

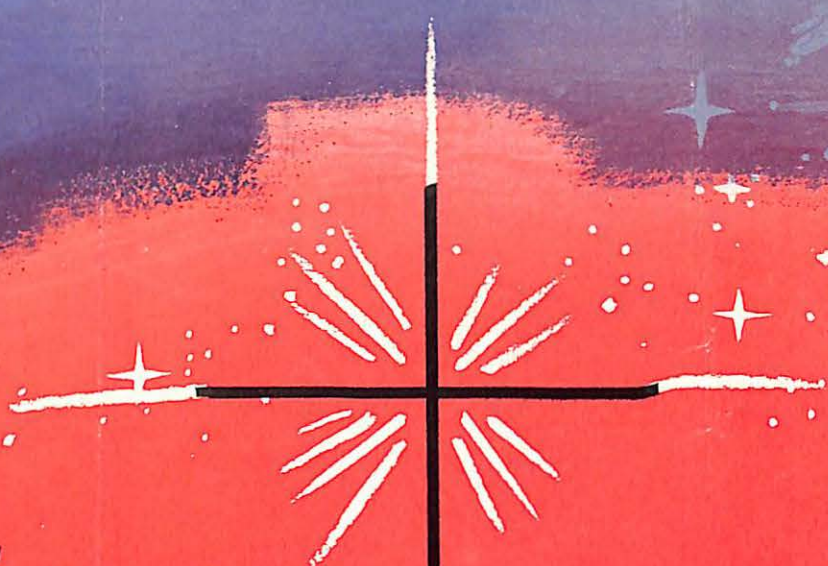
No. 25 · December 16, 1965

# Baptist Herald

For God sent  
not his Son  
to condemn the  
world, but that  
the world through  
Him might be  
saved

JOHN 3:17

CHRISTMAS ISSUE



# "Glory to God in the Highest . . ."

Inspirational poems for Christmas

## MIRACLE OF LOVE

The Virgin Birth a miracle  
We cannot understand,  
A superhuman act of God  
He only could command;

His feeding of the multitudes  
With those few loaves of bread,  
His healing of the many sick,  
Yes, raising of the dead.

These all are marvels, miracles  
We cannot comprehend  
By laws of nature known to us:  
Our powers they transcend.

But Jesus' greatest miracle,  
These wonders far above,  
His character in all displayed  
Of Heaven's Incarnate Love.  
—A. M. Watts

## CHRISTMAS PRAYER

Circle our home with a wreath of love;  
Kindle our hearts with the Light of  
joy;  
Carol our words in a song of faith,  
Lullaby for a Baby Boy. . . .

Circle our world with Love's ever-  
green;

"The name of Christ—the one  
great word—well worth all lan-  
guages in earth or heaven."  
—Bailey.

Kindle our hearts with joy's sacred  
Light:  
Speak to mankind with faith's word-  
less strength,  
Star-guide us, on this Christmas Night!  
—Lorraine Babbitt

## THE PRECIOUS GIFT

The most precious part of a Christmas  
gift  
Is the love with which it is tied,  
The part of a card that kindles stars  
Is the friendliness tucked inside;  
O it isn't the gifts or the money spent  
That makes the Christchild live,  
Nor the Christmas cards, nor the  
carols sung;  
It's the bit of ourselves we give!  
—Emily Carey Alleman

## THE CHRISTMAS MIRACLE

The cattle lay still in the darkened  
stalls;  
The smell of the hay was sweet;  
Joseph kept watch through the long,  
still night

At Mary's feet.

The windows were black and barred  
in the inn;  
The flocks on the hill asleep;  
Mary did look on the Babe by her  
side,  
And her thoughts were deep.

Timidly up to the manger crept two  
Young children, seeking to find  
Shelter and rest. One boy was deaf;  
The other was blind.

The face of Mary was tender and calm  
As Joseph made room for them.  
Nearer they came, till they knelt in  
the straw  
At her garment's hem.

Softly she crooned a lullaby low,  
And a great star lilled the night.  
The singing was sweet to one little  
waif;  
To the other, the light.

Close to the heart of his mother lay  
Like a blossom, the lovely Christ  
Child.  
Softly he stirred and opened his eyes  
And slowly he smiled.

Suddenly then a wonderful thing.  
A beautiful thing, occurred:  
The little blind boy cried, "Look, oh,  
look!"  
And the deaf boy heard.

—Mary J. Elmendorf

## Editorial

# We Beheld His Glory!

The Christian's testimony at Christmas can ring the bells of earth and heaven with this exultant cry: "We beheld his glory!" This is the glorious divine revelation of the coming of the Messiah foretold by the prophets, announced by the angels and pictured so beautifully in the gospels. This is a personal joy that Christ the Savior has come to each one of us to "impart to us the blessings of his heaven." Phillips Brooks described this continuing glory of Christmas when he penned these memorable words:

"Where meek souls will receive him still,  
The dear Christ enters in."

All mankind rejoices that the Lord of glory "dwelt among us." The shepherds came to the Bethlehem manger to "see this thing which is come to pass, which the Lord hath made known unto us" (Luke 2:15). The wise men traveled from afar to bring their gifts to the Christchild. The Apostle Paul declared that in the coming of Christ to this world "the love of God is shed abroad in our hearts" for "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). Christ came to the world in the fulness of time, and so he continually dwells among us and in us. This presence of Christ in his indwelling glory is all important in every Christmas celebration. If he be absent or this truth be forgotten, then such a celebration is nothing more than glittering tinsel.

Christmas also reminds us that we have seen his heavenly glory, "the glory of the only begotten of the Father." His truth must shine like a star over every Christmas observance and celebration: "For God so loved the world, that he gave his only begotten Son." "That was the true Light, which lighteth every man that cometh into the world" (John 1:9). By faith we have believed that in Christ dwells the full revelation of God's redemptive grace. By faith we have come to know him as our Savior from sin and unto life abundant. That alone makes Christmas sublime and glorious!

Robert G. Lee has described this glory in a Christmas sermon: "Jesus is God manifest in the flesh. Having glory with God before the world began, loved by the Father before the foundation of the world, Jesus Christ was virgin born. When Mary, overshadowed by the power of the highest, went down into the mysterious land of motherhood, she came back holding in her arms the eternal Son of God!" We behold that glory at every Christmas observance.

Christmas is also "full of grace and truth" for every believer. This is the one thing that is most needful for every one of us at the Christmas season, "Of his fulness have all we received, and grace for grace." His mercies are new every day. His grace is sufficient for every need. Christmas is a reminder to us that the unsearchable riches of God in Christ Jesus are ours to appropriate and enjoy and to use in our witness for him. Yes, at Christmas we behold his glory. THEN

"Today let us follow the Wise Men  
Now to a world apart . . .  
But to Christ, reborn in a manger . . .  
In the manger of our heart."

# THE CHRISTMAS BELLS ARE RINGING . . . .



—Eastern Photo Service

## Christ was born in Bethlehem! God bless you, everyone!

### Christmas Bells

LaVerne P. Larson

The Christmas bells are ringing  
Once again throughout our land,  
Their message is of joy and  
hope  
That all men understand.

*They peal from tiny churches  
Nestled o'er the countryside,  
And ring in tall cathedrals  
In cities far and wide.*

They call all men to worship  
The great day of his birth,  
And bid them say a grateful  
prayer  
For blessings here on earth.

*Believe in him, trust in him,  
Try to spread good cheer,  
And in your heart the Christmas  
bells  
Will ring throughout the year.*

### It's Christmastime

When everyone is seen to smile,  
There is happiness everywhere,  
And echoing notes of ringing chimes  
Float on the evening air—  
It's Christmastime.

### CHRISTMAS GREETINGS

and BEST WISHES FOR  
"A YEAR OF OVER-  
FLOWING BLESSINGS"

from the

## ROGER WILLIAMS PRESS

Eldon L. Janzen, Business Mgr.

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The Nativity reveals the highest expression of God's grace, forgiveness. The Son—the Christ-child—is God's gift, the dynamic revelation of his grace.—Luoma Photo.

## CHRISTMAS— Event or Advent?

This is the essence of Christmas. God visited mankind with an angelic chorus and then sent his Son to be one of us. What a spectacular gift! God came in Christ—the Advent—"reconciling the world unto himself."

By Rev. Arthur Paul Brust,  
Riviera Baptist Church, Salem, Oregon

THE EVOLUTION of Santa Claus, the exchanging of gifts, the office parties, the family dinners and attendance at church have been symbols for the meaning of Christmas in much of Contemporary America. What significance have we attached to this holiday in our calendar? George Sewell has very pointedly asked a significant question: "Is it (Christmas) a spectacle, a high public show or display, or is Christmas a revelation, the unfolding, the disclosure of a portion of the intrinsic nature of God and his purpose for man?"

Our posterity has observed in the age of mundane cosmology that adults often only accept what the five senses have experienced; that reality is the test tube, the bank vault and the split level home; that we enjoy fantasy, legends, grand music, commercialization, chorals and poetry. Martin Luther once commented on the phrase "Hail Mary, full of grace." What can we make of that? A purse full of gold we can understand, but what can we make of a maiden full of grace?"

The Bible does everything to declare the proper meaning to "Christmas." The Nativity was the unveiling, the discovery of some previous hidden phenomena. It was the direct exposure of the unseen, oft times unknown God to the mind and heart of man, "this Holy thing, Jesus." It was this event that the early Church sought to celebrate on December 25, which was one of the feast days for Jews and Gentiles. As we ponder the above, what in your mind is the ultimate purpose behind all this fanfare? What does

Christmas mean to you? Is it an event or the Advent of the Savior?

### EVENT WITH TEMPORAL GIFTS

The parent earnestly pages through the toy catalogues and window shops in the early fall. At Thanksgiving time our stores very poignantly suggest it is time to buy gifts. We go about suggesting annually to our youngster the familiar story about St. Nick that only the little ones believe. We don't want to disturb tradition, and it does make a good story. But the five-year-old soon entertains doubt. There is no escape from the "Man in the Red Flannel Suit." Annually we evaluate this gigantic myth which detracts from the



With the Holy Infant's birth,  
Love went circling round the earth,  
For love's mission was to find  
And encompass all mankind.  
—Faun M. Sigler

real meaning of fulfillment, the Incarnation.

The legend of Santa Claus dates back to the fourth Century, A.D. Nicholas, the Bishop of Myra, devoted much time to those in poverty. Stories of his generosity and miracles were told far and wide. On one occasion one of the bags with gold fell into a stocking hung near the chimney to dry. From that incident, the Christmas custom of hanging stockings in anticipation of receiving gifts was originated.

In medieval times in some lands, Germany and England, December 6, the day of Nicholas' death, was St. Nicholas Feast Day. He was honored and revered by many countries on that day. However, Protestants of Germany substituted the Christchild for St. Nicholas and celebrated December 25 instead. In America, we have a combination of both. The well-known cartoonist, Thomas Nast, pictured him in "Harper's Illustrated Weekly" in 1863 in a red fur-trimmed suit. During the Civil War "St. Nick" cheered the soldiers and families in a red, white and blue outfit with his sleigh and reindeer visiting soldiers and giving them holiday gifts.

In the twentieth century some wonder whether we haven't over-commercialized this event. What would the bishop think if he knew that some persons get degrees in "Santa Clausing"? Santa's red sleigh, Rudolph, the red nosed reindeer, the North Pole and the figures of Joseph, Mary, Shepherds and Wise Men all appear on stage simultaneously. No wonder our young-

sters find it difficult to differentiate or know the meaning of Christmas.

Confronted with the Christ-child is most confusing. He is in competition with Santa. A three-year-old once prayed after misbehavior, "Please, Santa, make me good." Should we demythologize Santa? Tell our children that we do not believe in integrity, but in this colossal fabrication? Dr. Brock Chesholm, once director of the World Health Organization said: "Among all the lies parents commonly tell their children, I believe that the highly organized one about Santa is the most destructive of a child's ability to think clearly in terms of cause and effect on which the survival of the human race depends." This myth is deceptive and there is no way to share these thoughts and not be. It may be beautiful and legitimate of our cultural heritage, but only a wonderful story of make-believe, a symbol of the spirit of giving.

Beyond the story itself are the gifts given and received. Readers Digest, December 1964, reported 8.5 billion dollars would be spent on gifts. The average family would receive 30 gifts, at an average of \$5.75 per gift or \$173.00 per family. This does not include \$150 million on ribbon and paper; \$100 million on Christmas trees; 3.5 billion cards and \$200 million for postage. These figures are only estimates, since Maymie Krythe reminds us that we spent 14 billion in 1950, but in all probability, they are quite accurate.

The spirit of Nicholas needs duplication. Our gifts have not always been shared with the needy, neither have they always been expressions of love, but out of custom and necessity. Regardless of the motive, they are temporal. This does not mean we should not give them, but it would mean we ought to reevaluate our mission at Christmas. Would the budget be more wisely spent on these temporal gifts or upon something more permanent?

### ADVENT WITH THE PERMANENT GIFT

The Bible speaks of an abiding essence at Christmas. To encounter the Christ-child as the Shepherds and Wise Men of old will help us have a proper understanding of Christmas. When God came down in the person of his Son, he literally presented to man the Gift in mercy, grace and love.

Mercy is sometimes spoken of as compassion. Not emotional pity, but empathy! The feelings of compassion must be translated into deeds or it becomes only theory. A theologian defined mercy as "that essential perfection which is God, whereby he pities and relieves the miseries of his creatures." To be certain, God made man in his own image, yet man in his weakness sinned. Because of sin man was separated from his Creator. But God in his unlimited mercy had compassion upon man. God took the initiative in his active mercy and dropped upon the world, Jesus, "his only begotten Son."



To encounter the Christ-child as the Shepherds of old will help us have a proper understanding of Christmas. The Bible speaks of an abiding essence at Christmas.

Not only was God merciful at the Incarnation, but throughout the ages he has shown redemptive mercy. We see Abraham fleeing from his home; Jacob, the thief, wrestling with the Angel; Rahab, the prostitute, helping the Israelites; and David, a polygamist, but a man after God's own heart. These and others marching with their defeats, despairs, rebuffs and joys, to Bethlehem to pay homage to God's mercy.

The outright gift from God was

Stephen: "Father, forgive them. . . ." Only the grace of God could forgive that repentant sinner. The Advent speaks anew, "Amazing grace! how sweet the sound, that saved a wretch like me! . . ." The Son is God's gift, the dynamic revelation of his grace.

### THE ESSENCE OF CHRISTMAS

Mercy and grace would not complete the story. It is God's love that clinches the angelic proclamation. It is the truth that is illustrious, illuminating and illimitable. His love knows no bounds, restrictions, no dead ends. It is infinite and incomparable. It was God's love that entered the human arena. A grand invasion, the personification of his Spirit. This was love in a superlative degree—absolute, magnanimous, and gigantic, history's most glorious moment. It was God's effort to break through and communicate with his creation. Man no longer had to speculate about God in dark mysteries and imagination. God had visited them with an angelic chorus and then sent his Son to become one of us.

This is the essence of Christmas. The thronging masses, the shallow pageantry can not crowd out these eternal verities. True, the trivial and trite may cause us to ignore the initial impetus, but it will never change the fact of his coming.

In these days as you anticipate the anniversary of God's visit in the flesh, don't do as a certain lad who went to see the circus. His father had given

## A Christmas Carol

Ah, dearest Jesus, Holy Child  
Make thee a bed, soft, undefil'd,  
Within my heart, that it may be  
A quiet chamber kept for thee.  
My heart for very joy doth leap,  
My lips no more can silence keep.  
I too must sing, with joyful tongue,  
That sweetest ancient cradle song,  
Glory to God in the highest heaven  
Who unto men his Son hath given.  
While angels sing, with pious mirth,  
A glad New Year to all the earth.

—Martin Luther

rushed to earth to help mankind. The grace of God is more than unmerited favor. God was doing for us what we are not able to do for ourselves. There is no philosophical reason why God should have sent Christ. The world defied him then and does now. Man was not worthy like the prodigal son of the father's forgiveness. The Nativity reveals the highest expression of God's grace, forgiveness.

The Apostle Paul had a tremendous sense of God's grace. He often lamented his persecutionist days. Tears of joy filled his heart when he thought of

him some money to see the circus. The boy went to town and soon returned. The father, surprised, said, "Did you see the circus?" "Oh, yes, Father," said the boy. "What did you see?" asked the father. The boy then described the parade. The father said, "Son you missed the main attraction, the circus itself."

Don't let this happen to you in the maze of festival, anxiety, technological advancement and war. God came in Christ—the Advent "reconciling the world unto himself." This is the true meaning of Christmas!

# TIME AND THE CHILD

*We believe that Christ was and is the King of all kings, the Lord of all time, the God of the stars and this world and ourselves, who for us was once a helpless Child and now, also for us, is the Living Word and the Eternal Savior.*

A Christmas Meditation By O. P. Kretzmann

**H**AVE YOU EVER noticed that Christmas always carries with it a strange and inevitable awareness of the passing of time? Somehow, as Christmas comes again, we are suddenly more conscious of the marching of years. Our memories, winged by the experience of God in a manger, turn to other days and other Christmas Eves.

Perhaps we remember the years of childhood when we were nearer the Baby in wisdom and in faith than we are now. Perhaps we remember a Christmas when someone was with us who is no longer here. Perhaps we turn to a far and distant day when the road to Bethlehem from the wasteland of our forgetfulness was not as long as it is now.

Whatever the immediate cause may be, Christmas always brings an awareness of the clocks of the universe and of life. There is a sudden stillness in time. We become conscious of a midnight quiet in which we hear the pulse-beat of life and time and the beating heart of our own life and the life of the world. There is an intimate and

important connection between time and the Child.

The most obvious connection, of course, is that the Child has divided all time and history into "before" and "after." Mr. Chesterton said many years ago that "Christmas is the almost incredible interruption of history." It is certainly the event that broke the backbone of history. The world is reminded of that every time we mark a new day. When we write December 1, 1965, we think of the fact that it is Anno Domini, "the year of our Lord." Every time we write a letter or sign a paper, there is the shadow of the Child taking time into his little hands and breaking it in two.

Behind the words Anno Domini there are his days and his years, the memory of the long centuries of waiting, of Israel stumbling through time numb in the remembrance of her sins, of the Gentiles walking in darkness, not knowing that they were blind. There is the memory of every moment and every hour and every day of the seemingly barren centuries waiting for the cry of a Baby to announce the mystery

and miracle of salvation. Christmas is the beginning of the end and the end of the beginning. It is the rising of the curtain on the last act of the timeless drama of redemption.

Do we not sing about this, sometimes too carelessly and thoughtlessly, in one of our carols?

*The hopes and fears of all the years  
Are met in thee tonight.*

What is the meaning of these words? A manger is an awesomely small place for a meeting of all the intangibles of time and history. "The hopes and fears of all the years!" I am certain that you have read of the "time capsules" which have been buried by our generation deep in the earth to preserve the record of our times. The manger was and is God's own "time capsule," eternal, universal, incredibly small. The Baby summed up in himself all of time and history. Here time stopped and began anew. Christmas has gathered all men and all history into the Word made flesh to lead them to the Cross and to be redeemed and sanctified by the blood of the Child and the King of the years.

This is the mystery and miracle of Christmas, the last meaning of the incarnation of God in man and in time.

What does it mean for us living so far down the ways of time? It must be very personal. About 700,000 days have passed since that first Christmas night—but there has not been one on which somebody would not have died for him. So much has he become the Lord of time. So much has he changed life and history. So much has he brought life and light and fire into the night of our loneliness.

Our poets have caught the meaning of this better than anyone else. A very modern poet wrote a few lines some years ago which should be said softly on Christmas Eve:

*O night, be dark! Keep patient, quiet  
And total black around the earth;  
Thicken the sky. Be darkest, night,  
To serve the burst of triple birth  
Of fire. The candle waits the coming  
Of the flame. The heavens wait  
The kindling of the star. The heart  
Must have consuming, by the straight  
Rays from the hands that soon will  
reach in sleep  
Half toward the warming breath of  
ox and sheep.*

Our task and our glory is to bring the mystery and the glory of Christmas down to where we must live for

a little while longer. This means everything for our time. Also for us personally "years of our Lord." At Christmas we can again wish and hope and believe that our years may really be his years. They belong to him by creation, redemption, and sanctification.

We can know again that life's highest privilege, and greatest beauty comes when we give them back to him as freely, humbly, and as spotless as we, by his pity, can possibly make them. We believe and live by the fact that he was and is the King of all kings, the Lord of all time, the God of the stars and this world and ourselves, who for us was once a helpless Child and now, also for us, is the Living Word and the Eternal Savior.

Christmas should, therefore, always be not only a happy but also a thoughtful time. By faith we can see beyond the tinsel and the lights and



*Joy to the World!  
The Lord is come:  
Let earth receive her King;  
Let every heart prepare him room,  
And heaven and nature sing.*

the music the Everlasting Child and the Eternal God, time and eternity reconciled and fused in our eternal contemporary. There is no denial of time and its joy and its pain but a fulfillment of it in our lives and our hearts.

As the shadows fall on Christmas Eve, perhaps we should all say a quiet prayer to the Child:

*Be close. Be with me. Hush time's  
strange cries  
That echo in my ear.  
Put out the lights that blind my eyes.  
Christmas is here.  
Quiet my hands, restless and quivering,  
Quench all the tears I weep.  
Silence my voice, blow out my breath,  
and sing  
My heart to sleep.*

This is Christmas as it ought to be. This faith makes the Child the Eternal Lord of time and eternity.

—Reprinted from "This Day."



By Mr. Gilbert Luhrs  
of Kankakee, Illinois

*A member of the Immanuel Baptist Church of Kankakee.*

*Engineer with the George D. Roper Corporation, Bradley (Ill.) Division, in charge of the Dinette Furniture. Graduate of Iowa State University, Ames, Iowa.*



**F**IRST OF ALL, my wife and I feel that tithing is a family service to the Lord and a joint act of faith. We also know that the Lord will bless the family that is faithful in this respect.

Our local church has always emphasized tithing, and through this challenge we felt the need of honoring the Lord. It took some prayer and consideration of our finances to take the first step. We thought we would or could stop tithing if it didn't work out, but the Lord blessed immediately and we have never stopped. We remember that the Lord has promised to supply our needs and he did! We were able to tithe and still meet our obligations.

We have continued to tithe regularly over the years because it is a spiritual blessing as well as a Christian duty. We feel that everything we have is the Lord's and that returning to him the tithe and over and above this cannot be overlooked as part of our service to him.

The Lord has blessed both materially and spiritually and we look to him for continued guidance as to what he

I AM . . . .

I am the One I claim to be,  
The mighty Son of God;  
My Father sent me from above  
To bear the sinner's rod.

I am the one who made the world  
And all the stars of light;  
From everlasting I am God,  
I made the day and night.

Before the days of Abraham  
I lived, the Father's Son;  
I came to earth in Bethlehem,  
The fight for man I won.

I lived before my day of birth,  
From all Eternity;  
For I am Christ, the great I AM,  
I came to set men free.

My earthly life must end in death,  
But I shall rise again  
And live immortal evermore,  
O'er all the earth I'll reign.

—Oswald J. Smith.

would have us do as we serve him. We know that not only our local church but the denominational work looks to Christians for support. We will continue to support this and other Christian work as long as the Lord provides an income. We have learned that making a pledge to support the local work helps us to be faithful and regular with our tithes and offering. We have also learned that when we make a covenant with the Lord he expects us to meet this obligation.

It is easy to say to oneself: "I have heavy expenses this month so will postpone giving a part of it until next month." Or we try to "hold out" on the Lord at vacation times. This did not work out for us as we learned that we should give regularly *regardless*. The Lord has dealt with us concerning this in that the money we thought we would have for other purposes was always taken from us and we ended up the month in worse shape than if we had given our tithe in the first place.

Tithing helps a person discipline oneself and helps in taking care of the remaining money more effectively. We feel that for this and the other reasons given above all Christians should tithe because of the great spiritual blessings received. Tithing has helped us to mature as Christians and we would like to urge all to start to tithe today and to place your faith in the Lord that he will supply your needs as he said he will in Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."



THE ADORATION OF THE SHEPHERDS  
by the Spanish artist Murillo (1618-1682).

# For the Work of the Ministry

*In its 19th year of training Cameroon nationals for the Gospel ministry, the Baptist Bible Training Center at Ndu now has a student body of over 100 students, including the wives of some of the men, and a Bible School family of 150. Your material and spiritual investments in this school are bringing amazing dividends in the Christian witness of its graduates.*

By Rev. Elmer C. Strauss, Principal of the Baptist Bible Training Center, Ndu, West Cameroon

**T**HE 19TH YEAR of training men for the Gospel ministry at your Baptist Bible Training Center in Ndu, West Cameroon began in mid-September 1965. There was the usual excitement with greetings among the students and the staff. To be present at school is evidence of many obstacles having been overcome. Pagan relatives see no sense in coming to the Bible School which, of course, is a most natural reaction. There is always the problem of fees and equipment and, in addition, transportation costs for those who come from Bamenda or beyond towards the coast.

## WHERE DO THEY COME FROM?

All 11 fields of the Cameroon Baptist Convention are represented with at least two students from each field. For several years we had no students from the coastal fields of Victoria, Soppo, Kumba or Mamfe. However, more

Mambila Field, which is no longer Cameroon, but Northern Nigeria. So the political changes in Africa have given an international flavor to the Bible School.

## HOW MANY ARE THERE?

Our present enrollment numbers 78 . . . the highest in our short history. The second and third year married students bring their wives (wives though written in the plural must be understood in the singular . . . one man, one wife, as it was in the beginning!) There are 25 wives enrolled in the Women's Department. This gives us over 100 students but after adding the children, our Bible School family numbers 150.

This year we have more in the First Year than we had in the entire Bible School in 1960. It seems to me that the turning point came with the erection of our present permanent classroom

in bare feet and a loin cloth about his waist gave the gesture of surprise and said that only a "number one thing" could come out of such a building. We thank you, the North American Baptists for making this fine building possible.

## WHO ARE THEY?

I wish to tell you about four different units. First, we have a man who was in our first Bible School conducted by Missionary S. Donald Ganstrom at Belo in 1947. Now 17 years later, he has returned for his second and third years. Why such a long delay? Seven children in 17 years will explain some of his financial problems. Since he is literate, he wishes an education for all of his children. This requires money for fees and uniforms and books. Having served faithfully as a church worker, his money was limited. But now that some of them have completed primary school, dad in his fifties comes back to study and, I must add, he is doing quite well for his age.

Second, we have another man in his fifties. This man felt called of God to preach many years ago and so went to the Presbyterian Bible School for four years and became a Presbyterian church worker. But the careful study of the Scriptures led him to baptism by immersion in 1961. He then pastored one of our larger and stronger coastal churches. Last year he decided he needed more Biblical training so he resigned his church and came with his family to your Bible School.

## "WORK OF THE MINISTRY"

Third, we have a carpenter, a school teacher, a mechanic, a motor collector, hospital workers and laborers who are now, as they say, "for the work of the ministry."

Fourth, this year we have accepted 17 young school boys. Since the government has reduced primary education from 8 years to 7, some of these who have completed are only 13 and 14 years of age. All of them would like to attend a secondary school, but these are not tuition free as in North America. Therefore, for many their education comes to an abrupt halt. Some of these will be taking the entrance examination into our Teacher Training Centers for next September. Your mission viewed this as an opportunity to give a year of Bible training to these young boys. Who can tell, perhaps some will hear the voice of the Lord

as did Samuel while ministering about the temple. Will you not remember them in prayer that God's will and guidance will be their desire?

We have Old Testament and New Testament Bible courses, Bible Doctrine, Church History and Church Administration, Spiritual Life, Christian Family, Personal Witnessing and a few others. English is taught for all three years since it is a foreign language to the students but our medium of instruction.

## WHAT DO THEY PAY?

Students pay approximately \$16.00 per year as their share towards their expenses at the Bible School. But this figure, which seems low to us for a year's education in the Word of God, is one of the obstacles which keeps students from training each year. For in addition to fees, they must have a minimum of equipment such as a bucket, cutlass (African lawn mower without an engine), broom, umbrella, etc., and a proper uniform. Most of our students, who are church workers, earn only a few dollars each month and this is used for the necessities of life. On a low salary it is hard to save money. Therefore, help from sympathetic relatives is almost essential.

## HOW DO WE MANAGE?

I am glad you let that question cross your thinking. I always find joy in telling the students: "Remember that the fee which you pay is consumed in food in a very short time. But there are friends in North America who have not seen you but love you for your witness and testimony for Jesus Christ." The combined fee which they pay would not even pay the salary of the three Cameroonian teachers on our staff for one year.

What about the expenses of textbooks, library books, maintenance of 30 buildings, office equipment and supplies, and the salary of the missionaries on the staff? These expenses are met by your material investments in our denominational missionary giving. We, and the students, join in thanking you for your material and spiritual investments in the Bible Training Center.

For those who wish a closer bond of unity with the training of native pastors, there is an opportunity for you or an organization in your church by sponsoring a student at the cost of \$75.00 per year or about twenty cents a day. If you are interested further in such a direct investment in the great commission, please write to Dr. Richard Schilke, P.O. Box 6, Forest Park, Ill., (60130) and ask for information about "Student Projects" at the Bible School, Ndu, West Cameroon.

Three of our pastors who have completed our course of study and have had varied field and pastoral experience are teaching here. Pastor J. N. Nfor, whom some of you met last summer, was a teacher with us for over four years until elected as Executive Secretary of the Cameroon Baptist Convention. Missionaries whom you

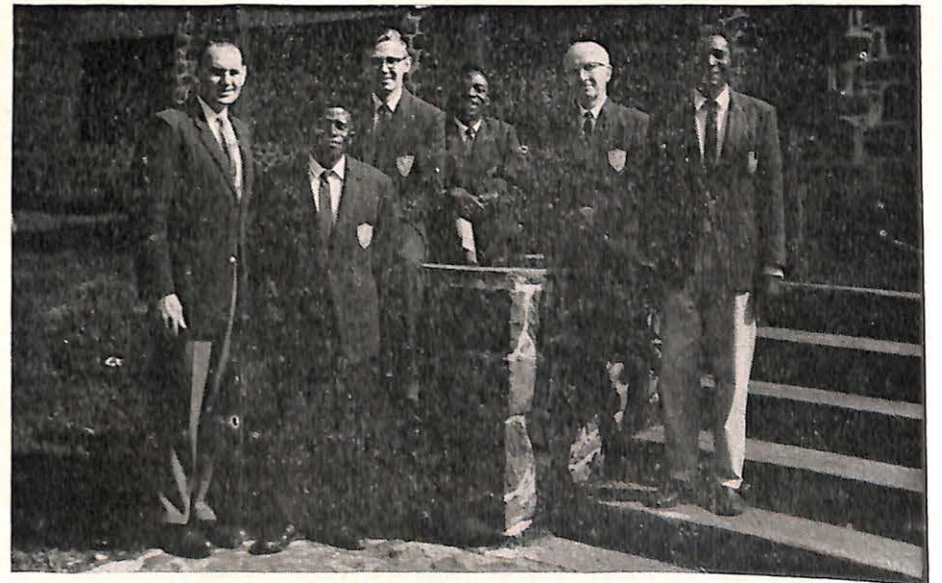


**SAMUEL B. MARCUS**  
a third year student at the Baptist Bible Training Center, Ndu, West Cameroon.

have sponsored include Rev. George A. Black of Madison, S. Dak.; Rev. Lloyd E. Kwast of Anaheim, Calif.; and Rev. Elmer C. Strauss of Detroit, Mich. Mrs. Kwast and Mrs. Strauss teach in the Women's Department.

## SABBATICAL VISITOR

In August, Dr. George A. Dunger, Professor of Missions at our North American Baptist Seminary in Sioux Falls, S. Dak. and his wife returned to Cameroon during his sabbatical leave to join us on our staff until the next year. His knowledge of the Cameroonian with his experiences of the past allows him to make the most of these



**TEACHING STAFF AT THE BIBLE TRAINING CENTER**  
Left to right: Rev. Elmer C. Strauss, Pastor David Wepngong, Rev. George A. Black, Pastor David Nyanganji, Prof. George A. Dunger, and Pastor Elias Ngwang.

four months of teaching, which to others would be only orientation.

His counsel and observations of trends in other countries of Africa make him most valuable to us at this time. In addition to teaching three classes daily, Dr. Dunger is secretary of a committee to review the Bible School curriculum. Mrs. Dunger is assisting in the Women's Department.

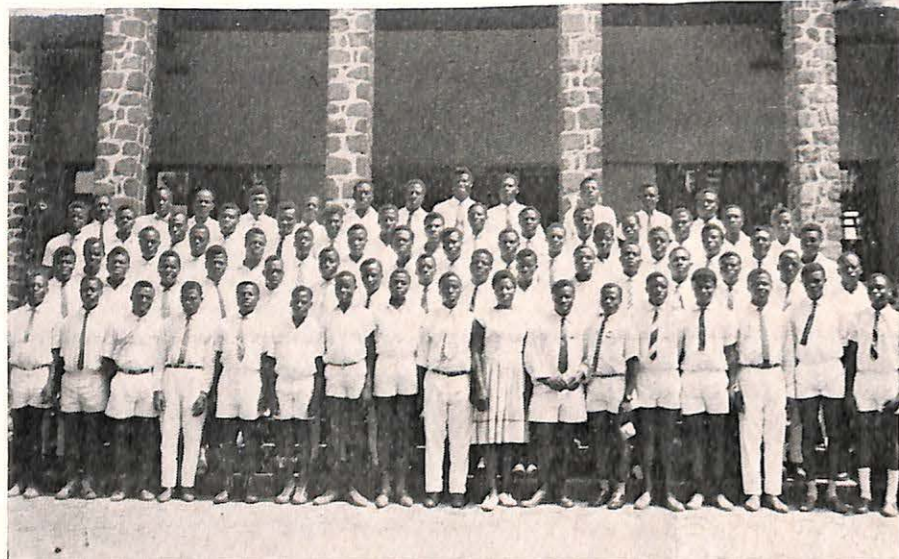
## ANY NEEDS?

A growing and normally healthy boy outgrows his trousers and shoes very quickly. The father does not complain, but puts his hand in his pocket and says, "How much?" Since his son is his own flesh and blood, he does not stop to consider the costs when there are needs. If the son would ask for a convertible, I assume they would stop for a conference and some recommendations.

We consider the Bible School at Ndu to be both normal and healthy and therefore growing with needs. Spiritually, which is foremost, we thank God for your prayerful intercession for all who teach and study here. This, I repeat, is FOREMOST. Material needs are secondary. If necessary, we can get along without other things, but we honestly feel that we could be doing even a better work for you and the training of Men of God if we had a chapel, a larger library, a women's classroom and more dormitories for couples. Our housing for couples is filled.

This is the second year that we have been using one part of the Single Men's Dormitory as our Chapel. The other side and end of the same dormitory serves as the women's classroom. We asked for some of these needs last year and the Board of Missions was most agreeable, but the money given was not sufficient to meet any of our normal expanding needs.

(Continued on page 26)



**BAPTIST BIBLE TRAINING CENTER AT NDU**

The 1965-1966 student body (3 students are absent) of the Training Center is photographed in front of the school building at Ndu, West Cameroon.

are coming from this area each year. This year we have 18 who represent 25% of our student body. We consider this to be a real victory, for the coastal men have additional obstacles to overcome.

Ndu Field represents another 25% of the student body, but it should be pointed out that the Bible School is in the heart of Ndu Field. The second largest group of students comes from

building in 1960. To the African, an important thing must be housed in an imposing building. As long as we held classes in the dark grass-roofed building with mud floor and plastic windows, what we were doing could not be important and who would want to study in such a place?

When we had Open House, nearly 2,000 of the local citizens went through the new building. One little old man



Pastor D. Y. Nyanganji (right) with manuscripts of his translation of Mark's Gospel into Pidgin English, Miss Monica V. Minang, a Christian typist at the Cameroons Baptist Convention office, and Rev. G. Ben Lawrence (left), missionary who helped with the translation.

## "Render Therefore to All Their Dues"

An address given in the chapel of the Baptist Bible Training Centre, Ndu, Cameroon on the occasion of the 4th anniversary of Unification Day (Oct. 1st) with East Cameroon. Dr. George A. Dunger described it "a masterpiece of African Christian oratory."

By Pastor D. Y. Nyanganji,  
Tutor at the B.B.T.C.  
Ndu, Cameroon

**I**NTRODUCTION: Genesis 9:6—In this verse, when the Lord God said, "Whoso sheddeth man's blood, by man shall his blood be shed," thereby he turned a part of that government, which was his, over to man, only to live and supervise it. Until this time, as in the case of Cain, we find God himself directly treating murder cases. But here, he turned it over to man, thus ordaining a human government. God is the manager and supervisor of all governments, either good or bad, for Paul says in Romans 13:1 that there is no power which is not of God.

### GOD ORDAINS GOVERNMENTS

This illustration serves the occasion, as a simile, in that on this day, on October 1, 1961 four years ago, the British government under the reign of her Majesty Queen Elizabeth II turned over sovereignty to our nation, then Southern Cameroons, and now West Cameroon. The difference between God's and man's turning over is that God turns and supervises, but Britain doesn't supervise us.

1. There are various other types of organizations in the world also, like the Church of Christ, and the local churches, different kinds of governments, U.N.O., and so on.

The only difference with the Church of Christ is that it is an organism. Some of the governments and organi-

zations are good, and some are bad. All the same, they are ordained of God, for there is no power which is not of God. God ordains governments, but this does not necessarily mean that he asks them to rule the way they do. Some governments rule selfishly, and some rule in the fear of God.

The Bible says, "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34). This reminds us of the Communist government. I do believe that God did ordain that government, but not their ideology, because they do not rule in the fear of God. Some will ask, "Why

does God then allow such a government to exist?" Well, I shall answer, "Why does God allow Satan to exist?" Satan is there for our example, and such governments are there for our examples to choose whichever government to follow.

### CIVIL OBEDIENCE

2. Both governments and the church exist in the world. Although they are two entirely different organizations, yet they do not oppose each other. They move towards the same direction like two locomotive engines, but each

(Continued on page 11)

## The Adventurers Club Camp

Report of Youth Camp for Cameroonians  
by Missionary Oryn Gene Meinerts

**T**HE ADVENTURERS CLUB CAMP was held at the Cameroon Protestant College at Bali August 27 to September 4. The students came from Protestant (Baptist and Basel) colleges and teacher training centres, Baptists in Catholic colleges, Bansa Baptist Hospital, and the Baptist Bible Training Centre. These students were selected by the principals of the schools or by the field missionary.

They were selected on the basis of outstanding work in the Adventurers Club and leadership in their schools.

### LEADERS AND COURSES

The leaders of the camp were Mr. Sayani (a Baptist tutor at C.P.C.), Lloyd Kwast, Gilbert Gordon, Oryn Meinerts, Pastor Samuel B. Nfomi, and Tom Daniels (Peace Corps Volunteer at C.P.C.). These are seated in the

BAPTIST HERALD

front row from left to right in the accompanying picture. Others not pictured who helped in the camp program were Flavius Martin and Dr. Rudin, principal of C.P.C.

Courses offered at the camp were (1) Christian Morals, (2) Christian Ethics, (3) Exposition of I Timothy, (4) Introduction to Religious Speaking, and (5) Church History. Music and recreation filled out the balance of the program. Each evening a brief devotional was held by one of the leaders. Fred Folkerts came from Bamenda one evening to give the devotional. That same evening Pastor John N. Nfor reported on his trip to the United States.

I enjoyed the fellowship with Rev. Flavius Martin. He has a deeper insight into the culture here than any African pastor I have met so far. He has adapted himself very well to changing Cameroon. The students indicated that his course was the most profitable one in the camp. He taught Exposition in I Timothy.

### BUILDING IMPROVEMENTS

The college is in full swing again. The five week break was hardly long enough. We hardly had enough time to complete the necessary repairs and improvements on buildings. Then too there is no time to do other things which are not directly related to the institution. Our program is going smoothly.

Our Peace Corps Volunteers are fine chaps for whom we are thankful. We were much in prayer that some good fellows would come to us. One of the men is a dedicated Christian from Beaverton, Oregon. The other one is co-operative. Both are hard working teachers.

We have finished the four room class block on the hilltop. We are up to the wall plate on the science block and have begun on the foundation of the main administration-classroom block. We hope to have both buildings completed by next September. I have enjoyed building out here.



Students, teachers and leaders at the Adventurers Club Camp held at the Cameroon Protestant College at Bali, Federal Republic of Cameroon.

December 16, 1965

## EXPLORE GOD'S WORD!



### THE YORUBA BIBLE

Recently, Yoruba-speaking Christians in Nigeria remembered with thanksgiving the slave-boy who became one of the first African Bible translators one hundred years ago.

The young Nigerian lad seized by slave-traders, sold four times from one trader to another, and eventually put on board a trading ship in Lagos was Samuel Adjai Crowther. The ship was the "Happy Hope"—a strange name to the 187 slaves on board, who had neither happiness nor hope. But God had plans for young Samuel, and the "Happy Hope" was intercepted. A few months later, Samuel was set free at Freetown in Sierra Leone. There young Samuel was cared for by a Christian schoolmaster, and he became a Christian. His longing to return to his own people became stronger now that he wanted to share with them the message of the love of God revealed in Christ Jesus.

Eventually, after many adventurous years in which he had travelled, he became a teacher and later a clergyman. He returned to Abeokuta in 1845. Although he had been away for 25 years, his Yoruba was still fluent. He was impressed with the necessity of providing the Scriptures in the Yoruba language if the Church was to be founded on the Word of God, and among his many other duties—for he was now Bishop Crowther—he found time to devote to the translation of the New Testament, which was printed by the BFBS in 1865.

The Yoruba Bible is one of the few instances where the original translation was made, not by missionaries from overseas, but by one whose native language it was. Today, more than 1½ million copies of the Yoruba Bible have been sold in Nigeria. Over 115,000 Yoruba Scriptures were sold in Apapa last year.

### RENDER THEREFORE

(Continued from page 10)

on its own rail. They are all for peace. It is only when one obstructs the other that there is bound to be friction; otherwise they are all for peace. One does not dictate to the other one. They guard against each other's principles.

We as members of Christ's Church and of the local churches are also citizens of our country. As we obey the church rules, we are commanded by the Bible to obey the government: "Let every soul be subject unto the

higher powers" (Rom. 13:1a) and "submit yourselves to every ordinance of man for the Lord's sake" (I Peter 2:13a). It is only when we as Christians are asked to do something contrary to the will of God that we ought not to agree, because "we ought to obey God rather than man" (Acts 5:29b).

In obeying, we have to take part in voting the right man to the right office, pay our taxes, pay all kinds of licenses which are in our position to pay, participate in community development projects, and all the other things which might be required of us, which are not against the will of God. Above all, we should be on the look-out against bribery and corruptions. We should also not forget to pray for our government and for those in authority.

### A CHRISTIAN'S RESPONSIBILITY

3. Paul says in Romans 13:3 that if we do the above things, we need not fear government, because government is not a terror to good works, but to the evil. This reminds me of the words of one Christian District Officer during one of our Bible Conferences who said, "If a Pagan and a Christian are brought to me to be punished, I shall punish the Christian heavier, because he knows more, and he is supposed to teach the Pagan man." "For unto whomsoever much is given, of him shall be much required" (Luke 12:48). Render therefore to all their dues!

# Our New Campus Ministry

An introduction to the ministry of our 10 Campus Chaplains and a report of the Conference for Chaplains held in Sioux Falls, S. Dak.

By Rev. Robert D. Cahill, Southern California Area Campus Chaplain.

ABOUT 200 young people from our N.A.B. churches entered colleges and universities this Fall. Short years of study will pay large dividends. It's a great adventure—this higher education. New ideas. New questions. New friends. A whole new world. If our young people go to school as true followers of Christ, then Christ figures into all this exciting new world. Our denominational fellowship shares this excitement; it also bears a real concern.

How can we minister to these students? What's being done now? After careful analysis of questionnaires sent to our pastors two years ago, the consensus favored an area campus chaplain program. This type of program has a double advantage; it will be effective and not costly. This article is intended to provide an introduction to this exciting new ministry.

## HELPING OUR STUDENTS

Here's how the program is presently set up. Ten campus chaplains are located in various parts of the United States and Canada. These men are all pastors. They come on campus to make personal contact with our North American Baptist young people. Personal interest, encouragement and direction of the student by the chaplains are the goals.

Student life isn't easy—and it's not just the three R's that make it difficult. Everyone needs a pastor. Many students, when they leave for school, no longer have a direct tie with their home church. The Campus Chaplains

serve to provide this tie. For the student who is able to remain at home while attending school, the chaplains simply serves to encourage the student to continue to worship and serve his home church. The local pastors and chaplain should function as a team.

Students need counsel. Sometimes they simply need someone who will listen to them. Questions concerning values, vocation, morals, religion and purpose may be raised. The chaplain is there to understand and to help. It is hoped that chaplains, along with the local pastors and churches, will encourage our young people to consider the Christian ministry—at home and abroad. But a student cannot wait to be a missionary. The campus is a choice mission field. Students are lonely and lost. An act of concern, a word regarding Christ's Lordship, may be used by the Holy Spirit as a solid witness. Chaplains will not only minister to the student, but they will encourage the student to bear witness on the campus where he is.

## A CONFERENCE FOR CHAPLAINS

In order to bring these objectives into clear focus and introduce the chaplain appointees to the total program, a conference was held in Sioux Falls, S. Dak., September 28 and 29. The Rev. John Binder had arranged for Dr. Arthur P. Whitney of the American Bible Society and the Rev. Dale Turner, Area Director of Campus Ministry of the American Baptist Convention, to be special resource personnel. The Seminary was represented

## THE CHRISTMAS STORY

Have you shared the Christmas story?  
Have you told its message true?  
There are others who would gladly  
Hear the word of Life from you.

Have you told them how the angels  
To the humble shepherds came?  
Have you given them the tidings  
That the herald did proclaim?

Have you told them how the radiance  
From the Christmas star did guide  
The band of seeking Magi  
To the little Christ-child's side?

Have you told them how this Jesus  
Was the Savior long-foretold  
And to him they brought rich tribute  
Of myrrh, frankincense and gold?

Have you told them he's the Savior  
Who alone redeems from sin?  
Have you told them he can give them  
Peace and joy and love within?

If you have, then you will surely  
Know the bliss of love sublime,  
And, if not, oh, haste to share it  
While the bells of Christmas chime.  
—Author Unknown

by Professor Gerald Borchert, Professor Martha Leyoldt, and Professor Roy Seibel.

Out of the conference came the following:

- First, the program is only in its infancy; it will need further expansion.
- Second, in the area where a campus chaplain serves, the local churches must do all they can to cooperate.
- Third, it must be recognized that the chaplain is limited to eight hours per week. (There may be times when this is impossible.)

Finally, the real burden of the total task of ministering to the college student lies with the local church.

# God's Open Door in North Seattle

The Cypress Baptist Church of North Seattle, Washington was dedicated on Nov. 14, 1965, ministers to a Sunday school of 150, and already needs more facilities for its growing work. Church Extension Builders are making their gifts for this promising project in December 1965.

By Rev. Richard E. Grabke, Pastor of the Church

ON A GOLF COURSE with a fellow pastor a few years ago, we shared the problems and compensations of Church Extension work. My friend remarked, "My last choice of service would be that of a Church Extension pastor."

I have often thought of that remark. After being privileged to lead in the organization of three such churches: Faith of Regina, Sask.; Grant Park of Winnipeg, Man.; and Cypress of Seattle; and having spent 13 out of my 15 years in the ministry in Church Extension work, I simply can't feel that way.

What are some of the problems and joys of this Church Extension ministry?

## CHOICE OF AN AREA

This is always the most difficult problem we face. The future of the work is so dependent upon where you erect your church. This is also a decision for which God has a special concern. He always gives that special direction we need. Even though we may have canvassed and surveyed an area, only God really knows the best place. I have never been so convinced of God's leading as in this matter. What a thrill to see God lead!

The Cypress Baptist Church, North Seattle, Wash., is located in a beautiful wooded area. At first glance, no one would see the possibility of a great work. However, people are coming from every direction, from the midwest, from California, and from downtown Seattle. In 1950 the area around the church had a population of 3000. By 1980 they are planning for 40,000. Two large elementary schools are located several blocks from the church.

This term when school opened, 150 children couldn't be accommodated and for one of these schools this was the first day the school had been used. So another school is being built, and all within a few blocks of the church.

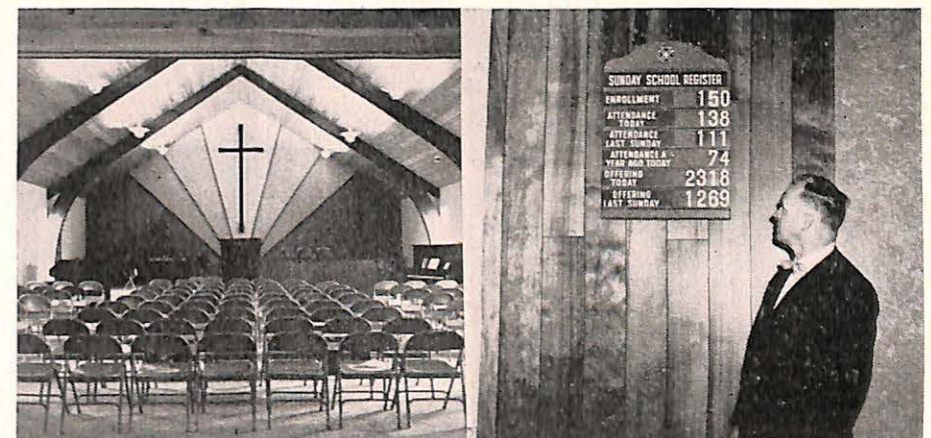
## INITIAL MEETING PLACE

A smoky dismal hall in Regina, a small room on the third floor of a YMCA building in Winnipeg, the basement of our home and a club house here in Seattle—these were initial meeting places. I am convinced that it is most vital and even economical to put up your own building as soon as possible. Here in Seattle we met in our new building, even though uncompleted, just 8 months after arriving on the field. We believe that this has been a real contributing factor to the success of the work.

Our church is conservative in design and cost but very functional. Can you imagine the thrill the people experience when finally they have their own place of worship? The hours of planning and working make this experience all the more meaningful. The time spent in working together is not wasted, for you get to know and appreciate one another so much more. Others driving by, seeing the willing-

Robert DeValve, charter members are now in Nigeria as missionaries. We have three ordained men in our congregation other than the pastor. In a new church a continuous training program for leaders is vital.

In Church Extension work you have the opportunity of emphasizing the things that should and must take priority in a church program, namely, prayer, visitation and Bible study.



CYPRESS BAPTIST CHURCH, NORTH SEATTLE, WASH.

The sanctuary of the church (left) which is usually well filled for the worship services; and Sam Bredin, Sunday school secretary, (right), as he compares the favorable statistics of the school on a recent Sunday.

ness of the people to give of their time in this way are strangely impressed and are drawn to the Lord by this silent witness.

## INSPIRING LEADERS

Here is the real problem in Church Extension work. One should not expect young Christians to be thrust into places of leadership until they have had time to grow, but this is often necessary. We are grateful for college and university students who are studying in Seattle and who consider the missionary opportunities of this work.

We are thankful that God always has his man for his work in his time. God has given us capable leaders: Dr. Leslie Chaffee serves as chairman of our Board of Deacons and as Sunday school superintendent; Mrs. Edna Chaffee serves as organist. We have a fine choir under the direction of Sam Bredin. Mr. and Mrs. Carl Bullock, though now in France, drew the church plans, started the Pioneer Girls' work and the Christian Service Brigade work among the boys, led us in the building program and in many other ways. Though in Europe they are still supporting the work with their concern, prayers and finances. Rev. and Mrs.

Never are we faced with the criticism, "But we never did it like this before." Our people feel that all the other mid-week activities must fall in line with the main goal of the church and that is going out to reach people for Christ. Our program calls for weekly meetings for dinner and prayer and then going out calling.

## CHURCH EXTENSION BUILDERS

A new church always faces a real burden in finances. This is where each of us could do so much more. To me Church Extension Builders offers a real challenge for children, youth and adults. IMAGINE! YOU CAN BUILD ONE CHURCH EACH MONTH WITH ONLY ONE DOLLAR! Then as you travel through the continent you can visit the churches you helped to build.

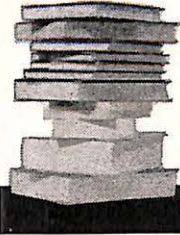
We also believe in a training program in the area of stewardship. Our church, early in its ministry, decided that we would have a regular Every Member Canvass to encourage systematic, regular, proportionate giving. We are grateful to the Pacific Northwest Association and our denominational churches who help to make the financial burden of a new church lighter.

(Continued on page 21)



NAB CHAPLAINS IN A CONFERENCE SESSION AT SIOUX FALLS, S. D.

Left to right, Rev. Ruben Herrmann, Rev. Arthur Brust (face partly hidden), Rev. John Binder, Rev. Roland Mayforth, Rev. Eugene Stroh, Rev. Donald Miller, Rev. David Priestley, Rev. Donald Richter, Rev. Connie Salios, and Rev. Charles Littman, Rev. Bob Cahill is in foreground (left, in front of table).



# BOOK REVIEWS

By Rev. B. C. Schreiber, Promotional Assistant

**THE MAN OF FAITH IN THE NEW AGE** by Richard R. Brohohn. Judson Press—1964—111 pages—\$1.50 (paper).

We are often reminded of the words by James Russell Lowell, "New occasions teach new duties; Time makes ancient good uncouth." Perhaps the author had a similar thought when he wrote this book. The faith of our fathers seemed so simple, and yet adequate, in a far less complicated environment. We live in a fast moving world as Mr. Brohohn indicates in the phrase: "Today's expert is tomorrow's forgotten man." Interdependence is one of the important themes in the book. The volume lends itself very readily for a study course. Each chapter concludes with pointed and thoughtful questions for further consideration.

**GUIDELINES FOR FAMILY WORSHIP** by Anna Lee Carlton. Warner Press—1964—103 pages—\$1.50 (paper).

This is a very helpful book for those who wish to begin a program of family worship or who would like to improve on their present practice. An appendix with a sample family worship plan will help you get started.

**LIFE GIVING WORDS** by G. Ray Jordan. Warner Press—1964—109 pages—\$1.50 (paper).

Dr. Jordan is a prolific writer. This is his twentieth book. There are 26 letters in our alphabet, and there are 26 words in the Lord's Prayer. There is no limit to what can be done with the alphabet and there is no limit to what can be done by prayer. The author has taken the Lord's Prayer word by word and revealed their life-giving qualities and power.

**WHY WE CAN'T WAIT** by Martin Luther King, Jr. Harper and Row—1964—178 pages—\$3.50.

Probably no man in America has so many loyal friends and so many bitter enemies. Between this intense love and hate stands Mr. King working for justice and reconciliation. Here is information not ordinarily transcribed into newspaper headlines. Dr. King knows history, he knows philosophy; but above all he knows the meaning of the gospel message and he is dedicated to its proclamation. "We shall overcome" is the assurance of faith in his

heart and in the hearts of his people. Parts of his letter from Birmingham Jail were published in various religious periodicals. The complete letter is included in this volume and is well worth the price of the book.

**IT'S YOUR TURN NOW** by Jack Ricks Noffsinger. Broadman Press—1964—64 pages—\$1.25.

Although the book is written for teen-agers the subjects and terminology are geared more for the teen-age boy than the teen-age girl. The short messages are down to earth and make the Christian life meaningful to the developing adolescent.

**WHAT'S WHAT AND WHO'S WHO** by Paul N. Elbin. Warner Press—1964—50c each.

These two Bible quiz books can easily be incorporated into the young people's program in the church. They cultivate a healthy competition, keen interest and increased knowledge of the Word of God.

**THE SEARCHING WIND** by Ruby A. Jones. Warner Press—1964—112 pages—\$2.50.

A devotional book that brings peace to the mind and body. The essays and poetry are highly inspirational and the reader seems to become conscious of the mind and spirit of the author as he meditates on the words and thoughts expressed in the book.

**JAMIE IRELAND** by William N. McElrath. Broadman Press—1964—152 pages—\$2.95.

Every Junior boy will be interested in this book. It is a part of American history which is not too well known, although very important to the establishment of freedom of religion. The story of Jamie Ireland (a true story) is recalled from his home in Scotland and his ultimate arrival in America. His conversion and involvement with the Separatist movement was the

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Forest Park, Illinois

cause of his imprisonment, but he continued to preach through the jail bars until he received a license from the governor to hold public meetings. An American John Bunyan, but more fiery!

**THE WONDERFUL SAVIOR** by Robert G. Lee. Zondervan—1965—139 pages—\$2.50.

If you have already acquired some or all of Dr. Lee's 17 books you will want to add this one to your library. His eloquence becomes evident on every page.

Choosing the word "wonderful," the author describes a major part of the ministry of Jesus Christ. Beginning with THE WONDERFUL DAY the reader is guided on to the Transformation, Resurrection, Relationship, Commission of Christ and many other truths. Dr. Lee's inspired eloquence is revealed in a dramatic way particularly in the chapter on THE WONDERFUL ORDER. If he had been a lawyer, pity the man who would have to be in a witness stand before him.

**WE'RE NEVER ALONE** by Eilene Gunder. Zondervan—1965—148 pages—\$2.95.

The author has provided some solid fare for women who have spiritual as well as physical hunger and are desperately seeking nourishment. Her chapter on *Guidepost or Blueprint*, in which she discusses the will of God, is outstanding because of her practical and down-to-earth approach. Men would certainly benefit from its reading for their needs and desires are basically the same.

Every chapter discusses a different problem or weakness and its solution or alleviation is supported by common sense and reinforced by Scripture.

**FAITH ALIVE** by Aaron N. Meckel. Zondervan—1965—149 pages—\$2.95.

These short sermons are packed with inspiration. The author seems to be a prolific reader and a student of human nature. On almost every page he quotes a person, a book or a bit of poetry. Illustrations are short, numerous but very pointed.

**THE EPISTLE OF PAUL TO THE GALATIANS** by Alan Cole. Eerdmans—1965—188 pages—\$3.25.

This is volume nine of The New Testament Series with an introduction and commentary prepared by a former teacher in Dublin and London and now a missionary in Malaya.

In the Introduction the author presents the Epistle's destination, date of composition, occasion and purpose. Although he follows the categorical content of the Epistle, he incorporates a meaningful outline which divides the letter and at the same time preserves the whole. Some Greek is used but not so much that the commentary cannot be used by pastor and layman.

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except pregnancy, any act of war or military service, pre-existing accidents or

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# SPEAK UP!

An Open Forum for communication among North American Baptists moderated by **Dr. A. Dale Ihrie**, minister of the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich., and General Conference Moderator.

## HOW CAN LIFE BE BROUGHT INTO OUR CONFERENCE?

Dear Moderator:

I may be wrong, but I believe one of the reasons why our N.A.B. denomination is not growing is the fact that it is too interested in the denomination growing—rather than the work of the Lord prospering. "He that saveth his life shall lose it." Because he was not of the NAB denomination, a missionary when home on furlough, and visiting his local church, was not even recognized or made welcome.

Perhaps another reason is the closeness of its members which excludes newcomers who feel their clannishness. Especially is this true of the language churches.

Another reason is that a lot of ministers believe organization can take the place of the warmth of personal touch. Often there is a barrier between leaders and congregation. We are losing too many of our young people—a new organization on the headquarters level will not take the place of lack of *real* interest on the local level.

Co-operation with others of like common faith in the area would bring new life into our churches. There should be more stress on the necessity of a vital witness on the part of every Christian—not just the preaching of the minister to win souls to Christ. Most Christians are asked only to fill a pew and come to multiplied meetings. May God bless our Conference and its leaders! This is my prayer.

(Name withheld by request).

## ANSWER BY DR. IHRIE

Dear Brother:

Very few of us would disagree with anything you have said in your letter. There are, no doubt, some spiritual mistakes being made in all of our churches, and one of the reasons for such a column as this is to give opportunity for pointing up our needs for repentance and change.

As for being too interested in the growth of our denomination rather than in the prospering of God's work in general, I am not sure there is a conflict. Certainly there does not need to be. God has called us to work in and through denominational families or groups or fellowships, and it would be impossible to separate our loyalty to these groups from our love for the whole church. The desire for a growing conference does not seem to run counter to a desire for fellowship with all God's people or a loving interest in the work of Christ everywhere.

As to the recognition of a returned missionary, the matter may have been an oversight, or a lack of knowledge that he was present, or the feeling that he had already been greeted by people before the service. To imply that he was slighted because he was not of the N.A.B. Conference would require a bit more interpretation from the minister of the church. Most missionaries receive ample recognition, I believe. They don't always want it, either.

Nevertheless, the sins you call to our attention are among us all, and we must humbly acknowledge our failures. Clannishness, lack of personal touch, over-organization, personal involvement by all church members—these are matters which need to keep us all on our knees.

Thank you for writing. Come again.

## IS SEMINARY EDUCATION OUTMODED?

Dear Dr. Ihrie:

Apparently we are having difficulty securing students for our seminary. I understand that our present student body is too small to satisfy the requirements for accreditation and that some people think our annual investment is too large in proportion to the number of students we train.

I have been thinking about this and wondering whether modern seminary education is doing what it is supposed to do. Consider the following:

1. Most present day churches are satisfied with a minister who has only Bible School training plus a winsome personality and the ability to speak well. People do not care about technical details which make up the courses in college and seminary, most of which are rarely used by the minister anyway. Most of our laymen find it easier to adjust to a man who isn't trained on the professional level anyway. There is even some evidence that education may become a substitute for dependence on the Holy Spirit.

2. The four years in college (required for seminary entrance) are almost a waste of time unless they lead to a teacher's certificate or some other degree that qualifies a person for professional work in the secular world. The relation between college and seminary is apparently meaningless since the seminary will accept any college graduate regardless of what he studied. An engineering degree or an architectural degree is as acceptable as one in teaching or liberal arts.

3. Where graduate degrees are of any concern, it is the secular attainment of an M.A. or Ph.D. which carries

weight, not the B.D. So why should students spend their precious years pursuing something that is neither useful in a professional way or required in the ministry? Proof of this is that even our seminary professors are sought for their secular accomplishments in some area leading to a Ph.D. degree rather than for their ministerial training. So why a seminary? Or why a Th.B. or a B.D.? What good are they if they don't carry weight in professional circles and aren't looked on as essential or important qualifications by our churches? Our churches will always call a young, attractive, personable minister before they will listen to a scholarly, educated technician who has spent so much time with books that he is no longer outgoing and has a vocabulary that makes him hard to listen to.

Is seminary education outmoded? What is your opinion?

Respectfully yours,

(Name withheld by request)

## ANSWER BY DR. IHRIE?

My dear Brother:

I would like to have some of our seminary people write their reaction to your provocative letter. We will await their response. In my own mind I question several of your statements.

First, I have never heard that the investment in the seminary is too large. How do you estimate the value of training men for Christian service? I am not certain that accreditation is geared to the size of the student body; I know some accredited schools which are no larger than ours.

Second, I feel your divisions between the negative and the positive qualities of ministers are too radical and too much "either-or" to be acceptable. We can't be so absolutely black and white in our thinking about the kind of men our churches will call to the pastorate or the qualities to be demonstrated by men of learning. Who said that a theologically trained man is less outgoing or attractive than a less trained man? Who said our churches prefer a Bible School graduate because he can communicate better than a seminary graduate? This is not in accordance with my own observations. Who said that a B.D. does not carry weight in professional circles? Do you mean it does not qualify a man for professional work outside the field it represents?

Third, it should be understood that the requirements for being a seminary professor are different from those of the pastoral ministry, though there may be some overlapping. The advanced degrees being pursued by teachers are in the area of intensive specialization. This kind of training could not be obtained in a seminary. These men and women spend many months and years of painstaking labor in order to become competent teachers (and the material rewards for such sacrifices are not great). To cast aspersions on theological training because the professors study in other schools would ap-

(Continued on page 27)

• **The Spring Valley Baptist Church** of Canistota, S. Dak., has extended a call to Rev. Milton Vietz of Hettinger, N. Dak., to which he has given a favorable response. He began his ministry in the Spring Valley Church on Dec. 5th succeeding Rev. Ray Hoffman, now of Fessenden, N. Dak., as reported by Mrs. John Woltzen, church clerk.

• **The Immanuel Baptist Church** of Woodside, N. Y., observed the 25th wedding anniversary of Rev. and Mrs. Herbert Hiller, pastor and his wife, on Sunday, Nov. 9. The congratulations of the church were expressed in an appropriate program and with gifts. The actual date of this silver wedding anniversary was Nov. 7, 1965.

• **The Baptist Church of Springside**, Sask., has extended a call to Rev. Robert R. Hoffman of Startup, Wash., pastor of the First Baptist Church of Startup, Wash. since 1960. He has accepted the Springside church call and announced that he would begin his ministry there shortly before Christmas 1965, succeeding Rev. Fred W. Pahl, now of Edmonton, Alberta.

• **The German Baptist Church of Kitimat**, British Columbia, recently voted to dissolve officially. This church, organized in 1956 in this new aluminum center, has been without a pastor for several years. Rev. Paul Siewert of Vancouver, B. C., writing for the officers of the British Columbia Association stated that they "are now negotiating with respect to the disposal of the church property."

• **The Pin Oak Creek Baptist Church** of Mt. Sterling, Missouri had the privilege of having Rev. John Reimer of the East Side Baptist Church of Chicago, Illinois conduct evangelistic services every night from Oct. 26th to Nov. 5th. Mr. Reimer's messages were very inspiring and were a spiritual blessing to the church and community, as reported by Ricka Leimkuehler. Rev. Frank Armbruster is the pastor of the church.

• **The Immanuel Baptist Church** of St. Catharines, Ontario has extended a call to Mr. Johann Von Harten, a 1965 graduate of the Theological Department of the Christian Training Institute, Edmonton, Alberta. He began his ministry at the church early in November. On Sunday, Nov. 14, a reception was held for him and his family by the church. He has succeeded Rev. Daniel Kolke, now pastor of the Second Church, New York, N. Y.

• **The First Baptist Church of Elk Grove**, Calif., has extended a call to Rev. Merle E. Brenner of Ellinwood, Kansas to which he has replied favorably. He has announced that he would begin his ministry in the Elk Grove church on Jan. 1, 1966 succeeding Rev. Walter F. Berkan who is now furthering his education in Sacramento, Calif. Mr. Brenner has been the pastor of

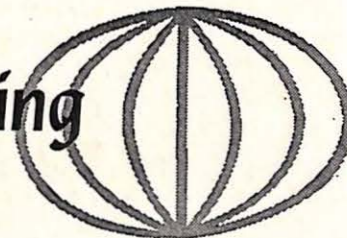
the Ellinwood, Kansas church since 1958.

• **Rev. Fred M. Penner** began his ministry at the First Baptist Church, Paul, Idaho on Wednesday evening, Nov. 3rd. A pantry shower was also held for Mr. and Mrs. Penner and their sons, Steven and Philip, on that Wednesday evening. Mr. Penner served as youth pastor since July 1964 at the Harbor

visited with the parents of Rev. Erhard Knull of Cleveland, Ohio. On another Sunday he visited the Baptist Church in Salzburg, Austria. Chaplain Grenz wrote: "We must continue to pray for these Christians!"

• **On Oct. 17 the Trinity Baptist Church**, Portland, Oregon voted to abandon its Church Extension project in Vancouver, Wash. The church had

## what's happening



Trinity Baptist Church, Costa Mesa, Calif., where he was also ordained. He has succeeded Rev. Myrl E. Thiesies, now of Spokane, Wash.

• **In late October and early in November** Dr. Paul Gebauer of McMinnville, Oregon spent 14 days on the Island of St. Croix in the West Indies as the guest of the United States Government and its Peace Corps Training program. Dr. Gebauer, a former Cameroons Baptist missionary, taught Peace Corps volunteers during this period. Linfield College in Oregon, where Dr. Gebauer is a member of the faculty, granted him a leave of absence for these two weeks.

• **Chaplain Clinton E. Grenz**, who is serving in Germany with the 3rd Missile Battalion of the 7th Artillery, U. S. Armed Forces, recently visited the Baptist Church in Munich, Germany, at which more than 700 people were in attendance. While in Munich, he also

donated three acres of land to the project in a growing area of Vancouver, had made plans to build a first unit, and with the help of the Church Extension Committee had called Rev. Alvin Harsch to the field. However, insurmountable difficulties arose in the field which made this decision necessary. Rev. Alvin Harsch is now awaiting God's leading and a possible call from another NAB church.

• **On Oct. 17, Laymen's Sunday**, the men of the Terrace Heights Baptist Church, Spokane, Wash., were in charge of the evening service. The men's choir sang two numbers, "Leaning on Jesus" and "Let the Lower Lights Keep Burning." A men's quartet: Archie Oestreicher, Rev. Myrl Thiesies, Norman Roth, and Bruce Eklund sang several selections. Curtis Cade related an interesting story of the life of Stanley C. Johnson as taken from his tract, "The Secret of Success." Ben Schmidt gave a talk on "Tires" and related each type of tire to a type of Christian.

• **The Magnolia Baptist Church** of Anaheim, Calif., has published a "Pictorial Directory" showing the pictures of all its members besides giving their addresses and telephone numbers. It is a beautiful, large brochure, featuring this message by the pastor, Rev. Kenneth L. Fischer: "As the Church becomes larger, maintaining our acquaintance with all the members becomes more difficult. In the 9th year of the life of our church, it is our hope that the publication of this Picture Directory will increase our fellowship and our acquaintance with one another."

• **The denominational Church Extension Committee** has extended a call to

(Continued on page 19)

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**CHRISTMAS JOY**

By Mrs. Elton Kirstein  
of Steamboat Rock, Iowa  
Vice-president of the Woman's  
Missionary Union

Joy is the preeminent note at this time of the year, which we call the Christmas or Yuletide Season. From the first of the Old Testament prophecies, telling of the forthcoming Savior's birth, to the New Testament's fulfillment in the beautiful angel chorus, joy is the major theme of "The Word becoming Flesh."

Joy smiles at us through children's faces in our annual Christmas programs. It is tucked in the millions of Christmas greetings, as they wing their flight over the miles. It hides in the colorful wrappings of the gifts for loved ones. It unites the happy family circles as they sit at the Yuletide dinners, and it speaks forth in worship services through blessing and praise in our homes and churches.

Many have asked the question, "What makes this Christmas joy?," and the answer quickly resounds, "The PERSON of the first Christmas story." What a challenge we women have as we prepare our hearts and homes for this joyous season, and as we give witness to a CHRIST-centered Christmas.

To us who believe the Word of God, a far greater joy is given than even Simeon experienced in the days of old. We may not have the temporary delight of holding the Christ-child in our arms, but we may have the eternal joy of having HIM in our hearts by the indwelling of his Holy Spirit, and of sharing him as the shepherds did upon their return from the manger, "glorifying and praising God for all the things that they had heard and seen." Oh, God, give us joy in making known, this year, the PERSON of Christmas—the Lord Jesus Christ.

The following words penned by Annie Johnson Flint express the true Christmas spirit:

"It was not the angels singing  
Gave the Christmas thought,  
Not the precious gold and incense  
By the Wise Men brought;  
Not the shining star that led them  
On their unknown way;

'Twas the Christ within the manger  
Made our Christmas Day,  
'Tis not what we get that counts,  
But—what we give away.  
'Tis the JOY of loving service  
Makes the glad hours bright,

**1967 General Conference Committees**

Announcement of Important Committees by Dr. A. Dale Ihrie, General Conference Moderator, for the 1967 General Conference at Detroit, Mich., July 10-17, 1967.

**PROGRAM COMMITTEE FOR 1967 GENERAL CONFERENCE**

- Rev. H. J. Waltereit, East Detroit, Michigan, Chairman
- Rev. Herbert W. Berndt, Rochester, N. Y.
- Mr. Stanley C. Johnson, Tacoma, Wash.
- Mrs. Delmar L. Wesseler, Lorraine, Kansas.
- Rev. Alphonz Lamprecht, Ridgewood, N. Y.
- Rev. Howard Johnson, Burlington, Iowa.
- Rev. Willis Potratz, Grand Forks, N. Dak.
- Rev. Eugene K. Stroh, Detroit, Mich.
- Rev. Edward Kary, Cleveland, Ohio.
- Rev. Jothan Benke, Buffalo, N. Y.
- Dr. Herbert Pankratz, Chicago, Ill. (The Program Committee will meet in Forest Park, Illinois on January 11 and 12, 1966).

**NOMINATING COMMITTEE FOR 1967 GENERAL CONFERENCE**

- Rev. Herbert J. Freeman, Forest Park, Ill., Chairman.
- Dr. Douglas H. Gallagher, Cleveland, Ohio.
- Mr. Myron Dudek, Brookfield, Wis.
- Rev. S. Donald Ganstrom, Tacoma, Wash.
- Rev. George Breikreuz, Elgin, Iowa.
- Mr. Ernest Kern, Leduc, Alberta.
- Mr. Fred Paul, St. Paul, Minn.
- Mrs. Elton O. Kirstein, Steamboat Rock, Iowa.
- Rev. Walter Berkan, Elk Grove, Calif.
- Rev. Harold W. Gieseke, Bethlehem, Pa.

**1967 GENERAL CONFERENCE at Detroit, Michigan July 10-17, 1967**

Plans are being made tentatively by the NAB churches of Detroit, Michigan to hold these conference sessions in Cobo Hall and Ford Auditorium, the finest convention facilities in the U. S. A.

In Detroit and vicinity North American Baptists have the strongest concentration of churches (11 NAB churches) to be found anywhere in our denomination. This will be one of the greatest General Conferences ever scheduled.

**PLAN TO ATTEND THIS GENERAL CONFERENCE IN 1967!**

Thinking first of other's pleasures,  
Self put out of sight.  
We need never mourn that Christmas  
Comes but once a year  
Since the joyousness of daily giving  
Brings the Christmas cheer."

**1967 GENERAL CONFERENCE COMMITTEE CHAIRMEN**

- Detroit, Michigan, July 10-17, 1967**
- GENERAL CHAIRMAN**  
Mr. Irvin Draewell—Ebenezer Church.
- Co-Chairman—Rev. Eugene K. Stroh—Bible Church, Troy, Mich.**
- REGISTRATION & HOUSING**  
Chairman—Mr. Herbert Hoemke—Ebenezer Church.
- Co-Chairman—Mr. Leonard Smith—Trinity Church.**
- BANQUET & LUNCHEONS**  
Co-Chairman—Mr. Walter Chapman—Ebenezer Church.
- Co-Chairman—Mrs. Frances Faust—Grosse Pointe Church.**
- FINANCE**  
Walter Landenberger—Grosse Pointe Church.
- YOUNG PEOPLE'S ACTIVITIES**  
Rev. Ray Niederer—Redeemer Church.
- PROPERTIES & DISPLAY**  
Mr. Marvin Skubick—Ebenezer Church.
- DECORATIONS**  
Mrs. Herman Riffel—Bethel Church.
- LADIES' TEA**  
Mrs. Erma Mitchell—Grosse Pointe Church.
- USHERS**  
Chairman—Mr. E. J. Russell, Grosse Pointe Church.
- Co-Chairman—Mr. Raymond Vignault—Bible Church.**
- HALLS & MEETING PLACES**  
Dr. Jack Scott—Ebenezer Church.
- PUBLICITY**  
Rev. Leslie Howell—Community Church.
- TRANSPORTATION**  
Mr. Robert Von Nolting—Fellowship Church.
- MUSIC**  
Co-Chairman—Mr. Gordon Nelson—Ebenezer Church.
- Co-Chairman—Mr. Elmer Wengel—Bethel Church.**
- NURSERY ROOM COMMITTEE**  
Mrs. Vera Riederer—Redeemer Church.
- CHILDREN'S RECREATION & SERVICE COMMITTEE**  
Co-Chairman—Judy Albrecht—Fellowship Church.
- Co-Chairman—Frieda Klassen—Fellowship Church.**
- NURSES' SERVICING COMMITTEE**  
Miss Hildegard Ehlert—Ebenezer Church.

Four things a man must learn to do  
If he would make his record true:  
To think without confusion clearly;  
To love his fellow-men sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely.  
—Henry Van Dyke.



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**WHAT'S HAPPENING**

(Continued from page 17)

Rev. Allan Gerber of New Leipzig, N. Dak., to become the pastor of the new Church Extension project, the Parkdale Baptist Church of Drumheller, Alberta. He has accepted the call and announced that he would begin his ministry on this Extension field on Jan. 1, 1966. In recent weeks Mr. Abe Block of Trochu, Alberta has supplied the pulpit at the Parkdale Church. Local churches sponsoring the Drumheller project are purchasing a suitable future church site and assisting the Drumheller group in providing a parsonage for the pastor.

• **The Thanksgiving Services of the Calvary Baptist Church, Killaloe, Ontario** were held on Sunday, Oct. 10, with Rev. Rubin Kern, Eastern District Secretary presenting the message. God's bountiful blessings were portrayed in the decorations of the sanctuary. That afternoon a special German service was held by the pastor, Rev. P. T. Hunsicker. Special music and personal testimonies in the true German tradition made the service a joy to the elderly people who understand this language. Afterwards a fellowship time was enjoyed and the ladies of the church served lunch, as reported by Lynne Felhaber.

• **Dr. Frank H. Woyke, executive secretary, and Rev. A. Lamprecht of Ridgewood, N. Y.,** represented the North American Baptist General Conference at the annual Advisory Council meetings of the American Bible Society from Nov. 15 to 17 in New York City. Delegates from more than 60 Protestant denominations were in attendance. Among the program speak-

ers were Dr. Eugene A. Nida, ABS Translations Secretary; Dr. Oliver Bequin of London, England, general secretary of the United Bible Societies; and the Right Reverend John E. Hines, presiding bishop of the Episcopal Church, who gave the keynote address.

• **The Valedictory Address at the graduation exercises of the Morris Collegiate in Morris, Manitoba, on Oct. 8th** was delivered by Miss Daphne Constance Hoffman, a member of the Emmanuel Baptist Church of Morris. In her impressive address she stated that "as graduates of Morris Collegiate we will need the encouragement that you as teachers and parents have given us in a world where our ideals and morals will receive the strictest test." To her fellow students, Miss Hoffman said: "Search for a goal in your life and then strive to attain it." Daphne is one of the girls of the Morris church who has entered the Christian Training Institute in Edmonton, Alberta.

• **The Fall Festival Program by the Women's Service Union of Chicago and Suburbs** was held on Thursday evening, Oct. 28, at the Central Baptist Home for the Aged in Chicago (Northridge), Ill. Mrs. Herbert Siemund, president, extended a hearty welcome to the many friends and guests in attendance. Rev. and Mrs. Eldon Janzen and their four children presented the devotional services in song and word. Mr. George Bender and his two sons played several trumpet numbers. The superintendent, Mr. Edward Meister, brought appropriate remarks. The Handbell Choir of the Edgebrook Lutheran Church, under the direction of Mrs. Alvin Keats, thrilled the audience with eight musical numbers from Martin Luther's "A Mighty Fortress" to MacDowell's "Wild Rose."



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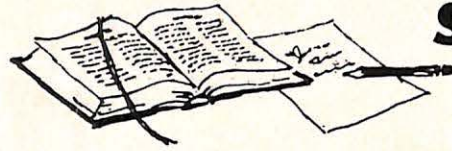
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# sunday school lessons

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

## A TEACHING GUIDE

Date: December 26, 1965

Theme: **NEHEMIAH: COMMITTED TO A TASK**

Scripture: Nehemiah 4:6-14, 21-23

**THE CENTRAL THOUGHT:** Good leadership will invariably inspire good fellowship.

**INTRODUCTION:** After the Babylonians, under Nebuchadnezzar, had conquered Judah, they were in turn conquered by the Persians under Cyrus the Great. Under his rule the Jews found him to be very generous and liberal and allowed many of the captives to return to Jerusalem, even going so far as giving them assistance and protection.

Before the advent of Nehemiah, Zerubbabel led a number of exiles back in order to rebuild the temple. Ezra, the scribe, returned with another group and instituted some rigid reforms. Nehemiah returned with a third group to rebuild the walls of Jerusalem. Many of them made great material sacrifices, leaving the luxury and prosperity of Persia to begin life all over again in the midst of poverty and destruction.

**I. DETERMINATION TO BUILD.** Nehemiah 4:6.

The people had a mind to work because they were given much needed inspiration. This is necessary in all phases of church work. Behind this willing response there is much prayer, dedication, leadership, self-sacrifice and faith in God. Nehemiah was an ideal example in all areas. Humanly speaking, he had everything a man could desire. Although he lived in a palace in the midst of luxury, his heart was in Jerusalem with brethren who lived in misery and insecurity. When he was told that they were in great affliction and reproach, and that the walls of Jerusalem were in great need of repair, he wept, prayed and fasted for days.

**II. OPPOSITION AND OBSTACLES.** Nehemiah 4:7-14.

The easiest thing to do in the face of opposition is to retreat. Many Christians often choose the path of least resistance. They base their faith on a false assumption that God reveals his will only if the circumstances are favorable. When the path is clear, smooth and uncluttered by difficulties and troublesome obstacles, then is the time to go ahead. If this would have been Nehemiah's attitude, he would have taken one quick look and hurried back to the safety of the palace in Shushan.

Nehemiah showed a practical faith.

"Nobody ever outgrows Scripture; the Book widens and deepens with our years."—Spurgeon.

It was a combination of prayer and preparedness. The Devil doesn't care much about Christians who do nothing but pray. It is when the church and its members let themselves be used of God to do something about sin and wickedness that Satan begins to draw up his forces and to do battle. Discouraging the saints is his favorite pastime.

**III. THE TASK COMPLETED.** Nehemiah 4:21-23.

Prophets and theologians are noted for their profound insights into God's truth which they are then able to reveal unto others. Nehemiah was neither a prophet nor a theologian, but a layman who was keen, practical, courageous and a good organizer. He got the work done because he knew how to get others to work. One Nehemiah in every church would accomplish a miracle!

### Questions for Discussion:

1. How can God's will be done on earth as it is in heaven?
2. What are some of the sources of discouragement in our churches today?
3. Did Christ promise to make it easy for his followers?

## A TEACHING GUIDE

Date: January 2, 1966

Theme: **WHAT IT MEANS TO BELIEVE**

Scripture: Matthew 8:5-13; Hebrews 11:1-6

**THE CENTRAL THOUGHT:** Many people believe that there is a God, but they do not believe in him enough to accept him as their Savior.

**INTRODUCTION:** Beginning with the New Year, the emphasis will center on the importance of Christian beliefs. In order to live the Christian life more effectively, it is necessary to study and understand what it means to believe. So much of what we believe is taken for granted that we do not question the teaching of the Bible. However, there are times when trouble, sorrow, sickness and loneliness overtake us, and we wonder what it means to really believe on the Lord Jesus Christ to supply all our need.

Believing in God must be more than an intellectual assent. It goes farther and deeper. The devils also believe and tremble (James 2:19). The Christian believes and finds peace.

A genuine faith goes beyond our

personal, spiritual and material needs. It leads on to sacrifice and service. When we have once experienced what it can do for us, then we become aware of the needs of others. We are saved, not merely to enjoy our salvation, but to proclaim the Gospel of salvation.

**I. PRACTICAL BELIEF AND TRUST.** Matthew 8:5-10.

Although this was a Roman and a Gentile, he must have had a love for the Jews. According to Luke's version (Luke 7:1), he built them a synagogue. Roman centurians were more apt to show their power and authority and their contempt for Jews and their religion. His personal interest in his slaves also revealed his love and compassion.

Not only did he take Jesus at his word but he showed a genuine humility when he told Jesus that he was unworthy. He had full faith in Jesus' willingness, power and authority—his word was enough.

**II. RELIGIOUS FORMAL BELIEF.** Matthew 8:11-13.

It is interesting to note that the only two miracles in which healing occurs without Jesus seeing the patient are in the cases of two Gentiles—here, and in the story of the daughter of the Syrophenician woman.

This incident left Jesus with some mixed feelings. He expressed both joy and sadness. He was happy to see such great evidence of faith in a Gentile, but sad to see such a lack of faith among the Jews. They expressed great religious beliefs but made no practical application of their faith. This was a foreshadow of their doom and a hope for the Gentiles.

**III. VICTORIOUS FAITH.** Hebrews 11:1-6.

All of past history is judged by faith or the lack of it. The great saints of the past won their reputation on the strength of their faith. This is why they are remembered and why they stand head and shoulders above everybody else—not because of the way they expressed their faith in words, but because of the way they lived their faith in spite of tremendous obstacles. They could not be moved by the circumstances around them because they lived above and beyond the circumstances.

### Questions for Discussion:

1. Is there a difference between believing and trusting?
2. Were the heroes of faith in Hebrews 11 all perfect?
3. Why did not Jesus ask the centurion to follow him as he did Matthew and some others?

**CHURCH EXTENSION, DICKINSON, N. DAK.** It was with joy that we accepted the "Call" to the Church Extension work in Dickinson, N. Dak. We arrived in this fair city, October 29, and had our initial service and Sunday school on Sunday, October 31. Truly, the Lord blessed our hearts, as visitors from the surrounding churches were with us for the evening service. Churches represented were Underwood, Linton, Mott, New Leipzig and Bismarck, N. Dak. Also to add much to our welcome to Dickinson, was the pantry shower so graciously provided by the ladies from the Bismarck Baptist Church. It is a joy for us to be in Dickinson. The Lord granted us four wonderful years in the Ebenezer Baptist Church, Ebenezer, Saskatchewan, and we are now looking unto God for guidance as we undertake this Extension work. Should any of our readers be aware of N.A.B. families in this area, please get in touch with me, 416—1st Ave. East, Dickinson, N. Dak. (Wilfred A. Dickau, Pastor).



Rev. and Mrs. Wilfred Dickau and their family who are now ministering at the new Church Extension project at Dickinson, N. Dak.

## GOD'S OPEN DOOR

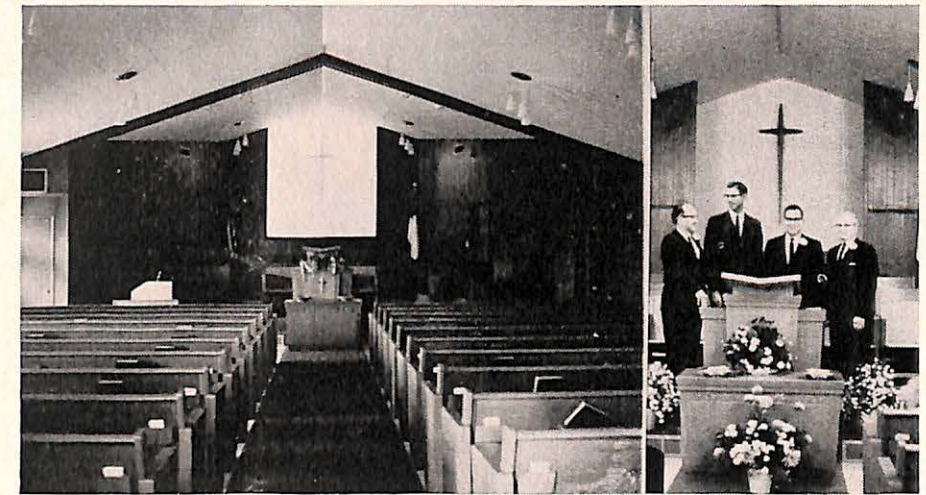
(Continued from page 13)

I shall not begin to number all our joys. On the first Sunday in our new building, we saw eight persons come forward for Christ. On Easter Sunday we felt God so near when 23 followed the Lord in baptism. Again we have a large group requesting membership.

Already we are feeling the pinch for more space. We will soon have to expand. Our church was dedicated Nov. 14, 1965, just one month ago, and one year after the official opening. In the last year, our attendance, membership and giving have more than doubled.

We would like to thank God for each one who has seen those God-given opportunities and has made it possible for God's doors to be opened in Seattle.

December 16, 1965



MEMORY LANE BAPTIST CHURCH, WICHITA, KANSAS

The worshipful sanctuary of the \$47,000 church (left), and the speakers at the dedication services (left to right): Rev. Edwin Michelson, Mr. Delmar Wesseler, Rev. Gordon J. Voegele, pastor, and Dr. J. C. Gunst.

## Church Dedication at Wichita, Kansas

Dedication of the \$45,000 sanctuary (second unit of a master plan) of the Memory Lane Baptist Church, Wichita, Kansas.

By Rev. Gordon J. Voegele, Pastor of the Church.

**W**ITH GREAT anticipation and many prayers of thanksgiving, the members and friends of the Memory Lane Baptist Church of Wichita, Kansas gathered on Sunday, Oct. 17 to dedicate the beautiful new sanctuary to the glory of God.

The services of the day were opened with the children bringing a program during the Sunday school hour consisting of Bible stories given by 3 scholars and the singing of choruses under the direction of Mrs. Gordon Voegele. Rev. Ed Michelson, former pastor of the church, challenged the hearts of all at the morning worship service.

### THE DEDICATION FESTIVITIES

The formal dedication service was held in the afternoon with many of our sister churches joining us in praising God for his bountiful blessings. The church choir, under the direction of Mr. Howard Stenzel, expressed the congregation's thanks and praise. A brief historical sketch of the church was given by Mrs. Sam Pshigoda, a charter member of the church. Then congratulations were brought by Mr. Delmar Wesseler, Southwestern Conference Church Extension chairman; Mr. Roe Messner, Building Contractor; Mr. Harry Saums, Church Attorney; and pastors from the neighboring churches. The dedicatory message was brought by Dr. J. C. Gunst who has a way that challenges the heart and renews the spirit of all who hear him. Rev. Gordon Voegele, pastor of the church, led the congregation in the service of dedication and Rev. Ed Michelson led in the dedicatory prayer.

The evening service was highlighted

with a baptismal service and with special selections brought by the Strassburg Baptist Men's Chorus. Three young people of the Memory Lane Baptist Church publicly confessed their faith in Christ by following their Lord through the waters of baptism.

### THE CHURCH BUILDING

This building is the second unit of a master plan. It has a seating capacity of 225 in the sanctuary and 75 in the overflow (3,139 square feet of space) and provides a church office, bathrooms, nursery, mechanical room and additional classrooms. The first unit (educational unit) provides 2,340 square feet for classrooms, bathrooms, kitchenette and nursery. The parking is paved with 45 spaces. The total cost of the second unit is \$45,000, which includes contract, architect, utilities and fees.

Various donations such as a Gulbranson Organ, communion ware, offering plates, music stand, tables and hymnals were made by members and friends of the church.

If you were to enter our sanctuary, you would be hushed by the simplicity and beauty so conducive to worship. We are grateful to God who has blessed us abundantly in guiding us to realize these plans for the erection of this House of Prayer. We therefore dedicate this building to God's glory and covet your prayers for us in the great task of using this House of Prayer for the light that it should be to the people who live in this northwestern part of this city.

# OUR DENOMINATION IN ACTION

## SPECIAL EVENTS

**KILLALOE, ONTARIO** The second annual Song Festival for Killaloe, Ontario was held at the Grace Evangelical United Brethren Church of Killaloe on Sunday afternoon, Oct. 31st. This united effort with the choirs of the Baptist churches presented a meaningful worship service in song. The church was filled to capacity as the musical numbers of both churches reflected the music in their souls. Rev. D. Culp acted as host pastor while Rev. A. E. Jaster gave a brief message and testimony. The highlights of the service were songs by the Joint Choir under the direction of Rev. P. T. Hunsicker. This was a highly successful Christian endeavor in praising our Savior with voices of joy. (Lynne Felhaber and Viola Getz, Reporters).

**GOODRICH, N. DAK.** The Goodrich Baptist Church, Goodrich, N. Dak., observed its Harvest and Mission Festival on Sunday, Oct. 24. The church was decorated with flowers and vegetables which added much to the service. Rev. David J. Draewell of Forest Park, Ill., as guest speaker presented two soul stirring messages. The morning service was on "Harvest" and the afternoon service on the four basic truths about collections. The ladies of the church served a pot luck dinner as we all gathered around the tables downstairs and praised God for his bountiful blessings to us. A missionary offering of \$1479.97 was received for the support of our missionaries, Rev. and Mrs. Ernest Zimbleman. Rev. Jacob Ehman is our pastor. (Mrs. Albert Schmidt, Reporter).

**TEMPLE, CALGARY, ALBERTA.** We of the Temple Church, Calgary, Alberta were recently able to dedicate and pay for a new piano and organ. On Sunday, Oct. 17, with a beautifully decorated church, we celebrated thanksgiving. Rev. Arthur Gellert from Terrace, British Columbia, was the guest speaker in the morning. In the evening the young people rendered a program, consisting of many vocal and instrumental numbers, group songs and a short dialog. The harvest mission offering totaled \$3200. Special meetings were held the following week with Brother Gellert. The services were opened with musical numbers and junior sermonette every evening. A number of boys accepted Christ as their Savior. We hope to have a baptismal service in the near future. Rev. C. T. Remple is our pastor. (Mrs. B. Kerber, Reporter).

**PARMA HEIGHTS, CLEVELAND.** In June of this year the staff of the Parma Heights Baptist Church, Cleve-

land, Ohio was augmented with the arrival of Miss Sharon Samson from Buffalo, N. Y. She graduated from the Buffalo Bible Institute majoring in a Christian Education program. She is serving us as full-time church secretary and has also taken over as Pioneer Girls Leader and Beginners Class Sunday school superintendent. Her friendly smile and pleasant personality have won for her a special place in the hearts of our young people and adults as well.

The month of October was designated as "Family Worship Month" in our church and our theme was "Family Worship In Every Home Every Day." Dr. Douglas Gallagher, our pastor, presented thought-provoking messages on this theme which were helpful to each individual member of the Christian family. Our annual Thanksgiving Dinner was held on Nov. 12. Rev. Allan Wilks of Akron, Ohio, was the guest speaker and Mr. Paul Schumacher of radio station WCRF provided the special music for the evening. Our goal for this Thanksgiving season was \$12,000. We are anticipating breaking ground in early March 1966 for our new sanctuary and additional education facilities. (Mrs. Manfred Pech, Reporter).

**GRAND FORKS, N. DAK.** The Grace Baptist Church of Grand Forks, N. Dak., held a Mission Conference, Oct. 27-31. The theme was "Developing Mission Minded Christians," with Philippians 2:4, 5 as the theme verses. Dr. Richard Schilke, General Mission



**MISS SHARON SAMSON**  
Secretary and Pioneer Girls Leader at the Parma Heights Baptist Church, Cleveland, Ohio.

Secretary, enlightened us more fully about our task in our mission efforts. Miss Lucille Wipf, missionary to Japan, and Rev. Fred Holzhammer, missionary in Cameroon, Africa since Aug. 1951, were also guest speakers. This conference truly was a blessing as it led us to further commitments in praying more for our missionary work. (Mrs. Sylvia Eldridge, Reporter).

**BUFFALO CENTER, IA.** On Monday, Aug. 23, the First Baptist Church, Buffalo Center, Iowa, was host to a Church Extension group consisting of pastors and laymen from our Iowa churches. There was an interlude for dinner which was served by the ladies of our church. Rev. Ernest Rockstad of Mt. Horeb, Wis., conducted a series of meetings "The Victorious Life Conference" in our church from Sept. 7 to 12. Cottage prayer meetings were held the previous week in this area. Our pastor, Rev. G. W. Blackburn, was guest speaker for a week of evangelistic services at the Baptist Church in Sumner, Iowa, from Sept. 27 to Oct. 5, with Rev. H. Haas as pastor. The Ladies' Mission Band observed its annual Guest Day Oct. 7 with Miss Geraldine Glasenapp as guest speaker. About 100 ladies from the surrounding area attended. (Mrs. Deane Jurgens, Reporter).

**HILDA, ALBERTA.** On Sept. 19, Pastors' Exchange Sunday for southern Alberta, the Hilda Baptist Church of Hilda, Alta., had the privilege of having Rev. and Mrs. R. Neuman of Calgary, Alta., in our midst. Their messages, musical numbers, and colored slides of the Indian Mission in Alberta were a blessing to us. On Sept. 26 we observed Thanksgiving Day with Rev. John Binder of Forest Park, Ill., as guest speaker. A special missionary offering of \$657.20 was received. Oct. 3 the Sunday school held its Promotion Day exercises. Mr. A. Anderst is serving again as superintendent. On Oct. 10 we observed Laymen's Sunday when men of the church served us in word and song and with Mr. B. Enslin as chairman. The guest speaker was the Hon. Harry Strom of Alberta. With Mr. E. Anderst as chairman at the evening service, a group of Christian Business Men from Medicine Hat served in song, instrumental numbers and with testimonies. (Mrs. A. Schatz, Reporter).

**MEETING WITH CHAPLAIN, EDMONTON.** One hundred and ten young people who are students in Edmonton, Alberta, met their regional chaplain, Rev. Charles Littman, on Sunday afternoon, Nov. 7, at the McKernan Baptist Church. The schools represented were: The Christian Training Institute, The Schools of Nursing, Alberta College, Northern Alberta Institute of

Technology and The University of Alberta. Several musical numbers were rendered with enthusiasm. The film, "The Accuser," was shown. Rev. Wm. Sturhahn, Northern District Secretary, briefly challenged us to separation and consecration in the service of the King. The Christlike concern of our chaplain, Rev. Charles Littman, warmed our hearts as students. Being away from our home churches, we sincerely appreciate having such a man of God in whom we can confide. Following the Rally our chaplain's wife served us a wonderful buffet supper. (Gloria Neuman, Reporter).

**CAMROSE, ALBERTA.** At the beginning of the year we of the Fellowship Baptist Church, Camrose, Alta., held the dedication service of our new parsonage, which has a lovely pastor's study on the main floor. In February the Ladies Mission Circle celebrated their 50th anniversary. There were three charter members present: Mrs. Rosa Brown, Mrs. Mary Link and Mrs. Caroline Stark. On July 4th a service of baptism was held in the Calvary Church in Wetaskiwin when 5 young candidates followed the Lord in baptism. The hand of fellowship was extended to Mr. and Mrs. Carl Busch, Mrs. Weir and son Douglas, Mr. and Mrs. Stewart Cardiff and Margaret, Bernice Becker, Carol Businuis, Marlesse and Elizabeth Oldekamp. Another improvement was a new church sign, which now takes its place on the main corner of the church yard. A Vacation Bible School was held in August under the leadership of Miss Zacagline and Miss Gray. The theme was "Proclaiming Christ, Our Peace." The average attendance was 65 to 70. (Mrs. Richard Hickman, Reporter).

**REDEEMER, WARREN, MICH.** October was Missionary Month at the Redeemer Baptist Church, Warren, Mich. The week of Oct. 3, Rev. Wilfred Gulick, Unevangelized Fields Mission, spoke regarding the work in Haiti and showed slides. On Wednesday, Rev. Ellis Deibler of Wycliffe Bible Translators spoke about New Guinea. The week of Oct. 10, Rev. Ellis Deibler and Rev. Ken Ouellette of the Detroit City Rescue Mission spoke. Redeemer Baptist Men have charge of these Rescue Mission meetings the fourth Monday of every month. The week of Oct. 17, Rev. Elmer Wolfenden, Wycliffe Bible Translators, spoke of his work in the Philippines.

Rev. George Lang, home from Cameroon, Africa, was ill on Oct. 24 and could not be with us. Miss Esther Schultz, also home on leave, spoke about her work at Saker College in Cameroon. On Oct. 29, approximately 300 people gathered in our Fellowship Hall for a Missionary Banquet. Mr. Don Witt, teacher at the Cameroons Protestant College in West Cameroon, spoke. On Sunday morning, Oct. 31, Mr. Witt took us to church in Africa by actually demonstrating their call to worship as he beat out the call on a hollowed out log drum. Mr. Witt also



New bulletin board of the Fellowship Baptist Church, Camrose, Alberta (left) and Rev. P. R. Grabke (pastor) (left in rear row) with 10 new members received into the church's membership.

played a tape of a song service in a little bush church and demonstrated the instruments used. In the evening service, Mr. Witt spoke and the choir presented a missionary cantata, "Let the Earth Hear His Voice" by Eugene L. Clark and directed by Jerome Heath. Our missionary family has now grown to eight. (Mrs. Doris Kintzer, Reporter).

**KANSAS ASSOCIATION AT ELLINWOOD.** The Kansas Association met at the First Baptist Church in Ellinwood, Oct. 19-20, for its annual meeting with the theme, "The Church and Changing Times." Our guests, Dr. J. C. Gunst, Rev. John E. Grygo, and Miss Geraldine Glasenapp, extended our vision and challenged our faith with their messages on changes in our denomination, in Africa and our Missions, our society and its youth, but which also reminded us that the Gospel is changeless. Two workshops were held with the delegates alternating to participate in both. Missionary Glasenapp talked on "Missions and Changing Times"; and Rev. E. Barker on "Changing Attitudes in Rural-Urban Fellowship." The Tuesday evening meeting was led by the Kansas CBYF who gave testimonies and favored us with the special music. A panel discussion on Wednesday, "Effective Sunday Evening Programming," was led by Rev. E. Wesner. At the regular business session, the following officers were elected: moderator, Arlen Janssen; vice-moderator, Rev. C. Auch; secretary, Mrs. D. Priestley; and treasurer, Elmer Thielenhaus. (Mrs. David Priestley, Reporter).

**NORTHERN N. DAK. ASSOCIATION.** The Northern North Dakota Association meetings were held in McClusky Oct. 22 and 23. The theme of the program was "God's Will for Today" as related in I Thess. 4:1-18. Appreciating the values of Christian fellowship and participation in our Associational meetings, the planning committee provided for periods of singing, testimony and prayer. The lovely new facilities of the McClusky church and the hospitality of the members opening their homes for lodging, plus pro-

viding the meals in the church dining room, increased the fellowship blessings.

The splendid contributions of our guest speakers, Rev. David J. Draewell, Secretary of Stewardship and Higher Education, and Miss Lucille Wipf, missionary to Japan, the program participants with messages by Rev. John Benham of Minot and Rev. Ronald Derman of Harvey, the leadership of the host pastor, Rev. W. G. Gerthe, and our officers also opened the way for the outpouring of the Lord's inspirational and directive blessings. The newly elected officers are Rev. Elmo Tahran, moderator; Rev. Reuben Grue-neich, vice-moderator; Rev. Jacob Ehenfeld, secretary; Mr. Ben Martin (Ros-enfeld) treasurer; and Mr. Albert Seibel (Martin) Church extension committee member. (Willis Potratz, Reporter).

**RECOGNITION OF ORDINATION, REV. EDWARD KLINGENBERG.** On Oct. 22 twenty-one delegates from 8 N.A.B. churches of the Saskatchewan Association met in council at the Temple Baptist Church, Jansen, Sask., for the recognition of the ordination of its pastor, Rev. Edward Klingenberg. He was raised in a Baptist home but there was no Baptist church where they were living and so he did not have contact with other Baptist people. He received his training at the Prairie Bible Institute of Three Hills, Alberta. For 11 years he served with the Canadian Sunday School Mission. He was ordained in 1957 by the Fellowship of Gospel Churches. The council was fully satisfied with Brother Klingenberg's testimony and doctrinal statement and voted to recognize his previous ordination and receive him into our fellowship. At the public service that same evening, our District Secretary, Rev. Wm. Sturhahn, brought the message and offered the prayer of dedication, Rev. W. Kerber, moderator of the Saskatchewan Association, gave the charge to the church and extended the hand of fellowship. The undersigned gave the charge to the candidate.

It is with joy that we welcome Brother Klingenberg and the family into our fellowship. (Edmond Hohn).

## Sunday School Programs & Events

**MORRIS, MANITOBA.** On Sunday, Sept. 26, at the Emmanuel Baptist Church, Morris, Manitoba, during our Promotion Day Service, awards were given to 26 girls and boys who had completed the Scripture Memory



Elaine Edel, Scripture Memory sponsor at the Emmanuel Church, Morris, Man., with two Grand Award winners.

Course for the past year. Two boys completed the entire course and received their Grand Awards. Our prayer as leaders is that the children will "hide God's Word in their hearts that they might not sin against God." (Elaine Edel, Scripture Memory Sponsor).

**WISHEK, N. DAK.** The First Baptist Church of Wishek, N. Dak., has had an enrollment of 42 boys and girls in Scripture Memorization under the leadership of Mrs. Charles Bettenhausen. All 42 boys and girls completed course No. 11. Of the 42 there were five who finished the nine year course as follows: Linda Hagel, Dean Hoffman, Noreen Weisser, James Ritter and Carol Bender. All of these have hidden these verses faithfully in their hearts that they might use them in coming days. The pastor of the church is Rev. Carl Weisser.

**FIRST, LODI, CALIF.** Tables beautifully decorated with fruits of the harvest depicted harvest time for First Baptist Church, Lodi, Calif., when its annual Church Workers' Banquet was held on Tuesday evening, Oct. 12, in the Tiki Room. This was in honor of church workers with over 100 in attendance. Art Heinle, Master of Ceremonies, introduced an instrumental group of five from Temple Baptist, Lodi. Rev. Everett C. Crimmings, pastor of the First Baptist Church, Stockton, spoke with fervent and challenging conviction on the subject, "Where is the Harvest? Where are the Fields?" Our guest soloist, Robert Radcliffe, Director of Christian Education, Temple Church, Lodi, sang appropriate

numbers entitled, "Forward With Christ" and "Here Am I, Send Me." Rev. Harvey Mehlhaff, Director of Christian Education, First Baptist, then led the service of dedication wherein each worker committed himself to serve God more effectively. This was an outstanding event which highlighted the beginning of a new Sunday school year and challenged all church workers. Those serving on the committee to make this possible were Milton Fischer, Chairman; Wanda Lippert, Ruth Goehring, Audrey Hoff, Dwain Prickett and Rev. Harvey Mehlhaff. (Milton Fischer, Reporter).

## Woman's Missionary Societies

**EDENWOLD-DAVIN LADIES AID.** The Edenwold-Davin Ladies' Aid of Saskatchewan observed a unique evening of thanksgiving on Tuesday, Oct. 19. After the members, their husbands and friends had enjoyed a hearty meal, we were treated to their program. Mrs.



Mrs. Charles Bettenhausen (left) Scripture Memory director at the First Baptist Church, Wishek, N. Dak., and five Grand Award winners.

Edna Rumpel presented the devotions on "Reasons for Thankfulness." Mr. Derald Sauer, guest speaker, told us about his home life for which he was thankful in spite of its "ups and downs." The program also featured reports, trio numbers and other music. The offering of \$101.25 goes for many good causes with one share of it to help support Miss Betty Mantay, NAB missionary. (Mrs. Isabella Brucker, Reporter).

**WILLOW RANCHO, SACRAMENTO.** An International Dinner, sponsored by the Woman's Missionary Society of the Willow Rancho Church, Sacramento, Calif., was enjoyed by approximately 60 people on Oct. 26th. Tables were appropriately decorated, representing the foreign mission fields of North American Baptists. Mrs. Arnold Mauch, president, presided and the guest speaker was Geraldine Glase-napp, our missionary on furlough from the Cameroons. Our hearts were challenged by her message about the Afri-

can family and the difficulties encountered in the transition between pagan traditionalism and the true Christian home. We were also privileged to have as invited guests several from the Lincoln Village Baptist Church of Sacramento. At the close of the evening, a personal gift was presented to our missionary as a token of our love and appreciation. (Mrs. W. W. Rueb, Reporter).

**FOREST PARK, ILL.** Baptist Women's Day of Prayer was observed at the Forest Park Baptist Church, Forest Park, Ill., on Monday evening, Nov. 1. The theme, "Love and Concern," was emphasized with special guests being former Woman's Missionary Union presidents, Mrs. H. G. Dymmel and Mrs. Walter W. Grosser. Mrs. B. C. Schreiber, president of the Woman's Missionary Guild, presided, and Miss Alethea Kose, president of the Woman's Missionary Society (German), introduced the prayer requests, the offering and gave us a resume on how the Day of Prayer had originated. Special music was rendered by Misses Joyce Ringstad and Erna Redlich and Mrs. Eldon Janzen. Mrs. G. K. Zimmerman served as pianist for the evening. The offering was designated to be shared by the Baptist World Alliance women's work and our own denominational women's work. (E. Redlich, Reporter).

## ANNIVERSARY RECEPTION

**HILLCREST, CLEVELAND, OHIO.** On August 20, Mr. and Mrs. Adam Kownatzki of Cleveland, Ohio met with a group of friends around a banquet table to celebrate their golden wedding anniversary. Their daughter-in-law, Mrs. Wanda Kownatzki, had come from California to make all the arrangements. Her husband, John, the



Mr. and Mrs. Adam Kownatzki of Cleveland, Ohio, members of the Hillcrest Baptist Church, at their 50th wedding anniversary celebration.

only son of Mr. and Mrs. Kownatzki, was to come later. Unfortunately he became suddenly very ill and could not attend this happy festival. A program of old familiar songs and poetry was presented. The pastor, Rev. Edward Kary, brought a brief congratulatory message. A time of fellowship followed the formal part of the evening. On

the following evening, the local branch of the Baptist Life Association, under the leadership of Mrs. William Gresham, also observed this anniversary with the Kownatzkis. Mrs. Gresham had done some research into the life

of Mr. and Mrs. Kownatzki and had arranged a "This is Your Life" program. The Kownatzkis are among the many fine and loyal members of the Hillcrest Church of Cleveland. (Edward Kary, Pastor).

## evangelistic services & baptisms

**POUND, WISCONSIN.** During a recent morning worship service we of the Pioneer Baptist Church, Pound, Wis., were privileged to witness a baptismal service in which our pastor, Rev. E. S. Fenske, baptized five young people. In the accompanying picture they are (left to right): Michel Borkowski, Allen Steier, Judith and Jean Frye, and Jesse Jensen, and our pastor in the back row. We are looking forward to a week of revival meetings in the near future. (Mrs. Emily Mattrisch, Reporter).



Rev. E. S. Fenske, pastor of the Pioneer Baptist Church, Pound, Wis., with five young baptismal candidates.

**HEBRON, N. DAK.** The annual Harvest and Mission Festival of the First Baptist Church, Hebron, N. Dak., was observed on Sunday, Sept. 19. We were greatly blessed and challenged by Rev. Iver Walker of Herreid, S. Dak., guest speaker. The day's offerings amounted to \$4,378.21.

Evangelistic Meetings were held from Oct. 12 to 21 with Rev. Wm. Hoover of Anaheim, Calif., as the evangelist. Our hearts were blessed as he unfolded the Scriptures to us. With favorable weather, the meetings were very well attended and 12 persons were saved during this campaign. We pray that our Christian example may help them to grow in grace and knowledge of our Savior Jesus Christ. (Mrs. Edwin Schmidt, Reporter).

**WILLOW RANCHO, SACRAMENTO.** "God's will; nothing more, nothing less, nothing else" was the theme for a blessed week at the Willow Rancho Baptist Church, Sacramento, Calif., Oct. 15-24, during a New Life Crusade with Evangelist Rev. Kenneth Dodson of Winona Lake, Ind. God poured out his blessings upon us and many were lifted to a higher level of Christian living during this time. Sixteen

persons accepted the Lord for the first time and our prayer is that the revival fires, which have been kindled, will spread and that many more will decide for Christ in the coming weeks under the ministry of our pastor, Dr. Louis R. Johnson. Besides the evening services, a study of the Sermon on the Mount was conducted each morning. A school of prayer and a marriage clinic were held on successive Sunday afternoons. (Mrs. W. W. Rueb).

**GRACE, MEDICINE HAT, ALTA.** Sunday, Sept. 26, 1965, was a special day for members and friends of the Grace Baptist Church, Medicine Hat, Alberta. A welcome was extended by our pastor, Rev. Gerhard Poschwatta, at the afternoon service. The Grace Church's mixed choir sang the song, "Is Your All On The Altar?" after which Rev. Wm. Sturhahn of Winnipeg spoke on the church's responsibility to these baptismal candidates. A duet was then rendered by Mrs. Helen Grisowsky and Mrs. Freda Kanewischer. Rev. G. Poschwatta then spoke a few words. Twenty-nine persons took their stand for Christ and obeyed the Lord's command by following him in baptism. Our prayers are that they may realize the importance of this step and strive to do the best they can for their Lord. Following the baptism, a communion service was held and the hand of fellowship was extended to four more new members. Altogether that day we welcomed 34 new members into our ranks. (Miss Sylvia Treiber).



A SPIRITUAL HARVEST AT GRACE CHURCH, MEDICINE HAT  
Rev. Gerhard Poschwatta (center), pastor of the Grace Baptist Church, Medicine Hat, Alberta and 29 baptismal candidates who were baptized on confession of their faith in Christ on Sunday afternoon, Sept. 26, 1965.



Rev. David Zimmerman, pastor of the Tyndall and Danzig Baptist Churches of South Dakota, with 21 baptismal candidates.

**DANZIG and TYNDALL, S. DAK.** A baptismal service for 21 candidates was conducted at the Danzig Baptist Church near Tyndall, S. Dak., on Sunday, Sept. 26, with the Tyndall Baptists also taking part. Rev. John Hisel, pastor of the Parkston-Tripp Baptist Churches, was the guest speaker. A vocal duet was sung by Mrs. James Janssen and Mrs. Richard Voigt with Mrs. Jean Hebner at the piano. Candidates (left to right in picture, back row) are: Roger L. Berndt, Ernest Janssen, Jarold Berndt, Rev. David Zimmerman, Carol Rueb, Gwenda Berndt, Julia Burfiendt, Rhonda Wormsbecker; second row: Curtis Watson, Verlin Buchholz, Greg Berndt, Roger A. Berndt, Michael Hubner, Michael Watson, Rodney Hebner, Paul Brandt; and front row: Sharon Radack, Cheryl Berndt, Janice Pudwill, June Voigt, Faith Radack and Hope Radack. The Lord's Supper was observed afterwards which concluded the afternoon service. (Mrs. David Zimmerman, Reporter).



## Statistics of Our Churches, 1965—North American Baptist General Conference

Conference	Churches	Baptisms	Church Members	Sunday Schools	Sunday School Scholars	Teachers & Officers	W. M. U. Societies	W. M. U. Members	C. B. Y. F. Societies	C. B. Y. F. Members
Atlantic	22	142	3,782	21	2,769	364	33	963	29	480
Central	40	455	10,262	40	9,654	1,297	59	2,071	60	1,368
Dakota	65	237	7,895	70	7,791	1,307	82	1,815	103	1,559
Eastern	23	118	3,086	23	2,367	357	29	718	29	517
Northern	60	325	8,205	64	8,350	1,264	71	1,826	67	1,593
Northwestern	38	245	6,839	38	5,385	761	59	1,715	68	1,097
Pacific	45	428	10,267	45	9,912	1,329	53	2,228	77	1,716
Southern	10	18	796	10	730	138	10	169	8	192
Southwestern	26	79	2,579	27	2,744	525	31	690	30	369
<b>Total</b>	<b>329</b>	<b>2,047</b>	<b>53,711</b>	<b>338</b>	<b>49,702</b>	<b>7,342</b>	<b>427</b>	<b>12,195</b>	<b>471</b>	<b>8,891</b>
<b>Total Last Year</b>	<b>327</b>	<b>1,974</b>	<b>53,346</b>	<b>337</b>	<b>49,267</b>	<b>7,131</b>	<b>436</b>	<b>11,652</b>	<b>472</b>	<b>8,435</b>
<b>Total Increase</b>	<b>2</b>	<b>73</b>	<b>365</b>	<b>1</b>	<b>435</b>	<b>211</b>	<b>9</b>	<b>543</b>	<b>1</b>	<b>456</b>
<b>Total Decrease</b>										

# Statistics With an Encouraging Message

**S**TATISTICS TELL the vibrant, revealing story of people in action. This is especially true of our North American Baptist General Conference statistics shown on this page. Behind these figures you will see encouraging evidences of a steady growth in our conference, of an emphasis on evangelism and spiritual things, and of a concern for the work that God has entrusted to us.

### MEMBERSHIP — 53,711

Except for two very small decreases, there has been an increase in every department and in every column of statistics. Our membership has increased to 53,711 in 329 NAB churches. The total number of baptisms recorded last year was 2,047, one of the few years that baptisms have totalled more than 2,000. But, as Dr. Frank H. Woyke has pointed out, "we still lose too many people through the back door, unable to keep them active in the Lord's work in our churches." We should have had a much larger net increase than 365 recorded with a total of 2,047 baptisms.

There was an encouraging increase

### CONFERENCE REPORTS for 1965

will be sent to all NAB churches in January. This important denominational volume should be in the hands of every church leader and in each church office and library.

**PRICE — \$1.50**

in Sunday school scholars of 435 in 338 Sunday schools. The Woman's Missionary Societies reported a net increase of 543 members in 427 societies and guilds. The youth report is commendable with an increase of 456 members in 471 youth groups.

### PER CAPITA GIVING — \$127.44

In the statistics of our contributions (see table below), there was an amazing increase in every column. Our North American Baptist people contributed almost a half million dollars more to God's work for all purposes than they have done in the previous year. This amounted to \$127.44 per member which is exactly \$7.00 per member more than in 1964.

The total for NAB missions was \$1,076,772 representing an increase of almost \$60,000 over that of the previous year. Our people are clearly conscious of their stewardship to God's work through our own household. The increase of our contributions to other than NAB missions was only one-half (\$30,553.18) of the increase of gifts for our own Mission and Service Program.

### GREAT POTENTIALITIES

As you study these statistics, you will catch a vision of the potentialities for giving and service in our churches and people. We can reach our budget objective of \$1,100,00 if all of us are faithful in giving an account of our stewardship before God. We can advance on the world's mission fields if we would be more concerned about God's Commission to us.

What has been your part in these denominational statistics on this page? Let the Spirit of God move with a life-giving challenge among these "dry statistics" and speak to your heart concerning his expectations of you in Christ's Name!

## Contributions of Our Churches, 1965—North American Baptist General Conference

Conference	For Local Church Operating Expenses	For Local Building Fund Expenses	Total for Local Field	For N. A. B. Missions & Benevolent	For Local Conference Missions	Total for All N. A. B. Missions	For other than N. A. B. Missions	Total for All Mission Purposes	Total for All Purposes
Atlantic	\$ 249,488.64	\$ 106,704.25	\$ 356,192.89	\$ 42,414.99	\$ 4,377.32	\$ 46,792.31	\$ 65,656.61	\$ 112,448.92	\$ 468,591.81
Central	868,876.98	411,300.09	1,280,177.07	218,493.28	12,120.88	230,614.16	102,203.04	332,817.20	1,612,994.27
Dakota	474,175.42	215,291.51	689,466.93	141,641.95	15,011.07	156,653.02	13,775.12	170,428.14	859,895.07
Eastern	215,715.70	70,398.95	286,114.65	34,291.42	5,485.21	39,776.63	11,784.34	51,560.97	337,675.62
Northern	483,785.72	327,818.12	811,603.84	154,719.40	34,619.26	189,338.66	29,160.58	218,499.24	1,030,163.08
Northwestern	414,720.21	189,023.39	603,743.60	107,134.77	10,805.53	117,940.30	62,604.08	180,544.38	784,287.98
Pacific	725,847.78	351,393.75	1,077,241.53	185,241.04	25,235.66	210,476.70	38,630.11	249,106.81	1,326,348.34
Southern	52,698.48	30,947.85	83,646.33	8,488.55	1,334.27	9,822.82	1,833.88	11,656.70	95,303.03
Southwestern	178,362.74	27,726.76	206,089.50	71,029.65	4,328.15	75,357.80	2,178.40	77,536.20	283,625.70
<b>Totals</b>	<b>\$3,663,621.67</b>	<b>\$1,730,604.67</b>	<b>\$5,394,226.34</b>	<b>\$963,455.05</b>	<b>\$113,317.35</b>	<b>\$1,076,772.40</b>	<b>\$327,826.16</b>	<b>\$1,404,598.56</b>	<b>\$6,798,824.90</b>
<b>Totals Last Year</b>	<b>3,353,534.79</b>	<b>1,661,472.75</b>	<b>5,015,007.54</b>	<b>910,192.31</b>	<b>107,580.66</b>	<b>1,017,772.97</b>	<b>297,272.98</b>	<b>1,315,045.95</b>	<b>6,380,063.49</b>
<b>Total Increase</b>	<b>310,086.88</b>	<b>69,131.92</b>	<b>379,218.80</b>	<b>53,262.74</b>	<b>5,736.69</b>	<b>58,999.43</b>	<b>30,553.18</b>	<b>89,552.61</b>	<b>468,771.41</b>