

APRIL 21, 1966

NUMBER EIGHT

CHRISTIAN TRAINING INSTITUTE, EDMONTON THE BIBLE AND DOCTRINAL PREACHING

# BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

# The President Speaks

Dr. A. S. Felberg, President of Christian Training Institute, Edmonton, Alberta

THE College year of 1965-66 at the Christian Training Institute shows progress in many areas which motivate us to gratitude to God, the denomination, and the many friends who blessed us richly. In reviewing some of the areas in which progress was made, we can make the following declaration:

**SPIRITUAL PROGRESS.** We have moved forward progressively in spiritual growth. It is most satisfying to watch the unfolding of Christian lives as young people keep their eye on Christ and make his will their own and his service their supreme aim in life. The Christian testimonies give evidence of their growth in spiritual interests.

**INSTITUTIONAL AND ORGANIZATIONAL PROGRESS.** A new administration building was occupied at the outset of the year. An additional faculty member joined our ranks; a new cook and a new office secretary were added; a new student lounge and enlarged library facilities are enjoyed by all; a new theology student dormitory is a welcome addition.

**EDUCATIONAL PROGRESS.** A new curriculum changed the entire program from that of a Bible School and High School to an all-inclusive Bible College. The effectiveness of this new curriculum is evident in the wider range of ministry and the increased student interest for which we are grateful to God.

**PROGRESS IN HOPE.** God is real to us, and that gives us an overwhelming sense of his holiness and power. In close communion with God we find strength to conquer all ill, to abound in grace, and by keeping his commandments we attain friendship standing with God. In this God-disciple relationship we find true value for our life.

We pray for a growing understanding of spiritual values and of a sense of importance in our ministry. We pray that God will bless many more people with a consciousness of his call to Christian service.



The front view of the campus of the Christian Training Institute, Edmonton, Alberta showing the three buildings of the school.

# NEWS and NEEDS...

**RUTH RABENHORST, MISSIONARY NURSE, CAMEROON.** Dr. Richard Schilke, general missionary secretary, has announced that the promotional visits scheduled for Miss Ruth Rabenhorst to churches and conference sessions have had to be cancelled due to doctor's orders. Medical examinations revealed that she will require further attention and treatment due to "a small nonobstructing duodenal ulcer." Her return to Cameroon, Africa will be delayed until the end of August or early September.

**BARBARA KIEPER, MISSIONARY AT MBEM, CAMEROON.** "Total patients seen this year were 10,397 with 1,729 of them being antenatal patients. There were 176 deliveries. I had 550 antenatal patients registered, so you can see how many still deliver at home. Besides this, since the middle of Oct., I have made 12 trips either to Banso or Ndu round trip; (driving time only, is 7½ to 8 hours). Then there were 11 trips to Mfe (round trip, 2 hours), and 2 trips to Rom (2½ hours). Many people have been going to and from Warwar and this is the jumping off place. I have served 157 extra meals plus lunches for the road (this is also since the middle of Oct.) Then there is the ever present, never ending book-work. Needless to say, I have very little extra time. Many, many times there hasn't been enough time to get proper rest and sleep; I am tired and could use some rest."

**THE MAYFORTH'S, MISSIONARIES IN JAPAN.** "We would ask for your prayers for a home Bible study meeting place in Matsusaka, Japan. We have many opportunities to reach young people with the Gospel. But our contacts with adults are limited. We need to reach adults in order to establish a strong church. Since home Bible studies have been blessed of the Lord in reaching adults for Christ in some areas of Japan, we are praying that the Lord will open a home for Bible study. Please pray with us!"

**GERTRUDE SCHATZ, MISSIONARY NURSE, CAMEROON.** "A few weeks ago we attended the Oku Bible Conference for the Sunday meeting. Friday and Saturday their attendance was over 3000. Sunday it was much smaller. Many trekked home, especially the school children, to be on time for school on Monday. Their reports sound encouraging; how we wish we had time to visit all the churches and  
(Continued on page 22)

## NEXT ISSUE

FAMILY MONTH (MAY)  
"MOVING DAYS ARE HERE AGAIN"  
"MOTHERS ARE NOT SAINTS"

BAPTIST HERALD

# Editorial

## Trained Christian Leadership for Today's World

Guest Editorial by Rev. David J. Draewell,  
Secretary of Stewardship and Higher Education

The value of using trained men and women in carrying out the purposes of God has been recognized throughout history. Moses, generally acknowledged to be the greatest leader in the Old Testament, and Paul, accorded the same status in the New Testament, both received the best possible education of their times. The greatest single task undertaken by Jesus during his earthly ministry was that of training twelve men for positions of leadership in his Church. Others like Augustine, Martin Luther, John Calvin, Roger Williams and Adoniram Judson have proven the value of an educated man to the work of Jesus Christ.

This does not mean that unschooled people have not been used mightily by God's Spirit. They have! Generally, however, they came to positions of leadership in spite of educational deficiencies and not because of them.

In some ways, the place of trained Christian leaders today is more vitally important than it has been in previous centuries. There are at least four current needs which underscore the significance of trained leadership:

### 1. Trained leaders are needed for the defense of the Gospel.

Peter wrote: "... be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15b). Scepticism has risen to new heights today. Even within the church men are stating that God is dead! Trained leaders must respond to this intellectual assault upon the Christian faith with a reasoning and a reasonable defense of Biblical truth.

### 2. Trained leaders are needed for the communication of the Gospel.

People today cannot be stirred with a dry and unimaginative recitation of Bible doctrine. Yet this is exactly what many receive every week in the churches and Sunday schools of our land. Someone has said that if Christianity dies in the 20th century, it will no doubt be killed by dull sermons and a lifeless witness. Trained Christian leaders, alive to the needs of the hour, must not only know the truth of God; they must be able to share it enthusiastically and lucidly with a spiritually-bored world.

### 3. Trained leaders are needed for the support of the Gospel.

Government statistics show plainly that, on the average, educated people earn more money than non-educated people. Educated Christians, therefore, should be able generally to offer greater financial support to God's work than their non-trained brethren. Some of the church's most needed advances have come about because trained and affluent Christians have been good stewards of their God-given wealth.

### 4. Trained leaders are needed for an example of the Gospel.

Paul exhorted the Corinthians to glorify God with their bodies. A vital part of our body is the brain. Glorifying God with our bodies means, in part, using every God-given opportunity to train and develop our minds for his purposes. When this is done, men will see an example of the vital power of the Gospel. The world will never respect a half-hearted Christianity. A faith, however, which proves its value by calling forth the best in man demonstrates its own validity.

April 21, 1966

# BAPTIST HERALD CONTENTS

Volume 44

No. 8

April 21, 1966

★

Cover	A. Rapske
"Christian Training Institute Faculty"	
"The President Speaks"	
Dr. A. S. Felberg	2
"News and Needs"	2
Editorial	
"Training Christian Leadership for Today's World"	
Rev. David J. Draewell	3
"The Bible in Our Heritage"	
Prof. E. B. Link	4
"The Bible and Doctrinal Preaching"	
Dr. A. S. Felberg	5
"The Bible in Counseling"	
Prof. W. R. Muller	6
"The Bible in Christian Education"	
Prof. A. Rapske	7
"The Bible in Worship"	
Prof. Bernard Schalm	8
"The Bible and Missions"	
Prof. J. Walter Goltz	9
"The Bible and the Layman's Vocation"	
Prof. Wm. R. L. McLatchie	10
"Introducing the C.T.I. Graduates"	
Prof. W. R. Muller	11
"Church Extension in the Queen of the Prairies"	
Rev. Wilfred A. Dickau	12
"Book Reviews"	
Rev. B. C. Schreiber	13
"Speak Up!"	
Dr. A. Dale Ihrle	14
What's Happening	15
"We the Women"	
Mrs. Delmar Wesseler	16
"The Minister's Workshop"	
Prof. J. Walter Goltz	16
"Dedicated to God's Glory"	
Reports of Dedication Services	17
"Sunday School Lessons"	
Rev. B. C. Schreiber	18
Our Denomination in Action	19
Obituaries	22
"Explore God's Word"	24

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# The Bible in Our Heritage

The Christian Training Institute stands for the inspired authority of the Scriptures in matters of faith and conduct. This is clearly evident in the school's history and the pioneer background of our Canadian churches.

By Prof. E. B. Link, Christian Training Institute Faculty.

**T**HE CHAPEL of the Christian Training Institute, our Bible College in Edmonton, Alberta, Canada, is so designed that the eye of the worshipper is led to the open Bible, centered in the worship setting. To the contemporary worshipper, be he student, faculty member or visitor, this Book serves as a reminder that the school stands for the "inspired authority of the Scriptures in matters of faith and conduct," and it is clearly stated in the annual school catalogue.

## OUR BIBLE HERITAGE

But more than signifying a Bible-centered program for our College in its present day ministry, this Bible represents, for those who would deem it worthwhile to remember, our past, a heritage deeply rooted in the fulfillment of God's promise that his Word "shall accomplish that which I purpose, and prosper in the thing for which I sent it" (RSV, Isaiah 55:11).

The purposes of God that led to our present day Christian Training Institute and its constituency began with the soul-stirring experiences of the European forefathers as they dared to study the Bible independent of the liturgical practices of the established churches. In Poland, a young German Lutheran school teacher named Gottfried F. Alf, who also read the Sunday morning worship services in the Luth-

eran church, became dissatisfied with the formal routine that glossed over the real issues of life. So on Sunday afternoons he instituted Bible study groups in spite of the fact that these were expressly forbidden by the state church. As a result he was converted and amidst severe persecutions began the first Baptist churches among the Germans of Poland.

Similar circumstances of Bible studies in the homes and schools led to conversions, revivals and Baptist beginnings among the Germans living in the Ukraine of Russia. And the Bibles they studied came from the press of one G. Oncken who withstood severe testings, not only in his leadership in Baptist beginnings in Germany, but in the establishment of the printing press that would supply these fledgling Baptists in Poland and Russia with Bibles and tracts.

## FRONT COVER

The front cover picture shows the members of the teaching staff of the Christian Training Institute, Edmonton, Alberta. They are (left to right): Mr. E. Klatt, Prof. E. B. Link, Prof. J. W. Goltz, Dr. B. Schalm, Dr. A. S. Felberg, President; Rev. W. Waitkus, Prof. A. Rapske, Prof. Wm. R. L. McLatchie and Prof. W. R. Muller.

## CANADIAN PIONEER DAYS

When at the turn of the century these German Baptists from Russia migrated to Canada they brought their Bibles along with them and used them in the establishment of German Baptist churches in Canada. One of the earliest missions was to distribute Bibles and New Testaments. The records show that in 1910 a Northern Conference membership of less than two thousand distributed through the work of their colporteurs no less than 745 Bibles. But one of the great problems of that day sensed by the leaders of the churches was the hard fact that the whole involved immigration process had denied their youth the opportunity to study the Word of God as it ought to be studied.

The difficult pioneer life caused the neglect of schooling, and young people were more at home grubbing stumps than gripping a pencil. In 1908 efforts were made to begin a "Missionsschule" at which the young people could gather, not only to learn to read and write, but to study the Word of God in order to become more efficient leaders in the local churches. Poverty and the lack of pastors dictated the fact that this school could not materialize; for over a decade the matter remained one of prayerful concern, while Bible teaching remained the sole responsibility of the local churches and the homes.

## BEGINNING OF THE C.T.I.

In the twenties the idea of Christian Training Institutes sponsored by local churches or associations came into being. These institutes of Bible study, lasting from one week to six weeks, provided opportunity for Bible study to as many as over 200 young people in a year. Such great blessings of individual edification, revival and commitment to the Lord's service ensued that thought was given to the establishment of a permanent residential Bible school.

In 1940 such a school named "The Christian Training Institute" began its ministry not only to the youth of western Canada but to the entire North American Baptist constituency. Today our Christian Training Institute, now a Bible College, stands true to its heritage in its program that teaches the authority of the Word. Let no present day student or supporter of the Christian Training Institute forget the heritage of their school that demonstrates God's fulfilled purposes through the study and proclamation of his Word.

BAPTIST HERALD



The Christian Training Institute Choir with Prof. E. B. Link, choir director, in front row, center.

# The Bible and Doctrinal Preaching

The Christian Training Institute of Edmonton, Alberta seeks to lead its students to the full realization of greater Bible-centered preaching in order to meet the signal needs of our day.

By A. S. Felberg, President, Christian Training Institute.

**B**IBLE-CENTERED preaching gives the message a sense of authority which no one and nothing else can give. Quoting the finest theologians is not equal to the authority of "Thus saith the Lord." No preacher will be an authority on contemporary theology because of its continuous changing in doctrinal concept while all preachers should be an authority of the Scriptures when proclaiming it in the power of the Holy Spirit.

## DOCTRINAL PREACHING

A recent trend to a greater emphasis in biblical and theological preaching is showing signs of an improved response to the preaching ministry, bringing about a reformation of doctrine centered in the Scriptures. Although the needs for sound theological preaching is great, it must be biblical theological preaching; not only using the Bible to support a theological thought, but letting theological interpretation be the natural and true outgrowth of the God-purposed scriptural thought.

Theological preaching without biblical basis can be very misleading, for instead of enlightening, it may lead to materialistic and humanistic attitudes instead of spiritual and divine doctrine. The Scriptures are the basis of true theological light pertaining to God, man, the coming of Christ, and his redemptive work, the teachings pertaining to the Holy Spirit, and all aspects of the Kingdom of God.

Doctrinal preaching proclaims biblical truth rather than counseling or exhorting. There is a great need today for strong doctrinal preaching over against the strong emphasis of counseling based on social and psychological interpretation. Our theological position regarding the authority of the Bible determines its use in preaching. If there is confusion or lack of biblical understanding in the ministry, the result will be irresponsible, confused theological preaching. In many a pulpit, preaching is an officious thing, unnumbered with theological thinking or true biblical interpretation.

Preaching subjectively, theologially, or even devotionally, without giving the Scriptures their God-designated and interpretative place, is preaching with a lack of proper scriptural use, no matter how much Scripture may be quoted. In some instances, the Scripture passage is used as a "pretext rather than a text."

It is said that man's basic problem is theological. If so, the Christian minister must direct his preaching to man's basic theological questions with God-

given Biblical answers. A theologically based message, interpreted by the Scriptures, will constitute a strong pulpit giving stability of faith to a religiously shifting generation. The Church's best defence against all manner of false teaching and fanatical speculation is found in positive Bible-centered preaching.

## PREACHING WITH AUTHORITY

In the words of F. W. Schroeder in his book *Preaching the Word With Authority*: "Theological concepts are most accurately descriptive of human nature when they are most truly biblical. . . . To deal realistically with the basic questions and problems of life, whether it be with sin, human freedom, or moral responsibility, we are depend-

ent upon the insight that only the Bible can give." This is true to every phase of man's being. A pulpit void of Bible-centered theology creates an ill-informed congregation, ignorant of and groping after God and truth with great uncertainties. Only the Bible provides the superb resources for the understanding of God, man, his need and his redemption.



Dr. A. S. Felberg, president of the Christian Training Institute, Edmonton, Alberta, with the open Bible speaks in one of the chapel services.

Biblical doctrinal preaching will enable the Christian to grow in grace and in the knowledge of Jesus Christ. Doctrinal preaching is necessary in the light of the overwhelming and continuous humanistic and social emphasis as found advertised on the church pages of our daily newspapers.

Theologically spoken, we discover that each age has its form of progressive organization and communication, even a change of vocabulary to communicate its message. But the basis

## BIBLE-CENTERED PREACHING

Bible preaching will naturally be doctrinal, since the dominating truths of the Bible are doctrine. All Scripture is either directly or indirectly related to the doctrinal highlights of the Bible and impel the preacher's heart with unimaginable power.

The doctrinal sermon needs to repre-

sent specific Scripture material, not only biblical ideas in a deductive sense, but true biblical preaching is the inductive approach where source and the evidence of theology are the Scriptures. The method is to let the Bible speak in theological preaching, proclaiming the God-designed way of salvation in its relevance to our day and time. According to R. E. Sleeth, "true biblical preaching can be successful only when it develops a message from its source that can be proclaimed to the people in a relevant way." Thus, the Bible-centered theological preaching again seeks to open up and interpret God's truths to the 20th century.

## MINISTERIAL TRAINING

The Christian Training Institute seeks to lead its students to the full realization of greater Bible-centered

(Continued on page 7)

April 21, 1966

# The Bible in Counseling

If pastors are going to be real shepherds and counselors to their people, they will have to study the Bible diligently, giving us an authoritative answer to our human problems and leading us to the fountain where there is cleansing through confession of our sins.

By Prof. W. R. Muller, Christian Training Institute Faculty.

LONG BEFORE counseling was reduced to a science, Christian ministers have used the Bible as the sourcebook for their art of healing. They found in its pages, not only the description of every sort of illness and disorder with which they were confronted, but a reassuring message of hope and help for those afflicted. It was therefore quite natural for them to refer their patients to the comfort and assurance of the Word of God.

If we agree that counseling is an encounter between counselor and counselee in which the counselor directs the counselee to see his own problem in such a light that he will be ready and willing to accept the help which will make him victor over his affliction, we can readily see why the Bible would be invaluable to the Christian minister in his counseling responsibilities. Since the counselor is not only interested in bringing the counselee into harmony with himself and his fellow men, but also into harmony with his God, it is natural that he should use God's standard for evaluation and diagnosis.

## THE TENSIONS IN LIFE

The Bible is not only a book of history, but uniquely so in that it shows us God's design for man and the inability of man to live his life within the framework of this design. Man's inability was the result of his personal choice not to obey God in all things. There was a part of himself that he was not willing to bring under subjection to God. This is very often the result of so much tension and trouble that people carry about with them today. There are areas in their lives which have not been disciplined and brought under subjection and hence cause them to sin against one another and against God.

The Christian counselor who is acquainted with ALL of the Bible will have little difficulty recognizing that there is really nothing new under the sun. All of those sicknesses, maladjustments, depressions, and other symptoms, with which people have come, have been shown to us clearly in the Word of God, although sometimes under varying circumstances. But fortunately, the Bible is not only a diagnostic book; it also gives us God's answer to each of these circumstances. This gives the man of God an advantage that many secular counselors cannot gain, even with years of experience.

It should perhaps be said that this



PROF. W. R. MULLER  
as he counsels with students in his  
C.T.I. office.

does not excuse the Christian counselor from such disciplines as psychology, sociology, methods in Psychoanalysis, counseling techniques and other phases connected with the counseling profession. It will make the man a much better equipped worker if he has these additional insights into the workings of the human person. If he reads sound textbooks alongside his Bible, he will eventually have much greater resources to bring to his ministry than those who know nothing of the Word of God and exercise themselves only in the secular field.

## CONFESSION OF SIN

It is interesting to see how secular counselors eventually come to the very same position that the Bible has declared long ago in regard to the release of inner tension and conflict. The secular counselor insists that the counselee must undergo catharsis whereby he literally "talks out" the problem and brings it out to where he can see it, understand enough about it to see the cause of it, and then try to go beyond it. It is at this final point where the counselee will have his difficulty. If the conflict has brought him into inner turmoil without breaking or disturbing relations with others, he might be alright. Should this conflict, on the other hand, have brought him into conflict with his fellow men, or with God, he must still face the problem of making amends before he can go on and really overcome his basic conflict and restore harmony.

The Word of God approaches this whole problem from quite a different point of view. It too insists upon "talking out" the situation, but for quite

a different reason. The reason why the Bible insists upon dealing with the conflict in such a way is that it might be brought before the Lord in an intelligent confession and thus delivered up to him for judgment and forgiveness. In offering men divine forgiveness, the Word of God offers to man what the Lord initially wanted him to enjoy before he rebelled and took matters into his own hands.

Hence it cannot be overemphasized that the Man of God must know his Bible is more than a perfunctory way. He must know it in its original setting, and how it would relate to modern situations and circumstances. He must know something about its customs, its people in their weakness and their strength, and the philosophy of life prevalent to their day. Of still greater importance will be his ability to interpret the Word from a contextual point of view.

## THE BIBLE, A SAFE GUIDE

It is to be regretted that many counselors use the Word of God primarily in a legalistic way. They have not learned to interpret it in its total setting and then deal with their counseles from a purely legal point of view. It works similarly to a mathematical equation. If you add this verse to that verse and subtract this from that, you will have to come up with a perfectly integrated personality. The Bible was not intended to be used in this way.

The Bible includes in its record both man's successes and his failures, his rebellion and his obedience to God, his admirable as well as undesirable qualities. By showing us the actual state of man and God's response to it, culminating in Calvary, we believe we have in its records a very safe guide as to how man should relate himself to the living God and his fellowman in such a way that it will result in personal mental health and spiritual well-being. The Bible is thus far more than a textbook. It is God's own record of his attempts to lead man upwards and of man's refusal to be led because of his selfish and demoralizing interests.

It is thus our firm conviction that if pastors are going to be real shepherds and counselors to their people, they will have to study the Bible as God's Inspired Word, giving us an authoritative answer to our human problems and leading us to the fountain where there is cleansing through confession of our sins and washing in the Lamb's blood.

# The Bible in Christian Education

In every facet of Christian education, the Bible must be given a place of centrality if we who are Christians are to take Christ's Great Teaching Commission seriously.

By Prof. A. Rapske, Christian Training Institute Faculty

CHRISTIAN EDUCATION is the church at work through its educational program. The forms of Christian education may be varied. It may be in the home, in the church, in the Christian college, or in theological seminaries. It may be on mission fields or in local churches, but the significant, common factor is that it is the work of the Church of Jesus Christ and not an agency extrinsic to it.

Now, historically, it is a fact that the church has often sadly neglected this educating task, and even to this day the church often relegates its educating ministry to a position of secondary importance. Untrained, volunteer lay workers are expected to carry out this work. In our own circles it is not expected of a layman that he should preach every Sunday without a good deal of theological education and on a volunteer basis. Ministers are trained to be preachers, but seldom are they given an equal amount of training to be teachers. Seminaries, until recently, did not reflect in their curriculum offerings an attitude of importance toward effective teaching in the church.

## A TEACHING MINISTRY

If it were true that the New Testament concept of the church did not include a teaching ministry, then it would seem unjustified to argue in favor of Christian education. But if the New Testament includes a ministry of teaching, then it would be unfortunate if the church would not give teaching due consideration. This is a question that cannot be resolved by recourse to tradition. It is a question that must be answered by recourse to our highest authority, the Scriptures.

Christian education must be rooted in the concept of the nature of the church. As a younger person it was my distinct impression that the "Great Commission" was a commission to preach the Gospel to heathen. It was C. H. Benson of the Moody Bible Institute who presented a message based on Matthew 28:19, 20, which was entitled, "Go, Teach." This was the first time that I became sensitive to the fact that Matthew records the words "teach" in the Great Commission. "Go ye therefore, and make disciples, . . . and teach them" the things which Christ commanded. To be a disciple is, in essence, to be a learner.

Maturity in the Christian faith is closely related to a lifetime of learning. At no stage in life can a Christian say, "I have learned all there is to learn about God and what he expects of me." Careful scrutiny of the Scriptures with attention focused on learn-

ing will reveal a clear, definite teaching function of the church.

A second reason why the Scriptures are central in Christian education is found in determining the nature of the learner. Much research is and has been going on to ascertain the nature of learning and the nature of the learner. There may be some worthwhile information to be gleaned from such research, but in the final analysis I would personally accept the verdict of Scripture as the final verdict concerning the true nature of man. In Christian education, whatever else a pupil may be, he is a sinner in need of a Savior in order to attain LIFE.

## THE "WHAT" OF TEACHING

A third reason why Christian education depends on Scripture lies in the "what" of teaching. Here, again, there has been controversy. For some churches the German language was the "what" of teaching during the Sunday school hour. In other churches the catechism was the "what" of teaching. I believe that the Sunday school hour must be devoted to the teaching of the content of Scripture. Thus the term, "Bible School," is most accurate to describe the Sunday morning hour of study. This is not to say that Baptist History, or Church History, or other such subjects are not important. It is simply to say that these should be provided at a time other than the Sunday school hour.

A fourth reason why Christian education gives the Bible central importance lies in the realm of method—the "how" of teaching. It is my assumption that altogether too much methodology used in Christian education is rooted in educational psychology rather than in the Scriptures. In many respects the findings of educational re-

search can be employed effectively. But it cannot be overstressed that any method that does not give due attention to the work of the Holy Spirit comes short of being acceptable in Christian education.

## WORK OF THE HOLY SPIRIT

The ultimate goal of Christian education is to help persons into the experience of redemption through Christ and then to sanctification by the power of God. This demands of the teacher a humility that admits the utter inability of human means to bring about results that God alone through his Spirit can bring about. The teacher is a co-worker of God and therefore cannot justly claim sole credit for spiritual growth in the lives of pupils.

A fifth reason why the Bible is central to Christian education may be found in the motivation it provides for assuming leadership responsibilities. As chairman of a Board of Christian Education I have come deeply to appreciate the efforts of volunteer workers in the church. Fifty to one hundred or more offices require a worker if the church is to carry on an adequate program of Christian education. To enlist, train, motivate, and supervise such a staff is no small undertaking. Jesus Christ has promised to reward those who faithfully labor for him. There is no greater reward than his words, "Well done, good and faithful servant."

In every facet of Christian education, the Bible must be given a place of centrality if we who are Christians intend to take Christ's Great Teaching Commission seriously.

## DOCTRINAL PREACHING

(Continued from page 5)

theological preaching to meet a signal need of our day. We deem that what we believe about the Bible will influence us as to how we use the Bible in preaching.

The teachers at the Christian Training Institute are sincere and diligent students of the Scriptures with a good theological background, seeking to give to its graduates a good working knowledge of the Word with Bible-centered theological interpretation.

It is therefore the faculty's earnest striving to implant into the minds and lives of these students a consciousness and method to discern between Bible-centered doctrinal preaching and man-made philosophies of vain deceit after the tradition of man and the rudiments of the world. (Colossians 2:8).



Preparation for a Sunday school class by a diligent C.T.I. student of the Word who studies "to show himself approved unto God."

# The Bible in Worship

*The Bible is the divine light that illuminates the path that leads to God. It is the channel through which Christ still speaks to those who obey his voice. It will always remain the authoritative guide in Christian worship.*

By Prof. Bernard Schalm, Christian Training Institute Faculty

THE READING of the *Torah* (Law) was an integral part of the worship experience of every Jew in Old Testament times. New Testament worship places a similar emphasis on the written Word. Jesus pointed the Pharisees to the Old Testament as the authoritative witness to himself (John 8:39). The Berean Christians were more noble than those at Thessalonica because they searched the Scriptures daily to find support for Paul's teachings concerning Christ (Acts 17:11).

Timothy knew the Scriptures from childhood on, an indication that the same were used in public and private worship. Later, while pastoring the flock at Ephesus, Paul encourages

creation and the human conscience, may indeed make us sin-conscious and give us an awareness of God, but they cannot lead us to a saving knowledge of God's grace offered in Christ.

At a recent discussion group one theologian suggested that we substitute the authority of Jesus for the authority of the Bible. The futility of such counsel is clearly evident. To which Jesus shall we turn for help? There is only one known to us: the Jesus of the Scriptures. To repudiate the authority of the Scriptures means to cut off the very supply line of our knowledge of Christ, for the Bible is the only book that unveils Christ before our eyes.

The Bible is the divine light that il-

makes him aware of his unique relationship to God in whose image he was created.

The Bible furthermore unfolds to the worshipper the divine purpose of life. It tells him that his body is not merely a conglomeration of minerals and chemicals; rather, it is the temple of the Holy Spirit. As a new creation in Christ, the believer witnesses to God's redemptive grace; as ambassador of Christ, he represents his Lord in the fulfilment of the Great Commission; as a child of God, he embodies and communicates to the world the love of his heavenly Father.

The Bible also gives to the worshipper a satisfying answer to the question of human destiny. It casts a ray of hope in the path that leads through the valley of the shadow of death, and comforts the hearts of those who sorrow at the grave of the departed.

## MANUAL OF DISCIPLINE

Finally, the Bible is the only authoritative manual of church discipline. It is the "canon" or norm to which the church must subscribe. Creeds, confessions or ecclesiastical tradition, although informative and helpful in the administrative task of the church, can never serve as a substitute for the inspired Word.

In worship the whole Bible must be brought to bear upon the religious exercise of the believing community. Every minister must guard against overemphasizing certain truths to the neglect of others. Good preaching consists in the application of the whole Bible to the whole man.

Biblical preaching has four major emphases: the evangelistic, the instructive, the prophetic, and the priestly. Pastors gifted in evangelism frequently preach to spiritually starved and undernourished church members who crowd "that yonder wicket gate" because none has succeeded Mr. Evangelist in leading them on to greater heights of Christian experience. Milk must be supplemented with the "meat of the Word." As the evangelistic emphasis needs to be complemented by the instructive emphasis, so the prophetic voice must blend with the priestly voice.

The Bible will always remain the authoritative guide in Christian worship. Without it we, like the Athenians, would worship an "unknown god." With it our worship takes on meaning and purpose, for we worship the true God, the God who has been revealed to us in Jesus Christ and in the Scriptures.

BAPTIST HERALD

## THE BIBLE AND MISSIONS

Christian missions is the proclamation of the message of redemption and reconciliation with God to all those who are outside of Christ. This is the responsibility of every Christian to be a witness for Christ.

By Prof. J. Walter Goltz,  
Christian Training Institute Faculty

"I CAN'T GET interested in missions!" exclaimed a young girl petulantly and, if truth must be told, a bit superciliously, as she left a thrilling missionary meeting in company with an older lady. "No dear," came the pitying response: "It isn't to be expected you should—yet awhile. It's just like getting interest in a bank; you have to put in a little something first; and the more you put in the more interest you get. Time, or money, or praying, it doesn't matter which—but something you have to put in, or you never will have any interest. Try it, dear—just put in a little something and you're sure of the interest."

## THE MISSIONARY OBLIGATION

The twentieth century confronts the Christian Church with the strange paradox that, though faced by unparalleled opportunities of missionary outreach, on the one hand, and by rapidly closing doors to missions, on the other hand, there are hosts of Christian people who are lethargic and totally unconcerned about the situation. One reason, no doubt, is the fact that we fail to pray and give of our time and substance to missionary work. Perhaps another reason for this disinterest is the common conception that missions is an optional matter as far as individual Christians are concerned. Many feel that activity in other realms of Christian interest and responsibility frees them from any missionary obligation.

As we examine the Bible, however, we cannot escape the firm conviction that missions is not the invention of a particular man, not even of the Apostle Paul, but rather missions was in the heart of God from the foundation of the world. Someone has pointed out that the Bible differs from other

sacred books in that the Bible is the story of God's search for man, while others are the story of man's search for God. Thus from the very first chapter of Genesis to the very last chapter of Revelation we find the history of God's successive attempts to bring man into fellowship with him and obedience to him.

Consequently, we can agree with Glover that "Scriptural authority for world wide missions rests not merely on a group of proof texts, but upon the entire design and spirit of the Bible as it reveals God in his relation to men and nations, and as it traces the unfolding of his purposes down through the ages" (Glover, "The Bible Basis of Missions," p. 14).

The ideal picture of man as God meant him to be is painted for us in the first chapters of Genesis. Here we see a perfect man placed in a perfect creation, for we read that "God saw everything that he had made, and behold, it was very good" (Gen. 1:31). We all know the tragic story, however, of how sin entered this tranquil scene and disrupted the fellowship between man and his God and between man and his fellowmen. From the first question of God, "Adam . . . Where art thou?", the Bible gives us the unfolding record of the seeking God and the fleeing sinner.

This record is the story of missions in its finest sense. Missions is not just horizontal, or man going to man, but it also has a vertical element, for it is man going to man on behalf of God with a message of redemption and salvation. Paul says, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20). Christian missions,



Japanese enter one of their many sacred shrines to bring their religious homage to the Shinto gods.

then, is the proclamation of the message of redemption and reconciliation to all those who are outside of Christ, whether it be in home or foreign land.

## THE WORLD'S HARVEST FIELDS

God is still calling young people today to missionary service in foreign lands. There are still those who respond to the call of God and declare themselves willing to leave family, friends, position, and native land in order to carry the Gospel message to those who have never heard. But because an individual does not feel called to foreign missionary service does not mean that he has no missionary obligation. It is the responsibility of every Christian to be a witness not only by life but also by word. The great commission of Jesus Christ applies equally to Christians at home and abroad: "Go ye therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."

As Christians today we need to become more aware of the "fields that are white unto harvest." Each one of us must "pray . . . therefore the Lord of the harvest, that he will send forth laborers into his harvest." As we face up to God's demands upon our life, we will become aware of the open missionary doors, and in obedience to God's will we will go, pray, or give, remembering the words of Paul in II Corinthians 5:9, 10, "Wherefore we labor, that whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."



From Sunday to Sunday we wait on the prophetic and inspired Word of God to give us light concerning the perplexing problems of our age.

him to "give attendance to reading, to exhortation, to doctrine" (I Timothy 4:13). Justin Martyr's brief account of Christian worship during the second century, A.D., makes mention of Bible reading and preaching.

In spite of many attempts to undermine the authority of the Bible, we as Baptists still affirm its relevance to human life. From Sunday to Sunday we wait on the prophetic and inspired Word to give us light concerning the perplexing problems of our age. There are three areas in which the Bible becomes our ultimate authority: revelation, Christian living, and church discipline.

The Bible, first of all, is the supreme witness to God's revelation in Jesus Christ. Other witnesses, such as

lumines the path that leads to God. It is the signpost that points the weary traveller to the haven of rest. It is the channel through which Christ still speaks to those who obey his voice. No one can acknowledge Jesus Christ as Lord unless, first of all, he has acknowledged the Bible as the authoritative witness to God's self-disclosure in Christ.

## OUR SUPREME AUTHORITY

The Bible is also our supreme authority in matters of human conduct. "The entrance of thy Word giveth light," said the Psalmist of old. Again, "thy Word is a lamp unto my feet, and a light unto my path" (Psalm 119:105, 130). The Bible reveals to the worshipper the divine origin of life. It

# The Bible and the Layman's Vocation

*The Bible is life's Chart, showing that the real calling of each one of us is the call of God to fulfill his eternal design in Christ Jesus, and this is what gives purpose and meaning to the Christian life.*

By Prof. Wm. R. L. McLatchie, Christian Training Institute Faculty

WHEN THE WORD of God is genuinely "mixed with faith" in the heart of the believer, its message becomes a vital force and directive, a chart and a source of purposefulness for life. This effectuality of the Bible is to be sought by devoted study and meditation on it. We would do well to remember what God said to Joshua when he was commissioned to take Moses' place of leadership: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein."

"Vocation" means "calling." The Scriptures have much to say about this subject in its many facets. Every Christian is called by God and this, above all, constitutes his vocation. God's call is eternal, for Paul tells Timothy (II Timothy 1:9) that his holy calling "was given us in Christ Jesus before the world began," and we also learn in Romans 11:29 that the calling of God is "without repentance." God alone is the Author of this call, for it is "not according to our works, but according to his own purpose and grace."

## CALL TO SAINTHOOD

But the businessman, laborer, farmer, politician, craftsman or housewife may ask, "What is God's calling for me?" The Bible, after all, does not give specific directions as to the *occupation* each of us should follow, even for those in the ministry. Yet there is a distinctive *calling* for the believer. It is the call to *sainthood*, which Paul applies to the entire membership of

the churches in Romans 1:6 and 7. This is a holy calling and it is a call to be holy. "Saint" means "holy one." To be holy is to be separated and consecrated to God. The whole teaching of the Bible in regard to the regenerated life is embodied in this call to holiness. With-



A C.T.I. professor (Dr. B. Schalm, left) engages in conference with these church laymen in studying ways and means of preparing for church work.

out the negative aspect of separation, the ideal of sainthood becomes corrupted by the world. Without the positive aspect of consecration, it becomes purposeless and empty. With both in view, the pursuit of holiness becomes the greatest and most enduring an-

swer of man to the call of God.

This sainthood also implies a priesthood, for God has chosen us to be a royal priesthood. It also implies the mission of a witness, for the saint, conscious of his calling, must ever be ready to give an answer to those who ask a reason, as the ambassador of the

one who has called him.

The call to sainthood is primary, and it is basic to our answer to any other call of God. God has called us first to *be* something; then to *do*. What we do will be largely influenced by what we *are* in the plan of God. In the particular circumstances of our lives, God then calls us to do those things which benefit saints.

Thus we find a call of God to the unique functions which he has equipped us to carry out. They may include preaching and teaching, in both of which some laymen have excelled, but they may also be in the sphere of hospitality, of personal relations, of easing human suffering and anxiety, or of material aid in means or labor to the work of preaching the Gospel and upbuilding the church. The fit choice of words of comfort and encouragement can be a powerful instrument in the hands of God.

## "SECULAR" VOCATIONS

Does the work we do to make a living then have nothing to do with the calling of God? On the contrary, it has everything to do with it. If your "secular" vocation is not a divinely given mission, you probably should not be in it, but any observant reader of the New Testament will point out that



1966 C.T.I. GRADUATES

Left to right: Leonard Strelau, Peter Aaldyk and Fritz Goliath.

the primitive church was made up of people who continued in their ways of livelihood and accepted them with divine approval as part of their calling.

Even the handicaps, limitations and frustrations of occupation and social status were a challenge to fulfill the higher calling. Whatever was done was to be done to the Lord. Suffering and adversity were accepted as a test of faithfulness. Success and prosperity were gratefully taken as means to be used for the glory of God. People were encouraged to "abide in the same calling."

But, above all, the real calling of each one of us is the call of God to fulfill his eternal design in Christ Jesus, and this is what gives purpose and meaning to the Christian life.

## A PRAYER

Not more of light I ask, O God,  
But eyes to see what is;  
Not sweeter songs, but power to hear  
The present melodies.

No greater strength, but how to use  
The power that I possess;  
Not more of love, but skill to turn  
A frown to a caress.

Not more of joy, but power to feel  
Its kindling presence near,  
To give to others all I have  
Of courage and of cheer.

# Introducing the C. T. I. Graduates

Presenting the Class of 1966 of the Christian Training Institute, Edmonton, Alta., by Prof. W. R. Muller, Dean of Men.

## FREE C.T.I. LEAFLET

Copies of the 8 page leaflet, "1966-1967 Prospectus of the Christian Training Institute," are available without charge as well as other literature pertaining to the C.T.I. by writing to the President 10810-78th Ave., Edmonton, Alberta, Canada.

THE THEOLOGICAL division of the Christian Training Institute is graduating three pastoral candidates at its commencement exercises this spring. Two of these men are already on the field, serving their Lord while the third is waiting upon the Lord for guidance through an open door. All three of the men have had extensive experience in preaching while serving as students at the Institute.

## PETER AALDYK

PETER AALDYK immigrated to Canada from Holland in 1957 and soon found employment in the Kitimat, B. C., area. While worshipping with the Kitimat Baptist Church, he accepted Jesus Christ as personal Savior and followed him in baptism. The years 1959 to 1966 were spent at the Christian Training Institute in studies in the Bible School, Academic and Theological Divisions. Part of this time was spent on the Montana Indian Mission Field to fill a gap until another permanent missionary could be appointed.

Mr. Aaldyk has chosen to take the Bachelor of Religious Education study program and will receive his degree upon the completion of all necessary requirements. The Aaldyk's have two children and are presently serving the Lord on the Indian Bull Reserve. They plan to make this their continued service after graduation this spring.

## FRITZ GOLIATH

FRITZ GOLIATH also immigrated to Canada in 1957 but came to these shores from Germany. While still in his homeland, he experienced a genuine conversion and in 1952 followed the Lord in baptism. In Canada he united with the Immanuel Baptist Church, Vancouver, B. C., and enrolled at the Christian Training Institute in

1959 to complete his High School requirements. Mr. Goliath's stay at C.T.I. was extended until 1966 because he took studies at the University of Alberta concurrently with his theological studies at C.T.I.

Mr. Goliath is married and has commuted to school for the past year. In January, 1965 he accepted a student pastorate with the Onoway Baptist Church, Onoway, Alberta. This led to some very fruitful experiences during his senior year of study. Mr. Goliath has been enrolled in the B.Th. program and expects to graduate at this spring's convocation. As of January 1966, he has accepted the responsibility of the Onoway pastorate and is giving his full attention to the work.

## LEONARD STRELAU

LEONARD STRELAU was born in Vancouver, B.C., and attended the John Oliver High School. Upon graduation he enrolled at the University of British Columbia and took three years of work before coming to the Christian Training Institute. He consecrated his life to the Lord Jesus Christ in 1956 and has tried to follow the upward call since that time. He was baptized and became a member of the Bethany Baptist Church of Vancouver, B. C.

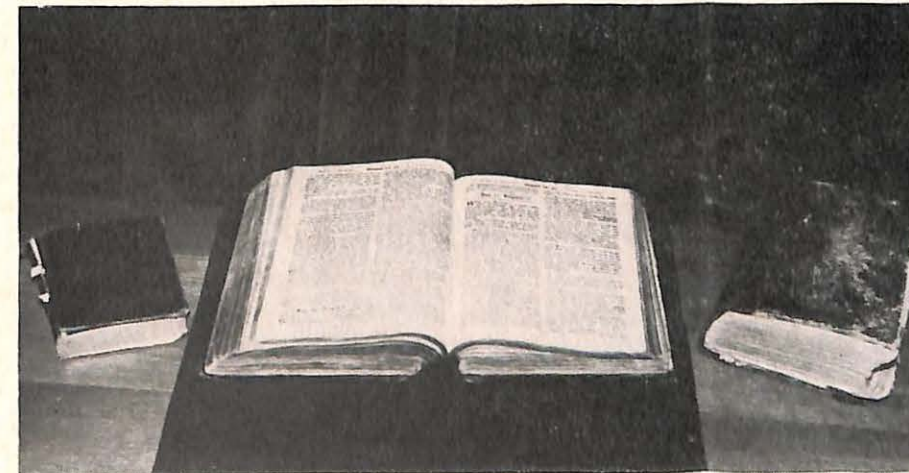
In 1963 Mr. Strelau enrolled in the theological division of the Christian Training Institute and will graduate with the B.Th. degree this spring. Mr. and Mrs. Strelau are presently serving as house parents at the Institute. Both Mr. Goliath and Mr. Strelau have served on Gospel Teams sent out from the school. At present Mr. Strelau still does not have a field of service but is confident the Lord will lead in this important step.

## THE LORD CALLS

The Christian Training Institute is happy to present these graduates to our churches because we believe each one has a unique contribution to make and a definite place to fill in the Lord's vineyard. Each one of them speaks as a participant in the redeeming grace of Jesus Christ and with evidence of the call of God upon his life. It shall be our prayer that the Lord of Harvest will be pleased to use each one of them to his own glory.



Student body (1965-1966) and faculty of the Christian Training Institute, Edmonton, Alberta in the Chapel of the school.



One of the old Bibles in this picture belonged to Rev. Fred Benke, pioneer missionary worker among the Cree Indians, and the other to Rev. Abraham Hager, pioneer Baptist preacher in Alberta.

# Church Extension in the "Queen of the Prairies"

The story of a new Church Extension project in Dickinson, N. Dak., for which Church Extension Builders in May 1966 will make their one dollar contributions.

By Rev. Wilfred A. Dickau of Dickinson, North Dakota.

DICKINSON, N. DAK., also termed "Queen of the Prairies," marked its beginning almost a century ago as a trading and railroad shipping center. Mr. Wells S. Dickinson, a former New York state senator, arrived in the area in 1883, purchasing the land where the city is located and in whose honor it is named. Growth has been continual since then as new businesses and industries have been established to meet the needs of this mixed farming community. The population is nearing 12,000 with all indications pointing to a much more rapid increase.

The college located in the city is known as the fastest growing college in the state. The first classes were conducted during 1918 in a rented hall with an enrollment of 45. The 1965-1966 student body numbers 1333 with 62 full-time faculty members.

## EARLY BEGINNINGS

Throughout the historical accounts of Dickinson, very little evidence is found of an evangelical Gospel witness. Pioneers came to this area mainly from Russia and brought their traditional religion. Estimates dealing with the religious life of the city indicate 60-70 per cent Roman Catholicism. Therefore a positive witness and testimony of faith in the Living and soon returning Christ must be established without further delay. We note also the strong influence of ecumenicity as well as modern and liberal theology making deep inroads into numerous churches.

Approval to establish this our newest North American Baptist Church Extension project in North Dakota was given by the General Conference Church Extension committee and the Central Dakota-Montana Association. A meeting of the Association extension committee, a number of interested families and college students was held on Monday, March 29, 1965 at which local interest was expressed in the affirmative.



The College and Career Club of the Baptist Church in Dickinson, N. Dak., meeting at the parsonage with Rev. and Mrs. Wilfred A. Dickau. These students are faithful in their attendance and enthusiastic about the new church.

The initial worship service and Sunday school convened May 2nd, and, prior to this date, prayer meetings were conducted for several months. Services throughout the summer and fall were under the direction of Rev. Alfred Weisser of Bismarck and Rev. Frank Friesen. Rev. and Mrs. Wilfred Dickau and family arrived in Dickinson, Oct. 28, 1965 in response to the call to give leadership in this project.

It is apparent that our N.A.B. Extension Church, with your faithful

Rev. Wilfred A. Dickau (center), pastor of the Church Extension project of Dickinson, North Dakota, and the members of the Church Board of this promising new church.



prayer and financial support, can meet a definite need as we continue to reach new families with the Gospel.

## A GROWING GOSPEL OUTREACH

The Junior C.B.Y.F. has shown a phenomenal increase since our first meeting Nov. 19, 1965. The usual number of youngsters present for these weekly meetings is nearing 40, with indications that more would come, but we do not have the facilities to handle a greater number. People of our church open their homes to these meetings. However, living rooms and rumpus rooms have limitations.

Another very important phase of this Extension work is the ministry to the students attending college. Young people from many of our churches and

numerous other evangelical churches need spiritual help and guidance. It is encouraging to have these students actively participating in prayer meetings, as Sunday school teachers, as Junior C.B.Y.F. leaders, and as musical contributors in our services. They have organized as the College and Career Club, which meets weekly.

The newest aspect of our church is the formation of the Woman's Missionary Society. Meetings are held once each month and the society is actively

engaged in our missionary endeavor. Sunday school statistics show a slow but steady increase. However, the facilities of the Community Building (our Sunday meeting place) do not lend themselves to an aggressive outreach program. Prohibitive prices prevent us from renting other auditoriums.

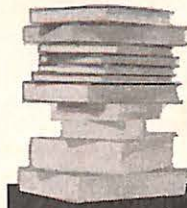
## ATTENDANCE AT SERVICES

Latest figures for the worship services show an average of 51 people, and response to the evening service almost as good. The most encouraging aspect of the work is the response to our prayer meetings. By way of comparison, our attendance for this weekly service is usually 50 per cent or above that of our worship services. This is indicative of the sincere desire of those interested in the advancement of God's Word.

Recently two acres of land have been purchased in the northeast portion of the city. The construction of our parsonage is planned to be underway this spring, as soon as conditions permit.

The Gospel message of the living Savior must be proclaimed in this long-neglected area. Challenge and opportunities seem almost unlimited. We know the work will not be easy, as the deceiver of mankind will do all in his power to frustrate every attempt for Christ. As we join in believing prayer and sacrificial response, we can do the

(Continued on page 24)



# BOOK REVIEWS

By Rev. B. C. Schreiber, Promotional Assistant

**WALK WITH GOD BETWEEN SUNDAYS** by Richard C. Halverson. Zondervan—1965—160 pages—\$2.95.

In these short but penetrating messages, the author leads the Christian to face his responsibility as a follower of Christ every day in the year. Sunday may remain peculiarly devoted to the sanctuary, but worship and practice should never be limited to this. The church in the world is the individual influence of faithful Christians in their day-to-day living. As the salt of the earth and the light of the world, they must penetrate every segment of society witnessing to Christ's redemption and committed to his will.

**DARE TO LIVE NOW** by Bruce Larson. Zondervan—1965—126 pages—\$2.50.

With his knowledge of psychology and psychiatry, and the application of Christian faith and principles the author shows how to live more abundantly in a world which often seems on the point of crashing in on life. The prayer of faith and the attitude of trust are indispensable conditions to a life of peace, poise and power.

**POWER FOR TODAY** compiled by Norman E. Nygaard. Zondervan—1965—\$3.95.

This is a devotional guide for every day of the year which can be used in any year. Many of the contributors are familiar to the reader for they are well-known ministers and laymen who have made a notable impact on the Christian world.

**PASTOR'S ANNUAL** by William Austin. Zondervan—1966—383 pages—\$3.95.

Some pastors are original some of the time, but no pastor is original all of the time. They receive their inspiration from God but they also receive inspiration from each other. Most of them are humble enough to admit the need for occasional source material.

Although the volume covers practically every special day in the year, it does not in a strict sense follow the liturgical church calendar. It is simply broad and general enough to stimulate creativity so that the minister never loses the conviction of relying on the Holy Spirit for guidance, inspiration and interpretation.

**EXPOSITORY SERMONS ON REVELATION** by W. A. Criswell. Zondervan—1965—189 pages—\$2.95.

This is volume four, chapters 11-17. Although the Book of Revelation is replete with mystery and symbolism, Dr. Criswell makes it come alive with meaningful truth for the individual and the church. Because of the nature of the book, the expositions are of necessity eschatological to a certain degree. However, they are also filled with many practical truths for the present combined with a glorious hope for the future. The difficult chapters and passages which are numerous, as any student of the Bible has discovered, are given a simplified interpretation and treatment in order to make them more meaningful to the layman. In fact, all of the messages were delivered to the members of the First Baptist Church of Dallas, Texas before being revised for the printed page.

**THE LIFE AND TIMES OF JESUS** by Herschel Hobbs. Zondervan—1966 218 pages—\$3.50.

The title is reminiscent of Ederheim's "Life and Times of Jesus the Messiah." Except for a very brief historical and environmental evaluation in his introduction, Mr. Hobbs deals very little with the times and centers his biography primarily on the life of Jesus. Chronologically it follows the pattern usually accepted by Bible scholars, particularly that of A. T. Robertson in his book A HARMONY OF THE GOSPELS.

Students of the Bible, particularly laymen, will find the volume fascinating and informative. Dr. Hobbs, by way of his own simple and clear comment and explanation, enables the reader to grasp such terms as "Raca," "Gehenna of fire," "Admonition of desolation," "Peter and rock" passages and many more. The commentary is woven into the main pattern of the story in such a way that the sequence of the life of Jesus is presented as one continuous whole.

## BOOK ORDERS

All books reviewed on these pages, as well as others, can be ordered for you by the Roger Williams Book Store. These orders of yours will receive prompt attention.

**ROGER WILLIAMS PRESS**  
7308 Madison Street  
Forest Park, Illinois

**THE EPISTLE TO THE ROMANS, VOLUME TWO, CHAPTERS IX-XVI** by John Murray. Eerdmans—1966—286 pages—\$5.00.

This is another released volume on *The New International Commentary on the New Testament*, some of which were already reviewed in the past. When completed under the editorship of F. F. Bruce, the series will total 18 volumes of the best works in scholarly conservative theology.

The Book of Romans is referred to on occasion as the Gospel according to Paul. Preeminently it is the primary source book for the main tenets of our theology. As such it is important that the minister and Bible scholar avail themselves of the best possible commentary. Where Paul is at his best, the commentator must be at his best.

Whereas the Book of Hebrews deals primarily with the meaning of the Jewish sacrificial system and its fulfillment in Christ, Romans delineates the worldwide design of God in reference to Jew and Gentile. In this area, chapters 9-11, Dr. Murray seems to expound with great clarity Paul's interpretation of the Old Testament, particularly the prophetic Scriptures. The author's topical outline of the chapters and contents gives additional insight and divides the subject matter into a continuous and coherent whole.

**HOW TO SAVE TIME IN THE MINISTRY** by Leslie B. Flynn. Broadman Press—1966—95 pages—\$1.50 (paper).

Gone are the days when all the pastor had to do was to prepare two sermons a week and make a few visits to sick parishoners. The minister of today must be an efficient administrator, counselor and Jack-of-all-trades. Before he knows what is happening, he finds himself involved in so many trivialities that he has no time for essentials.

The numerous illustrations of successful ministers, evangelists, businessmen and artisans who were religious time-savers may be a little discouraging to the average pastor. Out of all these suggestions, advice and experiences of others he will have to find a method best suited to his needs. Without some degree of discipline no minister of God can do his work effectively.

**200 (RELIGION) CLASS, DEWEY DECIMAL CLASSIFICATION** by Melvil Dewey. Broadman Press—\$1.50 (paper).

This is a reprint of the 200's from Edition 16 Unabridged of Dewey Decimal Classification. The above volumes have very little information about an organized minister's library. Mr. Flynn has only one short paragraph. Ordinarily books can be shelved by general topic, but with a growing library the Dewey Decimal System would be better and more efficient for the future.

# SPEAK UP!

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

## GOD WANTS THE RACES TO BE KEPT SEPARATE!

Dear Dr. Ihrie:

In the Dec. 2, 1965 issue of the "Baptist Herald," one of the readers wrote you about Negroes and whites mixing in churches and schools. It was his belief to keep the races separate as much as possible to avoid intermarriages. I agree with this reader that they should be kept separate. I do not cherish your views as you state them in your last paragraph in "Speak Up."

You said: "I am simply saying that such occurrences (intermarriages) will increase among us and that they are not sinful in the sight of God when they happen, because they are bi-racial. If true love is involved, mutual love for Christ and each other, I see no reason why God should not bless the union."

I think the only way God could bless this union would be to deny them children. We've known of cases where a white girl married a man whose features were white, but he was half Negro. Then, when their child was born it was a Negro. Such a disappointment and probably divorce!

We have a covey of quail on the farm and we also have meadow larks who come past our door each day to eat grain near our chicken house. These birds never mix. They have more sense than human beings. And I don't think it is meant for humans to intermarry. The Jews are a strong people because they have kept their race pure.

Your's sincerely,

Mrs. Minnie Stussy, Hunter, Kansas

## ANSWER BY DR. IHRIE

Dear Mrs. Stussy:

Thank you for your interesting and forthright reaction to the subject of racial intermarriage. I am certain that a large number of people agree with you. You are certainly right when you point out that inter-racial marriage may produce sociological problems for the parents and the children. So do most mono-racial marriages. Divorce is not more prevalent in one kind of marriage than another where Christ is left out. Incidentally, throughout nature the different species (like quails and meadowlarks) do not mix, but there are many varieties and blendings within each individual species.

Humanly speaking, all races are of the same identical species. At any rate, I certainly respect your views and would enjoy meeting you personally. Your letter reflects a person with strong character and creative ability

as well as deep devotion to Christ. People like this are always a blessing to me. May the Lord bless you richly!

## HOW DOES OUR NAB CONFERENCE STAND ON THE VATICAN COUNCIL?

Dear Dr. Ihrie:

I would like to know how you feel about the recent Vatican Council of the Roman Catholic Church in Rome. How does the N.A.B. Conference stand on this? It looks as though we will all be Catholics before very long. I heard on the Twentieth Century Reformation Hour that some of our officials have attended meetings in order to promote one large world church. This sounds like prophecy being fulfilled to me. It looks as though even the very elect are being deceived. Please answer this in the "Speak Up" column which is a very good thing for our churches. Thank you.

A True Baptist

## ANSWER BY DR. IHRIE

Dear Brother in Christ:

Certainly my personal reactions to the recent Vatican Council are not important, but I can describe the feeling of most of the Protestants whom I have heard discuss it. The general feeling seems to be that the Catholic Church has been attempting to improve its image among non-Catholics by liberalizing some of its policies without actually altering any of its basic teachings. It is felt that this will also make Catholicism more palatable among some critical people within the Roman church.

Protestants have been interested especially in the pronouncements about full religious liberty in Catholic-dominated countries. There is undoubtedly the hope among certain members of the hierarchy that Protestant groups might cooperate more closely with Rome and set the stage for a "return to the mother church." There is evidence among some Protestant groups that these hopes are not ill-founded.

As for our own N.A.B. Conference, we continue to take our stand in the world as Baptists. One strong plank in the Baptist platform is that no Baptist can speak officially for any other Baptist and no Baptist church can take any binding action for any other Baptist church. We call this "soul liberty" or "liberty of conscience," and it is our strength as well as our weakness. We are strong in matters affecting individuality and weak in matters affecting corporate life. As a

Baptist, your reaction to the Vatican Council is as important and valid as mine (and possibly founded on more actual information than I have acquired.) By definition as Baptists, therefore, we have no "Conference stand" in the matter.

As to "our officials attending meetings to promote one large world church," I am not sure whom you mean. Are you referring to government officials, or Baptist leaders, or men from the N.A.B.? However, here is a caution: beware of attributing guilt by association. This is dishonest and un-Christian. Is it possible that some Baptist leader shared in a conference on some vital subject pertaining to life or to the church or to the community and that people with non-Baptist convictions appeared on the same conference program? Should Baptist leaders stay away from every gathering where non-Christians or non-Baptists are involved? Such gatherings may be the very place where Baptist light is most needed and where the Baptist witness can count the strongest.

As for a world church, I have no enthusiasm for amalgamating all believers in one organic union or the dissolving of all Christian groups into one political entity. I do believe in cooperation with all professedly Christian groups in areas of life where such cooperation might strengthen the cause of freedom, morality, or human welfare. If I understand I Corinthians 12 correctly, this means cooperation with people not exactly like me. Such cooperation is to apply among believers everywhere. You might even call this "ecumenism."

## WHAT'S HAPPENING

(Continued from page 15)

the denomination. He was a member of the Ridgmont Baptist Church of East Detroit, Mich. Their obituaries appear on page 23.

● In Jan. 1966 the first issue of a 16 page brochure, "Baptist Home Builder," was published by the Baptist Home for the Aged, Portland, Oregon. It is ably edited by Mr. Samuel J. Rich with Rev. Wm. J. Jeschke and Mr. Roderick Rosentreter as assistant editors. It is professionally illustrated and most informative with testimonies of guests of the Home, an illustrated story about the Home's Board of Directors, and a page devoted to the superintendent's editorial by Rev. Eric Kuhn. In addition there are special articles by Dr. John Wobig on "Concern for Those in Need," by Mrs. Laura C. Johnson on "Gifts for the Home," by Mrs. Karl Gieser on "What Old People Do With Their Time," and a biographical front page sketch about Mr. Victor Steinfeld, president of the Board of Directors. Mrs. Jenie Boehi has a lengthy article in the issue about the history of the Home. An announcement has also been made in the brochure that plans have been approved for a new modern nursing home building with facilities for about 50 patients.

● Dr. and Mrs. Jerome C. Fluth, medical missionaries at the New Hope Settlement, Bamenda, Cameroon, have announced the birth of a daughter on Feb. 19 who has been named Kristy Lynn. This is the fourth child in their family.

● "The Watchman Examiner," a prominent Baptist publication, has reprinted the article, "The Hymn That Was!" by Rev. David T. Priestley, pastor of the Highland Baptist Church, Junction City, Kansas. This article appeared originally in the Jan. 27, 1966 issue of the "Baptist Herald." Dr. Lawrence T. Slaght, editor of "The Watchman Examiner," requested permission for the reprinting of this provocative article.

● The Immanuel Baptist Church, Kankakee, Ill., has a standing order for at least 40 copies of the N. A. B. devotional quarterly, "Moments With God." From March 27 to April 3 Christian Life Crusade meetings were held with Mel Dibble as evangelist, Mrs. George Dibble serving as Bible teacher and counselor, and John and Bobbie Landgraf as musicians and youth leaders. Dr. Robert Schreiber is pastor of the church.

● Mr. Emil Oberjat of Milwaukee, Wis., observed his 100th birthday on March 17. He is the first member of the Temple Baptist Church, Milwaukee, Wis., to have reached the centennial milestone in the 79 year history of Temple Church. He attended the worship service of the church on Sunday, March 27, and special recognition of his 100th birthday was expressed by Rev. Rudolph Woyke, pastor, in behalf of the church. Mr. Oberjat is still enjoying normal health.

● On Sunday evening, Feb. 13, Rev. Allan Strohschein, pastor of the Bismarck Baptist Church, Bismarck, N. Dak., baptized 14 converts on confession of their faith in Christ. He also spoke on "Baptism, an Ordinance of the Church." On Feb. 20 the hand of fellowship into the church was extended to these 14 persons and to 4 others by letter. Mr. Strohschein's message at this service was "Do You Belong?" as reported by Mrs. Robert Cooper.

● On Sunday evening, March 27, the Fleischmann Memorial Baptist Church, Philadelphia, Pa., held a special musical program featuring the Olney Senior High A Cappella Choir. From Palm Sunday, April 3, to Good Friday, April 8, Rev. A. Husmann of West Chester, Pa., former pastor of the Pilgrim Church of Philadelphia, conducted evangelistic services that were well attended. On Palm Sunday evening, April 3, Miss Esther Schultz, Cameroon missionary, was the guest speaker. Rev. E. A. Hoffmann is pastor of the church.

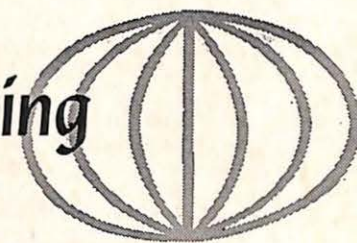
● On Monday evening, March 7, members and friends of the Temple Baptist Church, Cheektowaga, N. Y., had the privilege of hearing the personal Christian testimony of Don Shinnick, line backer for the "Baltimore Colts,"

professional football player. This program that attracted a great deal of attention was presented by the Baptist Life Association. On the Wednesday evenings from Feb. 23 to April 6 special messages were brought by Dr. Arthur B. Fowler for the deepening of the spiritual lives of the church members. Rev. Jothan G. Benke is the pastor.

● The annual meeting of the Central Baptist Home for the Aged, Chicago (Norridge), Ill., was observed on Mon-

the pastor of the Shell Creek Baptist Church near Columbus, Neb., which he has served since 1963. His resignation was prompted by a heart attack suffered on Dec. 29, 1965. Rev. Zoschke has been making marked, even though gradual, progress and began again to preach in the morning services of the church beginning with April 1st. His resignation, accepted regretfully by the church, will be effective June 30 when he will have completed

## what's happening



day evening, March 21, with a program held in the Chapel. Special music was provided by the Senior Choir of the Forest Park Baptist Church with Mr. Herman Holz as director; by a Girls' Trio of Marilyn Schaefer, Sharon Salzman and Kathy Norman; and by Mr. Earl Hale as soloist. Testimonies on God's call to the ministry were given by Rev. Herbert Freeman, Rev. John Reimer and Rev. Richard Goetze. Mr. Edward Meister is the superintendent of the Home.

● On Sunday, Feb. 13, the Zion Baptist Church, Rochester, N. Y., held a reception for Rev. and Mrs. W. C. Damrau with 65 persons in the audience. The various organizations of the church extended a warm welcome to the Damraus. In the afternoon a formal reception was held with Rev. Rubin Kern, Eastern District Secretary, neighboring pastors from Buffalo and Rochester, N. Y. as well as many friends bringing their greetings to the congregation that exceeded 100, in spite of inclement weather conditions. The Zion Church, a Church Extension project, is located at 1049 Winton Road North, corner of Winton and Farmington Roads in Rochester, N. Y.

● On Monday, March 6, Rev. Paul F. Zoschke presented his resignation as

40 years in the active pastorate. Mr. Zoschke added: "After that we will retire. Where we will retire is still undecided at the present time."

● The Rev. R. Milbrandt of Creston, British Columbia has resigned as the Church Extension pastor of the Baptist Church which he helped to begin in 1964. His resignation was prompted by reasons of health and doctor's orders and will be effective on April 30th. The Church Extension Committee has called Mr. Rudie Matheuszik of Kelowna, B. C., a student, to serve the Creston Church during the summer months from March 1 to August 31, 1966. He has accepted the appointment and is already on the field. Mr. Matheuszik was enrolled in the four year pastors' course at the Moody Bible Institute of Chicago, Ill., and is a graduate of a Free Methodist school in Illinois with the B.A. degree. Mr. and Mrs. Milbrandt will continue to live in Creston, B. C., while recuperating from his heart condition.

● Three elderly saints of God of NAB churches were recently called home to glory. Mrs. Emilie Becker, age 92, the widow of the late Rev. F. W. Becker, passed away on March 6th. She and her husband served the following NAB churches: Allegheny, Pa.; Albany, N. Y.; New Britain, Conn.; Hoboken, N. J.; and Immanuel Church, New York, N. Y. On March 8 Mrs. Benjamin Schlipf of Fort Dodge, Iowa was called home to glory. She leaves to mourn her husband and several children including Mrs. Florence Schoeffel of Des Plaines, Illinois and Mrs. Marie M. Skyrms of Pittsburgh, Pa. Word has also been received of the homegoing on Feb. 27 of Rev. A. K. Bandzmer of Detroit, Mich., a retired minister of

(Continued on page 14)

## BIBLE BOOK OF THE MONTH

Additional Bible Readings for each day announced in "Moments With God."

MAY 1966

Acts 1-28; Colossians 1-3





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

### INTRODUCTION

You will remember Mrs. Herbert Hiller as being an active member of our WMU Executive Committee in the capacity of General Council Representative. She is presently serving as president of the Pastors' Wives organization. We welcome her thoughts.

### THE SPRING MORNING WOMEN LOVE TO REMEMBER By Mrs. Herbert Hiller of Woodside, New York

The fairest of all spring mornings EVER dawned on three women of Christ's fellowship. By grace they had been drawn from worldliness and obscurity into prominence and the warmth of his friendship. Like some of their spiritually sensitive namesakes who sat at Jesus' feet to hear emancipating words of life and enlightenment (Luke 10:39) and learned to take to his feet their problems, concerns and griefs (John 2:3, 11:32), they also had greatly benefitted by their associations with him. From his inexhaustible reservoir, they all had drawn help and healing, encouragement and daily strength. Hence in grateful response: "His name, like sweet perfume shall rise

With every morning sacrifice."

Yet lip service was not enough; reverent, clinging devotion must express itself in a life of faithful commitment, as well as in lavish deeds of love and fragrant remembrance. Such consecration simplifies, unifies, purifies, amplifies and glorifies life, blending all motives and activities in one all-controlling aim to please him. The aroma of that kind of influence fills home, church and community with sweetening scents as through the channel of the yielded heart flows the fulness of his blessing.

But there was a break in the smooth-flowing stream. The Lord of Love had died and over that cataract came tumbling down in misty spray all the fair hopes and dreams of happy years. Who can wipe out the painful evidence—the new grave in Joseph's garden? An old Chinese proverb says, "If I keep a green bough in my heart, the singing bird will come." Far better still, Christ had said, "I am the Resurrection and the Life," but the tide of grim events beat mercilessly against the Rock of Truth.

Only one last, late deed was to be

(Continued on page 17)

# The Minister's Workshop

Faculty members of the NAB Seminary and of the Christian Training Institute consider the Christian minister in his study and in his involvements in life situations and problems of our day.

By Professor J. Walter Goltz, Christian Training Institute Faculty, Edmonton, Alberta.

**E**VANGELISM IS DEAD! So sounds the mournful dirge from every corner of Christendom. This cry is understandable when coming from pastors and churches which have compromised or denied the evangelical message of the Gospel and for whom Christianity consists in some nebulous concept and acceptance of "the greater powers that be." But when this statement is heard, as it is increasingly being heard in our day, from evangelical pastors and churches, then it is time to re-evaluate our thinking and approach.

When confronted by the present situation as far as evangelism is concerned, we must ask serious, penetrating questions, and we must refuse to be satisfied with superficial answers. What are the factors which have brought about the present state of affairs? Is there a solution? In what direction does this solution lie?

### MESSAGE OF EVANGELISM

Certainly, we must realize that there are many factors which have contributed to the disrepute into which evangelism has fallen. To seize on one specific factor and to make it our scapegoat is immature and inadequate. But it does seem to the present writer that there are certain broad principles which have profoundly affected the place and importance of evangelism in the twentieth century.

These general principles are most adequately summed up in the statement of George E. Sweazey when he says that "evangelism is spoiled equally by attempts to change its message and reluctance to change its methods." (Effective Evangelism, p. 22). As we analyze this statement we see that it points out two broad principles which account for the declining interest in evangelism in our day.

The first of these is the attempt to change the message of evangelism. The Apostle Paul, in writing to the Corinthians in the first Christian century, warns them of what response they can expect to receive to the message of the Gospel when he says: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18). And again in I Cor. 2:14 he warns: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The astounding difference between Paul's day and ours is that he faced

opposition to the message of the Gospel on the part of the non-believer or the person outside the church, while opposition to the message of the Gospel today most often comes from within the church and from individuals who call themselves Christians. The message of the forgiveness of sins through the atoning death of Jesus Christ upon the Cross is looked upon by large segments of the Christian Church as being a part of our outmoded past and as something which needs to be disregarded as having no bearing upon the peculiar problems of our own day.

Thus, we witness the strange spectacle of many pastors and churches who are moving away from "the preaching of the cross" and the responsibility of individual regeneration and salvation, and are substituting in its place a social consciousness and concern which eventually lead to the redemption of our society. Since the Kingdom of God, in the minds of these people, is to be brought in by social reform rather than the regeneration of individuals, it is very understandable that the traditional approach to evangelism should be rejected as irrelevant.

As evangelicals we are not surprised that such a statement should come from those who have rejected the very basis of evangelism, namely, the preaching of individual redemption through faith in what happened at Calvary. What is surprising, though, is to hear the statement which is being increasingly heard in evangelical circles, that evangelism is not working in their church, which actually is saying that evangelism is dead.

### HONEST SOUL-SEARCHING

When confronted by this statement coming from evangelicals, it is time we engaged in some honest soul-searching. Is evangelism dead? In answering this question we must come back to the second half of Sweazey's statement: "Evangelism is spoiled equally by . . . reluctance to change its methods." Is this not the real cause of the decline of evangelism in our evangelical churches today? Is it not because we have fixed upon one method of evangelism, namely, the evangelistic meetings, and we have associated this method with evangelism as such, and have stubbornly refused even to try any other method? And when this particular method declines, as it is certainly declining today, we begin the long la-

ment that evangelism is dead.

It is this writer's strong conviction that we must re-examine our methods of evangelism. Too long we have been guilty of putting all our eggs in one basket as far as evangelism is concerned. This does not mean that we should abandon the mass evangelistic meeting for we must realize that this is a Biblical pattern of evangelism. But we must definitely *strengthen* this type of evangelism by engaging in other Biblical methods of evangelism, such as personal witnessing, visitation, encouraging more evangelism in our church organizations, etc. When we do this we will soon find that the mass evangelistic meeting will be alive and will also bring results.

Is evangelism dead? No! It is gloriously alive and will bring results if we put into practice the *total* evangelism program of the New Testament. The results depend upon *you*. We can truly say with the Apostle Paul: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

### WE, THE WOMEN

(Continued from page 16)

done—anoint the Lord's body, for which (can it be?) the heavy great stone which sealed the tomb had to be moved. It was a foregone conclusion that they could not move its dead weight, not even an inch, and their plans might end in complete frustration. Such were the fears of the frail, grief-stricken women as in the gray chill of the morning they came with spices to the grave. Heavy and varied are the burdens of responsibility of many women today; there is much immovable weight which threatens to crush their spirit.

But look what happened that dew-wet spring morning! At the end of the flower-lined path leading to well-planned holy service was the open tomb; the dreaded stone had been rolled away, and from the angelic messenger the astonishing news, "Christ is Risen!" Now they went to tell and to serve the Risen Christ with joyous assurance until the dawning of a brighter morn.

Going forward by faith and prayer in paths of dedicated service and clothed in the power of his Resurrection, we the women, will also find hindering road-blocks removed by Hands Unseen, and the way angel-opened and sunrise-crowned.

### DID YOU KNOW . . . . .?

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Join us in reading  
"READ ALL 66 IN '66"

# Dedicated to God's Glory

Reports of New Church and Parsonage Dedication Services.

**FORT GEORGE, PRINCE GEORGE, B. C.** The Fort George Baptist Church of Prince George, B. C., has reached another milestone, by the grace of God, with the erection of the first phase of an extended, planned building program. The dedication service of the new sanctuary and Sunday school unit took place Sunday afternoon, April 10. Rev. J. Sonnenberg of Portland, Oregon, Western District Secretary, was the guest speaker at this service. Prof. W. Muller of Edmonton, Alberta, faculty member of the Christian Training Institute, was the guest speaker at the morning service. (Rev. Bert E. Milner, Pastor).



The new parsonage of the Temple Baptist Church, Jamestown, N. Dak., built adjacent to the new site for the church building.

**TEMPLE, JAMESTOWN, N. DAK.** Dedication of the Temple Baptist Church parsonage at Jamestown, N. Dak., was held on Sunday evening, March 13. Over 100 members and friends signed the guest book and took part in the short service of dedication. An original poem, written by Mrs. Schmuland, was read, giving the highlights of the building process. "Bless This House" was sung by Archie Remboldt. Rev. N. E. McCoy spoke briefly and led in prayer. After the service, the guests were taken on a tour of the home by the pastor and his wife, Rev. and Mrs. I. Schmuland, and the trustees of the church, Reuben Wolff, Archie Remboldt, Otto Nitschke, Herbert Herman and Gordon Houge. The parsonage is located at the far end of 4th Ave. N. W., next to the site of the future home of Temple Baptist Church, which will be completed sometime this year. It is a \$25,000 split-level home, with large l-shaped living room with dining area, three bedrooms and bath, all carpeted, on the first floor. The kitchen cupboards and all woodwork is of birch. In the walk-in basement is the large family room with fireplace, utility room and half-bath, and double garage. The property for the home and church was given to the congregation by the Henry Tahrans. The pastor and family moved into the home

in December 1965, and they did much of the finishing work themselves with the help of many of the members of the church. (Mrs. W. A. Taft).

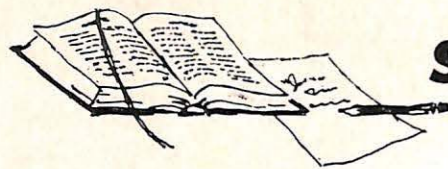
**DALLAS, TEXAS.** Sunday, Feb. 6, was a day of great rejoicing for the members and friends of the North Highlands Baptist Church, Dallas, Texas. The dedication service was held in the afternoon with several of our sister churches joining us in praising God for this church building. Rev. David Draewell, Secretary of Stewardship and Higher Education, was our guest speaker, speaking on "The Lord is God" (I Kings 8:54-62). Words of welcome were brought by Rev. Gordon Thomas, pastor. Scripture was read by Mr. Herman Balka. A brief historical sketch of the church was given by Mr. Edmund Porth.

The sister churches of our Southern Conference were present bringing greetings. Letters of congratulations were read by Mrs. Herman Balka, church clerk. Rev. Gordon Thomas, pastor, led the congregation in the Dedicatory Response. The prayer of dedication was offered by Mr. Herman Steindam. A vocal solo, "The Lord is my Light" by Mr. Edmund Boettcher, preceded the message.



The newly dedicated sanctuary of the North Highlands Baptist Church, Dallas, Texas.

The approximate cost for the church, land and furnishings is \$120,000. The church has a seating capacity of 250 in the sanctuary. It provides a kitchen, fellowship hall, nursery, pastor's study, rest rooms and classrooms. Mr. Raymond Porth was the General Contractor. Various donations such as the baptismal drape, chandeliers, coffee urn, communion set, communion table, dishwasher, dishes for kitchen, flowers for sanctuary planters, grand piano, one acre land, missionary map case, new covers for song books, nursery equipment, offering plates, P.A. system, pews, pulpit, registration stand, clocks and a vacuum cleaner were made by members and friends of the church. (Mrs. Edward Seeliger, Reporter).



# sunday school lessons

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

## A TEACHING GUIDE

Date: May 1, 1966

Theme: **GOD CONFRONTS AHAB**

Scripture: **I Kings 21:1-7, 17-20, 27**  
THE CENTRAL THOUGHT: "Be sure your sin will find you out" (Numbers 32:23).

**INTRODUCTION:** On the whole, the northern kingdom of Israel had a sad and tragic history after they had separated themselves from the south. Cut off from the mainstream of religious life, they were never able to unite the people in a strong faith which made Jehovah the center of their worship. Beginning with Jeroboam, who turned the hearts of the people away from God, the moral and spiritual decline of Israel continued for fifty years or more to the present ruler, Ahab.

The low moral and ethical standards recorded in the story of Ahab are a grim example of what life was like in the northern kingdom. It is all the more obvious when contrasted to the high moral and religious character of Elijah the Tishbite.

Moral and spiritual leadership is important in the life of any nation. Most of us are followers, and we need men like Paul who are able to say, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).

**I. THE COVETOUS KING.** I Kings 21:1-4.  
The dramatic and tragic display of God's power on Mount Carmel when the prophets of Baal were slain did not lead the king and queen to repentance. If anything, their hatred and hostility toward Elijah and Jehovah became even more intensified.

Now Ahab looked over all of his possessions and decided he did not have enough. All the material wealth and the beauty of nature did not satisfy Ahab. Like the rich man in the prophet Nathan's parable, he wanted the poor man's little ewe lamb (II Sam. 12:1-4).

**II. THE DECEITFUL AND UNJUST QUEEN.** I Kings 21:4-7.  
The king did not act like a royal subject but like a spoiled brat. Perhaps already anticipated the embarrassment when the word got around that a humble farmer was courageous enough to stand up for his rights without fear.

But there was no doubt as to who ruled the palace. The queen was a strong willed woman who got what she wanted and when she wanted it. She took the attitude of "what's yours is mine and I'll take it." Her determination was forcefully expressed when she

simply said, "You have nothing to worry about. Eat, drink and be merry. I'll give you the vineyard." The rest of the story of the false accusation, trial and death of Naboth should be reviewed. It is surprising that Ahab was not even shocked or awakened to the crime which was committed because of his covetousness.

**III. GOD'S FEARFUL JUDGMENT.** I Kings 21:17-27.

Although Jezebel could soothe the king's conscience for a short time, God did not allow it to slumber for long. A mightier than Jezebel was now speaking. Ahab had the belief that anyone who stood in his way of what he wanted was his enemy. He did not realize that he was his own worst enemy. Even though a measure of repentance was evidenced in Ahab's behavior, the judgment which Elijah pronounced on both of them still stood and the prophecy was fulfilled.

### Questions for Discussion

1. Could God have found a way to save the life of Naboth? Why should he permit such a good man to be killed?
2. Are there any prophets or ministers today who are as strong and courageous as Elijah?
3. Do we have many Christians today who have high principles such as Naboth?

## A TEACHING GUIDE

Date: May 8, 1966

Theme: **JUSTICE ESTABLISHED IN JUDAH**

Scripture: **II Chronicles 19:4-11**

THE CENTRAL THOUGHT: Justice is established in a nation only to the degree that it is established in the heart.

**INTRODUCTION:** The southern kingdom of Judah was more fortunate in that the nation as a whole was more united in their worship of Jehovah. In Jerusalem, Solomon's temple still served as a strong, unifying power because it brought people together at certain times of the year for national, corporate worship. Even though there were some kings in Judah who had strong pagan beliefs, there were also a number of rulers who had strong religious convictions. Because of the influence of these leaders, the life of Judah was kept on a higher moral and spiritual level, and their sense of justice was more advanced and more humane.

Justice in its purely ethical mean-

ing may be defined as dealing with people in accordance with what they deserve. For the Christian, however, justice is also a matter of the heart. The laws and courts of our land can and do solve many of our problems. But only the Gospel of Jesus Christ can dispel the hate that causes one man to treat another unjustly. We should call to remembrance that we are saved by grace and not by justice.

**I. A RETURN TO GOD.** II Chronicles 19:4.

For additional information on Jehoshaphat read II Chronicles 17-20. Here was a king who had a practical religion. He believed that a nation's true strength came from its love and loyalty to God. But at the same time he did not neglect the military security of the land. He was fortunate in the fact that he had a father who began to build strong religious foundations and who recovered some of the lost territory of Judah.

Jeroboam instituted a thorough teaching program. He either went personally or sent representatives throughout the land to call the people back to the God of their fathers.

**II. ESTABLISHING JUSTICE IN THE LOWER COURTS.** II Chronicles 19:5-7.

Although the king believed that a national reform should begin with a spiritual renewal, he was not idealistic to such a degree that he did not see the need for the practical administration of justice. Many people who are in the habit of leaving everything to the Lord are often those who neglect and evade personal responsibility. God does not keep our problems when we present them to him, but he returns them and gives us wisdom and power to solve them. Jehoshaphat had a problem, but God's Word was adequate for its solution. According to Exodus 18:13-23 and Deuteronomy 16:18-20, a judicial pattern for the whole nation was established which set up local courts in all the cities.

**III. ESTABLISHING JUSTICE IN THE HIGH COURTS:** II Chronicles 19:8-11.

The same dangers which confronted these judges are evident today. Political pressure and popular opinion are obstacles to good judgment.

The more difficult matters were taken care of by the supreme court at which members of the priestly family and Levites sat as judges. Both civil and religious matters had to be screened because it was not always easy to de-

(Continued on page 22)

BAPTIST HERALD

# OUR DENOMINATION IN ACTION

## CBY (youth) fellowship

**SASK. YOUTH RALLY AT YORKTON.** "The Bible for Our Day" was the theme of the 2nd annual Winter Weather Get Together for the youth of Saskatchewan held Feb. 18-20 at Yorkton, Sask. It was pointed out that the Bible is our authority in areas such as the Christian home, the field of science, social responsibilities and the new morality. These topics were discussed in workshops and were led by Rev. W. Kerber of Yorkton; our guest speaker, Prof. W. Goltz from C.T.I. in Edmonton; Rev. C. Wiebe of Nokomis; and, our youth director, Rev. E. Hohn of Saskatoon, respectively. Before the discussion on the New Morality, a film called, "The Moral Choice," was shown.

Over 100 Saskatchewan young people gathered for this time of activity and fellowship. Special musical numbers were presented by the various CBYF groups in attendance for the three-day program. It was stated by Mr. Goltz that the "Winter Weather" was cold, but the "Get Together" was indeed warm. This is certainly the way we all felt too. (Miss Shirley Werk, Secretary).

## sunday school programs & events

**LANSING, MICH.** "Families for Christ" was the theme of a Sunday school contest at the Colonial Village Baptist Church, Lansing, Mich. The emphasis was on the entire family attending Sunday school and church together. Each of six Sundays was specially designated and some of the highlights were Family Commitment Sunday, Hospitality Sunday, Homecoming Sunday and Victory Sunday. Family pictures were taken and placed on a bulletin board in the church foyer. A picture was also presented to each family. (See next issue of "Baptist Herald"). In connection with Homecoming Sunday, a picture was taken of the charter members present. Mrs. Alvin Powell is physically unable to worship with us and eight other charter members still alive are not now members of the church. Those on the picture with Pastor Penner (in the back row) are: (left to right): Mr. and Mrs. Assaph Baier, Mr. Fred Penno, Mr. Assaph Zilz, Mrs. and Mr. Fred Pletz, Sr. In the front row (left to right) are: Mrs. Gus Pekrul, Mrs. Esther Stobert, Mr. and Mrs. Julius Boldt with Mrs. Minnie Bart in front of them. (Mrs. Robert F. Penner, Reporter).

## PROTESTANT HIGHLIGHTS OF EUROPE

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**ELK GROVE, CALIF.** During the week of Feb. 14-18, a Leadership Training Course was held at the First Baptist Church of Elk Grove, Calif. The textbook used was "Growing a Christian Personality" by R. Lofton Hudson. Pastor Merle Brenner served as our instructor and the two hours nightly seemed very short under his leadership. A brief coffee break was held each evening when the ladies served coffee and cookies. The Sunday school adopted the Sunday School Standard some years ago and conducts these courses yearly to comply with the standard and to train our staff for better service for our Lord and Savior. The enrollment for the week was 66. (Mrs. Elsie Heitzman, Reporter).

## woman's missionary societies

**STREETER, N. DAK.** On Jan. 10 the Baptist Woman's Missionary Society, Streeter, N. Dak., held its annual program with Mrs. T. Harfst of Na-



Charter members of the Colonial Village Baptist Church, Lansing, Mich., photographed on "Homecoming Sunday" during the Sunday school contest, "Families for Christ."

**BISMARCK, N. DAK.** On Friday evening, Feb. 25, the Baptist Woman's Missionary Society and the King's Daughters Missionary Society of Bismarck, N. Dak., jointly observed the World Day of Prayer Service. The theme for the program was "Ye Are My Witnesses." Speakers for the service included Mrs. John Kirschmann, Mrs. Emanuel Helm, and Mrs. Carl Wahl. Special music was rendered. Mrs. Ray Jesser was in charge. Following the program the ladies divided into groups for special prayer requests. (Mrs. Robert Cooper, Reporter).

**ELK GROVE, CALIF.** On World's Day of Prayer, Feb. 25, the women of the Elk Grove (Calif.) Baptist Missionary Society were hostesses to the women of the churches: First Baptist and Temple of Lodi, Willow Rancho

of Sacramento, and Swain Oaks of Stockton. After a luncheon at noon, we gathered in the sanctuary for the afternoon program under the leadership of Ida Dolliver, president of the Elk Grove Society. Theme of the program was "Ye Are My Witnesses" taken from Isaiah 43:10. Speakers from the various churches enlarged on the theme, "Where, How, and Why to Witness; Where? In home, neighborhood, and world; How? By faithful living, prayer and giving; Why? Because what the Lord Jesus did for us in his life, death and resurrection. Much time was spent in prayer. The offering of \$85 was designated for the "Education of Missionary Children in Africa and Japan." It was our privilege to have Mrs. Louis Johnson of Sacramento, who wrote the program material in our midst. (Elsie Heitzmann, Reporter).

providing a pastor's study, church parlor, kitchenette and 4 Sunday School rooms. Then Dr. Frank Woyke of Forest Park, Ill., addressed the group, pointing out that this was an occasion for dedicating ourselves to God as well as our time, opportunities and possessions. An attractive illustration of a thermometer was displayed and when the amount which had been pledged was announced the red indicator rose to \$12,054. The goal is \$20,000. (Miss Marion von Ahnen, Reporter).

**ORDINATION FOR REV. JOHN DANILSON.** At the call of the Parma Heights Baptist Church, Parma Heights, Ohio, pastors and laymen from 7 Baptist churches met in council on March 4, 1966, to hear the testimony of Mr. John Danilson, member of the Parma Heights Church, to consider the advisability of setting him apart for the Gospel ministry. Rev. Raymond Yahn was elected moderator of the council and Rev. Fred Mashner as clerk. Dr. Douglas Gallagher, host pastor, introduced the candidate, Mr. John Danilson. The candidate had prepared himself for journalism but the Lord led him to spend three years at the Practical Bible School, Bible School Park, N. Y., and four years at Dallas Theological Seminary, Dallas, Texas. He had considered a teaching ministry, but opportunity opened for him at the Union Gospel Press, where he serves currently on their staff as a writer.

At the ordination service, Dr. Douglas Gallagher, host pastor, presided. Scripture was read by Rev. Erhard Knull of the Missionary Baptist Church in Cleveland; Rev. Richard Mikolon gave the invocation prayer; and Dr. M. L. Lowe of Bible School Park, N. Y., brought the ordination sermon. The host choir sang, "Teach Me, O Lord." The charge to the church was given by Rev. Edward Kary of Hillcrest church and the charge to the candidate by Rev. Ruben Kern, District Secretary. Rev. Raymond Yahn offered the ordination prayer, and Rev. W. S. Argow the welcome to the ministry. Mrs. Douglas Gallagher sang the solo, "Take My Life and Let It Be (Hollingside)" and the benediction was offered by the Rev. John Danilson. (Fred Mashner, Council Clerk).

## ASSOCIATION MEETINGS

**NORTH TEXAS ASSOCIATION.** The sessions of the North Texas Association were held March 11-13 at the Central Baptist Church, Waco, Texas. Dr. J. C. Gunst, Central District Secretary, and Rev. G. K. Zimmerman, General Secretary, Department of Christian Education, were guest speakers, who brought challenging messages on the Association theme, "Building Today's Sunday School," based on 2 Timothy 2:2. Rev. Gordon Thomas, pastor of the North Highlands Baptist Church in Dallas, Texas, served as moderator, and also brought the message at the Youth Rally on Saturday evening.

During the business session of the Association the letters from the churches were read and revealed some progress. The Association also went on record to adopt a resolution presented by the appointed committee, namely: "that in view of the fact that future growth in the Association and Conference lies within the scope of newly established churches in urban areas, we give our full support to our Conference and denominational Church Extension program through our personal interest, prayer and financial assistance."

The officers elected for next year are moderator, Rev. Gordon Thomas; vice moderator, R. E. Engelbrecht; secretary-treasurer, L. L. Lippert. A very profitable workshop on "Preparation" and "Teaching Methods" was conducted by Dr. Gunst, Mr. Zimmerman and Mr. Thomas. (Mrs. R. E. Engelbrecht, Reporter).

**SOUTH TEXAS AND LOUISIANA ASSOCIATION.** "The Church in Today's World" was the theme for the annual sessions of the South Texas and Louisiana Association held at the Immanuel Baptist Church, Kyle, Texas, March 4-6. Rev. G. K. Zimmerman, General Secretary of the Christian Education Department; Dr. J. C. Gunst, Central District Secretary; and Rev. Gordon Thomas of the North Highlands Church in Dallas, Texas were the guest speakers. Mr. John Lengefeld of Mowata, La., president of Southern Conference Baptist Men presided at the opening sessions. Dr. W. H. Barsh, host pastor, gave a hearty welcome after which the keynote message was brought by Mr. Zimmerman.

On Saturday, Rev. E. L. Sandau, moderator from Mowata, La., presided. Mr. Virgil Shivelbein of Elm Creek Church brought the morning devotions. Reports were heard from the Association churches. Rev. Dwight Fry brought the morning message, "The Church Endowed With Power." On Saturday afternoon, workshops for Sunday school workers were held. On Saturday evening, Miss Ruth Poerschke, president of the Southern Conference Young People, presided. Dr. Gunst brought an inspiring message at this Youth Rally.

Sunday was a beautiful spring-like day in Texas. The morning message was brought by Rev. E. L. Sandau, "The Shepherd's Word of Encouragement to the Church." Following the morning message an impressive communion service was held with the sanctuary overflowing with delegates and friends. Mrs. E. L. Sandau, vice-president of the Southern Conference W.M.U., presided over the Missionary Service on Sunday afternoon. Rev. Robert Sandoval of Garcia Ranch Baptist Church of Rio Grande City brought the message on "The Paramount Obligation of the Church." On Sunday evening, Dr. Barsh conducted a celebration commemorating the 80th Anniversary of the Immanuel Baptist Church. (Mrs. Adolph Hill, Reporter).

## evangelistic services & baptisms



Rev. Myrl Thiesies (back row, right), pastor of the Terrace Heights Baptist Church, Spokane, Wash., and 7 new members received into the church by baptism and letter.

**SPOKANE, WASH.** On Sunday evening, March 6, the Terrace Heights Baptist Church, Spokane, Wash., had the privilege of adding seven persons to our church membership. Four young boys (left to right, front row in accompanying picture): John Aschenbrenner, Danny Schmutz, David Oestreicher, and Billy Schmutz, on the confession of their faith in Jesus Christ, were baptized by our pastor, Rev. Myrl Thiesies (right back). Mr. and Mrs. Truman Aschenbrenner and their daughter Colleen (left, back) were received by letter. Each was welcomed into our fellowship and a communion service followed. (Mrs. C. W. Cade).

**MEADOWLARK, EDMONTON, ALTA.** Sunday, Feb. 27th, was a glorious day at the Meadowlark Baptist Church in Edmonton, Alberta as five candidates were baptized on their profession of faith in the Lord Jesus



The Board of Deacons (back row) and Rev. and Mrs. R. E. Grabke (right) with 15 new members received into the fellowship of the Cypress Baptist Church, Alderwood Manor, Wash., on Feb. 27, 1966.

## special events

**NEBRASKA CHURCHES.** A most inspiring and rewarding experience of spiritual emphasis was shared by members of the Creston, Shell Creek and Redeemer Baptist Churches of Nebraska occasioned by the visit of three of our NAB missionaries: Misses Lucille Wipf, Betty Mantay and Geraldine Glasenapp, who are presently home on furlough. They visited each of the churches, alternating at various services, and climaxed by a combined Rally at the Creston Baptist Church on Sunday afternoon. However, for many members of the Creston Church, the highlight of the Conference was a supper Saturday night with Misses Wipf and Mantay joining with them in a time of information fellowship. (Mrs. Orton Hulsebus, Reporter).

**FAITH, REGINA, SASK.** The annual Loyalty Dinner of the Faith Baptist Church, Regina, Sask., was held on Friday evening, March 4. This is an event which is looked forward to every year and this year 110 members and friends attended. Red carnations in tall vases decorated the tables. Mr. Laurence Schmuland was the chairman for the program which followed the delicious turkey dinner. Mr. and Mrs. Donald Scheirer provided the special music of the evening. Rev. Homer Edwards brought the message on "Jonathan and His Loyal Armor Bearer." Mr. Edwards is on the staff of the Briercrest Bible Institute of Caronport, Sask., and he and his wife have been serving us faithfully as interim pastor since October 1965. (Miss Doris Rosom, Reporter).

**MOOSEHORN, MAN.** This past winter the young people's group of the First Baptist Church, Moosehorn, Man., had an outing on a sleigh ride and enjoyed a fine lunch at the home of Mr. and Mrs. E. Feirback. On Dec. 31 we had a Watch Night meeting. Rev. Klaus H. Tonn, pastor, presented the film, "In Times Like These." It was

a great inspiration to everyone so that it was shown again the following Sunday. Our Ladies' Aid held a successful Valentine's Banquet in the church basement. They also invited their husbands to join them. Previously, our young people also had a Valentine's Banquet. In the following week, they went to Steeprock for a curling event. So far, this year 1966 has been very successful for us. If the Lord is willing, we will try to accomplish many more things for him. (Mrs. Freida Russell, Reporter).

**RIDGEWOOD, NEW YORK.** The fellowship dinner of the Ridgewood Baptist Church of Brooklyn, N. Y., on March 4 at a neighboring community hall really began on October 1, 1965. On that night fire swept through the upper part of the church and destroyed in a short time the labors of 40 years. The sanctuary ceiling collapsed and damaged pews and furnishings. We looked upon the havoc with heavy hearts, too stunned to see beyond the rubble. But soon willing hands started clearing debris, salvaging hymnals and Bibles. Faithful trustees met with the insurance representatives the morning after the fire and hope emerged. Through careful planning and much hard work the restoration of the church is well on the way to completion by Easter Sunday. Meantime we are grateful to the local YMCA for offering us the use of their building for Sunday services.

Members and friends of the church gathered for this joyous occasion. Mr. Edwin Marklein introduced our moderator, Mr. F. C. Arnold, who welcomed the guests. Rev. Herbert Hiller of our neighboring Immanuel Church gave the invocation. Rev. A. Lamprecht introduced the representatives of several service organizations in the community which had donated unsolicited funds amounting to more than \$4000.

Mr. H. V. Ross, chairman of the Board of Trustees, presented a brief history of the fire and rehabilitation. He outlined the plans for the proposed new addition to the church building to consist of a full story and basement,

## ANNIVERSARIES

**KYLE, TEXAS.** An historic occasion took place Sunday evening, March 6, as the congregation of the Immanuel Baptist Church, Kyle, Texas, together with friends and guests of the South Texas and Louisiana churches gathered to mark the 80th anniversary of the church. Dr. J. C. Gunst brought words of encouragement based on II Timothy 4:7 and admonished us to hold high our heritage of faith. Mrs. Virgil Schievelbein of the Elm Creek Church sang a very appropriate solo, "Anniversary Song," and Mrs. Carl Loewer of Branch, La., sang "All On The Altar." Rev. G. K. Zimmerman brought a heart stirring message on "The Church and Its Vision" taken from Acts 2:17. This brought the Association and the observance of the 80th Anniversary to a close. (Mrs. Adolph Hill, Church Clerk).

## SUNDAY SCHOOL LESSONS

(Continued from page 18)

decide whether the violations were in direct conflict with the laws of God or whether they pertained to civil laws and traditions. A large scale teaching program was inaugurated for the purpose of preventive disobedience and crime.

### Questions for Discussion

1. Compare our present day court system with that of Judah.
2. Does the principle of separation of church and state interfere with godly justice?
33. Can we have a "Great Society" without a just society?

## NEWS AND NEEDS

(Continued from page 2)

encourage them in their witnessing. Our Senior class, also our first class of nursing students, will be finishing in June. They still require many lectures and should have some review before that date. Pray that the Midwives graduating from the Banso Hospital will remain with us so that we can send midwives to Mbem, Belo, Bongalon, etc., and have sufficient for our Training Program needs."

**PAT HELLER, MISSIONARY NURSE, CAMEROON.** "You would perhaps be interested in a trip I had last week. I spent a few days with the Belo Field Pastor and Wum Evangelist, visiting some new churches in Wum area, a new work for the Baptists. The week's experiences included trekking for 6 hours, passing through only 4 compounds, to reach the anticipated place for a new church; preaching and showing filmstrips by moonlight; meeting teen-age boys, the church workers, from pagan backgrounds; and talking in one thatched, very old church with a membership of about 60 women and very few men. When I returned to Belo, the Belo church folks were ready for baptism for 104 candidates on Sunday."

# Obituary

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

### MR. KARL A. KAPTEINA of Pittsburgh, Pennsylvania

On January 22, 1966, Mr. Karl A. Kapteina of Pittsburgh, Penn., was suddenly called home to be with his Lord. He was born on Feb. 6, 1919, in Gelsenkirchen, Germany, to Karl and Auguste Kapteina. In 1927 he came with his family to Munson, Pa. Having made a personal commitment to Jesus Christ, he was baptized on Easter Sunday, 1932, in the First Baptist Church of Munson. He received his education in the public schools and at the University of Pittsburgh. In 1932 he united with the Temple Baptist Church of Pittsburgh and was a faithful member until his death, having served in the Sunday school, choir, and as assistant comptroller of the church. During World War II he served with the United States armed forces in Italy. His work with a local oil company involved considerable travel throughout the Eastern, Southern, and Midwestern states. He is survived by his three sisters: Miss Elisabeth Kapteina, Mrs. Charles Alois, and Mrs. Fred Stadwald, all of Pittsburgh.

Temple Baptist Church  
Pittsburgh, Penn.  
RAYMOND P. YAHN, Pastor

### MISS ANN LEON STEWIN of Winnipeg, Manitoba

Miss Ann Leona Stewin of Winnipeg, Man., daughter of John and Emma Stewin, was born on March 2, 1921 at Morris, Manitoba and passed away after a lengthy illness at the Princess Elizabeth Hospital on March 10, 1966 at the age of 45 years. Ann accepted Jesus Christ as her Savior in 1957, was baptized by Rev. Taylor and became a member of the First Baptist Church of Dallas, Texas. In 1958 she returned to Winnipeg, became a member of the McDermott Ave. Baptist Church of which she remained a faithful member until her home-going. She served as S.S. Secretary and in elected offices of the King's Daughters.

One sister, Mrs. Elsie Hiller, preceded her in death. Ann Stewin leaves to mourn: her parents; one sister, Irene; three brothers: Wilfred, Edward, Herbert; two nieces and four nephews, all of Winnipeg. May the Lord of all comfort bless everyone in these days of sorrow!

McDermott Ave. Baptist Church  
Winnipeg, Manitoba

### MISS LOUISE H. SCHWUCHOW of Chicago, Illinois

Miss Louise H. Schwuchow of Chicago, Ill., was born in Chicago on Oct. 15, 1867. Her parents and grandparents were among the earliest members of the First German Baptist Church, now called Foster Avenue Baptist Church, of Chicago. She was baptized by Rev. John Meier and continued all her life to be devoted to her church, participating in her quiet way with its activities. Miss Schwuchow loved the Sunday school and attended regularly, even as a child, in all kinds of weather. For many years, she taught classes. She respected the ministers of the Gospel and recognized the hardships of missionaries and underequipped them with earnest prayers.

Friends and associates attest to her gentleness, loyalty and refinement, always appreciating the best in everyone. She had lived for the past 2 years in the home of the Baum sisters in Chicago. Miss Schwuchow looked forward to being with her Savior and with her family, who preceded her in death. She was called to her Heavenly Home on March 9, 1966.

Foster Ave. Baptist Church  
Chicago, Illinois

C. H. WALTH, Pastor

### MR. LEONARD KUEHL of Killaloe, Ontario

Mr. Leonard Kuehl of Killaloe, Ont., was

born in Hagarty Township, Ontario May 10, 1902 and resided in this area as farmer all his life. He died suddenly on March 10 at the age of 63. He was united in marriage with Minnie Weber Dec. 21, 1927. Mr. Kuehl accepted the Lord as his Savior at the age of 16 and was baptized and added to the congregation of believers by Rev. C. Huber. He served his Lord and congregation well; first as Sunday school supt. for several years, then as financial secretary for 22 years and as deacon since 1931.

His sudden death is mourned by his dear wife, Minnie; their five children: Roy of Kitchener, Warren of Simcoe, Russel of Aurora, Allen of North Bay and Lois (Mrs. Hennebery) of Ottawa; also 12 grandchildren; one half brother—John Zummach of Winnipeg; 4 sisters: Florence (Mrs. Walter Cavers) of Toronto; Margaret (Mrs. Wilfred Thornton) of Detroit, Mich.; Viola (Mrs. Gordon Kuehl) of Kitchener; one half sister, Lydia (Mrs. Wm. Kargus) of Eganville, Ont. His church and many friends will long remember him.

First Baptist Church  
Killaloe, Ontario

P. T. HUNSICKER, Pastor

### MR. FRED HANHARDT of La Crosse, Kansas

Mr. Fred Hanhardt of La Crosse, Kansas was born on Jan. 3, 1890 near Shaffer, Kansas and went to be with the Lord after a sudden heart attack on Feb. 12, 1966. He lived most of his 76 years on the farm in the Shaffer-Otis area, having retired to La Crosse five years previous to his death. Fred Hanhardt and Mollie Schenkel were married on May 25, 1916. Upon confession of his faith in Christ as Savior, Fred Hanhardt was baptized by Rev. Rudolph Klitzing and joined the First Baptist Church, Bison, Kansas. He served as a member of the Board of Trustees and as the Mission Treasurer. His faithfulness and willingness to serve were deeply appreciated by the church.

He leaves to mourn his departure: his wife Mollie; 3 brothers: Alex and Harry of Bison, Kansas and Clarence of La Crosse, Kansas; 4 sisters: Mrs. Amelia Hinkel of Ness City, Kansas; Mrs. Lydia Plegler of Seal Beach, Calif.; Mrs. Emma Diel of Kiowa, Kansas; and Mrs. Katie Rothe of Otis, Kansas. He possessed a special love for children and many treasured him as their "Friend."

Bison, Kansas  
CLEMENCE AUCH, Pastor

### MR. RUDOLF ZINN of Vancouver, British Columbia

Mr. Rudolf Zinn of Vancouver, B. C., was born Nov. 14, 1878 in Poland and as a result of a heart failure passed away Feb. 23, 1966 at Shaughnessy Hospital at the age of 87 years and 3 months, 11 days. He had suffered previous illness—two strokes from which he recovered very well so that he was active until death. In 1928 he migrated with his family from Poland to Leduc, Alberta. He also resided at Olds, Alberta, then moved to Burstall, Sask., where he operated a blacksmith shop for a number of years. He returned to Leduc for a short time and then moved to Kelowna, B. C., and later to Vancouver.

He was married to Miss Elwine Fels on Sept. 11, 1907. In 1912 he accepted the Lord in Poland and was baptized after he came to Canada. He was a faithful member of Burstall, also in the Grace Baptist Church in Kelowna, and more recently in the Ebenezer Baptist Church, Vancouver. He leaves to mourn his wife, Elwine; one daughter, Vangie (Mrs. O. Schmuland), Seattle, Wash.; 3 sons: Otto Paul of Windsor, Ontario; Gust of Richmond, B. C.; and Herman of Evergreen, Alberta; 9 grandchildren; one brother, Reinholt, of Tampa, Florida; and one sister, Mrs. Emma Potz of St. Petersburg, Florida.

Ebenezer Baptist Church  
Vancouver, British Columbia

PAUL SIEWERT, Pastor

### MISS EVA SCHMERTMAN of Applington, Iowa

Miss Eva Schmertman of Applington, Iowa, was born the daughter of Fanny Koring Schmertman and Fred Schmertman Feb. 22, 1886 on a farm near Applington. She lived her entire life in the Applington community. She was baptized by Rev. Mr. Wesley Feb. 15, 1903, and united with the Applington Baptist Church Feb. 22, 1903. She was a most faithful and active member of the Benevolent Society and Sunday school, and was a regular attendant at the services of the church.

She is survived by six nieces and two nephews: Misses Fanny and Minnie Schmertman, Applington; Mrs. Harm Sherman, Applington; Mrs. Roy Anderson, Largo, Florida; Andrew Ontjes, Washington, D. C.; Mrs.

Walter Paul, Applington; Louis Ontjes, Ackley, Iowa; and Mrs. Otto Schmidt, Yakima, Washington. Miss Schmertman passed suddenly from this life on Friday afternoon, March 4, having attained the age of 80 years, 10 days. The funeral service was conducted March 7, from the Applington, Baptist Church, with the pastor, Rev. Donald Patet, officiating. Burial was in Pleasant View Cemetery in Applington.

Applington, Iowa  
DONALD PATET, Pastor

### MRS. LENA MAUCH of Benton Harbor, Michigan

Mrs. Lena Mauch, formerly of Benton, Harbor, Mich., was called to her heavenly home on her 81st birthday, March 1, in Park Ridge, Ill. Mrs. Mauch was born in Europe in 1885. She came to the United States as a child. In 1905 she was married to Philip Mauch and God granted them 39 years of a happy life together before calling Mr. Mauch home in 1944. Mrs. Mauch was converted and baptized at an early age and followed her wonderful Lord to the best of her ability. Her faith was strong and durable in the Christ she loved and served. It is a great inspiration to know that the influence of the departed parents was the direct factor in sending four of their children into Christian service.

She leaves to mourn 5 daughters: Mrs. Aleta Buckholtz, Monrovia, Calif.; Mrs. Alma George, Indianapolis, Indiana; Mrs. Otila Veniga, Sioux Falls, S. Dak.; Mrs. Pauline Scott, Park Ridge, Ill.; and Mrs. Kay French, Stockton, Calif.; and two sons: Herman, Norfolk, Virginia and Ed of Benton Harbor, Mich. There are also 28 grandchildren and 5 great grandchildren who mourn her departure. One son, Otto, preceded her in death. Although making her home with the children in recent years she maintained her membership at the Napier Parkview Church and followed the activities with interest.

Napier Parkview Baptist Church  
Benton Harbor, Michigan

NORMAN H. VERNON,  
Officiating Pastor

### MR. EWALD LOEHR of Milwaukee, Wisconsin

Mr. Ewald Loehr of Milwaukee, Wis., was born on Dec. 31, 1874 in Klauberg by Soling, Germany. He migrated to this country in 1884 and lived for six months in Rochester, N. Y., before coming to Milwaukee. In 1901 on Thanksgiving Day he was united in marriage to Lydia Sonneborn in Monee, Ill. This union was blessed with two sons and three daughters. Karl died when he was only six months old; Ewald, Jr., was killed in a street car accident in 1911; and one daughter, Charlotte, died in 1925. His wife Lydia was called to her heavenly home in 1962. His only brother, Oscar, preceded him in death in 1947. Mr. Loehr joined the Immanuel Baptist Church in his early years. He was a faithful Sunday school teacher of the Bible Class and a deacon for many years.

On March 2, 1966, due to a heart condition and old age, Mr. Loehr fell asleep in Christ Jesus. Those who mourn his departure are 2 daughters: Mrs. Ruth Adams of St. Petersburg, Florida; and Mrs. Helen Polaski of Milwaukee; 2 grandchildren and three great grandchildren; 4 sisters: Mrs. Lydia Diehl, Clara, Amy and Ella Loehr, all of Milwaukee. He reached the age of 91 years, 2 months and one day. The Immanuel Baptist Church will miss Ewald Loehr very much.

Immanuel Baptist Church  
Brookfield, Wisconsin

J. J. RENZ, Pastor

### MR. DAVID HENRY RADACK of Avon, South Dakota

Mr. David Henry Radack of Avon, S. Dak., was born on Aug. 17, 1901 at Avon, and passed away in the Tyndall Hospital, March 3, 1966 at the age of 64 years, 4 months, and 16 days. Dave recognized his need of a Savior as a young man, and on June 15, 1916, was baptized by Rev. John Reichert in Tyndall, S. Dak. He united with the Avon Baptist Church on Jan. 8, 1939, where he remained a member until the end. He served as treasurer of the Sunday school, teacher, and as a trustee for 10 years. He was united in marriage to Lena Giedd on March 8, 1924. They farmed in the Avon community until the spring of 1947, when they moved to their residence in Avon.

In Dec., 1961 he suffered a serious heart attack from which he never fully recovered. Since last fall he had been in failing health. Left to mourn his passing are: his wife, Lena of Avon; his daughter, Joan of Avon; his son, Morris of Minneapolis; two granddaughters: six sisters: Emma of Tyndall; Alvina, Mrs. George Oorlog of Avon; Johanna, Mrs. Alex Hinzman of Eagle Butte;

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Laura, Mrs. Robert Mattis of Lodi, Calif.; Martha, Mrs. T. E. Berndt of Beaver Dam, Wisc.; and Rose, Mrs. Frank Pendle of Rochester, Minn.

Avon, South Dakota  
PETER J. WIENS, Pastor

### MRS. MAGDALENE MARIE HAMSHIRE of Petersburg, Florida

Mrs. Magdalene Hamshire of Petersburg, Florida was born in McLean County near Turtle Lake, N. Dak., Feb. 21, 1913. In 1932 she was united in marriage to George Hamshire and together they established the Hamshire Marine Service on Lake Ontario, which they operated until 1964 when they sold their business and retired to Petersburg, Florida. In April of last year she submitted to surgery which failed to restore her health. She was called home on Feb. 19 at the age of 52 years, 11 months and 2 days. It was during the family altar in her parental home that she experienced the saving grace of Christ. Upon confession of her faith she was baptized by Rev. J. J. Lippert and united with the Tabor Baptist Church; later with the Turtle Lake Baptist Church. Her fervent prayers gave ample evidence of her real experience of regeneration and living faith, which continued to be her comfort at all times.

Mourning her passing are her husband, George Hamshire; her father, August Rittenbach, Sr.; 2 brothers: Albert Rittenbach, Mainsburg, Ohio; August Rittenbach, Bismark, N. Dak.; 3 sisters: Ida (Mrs. David Little) Fredonia, N. Dak.; Rose (Mrs. Lester Hanson) Spokane, Wash.; and Doris (Mrs. Sam Shore) Spokane, Wash. Rev. E. Broeckel and Rev. A. Bibelheimer conducted the memorial service.

Bismarck, North Dakota  
A. W. BIBELHEIMER,  
Officiating Pastor

### MR. GUSTAV BANSEMER of Los Angeles, California

Mr. Gustav Bansemer of Los Angeles, Calif., was born in Europe. In 1903 he married Martha Seller, and with her he shared joy and sorrow for nearly 63 years. God blessed this union with 7 children; 2 preceded him in death. In 1912 he came to the United States and made his first home in St. Paul, Minn. Here he accepted the Lord as his Savior and was baptized by Rev. C. F. Stoeckmann. His second home was in Underwood, N. Dak., and in 1918 he came to Lodi, Calif., uniting with the First Baptist Church.

In 1923 he came to Los Angeles, uniting with the Fifteenth Street Baptist Church, now Inglewood Knolls Church. Here he was an active and faithful member to the very end of his earthly life. The Lord gave him a wonderful talent of leadership. He served as Head Usher, as Trustee, as Deacon and in 1959 was elected Honorary Deacon. He always greeted the people on Sunday morning with such friendliness, that he became known to the visitors as the gentleman with the friendly smile. "MY CHURCH" was on his lips to the very end, and this because of his devotion to Christ who is the Head of the Church. He was a wonderful husband and father, devoted to his family, always concerned for the welfare of his dear wife, his children, grandchildren and great grandchildren.

He leaves to mourn his passing, his wife Martha; one son Arthur and his wife Esther;

## NURSE WANTED

A Christian licensed practical nurse is wanted for night duties at the North American Baptist Home for the Aged in Philadelphia, Pennsylvania. Live in.

North American Baptist Home  
7023 Rising Sun Avenue  
Philadelphia, Pa.  
Rudolph E. Jahn, Secretary

4 daughters: Antonia Post and husband Ferdinand; Esther Johnston and husband Clyde; Teaba Lawson and husband Cecil; Sara Stewart and husband Cecil; 6 grandchildren and 7 great grandchildren.  
Inglewood Knolls Baptist Church  
Inglewood, California  
EDMUND MITTELSTEDT, Pastor

### MRS. HULDA HUBER of Medicine Hat, Alberta

Mrs. Hulda Huber of Medicine Hat, Alta., was born on May 10, 1895, in Red Deer, Alta. In 1916, Hulda married Mr. Gottfried Singbeil of Emerson, Manitoba. This marriage was blessed with 7 children. Mr. Singbeil died 1933, while the family resided at Mossbank, Sask. In 1941 Hulda married Mr. August Huber of Rosenfield, Sask. which brought 8 more children into the family. The Huberts moved to Golden Prairie in 1947, and to Medicine Hat in 1953. Mr. Huber was taken to his reward in 1960. She gave her life to Christ, and was baptized in the Grace Baptist Church of Medicine Hat on March 26, 1948. She was a dedicated follower of Christ and an example to all her family and friends. She was active in the Women's Missionary Society.

The following loved ones mourn her departure: Hilda, Mrs. G. Lybber of Tabor, Alta.; Lydia, Mrs. H. Helmer of Medicine Hat, Alta.; Hilda, Mrs. G. Fauser of Golden Prairie, Sask.; Helen, Mrs. E. Helmer, of Golden Prairie, Sask.; Margaret, Mrs. L. Winkler of Medicine Hat, Alta.; Alice, Mrs. G. Eichhorst of Arcadia, Sask.; Herman Singbeil of Callidonia, Ont.; Walter Singbeil of Waterloo, Ont.; Martin Singbeil of Bright, Ont.; Anton Singbeil of Ottawa, Ont.; Bert Huber of Neilburg, Sask.; Edwin Huber, of Edmonton, Sask.; Richard Huber of Gunn, Alta.; 3 brothers, 3 sisters, 18 grandchildren and 6 great grandchildren. Mrs. Huber died on Feb. 8 at the age of 70 years, 10 months and 29 days.

Grace Baptist Church  
Medicine Hat, Alberta  
GERHARD POSCHWATTA, Pastor

### MRS. HANNAH SCHLIPF of Fort Dodge, Iowa

Another one of God's precious children was called Home March 8, 1966 after an earthly pilgrimage of over 90 years. During this pilgrimage Mrs. Hannah Schlipf of Fort Dodge, Iowa graciously presided over various parsonages with her husband the Rev. Benjamin Schlipf. In the Sunday schools and the Women's Missionary Societies she found many golden opportunities to serve her Lord and Savior and is remembered for her invaluable contributions. Peaceful years of retirement were spent in the Friendship Home at Fort Dodge, Iowa.

Her earthly pilgrimage began at Wayne, Wisc., July 11, 1875. Here she also entered into a blessed union with the Rev. Benjamin Schlipf which endured for over 64 years. This union was blessed with a number of children, four of whom stood by the side of their father at the grave on March 11, 1966: Marie Skyrms, Florence E. Schoeffel, Alice Crisafulli and Esther Talcott. Two sisters, Mrs. Weiss and Katie Steiter, and three grandsons look forward to a happy reunion when we all shall gather at the river.

Fort Dodge, Iowa  
WILLIAM L. SCHOEFFEL,  
for the Family

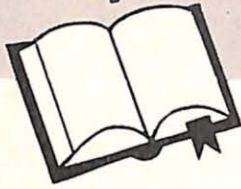
### REV. ADOLPH BANDZMER of Detroit, Michigan

The Rev. Adolph Bandzmer of Detroit, Mich., was born on Sept. 10, 1870 in Wolhynien, Russia. He passed away Feb. 20, 1966 at the age of 95 years, 5 months and 17 days. In 1894 he married the former Pauline Freygang and was married to her for 72 years. This union was blessed with 6 sons and 6 daughters. Four children are living in Russia, five in Canada and three in Detroit, Mich. He and his family emigrated to Canada in 1928.

As a young man Mr. Bandzmer found the Savior and was baptized. He ministered for a total of 45 years to churches of Wolhynien, Saskatchewan, and was the first pastor of the Conner Avenue Baptist Church, Detroit, Mich. (now Ridgemont Baptist Church). At the age of 83 he was still teaching the Bible Class in our Sunday school. He loved the House of the Lord, and had the privilege of leading many to Christ and to a saving knowledge of the Savior. He is survived by his wife, 12 children, grandchildren and great grandchildren. The funeral services were held at the Ridgemont Baptist Church, with Rev. Ernst Sakowski officiating in the absence of Rev. H. J. Waltereit, the pastor of this church.

Ridgemont Baptist Church  
East Detroit, Michigan  
MANFRED NEUMANN, Correspondent

# EXPLORE GOD'S WORD!



## THE NEW CONGO IN AFRICA

As early as 1877, the British and Foreign Bible Society sent Scriptures to Congo. Today, Scripture translations exist in sixty Congolese languages (15 Bibles, 20 New Testaments and 25 portions of the Bible). In the missionary magazines of Europe and the United States, Congo for many years has been featured as a specially blessed mission field. And, indeed, of the Democratic Republic's population of fourteen million, almost 50% are Christian—almost five million Catholics and over two million Protestants. Everywhere in the vast country there are churches, chapels, schools, clinics and hospitals.

In 1954 the British and Foreign Bible Society opened an agency in Leopoldville. About the same time, the Bible Society began to participate in the printing press LECO, which the missions had set up together.

Independence was declared in Congo in 1960. The events which followed are well-known. In the time of suffering and trouble, the Congolese Christian had to make a choice: to take refuge in the resources of the past—sorcery, magic, etc.; or to find his strength in the Christian message. There are no statistics to illustrate this dilemma. One only has the testimony of both Congolese and foreigners to the courage of the Congolese Christians.

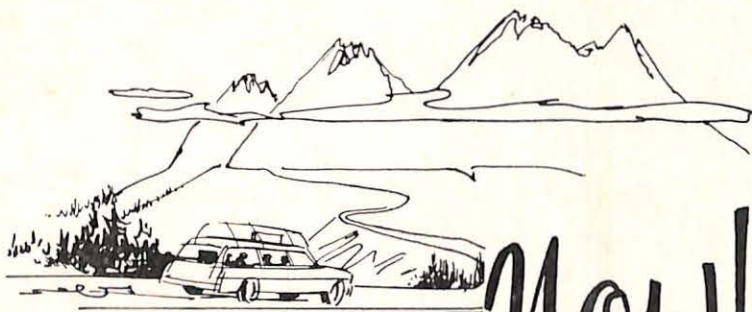
But statistics which are available are those of Scripture distribution, which have increased by more than four times since 1960. (Over two million Bibles and parts of the Bible—mostly short Selections—were distributed in Congo and the other countries of the Agency in 1965—one piece of Scripture for every ten people). And this despite hazards of communications, despite blocked roads, despite difficulties in carrying on the work at times.

In the battle to build a stable nation, Congolese Christians played, and still play, an important role. A large proportion of the political and military leaders are Christian.

### STUDY GOD'S WORD

*"I cannot too greatly emphasize the importance and value of Bible study—more important than ever before in these days of uncertainties, when men*

*and women are apt to decide questions from the standpoint of expediency rather than on the eternal principles laid down by God, himself."—John Wanamaker, Philadelphia, Pa.*



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at Estes Park, Colorado

August 22-28, 1966

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## 12-STORY BIBLE HOUSE FOR AMERICAN BIBLE SOCIETY IS DEDICATED

NEW YORK—Opening a series of 150th Anniversary ceremonies planned this spring by the American Bible Society was the dedication of a new 12-story Bible House at 1865 Broadway held on Palm Sunday afternoon April 3. The American Bible Society is the largest nonprofit organization in the United States devoted exclusively to translating, publishing and distributing Scriptures without note or comment here and abroad.

Speakers for the occasion were Dr. Ralph W. Sockman, Minister Emeritus of Christ Church Methodist, and the Honorable Peter Frelinghuysen, an ABS vice-president and Congressman from New Jersey. Bishop Stephen Bayne, vice-president of the Executive Council of the Protestant Episcopal Church, led the litany of dedication. Dr. Bruce M. Metzger, Professor of New Testament Language and Literature at Princeton Theological Seminary, gave the benediction and Dr. Bryant Kirkland, minister of the Fifth Avenue Presbyterian Church, read the Scripture. The Hon. Oliver D. Williams, a New York State Supreme Court Judge extended greetings from Gov. Nelson Rockefeller, Mayor John Lindsay and church groups.

The new Bible House is designed to bring under one roof ABS activities formerly handled from four widely scattered and overcrowded locations. The Society now occupies the first seven and a half floors of the new Bible House, the remaining floors to be rented.

Formed in 1816 to relieve the Bible famine caused by the Revolutionary War, the ABS is calling for 10 million new Bible readers during 1966 to alleviate today's Bible-reading famine. President Lyndon B. Johnson recently was presented with a special commemorative Bible representing the 750 millionth copy of Scripture distributed by the ABS during its 150-year-history.

## CHURCH EXTENSION DICKINSON

(Continued from page 12)

work God has entrusted to us. In the Biblical account of the Master seeing and knowing man's need, there was no indication we should pray that the field be made smaller, the task made easier, but he did say, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Matt. 9:38).

For the previous experience in Church Extension work, and four years of blessing as pastor of the Ebenezer Baptist church, Ebenezer, Saskatchewan, we give thanks. As God has directed in the past, it is now my firm conviction that he has led us to respond to this call as pastor of the Extension church in Dickinson.

Pray for us, as we labor for him in this difficult and needy city.

BAPTIST HERALD