per copy. Additional copies are available from the

ROGER WILLIAMS PRESS  
7308 Madison Street,  
Forest Park, Illinois

servicing the Lord in our various churches. At the time of our General Conference in Minneapolis, unexpectedly I met one of these former members and learned from him that he and his family are active members of their church—a son is a pastor, and this year a daughter is on one of God's Volunteers teams. What a wonderful, joyful meeting that was! "I have no greater joy than to hear that my children walk in truth" (3 John 4).

Visiting shut-ins, the sick and the aged, bringing them a word of comfort and encouragement is always a rewarding experience.

Once a month a group of our church goes to Union Gospel Mission in Salem, Oregon to bring the Gospel story in song and word to the unfortunate on "Skid Row." What a joy it is to see some of these men who are steeped in sin respond to the altar call to receive Christ as their own Savior.

These are some of the highlights of joy unspeakable in the service of the Lord in my life!

### "HERALD" BAND WAGON

(Continued from page 13)

ing passages of Scripture is forthright, yet presented with open-mindedness; thus proving the Bible to be many-sided, yet completely harmonious. It takes three to five minutes to read this column—yet it has challenged me into deeper study resulting in much enlightenment and joy. Try it."—Elayne Bast.

"In the past year the Baptist Herald has been a blessing in my life as a Sunday school teacher. In Christian education it has brought out many good points in the teaching ministry. I recommend heartily the paper to all Sunday school teachers for the varied articles and food for thought along the teaching line."—George Knopf.

"The Baptist Herald gives me an insight into the Lord's work outside of our own church. Dr. Leuschner's editorials are always thought provoking to me."—Walter Tobeler.

This is only the beginning of a stirring story to be continued throughout 1963. The ministry of the printed page through the "Baptist Herald" and our other publications should inspire and inform every North American Baptist. We believe that "the band wagon boom" is just beginning as more of our churches adopt the CHURCH FAMILY SUBSCRIPTION PLAN and as hundreds of new readers are brought into the circle of our "Baptist Herald" life-time friends!

# OUR DENOMINATION IN ACTION

## SPECIAL EVENTS

• **Bethel, Anaheim, Calif.** The accordion band of the Bethel Baptist Church, Anaheim, Calif., recorded Christmas music Dec. 6 at the Peek's Family Chapel, Westminster, for FM radio station KFIL, Santa Ana, Calif. The recording was broadcast on Christmas Day on an interchurch Christmas musical program which was presented from 6 a.m. to 6 p.m. as a special broadcast honoring the birthday of the Savior. Mrs. Arthur Dornier is band director assisted by Mrs. David Eggert as business director.

• **Faith, Minneapolis, Minn.** A mortgage burning service was held by the Faith Baptist Church, Minneapolis, Minn., at its Watch Night service with Rev. Robert F. Zimelman, pastor, in charge. The church has now enlisted 58 Church Extension Builders. The pastor and church also participated in the "Week of Prayer" services and in a "Round Robin Missionary Conference" among the Twin Cities NAB churches in January.

• **Calvary, Tacoma, Wash.** The Board of Christian Education of the Calvary Church, Tacoma, Wash., has launched a special promotional program for the Sunday school. The first phase of the one year campaign is: "Operation Come Along"—New Year's Day to Easter. Its goal is "Every family member a Sunday school member." Other phases are: "Double Blessing Drive," "Go Ye—Look Again" and "Multiplying Our Efforts." The goal for this period is to start a new Sunday school in another unchurched area. On Dec. 6 a reception banquet in honor of all its Christian workers was held with Mr. Paul Stolz, superintendent, in charge.

• **Odessa, Wash.** On Nov. 12 the Young Adult Sunday school class of the Baptist Church, Startup, Washington, honored Rev. and Mrs. Edward Kopf and their children at a farewell service, at which time material to re-upholster their davenport and chair were presented to them. On Nov. 25 a fellowship dinner was given in their honor and a money tree was presented from members and friends of the church with best wishes for a blessed ministry in their new field of service at Plevna, Montana.

• **Temple, Lodi, Calif.** The Temple Baptist Church, Lodi, Calif., has extended its congratulations to Royce Schulz, son of Mrs. Theresa Schulz, who was recently selected to be one of five deputies in the San Francisco office of the Attorney General. Mr. and Mrs. Albert Pletz of the Temple

church observed their 65th wedding anniversary on Jan. 12.

• **Waco, Texas.** On Sunday evening, Dec. 16th, the 24 member choir of the Central Baptist Church, Waco, Texas presented the Christmas cantata, "Night of Miracles" by John W. Peterson. Soloists were JoAnn Helms, Mrs. Christ Hansen, Jr., Tommy Kittlitz and Lynn Clayton. Director of the choir is Mr. Milton Lippert and accompanist is Miss Dorothy Niederer.

• **Calvary, Tacoma, Wash.** The senior choir of the Calvary Baptist Church, Tacoma, Wash., presented a special request musical program on Sunday evening, Dec. 2, 1962. The congregation had made requests for varied music selections and for various types of talent to be used. Mr. Ben Yost is the director and Miss Ethel Kageler the organist. The Male Chorus also rendered one number with Mr. Dave Gibson as director.

## EVANGELISTIC SERVICES & BAPTISMS

• **Temple, Medicine Hat.** On Sunday evening, Dec. 30, with the CBYF in charge, a candlelight service was held at the Temple Church, Medicine Hat, Alta. The Homemakers group assisted in the program. This was followed by a baptismal service in which Rev. Henry Schumacher, pastor, baptized two converts and received them and three others by testimony and letter into the church's fellowship.

• **Grant Park, Winnipeg.** Recently the Grant Park Church, Winnipeg, Man., held a one week evangelistic campaign with Rev. Jake Neudorf of Fenwood, Sask., and the musical team of Mr. and Mrs. Don Scheirer serving with great effectiveness. Preceding these services, Rev. and Mrs. Richard E. Grabke of the Grant Park Church, and Mr. Russell Jenkins, tenor soloist of Wales, conducted two weeks of special meetings in the First Baptist Church of Sidney, Montana.

• **Austin Street, Buffalo, N. Y.** On Sunday, Dec. 9, Rev. Paul Galambos, pastor of the Austin Street Baptist Church, Buffalo, N. Y., baptized seven converts on profession of their faith in Christ. On Jan. 6 they were received into the fellowship of the church. On Dec. 23 the church choir under the direction of William Lehmann sang



Rev. Paul Galambos of the Austin Street Church, Buffalo, N. Y., and 7 young baptismal candidates.



Twenty-four new members received into the Grace Baptist Church, Racine, Wis., on Dec. 2nd by Rev. Herbert Berndt, pastor.

"The Christmas Story" with singers and musicians from the Temple and Bethel Churches of Buffalo assisting. The program was also presented in the Bethel Baptist Church.

• **Grace, Racine, Wis.** On Sunday evening, Nov. 25, Rev. Herbert W. Berndt, pastor of the Grace Baptist Church, Racine, Wis., baptized 19 young people and adults on confession of their faith in Christ. On Dec. 2 the hand of fellowship was extended to 24 new members. Three other persons were received into the church at the Watch Night service on New Year's eve.

• **First Church, Lodi, Calif.** On Sunday evening, Dec. 30, Rev. Aaron Buhler, pastor of the First Baptist Church, Lodi, Calif., received 15 new members into the church's fellowship of whom nine had been baptized at an earlier service. On Sunday, Jan. 3, Mr. Bob Woodman of Calgary, Alta., brought a deeply moving message. He is branch manager for Southern Alberta for the Excelsior Life Insurance Company.

• **South Canyon, Rapid City, S. D.** On Sunday evening, Jan. 6, Dr. M. Vanderbeck, interim pastor of the South Canyon Baptist Church, Rapid City, S. Dak., baptized four persons and received these and another person by letter into the fellowship of the church.

He brought his interim ministry there to a close on Jan. 18 before Rev. W. C. Dachtler began his pastorate in the church.

• **McDermot Ave., Winnipeg.** On Sunday, Dec. 30, twenty people followed their Lord in baptism at the McDermot Ave. Church, Winnipeg, Man. Thirteen were baptized in the German service in the morning and seven in the English evening service. Five of these candidates were from the Grant Park Church with Rev. R. Grabke, minister, officiating. Rev. A. W. Bibelheimer, McDermot Ave. Church pastor, baptized the other converts.

• **Bloomfield Hills, Mich.** During No-

vember, 16 persons came forward in the services of the Bloomfield Hills Baptist Church, Bloomfield Hills, Mich. Five of these were baptized. The church's roll now stands at 79. Average attendance at the Sunday morning worship services for the last quarter of 1962 was 123 and the Sunday school attendance 98. Recently Mrs. Harriet S. Mason, a Presbyterian friend, who owned the four acres adjoining the church's property on the north, deeded this land to the church. This most generous gift, valued at \$20,000, will provide for future expansion and the possible erection of a parsonage. The church now owns 8.4 acres along U. S. Highway 24.



Little Angels in the Bethlehem scene of the Christmas program, Elk Grove, Calif.

## SPECIAL SEASONAL PROGRAMS

• **Salem, Oregon.** "Three Gifts of Christmas," a play by Ellen McKay Trimmer and directed by Mrs. Beno Fuchs was given by the Sunday school of Brush College Baptist Chapel, Salem, Oregon, a Church Extension project of the Bethel Church, on Friday evening, Dec. 21. Some 35 persons were required to produce it. The young married couples went caroling with a social following at the home of Rev. and Mrs. Arthur Brust. Thirty-two persons were in attendance.



Russell Jenkins (left to right), Rev. Jake W. Neudorf of Fenwood, Sask., Mr. and Mrs. Scheirer, and Rev. and Mrs. R. E. Grabke at the Grant Park Church, Winnipeg, Man.

• **Bethel, Anaheim, Calif.** The annual Christmas program of the Women's Missionary Society, Bethel Baptist Church, Anaheim, Calif., was held Dec. 11 in the church social hall with Mrs. Adel Stabbert, president, conducting the meeting. Mrs. Marilyn Keesee acted as program chairman and Mrs. Betty Thiesen led group singing of Christmas hymns accompanied by Mrs. Marlene Cole, pianist. Mrs. Leila Vester read the poem, "Ready For Christmas." A vocal trio of Mrs. Barbara Love, Mrs. Myra Porter and Mrs. Betty Thiesen sang "Let Us Put Christ Back In Christmas." This was followed by a play, "The Christmas Heart."

• **La Salle, Colo.** The Sunday school of the First Baptist Church, La Salle, Colo., presented a unique Christmas Eve program. This featured a thirty minute showing of colored slides together with a tape recording of corresponding Scripture and music. In all of the 50 slides depicting the Christmas story, real life characters were used. Members of the Sunday school from the youngest to the oldest were represented. In scenes calling for animals, real sheep, donkey and cattle were used.

• **Milwaukie, Ore.** The play "Home For Christmas" by Ellen McKay Trimmer, featured the Sunday school Christmas program at the Wichita Church, Milwaukie, Ore. The true meaning of Christmas was emphasized by the many canned goods and staple foods which the children brought and placed under the Christmas tree for food baskets for "unfortunate families." One hundred and four persons were crowded into the modest dwelling in which the Wichita Church now meets.

• **Temple, Medicine Hat.** The choir of the Temple Church, Medicine Hat, Alta., presented its annual Christmas program on Dec. 23 with Mr. Gust Shatz directing. "The Star of Joy" was featured in the Sunday school program with the children singing carols and taking part. The offering of \$225 was designated for the Sunday School Bus Fund.

• **Shell Creek, Columbus, Neb.** At the Watch Night service held by the Shell Creek Church near Columbus, Neb., the C. B. Y. F. showed the film, "The Preacher's Kid." Rev. Herman Lohr, interim pastor, was in charge of the impressive service of prayer and testimony. On Sunday, Dec. 16, the Juniors joined by the Senior C. B. Y. F. presented the pageant, "Strangers In Bethlehem."

• **Ridgewood, New York.** The 108th Anniversary Service of the Ridgewood Baptist Church, Ridgewood, N. Y., was held on Sunday, Jan. 20. Guest speaker for the day was Dr. A. E. Kannwischer of Philadelphia, Pa., a teacher at

Eastern Baptist College and a former pastor of the Ridgewood Church. Dinner was served to the many people in attendance at the noon hour. Rev. Rubin Kern is pastor of the church.

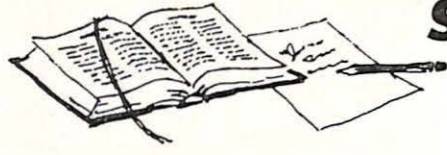
• **Elk Grove, Calif.** The First Baptist Church, Elk Grove, Calif., held its Christmas program on Sunday evening, Dec. 23, with the Sunday school children presenting the pageant, "Angels Were Watching." Rev. Walter Berkan, pastor, brought the message at the Christmas Day service. The White Christmas offering of \$424.79 was designated for Rev. and Mrs. Wm. Dalton, missionaries in Pakistan.

• **McDermot Ave., Winnipeg.** The McDermot Ave. Church, Winnipeg, Man., was filled to capacity for the Sunday school Christmas program with the superintendent, Hans Rogalski, in charge. The candlelight service was directed by Mrs. William Sturhahn, Junior superintendent. A children's choir of 60 voices sang carols and Christmas readings were brought by Mr. John Kokot, asst. Junior superintendent.

• **Immanuel, Portland, Oregon.** "Missions" was emphasized by the Immanuel Church, Portland, Ore., in the closing services of 1962. On Wednesday, Dec. 26, Rev. and Mrs. Fred G. Moore, missionaries, showed pictures of our Japan mission field. At the Watch Night service Rev. and Mrs. Kenneth Goodman, Cameroon missionaries, brought messages. The church is supporting these missionaries as well as Rev. and Mrs. Ralph Nelson of Brazil, and one of its members, Judy Hoelzer, is serving on a God's Volunteers' team.

• **Waco, Texas.** On Wednesday evening, Dec. 19th, the Elementary Departments of the Sunday school, Waco, Texas presented the Christmas program consisting of songs, recitations and a playlet. Mr. Harry D. Lampert, general superintendent presided. At the close of the program Mr. Gus Koch, chairman of the Board of Deacons, presented a gift of money to Pastor and Mrs. L. B. Hinz. The following Sunday evening the Senior High group under the direction of Mrs. Ver-

(Continued on page 23)



# sunday school lessons

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

## A TEACHING GUIDE

Date: February 24, 1963

Theme: "THOU ART THE CHRIST"

Scripture: Mark 8:27-38.

**THE CENTRAL THOUGHT:** The quality of your Christianity will depend on what you think of the Christ of Christianity.

**INTRODUCTION:** We are often judged by our knowledge and experience. Occasionally someone makes a survey among church members and Christians in order to discover how much they know about the Bible. It is sometimes shocking to the minister when he becomes aware of the ignorance of some of his members concerning the common facts about the Word of God. Many Christians would not be able to pass an ordinary knowledge test based on the Bible. Fewer than ten per cent of the membership of an average church know all the books of the Bible from memory.

If the average church member's knowledge of the Bible is so limited, we sometimes fear to think where he stands in the realm of experience. If he does not know the Savior any more than he knows the Book, then his relationship to Jesus Christ is a sad reflection on his life. If he were suddenly asked what he thought of Christ, he would be surprised and embarrassed.

**I. CONFESSION BY HEARSAY.** Mark 8:27-28.

Jesus was anxious to know what people thought about him. The surprising thing was that they thought of him very highly. They compared him with the best and highest in Hebrew history. But simply saying what others think of Jesus is not enough. It is merely information and not inspiration.

**II. CONFESSION BY EXPERIENCE.** Mark 8:29-30.

Here we see an example of what happens when a person lives close to Jesus. Those on the outside thought highly of Jesus, but not highly enough. Peter and the disciples lived close enough to Jesus to be more fully aware of a higher inspiration and revelation. They did not receive their information from hearing people talk about Jesus, but they received information plus revelation because they heard Jesus talk and they saw him work. God was able to get through to Peter so that he was able to give a confession of the heart.

**III. THE CHRIST OF THE CROSS.** Mark 8:31.

Jesus gives his entire biography in a single sentence—his life, his death

and his resurrection. But in the center is the cross and the "before" and "after" would be meaningless without it. To Jesus, salvation meant sacrifice and sacrifice meant suffering. He went steadfastly toward Jerusalem because he could not evade the cross.

**IV. THE CROSSLESS CHRIST.** Mark 8:32-33.

This is the kind of Savior whom Peter wanted. He wished to "save" Jesus from the cross. According to Matthew, he said: "Be it far from thee." He wanted the cross to be as far from the mind of Christ as it was from his own.

It is strange that Peter, who spoke through the revelation of God just a few minutes before, should still be influenced by the thoughts of Satan.

**V. THE PRICE OF COMMITMENT.** Mark 8:34-38.

Jesus took this opportunity of teaching his disciples one of the most difficult lessons in life. In Peter's rebuke of Jesus, he revealed a desire to hold on to life at all costs. This, Jesus pointed out, was a sure way of losing it. Their entire thought and attitude of life must be reversed so that they will be able and willing to lose their life and gain a higher. The crown of life which they were seeking could come only through suffering.

## Questions for Discussion:

1. Can a person give a true confession without being truly converted? Was Peter truly converted at this time?

2. Are Christians tempted to evade the cross in their lives?

3. How does a Christian prove that he is not ashamed of Jesus?

## A TEACHING GUIDE

Date: March 3, 1963

Theme: **WORSHIP AND WORK IN JESUS' LIFE**

Scripture: Mark 9:2-8; 35-41

**THE CENTRAL THOUGHT:** The purpose of Christian worship is to prepare us for the Christian workshop.

**INTRODUCTION:** It is often difficult to find a well balanced Christian. Sometimes he is so busy attending all the church services that he finds no time to practice what he learns. He concentrates so much on "hearing" that he neglects the "doing." On the other hand, there is the one who is so busy practicing the social Gospel that he has no time for the refreshment of the spirit. He is trying to work for God without waiting for the spiritual strength from God.

These Christians are either on the mountain top or in the valley and are never really at home in both. It was said of Henry Drummond that he was just as much at home preaching to the lords and ladies of London as he was talking to some sinner in the hovels of poverty and vice. He could meditate on the great spiritual truths of love and practice them in the slums. He was at home on the mountain top as well as in the valley.

**I. THE VALUE OF THE MOUNTAIN.** Mark 9:2-8.

In the transfiguration experience, the disciples were given a demonstration how close it is possible to come to God even while they are on earth. It was literally an experience "out of this world." They had just heard Jesus speak about the cross and death, and now the Lord supported their faith by giving them a glimpse of the reality of life after death. They became aware of a world that was more real than the one in which they lived. The only mistake they made was to try to establish residence there before their time.

**II. THE VALUE OF THE VALLEY.** Mark 9:14-29.

This portion of Scripture is not included in the printed lesson, but it is important to the understanding of worship and work. Like Peter we would rather build our little tabernacle and remain in a state of constant spiritual ecstasy. This would be the height of spiritual selfishness and pride. God gives in order that we might share. The work in the valley calls us to Christ's service. It is there that God is needed and it is there that we are needed in order to make him known.

**III. THE VALUE OF A CHILD.** Mark 9:35-37.

The adult world is often too concerned with its own importance and greatness to notice the world of children. Even the disciples sought positions of honor, and their ambitious spirit often got in the way of true greatness. Jesus did not denounce ambition; he simply gave it a new motive and aim. For the ambition to rule, he substituted the ambition to serve. And the highest and most rewarding service was not receiving kings, ambassadors and rulers, but simply receiving children. The key to service, to character and to true humility is our attitude toward children.

**IV. THE VALUE OF ANOTHER'S SERVICE.** Mark 9:38-41.

It is so easy to think of ourselves

as God's favorite sons who have a monopoly on God's gifts which can be dispensed only by our small group. There are others who do not follow us, yet follow Christ and have his blessing. Let us not prevent others from doing good in the Name of Christ for they, too, are one of the branches of the vine.

## Questions for Discussion:

1. Is worship something that can be done only in churches?

2. Was the transfiguration experience something which only Jesus and his disciples were able to share, or are such experiences also possible for us?

3. What did Jesus see in children that was lacking in adults?

## BIBLE SUNDAY MARCH 10, 1963

Plan for the showing of a filmstrip on the Bible. See instructions below. Plan for an exhibit of old Bibles and historical books. Program suggestions have been sent to all churches.

## VISUAL AIDS FOR YOUR BIBLE DAY PROGRAM

March 10, 1963

35mm Color Filmstrips

## THE LEAST OF THESE

A first person account how the Scriptures are distributed to people of special need.

## TEAHOUSE ALONG AN INDIAN ROAD

The true story of the conversion of a Moslem priest and his evangelistic work among his people.

## SHIMABUKU

How a single copy of a Bible left behind by a traveling missionary changed the life of an entire village in Okinawa.


## THE LIVING HARVEST

Describes the work of the Bible Society in Brazil in translating, publishing and distributing the Scriptures.

## THE SAGA OF THE BIBLE

Portrays many important events in the development of the Bible and its influence on American history.

These film strips can be ordered from Visual Aids, 7308 Madison St., Forest Park, Illinois. Please give 1st, 2nd and 3rd choices in placing your orders. There is a \$1.00 service charge for the use of each film strip.



**Hawaii in 1963**  
Amazing, Low Cost Tours  
14 Days, 4 Islands, Only \$425  
via Pan. Am. Jet; Leaving Los Angeles, May 21 and Sept. 24.  
For Brochure Write: Dr. Frederick J. Berger  
P. O. Box 2414, Van Nuys, Calif.

February 14, 1963

# Obituary

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

## CORRECTION

In the obituary of Miss Lena Stentzel of Spokane, Wash., that appeared in the December 20, 1962 issue of the "Baptist Herald," it should have been stated that "she is also survived by two brothers: Ted and Fred Stentzel of Spokane, Wash."

## MR. AUGUST GUZA of Calgary, Alberta

Mr. August Guza of Calgary, Alta., was born in 1888 in Colum Cetakea, Alba, Rumania. On June 12, 1914 he was married to Rebecca Beglau. In June 1927, Mr. and Mrs. Guza came to Rush Lake, Sask., where Mr. Guza was employed for some time. Their next move was to Alberta where they took up farming at Hanna and Trochu. In 1947 they retired and moved to Calgary. While in Calgary Mr. Guza found Christ as his Savior and was later baptized in the Bridgeland Baptist Church where he was also a faithful member.

About two years ago Mr. Guza began ailing. In July 1962 he entered the Calgary General Hospital where he spent five months and five days. On Dec. 29, 1962 he passed on to be with the Lord. His wife and one daughter predeceased him. Those surviving him are two daughters: Mrs. Art (Eilene) Arenson, and Mrs. Roberts (Elsie) Schwab, both living in Calgary; 3 sons: Emil, living in Stettler, Alberta; and Albert and Reinhold, both living in Calgary; 6 grandchildren; 2 sisters and 2 brothers. Rev. R. Herrmann assisted the pastor, Rev. A. Janz, with the funeral service. Bridgeland Baptist Church, Calgary, Alberta

ADOLF JANZ, Pastor

## MRS. MARIE E. SMYTH of Tampa, Kansas

Mrs. Marie E. Smyth of Tampa, Kansas, daughter of August and Philippa Piper, was born on Feb. 10, 1909 near Hope, Kansas. She spent her entire life in the Hope, Kansas vicinity. For 11 years she worked for the Southwestern Bell Telephone Company. She attended the First Baptist Church of Dickinson County from early childhood. In her high school years, she was baptized by Rev. Albert Knopf on confession of her faith in Christ and received as a member of the church.

She was united in holy matrimony to Albert Merl Smyth on March 20, 1947. On March 24, 1959 her husband preceded her in death. Since August she was in the hospital for treatment for cancer and passed into the Beyond on Dec. 27, 1962. She reached the age of 53 years, 10 months and 17 days. She leaves to mourn her passing her son, Wayne; one sister, Alice, of Wichita, Kansas; six brothers: George, Charley, Herbert, Theodore, Harvey and Albert, all of Hope, Kansas.

First Baptist Church of Dickinson County, Elmo, Kansas

EDWIN F. WALTER, Pastor

## MRS. MABLE E. GREEN of Dallas, Oregon

Mrs. Mable E. Green of Dallas, Oregon, was born March 2, 1885, and went to her Eternal Rest on Dec. 24, 1962. She was born at Catskill, N. Y., and was converted at the age of 15 and baptized at the First Baptist Church of Worcester, Mass. She was united in marriage to Franklin C. Green on Sept. 22, 1908. Before moving to Dallas, they lived in Portland and Astoria, Oregon. Since becoming a member of the Salt

Creek Baptist Church in 1952, Mrs. Green became deeply endeared to many people. Until last year, she maintained an active role in Baptist Women's work, Sunday school, choir and vocal singing. The Lord had gifted her with a unique ability to carry on a "silent ministry" of encouraging her fellow-Christians.

Among those mourning her passing are the husband, Franklin C. Green of Dallas; and one daughter, Mrs. Laura E. Roessler of Astoria; and two grandchildren, Diana and Donald Roessler of Astoria. Funeral services were held Dec. 27 at the Salt Creek Baptist Church. Burial was in Greenwood Cemetery of Astoria.

Salt Creek Baptist Church  
Dallas, Oregon

C. H. WALTH, Pastor

## MR. HEINRICH STURHAHN of Vancouver, British Columbia

Mr. Heinrich Sturhahn of Vancouver, B. C., was born in Gruenenkamp bei Varel, Germany on Jan. 21, 1880. He accepted Christ as his personal Savior at an early age. He was baptized and received into the Varel Baptist Church at the age of 13. In 1927 he immigrated to Canada with his family and settled on a farm near Ste. Rose, Manitoba. Because of his interest in the Lord's work, he helped in the founding of the First German Baptist Church in Ste. Rose. In 1930 he moved with his family to Vancouver, B. C. In 1937 he helped in the establishing of the Bethany Baptist Church, becoming one of its charter members. His primary interest was the work of the Lord and his Church, serving as Sunday school superintendent, as deacon, and as Sunday school teacher. His greatest joy was serving in song and as a result, he sang in numerous church choirs. Brother Sturhahn's faithfulness found him serving in the Male Choir up to the last Sunday of his life.

In 1906 he was married to Helen Westendorf. She preceded him in death in 1947 in Vancouver, B. C. In 1949 he was married to Mrs. Alvina Hiller. On Dec. 31st, he suffered a stroke and passed away on Jan. 1st. He is survived by his wife, Alvina; 2 sons: Rev. William Sturhahn of Winnipeg; Herbert of Vancouver; 2 daughters: Mrs. Walter (Hanna) Blessin, of Chelan, Wash.; Mrs. Bruno (Agnes) Hiller of Vancouver; 2 brothers and 2 sisters in Germany; 15 grandchildren and 4 great-grandchildren.

Bethany Baptist Church  
Vancouver, British Columbia  
ERNIE ROGALSKI, Pastor

## OUR DENOMINATION IN ACTION

(Continued from page 21)

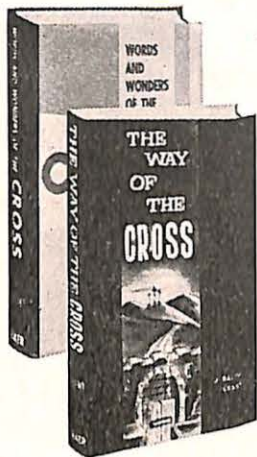
non Ekru presented the play, "True to Life."

● **Bethel, St. Clair Shores, Mich.** The pageant, "In the Fulness of Time," featured the Christmas program by the Sunday school of the Bethel Church, St. Clair Shores, Mich. The White Gift offering for missions totalled more than \$600. The 25th annual Candlelight Concert by the choir was rendered on Christmas Eve, directed by Elmer Wengel with Nat Potter at the organ console. From Jan. 13 to 16 Dr. Francis E. Whiting, director of evangelism and spiritual life for the Michigan Baptist Convention, held special meetings at the church.

## MARCH 1, 1963

● **WORLD DAY OF PRAYER.** World Day of Prayer will be observed on Friday, March 1, 1963, for the 76th year. The U. S. is one of 150 areas in 6 continents in the world where some group will be gathering at some time during the entire 24 hours to girdle the world with prayers. In this country, World Day of Prayer is sponsored by the General Department of United Church Women, The National Council of Churches of Christ in the U. S. A.

# CHOICE BOOKS FOR EASTER



● **THE WAY OF THE CROSS**, by J. Ralph Grant  
 "Every sermon contains strength of scholarship, simplicity of style, and sincerity of soul. They are Bible-centered and Christ-centered . . . The author is the pastor of a large church (First Baptist Church, Lubbock, Texas) which has become one of the nation's greatest soul-winning stations." Herschel H. Hobbs, from the Introduction ----- \$2.95

● **WORDS AND WORRIES OF THE CROSS**, by Gordon H. Girod  
 In addition to the Seven Words the author presents messages on the wonders of the day of crucifixion, including the three hours of darkness, the rent veil, the earthquake, and the opened graves, and the resurrected bodies. The Rev. Girod is pastor of Seventh Reformed Church, Grand Rapids ----- \$2.50

- **O ANGEL OF THE GARDEN**, by G. Hall Todd  
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## WHERE'S LULU ISAND?

(Continued from page 9)

earth." This simply meant that the whole world was the disciples' mission field, beginning where they were and reaching out right around them, and then out to the remotest end of the earth. Church Extension work has made it evident that, while we were rightly concerned about reaching the remotest part of God's harvest field, we have forgotten about "in all Judea," the area around our Jerusalem and Samaria, the province or state next to us.

Jesus says again to me and all of us who love him, "Lift up your eyes, and look on the fields; for they are white already to harvest." Someone has said "Evangelism, like charity, always begins at home," and we should emphasize that it began there; but it must not end there!

## A NOBLE CALLING

(Continued from page 8)

like Dan Crawford, a remarkable pioneer missionary, Charles Alexander, the gifted song leader, had such a love and enthusiasm for souls that it almost became as natural as breathing for them to speak to others of Christ. They spoke to their tailor, to their barber, to stewards and passengers on the ocean liners, and many were the souls they won for Christ.

When ministers and laymen have a love for souls, then even in this strange, perplexing, uncertain atomic age in which we live, when men seem to have no thought or fear of God, there will be an awakening among the people. Interest begets interest, and when we are genuinely interested in the salvation of our fellows and are prepared to make any sacrifice to win them for Christ, then things will begin to happen.

There is a beautiful story told of Dr. Cairns, a famous Scotch preacher and scholar. He had preached for a ministerial friend in Berwick and on the Monday morning was driven to the station by a rather dissipated ostler. Arriving at the station sometime before the train was due, he engaged him in conversation. He walked with the ostler along the platform until they were free of other passengers and there, alone with him, the aged doctor pleaded with him. Then instinctively, out of sheer reverence for the man who stood before him in his broken and debased humanity, he bared his head, his grey hairs waving in the wind.

That is the spirit we need to recapture today, both in the pulpit and the pew, and when we do we shall be more deeply conscious of the presence of Christ in our sanctuaries, Who will make all things new. Then worship, the Word, Christian fellowship and prayer will take on a new meaning and become intensely real and increasingly helpful, and the joy of the Lord will possess our souls!

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