

MAY 20, 1965

NUMBER 10

THE HALLELUJAH ARMY CELEBRATES A CENTURY

GOD'S WONDERS AT MEADOWLARK

# BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

# If Jesus Came to Your House

By Lois Kendall Blanchard

If Jesus came to your house to spend a day or two—  
If he came unexpectedly, I wonder what you'd do.  
Oh, I know you'd give your nicest room to such an honored Guest,  
And all the food you'd serve to him would be the very best,  
And you would keep assuring him you're glad to have him there—  
That serving him in your own home is joy beyond compare.

But—when you saw him coming, would you meet him at the door  
With arms outstretched in welcome to your heavenly Visitor?  
Or would you have to change your clothes before you let him in?  
Or hide some magazines and put the Bible where they'd been?  
Would you turn off the radio and hope he hadn't heard?  
And wish you hadn't uttered that last, loud, hasty word?

Would you hide your worldly music and put some hymn books out?  
Could you let Jesus walk right in, or would you rush about?  
And I wonder—if the Savior spent a day or two with you,  
Would you go right on doing the things you always do?  
Would you go right on saying the things you always say?  
Would life for you continue as it does from day to day?

Would your family conversation keep up its usual pace?  
And would you find it hard each meal to say a table grace?  
Would you sing the songs you always sing, and read the books you  
read,

And let him know the things on which your mind and spirit feed?  
Would you take Jesus with you everywhere you'd planned to go?  
Or would you, maybe, change your plans for just a day or so?

Would you be glad to have him meet your very closest friends?  
Or would you hope they'd stay away until his visit ends?  
Would you be glad to have him stay forever on and on?  
Or would you sigh with great relief when he at last was gone?  
It might be interesting to know the things that you would do  
If Jesus Christ in person came to spend some time with you.

—From Leaflet by "Faith, Prayer and Tract League," Grand Rapids, Mich.

## IMPORTANT EVENTS AHEAD OF US

**GENERAL COUNCIL.** On May 21 and 22 the annual sessions of the General Council will be held at Forest Park, Ill. Important decisions will be made sending newly appointed missionaries to their fields of service, adopting the new denominational budget, and calling on our churches to advance for Christ.

**PENTECOST SUNDAY.** In observance of Pentecost Sunday on June 6, read the message by Rev. Paul F. Zoschke in this issue (pages 4 and 5) and offer this prayer to God.

"Breathe on me, breath of God;  
Fill me with life anew;  
That I may love what thou dost love,  
And do what thou wouldst do."

**CHILDREN'S DAY.** Recitation materials and bulletin inserts for use on Children's Day, June 13, have been sent to the churches. The story of the Church Extension project at Saskatoon, Sask., is featured in this program, since this is one of many new churches assisted financially by the Children's Day Offerings designated for the Chapel Building Fund.

**BAPTIST CONGRESS.** The 11th Baptist World Congress at Miami

Beach, Fla., June 25-30, will attract thousands of Baptists from 70 countries of the world. Several hundred are arriving from Australia. Many will come from European countries, even Rev. John Nfor, executive secretary of the Cameroon Baptist Convention, Africa, will probably attend as the official representative of West Cameroon. Watch for the illustrated report about the Congress sessions in the "Baptist Herald."

**LAYMEN'S FAMILY CONFERENCE.** The roster of guest speakers at the Laymen's Family Conference to be held at Green Lake, Wis., July 17-24, sounds imposing. This includes Prof. Gerald L. Borchert of Sioux Falls, S. Dak.; Rev. G. Ben Lawrence, Cameroon missionary; Dr. Dale Ihrie, General Conference moderator; Rev. H. J. Waltereit of East Detroit, Mich.; Rev. Clarence H. Walth, Chicago, Ill.; Rev. John Nfor, Cameroon, Africa; Mr. Cyril Petch of London, England; Dr. Albert Gernenz, Springfield, Ill.; and Rev. David J. Draewell, Forest Park, Ill. Registrations for the Conference can still be sent!

## MISSION NEWS AND NEEDS . . .

**WE MUST ADVANCE.** North American Baptists have learned of the new giving record established during the past fiscal year with total contributions exceeding \$1,000,000 for the first time in our denomination's history. As Rev. David J. Draewell, Secretary of Stewardship, passed out "the orchids of praise," he also stated: "Despite the new record, our giving did little more than pay the bills for the past fiscal year. Very little was contributed in excess of the budget to allow for advance in the new year. We need to remember that expansion of our outreach for Christ comes only when our gifts do more than just take care of basic budget needs." This new year by God's grace gives us such an opportunity to advance!

**MISSION BUDGET REQUESTS.** The need to advance on our mission fields becomes apparent when the budget requests from the missionaries are studied. The Cameroon Baptist Mission made a total request of \$231,479.90 for operating expenses and building costs for the coming year, which is considerably higher than the appropriation of last year. The Japan Mission field requested a sum of \$75,224.88 for its operating and building needs which is more than \$10,000 higher than last year's appropriation. The needs are many and the harvests are so bountiful, but funds are limited and laborers are few! Pray to the Lord of the harvest for his wonders to be revealed.

**CAMEROON BAPTIST CONVENTION.** Encouraging reports come from the Cameroon mission field. The number of churches has increased by 19, bringing the total of churches to 420 by the end of 1964. Church memberships increased by 2,346, making the total constituency 24,903. The Cameroon Baptist Convention now has 72 trained pastors of whom 34 are ordained. It has an additional 113 who are active but who have not received the full Bible School training. Our Bible Training Centre at Ndu, which trains these pastors, has graduated 82 men during the 17 years of its history. By July it is expected that 14 more will be added to this list. The school has the largest student body this year in its entire history with 70 men, 2 women and 24

(Continued on page 23)

## NEXT ISSUE TERRACED CHRISTIAN LIVING

Rev. Herbert Hiller  
of Immanuel Church,  
Woodside, N. Y.

## Editorial

### God's Army Marches On!

With banners flying and drums beating, the bonneted lassies and uniformed soldiers of The Salvation Army are still marching as to war. They have been doing this for 100 years, proclaiming the saving power of the Gospel and the redeeming grace of Christ, moving in wherever mankind is in trouble. Today they are at work in 71 countries, preaching the Gospel in 147 languages. Christians of all denominations, including our Conference, join hands in thanking God for the courageous witness and uplifting ministry of The Salvation Army on its 100th anniversary.

You will find The Salvation Army soldiers on street corners, beating their tambourines and blowing their cornets, to tell others of the joy of forgiveness in Christ. You will think of them at Christmastime with their tinkling bells and hanging kettles. You may remember how they followed the doughboys into the battlefields in World War I and II, distributing doughnuts and hot coffee in Christ's name. In the darkness of every Skid Row you will find these Salvation Army officers "loving the unlovable and befriending those who have no friends."

All of this began in 1865 in East London, England. William Booth had been conducting revival services in Whitechapel. One night the old tent was blown down. This drove the evangelist into a dancing saloon and later into the open air for the services. Returning home one evening, nearly midnight, William Booth flung himself into a chair and exclaimed to his wife:

"Oh, Kate, I have found my destiny! As I passed the doors of the flaming gin palaces tonight, I seemed to hear a voice sounding in my ears: 'Where can you go and find such heathens as these?' I felt as though I ought at any cost to stop and preach to these East End multitudes." So began the work at the "East London Mission" which has grown with God's blessing into a worldwide ministry of The Salvation Army.

Even the editor of the "Baptist Herald" is warmly indebted to a Salvation Army Sunday school for its spiritual impact upon him as a young lad. In 1912-1913 in Lodi, Calif., several of us as boys heard about the Sunday afternoon meetings of The Salvation Army held in a tiny chapel a block from Chinatown. Even though we were all faithful in our attendance at the Baptist Church, we loved to go to these afternoon meetings. (See picture on page 7).

The big attraction for us was The Salvation Army band. It was not large as bands go nor very musical, but it was a noisy and an enthusiastic band. I had the exciting privilege as a nine year old boy to carry the big bass drum strapped to my body and to beat it loudly and vigorously. Before the Sunday school actually began, this band of Salvation Army officers and Baptist boys would march through nearby Chinatown, attracting swarms of Chinese children, some of whom we lured like a Pied Piper to come to Sunday school with us.

I loved these evangelistic marches into Chinatown. My heart was responsive to the Word of God as taught so clearly and diligently by the Sunday school teachers. I never missed a Sunday for an entire year, and as a reward I received my first Bible from the hands of a Salvation Army officer which I have treasured highly.

God bless The Salvation Army soldiers down "Main Street, Anytown," anytime, anywhere in the world!

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# The Ministry of The Holy Spirit

We can always enjoy the presence of the Spirit of God in our hearts to foster the best possible relationship and fellowship with the three persons of the Godhead.

By Rev. Paul F. Zoschke, Shell Creek Baptist Church, Columbus, Nebraska



The apostles preaching in the power of the Holy Spirit in Jerusalem.

AS THE DAY of Pentecost approaches, let us take a scrutinizing look at the significance of the Holy Spirit in the ministry of our churches and of our personal lives. As one looks back, not only over one's own life but over Christian ministries and lives in general, one is impressed with a sense of inadequacy relevant to the ministry of the Holy Spirit.

With every annual Pentecost observance, the message on the Holy Spirit is brought to our hearts again. But several messages a year are hardly adequate correctly and duly to stress the work and nature of the Spirit in the believer's life. Though the writer has at least twice in his ministry preached a series of sermons on the Holy Spirit, and the usual references to the Spirit's guidance and strengthening of us were made, he feels that much more should have been done.

## DOCTRINE OF THE TRINITY

The relationship of the Spirit to the Father and the Son remains a mystery to us. This interrelationship has not been fully revealed to us, and we do not have the capacity for such full knowledge. Even though the word, "trinity," is not used in the Bible, the essence of it is clearly taught. Tertullian is said to have first used the term. Later the Montanists are credited with first advancing a doctrine of the trinity.

That the Holy Spirit is presented to us in Scripture as the third person of the Godhead, we who are conscientious believers are all agreed. But that we may presently be aware of this, let us briefly set forth some aspects of this truth.

The doctrine of the trinity does not assert that three persons are united

in one person, or three beings in one being, or three Gods in one God, nor that God merely manifests himself in three different ways (trinity of manifestation); but rather that there are three different substances, each "with peculiarities incommunicable to the others; neither is God without the others; each, with the others, is God."

We believe in the Holy Spirit as God because in Scripture he is recognized as God. (Acts 5:3, 4; 1 Cor. 3:16; 6:19). The attributes of God are also attributed to the Holy Spirit: Spirit of life (Rom. 8:2), Spirit of truth (John 16:13), love of the Spirit (Rom. 15:30), Holy Spirit of God (Eph. 4:30), and the eternal Spirit (Heb. 9:14).

Also some of the works of God are laid to his credit: in creation (Gen. 1:2), conviction of sin (John 16:8), regeneration (John 3:8), and the quickening of our mortal bodies in the resurrection (Rom. 8:11).

Neither should we forget that the Holy Spirit is associated in Scripture with the Father and the Son in the baptismal formula (Matt. 28:19), in the apostolic benediction (2 Cor. 13:14), and in the matter of our election (1 Pet. 1:2).

Let us further remember that the Holy Spirit is spoken of as a person in that the pronouns referring to him are in the masculine gender, and that he is our Comforter, Instructor, Guide, Witness, and Intercessor, which are always personal services.

The work of the Holy Spirit, in part, can be listed as follows:

In the writer's sense of logic, the first to be named is Jesus' statement: "He shall glorify me" (John 16:14). There are those who say that his first work is to convict the world of sin.

But in our judgment, man must first have a glimpse of the holiness and love of God before he can understand the sinfulness of his heart.

## WORK OF THE SPIRIT

To urge a man to repent of his sin when he has given no thought to the nature of God in Christ would cause him to say, as many do, "Why? What is wrong with my life?" But if he has seen the goodness of God in Christ, and then sees himself, he has a standard by which to measure himself and to see that he cannot stand before God as he is. So for us the first task of the Spirit is to glorify Christ who said: "For he shall receive of mine and shall show it unto you."

Then the Holy Spirit keeps working in the heart and mind of man to bring about repentance that is deep-going and that leads to a "turn-about on the road of life." Without the aid of the Spirit, man may repent superficially in remorse over the consequences of sin, as did Judas Iscariot. But Peter, yielding to the Spirit, experienced a thorough repentance that issued in forgiveness and restoration to the fellowship of the Son and the Father.

Next we mention the work of regeneration. Somewhere in this experience of the human heart the implantation of eternal life takes place. We believe that we shall never know the exact moment of this event. Those who can name the day and hour of their conversion, we believe, merely state the time of their awareness of the life of God within them and their dedication to God (John 3:3-8).

From this point forward, the Holy Spirit carries on his work of sanctification. This, in common language, is the

guidance and development of the new believer in growth of fellowship with and service for his Redeemer. The Spirit does the major share of this work, but we must never minimize, beyond the statements of Scripture, the part that man has in his sanctification. Sanctification is the cooperation of man with the Spirit toward man's becoming holy as God is holy.

Then, it would seem to us, the Spirit can effectively "guide us into all truth" (John 16:13). When one is newly committed to the Savior, one knows only the rudimentary truth involved in his Christian experience. One needs constantly to be led in one's understanding of God's greater truth and one's willing adjustment to that truth.

So far it is not too difficult to have some comprehension of proper sequence in the ministry of the Holy Spirit. Let us realize, however, that human understanding cannot apply any clear-cut demarkation to the Spirit's tasks because so many factors are involved in man's complicated experiences, and that the Spirit must constantly change his ministrations to meet man's needs at any given moment or point. Even though in our thinking we try to make some logical order in the beginning of our experience of God, the task soon becomes too great for us.

Let us mention now that, when we meet with some failures in our Christian living, we can become so dejected that we tend to despair. In this mood we can easily doubt that we are the children of God. Then God's Spirit speaks words of assurance and encouragement to us. (Rom. 8:16).

When we fail God, a sense of renewed guilt overcomes us. We think that we cannot face God even to ask for for-



Photo by A. Devaney, N. Y.

## SPIRIT DIVINE, ATTEND OUR PRAYER

Come as the wind; sweep clean away  
What dead within us lies,  
And search and freshen all our souls  
With living energies.

giveness. Now "the Spirit maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). We venture to say that the Spirit's intercession is rather constant.

In Eph. 3:16 Paul mentions that he desires the believers "to be strengthened with might by his Spirit in the

inner man." This strengthening is also a constant service by the divine Spirit, for there is no time in man's life when he does not need strengthening for God's tasks.

## STRENGTHENED WITH MIGHT

In answer to the question, when and how one receives the Holy Spirit, the reader is first referred to the Scriptural words in John 3:1-8; Acts 8:26-38; 22:6-16; 19:1-7.

While we may speak of a normal Christian experience, let us not make the mistake of casting every one's conversion into the same mold. God has as many ways of reaching people as there are people. Each man's experience is as personal to him as his face, and God always meets him on a personal basis.

But there are several factors common in every one's conversion such as: 1) realizing that Christ was sent to be our Savior; 2) knowing that we are sinners and need to repent; 3) acknowledging Jesus as personal Savior and Lord by faith; and 4) committing one's self to Christ in public confession and baptism.

Somewhere within this framework, we believe the person receives the Holy Spirit. We may not know the point or time of this reception. But this we believe to be normal. This framework allows for all the personal factors necessary, including God's special ways of dealing with each person.

Might not someone's conversion be rather incomplete or abnormal? In Acts 19:1-7 we have such an experience

(Continued on page 19)



"WAY TO EMMAUS" BY ROBERT ZUND

"Then Jesus said unto them, O fools and slow of heart. . . . Ought not Christ to have suffered all these things, and to enter into his glory? . . . And he expounded unto them in all the scriptures the things concerning himself" (Luke 24:25-27).

# The Hallelujah Army Celebrates a Century of Service for Christ

Today the soldiers of The Salvation Army in 71 countries of the world can be seen fighting the devil out in the open, marching into slums and saloons, putting their arms tenderly around drunkards and criminals, preaching the redeeming love of Christ "unto the uttermost."

## A Salute to THE SALVATION ARMY on its Centennial Jubilee.

"GOD SHALL HAVE all there is of William Booth!"

A teen-age pawnbroker's apprentice made that vow in 19th century England. He fulfilled it with a dedicated lifelong ministry that still bears fruit in the form of The Salvation Army, now celebrating its Centennial year.

After his conversion, Booth plunged into active religious work. At 17, he was a recognized lay preacher. At 22, he became a Methodist minister. That same year, he married Catherine Mumford, a clergyman's daughter, who shared his work and gave him loving support, even during the darkest days of hardship and persecution. She is revered as the "Mother of the Salvation Army," second in importance only to the founder himself.

### PREACHING IN SLUMS

Burning with evangelical fervor, the young minister would not wait in a church for people to come to him. He went out to reach those who had never set foot in a place of worship, bringing word of the Gospel to the poorest and most ignorant, preaching wherever he could find a place.

So many were converted by his zeal that detractors declared he was running a "conversion shop." At a conference, his fellow ministers passed a resolution charging him with sensationalism and requiring him to behave more "properly."

Refusing to give up his sacred duty to win souls, Booth resigned from the Conference.

A short time later, walking through

the streets of London's East End, a notorious slum, he came upon a small group of missionaries holding an outdoor meeting. Introducing himself as a minister, he asked if he might say a few words. Soon a crowd was gathered about the young man with flowing beard and dark piercing eyes, who so movingly urged them to repentance and



**GENERAL WILLIAM BOOTH** the founder of the Salvation Army who had a burning zeal to proclaim the message of salvation in Christ and to help people in need.



A young Cadet of The Salvation Army leads an open-air meeting and brings his testimony for Christ supported by other "soldiers" with their Bibles and musical instruments.

salvation.

Impressed by the brilliant and enthusiastic Booth, the missionaries asked him to head their group. He accepted and threw himself wholeheartedly into evangelical efforts, organizing The Christian Mission, the seed of the present-day Salvation Army, in 1865.

Booth soon gathered about him a small, but dedicated, group of followers. They included some from the most deprived elements of society, whose lives had been completely transformed by their contact with Booth.

This dedicated band went unafraid into saloons and dance halls, urging all whom they met to open their hearts to the grace of God. They won over thieves, gamblers, prostitutes and drunkards, many of whom joined them in preaching, singing and marching.

### SALVAGING HUMAN LIVES

As their numbers grew, a military spirit developed. Booth, the General Superintendent of the Mission, was frequently called "General." In 1878, Booth, looking over printer's proofs, read the words, "The Christian Mission—A Volunteer Army." He crossed out "volunteer" and substituted "salvation."

Very early, Booth realized that to save souls, he must also offer material aid. "You can't preach salvation to a starving man," he declared.

He could not ignore the terrible suffering all around him. When his son told him that hungry, ragged men were sleeping under bridges in stormy January, he replied, "Why don't you do

something about it?"

At Booth's instigation, a warehouse was rented, where the homeless at least had shelter from wind and snow. Other shelters, soup kitchens, and workshops were quick to follow.

The founder of The Salvation Army was aware that the dole of charity was not enough. Men must be enabled to stand on their own two feet. For this reason, all those physically able were required to work for their food and shelter. Men were put to work salvaging materials cast out by the more prosperous—and in the process, the outcasts of society salvaged themselves. The same method is still used in the Army's Men's Social Service Centers.

Seeing the ravages caused by alcoholism in days when anyone could get drunk for a penny and children, barely able to reach the bar, staggered out of saloons, Booth demanded abstinence of his followers and campaigned vigorously against the evils of drink. At the same time, he was among the first to realize that alcoholism is a disease, and that its victims should be helped to regain health, instead of being denounced.

### HARDSHIPS FOR CHRIST

The Army rejoiced as well as fought. Tambourine and trumpet, cornet and drum simultaneously attracted attention and expressed joy in the Lord. New words were put to popular tunes, even drinking songs, and sung with fervor. When criticized for this lack of dignity, General Booth retorted, "Why should the devil have all the good tunes?"

Early Salvationists had no easy time of it. In addition to the daily hardships



Martin Leuschner (middle row, left), proudly holds up the Bible given him in 1913 by the Salvation Army in Lodi, Calif. At present, he is the editor of the "Baptist Herald."

and frustrations of working in the most sordid surroundings, in addition to pressing financial problems and the scorn of those around them, they often had to endure physical violence. Mobs, egged on by respectable citizens, stormed prayer meetings, hurling rotten vegetables, bricks and stones at the Salvationists. On one occasion, a horse and cart was deliberately stamped through a meeting, and a young woman officer was trampled to death. She was not the only one to lose her life in the cause, while many others suffered serious injuries.

Meanwhile, the police turned aside, or arrested Salvationists. Judges convicted them of disturbing the peace and handed out stiff jail sentences. The General remarked that he was leader of the only religious group that always had some people in jail "for conscience's sake." Even behind bars, however, these men and women continued



**THE SALVATION ARMY BAND**

With tambourine and trumpet, cornet and drum the Salvation Army Band attracts attention on the street corner and its members express their joy in the Lord and his Gospel.

their ministry, endeavoring to save the souls of their fellow prisoners. Today The Salvation Army has an extensive program within correctional institutions and also helps released prisoners obtain a useful place in society.

### "INVASION" OF UNITED STATES

Despite slander and persecution, the Army increased, spreading rapidly through England, Scotland, Ireland and Wales. In 1879, a family named Shirley came to the United States. Their 16-year-old daughter was an officer in The Salvation Army. She held her first meetings in a stable in Philadelphia, drawing large crowds. As the work expanded, she wrote to General Booth, pleading for reinforcements.

The "invasion" of the United States was led by Commissioner George Scott Railton and seven lassies. On March 10, 1880, they landed in New York and held an open air meeting in Battery Park, officially launching The Salvation Army in the United States. Although they encountered indifference and violence, these early Salvationists won thousands of converts. In 1886, President Grover Cleveland received a delegation of Salvation Army officers at the White House and gave his official endorsement to the Army, renewed since by each succeeding president.

The State of New York, which issued a charter of incorporation to The Salvation Army in 1899, described its purposes as "the spiritual, moral and physical reformation of all who need it; the reclamation of the vicious, criminal, dissolute and degraded; visitation among the poor and lowly and sick, and the preaching of the Gospel and the dissemination of Christian truth by means of open-air and indoor meetings."

### ITS SOCIAL SERVICES

To accomplish these aims, the Army has developed a broad spiritual and material ministry, meeting needs of those of all ages without regard to race, creed, class or nationality. It operates hospitals, maternity homes, nurseries, senior citizens clubs and residences, USO units and Red Shield clubs for servicemen, summer camps, residences for businesswomen of moderate means, shelters, schools, social centers, etc. It is especially known for its work in disaster relief, and in the rehabilitation of prisoners, alcoholics, and unwed mothers.

Its social services are an integral part of the Army's program, which insists that faith be coupled with works. Every religious unit of the Army is also a center of humanitarian activity, and there are also many specialized centers, where The Salvation Army uses the latest techniques of medicine, psychology, psychiatry, group and work therapy, and casework, all fortified by spiritual guidance.

The many-sided activities of the Army are directed by its officers, now numbering 25,000, including some 5,000 in the United States. Officer candidates

are no longer drawn from reformed outcasts, although dramatic examples of conversion are still to be found in their ranks. Now, however, many come from families with strong Salvationist backgrounds.

Candidates are carefully screened for character and aptitude before being admitted to an intensive two-year training school. The course is designed to make specialists in Christian soldiery and personal evangelism. Those graduating from the training school are commissioned officers, whose functions parallel those of ministers in other Protestant groups. They are recognized legally as ordained ministers and serve as chaplains in the armed forces.

Women are admitted to officership on the same basis as men. The Salvation Army was the first religious organization to give women a status equal to that of men. One of William Booth's daughters, Evangeline, eventually served in the Army's highest post. Officers may marry only within the organization. A wife holds the same rank as her husband, but has her own specific assignments. Divorce is not sanctioned by the Army.

As in other military organizations, officers live in quarters provided by the Army. They are subject to frequent transfers and must be ready to go wherever sent. They are required to observe total abstinence from the use of intoxicating liquor and tobacco, and in general, lead a disciplined, dedicated life.

#### SOLDIERS OF THE LORD

Lay members of the Army are called *soldiers*. They hold regular jobs in the community, but are also required to give as much of their spare time as possible to Army service. Many play a musical instrument, for the Army has found music a potent weapon in its fight. A number of its bands have won

#### SALVATION ARMY WEEK

May 16-23, 1965

Worldwide observance of the 100th anniversary of the Salvation Army in 1965. National Commander Holland French says that "from its beginning as a small mission movement in London, the Army has become an active, Christian force in 71 countries and geographical areas. Today, in all corners of the world, Salvationists are serving the needy of every race, color, and creed."

acclaim from noted musicians. A recent innovation has been the use of guitars and folk singers to attract young people.

Soldiers and officers alike frequently participate in open-air meetings, in the Army's long tradition of bringing the word of the Lord to those who need it, wherever they may be. They also strive to win converts by their examples of Christian faith and service.

Salvationists are at work today in 71 countries, preaching the Gospel in 147 languages. Throughout the world, they attempt to live according to the advice of William Booth, who wrote, "Don't allow the world's praise to attract or its blame affright you from the discharge of the duty you owe to God, to yourself, or to the souls of those about you. God will take care of your reputation if you make his glory and your own duty your sovereign aim."

#### MOMENTS WITH GOD

New devotional quarterly

PILOT EDITION of 12 pages is now ready for distribution in all churches.

ORDERS by churches and individuals can now be sent.



By Dr. Louis R. Johnson  
Pastor of the Willow Rancho Baptist Church, Sacramento, Calif

Yes, I am a tither, and I have been for many years, but it was not so from the beginning of my Christian life. Though reared in a fine Christian home, and spiritually reared in a fine home church, tithing was not a part of my Christian experience.

I was first challenged with tithing while attending the Moody Bible Institute in Chicago, Ill. I noted that the majority of the students tithed. Systematically and conscientiously they took a tenth out of their meager earnings, and laid it aside as the "Lord's money." Sometimes they would be in such dire straits that they had to borrow from the Lord, but always faithfully paid it back. My eyes were opened, and my heart convicted at such dedication.

While in seminary, Mrs. Johnson and I were married, and from the very first we began to tithe. We have never gone back on that covenant with the Lord, and most of the time we have given far beyond the tenth. I know of nothing that has brought such joy and blessing in our lives as tithing. We united with the Forest Park Baptist Church, and took our place in the church not only as workers but also as givers. How happy we were, as we entered our first pastorate, to be able to preach and exhort our people to do what we ourselves had practiced through our student years.

What has tithing meant to me?

1. It has forever taken, as Dr. Earlie V. Pierce used to say, the "stew" out of stewardship. Giving becomes a truly joyous experience.
2. It forever makes God's work foremost and precious. "For where your treasure is, there will your heart be also."
3. It gives liberty and fearlessness in preaching about tithing and urging it upon others.
4. It gives all of life a sacredness, for we sense a partnership with God in all things.
5. It becomes an amazing experience to witness how God provides for the one who tithes.
6. Lastly, it is a source of tremendous spiritual blessing both to the individual and to the church. Malachi 3:10 is still in the Bible. Read it today and start tithing! The windows of heaven pouring out God's blessings will open for you.



The Meadowlark Baptist Church of Edmonton, Alberta, showing the chapel and educational unit (left) and the worshipful church sanctuary (right). Rev. William W. Sibley, pastor is standing behind the pulpit (center picture).

## God's Wonders at Meadowlark

In this suburban area of Edmonton, Alberta there is a constant flow of people moving in, and at the Meadowlark Baptist Church there is a tremendous feeling of expectancy. Church Extension Builders will be making their gifts in June 1965 toward this project.

By Rev. William W. Sibley, Meadowlark Baptist Church, Edmonton, Alberta

"AND JOSHUA SAID unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you" (Joshua 3:5). There was much land to be possessed and the people had the promise of God to be with them as they went forward.

Here in the Meadowlark Baptist Church of Edmonton, Alberta, we see the presence of God as he continues to lead his people. This work which was begun as a venture of faith is speedily becoming a growing and strong church. The prospects of this area of Edmonton are almost overwhelming. There are blocks of new homes only recently constructed, waiting for owners. There is a constant flow of people moving into this beautiful area of the city. Some are Baptists; some are of other churches; some have no church connection whatever. God has given Meadowlark Baptists a tremendous opportunity to minister to the needs of all these.

#### A STEADY GROWTH

In spite of inclement weather during the past three months, God has blessed our church with a growing attendance and the addition of some new members. The Sunday school is showing steady growth under the fine leadership of Mr. J. W. McKay. Our CBY group is close to an average attendance of 20. The youth of the church has shown a new interest in the mid-week prayer service and now constitutes half of our attendance on that night.

Our Sunday services are growing, and we are especially blessed to see the evening attendance grow so that on some of the nights we have seen the church full. The work of the Girls' Missionary Guild and the Boys' Brigade cannot be spoken of too highly. Many new families are being contacted for the church through these programs. And the efforts of our lay people toward the success of these programs

is a cause for much rejoicing. There are as many as 42 girls and 20 boys out to G.M.G. and Boys' Brigade on Friday evenings, and many of these come from homes outside of our church families.

All of us are looking forward to the completion of the entire building project. Our present facilities are being taxed by an increasing Sunday school attendance. When the last unit has been built, there will be 25 classrooms and an increase in our church's seating capacity to 485. Of course, this is still in the future, but, if the Lord tarries, we shall make this goal and fill this church.

#### HEAVY BURDENS TO BEAR

Our present facilities have been greatly improved since the first of the year. The sanctuary floor has been tiled and all the walls on the main floor of the church have been painted. New hymnals have been ordered, and we are hoping that very soon we will be able to order pews. We have a beautiful sanctuary with the arches, the platform arrangements and the cross, all lending themselves to a worshipful atmosphere.

There is still, however, a heavy financial burden resting upon the church. We have consistently failed to meet our proposed budget for 1965, this being set up on a weekly basis. And with the indebtedness of our present facilities still weighing upon us, we find that it is a battle all the way to survive.

We would ask the members of the denomination to remember us in prayer that these needs might be met. We are praying that, as the church grows in

Why not become a  
CHURCH EXTENSION BUILDER?  
God's blessing will be on your  
gift and ministry.

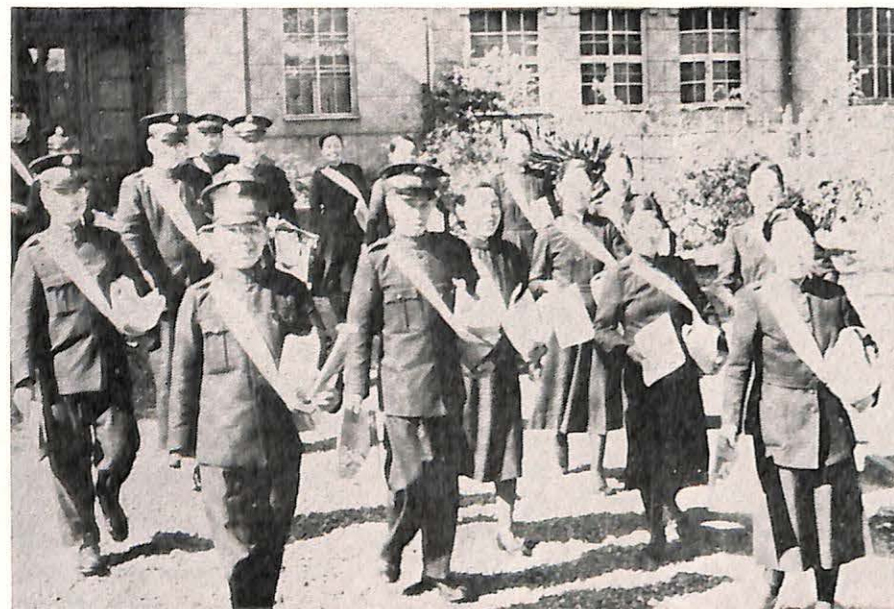
stature, its members will begin to sense a church loyalty that will lead them to tithe and to give sacrificially toward its continuing ministry. We are thankful to our many friends for their donations which have made so many things possible here in Meadowlark. The new hymnals are being donated, and the paint and tile were also donated to us. The beautiful carpet on our platform was donated by a non-member.

#### A SPIRITUAL LIGHTHOUSE

There is a tremendous feeling of expectancy here in the Meadowlark Baptist Church. It seems as if the people expect this church to go, to grow and to be a spiritual lighthouse. Dr. Tozer has well written that "faith without expectancy is dead." It is a tremendous joy to minister to a people who have an expectant faith, for this leads to an evangelistic church whose ministry can be and will be felt to the ends of the earth.

We are beginning to make plans for the annual Missionary Conference and our evangelistic campaigns. These are to be a supplement to our program of constant evangelism and outreach. We are endeavoring to keep the doors of our church open wide to all who believe and to help them become assimilated into the service of our church. We shall endeavor to keep our Baptist testimony constant in this area of Edmonton and to point out to all what is the basis and what are the beliefs of our church.

We know that God has a purpose for this church at its present location. And we know that God will work out his purposes to his glory and the upbuilding of the local church as we trust the promises of God in respect to its future. For he has said, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."



THE SALVATION ARMY IN JAPAN

Cadets in Tokyo, Japan start out to proclaim the Gospel on the city's streets and to distribute copies of "The War Cry," publication of the Salvation Army.



Rev. and Mrs. William J. Appel and their family of six children during their pastorate at the Faith Baptist Church (present name), Minneapolis, Minn., 1925-1930.

# Fifty Years in the Christian Ministry

It is inspiring to review the pilgrimage of a life, especially that of one of our outstanding pastors, who grew up in a Baptist parsonage, traveled widely as Y.M.C.A. secretary, went to Northern Nigeria as missionary, and faithfully served as pastor of our churches, touching many lives with the glory of Christ. He is still actively preaching the Gospel today as interim pastor in Spokane, Wash.

By Dr. William Judson Appel Celebrating His 50th Anniversary in the Gospel Ministry

*"How thankful I am to Christ Jesus our Lord for choosing me as one of his messengers, and giving me the strength to be faithful to him" (I Timothy 1:12—Living Letters).*

Dr. Roy L. Smith tells of an experience he once had in Japan, of which I am reminded as a result of a request from Dr. Leuschner that, in view of celebrating my 50th anniversary in the Gospel ministry, I prepare an article for the "Baptist Herald." On a visit to Japan, Dr. Smith's attention was attracted to a young Japanese who stood reverently and in deep meditation before a series of wooden tablets arranged on terraced shelves. Because of a growing interest, but reluctant to intrude upon the young man's meditation, Dr. Smith waited for an opportune moment and then, apologizing, requested an explanation of his action.

The young Japanese, bowing courteously, expressed a willingness to explain, and said, "These various tablets represent my paternal ancestry. This one (pointing to a tablet on the lowest shelf) represents my father; those further up my grandfather, and so on, to still earlier generations; and as I stand here I meditate upon what manner of man I should be in the light of my heritage."

### A RICH SPIRITUAL HERITAGE

In an old diary kept by my father, he speaks of his parents in this wise: "Though being poor as to the wealth of this world, they were rich in their faith in Christ Jesus." He tells of the family of 12 children, the four eldest of whom migrated to Canada from

Germany with their parents; the other eight, of whom he was one, were born in Canada. Father was born in Wilmot, Ontario, on Sept. 28, 1854. The parents and children all attended the local Baptist church, and it was here,



REV. WILLIAM APPEL

the father of Dr. W. J. Appel, a saintly minister of God who served with great distinction in NAB churches in Los Angeles, Calif.; Ebenezer, Detroit, Mich.; Erin Ave., Cleveland, Ohio; and Bethlehem, Pa., among others.

at the age of 18 years, that my father accepted the Lord Jesus Christ and was baptized with his sister, Frieda, into the membership of the church. New Hamburg, Ontario later became the family home. Visiting ministers were frequently guests in the home, among whom was Professor August Rauschenbusch, the founder of our denominational Seminary in Rochester, N. Y.

The Centennial of our General Conference was a reminder of an experience that came to me in North Freedom, Wisconsin, where I was assisting Rev. Henry Hirsch in a series of evangelistic meetings. A telephone call requested me to visit an elderly lady who said she had something of interest to relate about my grandparents.

Mrs. Albus told me that she had attended the 1st General Conference of our North American Baptists in Wilmot, Ontario in 1865. The visiting guests were entertained in the homes of the members of the church. Announcement was made that all who had no invitation for the first noon-day meal, among whom was Mrs. Albus, were to be served at the farm home of Grandma Appel. In speaking of this later, grandmother always insisted that the Lord performed a miracle that day, for there was not sufficient food for the large group who came but all went away satisfied.

My maternal grandparents were members of our church in Rochester, N. Y., where father as a student at our Seminary first came to know my mother. She often told of the close friendship between her mother and Mrs. August Rauschenbusch. The son, Walter, was a member of grandfa-

ther's Sunday school class, and, although sometimes mischievous, was always ready with the answers. It was in the home of these grandparents in Rochester, N. Y., that I first saw the light of day on Sept. 19, 1885.

### DR. ADONIRAM JUDSON

My middle name, Judson, was selected in an interesting way. It was given to me because of my father's close association in the early 1880's with Dr. Edward Judson at the Berean Baptist Church of New York City, afterward known as the Judson Memorial Baptist Church in memory of Dr. Adoniram Judson, the famous missionary to Burma. I still have in my possession my father's calling card, showing his address as 59 Barrow Street, in the Greenwich Village section of New York City, and on the reverse side the printing: "Berean Baptist Church, Pastor, Edward Judson; German Assistant Pastor, Reverend William Appel."

During a series of evangelistic meetings conducted by him in a later year in Newark, New Jersey, my father took me to meet Dr. Edward Judson who at that time was living in an apartment of the new Judson Memorial Church in Washington Square, New York City.

While I was a student at Gordon College, the American Baptist Foreign Mission Society, whose headquarters at that time were in Boston, Massachusetts, was revising its filing system of correspondence following a fire which caused considerable damage and loss. I was employed to go through the material and to file such papers and letters as were not too badly damaged and, while so engaged, I discovered some of the letters written by Edward Judson to his father who was then on the Burma mission field. Enclosed in one letter was a penciled statement giving account of his use of a 50-cent allowance. Among the items was "a tithe of 5c."

I praise God for Christian parents, who early took me to the house of God. The family altar was meticulously observed, both morning and evening, the singing of hymns constituting an important part. In my tenth year I gave my heart to Jesus Christ. It was the faithfulness, in teaching and example, of a consecrated Sunday school teacher which led me to make the greatest decision of my life. A meeting with the deacons who listened to my testimony, and the joy that filled my heart as I walked home with my father afterward are still fresh in my memory.

### LOS ANGELES, CALIF., CHURCH

From that time on, it was the all-absorbing purpose of my life to become a missionary to Africa. I well remember the frequent walks with my father, a great lover of the outdoors, through the foothills surrounding Los Angeles, Calif., when he would engage me in conversation regarding

May 20, 1965



DR. AND MRS. W. J. APPEL of Salem, Oregon.

Dr. Appel is celebrating his 50th anniversary of his active Christian ministry in 1965.

love for the Word of God, and in a very simple way sermonize, thus all unconsciously sowing the seed that would later develop into a conviction of devoting my life to full-time service for Jesus Christ.

The influence of another Sunday school teacher, a widow, made a lasting mark on my life and led me to appreciate increasingly as the years went by the importance and sacredness of the ministry of a Sunday school teacher.

Following my testimony before the church, I was accepted for member-

ship, after baptism. The first unit of our little chapel in Los Angeles, not being equipped with a baptistry, the facilities of the old First Baptist Church were used.

My first official responsibility in connection with the Sunday school was to serve as librarian. A limited number of books was kept on shelves in the lower part of the pulpit, for which I was privileged to carry the key. At that time a portion of the Sunday school lesson period was devoted to the study of the German language, and little German ABC books were distributed with the other Sunday school materials. A German Bible, bearing the date 1900, with the chapters beginning with the Book of Genesis checked as they were read by me, was returned to me only a few years ago by a man to whom I had loaned it because he had none of his own.

Many years were to follow before the days of definite preparation for the realization of my dream of service in Africa.

### EBENEZER CHURCH, DETROIT

A significant period in my spiritual development was my membership in the Ebenezer Baptist Church of Detroit, Michigan, where during the ministry (1903-1909) of my father the congregation moved from a small frame building into its new house of worship on Mount Elliott Avenue. Every Saturday evening a small group met at the church for prayer, with one particular petition considered and that was for a world-wide revival. I believe this sincere concern for the salvation of souls played a vital part in maintaining throughout the years the missionary spirit still so evident in the

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EBENEZER SUNDAY SCHOOL, DETROIT, MICH., 55 YEARS AGO  
Primary Department of the Ebenezer Baptist Church, Detroit, Mich., where William J. Appel (right, rear) had his first experience as a Sunday school teacher.



The Cathedral at Strassburg, Germany. In these state churches "one can expect that two per cent or less of its membership will attend services on a normal Sunday."

## Report from Germany: Hard and Easy Answers

The first of a series of three interpretive articles on Christianity in Germany by a Baptist student who is in Germany on a Fulbright Scholarship and a Yale University "Day Fellowship." He is a member of the Parma Heights Baptist Church, Cleveland, Ohio where he was ordained June 12, 1964. He studied at Harvard and Yale Divinity Schools (cum laude). He and his wife are active in the work of two missions in Berlin.

By Rev. Frederick Bonkowsky of Berlin, Germany

IN A VULGAR ATTEMPT to harmonize their practices and theories with those of German Protestantism, the Nazis established the "Protestant" German Christian Church in the 1930's. Many churchmen accepted this "new church"; some enthusiastically, some under duress.

There was notable opposition to the regime. It found its expression in the "bekenkende Kirche" (the Confessing Church) and the Barmen Declaration of May 1934. This manifesto insisted that the church could have only one Lord, Jesus Christ, and that allegiance to him, not to any man, was the central duty of the Christian and the church.

These convictions the bekennende Kirche (b.K.) sought to implement. In doing so, it met furious persecution. Karl Barth was forced to flee to Switzerland; Martin Niemoeller was one of a number of pastors who spent the war in Nazi prisons or concentration camps; and the brilliant young theologian and pastor, Dietrich Bonhoeffer, was executed on April 9, 1945 at the age of 39.

### OFFICIAL STATE CHURCH

But the Nazis were never able to destroy the b. K. and its witness. Thus during the war there were two "Evangelische" churches in Germany, the German Christian Church and the b. K. Both claimed to be the rightful descendant of the pre-war "Evangelische" (Protestant) Landeskirche ("official")

state church, along with the Catholic Landeskirche) which was comprised of both Lutheran and (Calvinistic) Reformed churches. Of course, the state-collected tax on the income of church members, through which the Landeskirche was supported, went to the German Christian Church, not to the b. K.

The end of the war marked the end



The statue honoring John Gutenberg, the printer of the famed Gutenberg Bibles, in the city of Mainz, Germany with the Cathedral Church in the background.

of the German Christian Church. The leaders of the b. K. assumed important posts in the post-war E.K.D. (Evangelische Kirche in Deutschland). Many hoped that the Nazi experience would result in E.K.D. willingness to "go it alone;" to become separated from the state, particularly at the important point of finances.

But the E.K.D. chose to reject the b. K. pattern (naturally in West Germany only. A different situation exists in the east as a subsequent article will report). The reason given for this decision was that the church considered itself, and wanted to remain, responsible for the entire people. Most observers believe, however, that the church paid no little attention to the prestige associated with being a Landeskirche and to the financial benefits of support by taxation rather than by voluntary contribution.

### CHURCH TAXES

The pre-war situation thus returned. Ninety-five per cent of the West German citizenry are members of the Protestant or Catholic Landeskirche. The government takes ten per cent of each member's income *tax* and transfers the money directly to the church treasury. In effect, a person receives his name and becomes a "church-tax payer" at the same time (his infant baptism). He can have his name removed from the church roles only by officially declaring such a desire to a government agency.

As one businessman put it, "Although I don't believe anything, I don't exactly want to declare myself a heathen either." It does not cost much to be a church member; so why not remain one? The common (indeed almost universal) practice is to be in church at one's baptism, confirmation, and then perhaps once a year. Many children also receive religious instruction in school.

Since the German income tax is different from the American, the average German Landeskirche member ends up "giving" between one-half and two per cent of his income to the church. More than this is not required. Perhaps Bonhoeffer had these practices in mind when he spoke of "cheap grace."

### "RICH, EMPTY AND NEAR DEATH"

The E. K. D. is rich, empty, and may be very near death. In West Berlin alone, over fifty million marks (four marks equal one dollar) were received from church taxes in 1964. The E. K. D. can reckon with receiving one per cent of the income of the Protestant fifty per cent in West Germany. It can also expect that two per cent or less of its membership will attend services on a normal Sunday. Churches with ten thousand members and an average attendance of one or two hundred are not unheard of.

Little is being done about this situation which involves a maximum of five per cent of the membership participating in the church in *any* way. A pastor hardly knows where to begin with his thousands of members. Furthermore, everything is against him. By custom the pastor baptizes, confirms, marries, and buries; but he rarely sees his parishioners beyond that. Present practice tells the church member that he is a Christian and will obtain salvation with a minimum of concern.

The E. K. D. largely refuses to discipline its members, even for the most flagrant violations of churchly teaching. An all too common sight in Berlin, where housing is particularly scarce, is a man and woman, both church members living together in an apartment without benefit of clergy. Perhaps the church doesn't know; perhaps it is busy elsewhere.

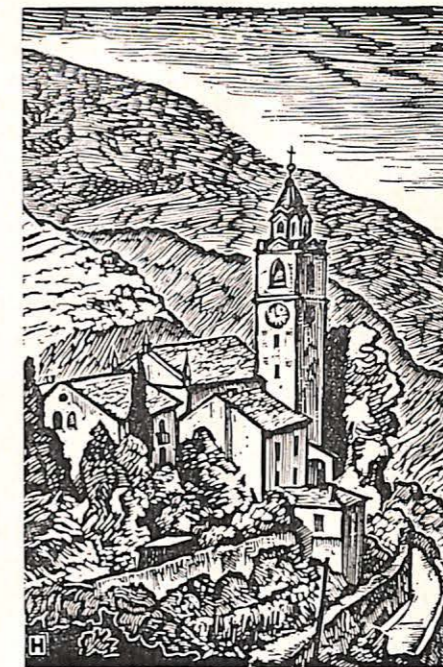
### THE PLACE OF THE PASTOR

The E. K. D. is presently building many new and beautiful churches throughout the Bundesrepublik. The pastor has it good, at least externally. He is still treated as a "special person" in the society. Perhaps few hear him preach. But his pay remains three or four times that of the average factory worker and his home is often the finest in the district.

It seems that the church could regain some of its "cutting edge" by restoring discipline and making "grace" less cheap. But this might be to cut its own financial throat. And no church, German or American, Evangelisch or Baptist, likes suicide.

Theologically, the church is not so

May 20, 1965

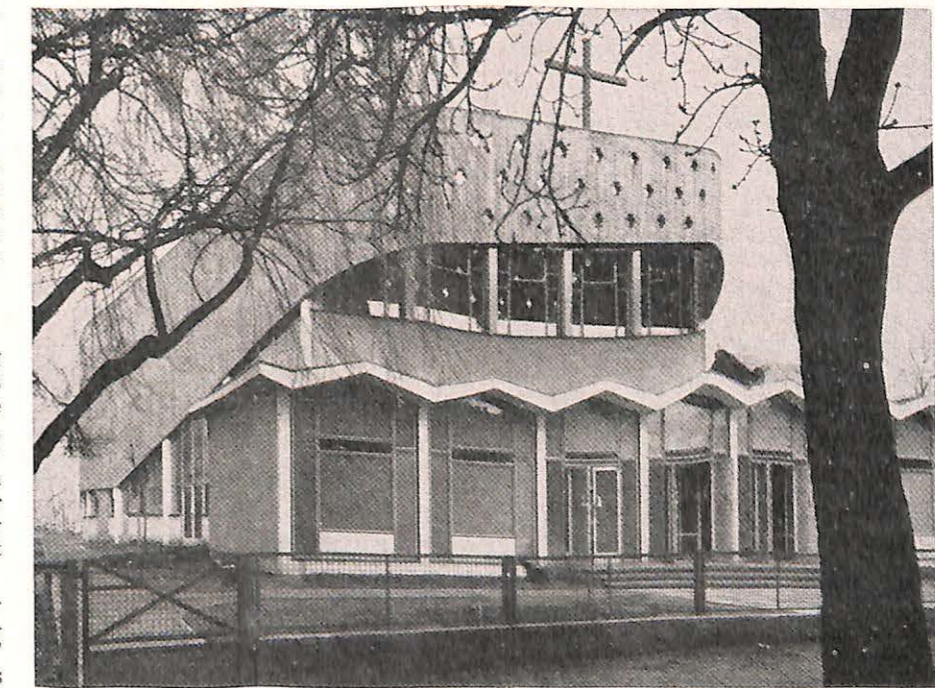


### THE RHINE COUNTRY

Along the Rhine River grapes ripen on the hillside and the church steeple rises imposingly over the village.

much "modernist" as it is irrelevant. To speak of reality is to step on many toes (compare the American churches on the race issue.) It is more convenient to preach long, dry, exegetically correct sermons filled with moralistic platitudes, theological shibboleths, and the "pure (irrelevant?) word."

To be sure, there are exceptions. There are E. K. D. members whose commitment and witness to the Gospel are radiant and joyous. There is many a faithful pastor who honestly seeks to



### TEMPELHOFER DAMM BAPTIST CHURCH

This Protestant Free Church (Baptist) in Berlin-Tempelhof, Germany is an example of the new attractive Baptist buildings which have been constructed since the end of the war.

and often is able to communicate God's Word to a society as materialistic as any behind the Iron Curtain. But the weight of tradition, institutionalism and, most of all, the anchor of current practice is largely against any effort to break through the present deadness.

### BAPTISTS OF GERMANY

The Baptists of Germany are very different from and very alike their brethren in the E. K. D. The Nazi period had its effects on Baptists. It brought their union with the strongly persecuted Plymouth Brethren and a change of official name from *Baptisten* to *Evangelische Frei Kirche* (Protestant Free Church). The war and its aftermath fully established Baptists as a Christian denomination rather than a "sect," which they had often been called before.

Immediately after World War I the number of believer baptisms surged. The same was true after 1945 as the people, caught in despair and difficult problems, sought aid where they could find it. Baptisms reached a peak in 1948. But as their situation improved, the people turned their energies in other directions. Thus, by 1963 baptisms were less than 30 per cent of their post-war high.

Baptist church membership cannot, of course, increase without baptisms. Church membership is now lower than it was in 1953. In this regard there seems to be little difference between West and East Germany.

Though the largest of the free churches (Protestants outside the Landeskirche including Methodists, Mennonites, etc.), Baptists are a minority of less than two-tenths of one per cent

(Continued on page 24)

## FIFTY YEARS IN THE CHRISTIAN MINISTRY—DR. A. J. APPEL

(Continued from page 11)

life of the church.

At Ebenezer I had my first experience as a Sunday school teacher and as leader of an active and devoted group of young people. I recall vividly the unusually fine relationship that existed between the young people and older members of the church, especially the officers, among whom the Koppin brothers, Frank and Paul, stand out in my memory. Not only were the Koppins active in every area of the church's life, but they shared in the ministry of the young people in conducting services on Sunday afternoons in various institutions.

The church licensed me to preach and gave me the responsibility of holding meetings on Sunday afternoons in the homes of members living in a growing community some distance from the church. Later I was privileged to conduct worship services in two small churches on the outskirts of Detroit, one in the morning and one in the evening. It was the Ebenezer Church that at a farewell service later commended Albert Lang, father of Dr. George Lang of our Seminary, to our Seminary at Rochester, N. Y., and me to Gordon in Boston, Mass., and presented each of us with a beautiful Bible.

My father had never expressed himself concerning my desire to go to the mission field until the eve of my departure for studies at Gordon, when in a Sunday morning sermon he told of his own desire as a young man to go to the mission field. Although this was never realized, he had prayed for a son who might some day serve in this way. This was, of course, a comforting confirmation of my call to Africa.

A significant contribution to the life and ministry of the Ebenezer Church in Detroit, as well as to my own life, was the coming into the membership of the families of Albert and August Lang. Both Lang brothers later entered the ministry and served faithfully in a number of our churches. Members of these families, of whom Dr. George A. Lang of our Seminary is one, have made and are still making a significant contribution to the cause of Christ in the homeland and on the mission field. Another brother, Fred, and Margaret, daughter of Albert and a sister of Dr. George Lang, were missionaries of the Sudan Interior Mission in Nigeria, West Africa.

These contacts brought us into closer relationship with the Sudan Interior Mission and Dr. Roland V. Bingham, its secretary. The mission was at that time considering a ministry in some of the rail centers of Northern Nigeria, similar to that of the Young Men's Christian Association, and it was hoped that I might prepare for this particular branch of missionary service.

### YMCA WORK

While at Gordon College in Boston, I became acquainted with Dr. E. C. Herrick, later president of Andover Newton Theological Seminary, who was at that time pastor of the First Baptist Church of Charlestown, Mass., and with whom I served as pastor's assistant during my student days. It was here that I became acquainted with the Army and Navy Branch of the Young Men's Christian Association and its work in connection with the men of the Navy in the Charlestown Navy Yard, joined the staff, and served for some time.

This led to a call to serve as YMCA Secretary aboard one of the battleships of the Atlantic Fleet, and I was privileged to make a winter cruise to Cuba on the U.S.S. Delaware. Several months were spent in assisting in the maintenance of a ministry at Guantanamo Bay, Cuba, where each ship's company spent some time ashore establishing camp and in small arms practice on the rifle range. A building was maintained for reading and recreation. It was the day of the silent movies and there was equipment for the entertainment of the men. I had the opportunity of conducting worship services on Sunday and a Bible Class during the week, and also had the privilege of personal contact with many of the 1200 men aboard ship.

After my return from the Atlantic Cruise, I was called to the secretaryship of a civilian Young Men's Christian Association in Madison, New Jersey. It was at this time that I was united in marriage with a former classmate at Gordon College, with whom I was privileged to share joys and sorrows for 33 years. To this marriage six children were born and reared, two of whom are in the Gospel ministry.

Then I followed the call of the First Baptist Church in Fall River, Mass., where Dr. Herrick was now serving as pastor. In addition to the home church in the downtown area of the city, two chapels were supported in other parts of the city. One of these was my special responsibility. It was here in the year 1915 that I was ordained into the Gospel ministry.

### MISSIONARIES IN AFRICA

At last the time had come for the long-anticipated missionary ministry in Africa. Because of my wife's training as a graduate nurse and the need for someone to oversee the completion of a building which was to serve as a Rest Home for missionaries, we were assigned to the station at Miango, on the Bauchi Plateau, a thousand miles from the coastal city of Lagos, in Northern Nigeria. Owing to unsettled conditions during the First World War, travel on the high seas became almost impossible for missionaries ready for

furlough. For this reason they were given periods for rest and refreshing on the Plateau, some 5,000 feet above sea level, where there was less danger from the tropical diseases, which were so common in the lowlands where most of the work of the missionaries was carried on.

Administering the building operations, maintaining a dispensary, and in general caring for these missionaries were our responsibilities. The Rest Home was located some 20 miles from the railhead at Jos, with no connecting road except a single footpath over rocky hills and deep gorges. The radio was unknown at that time and information from the outside world came largely through Reuter's Dispatches, sent to us by British and Australian tin miners in distant camps.

A long siege of tropical disease made necessary my return to the homeland. Following a period of recuperation and furlough, I was ready to return, but the Mission Board, based on the report of the physician, refused to allow me to do so fearing a recurrence of the old malady.

### ENRICHING PASTORATES

At this time my father was serving his last pastorate, at our church in Bethlehem, Penn. He was not in good health and I assisted him for some time. It became necessary for him to spend some time in a sanatorium, during which period I served the church. Upon the Lord's call to him, I became his successor. Services in the Calvary Church of Bethlehem at that time were conducted in the German language. It was here that the parents of Bruno and Robert Schreiber, ministers of our fellowship, were active in various branches of the life of the church. Also, Rev. Victor Prendiger and Rev. Philip Potzner were recommended by the church as students to our Seminary.

My next ministry was with our church in LaCrosse, Wis. Thirty-five years later I was privileged again to serve this church, in an interim ministry, and to my joy I discovered among the present leaders some whom I had been privileged to baptize in their youth.

From LaCrosse, Wis., I followed a call to the First German Baptist Church of Minneapolis, Minn., (now Faith Baptist Church), where I served with great joy for five years. It was during this ministry that the church celebrated its 60th anniversary, and that I was privileged to extend the hand of fellowship, among others, to the mother and other members of the family of Dr. Frank H. Woyke, our executive secretary. A member of this family, Fred Woyke, who had been living in Minneapolis for some time and whom I had the privilege of uniting in marriage with Miss Flora Minx, was at that time serving as a deacon, faithful and loyal to his Lord and his church.

(To Be Continued)

● On Sunday, April 4th, 24 new members were received into the membership of the Colonial Village Baptist Church, Lansing, Michigan by the pastor, Rev. Robert Penner. Twenty of these followed the Lord in baptism on the previous Sunday, March 28th.

● Mr. and Mrs. Wilfred Weick of Sioux Falls, S. Dak., have announced that a daughter was born to them on April 4 who has been named Joyel Dawn. Mr. Weick is a 1965 graduate of the North American Baptist Seminary and the pastor-elect of the Baptist Church at Randolph, Minn.

● The Faith Baptist Church of Vernon, B. C., has called Rev. Walter K. Schroedter of Prince George, B. C., as its pastor to which he has replied favorably. He will begin his ministry in the Vernon church on June 13, succeeding the late Rev. Henry Schatz. Mr. Schroedter has been serving as the pastor of the Bethel Baptist Church of Prince George, B. C., since 1960.

● On Monday, April 12, Rev. Jakob Rauschenberger of Prince Rupert, B. C., was called home to glory at the age of 61, following a lingering illness of some months. He was the pastor of the Bethel Baptist Church of Prince Rupert since 1960. Following a ministry in several Baptist churches of Rumania, he and his family fled as refugees to Germany and later emigrated to Canada.

● The First Baptist Church of St. Joseph, Mich., has extended a call to Rev. Kenneth Fenner, who served the church as the associate pastor from 1963 until the death of the former minister, Rev. L. H. Broeker, in January 1965. Since then he has been rendering an appreciated ministry as the interim pastor. Mr. Fenner has accepted the call and is now serving in a full time capacity as the minister of the church.

● The North Highlands Baptist Church of Dallas, Texas, has extended a call to Rev. Gordon R. Thomas of Fessenden, N. Dak., to which he has replied favorably. He has announced that his pastorate will begin on June 1st in the Dallas church, a Church Extension project of the denomination, succeeding Dr. Louis R. Johnson, now of Sacramento, Calif. Mr. Thomas has been the pastor of the First Baptist Church, Fessenden, N. D., since 1960.

● The First Baptist Church of Moosehorn, Man., has extended a call to Mr. Klaus Tonn of Sacramento, Calif., a student at the Winnipeg Bible College, Winnipeg, Man. He has accepted the call and will begin his ministry in the Moosehorn Church following graduation from Bible School on June 1st. He will succeed Rev. Bruno Voss, pastor of the Whiteshell Church of River Hills, Man., at present. On May 11, Miss Gloria Stender of Kipling, Sask., and Mr. Tonn were married.

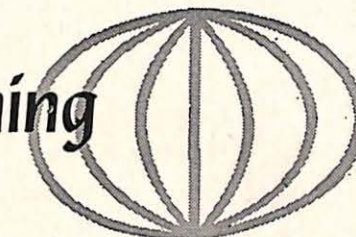
● Mrs. Dorothy J. Knalson of Rochester, N. Y., widow of Rev. Fred Knal-

son, was united in marriage to Mr. Gordon W. Mullen on March 13, 1965. The marriage took place in the chapel at the Naval Air Station in Key West, Florida with Commander Paul G. Riess, a brother of Mrs. Mullen, officiating. Commander Riess is the Protestant Chaplain at the Key West Naval Air Station. Mr. and Mrs. Mullen will be making their home in Rochester.

Binder reported: "Our active and prospective teachers were enlightened and encouraged to continue and to advance in their important task as teachers." Rev. Herbert Bushkowsky is pastor of the church.

● The German Baptist Church of Toronto, Ontario, with Rev. Otto A. Ertis as pastor, has been conducting a week-

# what's happening



● The God's Volunteers Committee of the denomination has announced that Rev. Walter Hoffman, director of God's Volunteers for the past 7 years, has presented his resignation which was accepted by the Board of Missions at its annual sessions in April. Mr. Hoffman served as God's Volunteers director with faithfulness and personal enthusiasm. The resignation will be effective in August 1965. He hopes to serve again as pastor of one of our churches following August.

● The Missionary Baptist Church of Cleveland, Ohio in conjunction with the denominational Church Extension Committee has extended a call to Rev. Erhard Knull of Anamoose, N. Dak., to become its pastor. He has served as the minister of the Rosenfeld Baptist Church near Anamoose since 1962. Mr. Knull has accepted the call and is beginning his ministry at the Cleveland church on May 16. The church is receiving financial aid as one of our 70 denominational Church Extension projects.

● Dr. Peder Stiansen of Chicago, Ill., professor of Church History and dean of the Northern Baptist Theological Seminary for 15 years before his retirement in 1957, was called to his heavenly Home on Sunday, April 4, at the age of 85. He published several books on the history of Norwegian Baptists in America. He was a frequent speaker in North American Baptist churches in the Chicago area and was widely known and beloved for his graphic Scriptural messages. He is survived by his widow and two daughters.

● The Temple Baptist Church, Swan River, Man., held a Teacher Training Course from March 8 to 11 with Rev. John Binder of the denominational Department of Christian Education teaching the course. The textbook used was "Teaching That Makes a Difference" by Irene Smith Caldwell. Mrs. Dave

ly radio ministry, "Words of Life" in German since January 1965. The broadcast is every Sunday morning from 8:30 to 9:00 A.M. on Station CHWO (1250), Oakville Radio Ltd. The Toronto Church has more than \$13,000 in its Chapel Building Fund, hoping to increase the fund to \$20,000 by 1966 when the church plans to make a down payment for a church building site for a church in a better location, as reported by the pastor.

● Mrs. O. W. (Minnie) Brenner of Carlstadt, N. J., passed away on Feb. 3rd, a short time after the homegoing of her husband, Rev. O. W. Brenner, to whom she was married on May 27, 1908. She and her husband served numerous NAB churches, the last pastorate having been the Central Church of George, Iowa. In June 1958 the Brennens observed their golden wedding anniversary. Surviving are two sons, two daughters, and two grandchildren. The obituary of Rev. Otto W. Brenner appeared in the March 11, 1965 issue of the "Baptist Herald."

● From Sunday, Feb. 28, to Sunday, March 7, the Salem Baptist Church, Kitchener, Ontario conducted evangelistic meetings with Dr. J. Thiessen of Germany serving as evangelist. He brought a series of messages on "The Revelation of God in this Atomic Age." Mr. Thiessen is a returned missionary from Indonesia, and has a unique gift of fascinating an audience. Attendance was even beyond expectations. A feature in the program of special music was the Sunday school boys' brass band. Two persons came to the knowledge of the saving grace of the Lord.

● Rev. David Agnor, Director of Christian Education at the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich., recently presented his resignation and announced that he had been

(Continued on page 24)





BY MRS. DELMAR WESSELER  
of Lorraine, Kansas  
President of the Woman's Missionary Union

### INTRODUCTION

Our women have already become endeared to our Broadcast Editor, Adeline Kopf, who so capably selects materials for our information and for our inspiration. As a former Broadcast Editor, I too cherish the close fellowship (which Mrs. Kopf mentions) which I experienced in corresponding with our beloved missionaries. I would like to encourage our readers to buy a supply of 11 cent air form letters and as the Spirit prompts, to write to our missionaries, one by one.



MRS. EDWARD KOPF  
of Plevna, Montana  
Editor of "The Broadcast."

Incidentally, our Mrs. Kopf has a two-fold reason for having special interest in missionaries, for Missionary Ernest Zimbelman is her brother! I shall let Adeline speak for herself concerning her most interesting life.

### BIOGRAPHICAL SKETCH of Adeline Zimbelman Kopf

I grew up in the area of McClusky, N. Dak., where I received my public school training and also my spiritual training, becoming a member of the McClusky Baptist Church at the age of nine. Having felt a definite call to prepare for some area of Christian work, I attended the Baptist Missionary Training School in Chicago from which I graduated in 1951. While at the school I had the privilege of a summer

## From the Professor's Desk

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

*What are various religious forces doing to alleviate the increasingly evident moral decline of our day?*

One of the tragic characteristics of certain influential contemporary religious leaders consists in emphases and pronouncements that seem to this writer to encourage moral decline rather than to alleviate it. Instead of taking a bold stand against the conspicuous evils of our day, not a few prominent clergymen propound theories and devise approaches that justify or excuse much that seems so obviously to be ungodly and irreverent.

A striking example of this is the enthusiastic following that Bishop John A. T. Robinson has enjoyed since the publication of his very controversial book *Honest To God*. Now he has written another volume, *The New Reformation?*, which is said to carry a stage further this religious debate.

### STRANGE DEFENSE OF SECULARISM

One would not expect the defense of secularism and worldliness to come from within the church, but this is, unfortunately, one of the traits of much modern religion. The argument of Bishop Robinson's new book is, in fact, that the church is totally irrelevant to contemporary life. The world is not asking "How can I find a pardoning God?" but "How can I find a gracious neighbor?" says Robinson. His advocacy of a secular theology and a new morality for a world that has outgrown moral absolutes is well known.

Dr. Theodore A. Gill, president of San Francisco Theological Seminary, addressing the Committee on Intellectual Freedom of the American Library Association, said that the church is afflicted with moralists who are out of context with the times. He complained against those who are attempting to censor what they consider obscene or lurid literature and films, for this is to deprive individuals of their right to intellectual freedom. "In theology," he said, "Protestant thought is shifting from what I would call a content Christianity to a context Christianity."

spent in Europe under the sponsorship of the Baptist Youth Fellowship. During my Senior Year and for one summer I served as Scripture Memory Director at Forest Park and enjoyed visits to our churches and summer camps.

My first full-time place of service was as Christian Education Director for the Oak Street Baptist Church of Burlington, Iowa, which position I kept until my marriage to Edward Kopf,

(Continued on page 17)

Theology must adapt itself to the concrete circumstances instead of applying a juridical or propositional ethic ("Thou shalt," "Thou shalt not") to what it encounters in society. The ethics of esthetics must pervade religious circles.

Maintaining that any person, regardless of age, should be permitted to read such books which have been regarded as objectionable and obscene by certain groups, Dr. Gill was frank in his defense of these books. If a child is of sufficient mental maturity to appreciate what many would classify as objectionable and indecent, he should be permitted to do so. On that basis, so-called questionable books should not be excluded from public or school libraries. Churches should take the lead, Gill said, in re-educating the public in enjoyment of intellectual freedom.

### CONTEMPORARY MORAL DECLINE

In one of the publications of a prominent American seminary, an article appeared under the title, "The Search for Obscenity," in which it was stated, "All of the material earmarked for suppression is not as bad as many of these [censoring] groups believe, and indeed, may have some value even though rather salty language and lengthy descriptive scenes of dubious nature are included." The author contended that nudity and obscenity should not be objected to on the basis of some moral scruples, but only as to whether it is essential or irrelevant to the writer's purpose; that is, whether it is necessary to the point which the book or movie is trying to convey.

The January 25 issue of *Christianity and Crisis* carried an article by Howard Moody entitled, "Toward a New Definition of Obscenity," which stated, "Vulgar and bawdy language may well be objected to on the basis of aesthetics and social manners, but it is hardly justifiable to make a moral or theological case against raw language as the Church has tended to do . . . From a theological or ethical perspective, 'dirty words' are a terribly inadequate base from which to write a definition of obscenity." Christians should redefine what is obscene or pornographic, it was urged, not being obsessed with vulgar language or indecent physical exposure, but being concerned with the dehumanizing aspects of our culture, like capital punishment and racial discrimination.

The writer feels that the contemporary moral decline and the very ambiguous position taken by various religious leaders is of such significant consideration that he will return to this theme in the next issue.

## WE THE WOMEN

(Continued from page 16)

who was then pastor of the Holloway Baptist Church in Minnesota. That was 12 years ago, and our ministry has taken us out to Odessa, Washington, and now to Plevna, Montana. While in the Pacific Conference it was a great joy to serve as White Cross Chairman for three years and then to be elected president for the Pacific Conference W. M. U. However, we moved to Montana before I really served in that office. We have three children: LaVaun 10; Sandar 7; and Mark 5½.

### MY GREATEST JOY

By Adeline Zimbelman Kopf

The "Speak Up" column in the "Baptist Herald" has proved very interesting. I have been thinking about the letter from someone who wondered how people get to be on the committees that meet in Forest Park and get that "free trip" when others have to do the work at home without ever receiving anything for it. Others have lately asked me how I got into this "inner circle."

At first, when I was asked to assume the duties of *Broadcast* editor, the first thought was that I couldn't possibly get away from my home and family to take that long trip to Forest Park. With traveling time included, it would mean over five days away from my children who have to get to school each morning, among other things. Somehow, this too worked out and although the trip was interesting and meeting with other ladies on the committee was as inspiring experience, I would go on to say that this has not been the most rewarding part of serving as editor of the *Broadcast*.

The biggest thrill that has come has been the correspondence which I carry on with our missionaries. Every letter I receive brings a new message to me. It is important to me that I pray specifically for each missionary who is to contribute to an issue. As I read their letters and articles, I am assured that God has directed them in writing, just as he directs their work and all that they do in his service. As long as I can remember, letter writing has been a favorite pastime for me. We have a large family—all over the world—and I even continue correspondence with a friend with whom I started first grade. Through the years I have been asked to write for *Youth Compass*, *Baptist Herald*, and later for the Program Packet and the *Broadcast*.

I would leave this thought with you from Luke 12:28, "Where a man has been given much, much will be expected of him; and the more a man has had entrusted to him the more he will be required to pay" (New English Bible). This could be referring to material wealth, but I also feel that it applies to the talents which the Lord has given. Truly, the Lord requires obedience to him in whatever place he has seen fit to put us.



CHURCH GROUND BREAKING EXERCISES, STEVENSVILLE, MICH.  
Left to right, front row: Eric Yops, John Greeman, Doyle Barkmeier, and Rev. B. A. Itterman, pastor.  
Back row: Rev. Daniel Fuchs, Rev. Norman H. Vernon, Rev. Kenneth Fenner, Rev. Paul Deal and Mr. Robert Smith.

## Lakeshore Baptist Church, Stevensville, Mich.

Report of the church's first anniversary and ground breaking services held on Sunday, March 7, 1965

Sunday, March 7, was an exciting and blessed day for the members of the Lakeshore Baptist Church, Stevensville, Mich., for two reasons: first, this was the day of their first anniversary since organization, and secondly, it was the day when ground could be broken for the building of the first two units of their church. Rev. Daniel Fuchs of Forest Park, Ill., served as the guest speaker for the festivities.

The local N.A.B. churches were represented by their pastors at the 4:30 p.m. ground breaking service which was attended by 200 people. Mr. Eric Yops and Mr. Doyle Barkmeier represented the Lakeshore Church. The C.B.Y. Band under the direction of Mr. Sam Searfoss played several numbers for this outdoor gathering. Rev. B. A. Itterman, pastor, turned the first shovel of dirt, thus marking the beginning of building activities on the 9 acre site.

The "Old Advisory Board" under the chairmanship of Mr. Richard Seel

planned and served the supper at 5:30 p.m. at the Lakeshore High School where the congregation meets regularly for services. A large birthday cake with one candle on it marked the age of the church, and 155 persons shared in the informal fellowship of that "birthday party." The day's activities were climaxed by a program after the supper attended by 180 people. The highlight of the program was the recording of the late Rev. L. H. Broeker's voice and the words he spoke at the charter signing service of the church one year earlier. It was through the vision of this man and through the leadership that he gave to the First Baptist Church of St. Joseph that the Lakeshore work was begun.

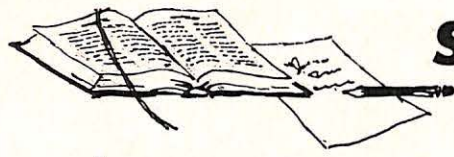
God has blessed this work since its beginning and the future looks bright. On a recent Sunday morning the attendance at Bible School reached 141. Praise God from whom all blessings flow!

### CHILDREN'S DAY PROGRAMS SUNDAY, JUNE 13

This is THE DAY for children in our churches with their songs, recitations and smiles. The offerings on this Children's Day Sunday will be designated for the Chapel Building Fund.

### LAYMEN'S FAMILY CONFERENCE, JULY 17-24, 1965

A wonderful spiritual vacation for the entire family at the lovely Baptist Assembly, Green Lake, Wisconsin. Secure the literature, rates and program highlights, and make your RESERVATION soon.



# sunday school lessons

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

## A TEACHING GUIDE

Date: May 30, 1965

Theme: CONSEQUENCES OF SIN

Scripture: II Samuel 12:1-10

**THE CENTRAL THOUGHT:** David was so strong that he could slay the giant Goliath, and yet so weak that he could be overcome by a sinful thought.

**INTRODUCTION:** In David's lamentation of Saul's death he said, "How are the mighty fallen?" These same words have now come true in the life of David. No one had the thought that David, as an innocent shepherd boy, would ever fall so low. In the name of the Lord of hosts, he was able to do battle with Goliath. When his difficulties began with Saul, and his life was constantly in danger, he had haved himself wisely in all his ways, and the Lord was with him. The many battles that he fought as he led his army against numerous enemies were and received strength and protection from God. But the evil thought in the mind is harder to control than the armies of the world. This is particularly true when the tempter comes and disguises sin with all the allurements and adornments of joy and pleasure.

We are reminded of the words of Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?" David was always prepared for the enemy without, but he was not aware of the enemy within. He did not know his own heart.

**I. THE DANGER OF SPIRITUAL LETHARGY.** II Samuel 11:1-2.

Where was David's patriotism? Where was his godliness? Where was his sense of purity, justice and righteousness? All of this was eliminated by the entrance of a single evil thought that took such complete possession of him that he had no room for anything else. We wish we could have awakened him from his deadly stupor, but he seemed to have been blind to everything but his immediate passion and deaf to any warning voice even if it were to come from heaven. When Nathan appeared in front of him he was still only semi-conscious, trying to rest with a slumbering conscience.

**II. SIN REVEALED.** II Samuel 12:1-7.

God did not given Nathan an easy assignment. Remember that in the New Testament John the Baptist lost his head because he reminded Herod of his sin. Nathan was both clever and wise, and he prepared one of the most dramatic parables in the Bible. He needed courage and tact, for it

was extremely dangerous to challenge the authority and will of a king.

However, the prophet also knew that basically David was tenderhearted and that he had a passion for justice. The story of the little ewe lamb must have started David dreaming about his life as a shepherd many years ago. The sudden climax of the story brought him back from his reverie. His angry blood raced through his body; his eyes flashed and he pronounced judgment immediately. But he did not know that he pronounced the death penalty against himself.

**III. SIN PUNISHED.** II Samuel 12:8-10.

There is a certain blindness in our natures which makes us poor judges of ourselves and our sin, and excellent judges of others and their sin. But the prophet had good timing. He knew exactly when to let the axe fall, and he brought it down without mercy. In no uncertain terms, he let David know how many unearned blessings he had received from God. It was God who appointed him king, who delivered him from Saul, who gave him the place, who gave him a united kingdom. David had to suffer for his sin, and he pulled the nation down with him. Rebellion and confusion followed him for the rest of his life, even though his repentance was sincere.

### Questions for Discussion:

1. What was the difference between Saul's repentance and David's? Why was one forgiven and not the other?
2. Why must innocent people suffer with the guilty?
3. How can we become strong enough not to fall into sin?

## A TEACHING GUIDE

Date: June 6, 1965

Theme: DAVID AND ABSALOM

Scripture: II Samuel 15:10-13; 18:31-33

**THE CENTRAL THOUGHT:** God was able to heal David when he was brokenhearted over his sin. But who can heal the broken heart of a father who has a disobedient and lost son?

**INTRODUCTION:** The last words of Nathan in the previous lesson still echo as an indictment on the house of David: "The sword shall never depart from thine house." This dire prophecy began to unfold tragically in the next chapter when Absalom killed his half brother Amnon in revenge for Amnon's sin with his sister Tamar. Because of this, David refused to see Absalom for a number of years until finally all was forgiven (II Samuel 14:24-33).

Absalom had royal blood in him from

both sides of the family. His mother was Maacah, daughter of Talmai, king of Geshur. He is described as a very handsome young man, with long beautiful hair, perhaps the result of a Nazirite vow. He was very popular with the people, aggressive and ambitious. All the marks of a great and talented man were evident, but they were all used for selfish aims and purposes. In a very sly way he was already superseding David as the supreme authority in Israel.

**I. BACKGROUND OF ABSALOM'S REBELLION.**

There is no doubt that the king's affair with Bathsheba cost him a great deal in prestige, and Absalom was clever enough to take advantage of this. There is a difference in winning the hearts of the people and in stealing them. It is recorded that "Absalom stole the hearts of the men of Israel" (II Samuel 15:6). His hypocrisy was so successful that David had no idea what was happening even though much of the intrigue was taking place in and around the palace. As we follow the whole procedure, it is difficult to believe that such a vicious plot could take place in the house of David. Perhaps in his old age he was not as alert as formerly.

**II. PLANNING THE REBELLION.** II Samuel 15:10-13.

Through a strong emotional appeal and an attractive personality, Absalom was able to gain enough support for a major insurrection. His father was naive enough to believe that his son was very pious when he asked to go to Hebron in order to pay a vow unto the Lord. It put David off guard and gave Absalom an opportunity to send his spies into all the tribes of Israel to prepare for his military coup. Some, of course, went in their simplicity, unaware of what was at the bottom of it all.

When David finally heard about the plan, it was almost too late and he had to flee the city and gather his forces together.

**III. CRUSHING THE REBELLION.** II Samuel 18:31-33.

David wanted to win the battle but he also wanted to win his son. It was therefore no easy task to tell David the sad tidings of his son's death. With the hearing of the tragic news, David became more father than king. Victory became bitter in the sad truth that one of his most beloved children had to die. The most heart-rending words ever uttered were those of David, the father,

(Continued on page 19)

# 110th Anniversary at Ridgewood, N. Y.

The Ridgewood Baptist Church, Ridgewood, N. Y., celebrates its 110th anniversary, honors its former pastor, Rev. Paul Wengel, and holds an important Recognition Service.

By Miss M. V. Ahnen, Church Reporter

A blizzard in January cancelled the celebration plans of the Ridgewood Baptist Church, Ridgewood, N. Y., on the anniversary date, but the disappointment was only temporary because on April 3 and 4 we were able to observe our 110th anniversary. Festivities started with a banquet on Saturday evening with the guests of honor many members of the Evergreen Baptist Church. A well planned program followed, under the able leadership of the Pastor, Rev. A. Lamprecht.

Evergreen Church members were introduced by families to the guest speakers and the congregation. Mr. Edwin Marklein responded with appreciation, especially for the banquet invitation. Mr. Lamprecht remarked that Rev. Frank Orthner, a member of Evergreen, was observing his 60th anniversary as a graduate of our Seminary and an ordained NAB pastor. Dr. A. E. Kannwischer, professor at Eastern Baptist College, recalled his 11 years as our pastor. Mrs. A. E. Seibert, daughter of our most illustrious pastor, Rev. J. C. Grimmell, brought reminiscences and greetings from the members of the Grimmell family still living. Rev. Walter Macoskey, representing the American Baptist Convention and also a son of Evergreen Church, spoke briefly.

The choir enriched the program with its "Alleluatic Sequence" and the musical highlight of the evening came when Miss Harriet Kern presented her emotionally satisfying interpretation of Chopin's Scherzo in E Major. Miss Kern is majoring in piano at Yale University. Her father, Rev. Rubin Kern, former pastor and now Eastern District Secretary, brought the banquet address.

Mr. F. C. Arnold, Church Moderator, read a letter conferring honorable recognition of the Rev. Paul Wengel as Pastor Emeritus. A skit was presented on the lives of our choir director and organist, Mr. and Mrs. H. V. Ross, who have been an integral part of the church for 40 years. A number of slides depicting various personalities and their activities were narrated by Mr. Harold Kris. He also introduced Mrs. John Marquardt as the oldest living member of the church who joined in 1894.

With keen spiritual perception Dr. Frank Woyke of Forest Park, Ill., on Sunday morning presented a sermon on the dangers and duties of the Christian Church in the contemporary world. The communion service followed, at which the unification of the members from the Evergreen Church with the members of the Ridgewood Baptist Church was sealed. Messrs. Edwin and James



A memorable service commemorating "the unification of two congregations" at Ridgewood, N. Y.

Left to right: Mr. Harold Kris, Mr. Frank C. Arnold, Rev. A. Lamprecht, Mr. Edwin H. Marklein and Mr. James Marklein.

Marklein represented the Evergreen members uniting with Ridgewood and Mr. F. C. Arnold spoke words of welcome from Ridgewood. Messrs. James Marklein and Harold Kris, deacons of Evergreen and Ridgewood, respectively, also exchanged greetings. The hymn, "Lord, Take My Hand and Lead Me," properly expressed the desire and need for the Lord's blessings in this venture.

**PASTOR EMERITUS, RIDGEWOOD BAPTIST CHURCH**

(Action taken by and letter read at the 110th anniversary service of the Ridgewood Baptist Church).

Dear Rev. Wengel:

It is with great pleasure that we inform you officially that by unanimous action of the church, it has been decided to confer upon you the honorary title of *Pastor Emeritus* of the Ridgewood Baptist Church.

Your years of service with us during two pastorates merit this honor. Those years of service saw many momentous and historical events occur in the life of the church. You came to us in 1920, as a neophyte, succeeding the Rev. J. C. Grimmell, who had served the church loyally and outstandingly for 35 years. Not many years after your coming, the church property on Montrose Ave. was sold and our field of labor transferred to Ridgewood where we worshipped in "The Enchanted Barn." Then this new edifice was erected and dedicated in 1925. You inspired your congregation to assume those financial responsibilities and to sacrificial giving.

On returning for your second pastorate in 1950, your building activities again came to the fore. The "Enchanted Barn" was demolished and a modern parsonage built in its place.

These are but some of the highlights in your illustrious career as minister of the Gospel while serving our church. Many other services were rendered to our denomination. Outstanding was your chairmanship of the committee which gave us our North American Hymnal.

Much more could be said of your devotion and dedication in your chosen field of labor, but suffice it to say you have served your Master loyally and well. For this and because of our love for you we do you this honor.

## THE HOLY SPIRIT

(Continued from page 5)

related. Apollos, who preached the Gospel to these twelve men, had a faulty knowledge of the Good News, but God used him nevertheless. When Paul met these new converts he observed that something more was needed. He asked them: "Did you receive the Holy Spirit when you believed?" They answered that they had not even heard whether the Holy Spirit was given.

Two things should be clear to us from this passage: 1) that it is normal to receive the Holy Spirit at the time of experiencing saving faith; and 2) should the believer's experience be faulty or incomplete, the Spirit may be received upon more correct understanding and favorable response.

Let us be sure that we can always enjoy the presence of the Spirit of God in our hearts to foster the best possible relationship and fellowship with the three persons of the Godhead.

## SUNDAY SCHOOL LESSONS

(Continued from page 18)

over his son. In those despairing words, one can feel that David thought of his own failures as well as those of his son.

Perhaps the most meaningful lesson we can learn from this experience is the willingness of David to lay down his life for his son. It would not have saved Absalom, but we do have one, even Jesus Christ, who laid down his life that we might have life forevermore.

### Questions for Discussion:

1. Was David selfish in mourning only for his own son and not for all the young men who died in order to suppress the rebellion of Absalom? (See II Sam. 19:5-6).
2. What can we learn about parental authority and about obedient children?
3. Should parents be so busy that they have no time for their children?

# OUR DENOMINATION IN ACTION

## SPECIAL EVENTS

**PRESIDENT VENINGA AT TABOR COLLEGE.** Visiting the Tabor College campus at Hillsboro, Kansas on April 5 was Dr. Frank Veninga, president of the North American Baptist Seminary, Sioux Falls, S. Dak. Speaking at the chapel service Dr. Veninga underscored the concern which he, along with many others have felt, for entering the various ministries of the church. In bold strokes he depicted world needs as they relate to church leadership. Present at the chapel meeting and in the fellowship period which followed were Rev. Melvin Warkentin, pastor of the Emmanuel Baptist Church, Marion, Kansas and Seminary graduate Donald Decker, pastor of the Strassburg Baptist Church (rural) near Marion. Seen on the attached picture is Dr. Roy Just, President of Tabor College.



Dr. Frank Veninga visits Tabor College, Hillsboro, Kansas.

Left to right: Dr. Roy Just, Tabor College president; Mrs. Veninga, Joyce Veninga, Rev. Donald Decker, President Veninga, N.A.B. Seminary; and Rev. Melvin Warkentin.

evening. Mrs. Viola Martin served as the chairman. The young people of the various churches rendered musical numbers. Mr. Fuchs spoke on "The Harvest Fields." The highlight of the convention was the Song Festival on Sunday afternoon when the different church choirs participated and also a mass choir sang directed by Rev. R. Kanwischer. Our hearts were thrilled, and many went home with a greater zeal to work for God in their churches. (Mrs. Emma Weber, Reporter).

**BEULAH, N. DAK.** On Wednesday evening, March 31, the Baptist Men's Chorus of Washburn, N. Dak., presented a program at the Immanuel Baptist Church of Beulah. The leader of the program was their Men's Fellowship president, Mr. Charles Cullen. Rev. R. C. Stading directed the chorus. The program consisted of chorus selections, duets and quartet numbers. A number of testimonies were also shared. Then there was a time of fellowship held in our newly redecorated basement. On Sunday morning, March 28, we of Beulah, N. Dak., had the great blessing of welcoming Mr. and Mrs. Robert Giesler of Hazen, N. Dak.,



Seventeen women of the Woman's Missionary Society, Paul, Idaho, who participated in the World Day of Prayer program.

**GOLDEN PRAIRIE, SASK.** During the week, March 16 to 23, we of the First Baptist Church, Golden Prairie, Sask., had the privilege to have Rev. Alex Sootzmann of Ochre River, Manitoba with us for a series of "Deeper Life Meetings." We were challenged by the theme of the meetings, "We Are Ambassadors of Christ." He also spoke on "Fast Asleep in Church" and "God Met Me at Sea." On March 5, the Woman's Missionary Society held the Women's World Day of Prayer. The program was ably directed by Mrs. David Unrau, the pastor's wife. After the program, the White Cross parcels were packed. We are anticipating great blessings as we work together for the honor and glory of God. (Mrs. Robert Kohls, Reporter).

**GREATER ALBERTA ASSOCIATION.** The Greater Alberta Association was held at the Temple Baptist Church of Medicine Hat from March 25 to 28 on the theme, "Building the Local Church Program." Rev. Daniel Fuchs of Forest Park, Ill., served as the guest speaker. His messages were a challenge to all who attended. The Youth Rally was held on Saturday

into our fellowship. We thank the Lord for fellow-Christians with whom we can fellowship and work together in his Kingdom! (Mrs. Edwin Voigt, Reporter).

**JUNCTION CITY, KANSAS.** Following a course on baptism conducted by Rev. David Priestley, pastor, at the Highland Baptist Church, Junction City, Kansas, Mrs. Gerald Shippy was baptized on confession of her faith in Christ on Sunday evening, March 21, in the First Baptist Church of Dickinson County, Kansas. This was a joint baptismal service of the First Church, Ebenezer Church and our church. A Sunday school Teachers' Course was held on recent Tuesday evenings, very efficiently taught by Mrs. Priestley, the pastor's wife. The visitation program, usually conducted on Tuesday evenings, will be resumed. This has resulted in new Sunday school scholars and greater church service and Dorcas attendance. On April 11 the Dorcas Society held its anniversary program with Mrs. Oliver K. Ringering of the Ebenezer Church, Elmo, Kansas, as guest speaker. Evangelistic services were conducted April 26—May 2, with Rev. Edgar Wesner of the Calvary Baptist Church, Stafford, Kansas, as guest evangelist. (Charlie A. Zoschke, Reporter).

**FOREST PARK, ILL.** During February and March, a Leadership Training Course was conducted at the Forest Park Baptist Church, Forest Park, Ill. "These Things We Believe," by J. Clyde Turner, was the textbook on which our pastor, Rev. H. J. Freeman, based ten lectures. It was felt that a series of this kind on Baptist beliefs would be beneficial to our entire membership and not only to the Sunday school teachers. These lectures, therefore, were conducted during the Wednesday evening prayer meeting hour. The variety of viewpoints existing on some of our basic beliefs and the pros and cons of each were very adequately presented with supporting Scripture references. It is believed that with a better knowledge of our differences, we will be more compassionate in our attitude toward fellow-Christians who may differ in some points in their interpretation of Scripture and will challenge us personally to study God's Word more diligently, allowing the Holy Spirit to enlighten our understanding. (E. Redlich, Reporter).

## WOMAN'S MISSIONARY SOCIETIES

**PAUL, IDAHO.** The Woman's Missionary Society of the Paul Baptist Church, Paul, Idaho held its annual Day of Prayer program on Friday, March 5. Our guests were the women

of the Rupert Baptist Church. The theme, "What Doth the Lord Require?", presented a heart-searching question for all who were present. Those taking part in the program were Lois Dawson, Alvina Praegitzer, Leona Connor, Eloise Erickson, Elsie Freeman, Aleen Young, Virginia Thiesies and Lena Schafer. The annual program of the Woman's Missionary Society was held on Sunday, March 14. Annual reports were given by Lois Dawson and Virginia Thiesies with the treasurer, Helen Pasley, bringing the treasurer's report. The Scripture was read by Lena Schafer and Virginia Thiesies led in prayer. A musical number was rendered by the sextet: Christine Jennings, Lois Dawson, Alvina Praegitzer, Lena Schafer, Virginia Thiesies and Lorana Comstock. The theme of the program was "Good Reason—Poor Excuse." Seventeen women participated in this fine program. (Mrs. Don Coker, Reporter).

**KYLE, TEXAS.** On Sunday, March 21, the Woman's Missionary Union of the Immanuel Baptist Church, Kyle, Texas celebrated its 68th anniversary with special services and a dinner at the church. The pastor, Dr. W. H. Barsh, brought the message and an all Ladies' Choir sang the anthems. Following the dinner, reports of the year's work were presented and officers for the incoming year were installed. Mrs. W. C. Schmeltekopf is president of the Union.

**HILDA, ALBERTA.** The Woman's Missionary Society of the Hilda Baptist Church, Hilda, Alta., held the World Day of Prayer program on March 5 together with the Evangelical United Brethren Church and the local ladies. This service was held in the Baptist Church with our women presenting the program. Mrs. J. Kirschenman was the program leader. An offering was received to let our light so shine before men that the Father in heaven may be glorified! (Mrs. A. Schatz, Reporter).

**RACINE, WIS.** The new officers of the Woman's Missionary Society of the Grace Baptist Church of Racine, Wis., were installed at our first meeting of the year with our pastor, Rev. Herbert Berndt, installing the officers. This was done in a unique way by presenting each officer with a scroll on which the duties and privileges of the officer were written. The theme of our February meeting was "Love Transcending" with our capable program chairman, Mrs. Arthur Hilker, in charge. We combined our March meeting with the World Day of Prayer, using the program on prayer written by Prof. Martha Leypoldt. In April we had a "Share-a-dish" luncheon with Mrs. Willis Martin, missionary for Child Evangelism Fellowship serving in



Woman's Missionary Union of the Immanuel Baptist Church, Kyle, Texas that celebrated its 68th anniversary on Sunday, March 21st.

Brazil, as speaker. On Sunday evening, April 4, our women took part in the "Meals for Missions" skit, with our pastor as narrator. We would like our church to be a missionary giving and praying church and we hope this skit helped to do this. (Mrs. H. Schacht, Reporter).

**ALPENA, MICH.** On Friday evening, March 26, the Ripley Boulevard Baptist Church, Alpena, Mich., held its Mother-Daughter Banquet with 180 mothers and daughters in attendance. The men of the church, assisted by Boys' Brigade under the direction of Charles Mase, served the dinner. The program, directed by Mrs. Victor Niebuhr, was opened with singing led by Mrs. Paul Thomen with Miss Laura Behnke at the piano. The Scripture passage was read by Mrs. Charles Mase and prayer was offered by Mrs. John Juola. Readings were given by Mrs. Harold Voss and Susie Klein. Several musical selections were featured. The greeting to the mothers was extended by Harriet Klann followed by the response to the daughters from their mother, Mrs. Norman Klann. The Salvation Army Captain, Mr. Bonifield, brought the address on "Time." Afterwards 19 dresses and boys' outfits were presented for the

Salvation Army Easter Dress project. (Mrs. Oramel Burnham, Reporter).

**FOREST PARK, ILL.** On Tuesday evening, April 6, the Forest Park Baptist Church Woman's Missionary Guild, Forest Park, Ill., held its annual business meeting and election of officers. The following were elected: Adelaide Klatt, 1st Vice-President; Ilse Mollenhauer, 2nd Vice-President; Eleanor Zimmerman, Recording Secretary; and Lena Wuensch, Treasurer. Mrs. B. C. Schreiber is our president. At this occasion we were very privileged to have as guest speaker Miss Esther Davis, Missionary-Director of the Community Witness Program for the Chicago Baptist Association. She deals in a very direct way with the Christian concerns of our Chicago area and becomes involved in current issues and problems confronting us these days in the realm of civil rights, social action, resettlement of refugees from all over the world, welcoming foreign students (for whom she also assumes the leadership in arranging for the Lincolnland Tour to acquaint them with the history of the United States), and many other enervating programs. "Christian friendliness is everyone's responsibility," she said. (E. Redlich, Reporter).

## EVANGELISTIC SERVICES & BAPTISMS

**ABERDEEN, S. DAK.** On Sunday, March 28, 18 new members were re-



Rev. I. H. Schmuland (left), pastor of the Calvary Baptist Church, Aberdeen, S. Dak., and 18 new members received into the church on March 28.

ceived into the Calvary Baptist Church, Aberdeen, S. Dak., by the pastor, Rev. I. H. Schmuland. Five of these had followed the Lord in baptism, two by testimony and 11 by church letter. This was our first baptismal service in our new church building. Since 1948, when the church was started in Aberdeen, we have now reached our 100 mark. The new members are as follows: Mr. and Mrs. Reuben Arlt, Anthony David and Cynthia; Mr. and Mrs. Obed Fischer, Mrs. Doran Fischer, Mr. and Mrs. Milton Schrenk and Shelia, Mr. and Mrs. Gary Helmer, Mr. and Mrs. Leonard Bertsch, Mrs. Walter Kost and Luanne Schmuland and Sheryl Seidel. (Willard Tesky, Reporter).

**BETHANY, PORTLAND, ORE.** The Bethany Baptist Church of Portland,



## WHAT'S HAPPENING

(Continued from page 15)

appointed as chaplain with the rank of Captain in the U. S. Air Force. He entered training at the Chaplain's Training School in San Antonio, Texas, late in April for a period of at least a month. The assignment of his field of service will be made by the Air Force at the close of his training period. Mr. Agnor is the fourth NAB Chaplain serving the United States Armed Forces.

● **Dr. Frank Veninga**, president of the North American Baptist Seminary, spoke in the chapel service at Baylor University, Waco, Texas, on Thursday, April 1, and visited with several faculty members and the president of Baylor, Dr. McCall. Mrs. Veninga and their daughter, Joyce, accompanied the president on this promotional trip. On Sunday morning, April 4, Dr. Veninga spoke in the worship service and Sunday school of the Central Baptist Church. On Monday morning, April 5, Dr. Veninga was the guest speaker in the chapel service at Tabor College (see report and picture on page 20).

● **The Emmanuel Baptist Church of Valleyview, Alta.**, has extended a full time call to Mr. Reinhold Wilde, a 1965 graduate of the Theological Department of the Christian Training Institute of Edmonton. He has been serving the church as a CTI student on a bi-weekly schedule for the past 15 months. After May 2nd Mr. and Mrs. Wilde and their three children will be residing in the parsonage at Valleyview. Attendance at the church services averages about 60 to 65 and at Sunday school from 75 to 80. Three worship services are held every Sunday, the early service being conducted in German.

● **Pre-Easter services were held at the Riverview Baptist Church, West St. Paul, Minn.**, from Palm Sunday to Good Friday evening with Evangelist H. Palfenier of Minneapolis, Minn., bringing the messages. Rev. Harold E. Weiss is pastor of the church. At the Father-Son Banquet on April 23 the special feature was an inspirational address by Tom Hall of the professional football team, "The Minnesota Vikings." The church paper, "Riverview Signal," also reported recently that Miss Delores Henne, former Cameroon missionary nurse, has successfully completed the work toward her Master's degree in Education at the University of Minnesota.

● **On Sunday evening, March 29**, a baptismal service was held by the Grosse Pointe Baptist Church of Grosse Pointe Woods, Mich., at which 8 children and adults followed their Lord in baptism. Those baptized were: Charles Gabor, Jay Fischer, Albert Kayser, Kenneth Herrmann, David Young, Jacquie Jensen, Mrs. Rita Vitale and Robert Woods. On Good Friday evening, April 16, the NAB churches of Greater Detroit, Mich., held a

## RECORD ALBUM

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worshipful service in the Grosse Pointe Baptist Church with Rev. David J. Draewell of Forest Park, Ill., as the guest speaker. This was climaxed by the communion service with Dr. A. Dale Ihrie, the Grosse Pointe Church pastor, in charge.

● **Rev. Fred Holzimmer**, Cameroon missionary, spoke at a recent Mission Program held by the Shroyer Road Baptist Church, Dayton, Ohio. He described the God's Volunteers Program for Cameroon and urged enlistment by qualified young people. The Chancel Choir of the church sang Easter portions of Handel's "Messiah" at the communion service on Maundy Thursday evening, April 15. Rev. W. E. Borne, pastor, has reported "wonderful results from the phone calls by the telephone brigade." Members of the church phone other members and friends who have been absent about special happenings and programs in the church. "It shows that we miss those who are absent," Mr. Borne said.

● **On Jan. 19, 1965 Mr. and Mrs. Gerhard Puppel** of Benton Harbor, Mich., arrived in Bonaire, Netherlands Antilles, to begin construction work for Trans World Radio, a missionary radio station. They are members of the Napier Parkview Baptist Church of Benton Harbor. During the past two years Mr. and Mrs. Puppel had felt a definite leading of God to use their talents for him. God had blessed them since coming to America from Germany eight years ago. Even though they had prospered financially and were faithful in their giving to the work of the Lord, they felt God was asking for more—themselves. This missionary radio station is now the largest missionary station in the world. Prime target areas for Trans World Radio are Europe, the Middle East, the Americas and behind the Iron Curtain.

## REPORT, KITCHENER, ONT.

(Continued from page 22)

the program in their own way. It was further a great joy to have a representation from our neighboring Ontario churches praise the Lord with us. The day came to a close as we gathered around the tables informally for refreshments and further well-wishing. Rev. W. Ertis is pastor of the church.

## BAPTIST WORLD CONGRESS JUNE 25-30, 1965

This 11th Congress of thousands of Baptists from 70 countries of the world will be reported with many illustrations in the August 1965 issues of the "Baptist Herald." Watch for those colorful accounts!

## REPORT FROM GERMANY

(Continued from page 13)

in West Germany. It is difficult for them to grow for literally everyone is already a church member. Obviously, both "Christian" and his pastor resent the attempts to evangelize him, and the pleas for him to leave the Landeskirche and join a Baptist church often fall on deaf ears.

## CONGREGATIONAL SINGING

Still the Baptist churches, though not rich, are quite alive. Men, young couples, and youth, so obviously missing in many churches, are present in considerable numbers in Baptist worship services. Congregational and choir singing indicate that the Baptists have maintained the healthy tradition of lay participation. New churches are being built, though not without financial difficulties. There is an attempt being made to pay the 400 pastors at least as much as school teachers, so that they can go about their pastoral duties with some security and stability and can devote their energies entirely to the task to which they are called. Discipline has not been lost in Baptist congregations.

Unfortunately, however, there is no evidence to indicate that the Baptists, any more than the E. K. D., have learned to address "mass man" as he lives in the second half of the 20th century. Even in a time when mass media make information available to all, and in a land noted for its interest in learning, Christians have been content to insist that there is unavoidable conflict between what the scholar discovers and "what the Bible (as we interpret it) says." Thus the church often has remained an agent of conservatism and antiquarianism instead of being about its major task of proclaiming God's Good News.

In a time when people are skeptical and critical of all philosophy and dogma, Christians are too willing to talk in terms which make little sense to the hearer and perhaps even to the speaker. Not a lesser, but a greater understanding of the world in which we live is needed; be this expressed in theological, political, or sociological terms.

The answer, one suspects, is both most difficult and surprisingly simple. It is hard because the church must be honest, both emotionally and intellectually, with the times. No longer do Christians dare to pretend that Darwin and Freud never lived or that cultural relativity and automation are important. The duty of the ambassador is always to speak the language of and to understand the people to whom he is sent.

And the answer is simple, as simple as the prayers of Christians asking for grace and power to communicate what they know to be true. It is as free from slogan, animosity, fear and deception of others and of self as the proclamation "God is love" and the picture of a Cross on a cursed hill.