

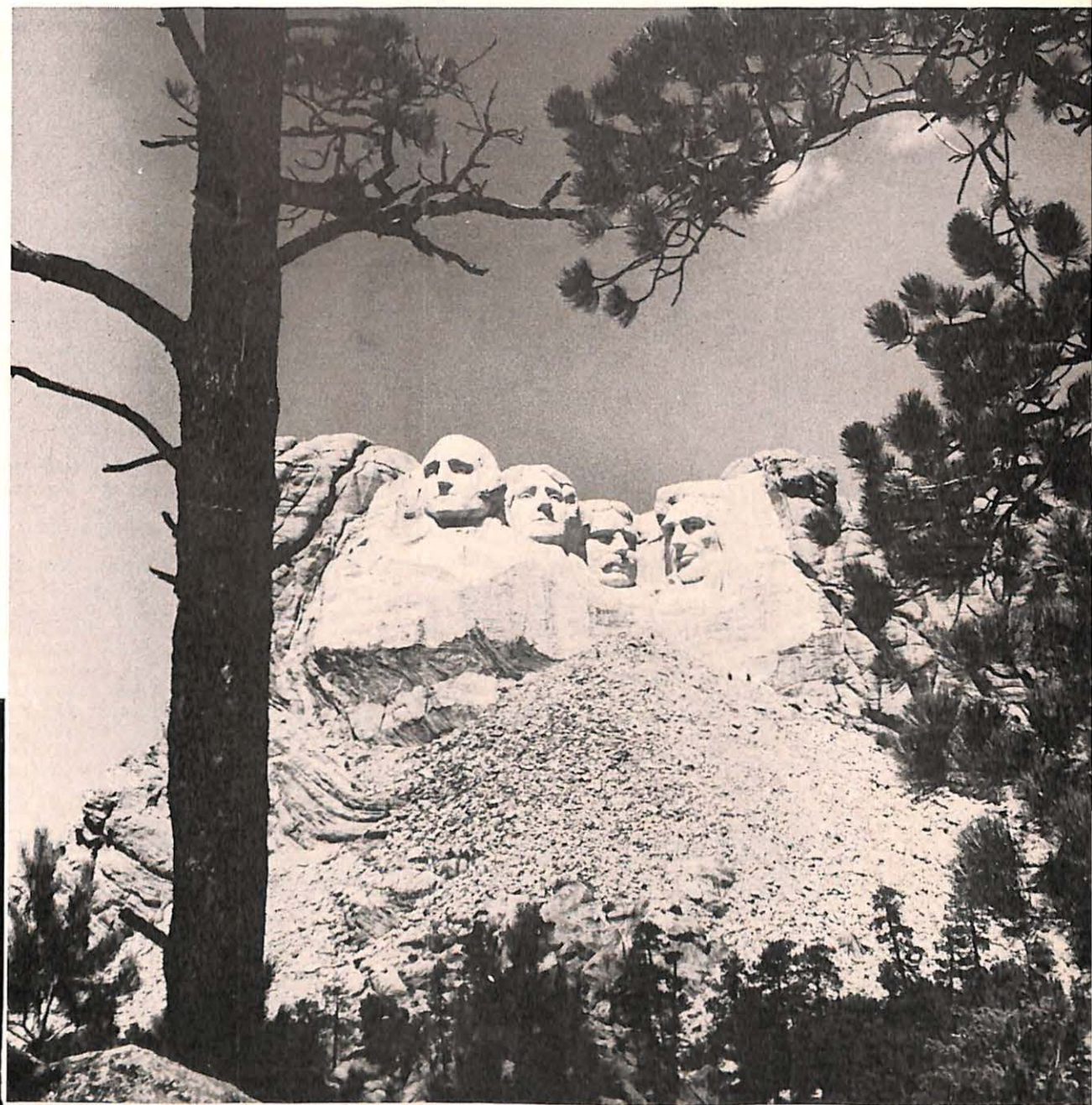
FEBRUARY 10, 1966

NUMBER THREE

THE DRAGNET OF DISCOURAGEMENT

THE BLESSING OF THE FAMILY ALTAR

BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

GOD AND ABRAHAM LINCOLN

By Ronald D. Rietveld

ABRAHAM LINCOLN stood on the step of the single passenger car, coupled to a small locomotive with flat-topped smokestack that stood puffing at the Great Western Railway station in Springfield, Illinois. It was February 11, 1861. A thousand people had gathered to see him off as he left for Washington, accompanied by Mrs. Lincoln and the boys, Bob, Willie and Tad. A cold drizzle was falling as the President-elect removed his hat and held up his hand for silence.

"Friends," he said, "for more than a quarter of a century I have lived among you, and during all that time I have received nothing but kindness at your hands . . . Today I leave you; I go to assume a task more difficult than that which devolved upon General Washington. Unless the great God who assisted him shall be with and aid me, I must fail. But if the same Omniscient mind and the same Almighty arm that directed and protected him shall guide and support me, I shall not fail; I shall succeed. Let us all pray that the God of our fathers may not forsake us now. To him I commend you all. Permit me to ask that with equal sincerity and faith you will all invoke his wisdom and guidance for me . . . I bid you an affectionate farewell."

The yearning for God that was evident in that farewell speech at Springfield was to ripen during Abraham Lincoln's four years at the White House, I believe, into a deep and abiding trust.

Especially during the last months that remained of Abraham Lincoln's life he was deeply involved in the struggle for victory; yet there are evidences of a faith stronger than anything he had known since his childhood. The magnificent prose of the Gettysburg and Second Inaugural addresses are reflections of his chastened and deepened mood. He is reported to have visited the White House Negro staff late at night, teaching them to read and praying with them.

The President accepted a Bible from a Baltimore delegation of Negro men and said, "In regard to this great book, I have but to say that it is the best gift God has given to man. All the good the Savior gave to the world was communicated through this book. But for it we could not know right from wrong. All things most desirable for man's welfare, here and hereafter, are to be found portrayed in it."

"Decision" Magazine.

THE SECRET OF THEIR GREATNESS

The front cover shows the faces of George Washington, Thomas Jefferson, Theodore Roosevelt and Abraham Lincoln, U. S. presidents, chiseled in granite on Mt. Rushmore in South Dakota.

George Washington and Abraham Lincoln—immortal Americans! Their very names breathe Christian patriotism and devotion. While atheists and others would ban the name of God from school rooms, from coins and from the oaths of allegiance administered to public officials, history shows that both boldly proclaimed their faith and trust in God.

Abraham Lincoln one time summed up his Christian faith in a single sentence: "I have had so many evidences of God's direction, so many instances where I have been controlled by some other power than my own will, that I cannot

doubt that this power comes from above."

Countless millions have paid tribute to the great soul of Lincoln by visiting the shrines at Springfield, Illinois, the home he occupied before he departed for Washington, only to return to it in death; and his tomb, where the great of the world and the multitudes of the common people come daily the year around to pay tribute to Lincoln and to meditate upon his illustrious achievements—all attained because of his transcendent faith in, and dedication to, the God of mercy, justice and love.

—William F. McDermott.

NEWS and NEEDS...

CONTRIBUTIONS IN DECEMBER.

The contributions of our church people in Dec. 1965 toward the denomination's Mission and Service Program amounted to \$177,888.11. This record breaking sum was more than \$20,000 higher than any previous monthly sum. We are almost \$40,000 ahead of the total giving of our people last year for a nine month period. But we still have "a hard pull" and a great task before us to reach our projected budget goal of \$1,100,000 by March 31, 1966. (See page 14 of this issue).

HEPATITIS OUTBREAK. Several of our missionaries in the Federal Republic of Cameroon have been suffering from hepatitis recently. A number were hospitalized cases. Special medicines, that were sent by Air Mail, failed to arrive. So another important shipment was sent with Dr. J. B. Nelson of Pittsburgh, Pa., a dentist, who was traveling to the Cameroon area. He left by plane on Jan. 14 with this precious cargo of medicines among other things.

DUNGERS' RETURN. Dr. and Mrs. George A. Dunger spent Christmas Day with their daughter, Daphne, and other NAB missionaries at the Bansa Baptist Hospital in Cameroon, West Africa. Upon their return to the USA, Dr. Dunger was beaming with hopeful accounts of God's blessings upon the mission field in Cameroon and with glowing accounts of all that could be done if funds and faith were ample for the task!

EXTENSION BUILDERS. In February 1966 Church Extension Builders are making their contributions toward the Brook Park Baptist Church of Minneapolis, Minn. A stirring account about the needs of this field appeared in the last issue. In March 1966 the Builders will give their dollars to the Church Extension Project (the Pilgrim Church) in Jamestown, N. Dak. An article by the pastor, Rev. Irvin H. Schmuland, will be featured in the next issue of the "Baptist Herald."

BIBLE SUNDAY. Program materials have been sent to all churches for the observance of Bible Sunday on March 13, 1966. With our emphasis on "Our Mission in Bible Study and Distribution," this observance in every church should be uniquely interesting and profoundly challenging. Plan now for such a captivating BIBLE DAY program!

NEXT ISSUE

"CHURCH EXTENSION IN BUFFALO CITY"

The Story of
Jamestown, N. Dakota

BAPTIST HERALD

Editorial

His Eyes Beheld the Stars

Abraham Lincoln was God's man for an hour of crisis in our national history. "God's moves in mysterious ways his wonders to perform." This is still God's way in directing the affairs of individual lives and of nations. But such servants must be alert to the divine call, must recognize their dependence on him and must lift up their eyes to the sovereign God. Lincoln was such a humble servant whom God could crown with greatness.

"His eyes beheld the stars, clouds could not dim
Their glory; but his task was not forgot."

Every age needs its stalwart guardians of freedom. Like a star in the heavens above, liberty can be a flickering light on which we have to fix our constant attention. Abraham Lincoln fervently believed in the freedom of every person as a precious, God given gift, so that he could say in his second Inaugural Address on March 4, 1865: "With firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in." That struggle for human rights and freedom, which continues relentlessly to this day, still finds its inspiration and guidance in the things which Lincoln said and did more than a century ago.

Let us not forget that Lincoln ardently believed that God's hand was in the affairs of life. "His eyes beheld the stars." He knew that if he was on God's side, then that would be a majority against which no other powers could prevail. During the Gettysburg campaign when things looked dimly dark, General James F. Rusling reports that "Lincoln went to his room, locked the door and got down on his knees before Almighty God." Then in Lincoln's own words, "After that, a comfort crept into my soul that God Almighty had taken the whole business into his own hands, and I knew that all things would go all right."

"We need him now—his rugged faith that held
Fast to the rock of Truth through all the days
Of toil and strife, the sleepless nights."

We hear a great deal nowadays of unity, of ecumenical goals, of the need of oneness. Abraham Lincoln faced a far greater task of binding the broken nation together into a oneness of spirit and purpose. This was the all important objective of the bloody Civil War as envisaged by Lincoln. Such a unity had to be achieved by the spirit of man, binding men and women together in a common task, and facing high and noble objectives. This was the purpose to which he dedicated himself:

"To keep his people one; to hold them true
To that fair dream their fathers willed to them—
Freedom for all; to spur them, to renew
Their hopes in bitter days; strife to condemn."

We honor the memory of Abraham Lincoln today with fervent devotion, admiring the high ideals that motivated him (see 1966 ANNUAL, page 6, for poems by Thomas Curtis Clark and Julia Ward Howe). His eyes beheld the stars when all else seemed to fail. We need such men of rugged faith today! God grant our "heartfelt prayer for this, the land we love!"

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Bi-weekly Publication of the
NORTH AMERICAN BAPTIST
GENERAL CONFERENCE

7308 Madison Street
Forest Park, Illinois 60130

Martin L. Leuschner, D.D., Editor

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THE BAPTIST HERALD is a publication of the North American Baptist General Conference with headquarters at 7308 Madison St., Forest Park, Illinois. It also maintains an active membership in the Associated Church Press.

SUBSCRIPTION PRICE: \$3.50 a year to any address in the United States or Canada —\$3.00 a year for churches under the Club Plan or Every Family Subscription Plan—\$4.00 a year to foreign countries.

CHANGE OF ADDRESS: Three weeks notice required for change of address. When ordering a change, please furnish an address stencil impression from a recent issue if you can.

ADVERTISING RATES: \$4.00 per inch, single column, 2 1/4 inches wide.

ALL EDITORIAL correspondence is to be addressed to the Rev. Martin L. Leuschner, 7308 Madison St., Forest Park, Ill., 60130.

ALL BUSINESS correspondence is to be addressed to the Roger Williams Press, 7308 Madison Street, Forest Park, Illinois 60130.

Second-class postage paid at Newton, Kansas. Send change of address Form 3579 to the Roger Williams Press, 7308 Madison St., Forest Park, Illinois 60130.

(Printed in U.S.A.)

The Dragnet of Discouragement

Like Jeremiah of old, you will have your feelings hurt and become terribly discouraged, but when your heart is right with God and you go forth to serve the Lord in all your strength, he will encourage you and fill your life with joy!

By Rev. Etan Pelzer, Bethany Baptist Church, Hutchinson, Minnesota.

I WOULD like to direct an important question to you. I would like to speak to those who can answer "yes" to this question: HAVE YOU EVER BEEN DISCOURAGED? If you have to answer "yes, certainly!" then what I have to say will be of interest to you.

A man who had seen a great deal of the misery, heartaches and problems of this world once said: "Why didn't God make man a robot and thus avoid all these unpleasant things going on on this earth?"

Now I am sure God could have done that very easily. But that is not the purpose of man's existence. Instead, God chose to make man with a will and a mind of his own. He also gave to man emotions and feelings so that he can react to the things with which he comes in contact in this life. You can be very happy when something quite nice happens to you. For example, someone gives you a car to your delight. On the other hand, you can become very sad when something bad happens to you. For example, someone in your family has a serious accident.

OUR SENSITIVE FEELINGS

Emotions and feelings are a very important part of life for each of us. We all have them.

Sometimes you may think that your doctor or your pastor does not have any feelings. But that is not so. Most doctors and pastors are very sensitive. That is often why they are doctors or pastors. They have seen the needs of man, either physical or spiritual, and they have responded to them. One of the ways God uses to call people to the mission field is to make them feel sensitive to the needs of those in foreign lands who are without Christ. They feel like they want to help them.

I as a pastor have feelings and emotions the same that you have. And remember too that others around you have feelings and emotions just like you have. These feelings can be hurt, as you yourself well know. We all can also become discouraged. Don't forget that that is not only true of you, but also of me, and of others also.

Times will come to all of us when we will feel like Jeremiah, the prophet of the Old Testament, when he said in Lamentations 1:12 "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow."

At times we may feel as if no one cares about us or about what we are doing. Everyone may seem to continue about his or her business.

Perhaps we have done something and it was a flop. Immediately discouragement comes and we are ready to quit. Possibly we tried to teach a class. We worked so hard in preparing the lesson, but somehow we felt that our students were as Jesus said about his listeners in Matthew 13:13 "Because they seeing see not; and hearing they hear not, neither do they understand."

Our students have eyes but do not really see. They have ears but do not really hear what we are trying to share with them. They do not want, nor do they care to understand our lesson. Jesus had this experience on earth.

Possibly we tried to witness to others about our faith, but we had little success. Remember, Jesus ran into the same problems when he tried to teach and show others the way of salvation.

There are times when I have feelings of discouragement, especially after preaching a sermon. I often ask myself, "Did I get my message across? Will people put into practice what they heard?"

TEMPTATIONS IN THE WAY

Surely, our job for the Lord is very important. Certainly, we have the most important message in the world. Even the devil will agree with that. But look at your results. "Man, you are wasting your time. You are a failure. Why

don't you quit and go into something else." Have you ever had these thoughts?

You know, that is exactly what the devil would want us to do. He would want us to become so discouraged that we actually do quit. If you are a Christian and you are trying to serve the Lord, you'll have this problem too.

Jeremiah, the prophet of God who lived during the days of the Old Testament around 600 B.C., faced the problem of discouragement in his day. The Lord asked him to witness and to minister to people who did not want to hear what he had to say. In fact, they even laughed at him for trying to tell them about God's love for all those who come to him, and about God's judgment for all those who turn against him.

Jeremiah's job for the Lord was much more difficult than yours or mine is or ever will be. One day Jeremiah got so discouraged that he said this: "Then said I, I will not make mention of him, nor speak any more in his name" (Jer. 20:9a). I quit. I am through. Don't talk to me about teaching a Sunday school class, or a Released Time class, or hold an office in the church. I am fed up with it up to my neck. In the language of today, that is what Jeremiah was saying.

SERVING THE LORD

But I am glad that this is not the end of Jeremiah's story. You know, when our heart is right with God, when we study the Bible, when we spend time in prayer, when we fellowship with God's people, then we'll end up saying and doing as Jeremiah, as he expressed it in the second part of that ninth verse, where he says: "But his word was in mine heart as a burning fire shut up in my bones, and I was weary in forbearing, and I could not stay."

Jeremiah went back to serving the Lord with all his strength, with all his talents, and with all his resources. And he continued to serve him the rest of his life.

When you become discouraged, don't take things into your own hands, trying to settle them your way. But ask the Lord what to do next. Talk to him about it in prayer, and let him talk to you through his Word, the Bible. He'll help you and guide you to do the right thing in the right way.

"Are you weary, are you heavy-hearted?"

Tell it to Jesus, tell it to Jesus; Are you grieving over joys departed? Tell it to Jesus alone."



REV. ETAN PELZER
pastor of the Bethany Baptist Church,
Hutchinson, Minnesota

BAPTIST HERALD

The Blessing of the Family Altar

Daily family worship builds spiritual steadfastness and dependability into a child's life. And this is an attitude toward life and the things of God that will remain with him to the end of his earthly pilgrimage.

By Norman V. Williams from His Book, "How to Have a Family Altar"

PERSUASION IS ONE of the great blessings of the family altar. By persuasion I mean the winning of the lost to our Lord. Many a godly father and mother have stood upon the promise of Acts 16:31 to claim salvation for their boys and girls. And we do rejoice in all the comfort this great promise of household salvation has brought to so many multitudes of believers.

But we would warn against a vain hope and a false confidence. We believe it is unscriptural to claim the promise of household salvation and at the same time neglect speaking of the Word to all that are in the house. "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house," is followed immediately by this significant statement: "And they spake unto him the Word of the Lord, and to all that were in his house" (Acts 16:32).

"WITH ALL HIS HOUSE"

In the case of the Philippian jailer, it is clear that the result of speaking the Word to all within the house was glorious saving faith, for we read: "And when he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house" (Acts 16:34).

Recently a young father told me how his little boy had prayed that very day at mealtime. He said the little son quoted scripture after scripture, pleaded God's promises, and asked God to save his unsaved loved ones, and to bless father and mother. At a rather young age he was not only saved, but he had a real burden for souls. What is the secret of this beautiful, consecrated life? It is this: the child's parents had spoken to him the Word of God. This they did, not haphazardly, but daily. As a result, he rejoiced and believed.

Through the family altar we have the pre-eminence of the Word of God, not only in the worship of the home but in the total life of the home. In Deuteronomy 6:5, we find the great command to "Love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." We generally stop there and are quite content, but carefully notice the command does not stop there.

In the next few verses we read: "And these words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind

them for a sign upon thine hand, and they shall be frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates."

FIVE IMPORTANT THINGS

Notice, God tells us five things about his Word and its relationship to the house. We are to:

1. Enshrine his Word in our hearts.
2. Teach his Word diligently to our children.
3. Talk of his Word under all conditions
4. Bind his Word upon all we do

ically, experimentally, or Scripturally be severed from the family altar as life. The deep and simple wisdom of the divine order appears from the fact that we can't live something we do not know. We may know more than we live and witness, but we will never live and witness more than we know. Paul said in II Timothy 3:10 and 11: "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions."

Your home is a Christian home only if God's Word is exalted within the home as God commands that it shall

MOMENTS WITH GOD

Printing of 12,000 copies (new high total) for the "April-May-June 1966" issue. This 100 page devotional quarterly with its beautiful cover of spring flowers in color will feature Bible Studies for one week by:

DR. GEORGE A. LANG—Passion Week of Christ (April 3 to 10).

REV. HERBERT J. FREEMAN—Studies in the Book of Acts (May 19 to 29).

REV. ROBERT S. HESS—Studies of the Parables of Jesus (June 19 to 25).

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(hands) and see (eyes).

5. Write his Word and send it out; (on posts of our house and on our gates).

Notice God's order: First, the Word is cherished and enshrined in the heart and then it is taught to the children, and talked in the home. Then God mentions the binding of the Word on all we see and do and, of course, this saturation of the household with God's Word naturally results in a real missionary concern for others, and so the Word is to be written on the posts and gateway for the outside world to see. These five exaltations of God's Word make up what may be rightly called the full meaning of the family altar.

The family altar is more than a set devotion within the home—it is in its fullest meaning to be the life of the home. The enshrining, teaching, and talking of the Word are especially emphasized and carried out in the time set aside for the family worship.

Without a definite daily time for family worship, the Word of God will never in any wise be enshrined as it should. The devotion of family worship naturally becomes a vital part of family living. Thus the family altar as worship and devotion cannot log-

be. The family altar is really diligent teaching of the Word of God to ourselves and to our children. The greatest Bible institute in the world is a father reading the open Bible to his family.

FAMILY RELIGION

C. R. Howell in *Jesus in the Family*, says: "Family religion follows upon personal religion. The life of the first is the strength of the second. The neglect of either is the death of both." "If any provide not for his own house . . . he hath denied the faith and is worse than an infidel" (I Tim. 5:8). A Christian's home, and all it holds within is "sanctified by the Word of God and by prayer"; and it is sanctified in no other manner. Jesus cannot be said to live in a home which is not sanctified by these domestic means of grace; nor can the head of such a home properly be called Christian.

Someone has likened a family without prayer to a house without a roof, open to all foul winds and weather. A truly Christian home has been well said to be "the only bliss of paradise that has survived the fall."

Happy the home where Jesus' name Is sweet to every ear;

(Continued on page 11)

February 10, 1966



A Christian makes his witness by his humble and unostentatious firmness in putting as much as he can of the Spirit of Christ in his daily conduct. (Photo by A. Devaney).

THE OPEN DOOR

Our great call as Christians is not a call to popularity or to ease but to loyalty to Christ in the face of persecution. There are many places, especially in the intellectual life of America, in which it takes real courage to stand up as a loyal follower of Jesus Christ.

By Dr. Elton Trueblood,

Author of Many Distinguished Christian Books

THE LONGER I live the more truly I am convinced that events are a commentary upon the Bible, even more than the Bible is a commentary upon events. It seems to me that in my lifetime I have seen many developments which make the words of the Bible come alive. For example, in the dread days just prior to the Second World War, the Book of Revelation came to mean much more to me when I knew something of what went on in concentration camps, in the strategy of terror, and in the consequent development of a secret underground movement. Nero suddenly seemed modern, because modern men were Neronic.

A MILITANT ATHEISM

Now we are in a time different from that of the Second World War, yet in some ways, equally disturbing. We are in a time which is especially hard for anyone who seeks to be a faithful Christian. Never in my life have I known a time when the attacks on the Gospel were as vicious as they are now. I see about me a far more militant atheism than I have ever known, and I see it pressed with evangelistic fervor. I recognize that some of the most damaging attacks on the validity of the Gospel are coming from those who claim some kind of marginal connection with Christianity. I see a widespread impersonalism which is frankly based on the idea that Christ was wrong in addressing the heavenly Father as "Thou."

At the same time that I note these vicious onslaughts and hear them al-

most every day, I also am aware of an exceptional vitality in the Christian cause at certain specific points. I see a marked growth in the concept and practice of the lay ministry. I see a development in the direction of reality of membership, according to which, in a few congregations, it is beginning to be expected that every member should participate seriously in the Christian cause, engaging in witness, in financial sacrifice, in daily ministry, and in study. There are, indeed, a few churches in which a small number undertake to conduct a highly demanding experiment for a limited period of time, with the thought that it may become continuous after a trial period.

DR. ELTON TRUEBLOOD

Elton Trueblood, author of "The Open Door," hardly needs an introduction. He is on the faculty of Earlham College, is the author of many distinguished books (the most recent: "The Lord's Prayers"), is a frequent contributor to nationally known magazines ranging from the *Readers Digest* to *Good Housekeeping*. He and the Christian Yokefellows are practically synonymous terms. Other distinguished books by Dr. Trueblood include: "The Company of the Committed"; "The Humor of Christ"; "The Yoke of Christ"; "Your Other Vocation"; "The Predicament of Modern Man." The "Baptist Herald" is privileged to have secured "first publication rights" to this provocative article.

EDITOR.

Another great thing which I see is the acceptance, on the part of some, that the Christian faith cannot be genuine unless it includes both the inner life of devotion and the outer life of service. A good many now realize that inner devotion can be self-centered or even self-indulgent, while mere service can become sterile and superficial. It is good to know that some can see that social protest without a tender and moving spirit is essentially self-contradictory.

DEVOTION AND SERVICE

In short, in the brightest spots in the Christian cause it is truly understood that the roots and fruits of the Christian faith must be held together in one context. Many of the far-out people reject prayer and engage only in what they call "action." Others so emphasize prayer that they have no energy left for action. The hopeful spots are those in which people see that *prayer and action* are two sides of the same Christian coin.

When I think of the attacks upon Christianity and the small groups which represent great vitality, I have a better insight than ever before into the great Biblical passage of I Corinthians 16:9, "The wide door for effective work has opened to me and there are many adversaries." What this text says has always been true of the Christian cause, but the events of our bad time make the truth unusually evident.

It is well known that we usually need to see more than one thing in

order to tell the truth, because the truth is essentially complex. This is especially the case when we talk about the prospects for the Christian faith. The coming year and years will be dark times and they will be bright times, and they will be both at once.

A MINORITY MOVEMENT

One of the most important things to say about the Christian movement in the time immediately before us is that Christianity is bound to be a minority movement. It is important that we should know this because any failure to know our true situation will be bound to lead to weakness. As Lincoln taught us, we are more likely to know what to do if we know where we are and whither we are tending. Nothing makes for weakness more than does optimism or complacency when the conditions do not sustain it.

The superficial judgment of most of our people is to the effect that Christianity is strong in our country. This judgment is based upon the number of church buildings and the number of members on the church rolls. We do not need to have very much experience, however, to know that this strength is nothing like as great as it appears to be. Vast numbers who call themselves Christians are not participants in the on-going work at all. Most are not regular in prayer or Bible reading, or do not think of themselves as called upon to minister for Christ and their fellow men.

It is also important to see that the majority of men in any large city quite evidently think that what goes on in the churches is truly irrelevant to their lives. There is more open ridicule now than there has been for many years. The characteristic faculty members in characteristic universities are openly contemptuous of any one who takes the Gospel seriously. The general idea is that those who do so are back numbers.

PROTEST MARCHES

Some have supposed that the protest marches about the war in South Vietnam were chiefly an evidence of Christian opposition to war. This, however, is a really erroneous judgment. A great many of those who are protesters against the war are openly atheistic and some are frankly communists. For example, the leadership of the protest at Berkeley, California, is now known to be admittedly communist, with no reference to the Christian faith whatever.

If Christians can know that they are in a minority they will be better prepared to take their right places in the struggles of the coming days. They can be helped by remembering that the most glorious periods of the Christian faith have often been those in which the faith has had a minority status. This is conspicuously true of the Christianity of the New Testament period which has, in many ways, never been equalled. If we know that we are surrounded by many enemies, we

EXPLORE GOD'S WORD!



A CALL TO PRAYER

The year 1966 will see the culmination of many plans and programs as the American Bible Society seeks to lift up God's Word in recognition of its 150th Anniversary. Many people will become aware of the Bible for the first time. Many others will be reawakened to the power of the Scriptures in building vital faith.

As the year opened, the need of the hour was expressed by Dr. Eric M. North, former American Bible Society General Secretary when he prayed, "Almighty God, our heavenly Father, in dependence upon thee, we confess that the call which thou has put before us here in the new age is hard for us to face. The way is plain. Thou hast given us this Book in which every man can find his way to thee through thy Son, whose glorious life is here set forth.

"We have learned how to put God's Word into the language of every man; we have learned how to print it so every man may read it; we have learned how to bind it and carry it all across the world. We know this is what thou callest us to do. But we need—thy whole Church needs—the will to do it.

"Grant us, grant thy Church, the grace of obedience—just plain simple undecorated obedience—to will and to do thy will. What vast chants of praise would then rise from those who would then have found thee in this Book. How marvelously the confused and wicked world would be changed! Lord, help us to obey! There is no other way. Amen."

are far more able to understand the words of II Timothy 2:3, "Take your share of suffering as a good soldier of Jesus Christ."

Our great call is not a call to popularity or to ease, but to loyalty in the face of persecution. It is important to know that there can be real persecution, even without physical violence. There are many places, especially in the intellectual life of America, in which it takes real courage to stand up as a loyal follower of Jesus Christ.

I do not mean that Christians should get out and wave banners and draw attention to themselves by letting their beards grow. One does not make his Christian witness by drawing attention to himself or by censorious and self-righteous judgment of others, but by the humble and unostentatious firmness of one who tries to do a decent job in the ordinary world and to put as much as he can of the Spirit of Christ in his daily conduct.

As we face honestly our minority status, we shall soon learn that we have to carry on Christian work in new ways or at least in ways new to us. I believe we shall carry on for a long time the Sunday morning gathering of the Christian forces, and for this I am glad since it is better than nothing, but my prediction is that other expressions of Christian life and thought will tend to be relatively more important. It may be helpful to try to state what these are.

One is the increased use of the printed word. Churches have long had libraries, but only a minority have had regular book tables presided over by

knowledgeable persons who make the spread of good books a genuine ministry. I think we shall see in 1966 and in subsequent years a significant growth of this particular form of Christian ministry.

THE PRINTED WORD

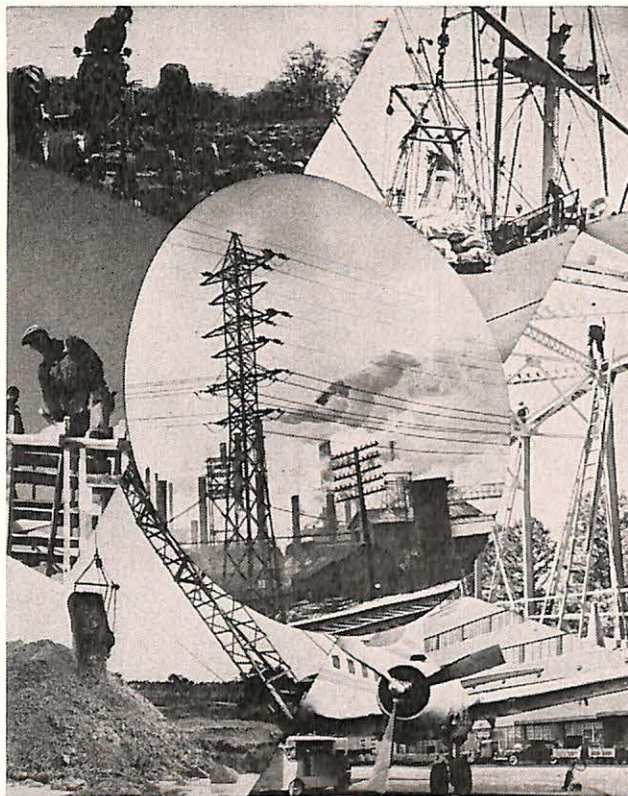
The sad truth is that most people do not know how to buy books and very few ever order them. The only practical alternative, therefore, is to put books where people are almost forced to encounter them. They must be made to understand that ownership is important because it permits both marking and loaning to others.

The really vital congregations will be those in which the characteristic members build up excellent libraries. Only by such an operation will they be able to have answers to those who challenge them about the hope that is in them.

Important as book tables in church buildings may be, they will never be sufficient because great numbers of those who need the ideas represented in the books will never darken the doors of the church buildings. Therefore, the Christian book service must be taken to the places where the people are. Perhaps these will be airports, perhaps shopping centers.

A Christian book center in a busy airport in which people are often forced to spend unexpected hours may become a far more effective way of penetrating the world than is the conventional building on the corner with the pointed windows and the doors

(Continued on page 22)



The ministry of the Christian Church in the inner-city has been made more difficult by the fact that the inner-city is completely secularized. (Luoma Photo).

MISSION TO THE INNER CITY

In recent years people have moved in a teeming exodus to the suburbs, leaving "the inner city" largely to poverty stricken people with little interest in the Gospel of Christ. Here is a spiritual battle front that is as important as the foreign mission field.

By Mr. Elwyn L. Zimmerman
of Sioux Falls, South Dakota

WHEN HALF of the churches of a community are decreasing in size while the population is rapidly increasing, something must be wrong. Yet this is exactly what is happening in many areas, such as the Highland Park district of Los Angeles, California, home of the Milo Terrace Baptist Church.

Several years ago my wife and I began attending Milo Terrace, one of our North American Baptist churches. Within a few weeks I had accepted the responsibility of teaching the high school and college age Sunday School class, and before long I began to realize that Highland Park was no ordinary community.

"Win someone to Christ" and "Invite a Friend" were phrases that had long been familiar to me, but in the inner-city they became taunts used by Satan to discourage Christians from witnessing. Over and over again the complaint is raised by Christians in these areas, "We've tried to emphasize witnessing, we've tried door-to-door visitation, we've tried everything, but our church still isn't growing!"

From all external appearances these churches seem to be perfectly normal churches. Why then aren't they growing, and what is it that makes the inner-city such a difficult place in which to minister?

WHAT IS AN INNER-CITY?

"Inner-city" is the term used to describe the conditions usually found in the central sections of our large metropolitan areas. Much of the inner-city

is characterized by substandard living conditions and is inhabited by people of the lower social classes of society. These people are the ones who have been left after the mass exodus to the suburbs has occurred. Whereas only one out of every 12 Americans lived in suburbia in 1910, today one out of four Americans lives in the suburbs. In fact, except for a relatively small number who prefer living in the inner-city, about the only people who haven't moved to the suburbs are those who cannot afford to do so.

Since most of the residents of the inner-city do not live there by choice, but rather out of necessity, a large majority of them are simply waiting for the day when they can save up enough money to move out to the suburbs. Most of them, it is true, will never leave the inner-city, but because they are constantly planning on mov-

ing in the near future, they are unwilling to sink in any roots. Why make an effort to get to know one's neighborhood organization when you are going to be moving in a short time?

While those who have moved to the suburbs often begin looking for a church home immediately in order to "meet the right kind of people," the resident of the inner-city has no such desire. Thus, while a suburbanite will often attend church even without being invited, the city-dweller usually does not show up for worship even after repeated visits from members of the local congregation. Consequently, instead of bringing the people to the church, the church of the inner-city must take the Gospel to the people where they are.

MOBILITY OF THE PEOPLE

The problem does not end here, however. As we have noted, the dweller in the inner-city is usually dissatisfied with his surroundings and is constantly planning to move to greener pastures as soon as he is able. Seldom is he able actually to move out of the inner-city, but often he does find another location within the inner-city which suits his tastes a little better, and so he moves to that location. Seldom, however, does such a move satisfy him, and he keeps on moving from one place to another within the inner-city.

Such a high rate of mobility is especially common in the apartment houses of the inner-city where one often finds that the average length of stay of the occupants is nine months

or less. This compounds the problem of the local church, for in many instances the church expends a great deal of time and energy in bringing an individual into the fellowship of the church only to find that after a few months he moves out of the neighborhood. This, in reality, makes the church of the inner-city more of a mission than a church in the traditional sense, for it receives much less help from its converts over the long haul than a normal church would. Consequently, while the need for the proclamation of the Gospel is greater than in the suburbs, the amount of man-power and financial resources available to the church in the inner-city is far less.

A third factor which makes the ministry of the church in the inner-city more difficult than that in the suburbs is the fact that the inner-city is completely secularized, whereas the suburbs, generally speaking, are at least nominally Christian. Protestant Christianity in America has been identified to such an extent with the upper and middle social classes that if a person lives in the suburbs it is pretty much assumed that he considers himself a Christian.

No such assumption would dare be made of the resident of the inner-city. In fact, the members of the lower-lower social class who comprise a considerable proportion of the population of the inner-city usually have moral standards and outlooks on life which are completely antagonistic to the claims of Christ.

THE APARTMENT HOUSE

In addition to the poverty-stricken areas of the inner-city, there are also pockets within the inner-city which are not lower class at all, but are almost entirely upper-middle class. Nevertheless, the churches in these areas are facing the same problems as the churches in the economically deprived areas. The Rev. William Ebling, pastor of a middle-class Baptist church in downtown Los Angeles, has gone so far as to deny that poverty is an essential characteristic of the inner-city.

The inner-city, according to him, is characterized as an area whose inhabitants are running away from responsibility and from responsible relationships with people. Many of these people have been hurt by other individuals at some point earlier in their lives. They are lonely people, but they would rather pay the price of loneliness and remain aloof from others than to become involved and chance being taken advantage of. Some have suffered unhappy marriages and are now divorced. Others who are still single simply prefer to remain that way. In one typical inner-city church of Los Angeles, 88% of the members are unrelated single individuals.

Apartment buildings are made to order for this type of people. There are few responsibilities. There is no lawn to keep up or repair work to be done. This setting may not be as beautiful as a suburban landscape

February 10, 1966



MR. ELWYN L. ZIMMERMAN
formerly summer worker at the Milo Terrace Church, Los Angeles, Calif., and assistant to the pastor at the Forest Park Baptist Church, and at present senior student of the NAB Seminary, Sioux Falls, S. Dak.

vation and inviting the people to the services. As they become more experienced, however, those who go out on visitation are finding more and more opportunities to share their faith in Christ with those whom they meet.

Such a visitation program is an effective tool in the ministry of the church. Using the Sunday morning worship service attendance as a guide, we find that the churches which have an intensive visitation program carried on by members of the congregation have experienced an 8% increase over the past five years, while those which have not had any program have experienced a 7-8% decrease.

It must be emphasized, however, that if the visitation program is to serve as anything more than a sieve for drawing in the members of the community who are already Christians, it must involve a genuine expression of concern on the part of the Christian toward those in his community, and a personal sharing of one's faith in Jesus Christ. The inner-city is certainly a mission field on our door-step. Only through this type of all-out effort can we hope to reach the inner-city for Christ.

WHAT CAN WE DO?

What can we North American Baptists do to help? First, we as a denomination can provide guidance and financial assistance to these battle-front churches through the Home Mission Department of the Board of Missions. The missionary church of the inner-city is often as needy financially as a mission church on a foreign field.

Secondly, each of our local churches ought to be prepared to meet the challenge of the ever expanding inner-city. It seems to me to be a tragedy that, in case after case, Christians who have become discouraged by the problems their church is facing in the inner-city have voted to move their churches out to greener pastures, thus abandoning the inner-city to the Satanic forces of American secularism!

God grant us the courage to face up to the challenge of a Christian witness in the inner-city.

CHANGES OF ADDRESS

Rev. Richard Christeleit
136 River Drive
Lake Hiawatha, N. J. 07034

Rev. Wilfred Dickau
416 First Ave., East
Dickinson, North Dakota

Rev. Gerhard P. Gebauer
6394 St. Catharines Street
Vancouver 15, B. C., Canada

Rev. F. E. Klein
R.R. 1
Waconia, Minnesota 55387

Rev. Daniel Kolke
53-34 Browvale Lane
Little Neck, L. I., New York

WILL POWER!

ROY L. SMITH tells of visiting one of his parishioners. He brought up the subject of making a will.

Said he to the elderly woman, "Secure the services of a good lawyer to help prepare a statement so that your estate will continue to do after your death the things you enjoyed doing during your life."

Not too long thereafter the woman died unattended and at an undetermined hour. On the table beside her bed was a note in her handwriting: "I want everything I have to go to my church." The matter came up in court and a third cousin from outside the country laid claim to the estate.

Though she admitted she had never met the deceased woman and had never even corresponded with her, the judge was compelled under law to award her the entire estate.

UNFINISHED SYMPHONIES

In the legal document called a "will" is power that enables an individual to perpetuate himself.

Since the dawn of history, mankind has searched for ways to keep a date with the centuries—to live on in the hearts and minds of generations to come. He has graven his story upon the walls of cave dwellings, carved his totems and set the pyramids in the desert to mark the triumphs of his years and a hidden desire to live on and on.

Human life is at best fragmentary and unfinished. G. K. Chesterton said of Robert Louis Stevenson, "He died with a thousand stories in his heart." When Raphael was buried, his last painting, only half complete, was borne in the funeral procession. The last sentence Sir Walter Scott wrote in his journal broke off suddenly, "tomorrow

WILL POWER!

we shall. . . ." and Franz Schubert left his great "Unfinished Symphony."

Because life on earth seems so fragmentary, incomplete, and unfinished the power which enables one at least in a measure to "keep on keeping on" is tremendously attractive. In search of such, ancient man discovered an instrument for effectively marking the triumph of his years and perpetuating himself. This instrument came to be known as that legal document called "the last will and testament."

It has been said that the first such will was executed in 254 B.C. when an Egyptian monarch on a scrap of papyrus set forth the disposition of his property, named a guardian for his son, provided a home for his wife, and stipulated arrangements for burial.

"YOUR LEGAL RESURRECTION"

Even in antiquity the provision of a will became the means of a wise and prudent man projecting his thoughts and deeds into the years following his death. It continues to be so today. Hereby an individual may continue to do, at least in part and for a while, that which he had been doing while he lived.

Someone has said, "Because a will is your perpetual participation in the things you love, it is your legal resurrection."

When Thomas Pruitt of Hickory, North Carolina, a Baptist layman, died in 1959 his hands were set on many tasks. But in a very real sense he has continued serving as effectively as ever. This is true because his last will and testament provided that a portion of his sizeable estate should go for the work of his local church, Wake Forest College, and other worthy causes. Thus, by the instrument of a

WILL POWER!

legal document, Thomas Pruitt has literally perpetuated himself.

"Will power" can advance the kingdom of Heaven!

Editor C. R. Daley of the *Western Recorder* in Kentucky has called attention to the fact that God often gets little attention in most wills. People who have tried to honor and serve God during their lives make no arrangement for serving him after their death. To substantiate this fact, he pointed to 73 wills probated in Jefferson County in one given period with a total value of \$17,991,000. Out of the 73, only five left any money to churches and only three to schools. The total amount to churches was \$7,000 plus some property—\$25,000 plus some property to schools.

DEATHLESS DOLLARS

A Dallas, Texas, newspaper reported 330 wills probated in Dallas County in the course of a year. Only eighteen made any provision for churches and Christian causes. Millions and millions of dollars were represented in the aggregate of these wills, but an unmentionable small amount for God.

Recently, Fulton County Court, Atlanta, probated a woman's will covering an estate of \$420,000 in which \$300,000 went into a trust fund for three dogs, and a dollar a day was left to a patient at the Milledgeville State Hospital for milk and other necessities.

In contrast to the conspicuous absence of any provisions for God's cause in most wills, and the utter absurdity of some, it is eminently possible for some men and women to do more for the advance of the kingdom of Heaven after their death than before. Here is an instrument for depositing deathless dollars in the vaults of eternity. Even a very small estate that provides something for the cause of Christ advances his Kingdom in ways which may not have been possible during the benefactor's lifetime.

—"The Baptist Program"

THE CHRISTIAN'S ASSURANCE

My Savior! Thee possessing,
I have the joy, the balm,
The healing and the blessing,
The sunshine and the psalm!
The promise for the fearful,
The Elim for the faint,
The rainbow for the tearful,
The glory for the saint.

—JANE CREWSDON

BAPTIST HERALD

Tithing Has Brought a Spiritual Revival to My Life

Personal testimony by Mr. Semi Jam, staff nurse at the Bansa Baptist Hospital in West Cameroon, Africa and a son of the pioneer evangelist, Mr. Robert Jam

GIVING IS one of the most effective and fruitful spheres of our Lord's service as he said, "It is more blessed to give than to receive" (Acts 20:25b). Since many fruits here and abroad are overripe and unharvested, we should be conscious that our Master, Christ Jesus, is beckoning everybody, including you, today to prove your faith by giving for the expansion of his Kingdom on earth.

At Bansa Baptist Church, West Cameroon, Africa, Dr. P. E. Fehr devotedly suggested in the month of July 1965 that we can do more for Christ by tithing monthly (giving of one-tenth of one's earnings). A fair number of Christians started this method of giving. The Lord has abundantly blessed the group as each month they generously tithe so that many will be reached with the glorious Gospel of our Savior which brings salvation to every soul. They had determined that their money must go since they are not able to go themselves. May the joy of tithing be introduced and experienced by every Christian in our Baptist churches in West Cameroons and abroad! That is our sincere prayer.

This method of giving has provided an excellent step ahead at the Bansa Baptist Church, and it is hoped that much will be accomplished for his Glory if ALL obey the command, "Bring ye all the tithes into the storehouse" (Malachi 3:10b). May the Lord of this harvest thrust forth more tithers into his harvest that many who have never been effectively reached may be reached and awakened to see themselves as sinners and cry after

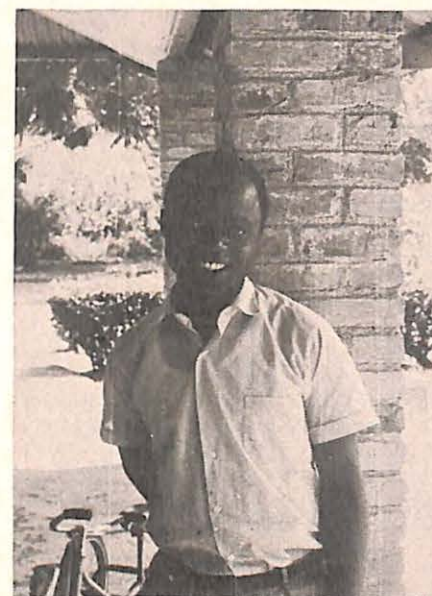
THE FAMILY ALTAR

(Continued from page 5)

Where children early lisp his fame,
And parents hold him dear.

God styles Abraham his "friend" (Isa. 41:8) and of him God said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:19).

God himself bound personal and family religion together. Like husband and wife, they are made inseparably one. "These words, which I command thee this day, shall be in thine heart"; there is personal religion; and family religion treads immediately on its heels, "and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).



MR. S. JAM

staff nurse at the Bansa Baptist Hospital and a former patient at the New Hope Settlement who was healed of leprosy by the Great Physician.

God for their souls' salvation by your tithing and mine.

Since I have begun to tithe, it has been a great blessing in my life. Before I thought I was giving to the Lord when I gave my offering to the church. When I heard Dr. Fehr explain tithing as the scriptural way of giving, it was a revival in my own life. I found I was robbing God of what was due him. Now I am trying to share this blessing with others.

In Isaiah 28:10 we have another great blessing of the family altar—the blessing of a wonderful plan. We read: "For precept must be upon precept, precept upon precept; line upon line; here a little, and there a little." Did you ever stop to realize that just the regular and consistent study of God's Word every day is a blessing?

Spiritual training must be thorough and consistent. The child takes on the spiritual pattern that he finds in his home. Daily family worship builds spiritual steadfastness and dependability into a child's life. And this is an attitude toward life and the things of God that will remain with him to the end of his earthly pilgrimage. If any parent will follow God's prescription in Isaiah 28:10 for the spiritual training of his children, we can promise that their children will grow up to be steadfast, able, and dependable Christians.

BIBLE news around the world

AT THE END of the year, one tends to look back over the past twelve months and to look forward to the next. The Bible Societies look back over an eventful year of progress:

IN AFRICA

Africa has seen dynamic new developments:

A new national Bible Society has come to birth in *Madagascar*;

In *Nigeria*, great interest in the proposed national Bible Society, with local auxiliaries set up in all parts of the country;

Ghana has formed an Advisory Council, held a Consultation with church leaders, opened a Bible House; Ghana also gave the Bible Societies the largest order in its history, for half a million Bibles for schools.

IN ASIA

In *Asia*, 1965 has seen the gift of 50,000 Bibles for *Indonesia* from Japan, under the war reparations scheme;

Vietnamese Christians joyfully receiving their first Radé New Testament;

Widespread distribution of Scriptures in *Goa* (India), for the first time in its history;

The completion of the *Indonesian* Bible Society's printing plant, to be opened officially next February.

IN LATIN AMERICA

In *Latin America*, Penzotti Institutes and workshops have trained hundreds of Christians to engage in Scripture distribution;

The Bachajon Tzeltals in *Mexico* have been given their New Testament; the famous Auca tribe in *Ecuador* have received the Gospel of Mark in their own language.

New Guinea has seen considerable expansion of Bible Society work;

Canada and *Great Britain* undertook large-scale fund-raising campaigns; and the *American Bible Society* has been throbbing with plans for its 150th Jubilee this year, the nation's "Year of the Bible."

IN EUROPE

The Revised Luther Bible was published in *East Germany*, and work began on the ecumenical project of a new *French* translation of the Bible.

Power to avoid sad misunderstanding,
bitter disappointment, and tragic waste
of one's worldly goods.

G. Othel Hand

SPEAK UP!

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

"IS SEMINARY EDUCATION OUTMODDED?"—AN ANSWER

Dear Brother Ihrle:

The writer of the article, "Is Seminary Education Outmoded?" and all who hold his view must not be left uncriticized.

First, I am diametrically opposed to his belief that "most present day churches are satisfied with a minister who has only Bible School training plus a winsome personality and the ability to speak well." Indeed, many of those ministers speak well—and long; but what do they say? Often very little! Moreover, new converts cannot really be won by a mere "winning personality," but by a convincing presentation of Christ to highly educated modern man.

A WELL TRAINED MINISTER

Second, the four years spent in college are not a waste unless the student occupies himself with subjects totally irrelevant to his later ministry. On the contrary, the humanities and social sciences are extremely helpful to the inquisitive mind concerned with understanding and guiding individuals, Christians included. Modern literature and especially psychology show us contemporary man with his value conflicts, his lack of purpose, and the environmental stresses to which he is exposed. The minister who has some familiarity with these disciplines will refrain from making those sweeping generalizations which frequently sound so ridiculous to the informed. Only a thorough understanding of man and his situation enables the minister to present Christ effectively both to the modern congregation and the world.

Some of America's leading psychologists, men like Szasz and Mowrer, have argued that it is an unfortunate accident of history that psychiatry has so much power today; and they maintain that this power could just as well be in the hands of education or theology. As the clergy ignored the challenge of psychological disturbance, medicine moved in and claimed the territory. However limited my knowledge of psychology may be, it has convinced me that the field of psychiatry properly belongs to the minister of the Gospel. Was not Christ himself the first and greatest psychiatrist who ever lived?

"Mental illness," according to Szasz, is a myth. It is not a disease. Mental patients suffer from problems in living: which is the right way to live? The failure to resolve such problems drives

millions of Americans into maladjustment and mental disturbance. Not some vague illness, but the problem of how to live troubles the patients occupying half the beds of all hospitals in the U. S. Unless their problems are resolved, there is little hope for their recovery. And are we not agreed that only Christianity has the ultimate answer to man's problems?

Despite the great importance of a thorough knowledge of the dynamics underlying human behavior, the study of the sciences concerned with them is often dismissed lightly by our ministers as useless—only the Word matters! It certainly does. But their interpretation of it is frequently so shallow.

VALUE OF DEGREES

Third, returning to the original article, I grant that the degree itself should be of little concern to the minister. After all, the degree, "Brother in the Lord," is the highest, any human can ever attain. Yet the degree is the preacher's professional job ticket comparable to the doctor's M.D. Our churches—the urban ones, in any case—do not prefer the Bible School graduate to the man with a degree. The former is simply less qualified—and younger too.

What great spiritual wisdom does a 21-year-old have to impart? I have heard little! Squeezing the tear glands of old people and conducting "every-head-bowed-every-eye-closed" meetings for the young is not enough! In fact, in the final analysis it is often destructive.

However, there appears to be some truth in the article. The learned do occasionally lack vigor or "outgoingness." But is this the result of having spent too much time with books? The contrary seems more true. Pastors usually read too little. (See *Baptist Herald*, No. 21). Furthermore, an effective preacher requires some creative ability. Preaching is an art; not all people master it. Perhaps those ministers who sound dry and flat were always scholarly minded and hardly interesting as speakers.

Sometimes, churches preferring Bible School graduates to Seminary graduates are just content to remain spiritually naive. Although I admit that many are very capable, I have seen Bible School graduates who would hardly get a degree from some respectable college or university. By obtaining a degree, the minister proves at least that he has some intellectual

ability—a basic requirement for any leader! After all, is there not a close relationship between intellectual brilliance and deep spiritual insight of a minister?

SPIRITUAL IMPROVEMENT

Many Christians are simply too lazy to do the solid work of reading, personal spiritual improvement and witnessing, all of which are involved in a development toward an ever closer resemblance to the image of Christ. They remain dedicated to what may be termed "spiritual romanticism" rather than to realistic Christianity. The pious excuses of many prospective ministers purporting to remain humbly uneducated are a mere cover for their unwillingness to labor toward an adequate education. It is easier to sit happily in "the merry-go-round" of the local church than to lead the congregation ahead through the buzzing confusion of a 20th century world with its desperate cries for values, purpose and meaning.

Yes, our ministers face a formidable task; the more training they have, the more useful they will be. By no means can training serve as a substitute for spiritual fervor. Both sweat and Spirit must unite to effect a penetrating message.

This is the opinion of one who cares. He is one of the many students in our denomination. His ideas, he believes, are shared by many of our young people on both sides of the border. And these young Christians—have they not been somewhat neglected in the past?

Signed:
Gerhard Kalmbach,
Vancouver, British Columbia

COMMENTS BY DR. IHRLE

Dear Brother:

Thank you for your lucid comments. It is obvious to any active pastor that your evaluations of the Gospel in terms of psychiatric needs are correct. Certainly, this is a valid part of the claims of Christ and the ministry of Christ's servants. Such a ministry does indeed require advanced specialized training. May God bless all his servants who are attempting to match the power of the everlasting Gospel with the needs of this disturbing age.

SUNDAY SCHOOL LESSONS

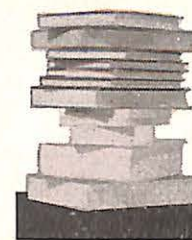
(Continued from page 18)

we are already dwelling in heavenly places, not because we deserved it or earned it, but because of the gift of grace through faith.

Questions for Discussion:

1. What do the words, "ransomed" and "atonement," mean to you?
2. What are some of the blessings which God included in our redemption?
3. Why does the man on Skid Row and the man in a respectable suburb need the same redemption?

BAPTIST HERALD



BOOK REVIEWS

By Rev. B. C. Schreiber, Promotional Assistant

USING AND MAINTAINING CHURCH PROPERTY by Allen W. Groves. Prentice-Hall — 1965 — 186 pages—\$3.95.

ACQUIRING AND DEVELOPING CHURCH REAL ESTATE by Joseph Stiles. Prentice-Hall — 1965 — 189 pages—\$3.95.

These two volumes should not only be on the pastor's bookshelf but also in the church library. Deacons and trustees can gain some necessary and important insight and information in the planning and the handling of church property and real estate. In the volume on church property, it would be helpful to the custodian to review many of the suggestions, particularly the chapter on cleaning procedures.

The book on church real estate is not a manual for investment but a guide for determining needs of the church in planning the building program and in making use of every available facility. Every building committee would benefit greatly by the material presented here.

A MANUAL FOR BOY SCOUT TROOPS IN CHURCHES by Enno E. Klammer. Baker — 1965 — \$1.00 (paper).

THE TEN COMMANDMENTS FOR TEEN-AGERS by Robert W. McIntyre. Baker—1965—50c (paper).

TEACHING TEENS by Elmer Towns. Baker—1965—83 pages—\$1.50 (paper).

The church which sponsors a boy scout troop must emphasize the importance of Christian loyalty as well as loyalty to country. In many churches, it has become an opportunity for laymen to reach boys and to guide them into a meaningful relationship with Christ and the church. The suggestions and program outlines will help the Boy Scout leader to work in this direction.

In the language which every teenager understands, the author has made the Ten Commandments clear and simple to follow. The questions for discussion at the end of every chapter make room for additional clarity and give the young people an opportunity for expression.

Some of the suggestions in the handbook for teaching teens can be used

for guiding the youth director and in organizing a workable program. The profuse comic illustrations, however, leave a little something to be desired.

FAMILY, STATE, AND CHURCH by Paul Woolley. Baker — 1965 — \$1.00 (paper).

The principles upon which the Church and State rest at the present time are confusing and sometimes deliberately misleading. Mr. Woolley has made clear the responsibilities which should be seriously considered by every Christian. His opinion on tax exemptions, military chaplaincy and military service exemptions may come as a surprise to many, but he should nevertheless be given credit for his forthright frankness.

THE CRUCIALITY OF THE CROSS by P. T. Forsyth.

THE SOUL OF PRAYER by P. T. Forsyth. Eerdmans — 1965 — \$1.45 (paper).

This great English preacher of the last generation is brought back to life through these reprints. Truth and inspiration do not die and this is revealed in some of the best thoughts of P. T. Forsyth.

In **THE CRUCIALITY OF THE CROSS** the author emphasizes one of the cardinal doctrines of the Christian faith, the Atonement as it is centralized in the Gospel and in Christian experience.

THE SOUL OF PRAYER reveals the deep and yet very natural devotional life of Mr. Forsyth. In this volume he discloses a religion which is expressed most powerfully in prayer.

BY WHAT AUTHORITY? Bruce Shelley. Eerdmans — 1965 — 166 pages — \$1.95 (paper).

Because the Roman doctrine of tradition permits the church to develop and impose teachings that have no basis in Scripture, it is very important

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

that we examine the teachings of the early church. Dr. Shelley, who is an outstanding church historian, made an excellent evaluation of the scriptural, creedal and traditional concepts of the church fathers. Particular emphasis is given to Irenaeus, Tertullian, Origen and Clement of Alexandria. An honest and objective study of their faith reveals the fact that there was never any doubt that Jesus Christ was the supreme authority for all Christians, and that Scripture was always the rule of faith and practice.

ILLUSTRATIONS FROM NATURE by Virginia Whitman.

52 EVANGELISTIC ILLUSTRATIONS by Billy Apostolon. Baker—1965—\$1.50 each (paper).

Good and meaningful illustrations are often difficult to find. Many travel from pulpit to pulpit and are heard repeatedly. Miss Whitman makes her observations in the world of natural history and offers some new parabolic truths to illustrate God's Word and work in his relationship to human nature.

Mr. Apostolon has gathered his illustrations from the writings of great preachers and from personal experience. Many are appropriate in areas of teaching and preaching other than evangelism.

THE CHRISTIAN WORLD OF C. S. LEWIS by Clyde S. Kilby. Eerdmans — 1964—216 pages—\$4.50.

The Christian world of the late C. L. Lewis is not a simple world. As an occupant of the choir of Medieval and Renaissance Literature at Cambridge, he was revered as a scholar with a high moral character even before he became a Christian. Among the clergy and in theological circles, he is best known for his **SCREWTAPE LETTERS**. However, he regarded **TILL WE HAVE FACES** as his best work, even though it has not been nearly so widely read as some of his other books. The novel depicts the atrocious sin of selfishness masquerading as love.

In **THE GREAT DIVORCE**, which is second in popularity to **THE SCREWTAPE LETTERS**, Lewis shows the cleavage between heaven and hell with eternal destiny contingent upon the soul's choice. Unless the reader makes a close study of Lewis, he may become discouraged with some of his novels. They are not "light" reading. For those who appreciate a better understanding of this foremost Christian writer, Mr. Kilby has given us an excellent and meaningful evaluation.

HANDLING THE CHURCH'S MONEY by Robert E. Peterson. The Bethany Press—1965—61 pages—\$1.00 (paper).

Although we often think of stewardship as an individual responsibility,

(Continued on page 17)

It Is the Finish That Counts!

Study these five reasons, described with prayerful concern by Rev. David J. Draewell, Secretary of Stewardship, why a strong finish in our denominational giving this fiscal year is of utmost importance.

IN A RECENTLY played basketball game, one team got off to an early lead, stayed ahead until the final minutes of the contest, and yet lost the game! One of the players on the losing team was interviewed afterwards. He said, "I really don't know what happened. I guess we thought the game was already safely added to our season's string of victories when actually it wasn't. We were overconfident and started to coast in the final quarter."

CAUSE FOR REJOICING

Over-confidence can not only bring disaster to a sports team but also to many other forms of human activity. Even a denomination and its mission program is not immune to this danger.

Certainly, we have real cause for rejoicing at the mission giving of our churches during the month of December. They helped to set a new monthly giving mark with contributions of \$177,888.11. This put total giving for the first nine months of the fiscal year (April —December 31) more than \$40,000 ahead of the same period for the previous year.

FIVE IMPORTANT REASONS

When we realize that each dollar of increase can reflect in a greater outreach for Christ in the coming year, we instinctively wish to cheer! Cheering before the game is over, however, is of value only if it serves to stimulate the team to greater effort in the closing moments of the contest. If such cheering suggests that our lead is safe and we can relax, it may actually contribute to defeat.

DECEMBER CONTRIBUTIONS—N.A.B. GENERAL CONFERENCE

CONTRIBUTIONS FOR ALL PURPOSES			
Conferences	Dec. 1965	Dec. 1964	Dec. 1963
Atlantic	\$ 8,301.74	\$ 7,312.29	\$ 3,340.70
Central	59,796.62	45,211.39	27,933.31
Dakota	26,883.07	23,106.02	25,989.44
Eastern	5,281.79	3,448.05	2,754.40
Northern	16,692.10	16,156.87	17,855.35
Northwestern	15,717.61	15,786.22	14,189.79
Pacific	25,325.22	22,310.91	20,851.53
Southern	3,294.98	1,890.84	1,563.97
Southwestern	12,391.07	9,729.06	9,574.21
Inter-Conference	4,203.91	3,682.93	3,212.00
Total Contributions	\$177,888.11	\$148,634.58	\$127,264.70

CONTRIBUTIONS RECEIVED			
	Budget Contributions	Other Contributions	Total Contributions
For the month of Dec., 1965	\$160,492.07	\$ 17,396.04	\$177,888.11
For the month of Dec., 1964	134,746.52	13,888.06	148,634.58
For the month of Dec., 1963	118,756.54	8,508.16	127,264.70

CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1965 to December 31, 1965	\$691,686.88	\$ 57,149.16	\$748,836.04
April 1, 1964 to December 31, 1964	653,678.71	55,143.56	708,822.27
April 1, 1963 to December 31, 1963	630,342.30	60,687.87	691,030.17

PASTORS' CONFERENCE

Seminary Buildings, Sioux Falls, South Dakota

AUGUST 10-14, 1966

- Churches, be sure to send your minister. Pastors, plan now to attend.
- Come and hear the Bible Teacher, Dr. Wm. R. Estep, Jr., Professor of Church History, Southwestern Theological Seminary, Ft. Worth, Texas.
- Watch for illustrated article in the next issue of the "Baptist Herald" about the program, financial arrangements and inspirational features.

NAB MINISTERS' FELLOWSHIP
Rev. Alphanz Lamprecht, President
Rev. Clarence H. Walth, Program Chairman

WHAT'S HAPPENING

(Continued from page 15)

they brought the Christmas story to the men of the 3rd Missile Battalion.

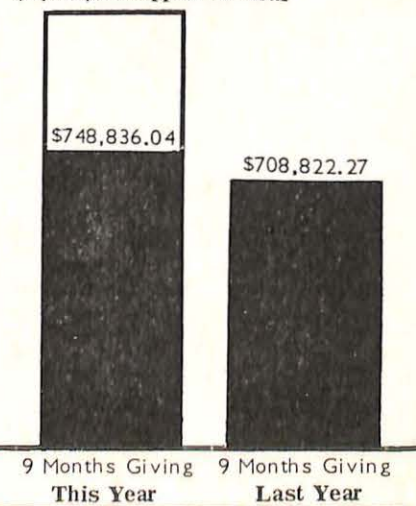
• Dr. and Mrs. George A. Dunger returned to the United States via France by plane from the Federal Republic of Cameroon, Africa on Dec. 29. Dr. Dunger had spent his sabbatical year from the Seminary teaching at the University of Hamburg in Germany and at the Baptist Bible Training Center in Ndu, Cameroon. Dr. and Mrs. Dunger spent Christmas Day with their daughter, Daphne, at the New Hope Settlement for leprosy patients where Daphne is a missionary nurse. During their stay in Africa they were able to visit most of the mission fields and especially Warwar, Nigeria where they served as missionaries, 1938 to 1948.

OUR STEWARDSHIP RECORD

N.A.B. MISSION PROGRAM

December, 1965

\$1,100,000 Approved Goal



• The Grace Baptist Church of Racine, Wis., has extended a call to Rev. George W. Breitzkreuz of Elgin, Iowa to which he has responded favorably. He has announced that he would begin his ministry in the Racine Church on Feb. 6, succeeding Rev. Herbert W. Berndt. He has served as the pastor in Elgin, Iowa since 1963.

• Mr. and Mrs. Peter Aaldyk of Edmonton, Alberta have announced the birth of a daughter on Nov. 26, 1965 who has been named Mary-Anna Petronella. Mr. and Mrs. Aaldyk are part-time missionaries to the Cree Indians on the Bull Reserve while Mr. Aaldyk is completing his studies in the Theological Department of the Christian Training Institute in Edmonton.

• On Christmas Eve more than 180 persons were inspired at the Salt Creek Baptist Church, Dallas, Oregon with the church choir's rendition of the cantata, "The Carol of Christmas." Walter Schmitke has been elected as the choir director with Richard Nallinger as assistant. Bertha May is the choir's president and Viola May secretary-treasurer. Rev. H. J. Wilcke is pastor of the church.

• Rev. Victor Priebe, a former graduate of the NAB Seminary, has been serving as the pastor of the Buechel Park Baptist Church of Louisville, Kentucky since Sept. 15, 1965. He is also continuing his work on the doctorate thesis at Drew University which he hopes to complete after incorporating suggested revisions. His address is 3302 Belmont Road, Louisville, Kentucky.

• At the Watch Night service of the Herreid Baptist Church, Herreid, S. Dak., Rev. Iver Walker, pastor, extended the right hand of fellowship to six new members. Sharon Ackerman, Wilma Ackerman, Lorie Fischer, Ronnie Mittleider and Tommy Pfeifle were received by baptism. Penny Pfeifle joined the church on profession of faith. The church is now publishing a monthly news bulletin entitled "Baptist Beacon," that is ably edited by the pastor.

• From Jan. 10-20 the NAB ministers of the California churches met at Mt. Hermon near Santa Cruz, Calif., for a retreat on the theme, "The Minister Looks at Himself and His Ministry." Dr. Curtis Nims of San Francisco, Calif., was the guest speaker during the retreat. On the closing Wednesday evening, Rev. Robert Hess of Costa Mesa and Mr. Cliff Holland of Anaheim, Calif., served as guest speakers in the First Baptist Church of Lodi, Calif., at its Bible Study Hour.

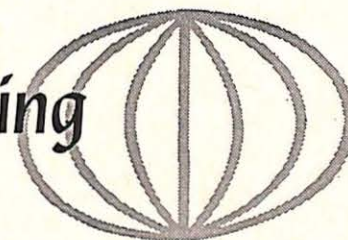
• On Sunday evening, Jan. 2, the sanctuary of the Temple Baptist Church, Lodi, Calif., was largely filled when Captain Mitsuo Fichida, former "ace" pilot of the Imperial Japanese Navy, gave his thrilling testimony, "From Pearl Harbor to Calvary." Rev. Eldon G. Schroeder, pastor, stated that "his life and message are living proof

of God's grace." On Sunday evening, Jan. 30, the captivating film about the Congo missionary and martyr was shown, "The Paul Carlson Story."

• The Capilano Baptist Church of Edmonton, Alberta has extended a call to Rev. G. G. Rauser of Stockton, Calif., to which he has replied favorably announcing that he would begin his ministry in the Edmonton Church

of Rev. and Mrs. Harold W. Weiss shared in this service with musical numbers and a brief message. At the annual business meeting on Jan. 12 the church announced that all church budget goals had been met and that the combined gifts of the church for all purposes had exceeded \$48,000, which is the highest total in giving in the church's history.

what's happening



some time in March. He has served the Swain Oaks Baptist Church of Stockton, Calif., since 1959. In the Edmonton church Mr. Rauser will succeed Rev. Walter Goltz, at present a member of the faculty of the Christian Training Institute of Edmonton.

• Mrs. Richard M. Klingbeil of Oskdale, Wash., the widow of the Rev. Richard M. Klingbeil who died in 1938, was called Home on Dec. 30 at the age of 86. The Klingbeils faithfully served NAB churches at Killaloe, Ontario; Beatrice, Nebr.; Spokane, Wash.; Startup, Wash.; and Colfax, Wash. (1925-1948). Her homegoing is mourned by seven children, 14 grandchildren and 10 great grandchildren. Memorial services were held at the First Baptist Church of Colfax, Wash.

• The Men's Brotherhood of the River-view Baptist Church, West. St. Paul, Minn., was in charge of the church's Watch Night service. At the Sunday evening meeting on Dec. 26 the family

• On Sunday evening, Dec. 19, Mr. Kenn Grieger, a member of the Christian Training Institute Gospel Team, gave a report about the team's ministry at the First Baptist Church of Minitonas, Manitoba. The young people of the church presented its Christmas program on Sunday evening, Dec. 26, featuring the play, "To All People." At the Watch Night meeting on Dec. 31 an impressive memorial service was held with organ, quartet and instrumental numbers and a candlelight program with Rev. H. A. Pohl, pastor, in charge.

• Dr. Walter O. Macoskey of New York, N. Y., has retired as director of the New York Metropolitan Baptist Board of Promotion of the American Baptist Convention after 12 years of service. For several years as a student, he attended the NAB Seminary in Rochester, N. Y., having been a spiritual son of the Evergreen Church of Brooklyn, N. Y. He was the pastor of the First Baptist Church, Tacoma, Wash., in 1946 when the General Conference was held there during the summer. The Macoskeys are living at Willingboro, New Jersey since December 31st.

• One of the highlights of the Christmas season in the 3rd Missile Battalion, 7th Artillery, was the ministry in song and testimony of the "Word of Life Quartet" of New York City arranged by Chaplain Clinton Grenz. The quartet is sponsored by Jack Wyrzten of the Word of Life Association and it has appeared on radio and television for the past two years as well as working in the Word of Life Camping program in New York state. The quartet's ministry to the battalion gladdened the hearts of all the men and their families as

(Continued on page 14)



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

"YE ARE MY WITNESSES!"

ON FEBRUARY 25, the topic, "Ye Are My Witnesses," will challenge each person who participates in the World Day of Prayer.

Mrs. Louis Johnson of Sacramento, California and Mrs. W. J. Luebeck of Sioux Falls, South Dakota have written the English and German materials, respectively, which you will be using on this widely celebrated day. This topic is used throughout the world. It is used by our Cameroons people, our sisters in Europe, and our mission areas of Japan, and by Christians everywhere. (See page 17).

In fact, long before we think of getting up on February 25, the people in Tonga Island will begin the World Day of Prayer. Just west of the International Date Line, the people from New Zealand and many Islanders will also begin to pray. Throughout the day, people from 125 countries will be uniting in prayer and realizing that God is speaking to each one when he says, "YE are my witnesses!"

You as women will be considering the topics of "Ye Are My Witnesses—Where?—To What?—How?" I believe

SPECIAL OFFERINGS

The special offerings which are received on this World Day of Prayer will have an important role in our total mission program, one in which we as women have a special "heart" concern. Two-thirds of our total offering will be used to help pay for educating our missionaries' children in Africa, and one-third will be used to educate our missionaries' children in Japan. Please make your check payable to North American Baptists, Inc., and send to "World Day of Prayer Offering," Woman's Missionary Union, 7308 Madison St., Forest Park, Illinois.

that when we women experience the very presence of God in our prayer meeting, he surely sends us forth to face a test as to the sincerity of our purpose in praying. God works through his children, and he certainly works through WOMEN!

On this day, perhaps we should ask ourselves. . . .

If we have prayed for missionaries, (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 Dr. Frank Veninga, Seminary President,
of Sioux Falls, South Dakota

HOW SHOULD a minister use his time effectively to the glory of God?

While visiting in a home the comment was made, "I'll never know what the minister does with his time." Either the man was unjustifiably critical of his pastor's use of time or the pastor had left the wrong impression as to the wisest use of time at his disposal. He may have failed in disciplining himself to select priorities in his daily schedule. How can the minister use time to purposeful advantage?

Let us begin with the broad assumption that the minister's schedule must be flexible. There are basic things he must do. Programs must be planned. Goals are to be set. Improvements must be made and aspirations listed as to what he wants to happen in the program of the church. It is my conviction that the minister must set the pattern and pace for his congregation. In my own pastorates I have usually presented after several months of observation in a new field of service, my own "Plans and Proposals" with the expectation that they be implemented by the people.

A PLANNED PROGRAM IN ADVANCE

It is normally a good procedure to make a general plan of his hopes for the church at least a year in advance. He will list the regular church special days, national holidays and build a general preaching program around them. This, to be sure, does not mean that he writes all sermons in advance. It does mean, however, that he has a general idea of where he wants to go.

What about the pastor's monthly schedule? He will list the monthly

meetings of the church and its organizations plus other meetings he will have to attend. He alone can determine which ones he must attend and which ones he might attend occasionally. It was my practice while in the pastorate not to attend the women's missionary or guild meetings. The minister, of course, is interested in their work and stands ready to help when called upon. Once a year he might be their guest speaker. By all means, he must avoid being the chauffeur for such meetings. He is not in the taxi business.

The next area of discipline is the weekly schedule. With some this becomes a *weekly schedule* which plays havoc with the routine of activities and program. A pastor without a disciplined and planned schedule will find himself in unfruitful ruts. How true are the words of Elton Trueblood, "A rut is not sacred just because it is deep."

THE WEEKLY SCHEDULE

No young minister should enter the pastorate with the expectation of a 40-hour week. The very nature of his work makes it impossible to curtail his myriad responsibilities and opportunities to such a minimal schedule. The more disciplined time spent, the greater the results.

In order to be an effective and stimulating preacher, he will find it necessary to spend perhaps 20 hours per week in sermon preparation and Bible study. The amount of time is affected by the number of services. Reading newspapers, good magazines and periodicals, and current books are part of his daily schedule. The minister is not loafing when reading. He is probably searching for worthy facts and illustrations to enhance his sermons. His reading should be kept well balanced.

Part of his time is devoted to church administration. If he doesn't know how to administer a church program, the rest of his theological education will be of little value. He must be careful to keep a healthy balance between the office and the study. The early disciples recognized time limitations and, realizing the scope of their responsibilities, they said, "It is not reason that we should leave the word of God, and serve tables . . . we will give ourselves continually to prayer, and the ministry of the work" (Acts 6:1-4). When priorities had been determined, "the word of God increased;

and the number of the disciples multiplied greatly."

TIME FOR CALLING

A reasonable amount of time, much more than most ministers are giving, should be devoted to calling. One of the major criticisms of the Protestant clergy is an inadequate calling or visitation program. How much calling should be done? This is difficult to answer for the geographical location, size of church, composition of community, etc., will influence and determine his schedule. He must never neglect hospital and sick calls. The shut-ins treasure the pastor's meditation and prayer. His church members are his responsibility and prospective members his challenge. Is it too much to expect three calls a day or approximately 1,000 per year? Remember, there is no substitute for calling. In addition to pastoral calling it is advantageous to enlist lay people in the church's calling program.

What about other involvements which are part of the minister's time schedule? He spends several hours each week attending church meetings. His schedule should permit attendance at associations and conferences. It is not at all amiss to have a part in civic affairs. He will find it beneficial to belong to the local ministerial association. At least once every year or two he should attend a professional conference for his mental and spiritual enrichment. This is wise investment of time on his part and that of his church.

All of this indicates that the devoted minister has an extremely busy schedule. Perhaps we should state in respect to the time schedule of the conscientious pastor, "I'll never know where he finds time to do all he does." He needs to work into this busy program his own devotional life, his program of physical fitness, and his family needs. These dare not be neglected. Into his yearly schedule he will build his annual well-earned vacation, and a day off in the weekly program must not be overlooked.

The minister has a charge to keep and a God to glorify. How are you, dear pastor, using your time in the discharge of your responsibilities?

WE THE WOMEN

(Continued from page 16)

what are *we* going to do to support them? If we have prayed for the hungry, the lonely, the frightened, what are *we* going to do in service to them? If we have prayed for God's Kingdom to come, how are *we* going to help spread the Gospel? If we have prayed that some of the native women might become consecrated leaders, how can *we* help our missionaries bring this training to them?

In everything, for which we pray, WE MUST BE WILLING TO BECOME AN ANSWER TO THAT PRAYER!

Remember, "Ye are my witnesses!"

An Historic Day of Power

The story of World Day of Prayer, Feb. 25, 1966, by Ruth Weber,
editor of "The Church Woman."

WHAT WILL YOU be doing on February 25? Had you thought of this day as an historic one? It is the first Friday in Lent and it will be a day of prayer. This is a day that has long been important in the lives of Christian women all over the world.

The World Day of Prayer, observed in every continent on that particular Friday each year is not just a matter of "services" for the properly pious. By virtue of history, its purpose and its world-wide outreach, this Day reflects the bold spirit of the women who pioneered this venture in Christian unity 79 years ago, and it has a realistic, contemporary appeal. It is the only occasion of its kind.

The Day starts as the sun crosses the International Date Line in mid-Pacific, carrying the prayers of millions of women westward as the sun makes its orbit. Each year the prayers to be used come from a different part of the world. This year they have been written in Scotland.

Founder of the Day was Mrs. Darwin R. James, President of the Women's Board of Home Missions of the

Presbyterian Church in the U.S.A. A strong leader and a woman of vision, Mrs. James in 1887 proposed a national day of prayer for Presbyterian women. Other denominations soon followed suit, and in 1890, Mrs. Helen Barrett Montgomery and Mrs. Henry Peabody, two outstanding Baptist women, suggested an interdenominational day of prayer for foreign missions.

At first, the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions were in charge of separate observances. In 1919 these were combined. Women in other countries began to keep the observance, and soon it spread around the world.

The amazing growth of the day is testimony that in a secular world Christian prayer is still a mighty force. These prayers, from the far-off Pacific Islands to the depth of an urban development, reflect a concern for others, an admission of the widespread need for the Christian gospel, and a commitment to open gatherings—worship without denominational, racial, national or cultural distinctions.

REVIEWS OF CURRENT BOOKS

(Continued from page 13)

we forget the over-all pattern of stewardship in the church in which everything, according to the Apostle Paul, should be done "decently and in order." This small volume deserves the attention, not only of the pastor, but by every officer who is entrusted with the stewardship of the church's funds. It is a small but valuable addition to the church library.

THE FREEDOM REVOLUTION AND THE CHURCHES by Robert W. Spike. Association Press—1965—128 pages—\$2.95.

Beginning with the ante-bellum efforts toward freedom, the author clearly outlines the intense and tragic struggle for racial freedom. The indictment on the church is fairly well justified. However, history neither justifies nor condemns the church, for human sin pervades all of life, in thought and in deed. In discussing the opportunities and power of the church Mr. Spike makes some practical suggestions to implement the progress already made. Nevertheless it will be a long time before all is quiet on the American racial front.

LAW OR GRACE by M. R. DeHaan, M.D. Zondervan—1965—182 pages—\$2.50.

Dr. DeHaan was a prolific writer and an indefatigable speaker and traveler.

His books, pamphlets and devotional publications are almost numberless. This, his latest book, is an excellent exposition, copiously supported by Scripture, of a subject which some Christians think has no relevance for today.

Beginning with a brief introduction in which the author gives a clear and penetrating evaluation of the first church council in the city of Jerusalem, the author then proceeds to elaborate on his subject. For such a task a comprehensive and detailed understanding of the Scriptures is necessary, particularly the letters of Paul in which the problems of law and grace among Gentiles and Jews were so predominant.

From its earliest beginnings the late Dr. DeHaan traces the history of law, the reason for its transmission, its power, limitations, frustrations until its ultimate replacement by love. All the requirements of the law are met where love rules and controls. The law was never given to save but to show the need for salvation. It was not given to take away sin but to reveal sin. The grace of God therefore does not give us the freedom to do as we please but the freedom to please God and to have him do as he pleases with us. The volume is one of the most thorough and comprehensive treatments on this important doctrine and is well documented by Scripture.



sunday school lessons

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

A TEACHING GUIDE

Date: February 20, 1966

Theme: MAN IS A SINNER

Scripture: Mark 7:20-23; Romans 1:18-21; I John 1:5-10

THE CENTRAL THOUGHT: Man chose to do evil rather than to do good, to rebel against God rather than to obey him.

INTRODUCTION: In comparing today's lesson with the creation of man, we find it difficult to believe that man by his own choice would give up the "Garden of Eden" kind of life. Such a paradise ought to have been preserved at all costs. This, of course, was the material part of creation out of which Adam and Eve were driven. The image of the material part of creation was marred because the good earth would now be filled with thorns and thistles and man would have to work for his bread by hard labor.

But a much more serious change took place. The image of man was marred by sin and he lost his fellowship and communion with God. The Creator could no longer live with the crown of his creation. The most tragic words, as the result of sin, are those quoted in Genesis 3:24: "So he (God) drove out the man." It was a terrible price to pay, but sin is not cheap. Being driven from the presence of God is like being cut off from life itself. This is revealed dramatically in the words of Peter when he said, "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

I. THE SIN WITHIN. Mark 7:20-23.

Jesus had just said that there was nothing from without that can defile a man. Eating or not eating certain foods has nothing to do with the spiritual condition of man. It is what comes out of the heart and mind which is an index to the spiritual life. Righteousness before God, according to Jesus, was an inward matter, a matter of the heart. Sinful acts always stem from sinful thoughts and desires. If the scribes would have known the Scriptures, they would have remembered the words in Proverbs 4:23: "out of the heart are the issues of life."

II. THE JUDGMENT FROM ABOVE. Romans 1:18-21.

The last half of this chapter is filled with a terrible indictment against sinful men. But just as God's great mercy and love are poured out to all who accept his righteousness through Christ, so is his wrath directed against all who continue in their ungodly and unrighteous state. It is not that God is

unmerciful, but this is the only way open to him for the execution of justice. Sin cannot go unpunished. God must act accordingly.

Those who say "a poor excuse is better than none" had better think twice before approaching God. Paul does not say that they have a poor excuse but that they are without excuse.

III. DARKNESS AND LIGHT. I John 1:5-10.

John knew what it was like to be filled with darkness, anger and thunder. But Jesus made a new man out of him and he was known ever after as "the disciple whom Jesus loved." He wrote this particular letter because here were some church members who claimed to be Christians but they were walking in darkness. Such persons cannot have fellowship with God because he is altogether light. If there are some dark areas of sin there is still forgiveness and cleansing available. Honesty and confession are necessary to our approach to God.

Questions for Discussion:

1. How can people believe that they can judge better than God when it comes to self-examination?
2. What does John mean by "walking in the light" and "walking in darkness?"
3. If all people in the world are without excuse why do we send missionaries to the pagans in the world?

A TEACHING GUIDE

Date: February 27, 1966

Theme: MAN REDEEMED

Scripture: Romans 8:1-4; I Peter 1:18-21; Ephesians 2:4-10

THE CENTRAL THOUGHT: The first man Adam became a victim of sin, and all who followed him shared in this tragedy. Christ became a victor over sin and we share in this victory.

INTRODUCTION: No matter in what part of the world you live, it is difficult to find redeemed men. So much of the world is still lost; so many millions need to be "unshackled." But it is a terrifying thought to think what kind of a world we would have if it were not for those who are already redeemed. God is not unaware of what is going on. He has not lost the world nor given up his plan of redemption.

O for a strong, a lasting faith,
To credit what my Savior saith!
To embrace the message of His Son,
And call the joys of heaven my own.

His image remains in man. It is not destroyed; it is only perverted.

However, man cannot be saved by "positive thinking" or by education or proper guidance. He needs more than improvement or remodeling. Rehabilitation is not redemption. Nothing less than a new life through a new birth will be the answer to his problem. Such a new life must come from outside himself. God had to intervene through Jesus Christ, and the cross is our witness that God loved this sin-sick world so much that he gave his Son.

I. THE NATURE OF OUR REDEMPTION. Romans 8:1-4.

One Bible expositor said that when you see a "therefore" in Scripture you ought to find out what it is there for. Paul has just finished describing the conflict in his own life and how the law created a great civil war in his heart and mind. Romans 8 begins on a note of triumph. His joyous refrain is, "there is no condemnation." He does not say that he was not guilty, but that he is no longer condemned because he was guilty. The law condemned sin and therefore condemned man. Through Jesus Christ the cross condemns sin but forgives man. The law was good but the flesh was weak. It distinguished between good and evil but it guaranteed no strength to do the good. Christ has redeemed us from the power of sin, and his Holy Spirit helps us to overcome sin.

II. THE PRICE OF OUR REDEMPTION. I Peter 1:18-21.

Jesus said that one soul is worth more than the whole world. When we realize the truth of this, then it stands to reason that there is not enough silver and gold in the world to redeem one man. Since precious stones could not do it God had to find another way. It was the price of the Son of God whose precious blood was necessary to redeem us. This was not something that God thought of on the spur of the moment. It was foreordained and planned before the foundation of the world.

III. THE EFFECT OF OUR REDEMPTION. Ephesians 2:4-10.

Mercy is here mentioned as the result of God's great love. Those who are fortunate enough to be born into homes where love permeates everything that is said and done can understand this. Love gives us a sense of worth and security. But God's love goes farther and deeper. He loved us while we were dead in sin. He made us alive when we had no life. With him

(Continued on page 12)

Colorful Festivities at N.A.B. Churches

Reports from the Lakeshore Church, Stevensville, Mich., and the Pilgrim Church, Vancouver, B. C.

Pilgrim Baptist Church in Vancouver, B.C.

Report of the stirring beginning of our 5th NAB church in Vancouver, B. C., by its pastor, Rev. Gerhard P. Gebauer.

THE GLORY of God's salvation is revealed as new churches of the Lord Jesus Christ spring up in the world everywhere that show forth the light of the Gospel in Christ as the Savior and Redeemer. There are various ways in which such new churches are started. A small group of Christians with a strong missionary passion can organize a new church. Some are begun through the aggressive program of Church Extension. Still another way is the sending forth of a group from a strong organized church with the blessing of "the mother church."

5th NAB CHURCH IN VANCOUVER

This is the story of the beginning of another new North American Baptist Church in Vancouver, British Columbia—our 5th church in the area—that has been named the Pilgrim Baptist Church. "The Mother church," the Immanuel Church, had been growing by leaps and bounds since 1957 when its new edifice was constructed. In April 1963 the church board requested its members to pray about the possibility of beginning a new church work in view of the rapid increase of its membership. In Oct. 1965 an addition of the church building was completed to take care of greatly needed classrooms and meeting halls.

But now the hour of decision had come. With an overwhelming majority the Immanuel Church in November 1964 voted to sponsor a new church. The membership had risen to more than 500. The church building was often taxed to capacity with only standing room left.

The church voted to assist the new

congregation with \$17,000 toward the purchase of a church site and \$10,000 toward the new building. All church elections were postponed until after the building plans for the new church had been made.

God really blessed every step of progress in the witness of this new Pilgrim Baptist Church. A fine piece of property at Inverness Street and 45th Avenue was purchased. The services of an architect, Mr. Robert Rapske of the Bethany Church, and of a contractor, Mr. Frank Stanzl of the Immanuel Church, were secured.

DEDICATION SUNDAY

The ground breaking ceremony was held on June 13, 1965. Plans were made for a church building costing \$55,000 with a capacity for 250 people. The church basement provides for a large fellowship hall and additional rooms.

The Pilgrim Church was organized in Sept. 1965. On Nov. 21, 1965 the Immanuel Church with its blessing gave letters to about 100 of its members to begin this new church with Rev. Gerhard P. Gebauer, its pastor, serving as the minister of the Pilgrim Church.

Lakeshore Church, Stevensville, Mich.

Report by Vernon Peachy of the dedication of the \$95,000 unit of this Church Extension project, with Rev. Bert A. Itterman as pastor.

Area residents turned out in large numbers on Sunday, Nov. 21, to help the Lakeshore Baptist Church of Stevensville, Mich., dedicate the handsome \$95,000 first unit of their proposed church and school complex. This build-

ing, located on Cleveland Avenue, Route 2, St. Joseph, will be used for educational purposes when the church proper materializes sometime in the future.

A capacity crowd was on hand to hear Dr. F. H. Woyke, executive secretary of the North American Baptist General Conference, give his dedicatory sermon at the morning worship hour on "God's Plan for Building the Church." Another crowd was on hand for the Sunday evening musicale by the church choir and the men's quartet at night and close to 400 toured the building at the afternoon open house.

The open house was sponsored by the church's Social Committee: Mrs. Dale Dutcher, chairman with Mrs. Paul Steuer and Mrs. Herman Glaske. Women of the church helped serve refreshments. Rev. Bert A. Itterman is pastor of the church.

Tuesday was designated "Christian Education Night" with Miss Viola Wal-

(Continued on page 22)



JESUS AND HIS DISCIPLES WALKING ON THE HIGHWAYS OF LIFE.

February 10, 1966

BAPTIST HERALD

OUR denomination in action

WOMAN'S MISSIONARY SOCIETIES

GLADWIN, MICH. The Round Lake Baptist Church at Gladwin, Mich., started a fund for choir robes some time ago. On Sunday, Nov. 28, the choir presented a fall concert of sacred music, the first of its kind given by the choir. The offering, amounting to \$293, was used for the purchase of the choir robes. On Sunday evening, Dec. 19, the choir presented the cantata "Tidings of Comfort and Joy," and the choir robes were worn for the first time. Rev. Norman Berkan, our pastor, offered a dedicatory prayer for the robes and choir members. (Augusta Will, Reporter).

BETHLEHEM, PENN. Mr. Hisashi

Murakami of Japan was the guest speaker at the annual Thanksgiving Eve Service at the Calvary Baptist Church, Bethlehem, Pa. Calvary Church was delighted to have Mr. Murakami who is studying at Eastern Baptist Theological Seminary of Philadelphia before returning to his homeland next year. He is a product of the North American Baptist Mission in Japan. Our Thanksgiving Service was well attended as are all our services with our new pastor, Rev. Harold W. Gieseke. We at Calvary Church thank God for his ministry with us. The climax of the service was the presentation of the Thanksgiving Offering as each person proceeded up the center aisle to place his or her gifts in the offering plates on the communion table, as the familiar song, "Bringing In the Sheaves," was sung. (David P. Gunkle, Reporter).



Mrs. Fred Schoenhals (center), Scripture Memory sponsor at the Ebenezer Baptist Church, Shattuck, Okla., with two Grand Award winners: Janice Schoenhals (right) and Pamela Kretz (left).

evangelistic services & baptisms

LEOLA, SOUTH DAKOTA. During our Watch Night service the Baptist Church of Leola, S. Dak., had the joy of witnessing the baptism of five of our young people. They followed the Lord in baptism during our early service and received the hand of fellowship as we observed communion. This was, indeed, an excellent and glorious way to close out a year and to begin another for the glory of God. Those who followed in baptism are: Jerry Heupel, Linda Heupel, Bradley Brakhage, Gary Rueb and Terry Steinwandt. (E. R. Oster, Pastor).

MADISON, SOUTH DAKOTA. New Year's Eve at the West Center Baptist Church, Madison, S. Dak., was observed by having a baptismal service followed by a candlelight communion service and reception of new members. Special music was provided by Mrs. Neal DeBoer and her daughter, Diane, Mrs. Graydon Rohrer, and Rev. Ronald Mayforth. Candidates for baptism were: Twila Michelke, Cheryl Schrepel, and Lana Wilbur. Others receiving the right hand of fellowship were Mr. and Mrs. Clarence Hidenshield. We as a church rejoice and thank God for these new members. (Mrs. Carl Frautschy, Reporter).

PILGRIM, PHILADELPHIA, PENN. The first part of an impressive New Year's Eve was devoted by the Pilgrim Church, Philadelphia, Pa., to a particularly beautiful and reverent baptismal service at which time 8 Sunday school scholars gave public testimony of their faith in Christ. Except for light reflected on the baptismal pool, the sanctuary was darkened, and as each candidate stepped into the baptismal waters, a candle was lit and a voice ad-



Rev. Fred Sonnenberg, (left, back row), pastor of the Pilgrim Baptist Church, Philadelphia, Pa., with 11 new members received into the church at the Watch Night service, including Rev. and Mrs. A. Husmann (4th and 2nd from right, back row). Mr. Husmann, who formerly served as the church's minister has now retired from the active pastorate.

extended by Rev. Fred Sonnenberg, pastor, to those who had been baptized, as well as to three other members who joined us by letter. Among these were the Rev. and Mrs. A. Husmann who had a fruitful ministry in this church from 1934-1940. Now, in their retirement years, we are happy to again have them affiliated with us. (Katherine Yung, Reporter).

ANAMOOSE AND LINCOLN VALLEY, N. DAK. On Sunday, June 6, 1965 the Anamoose and Lincoln Valley Baptist Churches of North Dakota held a joint baptismal service with the Martin Baptist Church at Martin, N. Dak.

Four candidates were baptized: Mrs. Martin Rauser, Lincoln Valley; Mrs. Donald Freuh, Dwight and John Hornbacher, Anamoose. The following Sunday they were received into the church's fellowship along with Mrs. Harold Hornbacher, Roxanne and Russell Hornbacher who were received by letter.

On Oct. 31, 1965 another baptismal service was held by the Anamoose and Lincoln Valley Churches at Martin, N. Dak. Ten candidates followed the Lord into the waters: A father and son, Mr. Otto Heringer and Bobby; brother and sister, Donald and Arlene Beck; Mr. Elard Helm, Lester Heringer and Lawrence Bartz, Anamoose Baptist; Mrs. Heine Stein, Mr. Martin Rauser and Marlow Pfaff, Lincoln Valley Baptist. The pastor for the churches is Rev. Alvin Auch. (Arlene Beck, Reporter).



Rev. George Breitzkreuz (right), pastor of the First Baptist Church, Elgin, Iowa, and ten new members received at the Watch Night service by baptism and letter.

ZION, EDMONTON, ALTA. A baptismal service for five candidates was conducted at the German Zion Baptist Church of Edmonton, Alberta on Nov. 21, 1965. Rev. Norbert Laudon spoke on the theme, "The Significance of New Testament Baptism for Today." May God strengthen these new converts as they strive to live for him. The candidates are (left to right): Mrs. E. Schulz, Miss Renate Scholz, Karin Becker, (Rev. Norbert W. Laudon). Mrs. F. Martin, Mrs. H. Ferchau.



Rev. Norbert W. Laudon, pastor of the German Zion Baptist Church, Edmonton, Alberta, and five converts who were recently baptized on confession of their faith in the Lord Jesus Christ.



Rev. Alvin Auch, (extreme left and right), pastor of the Anamoose and Lincoln Valley Baptist Churches of North Dakota, with 4 candidates baptized on June 6th (left) and with 10 converts baptized on Oct. 31.

ELGIN, IOWA. The New Year's Eve observance at the First Baptist Church, Elgin, Iowa was held from 9 to 12 o'clock. During the first hour, Rev. George Breitzkreuz, our pastor, led us in a short devotional meditation after which a baptismal service was witnessed by the congregation. Following the lunch hour, the hand of fellowship was extended to Mr. and Mrs. Dwayne Johnson and to Mrs. Karl Miller on transfer of church letter; to Mrs. Robert Schmidt, Janann and Randy Jennings by baptism. Week of Prayer was observed January 3-7 with cottage prayer meetings in homes of members. The Men's Brotherhood, the Sunday school, Tabitha Society and CBY prepared devotional programs on various nights, and our pastor conducted the closing service. (Mrs. Fred Schaefer, Clerk).

four years ago, and the church building was filled to capacity. It is rendered by the various musically gifted members of the church as numbers by the choir, men's chorus, ladies' chorus, quartets, trios and duets, and instrumentalists. (David Littke, Pastor).

HUDSON BAY PARK, SASKATOON. We of the Hudson Bay Park Baptist Church, Saskatoon, Sask., praise God for his recent blessings to us. From Nov. 15-21 we had Deeper Life meetings with Rev. C. Wiebe of Nokomis, Sask., presenting a series of messages on "The Sermon On the Mount." On Dec. 12 we had a baptismal service, the first with our new facilities in our own building. Four persons were baptized with 137 in attendance.



Seven of the 10 new members recently received into the Hudson Bay Park Baptist Church Saskatoon, Sask., by Rev. Edmond Hohn, pastor.

Many witnessed our type of baptism for the first time. At the evening Communion Service 10 new members were received into the fellowship of the church. The membership of this Church Extension work is now 61. We have a Sunday school enrollment of 122. We thank God for those he has added to this church, thus giving us more help to carry on the ministry that he has entrusted to us. Rev. Edmond Hohn is our pastor. (Miss Gerda Schuman, Reporter).

GRACE, MEDICINE HAT, ALBERTA. Sunday, Dec. 19, was a happy occasion for members and friends of the Grace Baptist Church, Medicine Hat, Alberta. The evening began as a regular church service. Rev. E. J. Bonikowsky had a German message on baptism followed by an English message, based on I Timothy 6:12, "Fight the good fight of faith," by Rev. G. P. Poschwatta. The service was brought to a climax when Linda White and Mrs. Edna Mock followed the Lord's command by being baptized. Following this, a communion service was held for all believers. (Sylvia Treiber, Reporter).

RECEPTIONS

SPRING VALLEY CHURCH, S. DAK. A reception was held on Sunday evening, Dec. 12, at the Spring Valley Baptist Church near Canistota, S. Dak., for the new pastor, Rev. Milton Vietz, and his wife and family from Hettinger, N. Dak. A program was given in their honor with words of welcome extended by each department of the church. Choruses were given by the children of the Sunday school, an instrumental number by the Junior and Senior CBY group, a duet by the Mission Circle, and a brief sermon by Rev. Melvin Wipf of the Presbyterian Church. Mr. and Mrs. Vietz expressed their thanks for



Rev. G. P. Poschwatta of the Grace Church, Medicine Hat, Alta., and two baptismal candidates: Linda White and Mrs. Edna Mock.

the program given in their honor and for the pantry shower. (Mrs. John Woltzen, Church Clerk).

of the music. The concert opened with an instrumental prelude from "The Messiah," followed by the procession of the choir to the singing of "O, Come All Ye Faithful." The Children's Choir also gave a few selections. These were under the direction of Mrs. Clarence Walth.

Dr. Herbert Pankratz concluded the Choir Concert by directing the adult choir in a short cantata, "The Story of Christmas" by Ringwald. Narration and pageantry accompanied this. The pantomimes in striking costumes added much to the effectiveness of the well-rendered cantata. The evening's performance showed the result of much patience and painstaking work on the part of Dr. and Mrs. Herbert Pankratz.

LAKESHORE CHURCH, MICH.

(Continued from page 19)

worth from the Scripture Press Foundation at Wheaton, Ill., as speaker. Wednesday was "Missionary Night." Miss Geraldine Glasenapp, home on deputation work from West Cameroon in Africa, spoke and, during a panel discussion, answered questions pertaining to her African ministry.

Friday was "Pot Luck Supper and Fellowship Night." Rev. Adolf Braun of Warren, Mich., showed slides of his recent trip to the Holy Land and Egypt. He is pastor of Warren's Redeemer Baptist church.

THE OPEN DOOR

(Continued from page 7)

locked on week-days. In any case, the Christianity that is effective in the coming time will be the Christianity which can learn imaginative ways of making its message understood.

A TIME OF GREATNESS

An ideal setup, which we are already beginning to see in a few places, is that of combination lounge and bookstore. It is a combination of a religious Reading Room and commercial bookstore minus any denominational label or intent. Many will respond in a situation in which books can be purchased, but need not be. Those who do not wish to buy anything may sit and read, wholly without embarrassment, while, for those who want to buy, there will be the possibility of frankly commercial transactions.

There will, of course, be a good many Christians who will try to proceed with business as usual, as though there were no cultural storm, but their effectiveness will be less and less. The effectiveness will be shown by those who, on the one hand, are firmly rooted in a living connection with the Living Christ, but, on the other hand, are not willing to keep this experience to themselves. The novelty, which is important, will not lie in the field of theology, but in the field of effective witness. There is enough of this already to make ours a time of greatness.

Obituary

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

MRS. ANNA H. SEILS

of Baraboo, Wisconsin

Mrs. Anna H. Seils of Baraboo, Wisc., was born in Reedsburg, Wisc., on Feb. 11, 1896 to Mr. and Mrs. Erdmand Gaetzke. On March 27, 1910 she was baptized into the fellowship of the North Freedom Baptist Church by Rev. W. S. Argow, where she held membership until her sudden and unexpected death on Dec. 12, 1965, at 69 years of age. She also belonged to the Woman's Mission Society.

In 1917 she was united in marriage to Mr. Victor Seils who preceded her in death on June 6, 1941. She leaves to mourn her passing, two children: Mrs. Edward Homko of Summit, Ill.; and Everett of Baraboo; and four grandchildren; also five sisters: Mrs. Clement Kietzke, Verona, Wis.; Mrs. Ben See and Mrs. Lydia Hanebuth of Hinsdale, Mont.; Mrs. Robert Meyer, Madison, Wis.; and Mrs. Reuben Butterfield, Reedsburg; and three brothers: John of North Freedom; Emil, Hinsdale, Mont.; and Henry of Verona, Wisconsin.

North Freedom, Wisconsin
LEROY KIEMELE, Pastor

MRS. KAROLINE SCHNEIDER

of Hebron, North Dakota

Mrs. Karoline Schneider, nee Saylor, of Hebron, N. Dak., was born in Johannesthal, South Russia, March 12, 1888, and died suddenly of a heart attack Dec. 10, 1965 at the age of 77 years, 8 months and 28 days. In 1905 she emigrated with her parents to the U. S. A. and settled in the Hebron area, farming southwest of town until 1943. She accepted Christ as her personal Savior on March 25, 1907, and following the Lord's command was baptized July 28, 1918 by Rev. J. Rummel. She joined the Baptist Church, remained a faithful member, and worked quietly for Jesus Christ until her death.

On March 2, 1909, she was united in marriage with Andrew Schneider. An infant son, a daughter Hilda on March 17, 1960, and her husband on March 6, 1938 preceded her in death. Surviving are: two daughters Mrs. Rudolph Zimmerman of Hebron, N. Dak., and Mrs. John Laver of Missoula, Mont.; three sisters: Mrs. Christina Heinle, Mrs. Rosina Heinle, Mrs. Lydia Mahlin; two brothers: Benjamin Saylor and Emmanuel Saylor, besides many other relatives and friends.

First Baptist Church
Hebron, North Dakota
ERVIN J. FAUL, Pastor

MRS. LENA K. BRAUN

of Hutchinson, Minnesota

Mrs. Lena K. Braun of Hutchinson, Minn., was born in Germany on Dec. 1, 1878. While still in her youth she left her family behind and immigrated to this country. She lived and was settled in Rochester, N. Y. Here she met Ewald Braun from Hutchinson, Minn., who was a student at the Baptist Theological Seminary. In 1913 Lena and Ewald were united in marriage in Rochester, N. Y. Some 40 years ago they moved to Hutchinson, where they stayed the rest of their lives. Realizing the need of becoming a disciple of Christ, she accepted Christ as her Savior and was baptized upon her confession of faith while still in Rochester.

Mrs. Braun assisted in the work of the Sunday school, and was an active member of the Woman's Missionary Society for many years. She also faithfully attended the various services of the church. Her husband Ewald preceded her in death on Oct. 23, 1956. Surviving her are a sister-in-law, Anna Braun of Hutchinson; a brother-in-law, Karl Braun, of California; and many friends. Mrs. Braun went to be with the Lord on Friday, Dec. 24, 1965.

Bethany Baptist Church
Hutchinson, Minnesota
ETAN PELZER, Pastor

MR. JACOB BAUDER

of Portland, Oregon

Mr. Jacob Bauder of Portland, Ore., was born on Oct. 16, 1893 at Odessa, Russia and died at Portland on Dec. 20, 1965 at the age of 72 years, 2 months and 4 days. He came to this country in 1909. On July 17, 1917 he was united in marriage to Rosalia Krettle. One of the sons, George, preceded the father in death. A daughter is the wife of Rev. Robert Cahill. He accepted Christ as his Savior in Feb. 1910 and was baptized by Dr. Jacob Kratt into the fellowship of Trinity Baptist Church of Portland. He also held membership in Baptist churches at Brady, Missoula and Pablo, Montana, but since 1937 was a faithful member of Trinity Baptist Church. For several years he taught a Sunday school class.

Those who sorrow his passing are his now bereaved widow, Rosalia Bauder; 3 children: Rudolph, living in Oregon; Ernest in Massachusetts; and Mrs. Robert Cahill in California; 2 brothers: Bill of Portland and Edward of Newark, N. J.; and 12 grandchildren.

Trinity Baptist Church
Portland, Oregon
JOHN WOBIG, Pastor

MRS. HARVEY BETTENG

of George, Iowa

Mrs. Pauline Bettenga of George, Iowa was born at Baileyville, Ill., on Oct. 7, 1887. She passed away on Nov. 24, 1965 after a brief illness. She reached the age of 68 years, 1 month and 17 days. On Dec. 26, 1917, she married Harvey Bettenga. Five children were born to this union. They are Lester of St. James, Minn.; Rosalyn, Mrs. Jonathan Maxwell, missionary to Dehoney, West Africa; Loren of Minneapolis, Minn.; and George of Ames, Iowa. She became a member of the Central Baptist Church of George in 1926 on profession of her faith in Christ.

She was preceded in death by one daughter, Georgia Mae, her parents, and two sisters: Gertie, Mrs. Earl Kruse, and Dena, Mrs. John Johnson. Survivors include her husband, Harvey; 4 children; 9 grandsons; two granddaughters; two sisters: Stena, Mrs. Klaas Stieler of Little Rock, Iowa and Tena, Mrs. Ammel Jans, Sauk Rapids, Minn. Also surviving are three brothers: John of Little Rock, Iowa; Ike of Ihlen, Minn.; and Elzo of Sebastopol, Calif.

Central Baptist Church
George, Iowa
HAROLD DRENTH, Pastor

MRS. EMILY VOTH

of Portland, Oregon

Mrs. Emily Voth, nee Baar, of Portland, Ore., was born in Germany on March 17, 1873 and died at Portland on Jan. 1, 1966 in her 92nd year. She came to the U. S. A. in 1894 and lived in Danbury, Conn., in North Dakota, in Kitchener, Ontario, and Didsbury, Alberta before coming to Portland in 1919. In 1894 she was united in marriage to Andrew Gertz who preceded her in death in 1945. This union was blessed with three sons and five daughters. In January 1953 she married Henry Voth who also preceded her in death in 1962.

She accepted Christ as her Savior in 1895 and some years later was baptized into the fellowship of the Fessenden Baptist church of North Dakota. She also held membership in Baptist churches in Edmonton, Alberta; St. Johns Baptist of Portland, Oregon; and during the last several years while a guest at the Baptist Home for the Aged at Trinity Baptist Church.

Survivors are her five daughters: Mrs. David Dickson, Mrs. George Murphy, Mrs. George Lesko, Mrs. Edyth Crosssett and Mrs. Hilda Sorroles; three sons: Gustav, Walter and Raymond Gertz; 14 grandchildren; 24 great grandchildren; 2 great-great grandchildren.

Trinity Baptist Church
Portland, Oregon
JOHN WOBIG, Pastor

MRS. CHRISTIAN REISTER

of Avon, South Dakota

Mrs. Christian Reister, nee Kathryn Renschler, of Avon, S. Dak., was born in Neufreudenthal, South Russia, on May 30, 1877, and passed away on Christmas Day 1965, at the age of 88 years, 6 months and 25 days. She came to America with her sister in 1898, landing in Texas, but coming soon afterwards to Bon Homme County, South Dakota. She accepted Christ as her Savior and was baptized in Russia on May 21, 1892, by the Rev. August Kludt. In April 1911, she united with the First Baptist Church of Avon, where she remained a devoted member until her death, although much illness for years caused a great deal of absence. On Dec. 9, 1900, she was united in marriage to Christian Reister in Tyndall, S. Dak.

She and her husband made their home in Avon until 1949 when he passed away. Then she continued living here until 5 years ago, when she moved to the Good Samaritan Home in Tyndall, where she lived the last of her days. She was the last of a large family of children. Her parents, all her brothers and sisters, her husband, one son, Henry, and one daughter, Ella, preceded her in death. She is survived by one son, Fred of Avon; one daughter, Susie, Mrs. August Stoeber of Tyndall, S. Dak.; 4 grandchildren, and one great grandchild.

Avon, South Dakota
PETER J. WIENS, Pastor

MRS. CHRISTINA MAKUS

of Medicine Hat, Alberta

Mrs. Christina Makus of Medicine Hat, Alta., was born on Sept. 7, 1905 at Walsh, Alberta. On Sept. 7, 1923 she was married to Mr. Ferdinand Waldbauer, who passed away on Dec. 4, 1952. Then she moved to Medicine Hat, living there as a widow until 1965. On Feb. 27 she married Mr. Robert Makus. They prayed that the Lord God would grant them years of peace and quietness, but Mrs. Makus died in her home Nov. 12, 1965.

Besides the sorrowing husband, there are two daughters and one son staying behind: Mrs. Louise A. Schacher of Walsh, Alta.; Mrs. Allie W. Meier of Maple Creek, Alta.; and Mr. Laurence H. Waldbauer of Gruburn, Alta.; also there are two sisters and one brother mourning: Mrs. Dorothy E. Kusler of Walsh, Alta.; Mrs. Louise E. Schlenker of Medicine Hat; Mr. Jake Flemmer of Medicine Hat; and 8 grandchildren.

Mrs. Makus was born into a family of Lutheran faith. Later she attended and found peace with God in a Congregational Church in the Gruburn district. After coming to Medicine Hat she attended and supported faithfully the Memorial Evangelical United Brethren Church. Later Mrs. Makus joined her husband to attend the Grace Baptist Church, where she was baptized upon confession of faith on Sept. 26, 1965.

Grace Baptist Church
Medicine Hat, Alberta
G. POSCHWATTA, Pastor

MRS. RICHARD M. KLINGBEIL

of Oakesdale, Washington

Mrs. Richard M. Klingbeil of Oakesdale, Wash., was born in Germany May 6, 1879 and came to the United States in 1897, making her home at Boston, Mass. She was saved, baptized, and joined the church at about 20 years of age. In 1905 she was married to Rev. Richard M. Klingbeil at Norwood, Mass. Following their marriage, they moved to Ontario, Canada where they served the Baptist Church. Other N. A. B. churches served were at Beatrice, Neb., Spokane and Startup, Wash., before coming to Colfax. In 1925, they came to serve the Wilcox Baptist Church near Colfax, which later joined with the First Baptist Church of Colfax with Mr. Klingbeil as pastor, serving there until his retirement in 1948. He passed away in 1958. Mrs. Klingbeil was a person of self-sacrificing spirit, a generous heart and an effective prayer ministry. Her love for her family and friends was surpassed only by her love for Christ and his Church.

She is survived by seven children; daughters are Mrs. Ben Mohr, Oakesdale, Wash.; Mrs. Edwin Ensley, Genesee, Ida.; Mrs. Carl Schoefeld, Mercer Island, Wash.; Mrs. Harold Dahlen, San Bruno, Calif.; and Edna Klingbeil, Lakeland Village, Wash.; sons are Bert of Bainbridge Island, Wash.; and Max of North Ridge, Calif. She is also survived by one sister, Mrs. Adolph Ambrock in Germany; 14 grandchildren, and 10 great grandchildren. She was called to her heavenly home on Dec. 30, 1965.

First Baptist Church
Colfax, Washington
BERNARD EDINGER, Minister

CHANGES OF ADDRESS

Rev. Merle E. Brenner
9135 Locust Street
Elk Grove, Calif. 95624

Rev. Alvin Harsch
Startup, Washington 98293

Rev. Ernest Losey
Box 387
High Prairie, Alberta, Canada

Rev. William Neuman
7901 W. Lawrence Ave.
Chicago, Illinois 60656

special seasonal programs

TROCHU, ALBERTA. On Dec. 22 the Trochu C.B.Y. of Trochu, Alberta under the direction of Mrs. Mirrel Haller presented the Christmas play, "To All People" by Edith Chaffee. This play along with several musical numbers proved to be a great blessing to all present. The Sunday school presented its Christmas program on Dec. 24 with about 50 children taking part. A New Year's Eve service with the young people again taking part in song and testimony and the pastor, Rev. O. Fritzke, bringing a timely message, "Examine Yourselves, Whether Ye be in the Faith," from II Corinthians 13:5, brought the year 1965 to a close at the church. (Mrs. Harry Strohschein, Reporter).

SPOKANE, WASH. On Sunday, Dec. 12, the Junior Choir of Terrace Heights Baptist Church of Spokane, Wash., sang the cantata, "Christ Is Born" under the direction of Mrs. Alma Schmidt. The Sunday School Department held its annual Christmas program Dec. 19 under the direction of Mrs. Alma Schmidt. The theme, "Unto Us . . . a King," presented the message of Christmas by means of Scripture and song. A dramatic sketch at the close made the application that Christ came to be King in the life of each individual. The Sunday school superintendent, Archie Oestreich, presented Rev. and Mrs. Myrl E. Thiesies with a Christmas gift. On New Year's Eve we held our annual Watch Night Service which included a Family Hour with a variety of

inspirational songs, readings and testimonies, a Fellowship Hour with refreshments, and a Devotional and Communion Service as the finale of 1965 and to usher in the New Year. (Mrs. C. W. Cade, Secretary).

FOSTER AVE., CHICAGO, ILL. The month of December is always eagerly anticipated by all the members of the Foster Avenue Baptist Church as well as their friends. On Dec. 4th the Sunday school parties began which were for the Nursery, Beginner and Primary Departments. Gay decorations were used in these rooms where the parties were held. The play, "What Does Christmas Mean to You?", was given by the Junior Department on Dec. 19, when the annual Christmas program was presented by the Sunday school. Throughout the evening the 20-piece orchestra of the Sunday school played special music and accompanied the congregational singing.

One of the highlights of this season was the Choir Concert held on Christmas Eve. The beautiful decorations of the main sanctuary plus the candlelight service added to the inspiration



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Shafts of Truth Shining Through Poems

Poems written and submitted by North American Baptists

INCREASE OUR FAITH

By Frances R. Havergal

Increase our faith, beloved Lord!
For thou alone canst give
The faith that takes thee at thy Word,
The faith by which we live . . .

Increase our faith, for thou hast prayed
That it should never fail;
Our stedfast anchorage is made
With thee within the veil.

Increase our faith, that unto thee
More fruit may still abound;
That it may grow exceedingly
And to thy praise be found.

Increase our faith, O Savior dear,
By thy sweet sovereign grace,
Till, changing faith for vision clear,
We see thee face to face!

—Submitted by Rev. Milton Zeeb,
Immanuel Baptist Church,
Kenosha, Wisconsin

THE LIGHT OF THE WORLD

By Esther Guenther

There is a light that shineth
When other lights are few;
It is the light of Jesus,
It is his love so true;
It shineth in the hearts
Of Christians near and far;
It bears the fruit of love
More brighter than a star;
By faith it can be seen;
When the spirit dwells within,
Our life will be changed
And cleansed from every sin;
One hope and faith we confess
When we our brethren share
The fruits of love and kindness;
The joys and sorrows, and even every care,
Can make our light shine brighter;
Among those who have not heard,
The Gospel of the Lord
Will bring the knowledge of the Word!

GONE FOREVER?

By Phyllis Bourziel of Muskegon, Michigan

Where is the peaceful avenue of life?
It is now cluttered with a noisy din.
Beneath tense feet resounds the gray cement
Which severs ties once had been made with earth.
Some gaudy colors nudge each other, greedy

For the speed which yields a pleasurable thrill.
Harsh voices serenade the naive night
And twist its innocence to feed their sin.
The blinking lights harass the weary eyes
That find a solace only when in sleep.

Where are the raw materials first created—

Those which speak of peace and gentleness?
Does Nature's balm lie buried, gone from sight,
While ugly, man-made playthings substitute?

CHRIST JESUS, GUIDE ME

By Mrs. Rosalia (Robert) Cahill
Upper Bay Baptist Church
Costa Mesa, California

Christ Jesus, as you move the sea,
I pray, O Savior, that you would move me;
I see o'er the waters the patterns you've laid,
And I pray, in my life, that a pattern be made.

You've shown the water just where to go,
Where to crash in, and where gently to flow,
And when to roll back; how quick or how slow,
Where to mount up, and where to lie low.

Now in the same way, I pray, guide me;
Help me more clearly thy will to see,
And teach me whether you want me to be
A billow, against rocks, broken for thee,
Or a small ripple to flow into and fill
Some broken shell, strayed from thy will.

—Submitted by Mrs. Louise Keller,
Costa Mesa, Calif.

AN "ARK" FOR THE PRESENT

By Grace L. Voll of North Freedom, Wisconsin

From in the ark God called
"Noah, come in!"
And he and his "went in"
Saved from the flood
That suddenly enveloped all the world
With furies that before had never swirled
About this earth with tempest's scudding thud.

Today, vast war clouds
Hover closely by:
Christ sees, and anxiously
Sends forth the cry,

"Come unto Me, all ye who would be saved.
It is My will your names shall be engraved
Upon My palms, neath which storms cannot pry:
For these scarred hands, alone, have built an ark
In which obedient ones may soon embark.
Will many, or but few, now heed this call?
I died for all . . . Come in . . . Rains soon may fall!"

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GOD'S WONDERS

The heav'n's declare thy glory,
The firmament thy pow'r;
Day unto day the story
Repeats from hour to hour;
Night unto night replying,
Proclaims in ev'ry land,
O Lord, with voice undying,
The wonders of thy hand.

—THOMAS R. BIRKS

BAPTIST HERALD