

OCTOBER 24, 1963

NUMBER 22

SPECIAL EVANGELISM NUMBER

EVERY CHRISTIAN A SOUL WINNER

# BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

## Billy Graham in Los Angeles

Thousands met Christ face to face for the first time at the Crusade in Los Angeles, August 15 to Sept. 8.

Los Angeles, Calif.—(CNB)—Time ran out at the Billy Graham Southern California Crusade on Sunday night, Sept. 8.

It ran out for nearly 150,000 persons who heard the evangelist voice his warning that "we may never again see a moment like this in Los Angeles."

It ran out for millions of Southern Californians who, for one reason or another, had not attended even one of the Crusade's 21 services in Memorial Coliseum. The same press that reported the record-breaking attendance at the closing rally disclosed also that a million persons in the Los Angeles area had sought relief from the heat at nearby beaches.

In another sense, time ran out for thousands who had met Christ face to face for the first time at the Crusade and by accepting him had substituted never-ending life for the mortality measured by mankind in terms of days and months and years.

High above the great audience the illuminated clock on the football scoreboard showed "the end of the game," with no minutes and no seconds left to play. Above the scoreboard flamed the Olympic torch, lighted for the games held in Memorial Coliseum in 1932—symbol of mankind's greatest tribute to physical perfection. Below the clock and its symbolic message electric lights proclaimed the path to spiritual life, the theme of all Billy Graham Crusades, "Jesus said, 'I am the Way, the Truth, and the Life,'" John 14:6.

And in the foreground, preaching in the great Coliseum filled to overflowing for the first time in history, Dr. Graham stressed again the statement of Christ from the same Biblical verse: "No man cometh unto the Father, but by me."

Turnstiles clocked the attendance at the closing rally at 134,254, bringing the total attendance for the 21 services of the Crusade to 910,340. Police estimated that 20,000 more, unable to gain entrance to the Coliseum, heard the sermon over hastily erected sound amplifiers. Their estimate made the total attendance 930,340, an average of 44,302 per service, compared with an average for all Crusades to the end of 1962 of 15,859.

During the 21 services, referral cards showed that 36,486 persons accepted Dr. Graham's invitation to repent, receive Christ "as your personal Savior and commit your life to Him." The average of 1737 inquirers per service compares with an average of 419 per service in all Crusades.

Time ran out! But for many who confessed Christ publicly, and for many others who will do so later, it was not so much the end of time—but the beginning of life.

### EVANGELISM — OUR TASK AND PRIVILEGE

"Because the Master is not here  
With his own hand today  
To feed the hungry multitudes who  
Throng life's busy way.  
He gives the task to you and me, he  
Bids us hear their cry;  
He says that if we turn from them  
We also pass him by."

This number of the "Baptist Herald" is designated as EVANGELISM ISSUE. The front cover picture shows Billy Graham in the recent Los Angeles Crusade, proclaiming the Evangel of Christ to tens of thousands of people in the Coliseum. An inspiring array of articles on this important subject appears in this issue. Every message can be a blessing to the reader!

## MISSION NEWS AND NEEDS . . .

**THE GOOD NEWS OF THE GOSPEL.** What a privilege it is to witness to the saving power of the Gospel, to tell the story of Jesus and his love! But it is also a solemn responsibility that involves the awareness of our duty before God, the acceptance of Christ's commands and sacrificial living. Reformation Sunday (Oct. 27) reminds us of the momentous things that occurred in history as Martin Luther and many people saw the glory in the words: "The just shall live by faith." Read this Evangelism Issue of the "Baptist Herald" eagerly and prayerfully.

**WORKSHOP MEETINGS.** All of the general secretaries, district secretaries, presidents of the educational institutions and the president of the Woman's Missionary Union attended the important Denominational Workshop sessions held at Sioux Falls, S. Dak., on Sept. 19 and 20. Plans were discussed and formulated for a greater ministry of Christian stewardship by our people; for a bolder outreach for Christ in missions, Church Extension and evangelism; and for the work of our denomination during the next few years. The year 1964 will be designated as "Our Mission in Higher Education."

**PRAYER REQUESTS.** A new building and meeting place for our Baptist Mission in Tsu, Japan is greatly needed. The Round Robin Mission Conferences have received an enthusiastic response by our people. The two teams of God's Volunteers are on the field, witnessing for Christ. Rev. H. Palfenier is busily engaged as the interim evangelist. Dr. A. J. Harms has been able to assume his engagements as Missionary Bible Teacher. Remember these servants of God and their work in your prayers.

**NOVEMBER GIFTS OF BUILDERS.** The Church Extension Builders in November will have the joy of knowing that their gifts of \$1.00 will help build the new first unit for the Sherwood Park Baptist Church, a Church Extension project in Greeley, Colorado. This is a very promising new field which already has a good sized congregation, a firm faith in Christ that this church will prosper and grow, and a wonderful witness to the Gospel in their new community. Give joyously to the Greeley, Colorado project!

### NEXT ISSUE

#### RICE AND WATER CHRISTIANS

A Provocative Sermon by  
Rev. Donald Richter,  
Mott, N. Dak.

## Editorial

## Going God's Way!

In many of our human activities and in some of our church programs, there is a kind of senseless whirl that shows much motion and little progress. Someone has referred to "the beatitude for the man on the go" which we all can understand: "Blessed are they that go around in circles, for they shall be called big wheels!" There is a grave danger that confronts all of us that we shall be exceedingly busy in church programs and activities without being productive and fruitful in our Christian witness.

You will remember the time when Moses told the Israelites to stop going around in circles and to get on toward the Promised Land. A journey that could have been made on foot in two weeks had taken nearly 40 years. No doubt, some of the delay was necessary as a period of preparation. But the time had come for the Israelites to get on toward their destination, to go God's way, and so Moses said: "The Lord said to me, You have been going around this mountain country long enough; turn northward."

One of the greatest hindrances to the Church of Christ is encountered in the nominal, complacent Christians who spend a lot of time talking about what used to be, who have been going around in circles for years, but have halted somewhere in religious stagnation. Their witness is cold and lusterless. They know nothing of "bringing in the sheaves" for Christ. Their productivity in winning souls is nothing. They need to go on with Christ in their witness, their calling, their joys—to go God's way!

In Jesus' words, that means to go and preach the Gospel and to testify to others of Christ. Tell others what Christ has done for you. Witness to the wondrous things that he has wrought in your life by his grace and transforming power. That is evangelism in its simplest terms and in its greatest power. The pages of this issue of the "Baptist Herald" radiate that glory of witnessing for Christ.

It is also the divine command: Go and bear fruit to Christ's glory. This is more than lip service in preaching or witnessing. This is evangelism in action. This is the kind of soul winning about which Missionary Elmer C. Strauss writes so uniquely and convincingly in the "feature article" in this issue. This is Christian compulsion imposed on you—if you are truly Christian. "I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 14:16). Our lives must be fruitful in reproducing more of our kind as Christians.

Then you will not look for a place to stop or to rest on your laurels. You will pray for power to keep going in God's way. The command is clear: Go and build and establish Christ's Church. This is his Church; we are his co-laborers. We are living stones in his temple. This will find us busy in Church Extension, in our evangelistic outreach in unchurched areas, in our ministry to service men through our chaplains and in every branch of our church with its witness to Christ.

We must interpret true evangelism, not in terms of mere words or busy activities, but by going God's way—going all the way in our commitment to him, being fruitful in winning others for him, and following every command of his to witness to his glorious Gospel.

October 24, 1963

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*"Each One Win One" would soon carry the banner of the Cross to the ends of the earth. This was Jesus' method. It is Scriptural evangelism . . .*

## Every Christian a Soul Winner

By Rev. Elmer C. Strauss, Missionary at Ndu, Federal Republic of Cameroon

**I**N THE beginning God ordained that everything should bring forth "after his kind." This is still true even as it has been down through the centuries. Mares always bring forth colts, hens lay eggs that always hatch only chickens, cows always give birth to calves, and dogs always deliver puppies. This begetting "after his kind" is God-ordained and, like God's own character, it is always the same.

The Word of God likens people to sheep. "All we like sheep have gone astray" (Isa. 53:6). "We are the sheep of his pasture" (Psalm 100:3). In the New Testament, believers are often likened to sheep and our Savior as the Good Shepherd and the Chief Shepherd.

After his resurrection, Christ said to Peter that he should feed his sheep and feed his lambs. This exhortation was clearly understood by Peter. We find him heeding his Master's words throughout "The Acts of the Apostles." Near the close of his first epistle, Peter writes these words to the elders, "Feed the flock of God which is among you . . . neither as being lords over God's heritage, but being ensamples to the flock" (I Peter 5:1, 3).

### DIVINE LAW OF LIFE

Sheep give birth to lambs. It has always been this way. It will always be so. Only sheep give birth to lambs—"after his kind." None can cite a deviation from this divine law of life and reproduction. Yet in some churches it seems that the flock of God feels that it is the shepherd's responsibility to give birth to lambs—new Christians—while the sheep look on. But it is not normal, but rather unnatural, even ridiculous and very preposterous! Shepherds giving birth to lambs? Still it seems that some flocks feel that it is the primary function of a pastor to win souls to Jesus Christ, while they, the sheep, pray and pay.

Let's confirm the fact that every evangelical pastor is eager to see souls born again by the Spirit of God into a new life and active relationship with God through Christ. He is a soul winner, but I beg to suggest that, when your pastor brings a soul to the Savior, he is functioning as a sheep. For sheep, not shepherds, give birth to lambs.



In the New Testament, believers are often likened to sheep and our Savior as the Good Shepherd.

Statistics inform us that today the non-Christian world is expanding at a faster rate than the Christian world. Why is the church falling behind after such a grand debut in the 1st century? Today we have scores of aids to assist us in spreading this message of redemption to a lost and non-Christian world. By now we should be in sight of the last tribes to be reached abroad and the last neighbor evangelized at home. But the task is far from completion.

Wherein lies the problem? Are the sheep giving birth to lambs? Are they doing the normal, natural thing? Or are we expecting the shepherds to turn from feeding and caring for the lambs and sheep to begetting lambs? A shepherd normally expects a substantial increase in his flock each year as mature, healthy sheep deliver lambs to his care. If we expect our pastors to do the soul harvesting, I doubt that the world will ever be evangelized according to the last command of our Living Redeemer.

Let us assume that the average pastor has a flock of approximately 250 members and lives in a community of 5,000 people. How long would you think it would take him personally to "Go" and evangelize the community? Would he ever be able to say, "I have personally dealt faithfully with each and every accountable soul in this community," when some come to the age of accountability each year and others move into the community?

On the other hand, how long do you think it would take for the 250 members faithfully to evangelize this same community? According to cold statistics, the pastor would have to see and deal personally with nearly 5,000 souls while the 250 members would have to deal with less than a score of souls each. Which is the faster method? Which is the normal, natural way?

### EVANGELIZING THE COMMUNITY

Many people throw up a barrier when the pastor approaches them about their soul's need for the Savior. Yet these same people are approachable by their neighbors and friends. But some still argue, "The pastor has had training and knows better how to meet the objections of my friends and neighbors." Since he is well trained, can he not teach and feed the flock so that they can do the normal, natural thing—give birth to lambs? Will our manufactured excuses withstand the exposures of eternity? Through the ministry of teaching the pastor multiplies his own efforts.

This was the method Jesus used. He chose twelve and trained them to go forth. At another time he chose "other seventy also, and sent them two and two before his face into every city and place, whither he himself would come" (Luke 10:1). While on earth, his physical body imposed physical limitations so that he could not be in many places at one time. Our Lord's method was to multiply himself, that is to train and send others to do that which he wanted to do and hence in spirit to be in more than one place at a given time. He has brought this about today by abiding in us and empowering the believers by his Holy Spirit.

The Biblical method is still to multiply one's self by training others to do the work he wishes to be doing. Dwight L. Moody knew how to train and use men. Billy Graham has many associates who respond to many of the invitations which he himself cannot accept. Hence, they have learned to multiply their efforts. Likewise, when the entire flock is well fed and cared for by the undershepherd, his great joy is to see a substantial increase as the birth rate mounts.

They were the sheep who were scattered abroad as recorded in Acts 8.

(Continued on page 23)

*Our pulpits must be aflame with the holy fires of TRUTH, CLARITY and PASSION. This is the great need of our denomination and of our day . . .*

## The Evangelistic Pulpit

By Rev. H. Palfenier of Minneapolis, Minnesota, Interim Evangelist of the Denomination.

1 Corinthians 9:16; Psalm 132:4, 5;  
Psalm 126:5, 6

**W**OE IS UNTO ME, if I preach not the gospel!" Thus cried the Apostle Paul. What does it mean to preach the Gospel? The word which the apostle uses is "euggelizo" which means to preach the Gospel. The one word is translated by that phrase. Literally it means "to preach the good news." From it we derive our words "evangel," "evangelist," and "evangelistic." All these words have as their core the "Good News" of God to man.

### MAN'S NEED—GOD'S GRACE

This implies two things: the need of man and the grace of God. Through the preaching of the Gospel the need of man and the grace of God are brought into vital relationship to the fulfillment of the one and the victory of the other. They bring forth its glorious fruit in the experience of heart and life, salvation and liberty. The preaching of these wonderful truths must be a compelling urge, an unqualified "must," in the heart of every preacher. It must be the essential element of all his messages and sermons.

The evangelistic pulpit is like a light. It has only one center, but from that center there radiate almost countless beams and rays of light. Let no one say that the evangelistic pulpit is a one-sided one. All other sermons or messages derive their meaning and their power from this central truth. All the rays, differing in their directions and goals, can be traced back to this central light as their source.

We are facing today the greatest hour the world has ever known for preaching. The miseries of theological controversy that are blighting our age cannot satisfy. The people are waiting for preaching of the New Testament kind, delivered by men who know nothing but Christ and him crucified, with all that that means and implies! Brethren, let us not lose ourselves in the murky waters of the vagaries of theology so popular today, such as Barthianism, Bultmannism, etc. It will only confuse us and set us adrift upon the wild seas of speculation and doubt. Some have gotten in so deeply that they have almost drowned; some of us would drown before we got our toes wet!

What then constitutes the evangelistic pulpit? What are its messages? It has three essentials. The first is TRUTH!

### REVEALED TRUTH

Paul said to a younger preacher: "Preach the Word!" Jesus said: "Thy Word is truth." Biblical, redemptive truth—that is the message we are to preach and to teach. Truth revealed, given, expressed in and through the Scriptures! These we must preach. Such sermons must have Christ for their center and ultimate goal.

The preacher is a man under orders. His last legitimate self-choice was made when he said "Yes" to the call of Christ unto the preaching of the Gospel! From then on, he is no longer his own boss. The dispensation of the Gospel has been entrusted to him. He is an ambassador of Christ, his representative in a world that is hostile to the Gospel out of which he is to call, as the herald of the King, a people unto his Name! He must give them the good news that God was in Christ, reconciling the world unto himself. This is the burden of his message, the burden of his heart! He moves in the realm of truth revealed from God to man.

The second essential is CLARITY! This must be clearness of thought and



IN THE CROSS OF CHRIST I GLORY  
"Each One Win One" would soon carry the banner of the Cross to the ends of the earth.

statement. In preaching everything should be subservient to it. Luther said: "A preacher ought so to preach, that when the sermon is ended, the congregation shall disperse saying, 'The preacher said this.'" If the evangelistic pulpit is like a light, then its message ought to be radiant with that light. This clarity is the lovely daughter of simplicity!

Let us speak with simplicity to the people, and they will thank us for it. So often people have come to me and said: "We can't understand our pastor." We often forget that they do not have the time which we have to read and ponder upon the things of God, and often they do not have the inclination. When we speak, let there be no doubt in the minds and hearts of our hearers as to what we mean. Let us so speak that a child can grasp it and the mature saints rejoice in it. Let us so preach that sinners must see themselves as in a mirror and see Christ as their Savior.

The art of making something plain does not depend upon us finally, but upon the Holy Spirit. Preaching must be in the demonstration and the power of the Holy Spirit; not power only, but demonstration, the making plain. On our part, this "making plain" includes diction, illustrations and manner of delivery. We preach in order that people may understand.

I have known ministers who couldn't talk plainly; others who used words which they themselves did not understand. Others have used illustrations because they were good stories, but they had nothing to do with the message they wanted to bring to the people. This kind of preaching means real labor and preparation, the breaking of the Bread of Life until every particle shines with the luminosity of heaven in our own soul.

### A HOLY PASSION

The third essential is: PASSION, FERVOR, FIRE, THE UNCTION OF THE SPIRIT! The evangelistic pulpit is filled with passion. But the passion, zeal and fire must never come out of our own conscious effort. It must come out of what we are declaring and out of our consciousness of it. Many a pulpit is cold and lifeless because it lacks passion. Sometimes it is said of a preacher that he "handles his text

(Continued on page 11)

# Evangelism in the Sunday School

*Evangelism has been the hallmark of the Sunday school from the very beginning.*

By Rev. Howard Johnson, Pastor of the Oak Street Baptist Church, Burlington, Iowa.

IT IS interesting to note that the Sunday school is a Baptist "first." It is also distinctly a laymen's movement, having been born in Gloucester, England in the year 1781 through the human instrumentality of Robert Raikes, 46-year-old philanthropist and editor. Evangelism has been the hallmark of the Sunday school from the very beginning, for Raikes, seeing the ragged children in the streets near a pin factory in Gloucester, was moved with pity and determined to gather them into a school on the Lord's Day for instruction in the Word of God. From that humble beginning, the Sunday school has grown to embrace upwards of 35,000,000 pupils and 1,500,000 teachers and officers in the United States alone.

The first Sunday school in America among Baptists was organized in the town of Pawtucket, Rhode Island in the year 1791 or 1792 before a Baptist church was organized there. Because the Pawtucket School included instruction in the three R's as well as religion, it is usually claimed that the first distinctly religious Sunday school among Baptists was organized in the First Baptist Church of Philadelphia, Pa., in 1815.

## "BRING THEM IN"

The zeal for evangelism in the early years of the Sunday school was typi-

fied by the song many of us have sung:

"Bring them in, bring them in,  
Bring them in from the fields of sin,  
Bring them in, bring them in,  
Bring the wandering ones to Jesus."

The Sunday school does not justify its existence apart from evangelism. Jesus said, "Go out into the highways and byways and compel them to come in." Robert Raikes took these words seriously when he saw the boys and girls milling about the streets of Gloucester, England and decided to do something about it.

Mr. Edward Kimball, a Sunday school teacher walking by a shoestore in Boston, Mass., was prompted by the Holy Spirit to go in and speak to a young shoe clerk by the name of Moody. He asked the lad, a member of his Sunday school class, if he would like to accept Christ as his Savior, and young Moody said he would. Here was a Sunday school teacher, sensitive to the leading of the Spirit, having a sense of mission and urgency, and God blessed his effort in the salvation of one soul and a subsequent harvest of souls in the wake of Moody's life and ministry.

D. L. Moody later went to Chicago and became active in Sunday school work. After renting a hall in the slums, he gathered hundreds of children to form a Sunday school. He pur-

chased a donkey and gave rides to the children if they would attend. Soon he had a school of over a thousand in the neglected area of the city.

Moody was not hesitant to use various means of winning people to Christ. The Bible says, "by all means, save some." From Moody's Sunday school activities there followed the great revivals that swept America and England. Robert Raikes, Edward Kimball and D. L. Moody, all laymen, took seriously the example and words of Jesus to bring immortal souls back into the fold.

To recover the zeal and concern of these men is a crying need of the church today. To be sure, there must not only be the winning of people to Christ but also the dedicated teaching by lip and life of those thus won. The Sunday school provides that opportunity. The winning of the total person to a total commitment to the total program of Christ and his Church should be the aim of every teacher. The reaching of this objective is hardly possible apart from an approximation of this objective on the part of the teacher. Water will not rise above its source, nor will a Sunday school or church above its leadership.

## TRINITY IN EVANGELISM

There is a trinity of persons involved in evangelism. These apply especially in the Sunday school: the person to be sought and taught, the Lord Jesus Christ, and the teacher. Regarding the first person, the Bible speaks plainly of his lost condition and the urgent need to be found. The word "redemption" connotes a bringing back or reclamation. Jesus said, "I am come to seek and to save the lost." The parable of the Good Shepherd portrays the compassionate concern of the Savior and Master Teacher in seeking the one lost sheep.

The second person in evangelism is Jesus Christ. Without him we have no Gospel, no saving message, no evangel in evangelism. We are not saved by the life of Christ but by faith in his atoning death. Nevertheless, his life epitomized that dying to self which is the essence of dedication to God.

The teacher is the third person in evangelism. Thorough conversion, which is a vital relationship with Christ, is a prerequisite. Jesus said, "Without Me, ye can do nothing." Meeting Christ at Calvary brings life. I must know a person before I can introduce that one to another, and the better I know a person the more effective will be the introduction. Enthusiasm in the work, love for the

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*The family altar can serve as God's opportunity  
for teaching our children in the ways of Christ.*

# The Family Altar in Every Home

By Rev. Robert F. Zimbelman, Pastor of the Faith Baptist Church, Minneapolis, Minnesota

MOST OF US would be surprised indeed, if a person who professed belief in Christ as Savior would come to us and say, "I am not going to public worship services anymore. I believe that I can be a good Christian without going to church." We would likely conclude very quickly that we were dealing with one who had much to learn regarding the way of life in Christ.

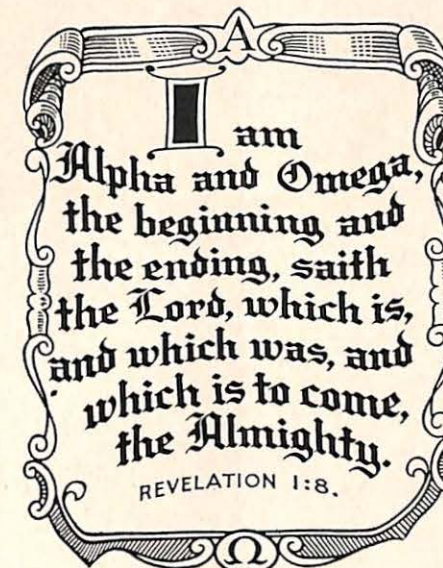
But if someone should indicate to us, by word or by example, that he was not at all convinced about the vital place of the Family Altar in the realization of the plan and purpose of God, undoubtedly many of us would not be greatly disturbed by such an attitude.

Certainly an article on the "Family Altar" in this "Evangelism Issue" has its place. We shall dispense with any discussion of whether the "Family Altar" is being practiced with as much diligence among our church families today as it was in former generations. What would a survey on the practice of "family altars" reveal? What percentage of families follow some family worship procedure? In your church? In your community?

## THE FAMILY IN GOD'S PLAN

The fact that God has given to the family a high place in his plan for the declaration and realization of the "unsearchable riches in Christ" is evident throughout our Bible. This is evident even in the creation: "God created man . . . male and female created he them" (Genesis 2:27). The generations of Noah were listed "everyone by his tongue, after their families, in their nations" (Genesis 10:5). The Apostle Paul in writing to the Christians at Ephesus uses the family concept to describe the fellowship of the believers: "Of whom the whole family in heaven and earth is named." I am sure we readily acknowledge that God has a purpose for the family, namely, to aid and guide his people in sharing in the "riches of Christ."

Let us next consider some matters regarding a plan for the fulfillment of this purpose. God provides methods and instruments for our use, if we are only willing to accept them. David heard about the sword of Goliath at Nob and said, "There is none like that; give it to me." So God also has the particular tools for our use in our family devotions. At first they may seem clumsy and even awkward, but



as we are led by his Spirit in their use vital blessings will result.

## TIME FOR FAMILY DEVOTIONS

As we speak of the family altar, we are primarily referring to a specific time when the members of the family come together for a devotional time. This period will vary in length in different families. The time of day will not be the same for all families. It will generally include a reading of the Bible, the use of some devotional guide, and time spent in prayer. In many families the family altar will also include a discussion of various issues as suggested by the Scripture these are suggested by the family situation. Participation by members of the family circle stimulates interest and serves as an ideal time of training in spiritual growth.

A good selection of helpful family altar materials is available. Examples of these are "The Secret Place" (Judith of these are "Home Life" a Christian magazine published by the Family School Board of the Southern Baptist Convention. Our Roger Williams Press catalogue lists many additional excellent materials. You will find most of these under the index listing of "Devotions."

As we think about the matter of family devotions, we begin to see that this is not just a procedure that ought to be followed, but one of the vital

ways whereby we are instructed to be followers of God, as dear children, walking in love, as Christ hath loved us. (Ephesians 5:1-2).

Children in all families have concepts of the ways of life presented to them. Perhaps it is a picture of an irresponsible existence that they see, or one in which material abundance is shown as the ideal; or possibly a picture in which public acclaim and fame are the things to be desired. The things we talk about at the table, that we read to our children, that we pray about, these shape the vision that our children will make their own. Let the family altar serve as God's opportunity for instructing us, for winning the children to Christ, and for teaching our children in the "way, the truth, and the life."

## BLESSINGS OF THE ALTAR

Finally, what are the blessings of family devotions? Some months ago samples of a leaflet entitled, "10 Reasons For a Family Altar," were brought to the attention of our conference churches. It is published by Good News Publishers, Westchester, Illinois. It speaks effectively regarding blessings to be received. As space permits, let us count these blessings one by one:

The Family Altar will:

1. Send you forth to daily tasks with a cheerful heart. (Colossians 3:17).
2. Give you strength to meet the discouragements. (Hebrews 2:18).
3. Make you conscious throughout the day of the attending presence of an unseen, divine One. (Philippians 4:4-7).
4. Sweeten the home life of every Christian. (Ephesians 6:1-9).
5. Dissolve misunderstandings. (Romans 12:9-11).
6. Hold, as nothing else, the boys and girls who are now young men and women when they have gone from beneath the parental roof. (II Timothy 3:15-17).
7. Exert a helpful and hallowed influence over those who may at any time be guests within the home. (Romans 14:7-9).
8. Aid the work of your pastor in pulpit and in pew. (Romans 15:6, 7).
9. Furnish an example and a stimulus to other homes. (Acts 2:46, 47).
10. Is required of God's Word and, in thus obeying God, we honor him. (Romans 12:1, 2).



SUNDAY SCHOOL CLASS, BURLINGTON, IOWA

Mr. Wilbur Wedertz is graphically teaching God's truths and the way of salvation to members of the third year junior class in the Oak Street Baptist Church, Burlington, Iowa.

# Operation Beachhead

Young people of the Ebenezer Baptist Church, Detroit, Mich., last summer participated in a "beachhead" of spiritual proportions presenting Jesus Christ at one of the Detroit area beaches.

By Mr. William O'Byrne, Director of Christian Education, Ebenezer Church, Detroit, Michigan



Yvonne Schaudt and Gary Lovelace of the Ebenezer Church, Detroit, Mich., engage another high school couple in a two-hour discussion about Jesus Christ at Silver Lake.

**D**URING WORLD WAR II a term familiar to the military became one for popular usage. All sorts of "beachheads" have since been established in economics, politics and various forms of human endeavor. However, during the summer the young people of the Ebenezer Baptist Church, Detroit, Michigan participated in a "beachhead" of spiritual proportions. It all happened like this . . .

## ON THE FLORIDA BEACH

For over a year we have heard about the workings of Inter-Varsity Christian Fellowship among the college students during Easter vacation. College students by the thousands use Easter vacation for a rest before the hectic weeks of final exams, term papers and hours of grueling study.

IVCF has seen the "mission field" of reaching these young people with the message of Jesus Christ in an informal setting of the beaches, such as Ft. Lauderdale, Florida. Recent editions of Christian periodicals such as *Christian Life Magazine*, *Eternity*, *Moody Monthly*, *CBMC's Contact* and *IVCF's His*, have featured articles about the working of the Lord on the Ft. Lauderdale beach, "where the boys are."

Way back in July 1962, the Lord began impressing the work of "Beach Evangelism" on my mind, after reading an article in *His* magazine. "How wonderful," I thought, "reaching young people in a non-church, no-pressure, natural setting—just like real life. They won't go to church; so bring Christ to them." The more I thought on this the more I realized that this is what the church needs. In fact, this is what the early apostles did—they

preached Jesus in natural settings: that is, in homes, public squares, the seaside and the temples.

Responding to my urgent request for first-hand experience in doing beach evangelism and what I knew to be the leading of the Lord, our board of deacons unanimously decided to send me down to get in on the action "on the beach." I was going as the only church delegate to a week of evangelism-in-the-raw. I was in for some learning!

Once in Ft. Lauderdale, the activity began immediately. Preceding each day's activities, our staff of some 50 persons began the day with strategy review and prayer. "God, let me not be seen today, but let Jesus' Spirit do his work through me," prayed a fellow from Kansas. One by one others opened their hearts in earnest, realistic prayer.

## COLLEGE YOUTH AND RELIGION

Following our prayer session, we began making surveys of the religious opinion of college people on the beach. We were supplied with a mimeographed survey sheet which we had to fill out as we talked to the college youth. A typical approach to the sun-soaking young person was, "Excuse me, I'm taking a survey of what college young people think about religion. Would you have five minutes to answer some questions?" Always the answer was "sure," or "come on, sit down."

From this point on, a contact was made and as the Lord led the interview, opening opportunities for further discussion, we were able to talk to the critical college young person

about his greatest need, Jesus Christ. Twice during each day discussions were held under strategically placed beach umbrellas, delving into such subjects as, "Is Faith for the Ignorant?" and "Is God Knowable?" Often as many as fifty young people would gather, listen to a brief introduction and then trade questions, convictions and comments for an hour.

After the discussion, it was the job of the staff member to single out individuals and engage them in conversation. They were these informal discussions that led to the greatest profit of the entire week. For the first time, hundreds of college young people heard and discussed the person and work of Jesus Christ.

During the day we were taking surveys, joining in discussion, getting into personal conversations and praying . . . and every moment in the hostile ground of the enemy's camp was literally bathed in prayer.

At week's end we had talked to over 1200 young people, learned what college young people think about religion, ethics, and family relationships, but most of all the message of Jesus Christ was shared with the throngs on the beach.

## EBENEZER YOUNG PEOPLE

"Why couldn't our own Ebenezer young people do the very same thing as a project during the summer?" This was the vital, heart-searching question that burned in my mind after the week in Florida. How timid and reticent we are to speak of Jesus Christ! How little we know of what the average young person thinks about religion!

Possibly to use this as a starting point for witnessing, if we learn how they think, we shall be able more effectively to witness to them. Could we use a questionnaire similar to that used in Florida, make the questions a little simpler, and train our junior and senior high's to canvass a local beach? After much careful and prayerful thought the Lord gave us the answer. "Certainly!"

We discovered that many young people think that real witnessing is telling other young people what we as evangelical Christians don't do. Starting at the very beginning, three hour-long sessions were held to instruct the young people on the method and content of witnessing. Who Jesus Christ is and what he did are much more significant to a vital witness than are the negatives of "Don't smoke, drink, chew, or go with the girls that do!"

## BEACH CONVERSATIONS

Our purpose was basically three-fold: (1) Give the young people the opportunity, as a group, to experience talking with young people their own age about religion. In many a young Christian's mind, the problem of how to get started in such a conversation is often much greater than what to say once you are talking about religion.

(2) Let the youth learn first-hand that most of God's people do not know what they believe, why they believe it, or how to communicate such to others. Let them also learn first-hand that most people do NOT know Jesus Christ; hence are eternally lost.

(3) Let the young person learn first-hand that it is possible to be in such vital contact with Christ that he will lead him even in his very choice of words in personal conversation with others. Jesus Christ wants our personal, intimate, constant companionship. This begins and ends with the word "commitment."

Of course, we expected that the young people would also learn their weak points in knowing how to talk with people and what to say about Jesus Christ. This would drive them to the Scriptures to find concrete answers to meet real questions, not merely theoretical questions often included in Sunday school or in "canned" youth materials. Experience is the best method of education, since Jesus taught both in precept and in action. In this very project we were practicing the kind of teaching which is most vital; teaching in which the pupil is the active one, finding answers and questions for himself.

Thus, on three successive Saturday mornings, some twenty teen-agers boarded our church bus to head for one of the Detroit area beaches and OPERATION BEACHHEAD. The fact that only twenty young people responded out of a potential of 120, those enrolled in our junior and senior high, is evidence that we as a church are not vitally reaching our youth, and that spiritual things are not popular.

## THE MASTER KEY

It is God's Word, not our comment on God's Word, which saves souls. The Word of God is that by which sin is slain and grace is born in the heart.

We have seen men shut up as in the devil's own dungeon, and we have tried to get them free. We have shaken the bars of iron, but we could not tear them out. But the Word of the Lord is a great breaker of bolts and bars. No cell or cellar in "Doubting Castle" can hold a soul in bondage when the Word of God, which is the master key, is once put to its true use and made to throw back the bolts of despondency.—C. H. Spurgeon

This taught us, the leaders, that we must reappraise our approach and our program for these youth.

## "WHAT'S A REAL CHRISTIAN?"

Thus, armed with pencil and a dozen blank survey sheets, our young people roamed over the beaches finding out what young people think about religion. As the Lord directed conversation, many of the young people



## BLESSINGS OF OPERATION BEACHHEAD AT DETROIT

"I learned to trust the Lord as I talked to other young people about him," replied one girl, visibly moved by the beach experience.

got into discussions that lasted as long as two hours. Many were able to present, in a natural setting, the message of Jesus Christ.

Out of some 225 young people surveyed, it was found that 95% believed in God, yet only 58% had any "religious convictions that affected their personal lives." When asked, "If someone asked you, 'What is a real Christian?' how would you answer?" Some of the typical replies were: "Someone who believes in God," "Someone who tries to do his best," "Someone who follows the Ten Commandments," "Someone who goes to church and does good," or as 24% commented, "I don't know." One such answer, that taught our young people much, was given by a girl who attended a Baptist church regularly for 21 years. "It's amazing,"

one of our girls said with astonishment, "how little supposed Christians know about their faith."

It was a delight to meet several young people on the beach who really knew what the Bible teaches about what a Christian is, and who had a personal relationship with Jesus Christ. It was also a delight for one of our party to talk to a young serviceman who, though a Christian, had let down his spiritual guard and was not in fellowship with Jesus Christ. This young man prayed that Christ would help him truly live the Christian life.

## REWARDS FOR YOUNG PEOPLE

After the three-Saturday attack on the beaches, the group met for a "critique" of OPERATION BEACHHEAD. We first outlined our initial objectives which we had decided upon long before we set foot on the sand. Then we asked the question, "Did we reach our objectives?"

How full of enthusiasm the answers were! "I sure learned what my weak points are," said one fellow. "I learned to trust the Lord as I talked with people about him," replied one girl,

visibly moved by the beach experience. "I know that I'll be a better witness for Jesus Christ at school this fall—I've learned a lot," was another remark.

But, the real rewards and the greatest test of OPERATION BEACHHEAD will take place this fall in a half dozen high schools in the Detroit area. Did our young people learn to walk close to Christ in that personal intimate fellowship that produces a spontaneity of warmth and outreaching love for others for Christ? The test will also fall squarely on our shoulders at Ebenezer Church. What will we, the church, do to conserve and use the lessons learned this summer? Will we pray for, encourage, and set the example for these youth who look to us for guidance?

# Christians on the March to Win Others

The Story of Our Evangelistic Outreach Through Church Extension by Mr. Delmar L. Wesseler of Lorraine, Kansas

**P**ROGRESS has never been a bargain. You have to pay for it. We have been talking of Church Extension in our denomination for over ten years. Many said at the time that we had started too late. "No need even to try anymore to expand in that way." Others thought we should go on as we had been and new churches would somehow spring up as the Spirit led. The leaders of our denomination realized that times were changing rapidly, that people were on the move, and that the population over our continent was increasing tremendously.

## THIS IS EVERYBODY'S BUSINESS!

Church Extension is the story of God's hand of love reaching out to all kinds of people in America. It is the picture of Christians on the march to win others for Christ in unchurched areas of America. It is the account of God's grace and love to all "for whom he died," whoever they are—wherever they are—however many there may be.

More and more, we are discovering that Church Extension is everybody's business. Reaching the unchurched for Christ as Savior, and establishing new churches in these unchurched areas is the objective of our evangelistic ministry. As a denomination, we realize that Church Extension is the very life-line of our future.

In our North American Baptist work, we have found so very often that our retired people, families with children, and our working or college-age people move to the city where there has not been a church of our fellowship. We have lost many former North American Baptists to other denominations because of this fact. They miss our fellowship and our mission projects, but usually they do establish themselves. Probably we can not hope to win those back who have already established themselves in other churches, but we need to be prepared to reach these who are continuing to move to some of our key cities. These people with a background of knowledge of our denomination are an ideal group to form a nucleus for a new church.

We need to build new churches where our people are moving. But besides continuing with our own people, we need to reach those who are unchurched. For example, in Wilmington, Delaware, one-half of the population is accounted for on the rolls of the church. At San Diego, California, only 27% of the population are members of any church and, amazingly, four out of five are favorable to the Protestant Church. We are often hearing stories of school children who have never heard any account about Jesus. We have a tremendous mission field in

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**BUT A NEW CHURCH BUILDING IS NEEDED NOW.**

America! As we read in Proverbs 29:18a, "Where there is no vision, the people perish."

## PEOPLE ON THE MOVE

People are now really on the move! One in every seven families will have a new address this year. With each move, the people have tried to make gains materially—and it's not uncommon to find a family, that was active in the church "back home," that fails to seek out a church home in their new community. They are content to spend a lazy Sunday morning at home with the newspaper and an afternoon visiting their friends or working in their yards, and they find no time throughout the week to take care of their spiritual needs. They have gained materially, perhaps, but lost spiritually, failing to make any progress at all in their Christian life. The Church must go out and find these people ! !

The laymen have an important job here. The minister can't begin to do it alone or probably as well. These people must be found and invited to attend church. It is the testimony of a layman as to what his faith means to him that does the most to reach the unreached. This is no factory product. This is a personal, unique testimony of each person in his own way.

All of us have been interested in the foreign mission projects of our denomination for many, many years. I wonder if we realize that foreign mission expansion is directly dependent upon our Church Extension program and expansion at home. The only way we can increase the number of our foreign missionaries is to increase the number of our churches and members on the home field, so that they in turn can support more foreign missionaries.

Church Extension may seem a bit uncertain and expensive at times—even more than foreign missions. But are we to be the judges as to whether our money will do more good here at home or abroad? Our command is to

"preach the gospel to every creature." Statistics show that there are more unsaved persons in the United States and Canada than there are in all the foreign mission fields where we operate. This is a marvelous opportunity and challenge for our denomination.

America is seeing a population boom. By 1975 there will be 60 million more people in the United States alone. At least 100,000 more Bible-preaching churches will be needed in the next few years. No North American Baptist church can stand still. God holds us as a church responsible and accountable!

## NEW BUILDINGS NEEDED

In the type of age in which we are living, it is vital and necessary to have an attractive church building in order to reach those moving in, as well as the unchurched. Many areas in our country are too poor to support a church. Sometimes a faithful few meet in homes but there is no church organization to draw others to Christ. It costs much nowadays to support a pastor on the field and also to build a church which will meet the standards of the community and compare favorably with other churches already established.

A small group of people just starting out is not able to carry such a load alone. They must have help in order to become established in the community. Many will not come until after they can see the actual church building and thus know that the church is going to remain permanently in the community. We must all do our part, for we have seen how these projects have worked and are working in our surrounding areas and communities.

The financial need is great. Are we going to sit back and say, "Oh, well, we had to build our church, and they can sacrifice a little and see to it that they build their's." This has been said to me. As Christians, I think we should feel compelled to take up the challenge and help fulfill the Lord's command of being witnesses in Jerusalem, right close to home. Sometimes we look to the luxuries of life instead of to the spiritual necessities.

## PRAY! WORK! GIVE!

We need to get behind this work of Church Extension. We need to pray, and work, and give for this Church Extension ministry. This is really a day of great opportunity. The field of Church Extension is one of the most vital and exciting pieces of work going on for Christ today. It is really a big task to evangelize the new residential areas, and to claim these for Jesus Christ. And you and I as workers are what will help make "Church Ex-

(Continued on page 22)

# Winning More in '64!

The Story of Our Comprehensive Evangelism Program and Objectives by Rev. Daniel Fuchs, Director of Evangelism

**"WINNING MORE IN '64."** This is the theme that will be emphasized in our North American Baptist churches beginning this fall and through the coming year.

Baptist denominations all over the world will consider 1964 as a world year of evangelism. We as North American Baptists will join with millions of born-again, baptized believers in this special emphasis of soul winning at home and abroad.

We are profoundly convinced that soul winning represents the primary concern of God in history ever since the fall of man in sin. Nothing is closer to the heart of God himself than to get fallen man back into his rightful relationship to his Creator. God has literally moved heaven and earth to make this possible.

## OUR PRIMARY CONCERN

Soul winning must therefore be the primary concern of every church of our North American Baptist Conference. It must be the first purpose of our Sunday schools, our choirs, our men's work, our women's work, our young people's activities. Winning folks for Jesus Christ and the Jesus' Way of life is the heart-beat of everything we are called upon to do. Every activity of the Christian church must find its justification in fulfilling this mission.

Just to have a busy program in our churches is not sufficient. The question is: Are our efforts fulfilling the commission of Christ? Jesus said: "Make disciples." That comes first. Everything else must wait for that. When "disciple making" stops, everything else soon stops.

How can we go forward with a program of evangelism that will accomplish our purpose successfully in 1964? Where shall we turn for a textbook on 20th century evangelistic methodology?

There are many excellent textbooks on evangelism available today, and we do well to learn from the experiences of others. We are convinced, however, that the New Testament remains as the only inerrant textbook, and the biblical accounts of Jesus show us the methods of evangelism that are consistently relevant and unsurpassed. The methods which Jesus used with men in the first century cannot be improved upon in the 20th century. They must be applied in our generation in our North American Baptist churches.

## COMPREHENSIVE EVANGELISM

We are therefore commending to our churches a program of Comprehensive Evangelism for 1964 which seeks to incorporate the principals on

which Jesus based his evangelistic strategy. This program will be emphasized in our 1964 *Evangelism Packet* available this fall from our Forest Park office, as well as in our various denominational periodicals. A Procedure Manual giving a six month's outline of this program is available now from our Roger Williams Bookstore at a nominal cost.

The basic strategy followed in this Comprehensive Evangelism program for North American Baptist churches is one of directed personal evangelism. There is room given to the mass evangelism approach, but the focusing point of the total effort is on enlisting and training individuals to take the Gospel to other individuals.

We believe that Jesus did not neglect the masses. He ministered to the multitudes, fed the thousands and healed their sick. When it came to his basic strategy for winning the world for God, however, he began by selecting a few ordinary laymen and training them for the task. (Luke 6:12-13; 10:1-18).

Here is where we must begin, even as Jesus did. In every church of our North American Baptist conference we must give priority to enlisting and training a group of soul winners specifically for the work of ministering with the pastor in reaching the unsaved in the community for Christ and his Church.

The Soul Winners' Fellowship may not be a large group in the church. Nor do its members need to have the prestige of the world in order to be used in the Kingdom of God. Anyone who is willing to follow Christ can become a soul winner. Jesus can use anyone who wants to be used.

## NEW TESTAMENT EVANGELISM

In the evangelistic strategy of Jesus, it did not matter how small the group was to start with. What did matter was that those whom he had selected and trained would win others. The work of New Testament evangelism is not com-

pleted until those who have been evangelized have also been taught and enlisted in turn to be the evangelists.

Pray for the success of the Comprehensive Evangelism program in our North American Baptist Conference. Acquaint yourself with this program by ordering a Procedure Manual from our Roger Williams Book Store. Encourage your church to adopt this program or a similar program, and be ready by the beginning of 1964 to participate in this pastor-directed personal evangelism campaign in your church.

## 1964 EVANGELISM PACKET

Resolve before God to be a soul winner in 1964. Be sure you get the 1964 *Evangelism Packet* containing helpful literature, including a study booklet on "Guideposts to Baptist Beliefs" by Rev. Benjamin Schlipf as well as a "Soul Winners' Fellowship Handbook" by Rev. D. Fuchs. Order this *Evangelism Packet* now through your pastor at a small charge of 35c.

In accordance with God's own plan for spiritual conquest, as disclosed in the evangelistic strategy of Jesus, let us rally our forces and organize our ranks. The Son of God went forth to win. He gave us God's sure plan for spiritual world conquest. Under the infallible leadership of the Captain of our souls and in the enabling power of his might, we too shall win!

## THE EVANGELISTIC PULPIT

(Continued from page 5)

well." If he handles his text, he can't preach at all. But when the text handles him, when it grips and masters and possesses him, and carries him along upon the strong tides of divine truth and power, there will be fervor, fire and passion.

I do not mean mere excitement. Painted fires never burn, and an imitated enthusiasm is the emptiest thing that can possibly exist in a preacher. And the people will know it as such at once. Nor do we think of emotionalism as such, for that alone will land us upon the shallows of a perverted Gospel. Let there be tears in our hearts, if not in our eyes. At one time a woman said to me: "I did not want to come, but when I saw your tears I had to come." She is a flaming witness for Christ at present, filled with passion and compassion for the lost.

This is the great need of our denomination and of our day—our pulpits aflame with the holy fires of truth, clarity and passion. Then the citadels of the hearts, minds and wills of the people will be breached, Christ will triumph, and there will be happy preachers and happy people.

## SEND FOR THIS INTRODUCTORY MATERIAL Comprehensive Evangelism Packet

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# Flowers, Canals and Friendly People

This is the city of Amsterdam, Holland as seen by Miss Alma Zimmerman of Minneapolis, Minn., following her teaching ministry in West Cameroon, Africa, her attendance at the Youth Conference in Lebanon, and her visit to Bible lands.

**T**O LEAVE the ancient city of Athens, Greece and arrive in Amsterdam, Holland is like passing from darkness into light or finding an oasis in the desert. I found Amsterdam a delightful city with its lovely flowers, neat, clean streets and the people who are friendly, sincere and most eager to help a person.

Amsterdam is the largest city and the official capital of the Netherlands. The city consists of 100 islands with 350 bridges spanning the 70 canals. To take a boat ride down the many canals throughout the city is an excellent way to view many of the picturesque the grandiose sights that demand one's attention on every hand. Amsterdam is unique in being the greatest diamond cutting city in the world.

Amsterdam was the home of the world famous Dutch painter REMBRANDT. The Rijks or National Museum now houses many of his paintings which I had the opportunity to view. The Royal Palace, built in 1648 as the Stadhuis or Town Hall, serves as

the nucleus of the city. The Carillon in its tower is one of the most famous "Singing Towers" in all Europe.

It was indeed an enriching experience to see some of the paintings by Rembrandt. He is considered the greatest genius of the Dutch School. He not only painted portraits but scenes of everyday life and landscapes, and a vast number of religious subjects. These were not monumental paintings for the church since the Dutch Protestants disapproved of the decoration of the church. Rembrandt's Old Testament paintings show great splendor of imagination and feeling for the ancient East. The New Testament paintings portray the simple spirit of the Gospels.

Rembrandt was born in Holland and studied art in Amsterdam. At the age of sixteen he set up a studio at the base of his father's windmill on the bank of the Rhine. In 1631 he settled in Amsterdam. His output of art work was enormous with some 600 paintings, 2000 drawings and 300 etchings.

## S. S. EVANGELISM

(Continued from page 6)

pupil and thoroughness of preparation are indispensable characteristics of a successful teacher. It has been well said that inspiration in presentation

is the result of perspiration in preparation. A sense of calling and mission will motivate the teacher in a personal concern.

An early worker in the Sunday school, Mabel Hall of Chicago, in 1885 pleaded with the teachers to get ac-

quainted with their pupils and to grasp the importance of home visitation. Personal contact with the pupil is incalculable in eternal results.

## FUTURE OF THE CHURCH

The future of the church depends upon evangelism. Eighty percent of the churches across America started as Sunday schools. It is estimated that 80 percent of the church members come from the Sunday school. What an important task is ours!

Only when the church, including the Sunday school, grasps the mission, message and method of Jesus Christ who said, "Come . . . take My yoke upon you, and learn of Me," will it approximate its God-given task in the world. May the winsomeness and appeal of our Savior be incarnate in us as we seek to carry out the program of evangelism in the Sunday school.

## RENEW YOUR SUBSCRIPTION.

Sunday, Nov. 10, will be Publication Sunday. It will soon be time to renew your subscription to the "Baptist Herald" and other publications. The year 1964 ought to be an eventful one with great Christian events to be reported in the "Baptist Herald," such as the Baptist Advance Jubilee in Atlantic City, N. J., the General Conference in Sacramento, Calif., the survey trip of Dr. Schilke to South America for a new mission field, and the Christian witness at the New York World's Fair.

One of his greatest landscapes is the painting, "The Windmill." In the religious works the picture of "Christ Healing the Sick" is the best known. Another one that is outstanding is "The Night Watch" with a rich play of light and dark shades in colors.

Another experience that I shall long remember about Amsterdam was a Sunday morning worship service. I was able to attend the Independent Baptist Church with a membership of 300, the largest of this kind in the country. The service was in Dutch, but the pastor on recognizing tourists in the group extended a welcome in excellent English. He also gave the highlights of the sermon in English. It was truly a rich worship experience and I was thrilled again over the unity in Christ that is ours as believers throughout the world.

At the close, we had a communion service which proved a great blessing. The procedure was different than what I was accustomed to, but this did not interfere with the spirit of the service. After the communion service, another half hour was spent in a prayer and praise service with many of the members of the congregation participating.

I left that service greatly blessed and rejoiced in the kindred spirit that prevailed, and I thanked God for his great love that is manifested through his Son Jesus Christ and is evident in the life of fellow-Christians.



IMMANUEL CLASS, BURLINGTON, IOWA

Mr. James Hodges teaches the Immanuel Adult Class in the Oak Street Baptist Church of Burlington with Mrs. David Gerdes (next to Mr. Hodges) as co-teacher. The room is known as the Krueger Lounge, in honor of Dr. and Mrs. O. E. Krueger whose pictures are on the wall.

● **The Victor Baptist Church of Victor, Iowa** has extended a call to Mr. Glen D. Fink, a 1963 graduate of the Moody Bible Institute of Chicago, Ill. He responded favorably to the call and began his ministry at the Victor church on Sept. 8. He succeeds Rev. Fred Schmidt who is now serving the First Baptist Church of Sullivan, Ill., since Sept. 1.

● **Rev. George Henderson, Cameroon** missionary, who is now in the United States on furlough with his wife, began his graduate studies at the University of Georgia, Athens, Georgia, on Sept. 19. He is studying toward his Master's degree in Art Education and Sociology. Mrs. Henderson will be carrying on a promotional ministry this fall and winter in participating in various Round Robin Missionary Conferences and visiting churches.

● **Rev. Eldon E. Seibold of Portland, Oregon**, former pastor of the Glencullen Baptist Church of Portland, began his ministry as associate pastor and minister of music at the First Baptist Church of San Mateo, California, effective Oct. 1. This is a church of the American Baptist Convention. Mr. Seibold wrote: "We look forward to visiting our many friends at the General Conference sessions in Sacramento next summer."

● **The Herreid Baptist Church, Herreid, S. Dak.**, has extended a call to Rev. Iver L. Walker of Sioux Falls, S. Dak., the pastor of the Trinity Baptist Church since 1961. He has accepted the call of the Herreid Church and will begin his ministry there on Jan. 5, 1964 succeeding Rev. Alfred A. Weisser, at present the administrator of the Baptist Home, Bismarck, N. Dak. Mr. Walker's last Sunday in the Trinity Church of Sioux Falls will be Dec. 29, 1963.

● **On Sunday, Sept. 1, Rev. David Litke**, pastor of the Berlin Baptist Church, Fredonia, N. Dak., had the pleasure of baptizing three young people into the death and resurrection of Christ on confession of their faith in him. This was performed in the open air at Lake Haskel near Ashley, N. Dak., as requested by the candidates. Both the service and the scene were most impressive and very much enjoyed by the congregation.

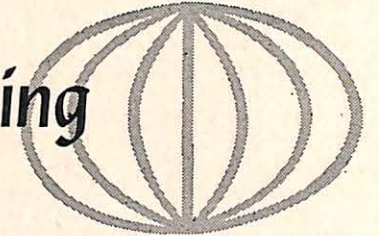
● **The new school year at the North American Baptist Seminary, Sioux Falls, S. Dak.**, opened on Sept. 9 with 17 new students in addition to four unclassified students and one auditor besides the students in the other classes. The student body now numbers 41. All of the members of the incoming class are college graduates. On Friday evening, Sept. 13, the convocation service was held with Prof. Gerald L. Borchert speaking on "The New Quest of the Historical Jesus." Prof. Borchert also spoke at the Sioux Falls Ministerial Association on Sept. 20.

● **Mr. J. B. Klausmann of Newark, New Jersey** died on Wednesday night,

September 12, in his sleep after having been a dinner guest in the home of his son, Mr. Milton H. Klausmann, the previous evening. He was 81 years of age. He served on several denominational committees and was a member of the Finance Committee at the time of his death. He contributed generously to the work of God's Kingdom, our mission fields, the Seminary and the ministry of his church, the Clinton Hill Baptist Church.

Junior High Department of the Parma Heights Baptist Church, Cleveland, Ohio, Mr. Jerry Kindall, second baseman for the Cleveland Indians baseball team, was the guest speaker. He and his wife have been attending some of the services at the Parma Heights Baptist Church. In the evening Dan Wegner, Jack Vander Schrier, Durand Keaton and Paul Ehrbar spoke and showed pictures of their recent trip to Central America, principally Mexico.

## what's happening



● **Mr. Herbert Jaksteit of Velbert Rhineland, Germany** is the 1963-1964 exchange student at the North American Baptist Seminary in Sioux Falls, S. Dak. He has studied for four years at the Baptist Seminary in Hamburg, Germany. He is fluent in the use of the English language and will undoubtedly visit many of our churches and conferences before returning to Germany in 1964. In the meantime, Mr. Waldemar Kroguletz of Toronto, Ontario has gone to Hamburg, Germany to attend the Baptist Seminary there as our NAB exchange student.

● **The denominational Church Extension Committee** extended a call to Rev. Edgar W. Klatt of Edmonton, Alta., to serve as interim pastor at the Hudson Bay Baptist Church of Saskatoon, Sask. He began his interim ministry at the Saskatoon church on Sunday, Sept. 8. Since he is interested in securing a permanent call to some church and since such a call may soon be forthcoming, it has been found advisable not to have his family move to Saskatoon at this time. Mr. Klatt was formerly a member of the teaching staff of the Christian Training Institute in Edmonton.

● **The Oak Bank Baptist Church, Oak Bank, Man.**, recently called Mr. L. Wilkes of Winnipeg, Man., to become its pastor. He began his ministry in the church early in September, succeeding Rev. Milton W. Falkenberg now of Venturia, N. Dak. Mr. Wilkes was installed in the church at a reception held for him by the Oak Bank Church on Sunday, Sept. 8. Rev. A. W. Bibelheimer of the McDermot Ave. Church, Winnipeg, Man., brought the charge to the new pastor and to the church. Mr. Wilkes is a 1963 graduate of the Winnipeg Bible Institute.

● **On Sunday morning, Sept. 22, at the**

Dr. Douglas H. Gallagher is pastor of the church.

● **Dr. E. P. Wahl spoke on Russia** and his recent trip to the Soviet Union to the McKernan Baptist Church, Edmonton, Alta., on Sunday evening, Sept. 8. He also showed pictures of his trip. The general theme of his message and pictures was "The Bustle of Modern Russia." Dr. Wahl is the president emeritus of the Christian Training Institute. On Tuesday evening, Sept. 10, the Men's Brotherhood Banquet was held with the men of the Meadowlark Baptist Church also in attendance. Rev. Willy R. Muller was the guest speaker. Rev. Charles Littman is the pastor of the McKernan Church.

● **The Woman's Missionary Guild of Forest Park, Ill.**, held its first meeting of the fall on Tuesday evening, Sept. 10, with a provocative review of the book, "How to Be an Effective Church Woman" presented by Mrs. Hollis W. Barber. The services of the church woman under the direction of the Holy Spirit, her promotional activities in behalf of missions, and her spiritual influence in the home and church were clearly outlined. Devotions on Durer's "Praying Hands" were led by Virginia Priestley. Mrs. R. Schilke is president of the Guild and Mrs. G. K. Zimmerman is the program chairman.

● **The first services held at the Lakeshore Baptist Church of Stevensville, Mich.**, a Church Extension project of the First Baptist Church of St. Joseph, Mich., and of the denomination, met with an encouraging response. A total of 89 children and adults attended the Sunday school and 112 persons were at the worship service. The Sunday evening as well as the Wednesday Family Bible Study and Prayer Services are

(Continued on page 22)





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

### THE WORLD AT OUR FINGERTIPS

True Christians are gravely concerned at the seemingly unending flood of poor reading material that continues to pour out on the market. We all know that there are those who search out sordid literature and enjoy reading material that is anything but uplifting and inspirational.

Reading is one of the most valuable skills we possess. Reading is to the mind what exercise is to the body. Reading stimulates the mind and alerts it to new thoughts, new ideas, and an enlarged vision. To love to read is to exchange hours of boredom for hours of pleasure.

There are those poets who have said that books are the most constant of friends, the most accessible and wisest of counsellors, and the most patient of teachers. This is also true of periodicals.

In this day of such a wealth of printed matter, we have to draw the line somewhere as to what we can read. There is simply not time enough for us to read everything, and we as Christians certainly would not want to read everything that is available today. It behooves us to choose our reading material wisely.

Have you ever stopped to think of the wealth of reading material there is in our own "Baptist Herald," the publication of our denomination? Do you read it from cover to cover when it arrives in your home? Do you read the stimulating editorials? You can travel around the world through its pages. Yes, as we read the interesting articles written by our missionaries and all the other educational and spiritual material, we certainly have the "world at our fingertips." Then for those who do not read English there is our other publication, "Der Sendbote," which has the same high standard of reading material.

Did you know that it has been since 1947 that we as women have had this column in the "Baptist Herald?" In "Der Sendbote" the women's column is entitled the "Frauen-Ecke." This is a real privilege and we are indebted to Dr. M. Leuschner and Rev. J. Grygo for graciously extending this courtesy to us. To them we say "thank you."

If these periodicals are not in your family circle, resolve now to become acquainted with them and add them to your list of the "best in Christian literature."

## From the Professor's Desk

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

*What is really meant by freedom? Does the Christian idea of freedom mean something different from the natural or secular idea? Does freedom have limitations?*

The root idea of freedom is liberation, or the absence of restraints or repression. More significantly it is the ability to conform to one's highest nature—that for which one was made or created. It does not take much reflection to see that freedom is not to do just as one pleases; this can actually be self-destructive and an infringement upon other people's liberty.

Man was made to be a free creature and can never be happy under external force, tyranny or compulsion. It is a part of man's constitution as created by God—it is involved in the image of God in man, and is thus a creation gift to all men. Originally this freedom involved a natural aspect, that is, free will or perfect voluntary faculty, and also a spiritual aspect, that is, the ability perfectly to do the will of God (righteousness and holiness).

### LIBERTY IN CHRIST

Through the Fall man lost the spiritual aspect of freedom, and the natural aspect was weakened so that the tendency of his will was turned in a downward or sinful direction. Thus, the image of God was invaded or corrupted by an enslaving principle—man was in bondage due to sin and needed to be set free by a liberating act of God. The freedom left to man was the ability to choose, a voluntary agency.

But this was far from that perfect freedom which God intended for man. By sending his Son into the world, God acted decisively in liberating men from the enslaving power of sin and in enabling them to do the will of God and thus fulfill the purpose for which they were created, man's true destiny. This is *real* freedom, the "glorious liberty of the children of God" (Rom. 8:21), "the liberty wherewith Christ has made us free" (Gal. 5:1; cf. Jno. 8:32, 36). And this distinctively Christian idea of freedom is much more than simply the moral freedom involved in the natural or secular idea. It is a new life in Christ Jesus (II Cor. 5:17) inaugurated by the liberating Holy Spirit (John 3:5-7; II Cor. 3:17).

### CORRECTION NOTICE!

White Cross Chairmen Alerted!  
Bandages—2 inches by 3 yards  
3 inches by 3 yards long  
Please do not send shorter bandages.

Mrs. Arthur R. Weisser,  
White Cross Chairman

Only the Christian can be free in this sense.

Paradoxically this liberty in Christ involves the committed believer in a new bondage, a bondage of love which he freely takes upon himself as a servant of his Lord. And this new bondage is his highest freedom, for this is exactly that for which he was created and redeemed—that he may be a love slave to his Savior, a servant of righteousness. Nothing could make him more free than this! Man's Liberator is his Lord to whom everything is subject. A seeming contradiction, the more free the individual is, the more bound (voluntarily) he is (to the perfect plan of God).

Augustine said that the Christian can do absolutely as he pleases, *if he loves first* (love to God and neighbor): "Love first; then do as you please." This is emphatically true, because love not only fulfills the law, it goes far beyond the requirements of the law—it "goes the second mile." Thus, all things are lawful which Christian love permits. This is the same as saying all things are demanded which Christian love requires, for love gives itself without restraint to that which is loved. In this sense love is "immoderate"; it knows no restraints or restrictions. And this is *real* freedom, for this is the perfect, liberating will of God in Christ, the *summum bonum* of life.

### EXERCISE OF LIBERTY

The exercise of one's liberty will always be subordinated by the dedicated Christian to the welfare of his neighbor. He will do nothing that will really harm or hurt anyone else. As a servant of all men for the sake of the Gospel (I Cor. 9:19-23; II Cor. 4:5; Gal. 6:2), he will manifest sincere consideration for others. The Apostle Paul spells this out in his discussions on the new law of love (I Cor. 8:1-13; 10:23-33; Rom. 14:1-23). Liberty is subordinate to (limited by) charity. "All things are lawful for me, but all things are not expedient (helpful)."

The Christian must use his liberty responsibly with tender regard for the weaker brother. In principle this is simple, but in practice it is the most difficult and demanding thing in the world. Out of love we cannot always do what we know we have a right to do, since we may thereby mislead those who are influenced by our example. "If meat will make my brother to stumble, I will eat no meat, lest I make my brother to offend."

Christian liberty is a freedom for love and service to God and man. God's will is perfect freedom, and this is a freedom which transcends all outward circumstances and external restraints.



### A TEACHING GUIDE

Date: November 3, 1963

Theme: CHRISTIAN WORSHIP

Scripture: 1 Corinthians 14:6-12, 26-33, 40.

**THE CENTRAL THOUGHT:** True worship is a meaningless religious exercise unless we become more aware of God's presence in our daily living.

**INTRODUCTION:** Many of Paul's letters were directed to churches with problems. The church at Corinth at this time was a "problem church," and the apostle was concerned about the general condition of the spiritual life of the members.

We must remember that church organization was not what it is today. The Christian groups met in homes or in rented buildings. Sometimes they met out in the open or in caves. There was no Bible as we have it today, no hymn books, courses of study or stances they had to meet in secret because they were forbidden by law to gather for worship. In spite of all these handicaps, it is a miracle that they survived at all.

In many respects the church in Corinth had a number of gifted members. But some thought their particular gift was more important than others. The gift of an unknown tongue was greatly admired and sought after. Others were gifted in prophesying and preaching, but their gifts were not as centered as the gift of tongues. They gloried in their worship around the glory of the gifts rather than around the glory of the Giver.

**I. CONFUSION IN WORSHIP.** 1 Corinthians 14:6-11.

The purpose of worship is to give meaning to the Christian life. The members must be strengthened, informed and inspired by the program of worship. This is what Paul means when he says that speaking in tongues has no spiritual profit if it brings no additional revelation, knowledge, prophecy or doctrine. The message must be "as clear as a bell"; it must be in tune and on pitch. Paul also compares it to the bugle which must give a positive sound in its call to arms or someone may interpret the sound as a call to retreat.

The apostle does not disdain the gift of tongues but he makes it clear that he sets little value on it. Speaking in tongues was a manifestation of the emotional enthusiasm that was the result of the Christian's newly found faith. It was intelligible only to those who possessed the gift while others

# sunday school lessons

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

needed an interpreter. The end result was confusion because the more sober-minded Christians were disturbed and unbelievers were not led to accept Jesus Christ as Savior.

**II. CHRISTIAN ELEMENTS IN WORSHIP.** 1 Corinthians 14:12, 26-33.

The worst kind of selfishness is selfishness among Christians. Spiritual gifts should be used for the edifying of the church, that is, the building up of the church and not the building up of self. Paul was concerned that there should be a well-balanced program of worship in which everyone contributed to the service. Everybody has a psalm, a doctrine, a tongue, a revelation or an interpretation, but they must be sure to take their turn one at a time in order to avoid confusion. God is the God of peace and his peace should be evident in all the churches.

**III. ORDERLINESS IN WORSHIP.** 1 Corinthians 14:40.

Everyone has a different religious experience and it is spiritually helpful if these experiences are shared. But they must be related in the spirit of humility and not in the form of a private, personal exhibition. You are not to use the church to give a performance in which you are the center. The worship service can become orderly only when Christ is the center. All church services and church administration should be based on Paul's closing admonition: "Let all things be done decently and in order."

### Questions for Discussion:

1. Compare the first experience of speaking with tongues in Acts 2 with the speaking of tongues found in the Corinthian church.
2. How does the worship service of the early Church compare with ours today?
3. If Paul could speak with tongues better than any of the Corinthians (1 Cor. 14:18), why did he not use his gift?

### A TEACHING GUIDE

Date: November 10, 1963

Theme: CHRISTIAN VICTORY

Scripture: 1 Corinthians 15:20-26, 51-58

**THE CENTRAL THOUGHT:** Our Christian victory does not have its origin in what we have done, but what Christ has done.

**INTRODUCTION:** Our history books are replete with great victories—victories in battle, in adventure, in discovery, in disease, in ignorance. Presently we are looking forward to

the additional victories in the conquest of space. But man has not been able to conquer his greatest enemy—death. He has been able to postpone it, but eventually death catches up even with the one who lives the longest.

Christianity has been described as a "death-conquering religion." That is why it is the most encouraging, and the most joyous of all religions. The end is a resurrection and not a burial. It is the exchanging of a corruptible body for a glorified body; an exchange of a temporal life for eternal life. In the center of it all stands a resurrected Christ who is proclaimed the Savior of the world. He performed many miracles during his short ministry on earth, but his crowning miracle was his triumph over death.

This same victory can be ours if we choose the Christ who conquered death. It is a victory that can be experienced by foretaste now and fulfilled when "death is swallowed up in victory."

**I. THE ASSURANCE OF VICTORY.** 1 Corinthians 15:20-26.

One has only to read the preceding paragraph to visualize the awful consequences if there would be no resurrection. In verse 19 Paul expresses the final tragic conclusion: "If in this life only we have hope in Christ, we are of all men most miserable." But he does not leave us there. He brings us out of such a despairing thought by declaring the positive truth: "But now is Christ risen from the dead, and become the first fruits of them that slept."

The language he used would be familiar to every Jew. Every year, at the beginning of the harvest, the priest waved a sheaf of wheat before the altar. This ceremony of the harvest festival, in which the first fruits of the harvest were offered, was used by Paul as an illustration proclaiming Christ as the first fruit and the future harvest of abundance of souls. And just as there is an end to the harvest, so there will be an end in God's economy. We, who are prepared, have the assurance of victory when that time comes.

**II. THE MINISTRY OF VICTORY.** 1 Corinthians 15:51-54.

One of the joys of the Christian life is anticipation of the fulfillment of those things which we do not understand. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). Some faith becomes sight and reality, but it is like an iceberg—

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## Bethel Baptist Church, High Prairie Witnesses in Alberta's "Peace River"

Story of an NAB Church, 300 miles north of Edmonton, Alberta, by Rev. William Sturhahn, Northern District Secretary

IN CANADA the "Peace River" means more than a mighty river. It means a vast expansion of farm lands, forest and timber reserves, limitless mineral wealth, and hardy pioneer living. Its area extends from eastern British Columbia's Hudson Hope clear across the province of Alberta to giant Lake Athabasca. It covers fifty million acres with a population of 80,000.

A small portion of the Alaska Highway—from Valleyview, Alberta to Fort St. John, B.C.—cuts across the southwest corner of the "Peace." North American Baptists have had one church located in Valleyview, about 200 miles northwest of Edmonton. This has always been the northernmost church in our denomination. In the late twenties, some German Baptists settled in the vast expanse of the Little Smoky River around Valleyview. The name was appropriately given, for from this crossroads town one can enjoy a most magnificent view to the west and north. Whether seen in the green garb of spring and summer, or in its colorful autumn foliage, or even in its white-grey winter dress, the "Peace" district gives the impression of limitless expanse and opportunities.

### NORTHERNMOST CHURCH

With more people settling in the "Peace," roads are becoming better. When the late Rev. Fred Benke took his C.T.I. students into the "Peace," these pioneer missionaries often bogged down on rain drenched roads, and had to seek overnight shelter in a farm home along the road. The only highway into the "Peace" at that time was rough and long, leading from Edmonton via Slave Lake, High Prairie, Grand Prairie to Dawson Creek. Today's highways are paved or gravelled, bringing Valleyview to a distance of four to five hours driving from Edmonton.

Two years ago a small group of Baptists in High Prairie, Alberta, a growing town of about 3000 people, made application and was welcomed into the Northern Conference. High Prairie is located 80 miles northeast of Valleyview and is now the northernmost church in our denomination. Your Northern District Secretary visited the field twice—the first time to present to the church our missionary program; the second time to visit the pastor and people and to offer whatever help he could give.

It's a "hard soil" up in this northern area. The population is about as heterogeneous as it could be. There are Dutch, Germans, Ukrainians, Irish, Scotch and Americans. Several Indian Reserves bring a goodly number of Indians to town. Saturday night seems to be the time of revelling, drinking

and sinning. Common-law living, practiced by an estimated one-fourth to one-third of the town's parents, lies like a curse upon the community and causes Evangelical churches and civic leaders great concern.

In this environment stands our Bethel Baptist Church with its aggressive pastor and family and some twenty devoted Christians as a haven of refuge and a beacon of light. Rev. William Epp seems to be the God-appointed man for this community. Through his personal witness and untiring house visitations, he has reached into many a home. He has found the Christians in town and has led others to the Savior. Originally this church was Ukrainian, but due to removal and strife the

## Dedication of Nokomis, Sask., Church

Report by Mrs. Milton Nornberg of Nokomis, Saskatchewan



The new \$24,000 edifice of the Baptist Church, Nokomis, Sask., dedicated on Sunday, August 18.

SUNDAY, Aug. 18, was a day of gladness for the members of the Nokomis Baptist Church, Nokomis, Sask., as they gathered for the first time in the newly erected church building to dedicate it to the glory of God. Following the Sunday school hour, Rev. William Sturhahn, Northern District secretary, brought the message at the worship service.

At the dedication service in the afternoon, approximately 350 people were in attendance. Congratulations were expressed by the contractor, Mr. H. Warkentin; by the mayor of our town; and by representatives of local churches. The dedicatory message by Dr. A. S. Felberg, president of the Christian Training Institute of Edmonton, challenged and inspired our hearts to live more fully for the cause of Christ. Mr. Sturhahn offered the prayer of dedication, which was followed by the solo, "Bless This House." The pastor, Rev.



Rev. and Mrs. William Epp and family of High Prairie, Alberta in front of their car and house.

Ukrainian language is no longer used. Here we have a fine nucleus of new converts, among them officials and solid farmers. The Lord has added

(Continued on page 23)

E. Hohn, pronounced the benediction. The evening service brought this wonderful day of dedication and rejoicing to a close. Both guest speakers of the day served with messages in German and English. The music at the dedication services was furnished by the church choir.

The offerings, designated for the building fund, amounted to \$1,210. The total cost of the new church building was \$24,000. The old church building was completely dismantled early in the spring, and the new frame structure erected on the same site. We cannot help but sing, "To God be the glory; great things he hath done," and our prayer now is that God might continue to do great things through his church.



Dr. A. S. Felberg, guest speaker, Rev. Wm. Sturhahn, Northern District secretary, and Rev. Edmond Hohn, pastor, at the dedication of the new church, Nokomis, Sask.

## OUR DENOMINATION IN ACTION

### SPECIAL EVENTS

Immanuel, Portland, Oregon. The Immanuel Baptist Church, Portland, Oregon has been blessed this summer with guest speakers coming through Portland. Rev. S. Draper and his family presented us with a full Sunday of sermons and songs. Rev. and Mrs. Robert Palfenier, nephew of Herman Palfenier and his wife, returned missionaries from Chile, were with us one Sunday and preached and showed pictures. Prof. Arnold Rapske, professor at the C. T. I., Edmonton, gave us a report of our school in Edmonton on his way to the Oregon Baptist Youth Camps. Rev. Henry Smuland was our guest speaker at our first evening Family Bible School which was well attended.—(R. F. Rosentreter, Reporter).

Bethel, Anaheim, Calif. Subjects covered by the four Sunday school teachers' and three youth sponsors' Fall Training Institutes at the Bethel Church, Anaheim, Calif., directed by John Turansky, director of Christian education, included "Visual Aids," "Your Picture File And Object Lessons," "Know Them To Reach Them," "The Teacher," "The Student" film-strip, "The Lesson," "How To Plan For The Planning Session," "Ranks and Steps," "Evaluation Sheets" and "What Makes A Successful Program." Rev. William Hoover is pastor of the church.

Trinity, Portland, Ore. On Sunday morning, Sept. 8, at the Trinity Church, Portland, Oregon, the singing of the hymn, "Now Thank We All Our God," expressed the congregation's feelings throughout the Burning of the Mortgage Ceremony. The church moderator, Victor Steinfeld, reviewed the financial accomplishments in building the church edifice. Dr. John Wobig, pastor, and the congregation read responsively the presentation. The mortgage paper was handed to Aaron Pfaff, chairman of the Building Committee, for the burning service, followed by a prayer of thanksgiving by our pastor. As a church, we are now looking into a new mission work near Portland.—(Mrs. Miriam Kruger, Reporter).

Riverview, West St. Paul, Minn. We of the Riverview Baptist Church, West St. Paul, Minn., enjoyed an unusual and inspiring treat at a recent Sunday evening service. Our pastor, Rev. Harold E. Weiss, Mrs. Weiss and two of their children, Rodney and Carolyn, presented a musical program consisting of vocal and instrumental selections. The children also recited passages of Scripture and poetry. We praise God for our pastor and family

and their outstanding talents which are dedicated to the service of our Lord. We are also enjoying many musical blessings under the leadership of our Director of Music, Mrs. Barrett Seeley. The Senior Choir, the newly organized Chapel Youth Choir and the little children's Angel Chorus bring us much joy and spiritual enrichment as they raise their voices in song to the glory of God.—(Mrs. Frank Kloss, Reporter).

Calvary, Tacoma, Wash. During July and August, the Calvary Baptist Church, Tacoma, Wash., was privileged to have Mr. Flavius Martin, Seminary student from West Cameroon, Africa, serve with the pastor in church work as he sought to increase his practical experience in the work of the Lord. Mr. Flavius Martin was a great blessing to the work and also had opportunity to testify at various organizations in the community. He endeared himself to many, and Rev. Don Ganstrom, pastor, counted it an honor again to work with him. Mr. Martin was a student in the Cameroons Protestant College when Mr. Ganstrom was Supervisor of Schools in Cameroon.

Ordination, Rev. Ray A. Niederer. The Central Baptist Church of Waco, Texas called a council of ordination on August 23 to examine Mr. Ray A. Niederer for the Gospel ministry. The 14 delegates from six Baptist churches were impressed with the sincerity and spirit of Mr. Niederer's statements regarding his faith in Christ and his call into Christ's service. Rev. Alex Sootzmann of Mowata, Louisiana served as moderator. Upon the recommendation of the council the church proceeded with an inspiring evening service of ordination. Rev. L. B. Hinz of Waco brought the ordination message; Rev. Walter Weber of Crawford the charge to the candidate; Rev. Alex Sootzmann of Mowata the charge to the church; Rev. Richard Mayforth of Kyle the ordination prayer; Rev. Donald Patet of Aplington, Iowa the welcome to the ministry and special music. Rev. J. G. Neugebauer of Dallas read the Scripture passage and of-

ferred prayer. Rev. J. J. Lippert was in attendance. After expressing his appreciation to the church and council, Rev. Ray Niederer led in the benediction. Brother Niederer is a graduate of the North American Baptist Seminary and is serving as Director of Christian Education at the Redeemer Baptist Church, Warren, Michigan.—(C. Richard Mayforth, Council Secretary).

## CBY (youth) fellowship

Open Bible Tabernacle, Erie. God has richly blessed us in all our work for him at the Open Bible Tabernacle, Erie, Pa. On Sunday evening, Sept 8, we enjoyed a program presented by the Bible Clubs of our church. The Beginners and Primary Clubs taught by Mrs. Irvin Williams and Mrs. Merle Munger, quoted many Scripture passages. Several of the children also brought out pertinent facts about God and the Bible and sang many beautiful choruses. The Junior Club, under Mrs. Richard Mikolon, brought forth many truths from God's Word, and sang some choruses concerning "The Christian's Walk and Talk." A very inspiring part of their presentation was a sword drill. We have five Bible Clubs meeting simultaneously on each Wednesday evening.—(Mrs. Arthur Harrison, Reporter).

Western Washington Junior Camp. From August 19 to 23 the western Washington NAB churches held their second annual Junior Camp at Camp Boren near Renton, Wash. The camp was well attended by 81 young people from the Calvary, Portland Ave., Renton, and Startup churches. The enthusiasm and response were rewarding to the 13 staff members. Rev. Ervin Gerlitz did a fine job as Camp Dean with Rev. C. T. Remple as camp pastor. Mrs. Bender with her staff served delicious meals, but the spiritual food



Children of the five Bible Clubs conducted by the Open Bible Tabernacle, Erie, Pa., with sessions held every Wednesday evening.

was even more rewarding as the Holy Spirit brought to himself 17 of the young people for the first time. The missionary highlight was when Rev. S. Donald Ganstrom showed his slides on

the Cameroons. A mission offering of over \$18.00 was given to Rev. and Mrs. Earl H. Ahren for their new work with the Spanish Americans in Colorado.—(Mark D. Fey, Reporter).

## evangelistic services & baptisms

● **Calvary, Tacoma, Wash.** Baptismal services were recently held in the Calvary Baptist Church, Tacoma, Wash., when Rev. Don Ganstrom, pastor, had the joy of baptizing 12 young people who were all converts of the Sunday school and youth work. These twelve, along with the mother of three of the converts, were later welcomed into the fellowship of the church.

● **Trinity, Kelowna, B. C.** An outdoor

baptismal service for eight young people was held by the Trinity Baptist Church, Kelowna, British Columbia at the closing sessions of the Green Bay Baptist Camp. Rev. Joe Sonnenberg's message to the candidates and to the crowd under the trees stressed the gravity of the baptismal vow that was about to be taken. Five of the candidates were saved when God's Volunteers were here. One was led to the Lord at camp and two others at home.



Rev. E. H. Nikkel, pastor of the Trinity Baptist Church, Kelowna, British Columbia, and 8 young people whom he baptized at a nearby lake.

● **Washburn, North Dakota.** The members and friends of the Washburn Baptist Church, Washburn, N. Dak., gathered at the lakeshore of the Garrison Reservoir on Sunday, July 21, to witness the baptism of 14 candidates who committed their lives to the Lord. It was an occasion of great rejoicing as we realized that the Lord is still calling those to himself who will hear and respond. This was "a red letter day" because this was the largest and most enthusiastic group we

have witnessed in some time. Those baptized, as shown in the accompanying picture, are: Front Row: Delton Mehlhoff, Dorothy Stading, Jodylyn Luithle, Carol Mehlhoff, Linda Wessner, Jenice Tesky, Linda Wagner; Second Row: Jake Schacher, Mrs. James Rothman, Sharon Landenberger, Mrs. Charles Cullen; Back Row: Judy Wagner, (Mr.) James Rothman, (Mr.) Charles Cullen and Rev. Stading, Pastor.—(Bennie Grueneich, Reporter).



Rev. R. C. Stading (right, rear row), pastor of the Baptist Church, Washburn, North Dakota, and 14 persons whom he baptized on confession of their faith in Christ. (Their names appear in the report).

## conferences and associations

● **Ontario Association.** The 60th annual sessions of the Ontario Association were held at the Calvary Baptist Church, Killaloe, Ont., with Rev. Norman Berkan as the host pastor from August 29 to Sept. 1. The theme was "Sharing With Christ" based on the

text of Matt. 9:36a. The guest speakers, Rev. David Draewell, Secretary of Stewardship and Higher Education, and Rev. and Mrs. George Henderson, Cameroon missionaries, developed the theme through seven inspiring messages.

The officers elected for the forthcom-

ing year are president, Rev. Norman Berkan, Killaloe; vice president, Mr. Leslie Kauffeldt, Arnprior; secretary, Rev. Henry G. Ramus, Neustadt; and treasurer, Mr. M. I. Kuehl, Killaloe. Out of the eleven member churches, five were represented at this year's meeting, namely, Arnprior, Killaloe (Calvary and First), Sebastopol and Neustadt. The time and place for the next association meeting was approved to be held at the First Baptist Church, Killaloe, from June 4-7, 1964. (Henry G. Ramus, Secretary.)

### PUBLICATION SUNDAY NOVEMBER 10

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## VACATION SCHOOLS

● **Riverview, West St. Paul, Minn.** A very successful Vacation Bible School was held at the Riverview Baptist Church, West St. Paul, Minn., August 19 to 30 under the direction of Mrs. Herbert Legler, Jr. The enrollment numbered 119 pupils and 25 teachers and helpers, with an average attendance of 141. Activities were centered around the theme, "Living for Christ." Daily offerings were received for the Ndu Bible School of the Cameroons and for the local Child Evangelism Work. We are happy to report that 15 children accepted Christ as their personal Savior. A fine closing program and handcraft display were presented to a large and appreciative audience.—(Mrs. Frank Kloss, Reporter).

● **First, Arnprior, Ontario.** The First Baptist Church, Arnprior, Ontario held its annual Vacation Bible School from August 19 to 23 with 55 children enrolled. Although the two hour sessions were held nightly, we had an average attendance of 42 pupils which was an increase over the previous year. Mr. Gerald B. Kuehl was director of the school with 11 other persons assisting in the various classes. Following the Sunday morning service on August 25, the congregation was invited to view the display of work books and handwork of the children.—(Mrs. Gerald Kuehl, Reporter).

● **Magnolia, Anaheim, Calif.** A ten-day Vacation Bible School culminated on August 2 with a program at the Magnolia Baptist Church, Anaheim, Calif. A total of 115 young people made decisions for Christ or reaffirmations of their faith. The total enrollment of 503 set an all-time high at the church for Vacation Bible School. Preparation for the school began last January with a search for suitable materials by the school's Director, Mrs. Donnie Thomas. Seventy-two staff members also served, including the church's pastor, Rev. Kenneth Fischer, and assistant pastor, Rev. Loren Fischer, who are brothers serving God together at the church. Another minis-

ter, Rev. Willis Carrico, was called upon to help the pastors teach a special class for high school and college age young people. He and his wife and nine children will return to their mission field in Japan on Dec. 24. Mr. Norman Way, Gospel ventriloquist, daily presented the plan of salvation to all pupils in the school. The school was budgeted for \$600 and the gross cost fell just a few dollars shy of that figure. Donations of time, money and such items as refreshments kept the gross cost below the estimated figure.—(Dub Thomas, Reporter).

## ANNIVERSARIES & RECEPTIONS

● **Wedding Anniversary, Springside, Sask.** More than 80 relatives met at the Youth Camp Grounds at Good Spirit Lake, Sask., to celebrate the golden wedding anniversary of Mr. and Mrs. M. Breikreuz of the Foster Avenue Baptist Church, Chicago, Ill. Mr. and Mrs. Breikreuz were vacationing in Canada at the time. The surprise anniversary celebration was held on Sunday afternoon, August 25. A delicious dinner was prepared for all the guests. This was followed by an interesting program consisting of musical selections, recitations, and speeches. Rev. Fred Pahl, pastor of the Springside Church, also spoke appropriate words. Rev. George Breikreuz, pastor of Elgin, Iowa, was the master of ceremonies. The honored couple responded with words of gratitude for this unanticipated honor.



Mr. and Mrs. M. Breikreuz of the Foster Ave. Church, Chicago, Ill., are surprised on their golden wedding anniversary by a celebration planned for them by relatives in Springside, Sask.

● **Missionary Church, Cleveland.** The Missionary Baptist Church, Cleveland, Ohio, recently celebrated in a most elaborate manner the 50th wedding anniversary of Mr. and Mrs. Heinrich Schneider. More than 150 guests participated in the program of congratulations. Several fine messages were brought by relatives and friends. Outstanding was the historical sketch given by Mr. and Mrs. Stefan Semmel-

### DR. HELMUTH THIELICKE IN SIOUX FALLS, S. DAK.

at the North American Baptist  
Seminary  
NOV. 1-3, 1963

Nov. 1—Noon Luncheon, Ministerial Association.

Nov. 1—Evening, Address at the Seminary.

Nov. 2—Seminary Address

Nov. 3—Worship Service, First Baptist Church — Sermon, "The Conquest of Boredom."



Mr. and Mrs. Heinrich Schneider of Cleveland, Ohio at their 50th wedding anniversary held at the Missionary Baptist Church of Cleveland.

roth. Out of persecution, poverty and want, Mr. and Mrs. Schneider came as refugees to America only 10 years ago. They first settled in Cleveland in the Hungarian Baptist Church, and later at the Erin Avenue Church. They have given radiant testimonies constantly as to what Jesus Christ as Lord and Savior has meant to them. The program and dinner given in their honor were a direct evidence of how much they are loved and held in high esteem.

● **Oak Bank, Man.** On Sunday, Sept. 1, the Baptist Church of Oak Bank, Manitoba welcomed Mr. L. Wilkes to its pastorate. A fellowship luncheon followed the installation service. Representatives brought words of welcome from the following churches: McDermot Ave., Winnipeg, Rev. A. Bibelheimer; Morris, Rev. J. Wollenberg; Grant Park, Winnipeg, Rev. R. Grabke; Anola, Rev. F. Hogue; Third Church, Winnipeg, Rev. M. Taubensee; Mission Church, Winnipeg, Rev. W. Laser; Northern District secretary, Rev. W. Sturhahn. A solo was rendered by our Mrs. C. Paul. Our church organizations extended a welcome through these representatives: CBY, Miss Madlin Albrecht; Sunday school, Mrs. Neal Cook; Mission Circle, Mrs. H. R. McKay; and church, Deacon Albrecht. The charge to Mr. Wilkes and to the church was given by Rev. A.

Bibelheimer.—(Mrs. H. R. McKay, Reporter).

### TENTH YOUTH CONVENTION IN TORONTO, ONTARIO

By Bernie Ertis, Reporter  
"Youth of Today, Ye Shall Be My Witnesses." This was the main topic during the blessed three days of the 10th Jubilee Convention of our German-speaking Young People in Ontario from August 31 through Sept. 2. The weather was perfect, warm and sunny, and so was the spiritual atmosphere and fellowship of this wonderful Youth Convention.

The Toronto young people, under the leadership of Mr. Charly Eckert, were enthusiastically and eagerly at work before and during the convention days. This was the first time in Ontario that our young people had a separate Youth Convention and it proved to be a very fine medium to give our young people new inspiration and spiritual courage, and to kindle their hearts with a new vision of their privileges and responsibilities.

Our convention speakers were Dr. Richard Schilke, general missionary secretary, and Dr. John Thiessen of New York, a widely known missionary-evangelist. One of our Sunday services was in English, at which Dr. R. Schilke brought the message, "Christ our Rock." Rev. O. A. Ertis was in charge of this English service.

Present at the convention were many youth groups from Toronto, Hamilton, St. Catharines, Kitchener (Central and Salem), Sudbury, Windsor, Rochester, Detroit, Buffalo and Cleveland. On Saturday evening and Sunday more than 400 to 500 people were present. Our convention mass choir was under the very fine leadership of Mr. G. Klauke, who was our organist as well. Actively participating were our ministers: Rev. P. Goetze, Rev. J. Wahl, Rev. W. Ertis, Rev. O. Ertis and W. Kroguletz.

At the business meeting of the convention, an important decision was made to organize and to coordinate our Ontario youth groups into the Ontario German Youth Groups Association. To this effect a committee was elected to promote all the common interests of our youth groups in Ontario, such as Youth Conventions, Youth Rallies, Youth Camps and Youth Missionary Projects. Chairman of the organizational committee was Mr. Karl Eckert; convention moderator was Rev. O. A. Ertis; and pianist Bernie Ertis.

### COMMUNION OFFERING SUNDAY, NOV. 3, 1963

Make your plans now for the special Communion Offering to be received on Sunday, Nov. 3, for our elderly ministers and ministers' widows of our denomination. Some of these are in difficult straits after having sacrificed so much for Christ in their years of service. This financial support which we can give these servants of God in their time of need is greatly appreciated. GIVE LOVINGLY IN CHRIST'S NAME!



## BOOK REVIEW

**NATURAL CHILDBIRTH AND THE CHRISTIAN FAMILY** by Helen Wessel—Harper and Row, Publishers—1963—287 pages—\$4.95.

Helen Wessel, the wife of Dr. Walter W. Wessel, former professor at the North American Baptist Seminary, has given expression in this unusually fine book to some revealing convictions of hers. This is a new approach to natural childbirth. She portrays the Christian ideal of a happy, natural birth experience. "Giving birth is one of the most beautiful of the spiritual and physical experiences woven into the tapestry of a woman's life," she states in the Preface. She believes that every Christian mother can achieve the objective of a joyous, harmonious experience in "giving birth" instead of "being delivered."

As a mother of six sons and daughters, Helen Wessel has been writing this book of almost 300 pages through many years of discerning Christian experience and happy married life. The first part of the book (147 pages) is in story form, serving as a guide for young couples from the time of marriage until the birth of their first child. The author shows how the husband and wife can apply the Christian principles to every phase of their lives,

### DR. FRANK H. WOYKE

On Sept. 23 Dr. Frank H. Woyke, executive secretary was taken to the hospital for rest and medication. He spent several days in the Oak Park Hospital to undergo a series of tests. His condition was diagnosed as that of a stomach ulcer. He has found it necessary to cancel all of engagements for October and November. Our people will want to remember him in their prayers, both in their homes and churches. EDITOR.

what prenatal education is necessary, how relaxation and breathing can be properly learned during pregnancy, and how the birth of a child should have profound spiritual significance.

The second part of the book deals with common misconceptions concerning childbirth among primitive people and throughout history, the understanding of "the curse of Eve," and

our mistaken acceptance of the necessity of pain in childbirth. In a revealing chapter on "Theological Convictions," she outlines what the Bible says about childbirth. Some of her conclusions will prove to be very interesting to the reader.

The book is very highly recommended by Christian medical doctors and theologians. Dr. L. Nelson Bell believes it "is a classic which can prove a blessing to countless thousands in the years to come." Dr. Bernard Ramm of the California Baptist Theological Seminary calls it "a work which is marked by a deep, personal sensitive understanding of childbirth, a fresh investigation of the biblical materials relative to childbirth, and a set of concrete practices for natural childbirth."

This is a profitable book for prospective parents—and especially for Christian mothers—; for doctors in the specialized field of obstetrics, and for pastors facing problems of counseling and family guidance. Its Christian thesis is developed in terms that laymen and doctors can understand and follow to great profit. It is an intriguing book that the many personal friends of the Wessels will read with interest. As the author shares some of her intimate convictions and her beautiful faith with the reader, she also opens a new world of understanding of the rightness and beauty of childbirth ordained by our loving God.—Dr. M. L. Leuschner, Reviewer.

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of  
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