

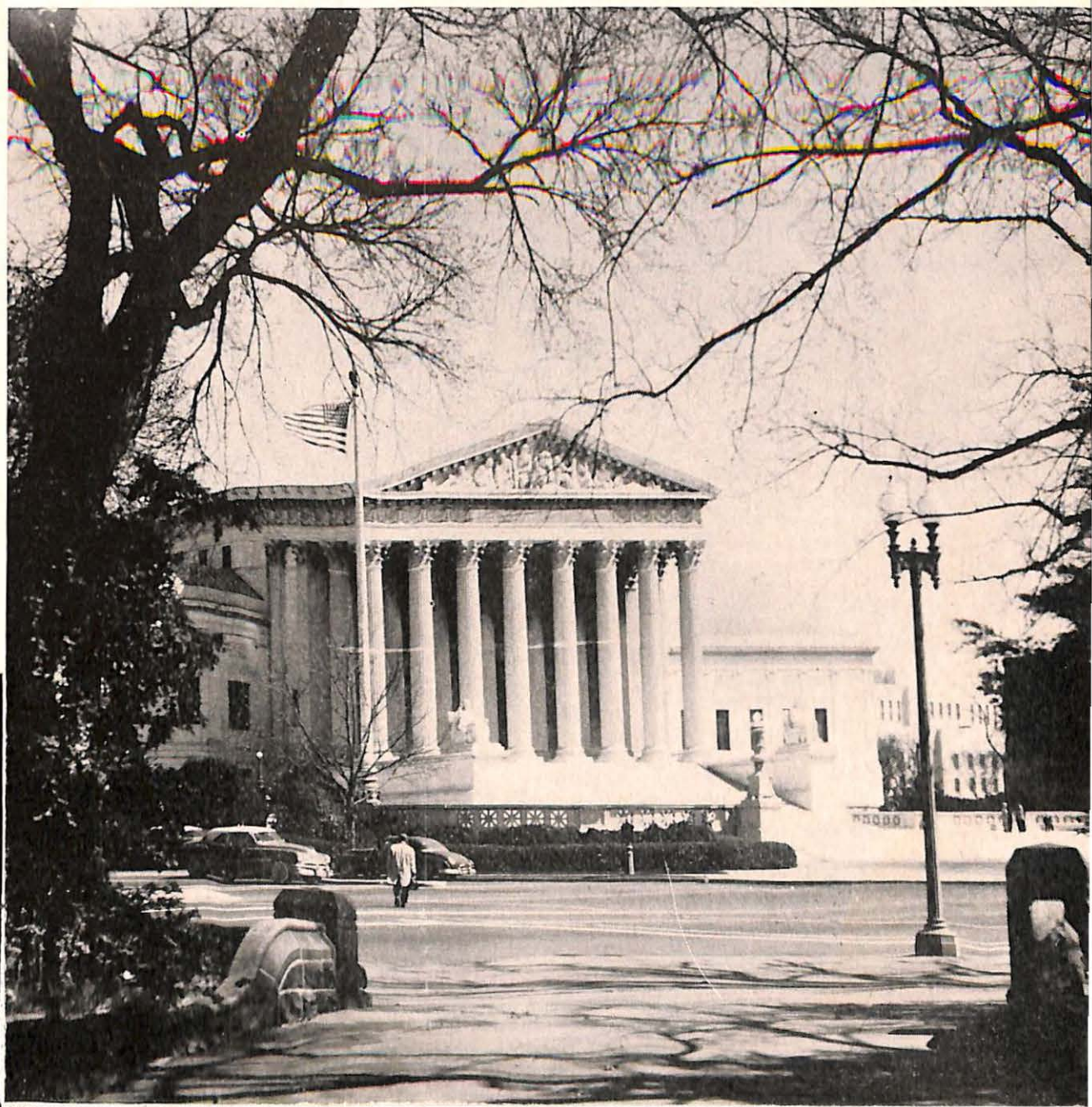
MARCH 11, 1965

NUMBER FIVE

LET THE CHURCH BE THE CHURCH!

THE CROSS AT THE HEART OF CHRISTIANITY

# BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

# Sir Winston Churchill

## 1874-1965

SIR WINSTON CHURCHILL embodied the glory of a tremendous era in history encompassed by two World Wars. A world shattering age has gone into history with him. In the midst of our mingled reflections on this Titan of the English-speaking peoples, we need to remind ourselves that he was a man of simple faith in God who lived victoriously by that faith.

At a Memorial Service held at the Washington Cathedral in Washington, D. C., it was said of him: "In the last analysis, all the zest and life and confidence of this incomparable man sprang not only from the rich endowment of his nature, but also from a profound and simple faith in God. In the prime of his powers, confronted with the apocalyptic risks of annihilation, he said serenely: 'I do not believe that God has despaired of his children.' The great aristocrat, the beloved leader, the profound historian, the gifted painter, the superb politician, the lord of language, the orator, the wit—yes, and the dedicated brick layer—behind all of them was the man of simple faith."

This faith shown with unflickering brightness in the memorial service held for Sir Winston Churchill at St. Paul's Cathedral in London on January 30, 1965. It was truly significant that Mr. Churchill had selected a hymn for his own funeral service written by the Non-conformist John Bunyan while still in prison for his faith in Christ. The verse of "He Who Now Would Valiant Be" comes from the second part of *Pilgrim's Progress*. The lines occur at the close of the conversation between Mr. Great-Heart and Mr. Valiant-for-Truth in which the latter tells of a battle he fought with three men who tried to prevent his continuing his pilgrimage and of the trials that had beset his determined wayfarers.

The first of three stanzas of this hymn by John Bunyan follow:

"He who would valiant be 'gainst all disaster;  
Let him in constancy follow the Master.  
There's no discouragement shall make him relent  
His first avow'd intent to be a pilgrim."

The homage of the world to Sir Winston Churchill was dramatized by the excited ringing of all the church bells of London, England as his body was carried from the cathedral down the Thames River—the world's homage to a man great in the pages of history and simple as a pilgrim in his faith in God!

### FRONT COVER SUPREME COURT, WASHINGTON, D. C.

The Supreme Court building in Washington, D.C., was designed by the architect, Cass Gilbert, and completed in 1935 to resemble a Roman Temple of Justice. The white marble grandeur in classic Corinthian design, its stone terrace and balustrade approach make this one of the breath-taking architectural gems of Washington. It has sometimes been said that "the U. S. Constitution is what the judges say it is" with their authoritative interpretation of the law.

### BIBLE SUNDAY OBSERVANCE MARCH 14, 1965

For 63 years North American Baptist churches have observed Bible Day on the second Sunday in March to remember that we are God's workmen who rightly "divide the word of truth" and who follow its authoritative directives. Your offerings on this Sunday will help place God's Word into the hands of others through the ministry of our Publication Society and our denominational cooperation with the American Bible Society.

## ABOUT THE BIBLE

**ABRAHAM LINCOLN**, one of our truly religious presidents, who resolved one of the great crises in America's history, wrote, "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance by faith, and you will live and die a better man."

**THEODORE ROOSEVELT** believed that the teachings of the Bible influenced nearly every individual who has contributed to the welfare of the human race. Here are his words: "Almost every man who has by his life-work added to the sum of human achievement, of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible."

**QUEEN VICTORIA** gave a Bible to one of her courtiers, saying, "This is the secret of England's greatness." England's four greatest poets, Shakespeare, Milton, Tennyson and Browning reveal constantly in their work their amazing knowledge and devotion to the Bible.

**JOHN MILTON**. "There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; and no politics like those which the Scriptures teach."

**JOHN QUINCY ADAMS**. "In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue."

**DANIEL WEBSTER**. "The Bible is a book of faith, and a book of doctrine . . . but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow-man."

**WOODROW WILSON**. "One of the proofs of the divinity of our gospel is the preaching it has survived."

**RICHARD ELLSWORTH DAY**. "When I read Homer, I am sorry all men cannot become giants. When I read the Bible, I know they can."

## NEXT ISSUE

### SEMINARY NUMBER

A Look at Our  
NAB Seminary!

BAPTIST HERALD

## Editorial

## Spiritual Aspirations

All of us at our best are driven by our aspirations. We seek something beyond ourselves. We strive for higher attainments. We want to satisfy the unfulfilled aspirations that have haunted us. "O, for the man that I ought to be!" It was Robert Browning who wrote: "'Tis not what a man does that exalts him, but what men would do!"

These reflections overtake us in this Lenten season of the year. As we remember Christ and his love for us and as we reflect on what our sins did to him to nail him to the Cross, we recognize keenly our own shortcomings and needs. Then the Bible becomes an open book and the words fairly shout at us: "Covet earnestly the best gifts (King James Version). You should set your hearts to the highest spiritual gifts" I Cor. 12:31 (Phillips Translation).

Look unto Jesus for inner spiritual purity and cleansing. Make this your daily prayer. What aspirations of the heart there are as we look unto "the Author and Finisher" of our faith so that the weights of sin might be set aside and that he who gave himself for us "might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

As we covet these gifts of his cleansing Spirit, we behold the glory of the Lord. We become like that at which we habitually gaze. The atheistic philosopher Nietzsche once said: "If the Christians want us to believe in Christianity, they must look redeemed." So few have "the redeemed look." And they are the ones who are looking at Jesus seeking to know and to experience his cleansing and purifying power.

Grow up into the fulness of Christ and of your Christian maturity! The Apostle Paul prayed earnestly that he might "know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10) and thus might "grow up into him in all things which is the head, even Christ" (Eph. 4:15). These are the holiest aspirations of our hearts that "we might be more like Jesus," that "others might see Christ in us." Those who covet earnestly after this high goal will be greatly blessed. "Aspirations after the holy are the only aspirations in which the soul can be assured it will never meet with disappointment."

So seek the best things of life with all your heart. That must be the Christian's constant striving, pressing with the Apostle Paul "toward the mark for the prize of the high calling of God in Christ Jesus" and "reaching forth unto those things which are before." We are to seek first the Kingdom of God, to covet the best gifts of life, to serve our God with singleness of spirit, to deny ourselves, to take up his Cross and follow after him.

Henry Longfellow describes these aspirations in these lovely lines:

"Ah, how skillful grows the hand  
That obeyeth Love's command!  
It is the heart, and not the brain,  
That to the highest doth attain,  
And he who followeth Love's behest  
Far excelleth all the rest."

Is this your greatest desire—to be obedient to the Master unswervingly? Is this your heart's highest aspiration—to be more like Christ? Is this your greatest joy—to covet earnestly after the best gifts?

March 11, 1965

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# Let the Church Be the Church!

That the church has survived at all is in itself a miracle. It has survived because it is God's church, and he has a great purpose for it. For he is satisfied only when his people measure up to the standards of life and of conduct which he has established for it.

Sermon by Rev. C. B. Nordland of Oak Park, Illinois preached at the Forest Park Baptist Church during its 75th Anniversary

"The church is a fellowship of those to whom has been committed the responsibility of declaring the message of life-giving redemption in Christ as Savior." (Photo by Luoma).

**M**Y SUBJECT IS a borrowed one. It was the title of an editorial in a recent issue of the CHRISTIAN HERALD which pointed up the need of re-thinking the mission of the church as it is given in the Word of God.

A regional director of the United Steel Workers of America had written an article for the magazine in which he said, "There are three areas of concern in American life today in which the church is doing little. They are automation, poverty and civil rights."

The editorial retorted: "Other self-appointed critics of the church join in the chorus from time to time assuming to tell the church what her duties are. Perhaps we ought to tell these folks to mind their business and we will mind ours."

## THE CHURCH'S BUSINESS

Laying aside the magazine, I found myself asking, "Does the church really know what its business is?"

On this occasion of the church's 75th anniversary, I would like to address myself to this pertinent question as it relates to our church and to each of us as individuals. What is the business of the church? To answer this question, we must first ask and try to answer another: What is the church?"

This is a perennial question. The early church fathers were confronted with it. Churchmen who have followed through the centuries have dealt with it, trying to find some point of agree-

ment. Though we do not use it as do churches with liturgical services, we surely know the words of "The Apostle's Creed." You will remember that the closing paragraph contains these introductory words: "I believe in the holy catholic church, the communion of saints." This latter clause, "the communion of saints," was, I believe, an attempt to define the church.

It is a fellowship of those who are



REV. C. B. NORDLAND  
pastor of the Forest Park Baptist Church (1943-1950) and presently assistant to the president of the Moody Bible Institute, Chicago, Ill.

possessed of a common faith in the Lord Jesus Christ and who come together for a meaningful worship experience of the true and living God. But it should be added, it is a fellowship with purpose—God's purpose. The church did not begin in the minds of men but in the heart of God, and his purpose for the church is clearly delineated in his revealed Word. It is a fellowship of those to whom has been committed the responsibility of declaring the message of life-giving redemption.

Though it is so very familiar, may I take you back nearly two thousand years so that we may look again at the beginning of the church.

## DAY OF PENTECOST

When that unforgettable day, which we know as Pentecost, dawned there were gathered together about 120 simple followers of Christ. They were just ordinary people with hearts still full of fears and questions. Their Master had died by crucifixion 40 days before, but he had risen from the dead and ascended to heaven. At his command they waited for the fulfilment of his promise of power from on high. Hope was mingled with their fears as they waited expectantly.

The Bible tells us that, as they waited, in prayer, the Holy Spirit fell upon them. As he came, he caused their fears to be dispelled. They experienced cleansing from the sins of which they were so very conscious, and there was given them an enablement for service which they had never before known.

To the Apostle Peter was given the inestimable privilege of preaching to the vast throngs of people assembled in the city of Jerusalem. In simple fashion he reviewed the events of the weeks just past and recalled to their memories the truths of God's Word concerning the promised Messiah. Under the power of the Holy Spirit, his words pierced the hearts of the people, yea, the very souls of his hearers until they could no longer restrain themselves so that they cried out, "What shall we do?" Peter pointed them to Christ, urged them to believe on him and receive him as Savior and the account in Acts 2 closes with these words, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

So the church began! The age in which the church was launched was so inauspicious for the launching of a movement like this. If we had been there and had been asked for counsel, we would probably have urged a second look before attempting to establish a new movement of a spiritual nature.

## TWO DESCRIPTIVE WORDS

There is a strange parallel between that day and our day. Two words best describe the religion and philosophy of those days and of our times. Those words are "materialism" and "paganism." The religions and philosophy of that day were both materialistic and pagan in the extreme.

About forty years before Christ was born, Julius Caesar had been murdered. The Roman world was left without a controlling mind. Disorder that was almost anarchy reigned throughout the empire. Outside enemies, inward petty fights, and bloody massacres rapidly robbed the nation of stability. Seeking to discover the causes, Augustus Caesar, who had now ascended the throne, together with the thinkers of that day, concluded that the lack was due to their departure from the old religious practices.

Augustus, therefore, became hospitable to all forms of religion. His autobiography is filled with accounts of temples he caused to be built, of the fabulous sums of money he gave, of the priesthood he instituted, and the festivals and holy days he established. "When," he asked, "can I ever mention, in one passage of this book, all the names of the gods and goddesses which they have scarcely been able to encompass in great volume, seeing that they allot to everything the special function of some divinity?"

You know as well as I do that the character of the gods men worship vitally influence their conduct and shape their character. The dissolute lives of the emperors who were then worshiped and the low standards attributed to the gods only contributed further to the downward trends of the people at large. The end result was superstition and decay.

Two great schools of thought—the

Stoics and the Epicureans—influenced their thinking. The Stoics recognized a divinity of some sort. It was a vague something that somehow influenced their lives. How or why, they could not tell. Matter, mind, force, deity were all jumbled together in a kind of pantheistic unbelief. It was too much of intellect and reason to affect the masses. It was based on the assumption that mind could conquer over all, that the will to do was sufficient. But they made no provision for the broken wills or enslaved lives of men. The Epicureans had a broader appeal, for they taught that pleasure and happiness were the chief end of man and anything that contributed to pleasure and happiness was permissible.

simply satisfied to know that we have been saved through minimal faith in Christ and now expect to complete the journey to heaven on flowery beds of ease. Of us it can be said as it was said of the church at Ephesus: "We have lost our first love." The vigor and passion and devotion which we may once have possessed is no longer characteristic of us. We are content simply to sit.

## DON'T GET INVOLVED!

There is a strange and fearsome concept prevalent in the church today. It may not be expressed audibly in the words I use, but our attitudes clearly reveal our innermost feelings. The concept to which I refer is summed up in just three words: "Don't get



FOREST PARK BAPTIST CHURCH, FOREST PARK, ILL.

At the 75th Anniversary program of this church, Rev. C. B. Nordland, former pastor, asked the pertinent and personal question: "What kind of a church would my church be if all of its members were just like me?" How would you answer that question?

It was in this kind of age that the Church of Christ was born. It was to this kind of world that its message was proclaimed. But in spite of everything, blessed of God, the church prospered and grew. Church historians are responsible for the statement that more than 100,000 adherents to the church were enlisted by the end of the first century—and this was just the beginning.

These had been enlisted by the simple witness of believing Christians who, in the face of persecution, had dared to stand for God and refused at any time to give a single inch in their allegiance to Jesus Christ and to the call he had given them to preach the Word and to disciple the nations of the world. This was their business!

We stand indicted before this record of the early church. The tragic fact is that we have become a company of lazy, soft, complacent people who are

involved!" I remember one of our church stalwarts once saying to me, "Pastor, don't call on me to do anything, and we'll get along just fine. When I come to church, I just want to sit."

Not long ago a teacher in one of our seminaries who had come several years ago from Europe said: "One of the hardest things for me to understand is the reluctance of American church members to give themselves in commitment to the church. People say to me, 'You will be happier if you don't allow yourself to become involved.'"

I don't wonder he is so confused and frustrated. So am I and so are hundreds of dedicated pastors who are trying to do a job for God in the church and community in which they serve. How much can one man do? Little wonder the average pastor stays

(Continued on page 9)

# The Cross at the Heart of Christianity

In the religions of the world, man attempts to reach up to God. Christianity is God reaching down to man. This is what Jesus Christ accomplished on the cross.

A Sermon by Rev. Donald P. Patet of Aplington, Iowa

**T**HE CROSS OF Jesus Christ is not only an emblem of the Christian faith; it stands at the very heart of Christianity. There is a distinct magnetism in the cross as we survey it, for it was there that the Prince of Glory died. No one can ascend the hill of Calvary and gaze upon that holy, dying Form and remain unmoved.

Though our world knows many religions, there is only one Christianity, and at the very center of Christianity is the substitution of God for man. In the religions of the world, man attempts to reach up to God. Christianity is God reaching down to man. This is what Jesus Christ accomplished on the cross.

## THE WICKEDNESS OF MEN

At the cross Christ was made sin. History records that man has repeatedly failed to attain righteousness by his own methods. The Old and New Testaments also attest to the same fact. In the Garden of Eden man sinned and carried the race down with him. In the days of Noah, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). God destroyed that generation.

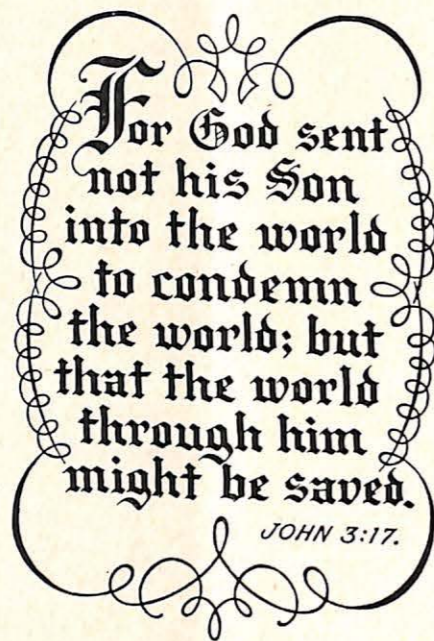
Later, men sought to attain heaven by building a tower, but God dispersed them by confusing their language.

The record of thousands of years proves that man does not attain moral perfection by natural evolution. A power greater than his must intervene for his eternal salvation, and that is what God has provided in Christ's act of substitution. "He hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21).

Christ thus took the responsibility for our sins when he died on the cross: "The Lord hath laid on him the iniquity of us all" (Isaiah 53:6). He who knew no sin was made sin for us. He voluntarily took our sins and was actually reckoned to be a sinner.

## THE CURSE OF SIN

At the cross, Christ was made a curse. Sin is foreign to God. Just as righteousness brings blessing, so sin brings a curse. When Christ was crucified, he bore in his body the curse of sin. The cross itself is a symbol of sin, for it was the instrument of death for robbers, murderers, and outcasts. The Old Testament law read, "Cursed is everyone that hangeth on a tree." The cross is a symbol of that curse, and Christ bore the curse of sin when



he died. Thus it is written, "Christ hath redeemed us from the curse of the law, being made a curse for us." (Galatians 3:13).

At the cross, Christ was separated from God. His suffering on the cross was more than the physical agonies which he endured—it was the far greater agony of separation from God. Jesus cried out in the anguish of his soul, "My God, my God, why hast thou forsaken me?" It was in this separation from God that he reached the very depth of his atonement for the sin which separates man from God, and thereby raised the Christian to the glory which Christ purposed for him. Therefore it is written: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Ephesians 2:4, 6).

In God's plan of redemption by substitution, Christ was separated from God so that everyone who believes in him might know God and dwell with him eternally.

We can see the sinful depths of man only in Christ's dying on the cross for us. We can never see or understand sin, until we look at the cross. Every day we see a sinful world about us. Our newspapers and newscasts report the evil of men's lives, and we are able to understand a little of the sinful depths of the human heart. But really to see sin, we must go to the cross and behold the Son of

God dying there. When we do, we realize that we have helped put him on the cross. The Scripture declares, "All have sinned and come short of the glory of God" (Romans 3:23). The hymn writer says, "It was your sins and my sins that nailed him to the tree."

## GOD'S LOVE REVEALED

At the cross, the love of God was revealed. Man can never fathom or understand the love of God for him until he looks at the cross, because Jesus Christ was God in the flesh, dying on the cross for sinful man. "God so loved the world that he gave. . . ." The Scripture says, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). It was the love of God that sent Jesus Christ to the cross.

He could have summoned legions of angels to deliver him and have driven all of his enemies into hell itself, and the human race would have been separated from God forever; but God loved us so much that he sent his Son Jesus Christ to die. Christ voluntarily and vicariously hung on that cross. He said, "It is finished," and hung his head and gave up the ghost in order that you and I might live.

The cross of Christ declares that it is the only way of salvation. There is no other way. Man cannot be saved by his good works, or by any other means than that which God has provided—the cross of Jesus Christ. Only as man receives and trusts Christ, and commits his life to him, can he be saved for all eternity, have the assurance of a heavenly home, and know a new way of life now.

"I must needs go home by the way of the cross,  
There's no other way but this;  
I shall ne'er get sight of the Gates of Light,  
If the way of the cross I miss.

"The way of the cross leads home,  
The way of the cross leads home,  
It is sweet to know, as I onward go,  
The way of the cross leads home."

## HAVE FAITH

Doubt sees the obstacles—  
Faith sees the way!  
Doubt sees the darkest night—  
Faith sees the day!  
Doubt dreads to take a step—  
Faith soars on high!  
Doubt questions, "Who believes?"  
Faith answers, "I!"

—Author Unknown  
(Contributed by Mrs. John Baumgart, Sr., Forest Park, Ill.)

BAPTIST HERALD

# The Bible in South America

We may yet, please God, repeat the miracle of Pentecost when every man heard the Gospel in the language wherein he was born.

Message for N.A.B. Bible Sunday, March 14, 1965 by Dr. Laton E. Holmgren, General Secretary of the American Bible Society.

**T**HE NEW SPANISH Translation of the Bible was undertaken immediately upon the completion of the Reina-Valera revision in 1960 and publication is not expected for several years. The new translation will not displace the Reina-Valera version but aims to provide the Evangelical community in Latin America with a text as accurate and persuasive as consecrated scholarship can provide. The work is going forward in Mexico under the joint sponsorship of the American Bible Society and The British and Foreign Bible Society.

There are more than six million Indians in Latin America who speak well over 250 mutually unintelligible languages and dialects. In Mexico alone there are 51 such language groups, according to official government statistics. In South America there are at least 200 different language groups, some of which number as many as two million speakers (for example, Bolivian Quechua).

## TRANSLATING THE SCRIPTURES

Work among these groups has been made difficult by the inaccessibility of the people and the complexity of their languages. Despite these formidable obstacles, astonishing progress is being made in reducing these languages to writing and in translating and publishing something of the Scriptures for many of these people. Frequently, the books are printed with Spanish included (either in parallel columns or in paragraphs at the bottom) so as to aid the new reader in learning the *lingua franca*.

The aim in all this is to provide the Church in Latin America with the text of Scripture in the language it speaks at home, at work and at worship. To facilitate this process and to provide the greatest possible assistance to the Church in this important task of translation and revision, the Bible Societies are producing an impressive array of helps for translators, conducting translators' institutes and language-learning programs at home and abroad, and increasing their staff of available experts so that all the important language areas of the world will be served by highly-trained technicians whose energies and devotion will be at the disposal of the Church. In this we may yet, please God, repeat the miracle of Pentecost when every man heard the Gospel in the language wherein he was born.

With the population explosion and the rapid growth of the Christian Church throughout the world, the de-

mand for Scriptures has increased astoundingly. In order to meet these demands, new production techniques have been adopted. But more significantly, new production centers have been established overseas so as to increase the number of Scriptures produced and prepare for full local supervision of production and distribution.

Somewhat late, the Bible Societies began to publish Portions of the Scripture—and even New Testaments—with bright, but dignified covers in modern culturally-relevant format and designs.

Responding to the call of the churches, the Bible Societies are publishing helpful aids to the readers, including historical introductions, footnotes, tables of weights and measures, local equivalents of Biblical flora and fauna, maps and illustrations of Biblical persons and places, and indexes and concordances.

At a meeting at Sao Paulo, Brazil, Latin America Secretaries said that the increase in Scripture circulation is



not keeping pace with increases in population and literacy and, particularly in Brazil, the supply of Scriptures does not meet the needs of a rapidly growing church.

## A BIBLE FOR EVERYONE

There is growing awareness that the communication of the Gospel is primarily the Church's task. In the past the Church in Latin America has been too weak to bear a great part of this task without foreign aid and direction. The churches are now, however, more mature, more able, and can from their own ranks provide capable leadership. From their own resources they can and should provide a greater measure of financial support for the work.

Protestants of Mexico shared in an impressive Biblical exhibit at the Cuernavaca (Mexico) Cathedral. An exhibit prepared by the Bible Society showed specimens of Spanish versions of the Bible and Scripture translations that had been published in nearly 50 languages of Mexico. Hundreds of persons visiting the exhibit were given a small copy of the book of Acts in Spanish. This was the first occasion in Mexico at which a Catholic bishop has invited Protestants to display their Bibles in his diocese.

The task ahead is surely to see that every man in South America shall have the opportunity, and if necessary, repeated opportunities, to possess for himself in the language he speaks a copy of the written word which bears witness to the living Word, Jesus Christ, the hope of that man—and the hope of the world.

—Bible Society Record.

## GOD'S MENU

(Psalm 23:5)

God's Word is a nourishing menu  
From which we should never choose  
Just the special portions that we like  
But All of it we must use.

We need the Vitamins of his love—  
Obedience makes us strong  
The potency of surrendered will  
Can divert our paths from wrong.

His Word is a banquet of plenty  
Each morsel packed with his health,  
The food on his life-giving Table  
Is better than all man's wealth!

He prepares a feast of salvation  
For those who are hungry, sad,  
When they partake of his banquet  
treats.

Weary hearts are soon made glad.  
—Florence Milton Bronson

## FACTS ABOUT SOUTH AMERICA

Area: 6,800,000 square miles—about two and one-half times the size of continental United States.

Population: 220 million people—\$280 annual per capita income.

Total Scripture Distribution in 1963, 16,487,298.

ARGENTINA—In a year of economic crisis, 105,295 New Testaments were distributed.

BRAZIL—From 1959 to 1963 Scripture distribution increased over 400 per cent, reaching 5,024,271 copies last year.

March 11, 1965

# Whither O. B. S.?

Future objectives and progress report of the Osaka Biblical Seminary, Osaka, Japan in which North American Baptists are one of the cooperating groups in the support of this school, training Japanese nationals for the Christian ministry.

By Miss Florence Miller, Missionary and Member of the School's Faculty



Students of the Osaka Biblical Seminary in prayer during the Wednesday evening prayer meeting held in the school's Library-Chapel.

"DOTCHIRA E?" (Where are you going?) is a common Japanese greeting used when you meet someone on the street. When we missionaries first came to Japan, we took this question literally and felt it was an intrusion into our privacy when we were asked to give the details of our errands. Later we learned that it is only a general greeting to which one need only give a general reply. So now we answer as the Japanese do, "Chotto soko made," (Just down the road a little).

Those of you who have followed the progress of the Osaka Biblical Seminary in Osaka, Japan, with your interest and prayers may be wondering where it is going and what it is planning to do. Although there are still many indefinites before us, I would like to reply to those questions as concretely as possible. We would like to have you stand with us for a moment and take a good look at where we are now. Then we would like to have you look ahead into the future

with us to see what we are anticipating as future goals for the Seminary. We want to do more, with God's help and your faithful support, than just move down the road a little.

## THE SEMINARY'S PERSONNEL

First, let us look at the "flesh and blood aspect" of the Seminary—its personnel. Our Board of Trustees is composed of two representatives from each of the cooperating missions. These are all missionaries at present. To tie the school in with the churches and to allow the churches to express their opinions regarding the Seminary, an Advisory Board composed of pastors and laymen is being planned. The first step towards this was taken last fall when a number of the pastors met with the teachers for a time of fellowship and discussion in an effort to increase understanding and cooperation between the school and the churches.

The full time faculty consists of six missionaries and one Japanese. Our part time faculty consists of three

Japanese and two missionaries. Our principal is a missionary but the dean of students is Japanese. We are looking forward to seeing some of the graduates of the Seminary become teachers in a few years. One of the present students, Mr. Arita, was formerly an English teacher. Even now he is teaching part time at the school as an English teacher, and it is hoped that after graduation he may be able to give more time to teaching in addition to his pastoral duties.

## STUDENT BODY OF 25

Our student body at present numbers twenty-five, thirteen men and twelve women. Three of the men are married. We have students from both the cooperating groups as well as from other evangelical churches of a similar Baptist faith. Many small denominational Bible Schools were begun in Japan after the war and some have had to be discontinued because of their smallness. Ours, being a cooperative school, is larger than most of these and has good prospects for growing stronger.

In the last two years we have observed a trend toward more women than men entering the school. This has been a cause of concern to some but it has also proved a blessing in that the men students have had a wonderful field from which to pick their helpmates. All but one of the spring graduates found their mates at O. B. S. Pastors' wives who have had a three year Bible School training should be a real help to their husbands in the church.

## YUKIO HANAZONO

One of the young men who will graduate next spring is our own student, Mr. Yukio Hanazono. Immediately after graduation, he plans to marry Miss Fumiko Ichiki, a member of the Mennonite Brethren Church. Before they were engaged, Miss Ichiki consulted with her missionary-pastor, Mr. Harry Friesen, as to whether it was

alright for her to marry a Baptist. Mr. Friesen replied that he could not object to it since he had done the same thing when he married his wife, Mildred, a former North American Baptist girl from Kansas. According to present plans, Mr. Hanazono and Miss Ichiki will move to Matsusaka after their marriage and serve in our little church there.

Our present curriculum is planned largely for men and consists of a four year course of study. Women students take almost the same courses but stop after the first three years. The majority of our students are high school graduates, but we do have several college graduates and a few who have not completed high school. Thus far the only distinction that has been made in the diplomas is that the men have received a diploma for four years of study and the women have received a diploma for three years of study. No recognition has been given to their academic achievements prior to entering the Seminary. We have long been dissatisfied with this type of program and have hoped to develop it along lines that will be more suited to the needs and abilities of the various students.

## NEW CURRICULUM

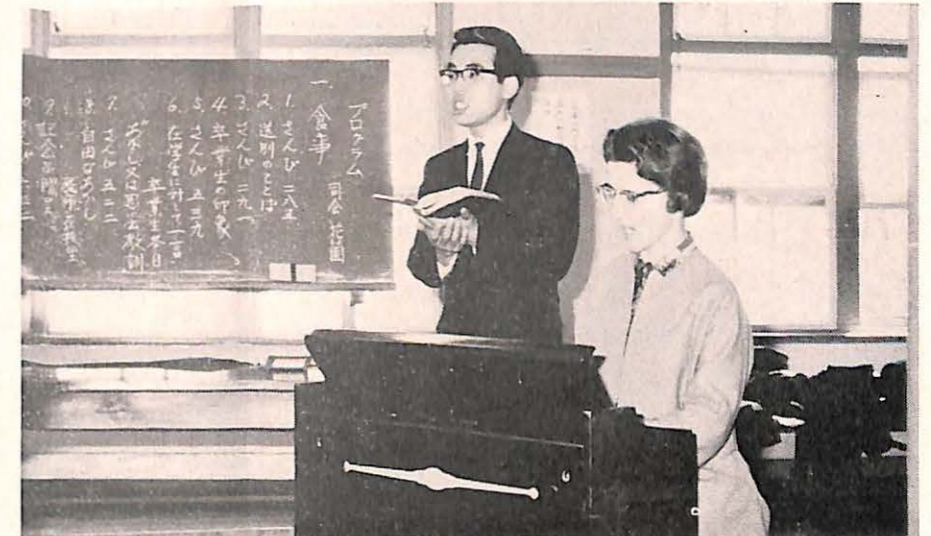
The ground work for a new curriculum has been laid and it is hoped that it may be initiated with the new school year in April of this year. This new program will offer a four year course for men who have graduated from university (equivalent to a B.D. course), a five year course for men who have graduated from high school (equivalent to a B.Th. course), and a three year Christian Education course primarily for women but not limited to them. Those who have not graduated from high school may be admitted by special permission but they will only be able to receive a certificate rather than a diploma upon graduating. By combining some of the classes, we feel that we may go ahead with this new program without making any major changes in our present teaching staff.

With regard to buildings and facilities, we still are confronted with many uncertainties. Land has been purchased for our school campus and some funds have come in for the construction of buildings. According to original plans, we would be building by now, but new developments in the city have held up these plans.

## BUILDING NEEDS

The Osaka Airport which is very near here has been expanded into an International Airport and the number of jet planes is increasing all the time. Also new highways are coming through very near to our land. The results of this increased noise and traffic are as yet hard to predict. It was therefore deemed wise to wait a bit longer before building, until these factors can be determined.

Until last September, the classes were held in a nearby Mennonite Brethren Church, but a missionary



## PRaise GOD FROM WHOM ALL BLESSINGS FLOW

Yukio Hanazono, Baptist student at the Osaka Biblical Seminary in Japan, leads the singing in the chapel accompanied at the organ by Miss Lucille Wipf, teacher and missionary.

residence was vacated and were rented to us for classrooms, library, and office space. Thus we now have a place to call our own, which is a step forward. Our dormitories and dining hall are still separate buildings in the neighborhood. All of these are temporary facilities which are serving our needs fairly well for the present, but we look forward to the time when they can all be consolidated into one campus. Housing for teachers is proving to be a difficult problem.

We are beginning to receive applications from prospective students for

the new school year. Two young men from our own churches, who will graduate from college in March, have expressed a desire to enter our school, although these decisions are not yet final. We would request your prayers for them and others who are even now in the midst of important decisions.

This then is the direction in which Osaka Biblical Seminary is heading. Our plans often seem frustrated and it seems to take a long time to reach our desired goal, but we are encouraged to see some progress each year. Do undergird us with your prayers!

## LET THE CHURCH BE THE CHURCH

(Continued from page 5)

with a church three or four years and then moves on to another church in the hope that his next church will have in it members who, at least in a larger measure than he has yet experienced, will stand with him in the task committed, not to the pastor only, but to the whole church.

I was stirred again the other evening when Dr. Frank H. Woyke recounted something of the history of the beginning of our church. Among other things he said that old First Church of Chicago, Ill., which mothered this church, actually had started six churches and four Sunday schools. It staggers one, if we stop to think of the devotion, dedication and determination which this took. It didn't happen because they made substantial financial contributions. They gave liberally of their substance, but more, —they gave themselves. How else could this church and other Sunday schools have come into existence?

How desperately we need this kind of commitment today. We need to shake off our lethargy. We need to view the world through the eyes of God and see men lost, hopelessly lost, without Christ. We need a great soul-thirst for God in the church. We need never expect to see people seeking af-

ter God with longing hearts until, first of all, soul-thirst for God has been created in the church of Christ. The Holy Spirit never convinces of sin in the world in any greater measure than he does in the church. He never creates heart-hunger for God amongst an indifferent people until he gets lazy, superficial, self-centered, carnal Christians broken and praying to God and agonizing before him for blessing.

That the church has survived at all is in itself a miracle. It has survived because it is God's church and he has a great purpose for it. The size of the church is not important. God views the church qualitatively, not quantitatively. God is not impressed by the statistical reports we bring together. He is satisfied only when his people measure up to his standards of life.

Your church is a reflection of you. It can never be better than its individual members. One day we shall have to stand in the presence of the Lord to give an account of ourselves. The Lord's "Well done" will be spoken only to those who have been faithful.

It may be trite, but it is still an important question, "What kind of a church would my church be if all of its members were just like me?" How will you answer this question?



## GRADUATION EXERCISES, OSAKA BIBLICAL SEMINARY

The Male Quartet sings at the commencement exercises of the Osaka Biblical Seminary in Japan. Mr. Harry Friesen, O.B.S. President, is seated on the platform, 2nd from left.

# Lakeshore Church, Stevensville, Michigan

This Church Extension project has grown in membership and outreach for Christ and is now in need of financial assistance through the March Gifts of Extension Builders and the special gifts of our Michigan churches.

By Rev. B. A. Itterman, Pastor of the Lakeshore Baptist Church, Stevensville, Mich.

IF THERE IS ONE single technique, which an Extension Church is forced to learn, it is the ability to adjust. Where many churches may feel that they are still driving 1950 models when it comes to schedules, programs, facilities, etc., we feel like we are out on the "testing range" with the opportunity to drive a brand new model every few weeks. We have learned to be prepared to expect the unexpected and to adjust to it when it comes.

Since March 1, 1964, when 78 people signed the charter and we became incorporated as the Lakeshore Baptist Church of Stevensville, Michigan, our experiences have been varied and historical. There have been tears of joy and tears of sorrow, moments of victory and moments of retreat, days of sunshine and days of mist, but always we have found God's grace sufficient for every need. Your prayers and gifts through Church Extension Builders have been greatly appreciated, and we thank you for your interest in our work.

## TESTING TIMES FOR US

Two things have tested our faith and trust in the Lord in a special way. The first such testing came, when only six months after our charter signing, God called himself from our membership a young man, just entering the prime of life. Our young congregation



TEMPORARY ADVISORY BOARD, LAKESHORE CHURCH

Left to right: Norman Vernon, Warren Van Osdal, Doyle Barkmeier, Moderator; Rev. B. A. Itterman, Pastor; Martin Pschigoda, Elmer Parchert, Fred Albrecht, Clarence Moss, and Richard Seel. (Missing from picture, Donald Brackla).

felt the effect very keenly, and through our tears we pressed on to other matters that could not wait.

When unfavorable bids for construction were returned to us, our hopes for a building before the end of the year crumbled before us. We had planned, prayed, and contributed, but now we were forced to learn patience. We were encouraged, however, when through these experiences, it became very clear that we were not united by a project, but by a person, the Person

of the Lord Jesus Christ. We rose from our knees stronger than before, knowing "except the Lord build the house, they labor in vain that build it."

The average attendance at our regular meetings in 1964 was as follows: Bible School 106, Morning Worship 125, Evening Service 80, Mid-week Bible and Prayer Service 49. In January of this year the Advisory Board met with 11 candidates for baptism and 8 coming for membership by testimony or letter. To date, we have had the joy of baptizing 23 people and our present membership stands at 94. In addition to the new couples who are presently attending our services regularly, the outlook for prospects is good and we anticipate a substantial increase with the completion of our first units.

## NEW BUILDING PLANS

The Advisory Board, a temporary appointment by the church until a constitution could be drawn up and permanent officers were elected, has served very well. Through their leadership the transitions that needed to be made have been smooth, and a constitution has been drawn up and the first church officers were elected Feb. 10, 1965.

Some token modifications were made on our building plans and bids were let a second time. On Feb. 3, 1965 the church awarded the contract to Greenman Construction Co., and construction is now under way. When these facilities will be completed some time in early summer, we will have a fellowship hall seating 235 people plus an educational wing, or a total of 5700 square feet of floor space. Our long-

(Continued on page 14)



BAPTISMAL CANDIDATES, LAKESHORE CHURCH, STEVENSVILLE, MICH.

Left to right, front row: Jimmy Kovalska, Tom Seel, Jonathan Lewis, Duane Peachey, and Byron Itterman.

Back row: Linda Gast, Barbara Gast, Barbara Shafer, Rev. B. A. Itterman, pastor; Marcia Shafer and Carol Peachey.

# Cameroon Missionary Conference in Africa

Provocative discussion groups at the Missionary Conference at Bamenda, Africa considered the complexities of IDENTIFICATION of the missionary with the Cameroonian in this "new day" of independence in the Federal Republic of Cameroon.

By Miss Geraldine Glassenapp, Missionary-nurse at the Banso Baptist Hospital

ALL THINGS TO ALL MEN (I Corinthians 9:19-23) was the theme of our annual Missionary Conference held at Bamenda last December for your Cameroon Baptist missionaries. An important part of the conference was the discussion groups which considered the complexities of "Identification"—missionary with Cameroonian.

While at Bamenda, we attended the worship service of the Nkwen Baptist Church. Pastor Nshing said, "If you want to help someone, you must first study him." This word of advice was timely, especially for us at the conference. The task, responsibility, yes, the privilege of "helping someone" in Africa has been given to your missionaries in a special way. Thus we considered and must continue to consider the question, "What is my Cameroonian brother like?" What does the Gospel really mean to him? How has it changed his life? In what ways has it influenced his world view? His morals? What are his ambitions in life? His motivations? His dreams?

## TIMELY QUESTIONS

However, it is not sufficient to think of what Cameroonians are like. We must go a step further: how can I "identify" myself with this brother so as effectively to communicate the Gospel in its fullest and deepest meaning? To what extent and in which areas of life will it help or hinder this communication to become more like a Cameroonian... "all things to all men"? Do my possessions and standard of living interfere, or can they be used to communicate the love of God?

Lloyd Kwast guided the entire group in its thinking by his very thorough and carefully prepared "Introduction" presented early in the conference week. A brief but searching study of how the Apostle Paul, as the first missionary, identified himself with those whom he contacted started us off on a series of profitable discussions.

We arrived at no firm set of rules of which we could say, "Do this and you will effectively communicate the Gospel because you have adequately identified yourself with a Cameroonian." Rather we were challenged (as John Nfor, Executive Secretary of Cameroons Baptist Convention challenged returning missionaries on one occasion) to "find new approaches and new methods" of working in Cameroon and with Cameroonians.

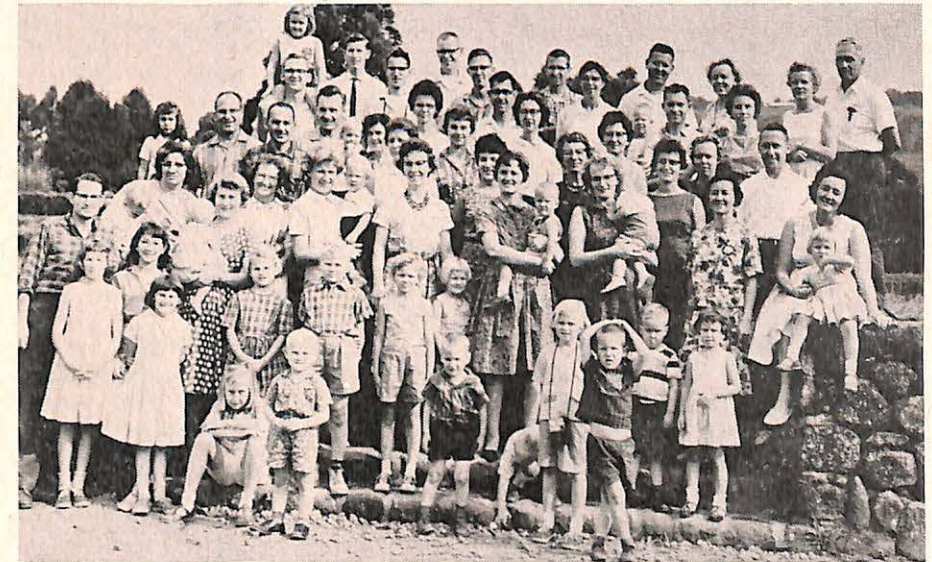
Mr. Kwast commented that one aspect of identification is the "interpersonal relationship between two peo-

ple who are both in Christ Jesus," even as Jesus prayed "that they may be one, even as we are one..." (John 17:11). How best to achieve this "interpersonal relationship" remains a personal challenge to each missionary.

Most evenings we fellowshipped around the Word as one or another of our "preacher" missionaries opened the Word to us. Each evening we also heard the testimony from one of the new missionaries, those who have joined the family since our last Missionary Conference. This year there were four single women and two single men. It is always something of a wonder to hear how the Lord calls different people to the Cameroons.

familiar and new which expressed the Good News of Christmas so well. On Sunday, December 27, we presented our "Cantata" at the Nkwen Baptist Church. Many of our Cameroonian audience did not understand all that was sung, but they enjoyed the singing—because they love to sing.

The children had their own program during the week. Each morning "Uncle Elmer and Auntie Ruth" (Strauss) and others gave 2½ hours of teaching to the missionary children. One evening we witnessed some of the results of their efforts—Gideon and his band of soldiers defeated the Midianites—as so clearly portrayed in a drama by the children.



OUR BIG, WONDERFUL FAMILY IN CAMEROON

Cameroons Baptist missionaries and their families at the Annual Missionary Conference held at Bamenda in December 1964. The following were missing: Mrs. Donald Witt, Gertrude Schatz, Berneice Westerman, Dr. Lothar Lichtenfeld and Esther Schultz.

One evening we had our banquet. Edith Schroeder and co-workers prepared a delicious pork dinner, which is a special treat for us since we cannot often get pork here. (Edith was our Food Chairman). After the good food, we had good fun... mostly by our two single men, George Black and Oryn Meinerts. Among the many songs they sang (and they sang many) were 14 verses or songs, one for each "single girl" in the mission. The general title was "Single Girls of C. B. M."

## THE MISSIONARY FAMILY

For the second year, the missionaries were joined together in a choir led by Donald Witt. It is amazing what Don can teach us to sing in three short days! We enjoyed the experience of singing hymns that were

So many more things took place in one short conference week: prayer time, Bible studies, special music, fellowship about the tables and discussions about the work and outreach of Cameroons Baptist Mission. On the last evening we were led by our acting Field Secretary, Rev. George Lang, in the fellowship of testimonies, meditation and the breaking of bread.

During the week, especially during the prayer times, we were especially reminded of God's goodness to us as a missionary family—

for a share in his Kingdom work; for those at home who pray and give;

for his Spirit who alone can enable us to "become all things to all men, that we might by all means win some."

**yes,  
I Tithe!**

By Herman E. Balka  
of Dallas, Texas

Christian Businessman and a member of the North Highlands Baptist Church, Dallas, Texas.

"... These ought ye to have done, and not to leave the other (the tithe) undone" (Matthew 23:23).

"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" (Malachi 3:10).



Mr. Herman E. Balka  
of Dallas, Texas

I have always considered tithing to be an act of faith, an act that began for me on my first job when, at the age of 13, I delivered groceries for \$1.00 for a thirteen-hour day. I can honestly say that the above verse is true by experience, for ever since I started tithing 27 years ago, I have never suffered any want.

In my vocation, I am a Trade Sales Representative for Minnesota Paints, Inc.

A little over a year ago my wife and I purposed in our hearts that we would try giving the Lord 20% of a portion of our income. In the ensuing year my company experienced a marked decline in sales throughout most of the Southwest District, mainly be-

## Christian Training Institute Convocation

Report of the annual Mid-winter Convocation and Pastors' Fellowship Meeting of the Northern Conference held in Edmonton, Alberta, January 11-14, 1965.

By Dr. A. S. Felberg, President of the Christian Training Institute

THE MID-WINTER Convocation and Pastors' Fellowship of the Northern Conference held Jan. 11-14 brought many blessings to the Christian Training Institute, Edmonton, Alberta. The very beginning on Monday was a day of prayer, self-examination and spiritual inventory. Students and faculty gathered for combined devotionals, both in the morning and in the afternoon for one hour. The rest of the time was spent in group prayer fellowship, Bible meditation, personal prayer and quietness.

The actual Convocation Program began on Monday night with a public service at the McKernan Baptist Church. Dr. Charles W. Koller, president emeritus of Northern Baptist Theological Seminary of Chicago, and Rev. John Binder, denominational Youth Secretary, were the Convocation lecturers. Each in turn brought stimulating, thought-provoking, enlightening and edifying messages. Dr. Koller presented lectures in "Practical Theology" based upon his two books supplemented by a wealth of personal experiences accumulated in his many

years of fruitful service in the field. Mr. Binder brought us face to face with some of the problems, challenges and obligations confronting us in youth work of today.

Both lecturers were well received by ministers and students alike. The public services held from Monday to Wednesday in the McKernan Church were well attended. The Christian Training Institute musical groups under the leadership of Professor Link, the McKernan Baptist Church Senior Choir, a string ensemble, the Zion Baptist Church band, and the Pastors' Male Chorus contributed greatly in making the evening services a blessed experience.

Each year the Mid-Winter Convocation of the Christian Training Institute brings added blessings and a spiritual stimulant to all participants. We are grateful to God and to all the men who have served and participated in this year's Mid-Winter Convocation at our school. Trusting that God's continued favor may rest on these special efforts, we want to express our sincere appreciation to all contributors of these events.

### SUNDAY SCHOOL LESSONS

(Continued from page 17)

wedding. These were well known to the foolish virgins, and they should have made preparations accordingly. The saddest words in any language are "too late." How final the last words must have sounded to them when the Lord said, "I know you not."

#### Questions for Discussion:

1. How does this parable compare with the other judgment parables of Jesus?
2. How can we be always prepared for the unexpected?
3. Discuss salvation, life, death and the Lord's coming.

cause of a drought over most of the states.

When the final figures were in, most of the territories showed a marked decline and the district as a whole had fallen quite a bit below last year's sales. The final figures on my territory, however, had shown a whopping 20% increase! And what had made the difference? It was simply God being true to his Word! For you see, God has said, "It is more blessed to give than to receive" . . . And he always practices what he preaches!

If you have never experienced the joy of tithing, I challenge you to join me in this venture of faith!

### FOREST PARK CHURCH

(Continued from page 18)

face the challenge of today and tomorrow with all our sister churches. In the words of our pastor, we would "rededicate ourselves in this solemn hour to the unfinished task. While the world is uncertain of tomorrow, we would be faithful in proclaiming the certainties of the Gospel. While nations are shaken by the convulsions of their own internal disturbances, we would be unshakable in the place of God's appointment. Whatever history may record of our times, we would hope to be remembered for our "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ" (1 Thessalonians 1:3).

And we look up to "him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages."

#### ANNIVERSARY BROCHURE

The attractive 75th Anniversary Brochure of the Forest Park Baptist Church with an informative record of the church's history and ministry and with many pictures is available for only \$1.00. Send requests with money to Forest Park Baptist Church, Harlem and Dixon, Forest Park, Illinois.

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Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: \_\_\_\_\_ Signed: **X**

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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.

NOTE: The following letters are digests of correspondence in which the actual matters of concern have been summarized. The names of the original writers are being withheld by request. The letters have been de-personalized in order to avoid repercussion in any local situation and in order to deal with matters of general principle rather than specific situations.

## WHAT CAN BE DONE?

"Dear Brother in Christ,  
I have been enjoying the *Baptist Herald* for many years and have always found it to be a source of inspiration to me. I look forward to the future columns of *Speak Up* and believe this will be a great blessing.

"As a layman I have a real problem in our church. The church is controlled and dominated by a family with a number of relatives and in-laws who always vote as a bloc. Their leader is a man who is honored by a number of people outside our church, but no one knows the selfish and evil manner of his treatment of others in the church.

"The minister has no real influence because this man makes all the decisions and appointments. Some of the decisions have been bad for the church and have imposed great burdens on the congregation. When I have tried to be helpful and have opposed this man, I have been treated very shabbily by him and his group. What can be done in a situation like this? Greetings in Christ."

Your brother,  
(Name Withheld)

## DR. IHRIE'S REPLY

If only such situations were theoretical and not actual! Unfortunately they are sometimes very real (though not often, I hope). Since a man's greatest strength may also be his greatest weakness, there is a danger that leadership ability may also be a means to officiousness and even dictatorship. A strong man may undo his very strength by a failure to be kind or humble. The layman, to whom you refer, may be unaware of the damaging "weakness" which is accompanying his strength. He may believe himself to be a sincere servant of Christ and not realize that he could be feeding his own ego as he rides rough-shod over the wounded lives around him. (Dominating clergymen and laymen, take note. . . . "Let each esteem the other better than himself." . . .)

As to what you can do, my brother, I can see only three possible courses.

(1) Try to change the man by love and prayer and actual face to face sharing of your concerns about him. (See Galatians 6:1). You might be surprised how he would react to a frank, loving talk.

(2) Bear with him and serve your Lord within the limits of this man's selfishness, paying the price of service "for the very work's sake" in a situation which continues to be exceedingly difficult.

(3) Leave the church and serve your Lord elsewhere, though this might be a confession of your own weakness. Don't expect perfection in the next church, either. There are broken kettles in every kitchen. There might be one other possibility, though I can't say I recommend it. It is the rather facetious comment by a fellow pastor who said that he has discovered the way to meet opposition: "if you can't lick 'em, join 'em."

## ANOTHER CONTRIBUTOR'S LETTER

"Dear Sir,

"Will you please answer a question of church polity in the section called *Speak Up*? Suppose a church is divided and calls an outside council to examine the issue and make a recommendation. Are both sides obliged to accept the recommendation because they both agreed to call the council? If one side refuses to accept the council's advice, what should the other side do? Should the Conference take disciplinary measures against the side which refuses the advice from the agreed upon council? What would be a Scriptural approach to this matter? An answer would be appreciated."

Sincerely yours,  
(Name Withheld)

## DR. IHRIE'S ANSWER

Please know at the outset that I have no intention of taking sides with any church group or faction thereof. To do so would presuppose a total knowledge of all the discussion and a thorough acquaintance with all the people involved. It is impossible to make value judgments concerning any specific local matter when you are not an integral part of the group and living right on the premises. Outsiders must always confine their opinions to matters of principle which can be universally applied. Even these opinions might be changed and the basic principles applied in a different way if all the facts were known. It is therefore impossible and morally wrong for any distant "moderator" to give advice or

pretend to offer help in a given church problem.

On the surface it would seem that as a matter of principle, the decision of a properly called and agreed upon outside council should carry weight. This would mean that some people should be humble enough to "give in." This isn't easy. In any democratic church the body is held together by two important factors: a loyal minority and a humble majority. If the minority isn't loyal enough to keep on working, though it doesn't get its own way, and if the majority isn't humble enough to be kind and gracious toward those who disagreed with the decision, the body will be destroyed.

This is always a tragedy which could be prevented by humility and love among all the brethren. Every Bible verse that talks about humility and grace will support this view. In our church I have often been on the minority side of an issue and often on the majority side. I have been treated graciously by the "opposition" in every case. This is the answer!

## LAKESHORE CHURCH, MICH.

(Continued from page 10)

range plans call for the main sanctuary and other wings to be built at a later date.

The challenges are tremendous, and time is of the essence. We are in need of support from other churches to meet them. The First Baptist Church of St. Joseph, which is our "mother church," has helped us to get started, and we are deeply grateful to the members of that church for their keen interest and financial support. Since the church now finds it necessary to cut back, we trust that other N.A.B. churches in Michigan will feel led to assist us in our building needs.

The denominational Church Extension Committee has permitted us to solicit up to \$10,000 from our Michigan churches on the 40-60 basis. Contacts were made with each church about six months ago, and we trust that other churches will respond as did the Ridgmont Baptist Church of East Detroit, Mich.

Two other groups began a work in this area last spring, and at the present time they are also using the Lakeshore High School to hold their services. The facilities there have served us well, but obviously there are many limitations. Our own building will make possible the acceleration and expansion of programs begun.

Our people have labored faithfully during a period of integration and solidification, and as our outreach in the community is extended, we pray for a burning compassion to reach lost souls, and for grace to mature in our service for Christ. With the help of the Holy Spirit, we have been able to adjust to God's timetables and methods, and want to trust him patiently for the days that lie before.

• **Mr. and Mrs. William H. Rentz** of Winnipeg, Manitoba, former missionaries in the Federal Republic of Cameroon, Africa, have announced that a son was born to them on Jan. 10 who has been named Ian Michael Kevin. This is the fourth child in their family.

• **Rev. Daniel Kolke** of St. Catharines, Ontario presented his resignation to the Immanuel Baptist Church of that city after a brief pastorate of less than one year. His resignation was effective almost immediately. Mr. Kolke has completed his residence work toward a doctorate degree and will now apply himself towards the writing of the necessary thesis.

• **On Sunday, Jan. 24, Rev. Howard Johnson**, pastor of the Oak Street Baptist Church, Burlington, Iowa, baptized 19 persons on confession of their faith in Christ. These and four others who were received by letter and experience were given the hand of fellowship into the church on Sunday, Feb. 7. On this Sunday the Youth Groups of the church discussed stewardship and the reading habits of Christians.

• **The Bethel Baptist Church** of St. Clair Shores, Mich., has extended a call to Mr. Richard Lamphear of Kalamazoo, Mich., to serve as Director of Youth and Education. He has been the director of Youth for Christ at Kalamazoo and previously was pastor for three years following his graduation from Bethel College in Indiana. Mr. Lamphear has accepted the call and is already on the field. Rev. H. H. Riffel is the minister of the Bethel Church of St. Clair Shores.

• **On Thursday, Feb. 25, Miss Laura E. Reddig** of Cathay, N. Dak., left Chicago, Ill., by plane bound for the Federal Republic of Cameroon, Africa. Following a wonderful furlough year visiting churches and taking part in conference sessions, Miss Reddig has resumed her ministry as missionary and will be stationed at Victoria with assignments still to be made. She assisted with the work in the White Cross room at the Forest Park Headquarters building for several days prior to her departure by plane from Chicago.

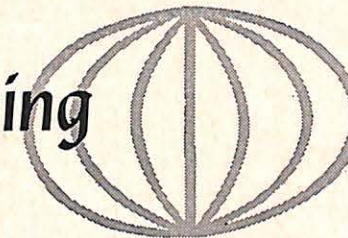
• **Recent baptismal services** of the Trinity Baptist Church, Portland, Ore. were held on Dec. 27 when Dr. John Wobig, pastor, baptized three persons and on Jan. 24 when five were baptized, including a family of four. The latter group received the hand of fellowship into the church at the Communion Service on Feb. 7. The Billy Graham film, "World's Fair Encounter," was shown at the Sunday evening service on Jan. 17. "Baptist Men" of the church held their annual "Sweetheart's Banquet" on Monday evening, Feb. 1, featuring the "Salem Singers Male Chorus" in the program.

• **The Grace Baptist Church** of Medicine Hat, Alberta has extended a call

to Mr. Gerhard Poschwatta of Edmonton, Alberta, a member of the 1965 class in the Theological Department of the Christian Training Institute and the student pastor of the Baptist Church of Onoway, Alberta. He has accepted the call and announced that he would begin his min-

istry at Sioux Falls, S. Dak. where her husband is studying at the Seminary. Mr. and Mrs. Bredin were the first couple to be married in the Grace Church of Kelowna on Dec. 23, 1939 by Rev. A. Krombein. At the anniversary program, Rev. E. H. Nikkel brought congratulatory remarks and

## what's happening



istry at the Medicine Hat Church on or about May 16, following his graduation from the Christian Training Institute. He will succeed Rev. Paul Hunsicker, now of Killaloe, Ontario. For the present Rev. Arthur Zeller is supplying the pulpit of the church.

• **On Sunday evening, Jan. 31, the Dorcas Society** of the Grace Baptist Church, Grand Forks, N. Dak., presented the missionary play, "Soup, Sand and Sagebrush." Those taking part in the dramatic presentation in three acts were Mr. and Mrs. Allen Montgomery, Esther Friessen, Shirley Werre, Mrs. Richard Walters, Mrs. Clayton Edinger, Mrs. William Pallasch, Mrs. Willis Potratz and Camille Edinger. The play was directed by Mrs. Fred Kranzler with Mrs. Milton Derman in charge of properties. Clayton Edinger and Milton Derman, soloists, rendered several appreciated selections at this program.

• **About 80 laymen** of "Baptist Men" and their wives of the First Baptist Church, Lorraine, Kansas attended the "Sweetheart Dinner" on Tuesday evening, Feb. 2, held at the Student Union Cafeteria, Sterling College, Sterling, Kansas. "Baptist Men" and their president, Joe Truhler, had planned their wonderful "night out" for their wives as a pre-Valentine treat. Rev. Edgar Wesner of Stafford, Kansas brought the devotional message. The newly organized MEN'S CHORUS of the Lorraine Church sang several selections, and the reporter, Mrs. Delmar Williamson, added: "We all loved it!" Rev. Everett Barker is pastor of the church.

• **Mr. and Mrs. Erwin Bredin** of Kelowna, B. C., celebrated their 25th wedding anniversary at the Trinity Baptist Church of Kelowna of which they are members. Their family of three daughters, one son and two grandchildren were present except for Dorothy (Mrs. Rudy Lemke) who is

Mr. Dan. Pahl presented them with a silver service in behalf of the church.

• **Dr. W. H. Barsh** of Lockhart, Texas has accepted the call of the Immanuel Baptist Church, Kyle, Texas to become its regular pastor after serving as interim pastor for one year. Dr. and Mrs. Barsh will continue to make their home in nearby Lockhart. He will also serve the Elm Creek Baptist Church as in the past year. He is a graduate of the North American Baptist Seminary and has served Southern Baptist churches for the past 30 years. Mrs. Barsh is an accomplished musician and along with her husband renders a faithful service in all departments of the church. Dr. Barsh succeeds Rev. C. Richard Mayforth, who is now serving as missionary in Japan as reported by Mrs. Adolph Hill, church clerk.

• **The city newspaper** of St. Joseph, Mich., recently published a deeply moving story about a charcoal drawing made of the late Rev. L. H. Broeker, pastor of the First Baptist Church, by an 18 year old Chinese student, Ernest Geefay, whom he befriended in 1963 and led to Christ. A great friendship developed between the Chinese student and the Baptist pastor. Because of the wonderful likeness of the drawing with the warm friendliness and human qualities of Rev. L. H. Broeker, 250 reproductions have been made for the young people in St. Joseph's First Church by Don Glaske, local Youth for Christ director. Ernest Geefay will be studying at Fort Wayne Bible School, Fort Wayne, Indiana this year.

• **The Ridgewood Baptist Church**, Ridgewood, N. Y., has voted unanimously to recognize the Rev. Paul Wengel as *pastor emeritus* of the church. He served as the minister of the Ridgewood Church in two pastorates from 1920-1929 and 1950-1959.

(Continued on page 24)





# From the Professor's Desk

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

What is your evaluation of contextual ethics about which you wrote recently?

## INTRODUCTION

Mrs. Delmar L. Wesseler

How blessed we are with women of great spiritual depth who serve us in various capacities on our Executive Committee! Our two German language editors, Mrs. Schulz and Mrs. Alice Herke are somehow an extra special blessing to me because of the years of tremendous testings which they had before they emigrated.

Mrs. Herke has given us a very fine German Program Packet which you women are receiving and using. We thank her for this labor of love which was done along with her many other activities.

Alice Herke and her husband recently celebrated their 25th wedding anniversary. She reports that the cele-



Mrs. Willy Herke of Vancouver, B. C. the Editor of the German Program Packet.

bration was a real highlight in their marriage. Their children surprised them and their guests with a program in which all the children participated.

## PEN-SKETCH OF LIFE

This is a brief pen-sketch she has given us of her life.

Alice Herke is the youngest child of Mr. and Mrs. Michael Dymmel. She was born in Pabianice, Poland. "Having been raised in a Christian family where God's work was always of great importance, I made my decision for Christ in my 15th year and was baptized in June 1933. Shortly after com-

(Continued on page 24)

From the description and definition of contextual ethics, one would have to agree that there is much that is very helpful in its approach to moral behavior. Its emphasis upon the particular concrete situation in which ethical decisions are made is excellent, for we do need to think about such matters in practical terms rather than only in abstract theory.

The announcement of its starting point as the believing community and fellowship of the church as the body of Christ, emphasizing the activity and purposes of God, is surely the context within which and out of which Christians should act. This involves, it will be remembered, the context of the forgiveness and the freedom with which Christ has set men free to be and to do what they are in the light of what God has done and is doing in Christ. This is what is meant by the indicative character of Christian ethics: "I am to do what I am," that is, to act in every situation in accordance with what it has been given me to be.

## "NOURISHING TRUTH"

It is a creative insight to understand what God is doing and what we should (must) do in the world as aligned with God's activity to make and keep human life human. Not nearly enough is our genuine, sincere and self-giving Christian compassion and concern in evidence and in action in the world. We do need so unselfishly to make known the unsearchable riches of Christ that people are drawn into the *koinonia* and do not remain outside of the fellowship-creating reality of Christ's presence in the world.

Concern with the will of God, with "doing the truth," is a more authentic Christian approach than that of moral philosophy's concern with "the good," however variously that has been understood in different times and by different thinkers. When Dr. Paul Lehmann claims, however, that this approach is oriented toward revelation, it should not be thought that he is attesting an inspired Bible and the normative status of its teachings. He is speaking of revelation in an existential sense which does not equate the Scriptures with divine revelation.

Many will be unhappy with the exclusion of moral principles and ethical precepts in contextual ethics. The present writer feels that this is an unfortunate aspect of this school of thought. He does not concede the point that principles and precepts represent

a static and sterile approach, unless they would be rigidly applied in a legalistic manner. There is no reason why principles and precepts cannot be applied in such a way as to provide both normative guidance and also creative meaning and direction to behavior. Good examples of this are provided in George F. Thomas' *Christian Ethics and Moral Philosophy* and Carl F. H. Henry's *Christian Personal Ethics*.

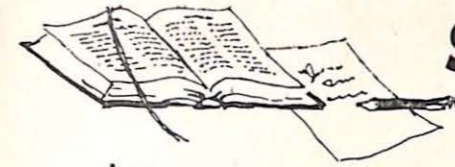
## "WORTHLESS HUSK"

One example of the outcome of the surrender of normative principles and precepts is Paul Lehmann's attitude toward sex. He states that the Christian Church has lacked the faith, the imagination, and the boldness to include the sexual act among the risks of free obedience: "When sexual experience is understood as intrinsic to the fulfillment of human wholeness in and through human belonging, then whether the sexual act occurs within the marriage relation or on the way toward marriage is a decision which can only be taken aright as a decision in free obedience to what God is doing in the world to make and to keep human life human" (*Ethics in a Christian Context*, p. 138).

To be sure, Lehmann erects safeguards for this position, but such a statement is exceedingly dangerous. To say that sexuality is to be "shaped and guided by what is specifically human in human nature and what gives fundamental meaning to human life" seems to be underestimating the degrading reality of human sinfulness, particularly in this vulnerable area of activity, and the urgent need of divinely-given norms and precepts for holy living.

As is so typical of much modern thought, a doctrine of universalism seems to underly the entire structure: "The christological focus and foundation of behavior mean that believer and unbeliever are both alike in the same ethical situation. Both believer and unbeliever belong to Christ. Both . . . are promised in him the secret and the power of maturity [the measure of the stature of the fullness of Christ]. . . The difference is that for the believers, as members of the *koinonia*, the kingship of Christ is revealed; in the world (that is, among unbelievers) it is hidden" (p. 117). "A *koinonia* ethic may thus conceivably dispose of the problem of a double standard by including the unbelievers among the other sheep of the Holy Spirit of God" (p. 159).

The reader must be discerning and selective in order to be able to profit from the kernel of nourishing truth and to discard the worthless husk.



## A TEACHING GUIDE

Date: March 21, 1965

Theme: DANGERS OF SELF-RIGHTEOUSNESS

Scripture: Matthew 23:13-24, 37-39

THE CENTRAL THOUGHT: A Christian does not talk about his righteousness; he simply lets the righteousness of Christ live in and through him.

INTRODUCTION: While reading the gospels, we are often amazed at the hostility of the scribes and Pharisees toward Jesus and we often wonder how they got that way.

Like most religious movements, Phariseism began on a high and noble plane. After the exile, many of the God-fearing Jews examined their spiritual lives and came to the conclusion that it was sin, individual and national, that led them into captivity. They took the advice of Ezra seriously (Ezra 10:11) and separated themselves from heathenism. Some of the more zealous Jews drew apart and called themselves "holy men" or "Puritans." These Jewish Puritans became a distinct class called the "Pharisees" or men who separated themselves from the heathen. Their laws became more strict as they concentrated on living a more intensive spiritual life. They found their main function in teaching and preaching which was centered in the congregation of the synagogue rather than in the temple.

Each generation added a few more rules and traditions until the keeping of them was thought to be a substitute for spirituality. This was the con- upon the scene. What began as a noble and commendable movement ended in the emergence of the worst of all sins—self-righteousness and hypocrisy.

I. WOES FOR THE SELF-RIGHTEOUS. Matthew 23:13-15.

We often think of the meek and lowly Jesus whose themes were love, mercy and compassion. The lesson today is based entirely on condemnation and severe criticism. There are seven woes pronounced by Jesus and they should make any man sit up and take notice, for they can be applied to us as well as to the Pharisees. Because Jesus is love does not mean that he must refrain from speaking the truth when necessary, even if it hurts. Love and falsehood cannot dwell together. The Pharisees had to be told how wrong they were, and the multitudes had to be warned against the danger of their motives.

March 11, 1965

# sunday school lessons

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

II. SELF-RIGHTEOUS BLIND FOOLS. Matthew 23:16-24.

Through their system it was impossible to find God and enjoy him. Their very attempt at seeming to be religious was a means of fooling the poor and defenseless widows who trusted them. It would be folly for a fool to try to teach wisdom. Yet these Pharisees and hypocrites were attempting to lead people to heaven when they themselves were on the road to hell. No amount of swearing by the temple or the altar would help them to be honest, for they were a living lie to everything that was pure and good.

III. CONDEMNATION OF A SELF-RIGHTEOUS CITY. Matthew 23:37-39.

Notice how severe Jesus can be at one moment and how gentle, pleading and loving in the next. His love for his people and for Jerusalem is still there. His righteous anger had been expressed, and now his face softens in love and sadness, and the tears flow down in sorrow because he feels lonely and rejected. Soon he will go to Calvary with the last ounce of love for the salvation of the world. How tragic that he must use these words in parting: "Your house is left unto you desolate."

## Questions for Discussion:

1. How can we be sure that we are strong in faith or merely strong in our opinion?
2. Is it always easy to judge other people by what they say or do?
3. Is it right for us to pronounce "woes" on other people as Jesus did?

## A TEACHING GUIDE

Date: March 28, 1965

Theme: PARABLES OF JUDGMENT

Scripture: Matthew 25:1-13

THE CENTRAL THOUGHT: "Be prepared" is not merely the motto of the Boy Scouts, but a way of life for every Christian.

INTRODUCTION: Jesus is slowly but surely coming to the end of his ministry and we can feel it, particularly when he begins to talk more and more about "last things." Shortly after this, the chief priests and the scribes gathered in the place of Caiaphas to discuss ways and means of doing away with him. They were beginning to feel the pressure of the populace, for every day that Jesus was permitted to remain alive meant more and more followers for Jesus and less and less for them. The situation was becoming desperate.

The entire 25th chapter of Matthew should be read in order to get the meaning and spirit of Jesus' teaching. The parable in today's lesson is found only in Matthew. Similar parables pertaining to the end of the age are found in Mark and Luke. Jesus' seriousness can be noted throughout the chapter as he deals solemnly with the consummation of all things.

I THE KINGDOM AND A WEDDING. Matthew 25:1.

A wedding was an exciting event. If the town was small enough, everyone was invited. One of the exciting events of the wedding took place when the groom came and took his bride from her father's house to the place where the festivities were to be held. It was a joyous procession with young girls carrying lighted lamps and singing.

The Kingdom of Heaven is first of all compared to one of the most joyous occasions in human life—a wedding and not a funeral.

II. PREPARATION FOR THE WEDDING. Matthew 25:2-6.

The teaching of the parable emphasizes the fact that there are both wise and foolish people in the world and that we will find ourselves either in one category or another. Evidently there was enough time for preparation, because while they were waiting they all slumbered and slept. Since a wedding is a very important and exciting occasion, Jesus was trying to impress upon his hearers the foolishness of being unprepared. At a wedding this would be unheard of because no one wants to miss the festivities. Yet the tragic difference between the wise and foolish became evident when the bridegroom came to meet them. Only those whose lamps were burning were privileged to attend the wedding. Those who were ready could not make preparations for those who were not ready.

Christianity cannot be borrowed. There is a tragic note of finality in the words, "and the door was shut."

III. ACCEPTANCE OR REJECTION. Matthew 23:7-13.

"They that were ready went in with him to the marriage feast." There is a note of joy and happiness in these words. The foolish virgins had missed the opportunity because of their lack of preparation. The wedding performance could not be repeated for their benefit. It was over and done with. The bridegroom could not open the door and let them in because he had to follow the rules and customs of the

(Continued on page 12)

# Great Is Thy Faithfulness

The 75th Anniversary of the Forest Park Baptist Church, Forest Park, Illinois, observed January 21-24, 1965 under the inspiring words of the hymn, "Great Is Thy Faithfulness."

By Rev. Herbert J. Freeman, Pastor, and Mr. Carl H. Jenkins, Chairman, Anniversary Program Committee

THE WORD "INSPIRATION" describes the festivities of the 75th Anniversary services of the Forest Park Baptist Church, Forest Park, Illinois from Jan. 21 to 24. The services, the informal fellowship periods with refreshments, and the Church Family Banquet all combined to lift our spirits in praise to God and our vision towards greater things to come. Our appreciation goes out to those who first built upon the foundation of Christ, the Foundation which is deeper than ever! Their vision and sacrifices have become the basis for fresh vigor and deeper commitment today.

## A GREAT CELEBRATION

A good beginning of our celebration was made on Thursday evening, Jan. 21st, "Community Night," when Rev. Rubin Kern, a former pastor and presently the Eastern District Secretary, addressed the congregation of members and friends on the topic, "Growing Up Into Him" (Ephesians 4:11-15). Friday was "Denominational Night" when members and pastors of our sister churches in the Chicago area joined with us to hear Dr. Frank H. Woyke, our Executive Secretary, speak on "Messengers of the Churches" (2 Cor. 8:7-24).

Because of a heavy registration for the Church Family Banquet on Saturday evening, the trustees of St. John's Evangelical Lutheran Church in Forest Park permitted us the use of their facilities. It was an inspiring evening



REV. HERBERT J. FREEMAN  
pastor of the Forest Park Baptist Church,  
Forest Park, Illinois.

with music provided by our brass quartet and a piano solo by Miss Lucille Lorat, and, of course, plenty of good food! A high point of the evening was "Treasures in Memory" when younger and older members shared those precious impressions and blessings of bygone days and days to come. Our pastor, Rev. Herbert J. Freeman, spoke on the anniversary theme in which he stressed that the faithfulness of the Lord is to be re-

flected in the faith and deeds of the Lord's people.

## THE JUBILEE SERVICE

On Sunday morning the church assembled for worship and to hear the challenging message of Rev. C. B. Nordland, a former pastor and currently assistant to the president of Moody Bible Institute, speak on the subject, "Let the Church be the Church!" (See pages 4-5 of this issue). The Jubilee Service was held on Sunday afternoon with Dr. A. Dale Ihrie, Moderator of our North American Baptist General Conference, as guest speaker. His message, "A Call to Confidence," was based on 1 John 2:15-17, 24-28, and will long be remembered for the inspiration to every heart.

The festivities of this great occasion came to an end when all gathered in the lower auditorium after the last service for fellowship and refreshments generously prepared by our church women under the guidance of Mrs. Bruno Schreiber, president of the Woman's Missionary Guild. We thank God for his great faithfulness which has brought us to this glad hour.

The Forest Park Baptist Church was formally organized on Jan. 22, 1890, as the "First German Baptist Church of Oak Park," with 91 charter members. Our church is one of eight daughter churches of the old First German Baptist Church of Chicago whose outstanding pastor, Rev. Jacob Meier (affectionately called "Father Meier") provided the inspiration and guidance needed in the beginning. In 1940, following the 50th Anniversary, the church name was changed to, "Forest Park Baptist Church."

## THE FORWARD LOOK

Our growth is to be measured more by the dedication and response of our people and pastors than by buildings and events. The material structures, furnishings and smoothly running organizations of our church today have been possible only because regenerated persons were built upon Christ, the Foundation of the church. Our departmentalized Sunday school, Woman's Missionary Guild, Woman's Missionary Society, Youth Groups, Men's Fellowship, choirs and Church Board, composed of all officers, reflect the dedication and sacrifice which first brought this local church into existence, and now to these inspiring days.

We look forward! Our founders would want us to do this, as they did. Within the fellowship of our North American Baptist constituency, we

(Continued on page 12)



OFFICIAL BOARD OF THE FOREST PARK BAPTIST CHURCH

Rev. Herbert J. Freeman, pastor of the Forest Park Baptist Church, Forest Park, Ill., (5th from right front row) and Mr. Gordon Loux, assistant to the pastor (6th from right), are photographed with the Church Board shortly before the 75th anniversary festivities.

# OUR DENOMINATION IN ACTION

## SPECIAL EVENTS

**RACINE, WIS.** A recent spiritual treat came to the Grace Baptist Church, Racine, Wis., through the ministry of Rev. David Keiry, Spanish-American missionary of Colorado, who spoke in the various Sunday school departments and at the Worship Service and challenged us to keener service. In the evening he brought us closer to the Spanish-American field in Colorado with the help of slides. In the afternoon, we were privileged to share Missionary Keiry at a Spanish-speaking service, followed by a fellowship hour, held in the church annex, to which quite a number of Spanish-Americans came. This service was led by a Spanish-American layman, with music provided by a young man from Guatemala who is presently preaching the Word in Racine for Spanish services. Brother Keiry brought the main message that afternoon and seemingly thoroughly enjoyed the fellowship with "his people!" (Mrs. Arthur Hilker, Reporter).

## CAPILANO, EDMONTON, ALTA.

The Christmas season has been a busy time at the Capilano Baptist Church, Edmonton, Alberta. On Sunday, Dec. 20, the church choir presented a cantata and on Dec. 24 the Sunday school presented its program telling of the birth of Christ. On New Year's Eve a baptismal service was held at which time three candidates were baptized and four people were welcomed into the church family. From Jan. 15 to 17, the church celebrated its fifth anniversary with a church supper followed by slides showing the progress of the church from its organization until the present time. On Sunday morning, Rev. E. P. Wahl, the first pastor of the church gave the sermon, and on Sunday evening Rev. Herbert Hiller, pastor of Central Baptist, brought the message. It is the prayer of the church to continue its testimony to the surrounding neighborhood. Rev. Walter Goltz is our pastor. (Mrs. Rose Garrett, Reporter).

**VENTURIA, N. DAK.** Many friends gathered with the members of the Venturia Baptist Church, Venturia, N. Dak., on New Year's Eve to witness the mortgage burning of their parsonage. This was a time for thanksgiving, since the mortgage was paid in half the time that we had allotted. The three bedroom home was built and dedicated in 1959 while Rev. O. Meth was our pastor. He was our Mission Sunday speaker on Sept. 27. We of the Venturia church can say that the Lord has been with us. With the Psalmist we can say: "The Lord hath

## WOMAN'S MISSIONARY SOCIETIES

**FOREST PARK, ILL.** The Woman's Missionary Guild of the Forest Park Baptist Church, Forest Park, Ill., was privileged to have Rev. Daniel Fuchs, director of Evangelism and Church Extension, as its guest speaker on Tuesday evening, Feb. 2. He gave a very inspiring verbal and pictorial presentation of our efforts to promote



Leaders of the Baptist Church, Venturia, N. Dak., who took part in the mortgage burning ceremony liquidating the debt on the parsonage. Rev. M. Falkenberg, pastor, is at the center.

**FIRST, ST. JOSEPH, MICH.** The annual meeting of the First Baptist Church, St. Joseph, Mich., convened Jan. 20 with David Johnson, church moderator, in charge. The Scripture was read in different languages and translations of the Bible as follows: Walter Marquardt, German; Ben Riemersma, Dutch; Joyce Batek, Japanese; Don Glaske, King James Version; and David Johnson, New English Bible. Rev. Kenneth Fenner's report stressed the importance of being "Spiritually Alive in 1965." Representatives of the Lakeshore Baptist Church of Stevensville, Mich., which was originally an Extension project of the First Baptist Church, gave an encouraging report. Among the several items of business was the appointment of Rev. Kenneth Fenner as the interim pastor of the church. He had been serving as the assistant to the pastor, the late Rev. L. H. Broeker. The following officers were elected: moderator, David Johnson; church clerk, Sam Weidner; church treasurer, David Culver; Board of Deacons, Walter Krugman and Sam Tillman; Board of Trustees, David Culver; church historian, Olive Bartz; and church reporter, Carol Gonnerman. It was also unanimously approved that Henry Bartz, for many years a faithful member of the Board of Trustees, be made an honorary member of this Board.

Church Extension in our denomination and what we as individuals and churches can do to further this work. An extensive display of literature, maps and photographs afforded the women the opportunity to examine statistically what has been done and the challenge that lies before us. Mrs. Fuchs was the pianist for the evening, and Richard Fuchs presented two well-rendered violin selections.

After Mrs. H. J. Freeman, our pastor's wife, had pronounced the benediction, we surprised her by singing "Happy Birthday" and presenting her with a birthday cake. While our president, Mrs. B. C. Schreiber, pinned on Mrs. Freeman a beautiful orchid corsage, the ladies sang "Savior, Like a Shepherd Lead Her," following which Mrs. Frank H. Woyke presented her with the gift comprising a floral arrangement composed of "financial greenery." (Erna Redlich, Reporter).

## YOUTH ACTIVITIES

**BURLINGTON, IOWA.** A panel on "Parent-Youth Communication Problems" at 6:30 P.M. on Sunday, Jan. 31st, began Youth Week at the Oak Street Baptist Church, Burlington, Iowa. Members of the panel were Marilyn Nielsen, Carolyn Oetken, Jonathan Wittkamp, Larry Henry, Wilbur Wedertz, Dale Stout, and Mrs. Dean

DeVore. The moderator was Earl Cooper. The panel explored the area of good communication, how to try to achieve it, some of the stumbling blocks, and the place and effect of discipline or control. The Youth Choir sang at the sanctuary service later in the evening, as various young people took part. Several members of the youth groups also participated in the morning worship services. Rev. Howard Johnson is pastor of the church.

**YOUTH WINTER RETREAT.** Seventy-five young people from the Grace Baptist Church of Grand Forks, N. Dak.; Grace Baptist Church of West Fargo, N. Dak.; Trinity Baptist of Sioux Falls, S. Dak.; and North Side Baptist of Sioux Falls, S. Dak., recently held their Winter Retreat at Faith Haven, Battle Lake, Minn. This was started last year and proved so successful that it perhaps will be continued each year. The three day program was directed by Dr. Martha Leyboldt of our Seminary in Sioux Falls, Pastor Leon Bill of the West Fargo Church and Pastor Willis Potratz of the Grand Forks Church. Fun and

fellowship were centered around the retreat motto, "With Christ you cannot lose; without him you cannot win." The advisors are Mr. and Mrs. Joe Bowden and Mr. and Mrs. Sheldon Preston, assistant advisors. (Mrs. Charles Balogh, Reporter).

**TRINITY, PORTLAND, OREGON.** "Youth Week" was observed at the Trinity Baptist Church, Portland, Ore., from Jan. 30 to Feb. 5 with Rev. Loren Fischer of Anaheim, Calif., the assistant pastor at the Magnolia Baptist Church of Anaheim, as the guest speaker. His opening message, "The Restless Vagrant on the Road to Nowhere," was brought at the well attended Youth Banquet on Saturday night, Jan. 30. Musical selections throughout the week were rendered by the Salem Singers Male Chorus, the Trinity Church Choir, a saxophone duet from the Southwood Park Church, and the brass ensemble from Multnomah School of the Bible. The new Youth Choir conducted by Connie Wobig sang and Stanley Grenz played a piano solo on Sunday evening, Jan. 31. Dr. John Wobig is the pastor.

Hands." Rev. David Peterson, pastor of the First Baptist Church, Baker, Montana, encouraged the honored couple to look to the Lord for strength for each day. The 9 children, who had not been together at one time for 18 years, are: Mrs. Alvina Croissant, Sterling, Colo.; Henry, pastor, Durham, Kan.; Ernest and Norman, Baker, Mont.; Christ, Plevna, Mont.; Mrs. Lydia Bales, Yakima, Wash.; Mrs. Martha Burekle, Great Falls, Mont.; Manuel, Billings, Mont.; and Mrs. Freda Straub, Willard, Mont. All but one of the 20 grandchildren were present for the celebration. The special lunch arranged by the children was served to approximately 150 guests. (Henry Lang, Reporter).



Mr. and Mrs. John E. Reimer of Gladwin, Mich., members of the Round Lake Baptist Church, who celebrated their 50th wedding anniversary on Dec. 19.

**50th ANNIVERSARY, MR. AND MRS. JOHN E. REIMER.** On Saturday afternoon, Dec. 19, all members, relatives and friends of the Round Lake Baptist Church, Gladwin, Mich., gathered in the church parlor to honor Mr. and Mrs. John E. Reimer on their 50th wedding anniversary. Mr. Donald Yost, son-in-law from Reedley, Calif., was toastmaster at the program. Appropriate songs, duets, recitations, the family history and congratulations in telegrams and letters were given in their honor. Rev. Norman Berkan, pastor, brought a meditation on Deut. 8:2. After the program, a bountiful meal was served to all guests. On behalf of the church a large bowl with matching candle holders were presented to them among many gifts. In closing a verse in German was sung "Let Our Hearts Be Ever Joyful." (Augusta Will, Reporter).

**CALVARY, WETASKIWIN, ALTA.** We praise our God for his faithfulness to us. This past year our church held two baptismal services and we were hosts to the Home Mission Workers' Conference. We held evangelistic meetings with the Campbell-Reese Team. On Sunday, Dec. 27, the Calvary Baptist Church held a farewell service for Rev. and Mrs. Wm. Sibley. Mr. Leroy

Dickau, in charge of the service, recalled that 60 persons had been baptized; Sunday school facilities had been added; the Christian Board of Education was instituted; also a Fellowship Group, Junior Young People's and a yearly Missionary Conference were added to our church program, and adjacent property was purchased

during the five year ministry of Mr. and Mrs. Sibley. Each organization of the church had an opportunity to thank them for the effort they had put into the work. In appreciation for their ministry, they received a love offering. We bid them farewell and may the Lord continue to bless as they serve him at the Meadowlark Church.

## evangelistic services & baptisms

**HERREID, S. DAK.** Missionary Barbara Kieper of Cameroon, Africa spoke to us at the First Baptist Church, Herreid, S. Dak., at our Harvest Mission Festival. The blessings of the Harvest Season continued during the following week, Nov. 2-8, when Rev. Jacob Ehman of Goodrich, N. Dak., served as evangelist and eight persons found Christ as Savior. We again witnessed the work of the Lord on Dec. 31st during the first hour of our Watch Night Service when 19 persons came forward to take their stand for the Lord and 17 joined Rev. Iver L. Walker, pastor, in the baptismal waters. The 19 new members who were welcomed into the church at the communion service are as follows (left to right in picture): Andrew Huber, Mrs. Andrew Huber, LaVonne Lutz, Bonnie Mittlieder, Mrs. Donald Berndt, Mrs. James Rossaw, Alfred Heinrich, Gilbert Orth, Wayne Huber, Donald Moser, Pastor Walker; front row: Jan Fuehrer, Kathy Schweigerdt, Bonnie Huber, Kristi Aman, Bernie Huber, Mark Holzworth, Daniel Walker, Brenda Walker, and Charles Fischer. (Mrs. Howard Conway, Reporter).

**BETHANY, VANCOUVER, B. C.** The closing events of 1964 gave us ample reason to praise the Lord at the Bethany Baptist Church, Vancouver, B. C. We enjoyed a choral and carol concert by our choirs on Dec. 20, including the cantata, "The Christmas Story" by Johannes Paetzold. The Sunday school Christmas program on Dec. 24 included a dramatization of various



Eleven baptismal candidates of the Bethany Baptist Church, Vancouver, B. C., with Rev. Ernie Rogalski, pastor, at the right (back row) and Rev. J. C. Schweitzer, asst. pastor, at the left (back row).

Christmas Carols with most of the younger pupils taking part. The highlight of our annual Watch Night Service was when 11 candidates took the step of obedience and followed Christ in the waters of baptism. They are: Mrs. B. Reich, Reinhard Guse, Norman Hass, Rolf Lueck, Peter Meier, Gary Nikolai, Phillip Rapske, William Siemens, Hartmut Stanke, Helmut Stanke, and Ralf Zimmerman. In addition, 8 other members were received into



Nineteen new members received into the First Baptist Church, Herreid, S. Dak., by the pastor, Rev. Iver L. Walker (right) at the Watch Night Service.

our fellowship as they transferred from other cities and areas. We give thanks to God for a year of blessed working in his vineyard. (Mrs. R. Zindler).

**CARBON, ALBERTA.** On New Year's Eve a very enjoyable program was held at the Carbon Baptist Church, Carbon, Alberta. In the first



Rev. Arthur G. Patzia, pastor of the First Baptist Church, Carbon, Alberta with six baptismal candidates on New Year's Eve.

hour musical numbers, poems and a story for the children were brought by church representatives. In the closing hour, Rev. Arthur G. Patzia, pas-

tor, brought the message, "A Blueprint for the New Year" (Psalm 1). After the message, he baptized two adults and four young people on confession of their faith in Christ. In November, we were spiritually refreshed during a week of "Deeper Life Meetings" with Dr. A. J. Harms of Pomona, Calif., as our guest speaker. (David Gieck, Secretary).

**LORRAINE, KANSAS.** Fair Kansas weather welcomed God's Volunteers Team II to Lorraine, Kansas for a week of very fruitful meetings at the First Baptist Church. A fierce blizzard rushed in on Monday afternoon and only a small crowd came out. Then, as only the Kansas weather can show off, Tuesday was a calm, beautiful day of sunshine and the attendance began to soar. We share these statistics although the eternal measurement is in the hand of God. There were 21 first time decisions (girls, boys and youth), 41 dedications to Christ, \$804.00 total offering, 283—highest attendance with approximately 100 attending the youth social. Programs were given at the Holyrood, Ellsworth, Lorraine High Schools and Sterling College. Lorraine grades 1-6 had a rally at the church on Thursday afternoon and 17 of the decisions were made at this time. A number of helpful ladies donated and

## ANNIVERSARIES & RECEPTIONS

**50th WEDDING ANNIVERSARY, MR. AND MRS. JOHN ROSOM.** Mr. and Mrs. John Rosom of Regina, Sask., celebrated their 50th wedding anniversary at a tea held in the home of their son-in-law and daughter, Mr. and Mrs. Dan Paul. A three tiered cake flanked by candles centered the table. A total of 85 guests signed the register. Congratulatory messages were received, among many others, from Prime Minister Pearson, Premier Thatcher and other government officials. Mayor Henry Baker presented a plaque from the city. Mr. and Mrs. Rosom were married at the bride's home in Vibank, Sask., Dec. 29, 1914. They farmed north of Davin until re-



Mr. and Mrs. John Lang of Plevna, Montana at their 50th wedding anniversary. All of their nine children and 19 grandchildren were present for this festive occasion.

tiring to Regina three years ago. They have 4 daughters, 4 sons, and 17 grandchildren. (Mrs. Lester Kuehl, Reporter).

**50th WEDDING ANNIVERSARY, MR. AND MRS. JOHN LANG.** Tuesday, Dec. 29, 1964 was a special day for Mr. and Mrs. John Lang of Plevna, Montana, on which they celebrated their 50th Wedding Anniversary. Henry, the oldest son, was master of ceremonies for the program at which the children, grandchildren, and the families of all the children participated in special music and poetry. Rev. Edward Kopf, pastor of the First Baptist Church of Plevna, of which Mr. Lang was deacon for 22 years and Sunday school teacher for many years, spoke on the topic, "Mine Times are in God's



Mr. and Mrs. John Rosom of Regina, Sask., at their golden wedding anniversary celebration held at the Faith Baptist Church. (Photo by A. J. Govinchuck).

served the noon and evening meals to the Team. We had a blessed time together! (Mrs. Delmar Williamson, Reporter).

**GRAND FORKS, N. DAK.** The Dorcas Society of the Grace Baptist Church, Grand Forks, N. Dak., entertained the senior members of the church at their December meeting. After a time of carol singing and reminiscing, they were presented with boxes of a variety of large delicious fruit. This has been a highlight for our older members and they look forward to it each year. Our choir went carolling again this year in spite of the bitter cold weather. They went to one of the hospitals and the Home for the Aged and shut-ins of the church. A bus was secured which made the fellowship for the choir so much richer. After carolling they went to Pastor Willis Potratz' home where they had refreshments. A baptismal service was held in our church on Sunday, Jan. 24, with 8 persons being baptized. On Feb. 7 these were received into the church along with 5 others who came by transfer of letter. After the service a Coffee Fellowship followed giving opportunity of becoming better acquainted. At these Coffee Fellowships, held once a month, various members have been showing their scenic slides taken while on vacation. (Mrs. Charles Balogh, Reporter).

**CORN. OKLA.** Seven young people from the Calvary Baptist Church in Corn, Oklahoma, were privileged to attend the Christmas Witness Training Institute of the Campus Crusade for Christ group. This institute was held at their International Headquarters in Arrowhead Springs, Calif., just three miles from San Bernardino. Mr. and Mrs. Bruce Ewing, Bob Klaassen, Judy Leppke, Sheri Reimer, and Mr. and Mrs. Gary Reimer were among the 500 persons at this institute for college and high school students. There they learned the basic Four Spiritual Laws to be used when witnessing to a non-believer. They put their training into good use at the Rose Parade in Pasadena, Calif.

Campus Crusade is a group which is engaged in a great work on college campuses throughout the United States and 11 foreign countries. This inter-denominational group trains students and lay people in order that they may be more effective witnesses. The adults of our church in Corn, as well as several thousand people from throughout Oklahoma, were trained how to witness successfully to a non-Christian at a special institute for laymen held in Oklahoma City, Jan. 17 to January 22. Many of our church laymen attended this training session as did our pastor, Rev. Lyle Wacker and Dr. J. C. Gunst, our District Secretary. (Mrs. Gary Reimer, Reporter).



The choir of the First Baptist Church, Paul, Idaho which presented the Christmas cantata, "His Star."

distributed to the aged and shut-ins. (Walter Kohrs, Reporter).

**PAUL, IDAHO.** On Sunday evening, Dec. 13 we of the First Baptist Church, Paul, Idaho, were refreshed as we viewed the Christmas story through colored slides and narrative recording which were prepared and directed by Mr. and Mrs. Don Watson. The settings took place in the Salmon River Country of Idaho. On Dec. 20 our choir presented the Christmas Cantata, "His Star," under the direction of Rev. Myrl Thiesies, Narrator Grace Kraus, and Pianist Mrs. Dorothy Watson. Due to severe rains and flooding, the annual Sunday school program was postponed until Dec. 27th when the Sunday school scholars presented an interesting program. Watch Night Service was held Dec. 31. The first hour included a variety of special musical numbers from the Primary Department through the adults. The pastor spoke on "Important Events of 1964." On Jan. 3 Rev. Myrl Thiesies was privileged to extend the hand of fellowship to Mr. and Mrs. Don Watson preceding the Communion Service. January 4-8 we observed Week of Prayer, following the denominational suggested theme, "Our Mission in Higher Education." Those leading the various discussions during the week were Dave Kraus, Harold Marler, Paul Schafer and Harold Young. (Mrs. Myrl E. Thiesies, Reporter).

**FIRST, KILLALOE, ONTARIO.** On the Baptist Women's Day of Prayer in November the women from the Missionary Society of the Calvary Church, Killaloe, Ont., met with us at the First Baptist Church of Killaloe. On Dec. 9 the women of the First Baptist Church were invited to a Christmas program held at the Calvary Church. After the challenging message, we spent an hour in fellowship and in the exchange of gifts. The children of our Sunday school gave their annual Christmas program on Christmas Eve with a large attendance of friends from the Calvary and Sebastopol Baptist Churches as well as from our

neighboring Evangelical United Brethren Churches in attendance. The offering was for missions. On New Year's Eve we attended the Watch Night Service at the Calvary Church. Musical numbers were given by the Men's Choir and the joint church choirs of the Calvary and First Churches. All of these inspiring numbers were under the direction of Rev. Paul Hunsicker, our pastor. The closing hour was spent at the communion service around the Lord's Table. (Mrs. Leonard Kuehl, Reporter).

**GRACE, MEDICINE HAT, ALTA.** On Sunday evening, Dec. 20, the choir and young people of the Grace Baptist Church, Medicine Hat, Alberta, presented their annual Christmas program. The play by the young people, "Follow the Star," directed by Miss Molly Odenbach, proved a blessing to those in attendance. The choir under the direction of Rev. R. Kannwischer rendered three numbers in song. Mr. Gerhard Poschwatta, our guest for that day, brought a very fitting Christmas message. On Dec. 24, the Sunday school presented its Christmas program on the theme, "Come and Worship." At our New Year's Eve service, Rev. Arthur Zeller showed slides along with music. These were pictures taken while travelling across Canada and which he entitled, "On the King's Highway." An inspiring communion service brought the evening meeting to a close. (Miss Sylvia Treiber, Reporter).

**RACINE, WIS.** The Christmas season brought many varied activities and services to the Grace Baptist Church, Racine, Wis., all helping us to "keep Christ in Christmas." The Advent Sunday evening service, planned by Rev. Herbert W. Berndt, and based on customs from Germany, found us gathered in the Fellowship Room around a hanging Advent wreath while seated at tables decorated with evergreens, candles, and Christmas goodies. There we heard the Christmas story from the Scriptures and through Christmas carols. We were sweetly reminded how "Silent Night" was first introduced in Austria when we sang the carol accompanied by guitar along with an accordion! The women presented "Around the World at Christmastime," first for their W.M.S. meeting and then for a Sunday evening service. The varied costumes of foreign lands, along with their well-known carols and customs, were very picturesquely portrayed by the ladies. The first presentation had a wonderful highlight, Miss Ruth Rabenhorst, representing Africa in costume! What a thrill to fellowship with her and her mother and to hear from Ruth's own lips the things on her heart. The members' love gifts to her were given on a little Christmas tree as a personal shower. (Mrs. Arthur Hilker, Reporter).

# Obituary



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

## FOLKERDENE P. CRAMER

of Steamboat Rock, Iowa  
Mrs. Folkerdene Phillipine Cramer, the daughter of Gustave Herman and Etta Christians Ruppelt, was born in Emden, Germany on Dec. 31, 1883 and died at her home in Steamboat Rock on Jan. 12, 1965 at the age of 81 years. At the age of six years, she came to the United States with her parents and made her home in Steamboat Rock for the remainder of her life. On August 25, 1903 she was united in marriage to Mr. Henry Cramer. She was a member of the First Baptist Church of Steamboat Rock.  
Surviving are one son, Henry R., of Steamboat Rock; one sister, Christine Ruppelt of Steamboat Rock; two brothers: Ernest of Grundy Center, Iowa; and Carl of Melvin, Kentucky. Preceding her in death were her parents, six brothers and one sister. Memorial services were held on Thursday, Jan. 14th, at the First Baptist Church of Steamboat Rock, Iowa.  
Steamboat Rock, Iowa

ELTON KIRSTEIN, Pastor

## MISS LENA BAUMGARTNER

of Elgin, Iowa  
Miss Lena Baumgartner was born in Elgin, Iowa on March 11, 1885. As a young person she received Christ as personal Savior and was baptized by Pastor C. F. Stoeckman in 1904. Throughout her life she was a faithful member of the First Baptist Church of Elgin and a dedicated disciple of her Lord. All who knew her will remember her for her Christlike disposition, her patience in suffering, and the evidence of her deep faith in God.  
Our sister passed on to her heavenly reward on Jan. 31, 1965 at the age of 79 years, 10 1/2 months. She is survived by three sisters: Mrs. Louise Miller, Pepin, Wis.; Mrs. Rose Baehler, Elgin, Iowa; and Mrs. Celia Kohls, Strawberry Point, Iowa; and one sister-in-law: Mrs. Clara Baumgartner, Elgin, Iowa. Her loved ones and her friends who know the Lord do not sorrow but rejoice in the hope of the coming Day of the Lord when we shall meet again.  
First Baptist Church  
Elgin, Iowa

GEORGE W. BREITKREUZ, Pastor

## MRS. MAGGIE BRINKMAN WOBIG

of Canova, South Dakota  
Mrs. Maggie Wobig of Emery, S. Dak., was born in Ost Friesland, Germany on Feb. 7, 1869 and went home to be with the Lord on Dec. 14, 1964 at the age of 95 years. Mrs. Wobig came to the United States at the age of five with her parents and settled in the vicinity of Ackley, Iowa. She was married to Carl Wobig on May 31, 1889 in Sun Prairie Township, S. Dak. She was converted in her youth and baptized by the Rev. G. Engelmann in Aplington, Iowa. She was a charter member of the Unityville Baptist Church and remained a member there until the church was recently dissolved.  
The children are William of Emery, S. Dak.; Edwin of Canova, S. Dak.; Dr. John Wobig of Portland, Oregon; Mrs. Ida Lohse

## BIBLE DAY SUNDAY, MARCH 14

Offerings for the worldwide distribution of Bibles and Christian literature through our Publication Society and American Bible Society.

of McIntosh, S. Dak.; Mrs. Louise Rabenhorst of Salem, S. Dak.; and Mrs. Lydia Koepsell of Canova, S. Dak. Mrs. Wobig was a real testimony to God's wonderful grace. The memorial service was held in the Sun Prairie Baptist Church and burial was in the Unityville cemetery.  
Emery, South Dakota

LELAND H. FRIESEN, Pastor

## MR. HENRY HUSMANN

of Rock Rapids, Iowa  
Mr. Henry Husmann of Rock Rapids, Iowa was born at Decatur, Ill., on Sept. 1, 1880. He was married on Feb. 17, 1903 to Miss Jane Vust of Little Rock, Ia. They had three children. Mrs. Husmann passed away in 1938, and their only son, Heinie, died in 1955. He farmed near Little Rock for six years, then moved east of Rock Rapids where he spent the remainder of his life.

As a young man he came to know Christ as his Savior, was baptized and became a member of the First Baptist Church, George, Iowa.

On Dec. 25, 1939 he married Elizabeth Jonescheit of Leigh, Nebr. After a long illness Mr. Husmann passed away on Dec. 20, 1964 at the Rock Rapids Hospital. He reached the age of 84 years, 3 months and 19 days. He leaves to mourn his death, his wife, Elizabeth; his daughter, (Freda) Mrs. Andrew Voss; a daughter-in-law, Mrs. Heinie Husmann, of Villard, Minn.; one sister, Tina Bencke; 18 grandchildren and 21 great-grandchildren.

First Baptist Church  
George, Iowa JOHN REIMER, Pastor

## MR. JULIUS JAEGER

of Winnipeg, Manitoba  
Mr. Julius Jaeger of Winnipeg, Man., was born Nov. 15, 1884 in Kalisch, Poland. In 1910 he married Rosalie Dorn and established a home in Wollhylna. In 1928 he emigrated to Winnipeg, Canada. Two years later his family joined him in Canada. After having experienced Christ as his personal Savior, he was baptized in Feb. 1933 by Rev. H. P. Kayser and received into the fellowship of the McDermot Avenue Baptist Church, where he remained a faithful member until his death on Jan. 5. For about 25 years he served our church as sexton, showing untiring diligence and genuine concern for the good of the church building and its congregation. After having resigned from his work as janitor, Mr. Jaeger worked for the Canadian John Woods, Ltd., retiring in 1954.

He leaves to mourn his homegoing his beloved wife; 6 sons: Joseph of Abbotsford, B. C.; Albert of Winnipeg, Man.; Leonard with the RCAF at Trenton, Ontario; Rony of Port Mellon, B. C.; Edward of Vancouver, B. C.; and Herbert of Vancouver, B. C.; 12 grandchildren and 2 great-grandchildren.

McDermot Ave. Baptist Church  
Winnipeg, Manitoba  
REINHOLD KERSTAN, Pastor

## REV. OTTO W. BRENNER

of Carlstadt, New Jersey  
Rev. Otto Brenner of Carlstadt, N. J., was born in Dickinson County, Kansas on Dec. 2, 1876. He lived on a farm and attended the local schools until his matriculation from the Rochester Theological Seminary, from which he graduated in 1908. On May 27, 1908, he married the former Minnie Brown in the Pilgrim Baptist Church of Jersey City, N. J. He accepted his first call to Lemberg, Sask., Canada and then to Germantown, N. Dak., and 7 years later to Pekin, Illinois and spent two years there. After 7 years at both Indianapolis, Indiana and Sheffield, Iowa and 9 years at George, Iowa, he served at Wessington Springs, S. Dak. He came to Carlstadt, N. J., in 1952 and shortly thereafter he became the pastor of the Carlstadt Baptist Church, where he served until his death.

In June 1958, a reception was held in the Church Hall to observe the Brenners' 50th Wedding Anniversary. The morning service that day commemorated the 50th anniversary of Rev. Otto Brenner's ordination. Surviving in addition to his wife, are two sons: Gordon of Carlstadt, former Magistrate; and Dr. Carl F. Brenner of Albany, N. Y., who recently retired from the Army; two daughters: Mrs. Helen Sudenga and Miss Sylvia Brenner, both of George, Iowa; two sisters: Huldah Schroeder and Mrs. Charles Zoschke, both of Woodbine, Kansas; and 2 grandchildren.

Mere words can never reveal the wonderful inspiration of this man of God to his family and to his children. He loved his fellow man and had a childlike faith in the final victory of good over evil. He has gone to be with the Lord and Master, Whom he served so long and well.

Carlstadt, New Jersey

THE FAMILY



Rev. Richard W. Paetzel (left), pastor of the North Sheridan Baptist Church, Peoria, Ill. and four new members received by baptism and letter (left to right): Miss Patty Zobrist, Mrs. Barbara Moss, Mrs. Paul Brandes and Mr. Paul Brandes.

## WHAT'S HAPPENING

(Continued from page 15)

This honorable recognition will be bestowed on him officially at the 110th anniversary program of the church to be held on April 3 and 4, 1965. These anniversary services, originally scheduled for Jan. 16 and 17, had to be postponed because of a severe blizzard in the New York City area. Dr. Frank H. Woyke, executive secretary, and Rev. Rubin Kern, Eastern District secretary and a former pastor, will be the anniversary program speakers. Rev. Alphonz Lamprecht is pastor of the church.

♦ **Mrs. Ethel Kruse of Philadelphia, Pa.**, the widow of the late Rev. F. P. Kruse, was called Home to glory on Feb. 1st at 81 years of age. (Her 82nd birthday would have been on Feb. 16). The Memorial Service was held on Wednesday, Feb. 3, at the Home's Chapel. She had been active in the administration and as a nurse of the Chicago and Philadelphia Homes for the Aged. For the past 19 years she had been a guest in the Philadelphia Home. Recently she completed her 103 page life's story which was described in the "Baptist Herald." She was a member of the Fleischmann Memorial Baptist Church of Philadelphia. She and Rev. F. P. Kruse were married in the Philadelphia Home's Chapel on Feb. 16, 1933 with Rev. M. L. Leuschner officiating.

♦ **The Oncken Publishing House of the Baptist Union located in Kassel, Germany** has announced the retirement of Mr. Eberhard Schroeder as the director and business manager of the publishing house effective Dec. 31, 1964. He served in this position with meritorious distinction and remarkable success for 34 years. Mr. Schroeder has frequently visited the NAB church-

es and taken part in conference sessions on several trips to the United States and Canada while attending sessions of the Baptist World Congress. He has been succeeded by Mr. Hans Medernach. The "Baptist Herald" family and the Roger Williams Press want to extend their best wishes to him in his "active retirement" and to congratulate him on the distinguished 34 years of service at the Oncken House.

## WE THE WOMEN

(Continued from page 16)

pleting my nurses' training in Danzig, I married Mr. Willy Herke in Lodz, Poland. We have been blessed with four boys and two girls, now between the ages of 24 and 7 years. In January 1945 we had to flee Poland and make our way to Germany where we stayed for 7 years. In March 1952, we emigrated to Vancouver, B. S. where we joined the Bethany Baptist Church. From the beginning, I participated in the activities of the Woman's Missionary Society where I served both as group leader and secretary. This year I was elected president. I am grateful for the new avenue of service opened to me as editor of the German Program Packet and am hoping to be of real help to the W. M. U."

## EXECUTIVE COMMITTEE FELLOWSHIP

By Mrs. Willy Herke  
of Vancouver, B. C.

Editor of German Program Packet

"Are you a minister's wife too?" were the first words greeting me when I opened the door to one of the guest rooms to our Headquarters building in Forest Park. For the first time in my life I was almost sorry, that I had to deny the question.

At the beginning I felt a bit strange

among the members of the Executive Committee because I knew none of them personally, but after supper our fine president, Mrs. Delmar Wesseler, had planned an hour for getting acquainted. That really warmed us up and brought us closer together.

It was interesting to learn that the Executive Committee consists of 6 ministers' and 4 laymen's wives, all of whom are busy in the various activities of their own churches and families, but who were nevertheless willing to accept new duties and responsibilities for our W. M. U.

During the two days of long and strenuous meetings, we had a good opportunity to broaden our knowledge about the general work in Forest Park and about our Woman's Union. We became familiar with the various services which the Executive Committee renders and realized that each of the 10 members has her special assignment. We rejoiced together that the Lord had blessed the work in the past, especially in the "White Cross" field, and encouraged us to find new and better ways to reach our higher goals.

During the meetings, a song came repeatedly to my mind: "Blest be the tie that binds," which expressed my own feelings exactly for I felt that unbreakable tie that bound us together in common allegiance to Christ and prompted us to dedicate ourselves to the work of the W. M. U.

Together with the new challenge, God had a great joy in store for me. In connection with the meetings in Forest Park I could visit my dear eldest brother and his wife, Rev. and Mrs. Helmut Dymmel in Wilmette, Ill. The harmony in their cozy home, the true love, the understanding and the encouragement they offered me were additional blessings for which I am truly thankful to God. I came home to Vancouver inspired and rewarded!

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