

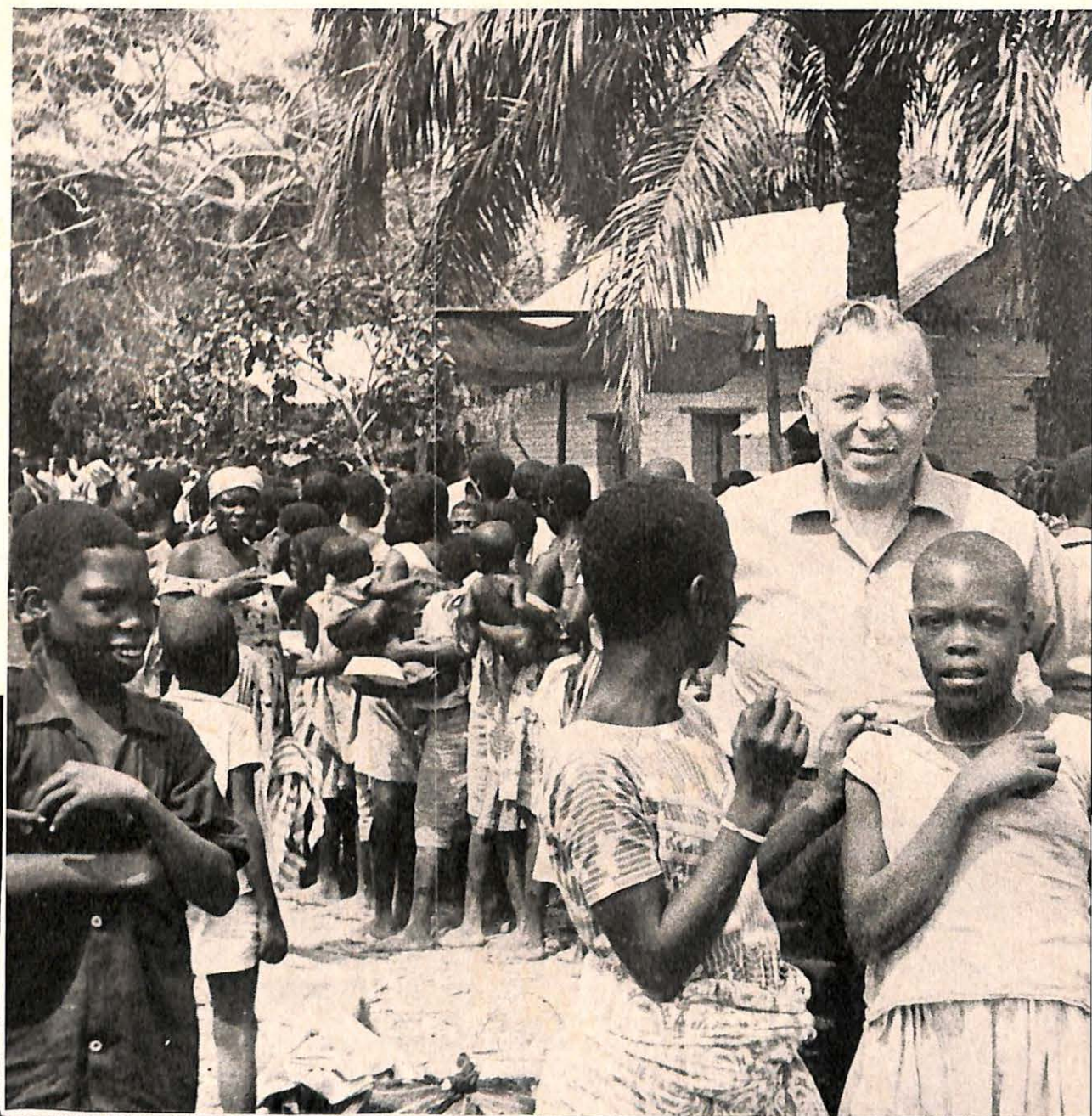
JANUARY 27, 1966

NUMBER TWO

BAPTISTS AND WORLD RELIEF

THE DIVINE SUBSTITUTE

BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

BAPTIST WORLD ALLIANCE SUNDAY

February 6, 1966

"Wherefore seeing we are compassed about by so great a cloud of witnesses, let us lay aside every weight . . . and run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith. . . ." (Hebrews 12:1-2).

The year just past was a year of appraisal. But it was also a year of dedication. The 11th Baptist World Congress meeting at Miami Beach brought together some 20,000 fellow-believers from 79 countries and helped all of us to realize anew our oneness in Christ and our obligation to share with all the world the truth that makes men free.

The Congress in Miami Beach revealed many attributes of our Baptist people:

Awareness: Baptists at the Congress faced the hard realities of the present world situation. We looked at the world in all its dread aspects. We faced the fact of the population explosion and the problems of depersonalization in urban centers, coupled with the impact of increasing automation in industry. We considered the yearning for peace in the face of ominous threat of war in the space age. We confronted the struggle for human rights and religious freedom. We did not cover up or retouch the ugly picture of the hungry, sick, naked and ill-clad multitudes.

Deepening Concern. Baptists at the Congress realized that we are up against a spiritual host of wickedness (Eph. 6:12). This is no shadow boxing. This is no warfare of slogans. Timid faith or hesitant love will not do. There was no bragging about "what we have done;" we were somehow aware that in spite of the millions who bear the name Baptist we do not have a corresponding impact on our world. The call to evangelism was sounded with urgency and love.

Greater Commitment. Baptists at the Congress felt that it was not enough for the "faith of our fathers" merely to survive. Faith as mere belief is sterile. Our faith must be of the quality that overcomes the world—that involves us in Christian living in the kind of a world we face.

Honest Differences. The stated purpose of the Alliance is to show "the essential unity of the Baptist people in the Lord Jesus Christ." But this unity does not mean uniformity in thought and practice. It was a sign of Christian maturity that representatives from so many nations could disagree without being disagreeable, and a sign of Christian love that none questioned the sincerity of the motivation of others.

Widening Fellowship. Perhaps the happiest feature of the Congress was the absence of barriers of race and nationality. We met together in fellowship as persons redeemed by Christ Jesus. We were, and are, "all one in Christ Jesus" (Gal. 3:27). These new ties will surely lead to greater love and cooperation in carrying Christ's worldwide mission.

What of the Future? These blessed experiences of 1965 have given us new incentive to be salt and light (Matt. 5:13, 14) in our decaying and dark world. We hope to see a swift lessening of prejudices in our Baptist fellowship and a genuine fraternal attitude to Christians of other denominations. We look to a world-wide evangelistic outreach. Let us seek the guidance and the power of the Holy Spirit to carry out the Great Commission of our Lord.

William R. Tolbert Jr.

President BWA

Josef Nordenhaug

General Secretary BWA

Robert S. Denny

Associate Secretary BWA

C. Ronald Goulding

Associate Secretary BWA

FRONT COVER

Rev. A. Klaupiks, the relief coordinator of the Baptist World Alliance, is shown in the front cover picture on a visit to the Congo in Africa in behalf of the BWA relief ministry. Grateful families are receiving food to eat and clothes to wear because of the relief gifts of Baptists sent to them in their great need in the Name of Christ!

BWA RELIEF OFFERING

The Communion Offerings in NAB churches on Baptist World Alliance Sunday, Feb. 6, 1966 will be designated for the relief ministry and the work of the Baptist World Alliance. The pressing needs and the world-wide outreach of this relief ministry are graphically depicted on pages 6 and 7 of this issue. Give as unto the least of these brethren of the Lord Jesus Christ!

NEWS and NEEDS...

OUR GOAL OF \$1,100,000. Less than three months remain before the close of our denominational fiscal year on March 31, 1966. At that time we hope to reach the Mission and Service Goal of our denomination of \$1,100,000. On December 31, 1965, with three months still to go, the contributions of our people had amounted to \$691,686, including \$177,888 given by our churches in December 1965. May God continue to bless this faithful stewardship of his people!

YOUTH WEEK. The observance of Youth Week, Jan. 30-Feb. 6, 1966, should be an important and joyous event in every NAB church. The reading of the special youth articles in this issue can be an inspirational introduction to this week's observance for you personally. Remember your church's youth in prayer and encourage them in their witness for Christ!

BAPTIST ALLIANCE SUNDAY. It has been a meaningful custom for Baptist churches on Baptist World Alliance Sunday, Feb. 6, 1966, to designate the communion offering for the ministry of relief and the spiritual work that are being carried on so effectively and with worldwide blessing by the BWA and its committees. An illustrated article about this program of Baptist relief is being featured in this issue of the "Baptist Herald."

EXTENSION BUILDERS, JANUARY. Estherhazy, Saskatchewan is not only "a booming potash center" but it is also a growing, prosperous community in which the Gospel of Jesus Christ needs to be brought to its many people. Rev. Peter Schroeder, our Church Extension pastor, described this new field in the Dec. 30th issue of the "Baptist Herald." During January 1966 Church Extension Builders will be making their contributions to the Estherhazy project. Why don't you have a part in this exciting Church Extension project as one of our many Builders?

DAYS OF PRAYER. Set aside some time on Friday, Feb. 25, 1966 for intercessory prayer as you join your thoughts and petitions with millions of other Christians. This will be the World Day of Prayer in which many of our women's groups take part, but which should also be the concern of all Christians everywhere. On Monday, Feb. 28, a Day of Prayer will be observed at the NAB Seminary, Sioux Falls, S. Dak.

NEXT ISSUE

"THE DRAGNET OF DISCOURAGEMENT"

Rev. Eton Pelzer
Hutchinson, Minnesota

BAPTIST HERALD

Editorial

Our Faith and Our Task

Let there be no mistake or misunderstanding anywhere concerning the faith and witness that predominates in the hearts of most North American Baptists. We stand squarely on the Word of God and strive sincerely to live up to our name as "evangelical, Bible believing Christians." Our witness of faith subscribes to these great distinctive principles, for which many Baptists have lived and died, and among which are "soul liberty, the inspired authority of the Scriptures in matters of faith and conduct, the revelation of God through Jesus Christ as only Saviour and Lord, and believer's baptism by immersion."

Our fellowship with like-minded, evangelical Christians has always been sincere and reciprocated. We have never engaged in militant warfare in attacking other denominations or religious groups, even though we have been adamant and zealous in contending for "the faith once delivered to the saints." We love the fellowship of the brethren and our hearts are warmed spiritually around the table where we can break bread with one another and clasp our hands together in service in Christ's Name.

But we as North American Baptists have believed that our fellowship with others is most truly Biblical and heart warming in the large circle of Baptists around the world. These 25 million Baptists in 110 countries of the world are indeed our brethren of the faith. There is an instantaneous recognition of our oneness in Christ with such Baptist brethren anywhere in the world. This is a fellowship on a high and lofty plane, because it seeks no selfish nor personal ends but it wants only to share the precious things of our faith in Christ with others.

As a North American Baptist General Conference, we have reached out a hand of fellowship to clasp those hands of our Baptist brethren through the Baptist World Alliance. The sound of this trumpet in these Baptist circles is certainly clear and unmistakable in its evangelical witness. We are true to God's expectations of us when we make our own contribution to this wonderful Baptist fellowship around the world. It should be added that our Conference has no relationship nor connection, either directly or indirectly, with any other corporate body, including the National Council of Churches of Christ in America.

But when you try to define our expression of faith as a conference, you must also envisage our task. Jan A. Brandsma, church historian at the Dutch Baptist Theological Seminary in The Netherlands, has stated emphatically that "Baptists never wanted their churches simply to be a replica of the early church, but to give to *ecclesia Christi* a contemporary and a relevant form. As a people of the Book we know that the old world is dying and that a new world is being born." We have a pressing task to witness to that new world, to heal the broken hearts and to lift up the fallen, to proclaim "the day of the Lord" and the eternal truths of the Gospel.

On Baptist World Alliance Sunday, Feb. 6, we endeavor to face up to our task as Baptists to meet the needs of our Baptist brethren in those areas of the world where suffering and distress are rampant, to pray for our Christian brethren wherever they are persecuted for the faith, and to show our true colors as followers of the Lord Jesus Christ.

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THE DIVINE SUBSTITUTE

Christianity is infinitely above all religions with their teachings and ethical codes. Indeed, the difference might well be called that between a divine revelation and a human inquiry, respectively.

By Dr. Herschel H. Hobbes,
Pastor of the First Baptist Church,
Oklahoma City, Okla., and a Vice-president
of the Baptist World Alliance



Jesus' death was no accident of history but the accomplishment of God's eternal redemptive purpose. This was clearly revealed in Christ's experiences in the Garden of Gethsemane.

"I lay down my life for the sheep" (John 10:15).

AFTER many years of study in the field of religion, C. H. Toy concluded that "as far as our present knowledge goes, religion appears to be universal among men. There is no community of which we can say with certainty that it is without religion." And, of course, these religions range all the way from the most primitive to those of high cultural and spiritual teachings.

It is a common practice to classify Christianity as just one among many religions. And the natural conclusion for many is to question whether or not we should preach the Christian Gospel to the adherents of other religious systems. Say they, "We have our religion and they have theirs. Why not leave it that way?"

GOD IS SEEKING MEN

But are we justified in simply adding the religion of Jesus Christ to the long list of the religions of the world? The early Christians suffered death rather than to place an image of Jesus in the Roman Pantheon along with the many pagan gods of the Empire. Did they die for a mere figment of imagination? Or is Christ and his revelation unique? To be sure, other religions have their teachings, ethical codes, and proposed means of salvation. But in each of these areas Christianity is infinitely above all these others. Indeed, the difference might

well be called that between a divine revelation and a human inquiry respectively.

Many years ago, Chief Justice John Gibson of the United States Supreme Court said, "Give Christianity a common law trial; submit the evidence pro and con to an impartial jury under the direction of a competent court and the verdict will assuredly be in its favor."

How may we sum up the difference between all other systems of religion and Christianity? May we not say that in the former men are seeking God, and in the latter God is seeking men? And the supreme revelation of this divine search for men is seen when God in the person of his Son died as a Substitute for sinful men.

This truth is expressed by Jesus in John 10:15. "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."

Approximately one hundred years ago, certain critical scholars questioned whether or not such a person as Jesus of Nazareth ever lived. To them Christianity was nothing more than the product of men's minds. But today no reputable scholar holds to either of these positions. The evidence is conclusive that Jesus was an actual person who lived, taught, died, and rose from the dead. Even pagan Roman literature speaks of Christians as the followers of Christ who was crucified by Pontius Pilate. So however men may interpret the facts, the facts themselves are a part of genuine history. Therefore, the question is not

whether or not Christ died, but for what purpose he died?

It is our purpose in the next few moments to examine this question. In so doing we would note from the Bible the answers of men, the answer of Jesus, and the answer of God.

THE ANSWERS OF MEN

For convenience let us classify them under three headings: the answers of the Sanhedrin; of Pontius Pilate; and of Jesus' disciples.

First, let us ask the Jewish Sanhedrin which brought Jesus to the Roman governor for sentencing. "Gentlemen, why did Jesus die?" And they answer, "He died as a lawbreaker, a criminal."

"But, gentlemen, on what grounds do you say this?" "Because he broke both Jewish and Roman law. 'We have a law, and by that law he ought to die, because he made himself the Son of God' [John 19:7]. Furthermore, he claimed to be a king. And 'whosoever maketh himself a king speaketh against [opposeth] Caesar' [John 19:12]."

Now let us examine these charges. Jesus did claim to be a king. But he clearly taught that his was a spiritual kingdom. Repeatedly he refused the role of a political Messiah. Furthermore, Jesus did claim to be the Son of God. If he were not, then he spoke blasphemy. But if he is, then he spoke the truth. Both Scripture and history testify that he is the Son of God. Therefore, he did not die as a criminal.

Second, let us inquire of Pilate.

"Pilate, why did Jesus die?" And he replies, "He died as a martyr." "Why do you say that, Pilate?" "Because I found him guilty of no crime. I sought to release him, but he would not defend himself. He taught what he called 'truth.' And he died rather than to renounce it. I suppose you might say that he also died as an example to his followers, showing that they too should die rather than to forsake what he had taught."

But will Pilate's answer stand the test of examination? Socrates died rather than to renounce what he had taught. Through the centuries many have died the death of martyrs in order to be true to Jesus. Yet none of these has affected men and history as has Jesus. So we must conclude that he did not die merely as a martyr or as an example.

"BOTH LORD AND CHRIST"

Third, let us ask Simon Peter, the spokesman for the disciples on the day of Pentecost. "Peter, why did Jesus die?" And Peter answers, "He died according to the will of God." "And how did you arrive at this answer, Peter?"

Peter replies, "I received it by revelation through the Holy Spirit. You recall that after the Holy Spirit came upon us at Pentecost, I said to the Jews, 'Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up. . . . Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ' [Acts 2:22-24, 36]. It was on this basis that I called on the people to repent of their sins and to believe in Jesus as their Saviour."

You who are familiar with the New Testament know that this is the message which echoes and re-echoes throughout its pages. It is the Gospel which has swept through the corridors of history, and will continue to do so until the end of time. "It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). But whence came this power? And this question calls for still another answer.

THE ANSWER OF JESUS

Reverently we ask him, "Jesus, why did you die?" And his answer is found in our text. "As the Father knoweth me, even so know I the Father: and [John 10:15]. Let us analyze Jesus' answer.

First, he agrees with Peter's answer that he died according to the will of God. Peter spoke of the predetermined purpose or will and the foreknowledge of God with respect to Jesus' death. It was no accident of

history, but the accomplishment of God's eternal redemptive purpose. And this Jesus implies when he speaks of the intimate knowledge and understanding which exists between the Father and the Son. The Son knows the Father's redemptive will and purpose, and the Father knows the Son's dedication to it. So Jesus died not in keeping with man's will but God's.

Second, Jesus fully denies the answers of both the Sanhedrin and of Pilate. This he does when he says, "I lay down my life." And he emphasizes this when he says just three verses later, "No man taketh it from me, but I lay it down of myself" (v. 18). He did not die as a helpless criminal or martyr. He gave his life voluntarily in accord with the will of God.

THE SHEPHERD'S LOVE

Third, Jesus tells why he laid down his life. It was "for the sheep." The word "for" carries the idea of substitution. Literally, it means "over, on behalf of, or instead of." The picture is that of a shepherd protecting his sheep from wolves. Rather than to let them kill the sheep, the shepherd throws his body over them to endure the ravages of the wolves in his own body. The shepherd dies, but the sheep are safe.

In like manner Jesus died "for" you and me. As sinners we abide under the wrath of God against sin. "The wages of sin is death" (Rom. 6:23). Therefore, someone must die for your sin, either you or someone who himself is sinless. Only Jesus is sinless. He alone could take your place.

God loves you, the sinner. But since he is a holy God, he hates sin. Thus, your sin must be punished or atoned for in order that the demands of God's holy nature may be satisfied. Therefore, in order to show his wrath toward sin and his love for you, it remained only for God in Christ to die in your place.

Thus Romans 5:8 reads, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The word "for" here is the same one used in John 10:15. As the shepherd places his body over the sheep, so on the cross Jesus threw his body over us. The wrath of God against sin did its worst to him, so that those who receive Christ as their Saviour need never know that wrath for themselves.

God in Christ dying on a cross—for you, for me! That is Jesus' answer as to why he died. However, one answer yet remains.

THE ANSWER OF GOD

In wondrous awe we approach his throne as we ask, "O God, why did Jesus die?" And for his answer God points to the empty tomb. Thus God authenticates the words of Peter. "Jesus of Nazareth . . . ye have taken, and by wicked hands have crucified and slain: whom God hath raised

(Continued on page 7)

BIBLE news around the world

YEAR OF THE BIBLE. The proposal to observe 1966 as "The Year of The Bible" in connection with the 150th Anniversary of the American Bible Society was made initially in 1964 by the Society's Advisory Council and has since been endorsed by proclamations from governors of more than half the states and the United States Senate.

FEATURE PUBLICATIONS. Feature publications by the American Bible Society during its 150th Anniversary in 1966 include a new Greek New Testament, a full length history of the Society by Dr. Kenneth S. Latourette and an anniversary hymn selected in a contest by the Hymn Society of America.

GREEK NEW TESTAMENT. The 20th century Greek New Testament, to be published by the American Bible Society during its 150th Anniversary in 1966, is the first ever produced by an international committee. More than 100 Greek manuscripts and quotations from early versions in Latin, Coptic, Armenian, Georgian and Gothic were checked by Biblical scholars from Japan, England, Scotland, the Netherlands and the United States.

THE FIRST PSALM. The First Psalm is the most popular portion of Holy Scriptures in every part of the world, according to Dr. Eugene A. Nida, Translation Secretary of the American Bible Society.

BIBLE SOCIETY RECORD. The Bible Society Record, which has been published without interruption for 148 of the 150 years the American Bible Society has been in existence, will publish a special issue in May 1966 on the 150th Anniversary of the Society.

BIBLE-LESS CHRISTIANS. The number of Bible-less Christians is growing year-by-year because distribution of Holy Scriptures is lagging behind population and literacy explosions around the world. Dr. Olivier Beguin, General Secretary of the United Bible Societies, told the American Bible Society. To meet this need the ABS plans to increase its distribution of Holy Scriptures to 75 million copies in 1966 as part of its 150th Anniversary.

Baptists and World Relief

In 1966 Baptists will need to raise more than \$100,000 for a relief ministry in many needy parts of the world. Your gifts on Baptist World Alliance Sunday, February 6, 1966, will help to relieve human suffering and to restore what has been destroyed.

By Rev. A. Klaupiks, Relief Coordinator of the Baptist World Alliance

RELIEF WORK has been on the agenda of practically every meeting of the Baptist World Alliance Executive Committee for the last twenty years and on the program of every Baptist World Congress since 1947. Throughout these years many of our brethren have been in acute need of food, clothing, medicine, shelter and spiritual encouragement.

This sad and in many cases tragic situation continues even today, as volcanoes erupt, as the earth quakes, as severe droughts parch out vegetation in some areas and as fields and human

Baptist World Alliance and Baptists of many countries have no small share in the continued supply of necessary items. We are profoundly grateful. Please continue to hold the ropes!

Sem Marseille of Haiti said: "The generous help of the Baptist World Alliance made it possible to rebuild the churches at Miragoane, Baint, and to help in the construction at Leogane, Grand-Boave, and many of the out-stations of this whole area. For many of our churches in Haiti, the help from the Alliance came as an answer to prayers in the time of great

In Assam, India five student dormitories were erected for refugee students from East Pakistan. This was possible mainly with the help of Baptists in Germany, \$60,000 coming through the evangelical relief organization, "Bread for the World," as the result of R. Thaut's efforts.

CURRENT PROJECTS CITED

The Baptist Hospital in Burundi was in serious need of an electric generator. It took some time, but finally the machinery was shipped to Bujumbura, and it soon will be giving light in the operating room of the hospital there.

In the Congo, Angolan refugees received another shipment of 35 new sewing machines (making a total of 75), live stock of baby chicks, medical assistance and drugs in the total amount of \$9,330.

In Haiti we were glad to see some five chapels rebuilt and dedicated to preaching of the gospel. During the ten months period some \$17,000 was spent on different relief projects on the flood and hurricane ravaged island.

Food parcels, clothing, medical assistance, and shelter were provided to widows, orphans, invalids, church workers and their dependents in cases of need in number of other countries, requiring some \$25,000. The total outlay of funds for different BWA Relief projects and services in the period of ten months ending last June at the 11th Baptist World Congress, was \$118,000.

CONTINUING NEEDS

But this does not take care of the needs which arise at any unexpected moment and in any unforeseen way. Some of these were presented to the BWA Executive Committee at Miami Beach. The Committee gave its endorsement to the relief program in faith that the necessary funds will be contributed, and then voted that the relief work of the Alliance should be continued for the next five years.

A table of relief projects as approved by the committee meeting in Miami Beach is shown at the right.

Since that meeting, two other worthy requests have been received. The North East India Baptist Council has asked for \$2,000 for relief of 30,000 flood-stricken people in the Jorhat area of Assam. The Baptist Union of South Africa has asked aid also, the amount not specified, for the relief of people suffering from famine as a re-

sult of drought there the last five years.

An offering for relief needs was taken at the Congress during the Sunday morning worship service. The delegates gave \$11,387. An additional offering at the evening meeting in Orange Bowl brought the day's total gifts for relief needs to \$15,888. It was very good response for a noble purpose. But much more needs to be done.

WHAT SHALL WE DO?

As the requests and calls come to us from the ends of the world to relieve human suffering and to restore what has been destroyed, what shall we do?

Our Baptist international family is now many millions strong. There are many poor and needy, but there are also well-to-do and even rich among us.

The strength of our unity is not in the eloquent words which have been said but in the work we do together. There are many blessings in working together. One of them is that we get to know each other better. We know those who take the task seriously and do their share of work gladly. We get to know also those who are slow and continue just looking on, as the others do the work with passion and enthusiasm. We must be united more closely in working together.

In the final accounting, the Lord's ultimate decision will be on the basis of what "you did" or what "you did not to one of the least of these my brethren" (Matt. 25:44-46).

THE DIVINE SUBSTITUTE

(Continued from page 5)

up . . . " (Acts 2:22-24).

Jesus himself affirmed this in John 10:18. Speaking of his life he said, "I have power to lay it down, and I

WHERE BAPTIST HELP IS NEEDED IN 1966

Projects approved by the BWA Executive Committee at Miami Beach, June 1965

CONGO: Relief to Angolan refugees, tools, machines, medical supplies, food, baby chicks.	\$ 12,000
RWANDA: Equipment and tools for a vocational training center for 1965/66	6,000
ASSAM:	
1) Rehabilitation of refugees self-help projects	8,000
2) Land settlement projects for Garo and Boro Baptists	4,000
3) Aid to flood victims in Krishna River flood disaster	3,000
HAITI, W. I.	
1) For school desk project	16,000
2) Tools and machines for self-help project	3,000
HUNGARY:	
Aid to complete the Baptist Old People's Home	4,000
Transportation vehicle	3,000
YUGOSLAVIA: Clothing, footwear, etc. to Baptist church workers	2,000
POLAND:	
1) Assistance to church workers with clothing, medicine, etc.	2,000
2) Paper and other supplies	3,000
SPECIAL AID	
1) Packages of food, clothing, medical supplies, etc. to church workers, invalids, widows	10,000
2) Bible and theological books to pastors	1,000
HONG KONG: Baptist Social Service Center	25,000
	\$102,000



"UNTO THE LEAST OF THESE MY BRETHREN

Garo Baptist refugees at the Ganol Camp near Tura, Assam, India. (Photo by courtesy of "The Baptist World.")

dwellings are overflowed elsewhere. There is bloodshed and loss of life in senseless wars and tribal clashes. All of it brings unspeakable suffering and deprivation to many innocent people including children.

At the Baptist World Congress in Miami Beach last June, we heard testimonies on what Baptist World Alliance relief assistance meant to people who benefitted from it.

"HOLD THE ROPES!"

David Grenfell of Congo said: "We were left to handle a colossal problem, with almost 400,000 refugees to be helped. Thousands of tons of food were distributed, and also blankets, beans, vegetable seeds, tools for gardening, and thousands of baby chicks. The

est need."

A word came from N. A. Kirkwood of Assam, India: "We indeed are grateful for the office of the Baptist World Relief through whom grants have been made to enable hostels to be erected for the refugee students. . . . If it were not for the Australian and American Baptists . . . and the Baptist World Alliance, the refugees in Assam would have been left sadly neglected."

C. Stanford Kelly in his recent letter writes: "All over Haiti can be heard the sound of saws and hammers, as the school desk project goes ahead."

The following are only a few examples of the Baptist World Relief projects in Africa, Asia, Europe and the Caribbean area during the past year.

have power to take it again. This commandment have I received of my Father."

The empty tomb therefore is God's answer to all who would deny that Jesus is the Son of God, to all who see in Jesus' death only that of a criminal, martyr, or example. On the cross Jesus paid the price for your sin. In the resurrection God gave him

victory over sin and death. So that in him you may find atonement for your sin and life forevermore.

More than anywhere else, therefore, you see the difference between Christianity and the religions of the world as you look at Calvary and the empty tomb. For on Calvary you see God himself in Christ dying for your sin. And in the empty tomb you see that in the living Lord a loving God offers life abundant and eternal to you. In the parlance of the commercial world *no other religion can make that statement.* And when in faith you receive this dual truth into your heart, you will know the presence of the crucified and living Lord in your life.

LOVE SO AMAZING

Thus you will be able again to sing with Isaac Watts:

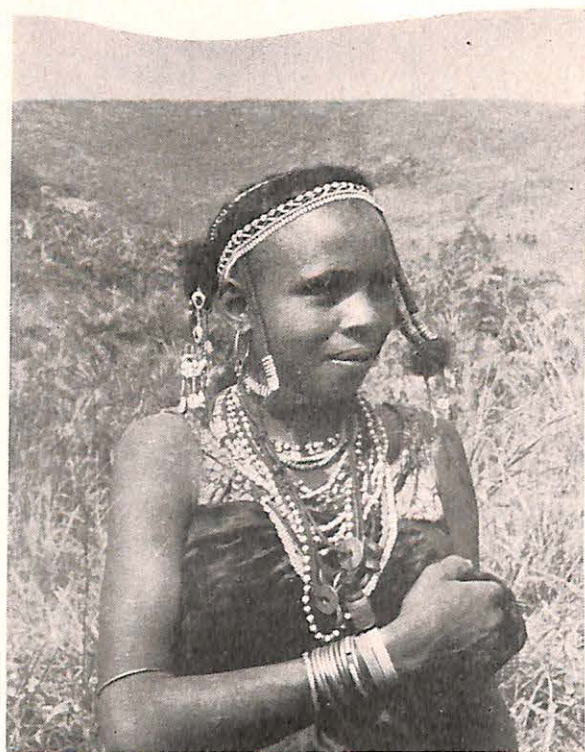
*When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*

*See, from his head, his hands,
his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown.*

*Were the whole realm of nature
mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.*



Refugees, leaving the Baptist Hospital at Joyramkura, India, set out for the Assam border, marked by the hills in the background.



A colorful Fulani girl in Cameroon with her beads and buttons and bracelets.

A Life Identified With the African

While on trek in the Cameroon grassland and living "indigenously" with the nationals, the missionary experienced many adventures and learned that with every sacrifice for Christ's sake, there is a much greater blessing in store!

By Mrs. Alma Henderson, Missionary in Victoria,
Federal Republic of Cameroon, Africa.

I AM WRITING early this morning from the Mbaw Plain in the Mbem Division in the village of Nwanti, Cameroon, West Africa. This is my third week on trek in the grasslands. I am traveling in a women's team (Mrs. Bell, who attended the Baptist Congress in Miami Beach, Florida, and Mrs. Sarah Mokake, our president of our CBC Women's Missionary Union, and myself). We expect Mrs. E. K. Martin to join us soon. We shall be visiting every association in the grasslands, except Warwar Field. Time will not permit our reaching there this time. As it is, we will be traveling for over a month.

LIVING INDIGENOUSLY

For three weeks now I've been living "indigenously, integrated," and as the book says, "an identified life" with our African people. This is an experiment that I wish I had attempted 19 years ago, living as an African with the Africans so that we might better understand and win them. My traveling gear consists of my bed bag (but no bed), and only a very few clothes, my Bible, a cup, a tin of Nescafe, and little else.

For three weeks now I've eaten only African food—fu-fu and more fu-fu. Actually I've learned to enjoy it and can eat it with gusto. Occasionally I dream about toast and jam for breakfast (palm oil stew is a bit much for breakfast), but when the fu-fu is passed, I find myself enjoying the communal dish like everyone else. At first my fingers were a bit clumsy, for you know there is a knack and dexterity to eat soup with your fingers, but after three weeks of practice, I'm becoming quite adept.

I find it extremely amusing to hear myself discussed among the by-standers (and there are always a host of such). "Here is a real white woman whose got a black heart, and can eat with her fingers."

All of this has necessitated quite a revolution in my thinking, especially sanitation wise. Some might consider it a revolution in reverse, but I find my spirit thriving on it. I have learned to know the African mind better, and have come to appreciate many of their lovely customs that I never fully understood before. After almost 19 years, I feel that now I am only beginning to learn what I should have known so very long ago. For about a score of years I feel I've been floundering—too bookish, too antiseptic minded, too aloof—not wilfully, yet positively.

DISCOMFORTS ALONG THE WAY

The only real discomfort, for which I have thus far found no remedy, are the ever present bed bugs which, according to my traveling mates, have found my white kanda, (skin) "sweet too much." The Apostle Paul bore on his body the marks of the Lord Jesus but, alas, I have only the scars

of bed bugs. This has been a constant source of laughter and sometimes embarrassment to my companions. Mrs. Bell is my faithful comforter as she continues to serenade about the "De Ledo Hotel" in Miami, Florida.

At night we rest our heads on a series of rigged bamboo poles, called beds, that leave corrugated stripes on the fleshier parts. But even that is not too bothersome when one can see the humor in it. Last night we hit the "jackpot." The grass roof leaked furiously, and consequently our blankets were soaked. The cockroaches, mosquitos and bed bugs worked overtime; so in our despair, in the middle of the night, we all began to laugh and sing, "The Lord knows the way through the wilderness; all I have to do is follow." Lying in the darkness we discussed the virtues of the missionary model, Paul, who became a prisoner to his enemies, and yet could sing at midnight. Here we were, among friends—except for those vexing bed bugs that held me especially a prisoner.

At the crack of dawn, the drum outside our door called all Christians in the village to morning prayer, and the church teacher's plea to his people was, "Suffer as a good soldier of Jesus Christ." Our eyes all met in a gaze, and we knew it was for us.

BLESSINGS OF THE TREK

It seems I've mentioned too many hindrances, and minimized the blessings. They have been abundant. Never in my life have I been accorded so many honors and been treated so royally. The very best in every village has always been ours. Where else in this world could so humble a citizen

as I be constantly welcomed with bands of dancing singing women: speeches galore; and presents of chickens, eggs, fu-fu, pineapple, ground nuts, sugar cane—till we could not carry it all? Our Land Rover is loaded to the hilt, and yet we have to leave many gifts behind.

Many of these wonderful Christians, whom I am meeting for the first time, have only been names on a piece of paper to me for many years, and suddenly we become sisters in Christ with real flesh and blood. I cannot help but feel that their joy is as genuine as my own in seeing each other face to face.

CAMEROONIAN WOMEN

Our meetings everywhere have far exceeded our expectations in every way. The spirit has been absolutely wonderful! The women are coming and coming by the hundreds to listen, to learn, and to discuss vital matters concerning our part as women in Christ's church. Some of them have traveled three days on foot to get to our meetings. Today there is a group here from Mio Darli, way up in the northern part of Mambila, three days' walk away. Sometimes our meetings have lasted six solid hours without a break, and yet they sit and listen eagerly. Where but in Africa would this be possible?

We are grappling with the real issues of life, and our discussions are full of fire and life. Polygamy usually tops the list of discussions; ju-ju and native medicine; materialism; indifference and self-complacency in the Christian life, etc. It thrills me to hear our African Christian leaders elaborate so skillfully and thoroughly on the Biblical order of these sins. I've repeated so often these weeks that our native Christian leaders are far more skillful than we foreign missionaries in dealing with these problems. How we can thank the Lord for raising up



A Women's Sunday School Class at the Anyajua Bible Conference with Katrina Gabe teaching. (Pictures on pages 8 and 9 by Missionary Laura E. Reddig).

these wonderful servants of God among his people in Africa.

Not only are we accorded the highest honors among our Christians, but our civic obligations often lead us into the palaces of kings. Some of the most important chiefs in the grasslands have hosted us with pomp and ceremony, and have sent us on our way with gifts. As far as I know, none of these chiefs are Christians, but they have constantly thanked us for what our mission has done and is doing among their people. This has always given each one of us the opportunity to give our own personal testimony in important places where Jesus Christ is not often honored.

On one rare occasion, the chief, not knowing that I was married, invited me to join his harem of about twenty women. It was a most "romantic" conversation spoken through an interpreter, with several of his nude wives

listening with their heads bowed, and their hands obediently placed on their knees. I thought to myself, "And the Lord has delivered me from even this!"

THE CHRISTIANS IN AMERICA

Mrs. Bell's account of her visit to America is always one of the highlights on the program. She is doing a magnificent job. I've written to some of my friends to say that sometimes I don't know if she is talking about my homeland or of heaven. If what she says is true, the Christians in America have sprouted wings since the last time I saw them. But without a doubt, her praise is sincere and not just flattery. I've heard her say often, "Only the love of Jesus Christ would make anyone want to leave such a wonderful country as the USA." We have all that any human being could want in America, and it is only because of their lack of the Gospel that has brought us to their primitive land.

When I return to Victoria, I will be just "a little drier in my skin," too, but my heart will be much larger, fuller and, I hope, sweeter. I count this experience one of the greatest blessings of my life. And to think of it—I didn't want to leave my work at Saker College! This proves again, with every sacrifice made for Christ's sake, there is a much greater blessing in store!

PRAY WITH FAITH

Prayer is appointed to convey
The blessings God designs to give;
Long as they live should Christians pray;
They learn to pray when first they live.

'Tis prayer supports the soul that's weak;
Though thought be broken, language lame,
Pray, if thou canst or canst not speak;
But pray with faith in Jesus' Name.

"If ye have faith, . . . nothing shall be impossible unto you" (Matthew 17:20).



A triple dedication ceremony was held at the Bamenda Baptist Church in Cameroon for the children of three Baptist teachers: Fomunyam, Fonane and Fominyen who are shown with their wives.

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Our Unfinished Task at Brook Park

This Church Extension project in a suburb of Minneapolis, Minn., has had to face many hurdles and hazards, but the pastor and people are making a spiritual impact on the community and are eager to complete the church building. The Feb. 1966 gifts of Church Extension Builders will go towards this important project.

By Rev. Henry G. Ramus, Pastor of the Brook Park Baptist Church, Minneapolis, Minnesota.

THE APOSTLE PAUL came to a point in his life when he could say, "... I have finished my course..." (2 Tim. 4:7). This was his life-long goal. To the Ephesian elders in his farewell charge Paul declared: "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

This too is our objective here at the Brook Park Baptist Church of Brooklyn Center, a fast growing suburb of Minneapolis, Minnesota. This new work began early in 1959 as a Church Extension project in an estimated area of some 4,000 homes. On April 5, 1959 the first worship service was held in a local Legion Hall with 46 people attending. Two months later the Willow Lane School was available for use.

Then in February 1962 the first service was held in the incomplete new church facilities consisting of a basement with only the narthex above ground. At this point finances had been overdrawn and, with a loan indebtedness of over \$40,000, future addition came to a halt.

"ONLY HALF A BUILDING"

For almost four years now we have been trying to carry on a vital ministry with only half a church building. Consequently we can only do half a job. All around us new homes have been constructed. Several new churches have been added to our community. A newly completed four-lane road goes right by our church site. Soon to be opened is our new community public library.

And now just recently, a new elementary school has been built almost right behind us, and was opened for use last September. Interestingly enough this 20 classroom, 660 pupil-capacity school was begun in April 1965 and completed for occupancy by September—just five months. Here we are at Brook Park for five years and still only a basement church. This is our unfinished task. It is imperative that we build upwards or go begging with the cause of Christ to our loss and shame.

Jesus said of a building project that a builder should "have sufficient to finish it." "Lest haply," Jesus continued, "after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, 'This man began to build, and



CHURCH CHOIR IN ACTION

The new choir of the Brook Park Baptist Church, Minneapolis, Minn., which began its ministry on Oct. 24, 1965 under the direction of Delmar Dockter (right, front row).

was not able to finish" (Luke 14:29-30).

What a fresh impact a completed structure would have on our community of new homes, schools and roads! A new interest in our work would be aroused and a new incentive stirred up to get us on the move in our unfinished task of winning men to Christ.

In our short history we have had many hurdles and hazards to overcome. The former pastor, Rev. Adam Huber, under God's grace had successfully led our church and its people over many of these for six years. Then led of the Lord to another field of service "white unto harvest" in Oregon, he left in July 1964. For over eight months the church was without a pastor. This was a hard time for a new work seeking to grow. It was a hurdle that became a hazard to the unfinished task.

INDEBTEDNESS OF \$56,000

Then in April 1965 the present pastor came on the scene in answer to God's call. There was need for orientation, knowledge of the task, and time to get harnessed together again as pastor and people. This we have been doing and thus another advance was made through God's grace.

However, a parsonage was needed to house the new pastor, since the former pastor had his own home. So

the church took another leap of faith and plunged further into debt. Through a mortgage loan, a 3-bedroom home was purchased and ready for occupancy when the new pastor arrived last April. Our total indebtedness now is some \$56,000. In addition there is about \$10,000 of city assessments on our church property.

Thus you see that one of the big hazards to our unfinished task is the financial hurdle. We cannot possibly go further into debt and keep up the payments. Therefore we appeal to you of Church Extension Builders. Send in your dollars, everyone!

There are also souls to build up and nurture in our community. And so while we cannot complete our church building because of financial needs, we are nevertheless not standing still in the spiritual ministry of our church. This too is our unfinished task and a never ending one for our church.

OUR SPIRITUAL MINISTRY

Last August we had a successful Vacation Bible School with 94 enrolled children for two weeks. Our Sunday school attendance has been in the 50's and morning worship attendance in the 60's. Ten new members have been added since April 1965. Three of these members have come by baptism which was held in December. We have started a new church choir last October with Delmar Dockter as director. Our Junior C.B.Y.F. is small but active with Mr. and Mrs. Vernon Flaming as sponsors.

We are seeking to move out into our community anew through an extensive visitation program. We have just completed a course on Lay Evangelism Visitation in co-operation with Faith Baptist Church of Minneapolis. Soon we hope to be very active in visitation work reaching the people for Christ and his Church.

And so we continue in our unfinished task. You can help us greatly with your dollars. I am confident that if we can build and complete our superstructure, we'll also build spirits—our own and the souls of men. A fresh impact will be felt on our community. A whole is better than a half, and so is a complete church building better than a basement one.

May we have your full support so that, like Paul, we might finish our "course with joy and the ministry" which we have here at Brook Park Baptist Church, "to testify the gospel of the grace of God."

The Hymn That Was!

This is only a fantasy, to be sure, with no music or hymnal committee or church implied, but it has a profound message for all church congregations to magnify the message of a hymn and not merely to count the stanzas.

By Rev. David T. Priestley of Junction City, Kansas

ONCE UPON A TIME in a little German village, there lived a faithful pastor, who, next to his Bible, his parish and his family, loved music, and especially to play his wood flute. When he visited the shut-ins, he would play hymns for them; sometimes he would compose little songs for his children; and evenings, he would play and sing with his family.

During the years in which he ministered in the village, the elderly sexton had come to be almost a father to him. One day the sexton died, leaving the pastor with the whole village stunned by the loss. But as a minister of God's grace he was expected to bring some word of comfort to the bereaved family and some expression of encouragement to the rest of the church. Taking his well-worn Bible, he began searching for the portion that would be God's Word to the people.

A BEAUTIFUL HYMN

As he studied, he discovered afresh the true meaning of the eternal life which God's people enjoy through faith in Jesus Christ; and his grief vanished into joy. A song began to sing in his breast which silently accompanied him even as he preached the funeral sermon.

That evening as the pastor sat at home with his family, the joyous melody continued passing through his mind. Taking paper and pen he jotted down the simple tune and then found himself racing to write the words which poured out to match the music. After the children were in bed, he sang to his wife the hymn he had just written.

"It is beautiful, Andreas," she said. "Pastor," said others to whom he sang it, "it awakens the joy of your sermon again deep in our hearts!"

On Easter Sunday it was sung in the church. Some years later the provincial bishop chose it for publication in a collection of hymns because of the purity of the melody, the beauty of the words and, above all, for the biblical message it contained.

In later generations families from that region left Germany for America. Through living and working and worshiping with others in the new land, English became their language; but they still sang the old songs among themselves. The older women would sing as they worked, and occasionally even one of the men would be heard humming the tune of one of the old

German hymns. So the children also learned to love and sing the hymns of their parents and forefathers.

Years passed. The immigrants aged; some died; but their children remembered the hymns. Especially at funerals, weddings, and special times of the church year they were sung.

One of these first-generation Americans became a professor of literature at a struggling college. A fellow teacher one day received news of the death of his father and grieved deeply. Sympathizing with his friend's sorrow, the young professor recalled the hymn he had learned as a child and began idly in his mind to translate its ten stanzas. Two days later, he carried a carefully-written copy of his translation to the still grieving friend, leaving it with the prayer that its biblical message might heal his grief.

STANZAS 5 AND 9 OMITTED

A decade afterwards, the teacher, whose grief had been stilled by the hymn, was placed on a committee to compile a hymnal for use in the churches of the new nation. Writing to his friend, he received permission to include the translation in the new collection.

However, others on the committee, while acknowledging the value of the hymn, felt that ten stanzas were too many even for the singing Christians of that time so they eliminated stanzas 5 and 9. The member who had submitted the hymn felt that it was somewhat weakened by the omission. But since he could not see that any other stanza could logically be omitted either, he withheld his objections. Thus, the hymn written generations before and a continent away became a part of American hymnody, albeit minus two stanzas.

As the years passed, the churches changed; the frontier moved westward; there were famous revivals. With the changing times and needs, new songs were written and new hymnbooks called for. Each committee edited hymns which they felt were a little too long, so that in each hymnal some hymns were shorter than they had been before. And the one which had first been translated for the comfort of a grieving professor did not escape the excision of more stanzas. One committee even dropped the first half of one stanza and the second half of another and combined the two mutilated parts into a single stanza.

Then in the 20th century, congregations and song leaders took over where editorial committees had left off. As the hymn was now known, there were only four stanzas. Surprisingly, the stanzas which had survived had a certain coherence, even though the richness of the long-forgotten original was lacking.

FURTHER STREAMLINING NECESSARY

The melody was as simple and direct as always, the translation was as beautiful and clear as at first, and the message was as biblical and tender as ever. But for some reason people began to feel that four stanzas were really too much to sing; and it became customary to sing the first, second and last stanzas, omitting the superfluous and time-consuming third.

Music editors then decided that since the third stanza was only rarely used, it could easily be omitted. So in the newer hymnals only three stanzas were printed. Unfortunately, this newly-abridged hymn was treated in the same way: stanza 2 was ignored to streamline the service. Finally, one music board, following the logic which had eliminated stanza 3 not many years before, sent their new hymnal to the printers with only two stanzas for this traditional hymn.

However, this had an unexpected and heretofore unpredictable reception. A hymn with only two stanzas was considered too short to be worth singing. And there were so many with three or four stanzas (one of which was seldom sung, of course) that the little two-stanza shred was usually ignored.

Only recently, a music publisher sent a list of 20 hymns having only two stanzas to ministers and choir leaders throughout the country. He asked them to indicate which hymns they felt could be eliminated without affecting the actual number of hymns sung in the church. On the basis of the replies, some of these hymns will not be included in the forthcoming edition of this fast-selling hymnal. Among those listed was the hymn whose story has been told here.

And there is little reason to think it will survive such editorial policy for long regardless of its musical or spiritual value. In the final analysis, this is the only logical consequence of any congregational practice which ignores the message of a hymn and merely counts the stanzas.

A Japanese Impression of "The City of Brotherly Love"

By Mr. Hisashi Murakami of Osaka, Japan, a graduate of the N.A.B. Seminary, Sioux Falls, S. Dak., and at present a graduate student at the Eastern Baptist Theological Seminary, Philadelphia, Penn.

THE PENNSYLVANIA Railroad brought us from Wausau, Wisconsin, where we served in Youth Camps, to Philadelphia. It was on August 24 when we first put our feet on the ground of Philadelphia. As we came closer to it, we were thrilled to see beautiful landscapes and "forests of Penn." My wife Nobuko, exclaimed from the window of the train, "It's just like in Japan." And she was right! Our first trip to Philadelphia brought back to us many rich memories of our experiences in Japan. In fact, it made us homesick. But this was just the beginning of our exciting adventures in the "City of Brotherly Love."

Soon after we arrived at Palmer Hall, one of the Eastern Baptist Seminary apartments, we introduced ourselves to Dr. Walter Davis, the dean of the school. He looked like a gentle father. He never fails to welcome you with his friendly smiles and hands. We felt quite at home because we have seen many images of Buddha and other Oriental articles displayed in his room. No wonder, for he and his wife were missionaries to India. He took us on a tour of the school. The president and dean of the school did everything possible for us to secure works. We shall long remember their personal and sincere interest in and concern for us. Right from the beginning "The City of Brotherly Love" was evident in the seminary.

INDEPENDENCE HALL

Mr. and Mrs. Hattori, studying at the Westminster Theological Seminary, come from Osaka as we do. They took us for some sightseeing in the city. It was in September. As we went along the city line avenue to the expressway, the sights were breathtaking. The street was covered with big and tall trees making arches over it and old colonial homes were seen on both sides. Much of the heavy traffic distracted our appreciation of the sight, but still to the new eyes it was impressive. The famous Delaware River and banks against the background of hills and skylines were another beauty in contrast to the beauty in farming states.

We came to the Independence Hall. This is actually the birthplace of this nation. Streets were tiled with red bricks. One can easily see that efforts have been made to preserve its historical appearance as much as possible. It appeared to our eyes as the



The Liberty Bell in its familiar setting in historical Independence Hall, Philadelphia, Pa., for all friends of freedom to see and to admire.

sign of a people's pride for this historical event and of their appreciation of its significance to the existence of this country.

We also visited Valley Forge in the fall. Only poetically gifted men are able to express and communicate its beauty and impressions adequately. But its natural beauty does not minimize its historical significance. Rather it adds to it the genius of a general. Our small knowledge of American history became alive visualizing the panorama of the War of Independence.

OUR OLDEST CHURCH

We had a privilege of visiting our oldest N.A.B. Church. It is the Fleischmann Memorial Baptist Church. We have had several occasions to have fellowship with Rev. and Mrs. E. A. Hoffmann and with members of the church. This church still stands as the reality of their forefathers' faith and witness, which has been passed down to succeeding generations. The task is left to this church today that she may keep that torch of their faith

and witness burning in the community as the light of the world.

Another church of ours is the Pilgrim Baptist Church. It was on October 6 that we met Rev. and Mrs. F. Sonnenberg and some members of the church, and that we had a Jewish dinner with them at a restaurant. By this way we were introduced to this church. Our fellowship with these churches have been edifying and growing. Their love and concern are greatly appreciated. Certainly "Brotherly Love" is preserved and active in these churches.

However, one begins to wonder whether "Brotherly Love" is true in the city as a corporate reality, as he sees a great number of horrifying incidents and crimes daily. We think that if the city is to remain "The City of Brotherly Love," the key is hidden in the existence of the Church of Jesus Christ, whose mission it is to demonstrate God's love to all, which is the true source of "Brotherly Love."

WHAT'S HAPPENING

(Continued from page 15)

will participate in this Christian basketball team's activities again this summer. Dr. Robert Schreiber is the pastor.

• The First Baptist Church of Colfax, Wash., installed its new pastor, Rev. Bernard Edinger, on Sunday afternoon, Dec. 12. Rev. Joe Sonnenberg, Western District secretary, offered the prayer of dedication, and Rev. E. Wayne Roberts, executive minister of the American Baptist Convention churches of the Pacific Northwest, brought the installation message, "Called to Serve." Greetings were delivered by the mayor of Colfax, Wm. H. Burns; and president of the local Ministerial Association, Rev. John Branden. Several other ministers took part in bringing the charges to the pastor and to the congregation. Mr. Eugene Mohr, chairman of the Pulpit Committee, declared the new pastor to be installed and assured him of the prayers of the congregation "to uphold you in all your duties as a minister of the Gospel."

A PRAYER FOR PEACE

Dear Father, whom we cannot see,
We know that Thou art near;
With longing hearts we turn to Thee,
And ask that Thou wilt set us free
From war and hate and fear.

Dear Father, King of love and peace,
We know that Thou art strong;
Make conflicts everywhere to cease,
Let mercy everywhere increase,
And kindness conquer wrong.

Dear Father, Lord of sea and land,
We know that Thou art wise;
Oh, make the nations understand
That only by Thy guiding hand
Can splendid peace arise.

—John Oxenham

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treatment, or have you or they been advised to have a surgical operation in the last five years?

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General Christian Education Committee

A Report of the Annual Sessions Compiled by Rev. G. K. Zimmerman, General Secretary of the Department of Christian Education.

A REPRESENTATIVE group from our nine local conferences met at Forest Park, Illinois, for the annual meeting of the General Christian Education Committee Dec. 1-3, 1965. The reports by the staff members of the Department of Christian Education and the representatives from the nine local conferences revealed that much work is being done to further the ministry of Christian education in our local churches. A few excerpts and summaries of these reports will confirm the concern shown for our future ministry in Christian education.

STAFF MEMBERS' REPORTS

Rev. John Binder, Assistant General Secretary of the Department of Christian Education and Director of Youth Work, stated the following: "As we review another year of events among our youth, it prompts us to give praise and thanks to God for his work of grace. Many youth are discovering new purposes and meaning in life as they have been confronted with the Gospel and have committed themselves to Christ and the work of his Church. Youth are a vital influence in our churches. They often challenge adults to greater spiritual development by their probing questions and high ideals. More churches need to give youth the opportunity of deeper involvement in the life and mission of the church. The more this is done, the less disappointments we will have with youth and the less youth will criticize the church or adults."

The report by Rev. Bruce Rich highlighted activities pertaining to our ministry with children. He said, "This first year as Director of Children's work has been one of study, learning and sharing. The scope of the work is broad, the tasks unending and the time short, but God is faithful in giving strength and direction in meeting the varied demands." Mr. Rich reported that the revisions in the first grade material for Sunday school and proposed revisions for the junior materials indicate very wholesome improvements in the curriculum for children.

The plan to coordinate our denominational Christian education program was approved by the General Conference at its sessions in 1961. Rev. G. K. Zimmerman stated in his report, "A review of another year's activities in the Department of Christian Education reveals how God's leading has made advances possible toward a more coordinated program of Christian education for our churches." It was cited that our planning at the annual meetings and the teamwork by the staff

members responsible for children, youth and adult work have greatly aided this coordination of effort.

Professor Arnold Rapske of the Christian Training Institute, Edmonton, Alta., and Dr. Martha Leypoldt of our Seminary in Sioux Falls, S. Dak., participated in both the Curriculum Committee meetings held Nov. 29 and 30, and in the General Christian Education Committee meetings. Professor Rapske has had a major responsibility to formulate a set of Christian education objectives for the various age groups. The presence of representatives from our educational institutions is a further effort to coordinate our ministry of Christian education in our denomination.

Rev. LeRoy Schauer, who has served on committees of the Department of Christian Education since 1960, very ably presided at the General Christian Education meetings this year. Brother Schauer is pastor of the Redeemer Baptist Church, Columbus, Nebraska.

LOCAL COMMITTEE REPORTS

A report from each of the nine local conferences, summarizing the Christian education activities within the conference, was shared with the General Christian Education Committee in session. It is gratifying to note the increased highlighting of our Christian education program at the local conference sessions. For example, the Christian education committees of the Dakota and also the Northwestern Conferences arranged for a full display of all Roger Williams Press Sunday School and Youth Curriculum materials at their 1965 conference sessions. In addition, they provided a display of books and Bibles which could be purchased by delegates and visitors.

Local Conference Committees also reported that they continue to make good use of area workers' conferences with a variety of workshops. Several of the local Conference Committees conducted surveys to discover specific ways in which the needs of the local church can be met through activities planned by the Conference Committee. Since many of you who read this article had a direct responsibility to elect those who serve on the local Conference Committee as well as the General Christian Education Committee, we want to encourage your continued support of the plans and programs which are developed to increase our effectiveness in Christian teaching.

EDITOR OF EDUCATION LITERATURE

Miss Sara Lou Gunst, who serves as

part-time editor of Christian Education Literature, reported that manuscripts for new materials in the curriculum are being reviewed, with specific suggestions submitted to the publisher. Miss Gunst has also devoted considerable time to formulate tentative outlines for a junior high and senior high camping curriculum. The editor has also begun plans to provide articles which may be considered for publication in the take home papers, TODAY and HIGH, which are a part of our Sunday school curriculum.

The major portion of the three-day sessions was devoted to three sectional meetings, dealing with children's, youth and adult work. Only a brief summary of activities in these committee sessions can be included in this report.

COMMITTEE ON ADULT WORK

Members of the committee included: Rev. Leon Bill, Rev. William Christensen, Rev. Herbert Klingbeil, Miss Betty Ohlhauser, Rev. LeRoy Schauer, Rev. Gordon Thomas and Rev. G. K. Zimmerman. Considerable time was spent on reviewing the manuscripts which had been prepared for the manual on "OUR MINISTRY WITH ADULTS." When completed, the manual will serve as a very meaningful and helpful guide for adult work in the local church. Programs and plans were also formulated for Family Month, elective study courses for Sunday school classes and training hour, family camping and the ministry with senior citizens.

COMMITTEE ON CHILDREN'S WORK

This committee focused special attention on several areas where revisions are being undertaken. The Scripture Memory Program will be coordinated more fully with the memory work in the Sunday school curriculum. The outline for the revision of the junior Sunday school material was reviewed by the committee. The projected changes, which will include a greater emphasis on the New Testament, were favorably received. Other areas considered by the committee included: mission studies provided through the publication CONTACT, boys' and girls' weekday activities, training hour resources and materials for observance of special days such as Bible Day, Harvest Mission Festival and Children's Day.

Members of the Committee on Children's Work include: Rev. Loren Fischer, Miss Dorothy Pritzkau, Mrs. R. C. Rolfs, Rev. Wilfred Weick, Rev. Raymond Yahn and the Director of

(Continued on page 24)

• The First Baptist Church of Neustadt, Ontario has extended a call to Rev. James Armstrong to which he gave a favorable response. He began his ministry in the Neustadt church on Dec. 5th, succeeding Rev. Henry G. Ramus, now pastor of the Brook Park Baptist Church, Minneapolis, Minn.

• The Baptist Church of Oak Bank, Manitoba has announced the resignation of its pastor, Mr. Lawrence Wilkes, effective December 31, 1965. He served the church with faithfulness since 1963. He has announced that he plans to study at Sioux Falls College, Sioux Falls, S. Dak.

• The Paul Baptist Church, Paul, Idaho, presented its Christmas program on Sunday evening, Dec. 19, featuring recitations and Scripture readings. The Junior Choir directed by Miss Annette Erickson presented "Petit Noel," a Christmas pageant cantata. The pianist for the program was Mrs. Don Watson. Rev. Fred Penner is the pastor.

• The First Baptist Church of Start-up, Wash., has asked Rev. Alvin Harsch of Vancouver, Wash., to serve as its interim pastor. He began his ministry on Dec. 15, 1965. Rev. Robert Hoffman, the former pastor, is now the minister in Springside, Sask. Mr. Harsch served as the Church Extension pastor in Vancouver, Wash., until unfavorable circumstances brought the work to a close.

• The former Lashburn Baptist Church, located in the country near Lashburn, Sask., has been relocated to Maidstone, Sask., where the Baptist group and a number of Mennonite Brethren Christians have joined in the Maidstone Baptist Church, thus enlarging their area of service and witness for Christ. The pastor of the church, Rev. Robert Bruce Lee, was ordained by a NAB ordination council on Dec. 3, 1965, as reported elsewhere in this issue of the "Baptist Herald."

• Rev. Alexander Hart, pastor of the Bethel Baptist Church of Edmonton, Alberta since 1964, recently resigned and announced that he had accepted the call of the Baptist Brethren Church of Winnipeg, Manitoba, effective Feb. 13, 1966. This church group was formerly a part of the Third German Baptist Church of Winnipeg and it is probable that this church will seek active fellowship again with the NAB General Conference.

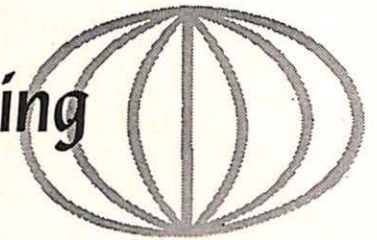
• The Christian Training Institute, Edmonton, Alberta, was host to the Northern Conference Pastors' Retreat and the Student Mid-Winter Convocation from January 24 to 27. Dr. Thomas B. McDormand, president of the Eastern Baptist Theological Seminary, Philadelphia, Pa., and Rev. G. K. Zimmerman, general secretary of the Department of Christian Education, were the guest speakers. Dr. A. S. Felberg, the Institute president, and members of the CTI faculty were

in charge of the well attended sessions.

• The Woman's Missionary Society of the West Center Street Baptist Church, Madison, S. Dak., presented its annual mission program on Sunday evening, Nov. 28. A brief memorial service was held for Mrs. Lena DeBoer, a member who passed away during the year. Two musical numbers were presented by Mrs. A. Krombein, Mrs. Ronald Mayforth,

Vancouver, B.C. with Rev. Gerhard P. Gebauer as the pastor, several inaccuracies were published. The "mother church" is the Immanuel Baptist Church, and not the Ebenezer Church as announced, which in a Christian spirit of goodwill and harmony made a gift of \$17,000 toward the purchase of the new site and \$10,000 toward the new building of the Pilgrim Church. It is the Immanuel Church that has extended a call to Rev. Paul

what's happening



and Mrs. Ella Jung. A reading entitled, "I Must Work—Night Cometh" and a skit entitled, "For What We Have," was presented by members of the society. Miss Sandra Moose was organist. The meeting was followed by lunch and a time of fellowship in the church parlors.

• The Temple Baptist Church Choir of Lodi, Calif., presented a Christmas Musicales on Sunday evening, Dec. 12. The program featuring the Male Chorus, Ladies' Chorus and Junior Choir in addition to the church choir, instrumental and vocal solos, and a chorale and instrumental ensemble was well received. Boyd Barth served as the director, Aimee Sawatsky as the organist, and Stephanie Radcliffe as the pianist. On Sunday evening, Dec. 24, the young people of the church presented the inspiring play, "To All People," the story of an unwanted guest at Christmas time who renews a family's weakened faith in God. Rev. Eldon G. Schroeder is pastor of the church.

• In the report about the newly organized Pilgrim Baptist Church of

Goetze of Kitchener, Ontario, to become its pastor, succeeding Rev. Gerhard P. Gebauer. A detailed report of these recent festive events in the Pilgrim Church will appear in the next issue.

• The traditional Christmas program of the Forest Park Baptist Men's Fellowship was held on Saturday evening, Dec. 18, at Forest Park, Ill. Arthur Grundke, president, had arranged an inspiring program which was effectively discharged by Warner Burghoff, vice-president. The participation by the many children and the musical numbers by the male chorus under the direction of Mr. H. B. Johns, the German mixed choir under the direction of Mr. Hermann Holz, Sr., and a violin solo by Richard Fuchs with Dorothy Fuchs at the piano added greatly to the program's joys. The guest speaker was Rev. John Grygo, editor of German Publications, who based his talk on Luke 1:26. The pastor, Rev. H. J. Freeman, also gave a brief message.

• A "Christmas Eve Musicales" at the Immanuel Baptist Church, Kankakee, Ill., was well attended by members and friends. The three choirs of the church presented an inspiring array of musical numbers. The Senior Choir is under the direction of Marshal True with Gladys True at the organ. The Youth Choir is directed by Warren Maas with Louise Eckels at the piano. The Junior Choir is directed by Alice Schreiber with Shirley Davis at the piano. The combined choirs also sang two numbers. At the Watchnight Service Tom Chandler showed colored slides and gave a report of his experiences last summer with the "Venture for Victory" basketball team. He

(Continued on page 12)

1966 ANNUAL

Printing of 4400 copies is also exhausted. Less than 200 copies remain. Don't miss out on this exciting publication.

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THE CHRISTIAN WOMAN—TODAY

By Mrs. Raymond Yahn
of Pittsburgh, Pennsylvania
English Packet Editor

"You shall be like a well-watered garden, like a spring whose waters never disappoint" (Isaiah 58:11, Berkeley Version). Here God has painted a beautiful picture, a graphic portrayal, I believe, of an ideal Christian woman. Can you visualize this "well-watered garden"? Beautiful, fruitful, useful, a source of joy and inspiration! You ask: "How can I be like this? Why, with all the demands and pressures upon me, I often feel like an arid desert or a well without water!" Yes, the role of the Christian woman today is not any easy one, but there is a way.

This past summer, when we returned from our vacation, my garden, like many others in the drought-stricken northeast, had suffered greatly. The plants were sadly drooping, but the weeds had grown profusely in the hard earth. I tried to pull up some of them, but found that they only broke off at the surface and the roots remained. It was not until I had saturated the ground with water that I could pull up the weeds by the roots. As time passed, my garden responded to being watered and nurtured and it produced beautiful blossoms. What joy their beauty and fragrance brought to the gardener and to others!

Here is the key. Do you see it? To be that well-watered garden our lives must be saturated with the Living Water. We must allow God to permeate every part of our lives. Only then can we be the beautiful, fruitful, fragrant, weedless gardens he wants us to be.

Here, in this brief article, we have just begun to touch upon the theme of our 1966 Program Packet, "The Christian Woman—today." In our programs many of the problems and concerns of the Christian woman in today's complex world are discussed. We know you will find inspiration in our "devotional garden." Throughout our packet you will find help in cultivating the "gardens" in our Woman's Missionary Union.

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The Minister's Workshop

Faculty members of the NAB Seminary, Sioux Falls, S. Dak., and of the Christian Training Institute, Edmonton, Alta., consider the Christian minister in his study and in his involvement in life situations and problems of our day.

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

Is the virgin birth predicted in the Old Testament?

THE APPEARANCE in 1952 of the Revised Standard Version of the Old Testament revived a very old controversy over Isaiah 7:14. In this prediction of the birth of "Immanuel," the question concerns the word (Hebrew "almah") rendered "virgin" in the King James but "young woman" in the R.S.V.

Some would indeed question whether the reference is to the Messiah at all but, even apart from the clear testimony of Matthew 1:22 and 23, the book of Isaiah itself gives sufficient justification for understanding "Immanuel" of Isaiah 7:14 and 8:8 as compared with the scion of David in Isaiah 9:6 and 11:1. (Notice especially the continued emphasis upon his birth in 9:6).

SEPTUAGINT GREEK VERSION

Granted, then, that Isaiah 7:14 is a prediction of the birth of the Messiah, does it predict the virgin birth? To the best of the present writer's knowledge, there is no trace of a controversy about "almah" until early in the Christian era. In fact, it would seem that the Jews of Alexandria in the third century B.C. understood "almah" to mean virgin, for they translated it *parthenos* in the Septuagint Greek version.

The Septuagint became the common version of the Old Testament for

Greek-speaking Christians three hundred years later. It is interesting that the controversy over Isaiah 7:14 was one reason for the rejection of the Septuagint by the Jews after its adoption by the Christians. It was now considered a "Christian" Bible, and Jews now insisted on the translation "young woman" for "almah."

VIRGIN BIRTH SUPPORTED

It is usually hazardous to try to determine the meaning of a word by its original etymology (e.g. "disaster," meaning originally "malfunction of a star"). The history of the use of a word is a more reliable guide. The use of "almah" in the Old Testament is disputed, but it may at least be said that no case has been cited in which it can be said *beyond* dispute that the word *cannot* mean "virgin." It appears in Ugaritic as a poetic parallel of another word usually understood as "virgin" in Hebrew.

Furthermore, a virgin birth accords with the context. (Note especially that this birth is the illustrative point of departure for the "sign" in the immediate context, and compare the unusual and supernatural character of the child in 9:6).

It is therefore the opinion of this writer that Isaiah's prophecy includes a conscious and explicit prediction of the virgin birth. Whether the prediction was explicit or not, the reference of Isaiah 7:14 to the virgin birth is fully supported by the New Testament in Matthew 1:22 and 23.

Introduction to Jeremiah

During February 1966 the Daily Bible Readings, suggested by "MOMENTS WITH GOD" for additional reading of God's Word, are taken from the book of Jeremiah. This introduction to Jeremiah will prove to be helpful in your Bible reading.

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

MANY SCHOLARS agree that Jeremiah was born shortly after 659 B.C., and was called to his office at an early age. The name Jeremiah means "exalted by the Lord" or "set by the Lord." This indicated that whatever he did or suffered was God designed for him. He was one of the major and great prophets in Bible history and made a remarkable literary contribution to the Scriptures and

prophecy.

I. JEREMIAH, THE PROPHET

Jeremiah was a member of the priestly family. His father's name was Hilkiah. He resided in Anathoth which seemed to be an old Levitical town and dwelling place of many priests in his day. Jeremiah as a man was modest, tender, of a shrinking temperament, no ruler of spirits, a deli-

cate observer, a sincere exhorter and counselor, a hero only in suffering but not in attack. He moved through life with open eyes and loving heart. He was bold and vigorous with courage that was physical, intelligent and spiritual.

Judging from his book, his personality appears to be more individualistic and distinct than that of other prophets. He was a man of gentle nature, devoted to his calling, tender-hearted, affectionate, loving, yet so dedicated to his task and calling of God that he shows great determination, firmness, and power of resistance against all who would divert him from or oppose him in his God-given mission. He is a man of concern for his own people and at the same time a prophet of great courage for God in the face of all cowards, false prophets, war-lovers, and impatient people. In times of deep despondency, he boldly declared the message given him by God.

II. JEREMIAH'S MESSAGE

Jeremiah was the last of the prophets to preach to his people during the day of their political independence. He realized the urgency of his message and the plight of his people as he stood his stand against them for God. Jeremiah held before himself and the people the consciousness of God's call and the certainty that he represented God in the message he proclaimed. He insisted that mere forms of worship are worthless and that God's law should be written in their hearts to be obeyed personally. He foresaw God setting his apostate nation aside and choosing to himself a new people under a new covenant with God written in their hearts. This is indeed a new approach to Israelite preaching that God would recognize the faith based on his revelation to the individual soul rather than that of a nation as a whole. This sounds more like New Testament teaching.

His prophecy is not chronologically arranged. Chapter 21 is a preview of Israel's subsequent history, including Judea's destruction and the Babylonian captivity. Chapter 22 is an evaluation of the good and evil aspects in the reigns of several kings of Judea, their indifference to the warnings of impending doom. Chapters 23-33 bring several predictions of judgment. Chapters 34-45 depict the labor and suffering of the prophet before and after Jerusalem's destruction. Chapters 46-51 predict the events against foreign nations. Chapter 52 is a brief history of the captivity and destruction of Jerusalem. Jeremiah believed in God's universal authority over all nations and people, and that their relationship to God needed to be real and personal.

The leading theme of his message was that Judea's spiritual failure would bring upon them God's judgment by the hand of the Chaldeans. He had warned his people of impending doom and challenged them to re-

Assistant to the College President

A review of these duties and of counseling opportunities with students at Illinois College, Jacksonville, Illinois.

By Rev. Lawrence G. Bienert of Jacksonville, Illinois



REV. LAWRENCE G. BIENERT
Assistant to the President at Illinois College, Jacksonville, Ill.

AT 10:00 a.m. each Wednesday morning the Chapel bell at Illinois College in Jacksonville, Illinois calls the students to an hour of worship. It is an hour which the Religious Life Committee and the College Chaplain try to make most meaningful to the young people who are seeking their place in this unsettled world of ours.

At any college, whether church-related or otherwise, one can observe the reactions of young people when they are away from home and parental influence for the first time. It is a time when all former ideals and philosophies are questioned as young people seek to construct a philosophy of their own. How important it is for them to have faith firmly grounded in the Word of God and to be able and

ready always to give an answer to every man that asks a reason for the hope that is within them (I Peter 3:15).

I have been impressed anew with the importance of the Christian Education program within the local church and the spiritual training and example children receive within the home during the tender years of life. The evidence of these is seen in the lives of these young people at college. Now, during these college years, young people still need guidance. They need spiritual counselors. They need your continued earnest prayers. Churches in college areas have a great obligation in providing a spiritual ministry and a church home away from home for college young people.

My work as Assistant to the President is both stimulating and challenging. Although the major emphasis of my work is in the field of college development and public functions, I have opportunity to work with the Dean of the College, the Public Relations and Alumni office, registration, financial aid, as well as in the area of admissions and counseling with prospective students. These are the opportunities I count valuable in gaining experience in the various phases of college administration. Of course, there are frequent opportunities for contact with the students, as well as the privilege of attending some professional conferences on higher education.

On Sundays I have the privilege of preaching at churches in the surrounding area. These contacts keep one aware of the spiritual needs of all people and give further opportunity to make Christ's message real in our day.

God has opened various areas of service to me these last few years. My prayer and desire is to be faithful to him at all times.

pent and experience God's graciousness in his messianic intervention or perish in their sin. He did not only foresee judgment and doom but, beyond it all, for Jehovah's penitent people, great blessing and happiness to the extent that they would rebuild Jerusalem and the nation and be God's chosen spiritual blessed people, doing his will.

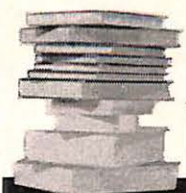
III. THE PEOPLE'S REACTION

Jeremiah saw no possibility of escape from desolation for his people unless they repented and turned to God. Repeatedly he called attention to the advances of barbarianism and approaching doom which caused him

great personal agony. The people, however, did not give a hearing to his message. His predictions were so far-reaching that they included the destruction of the temple which they regarded as the very throne of Jehovah's glory. King Josiah gave Jeremiah freedom and protection for 22 years of his ministry.

In subsequent years Jeremiah encountered much antagonism from the people and little hearing by the kings. At last he was maltreated and imprisoned. He was subjected to tortures and tortures. It is believed that he died a martyr at the hand of his own

(Continued on page 24)



BOOK REVIEWS

By Rev. B. C. Schreiber, Promotional Assistant

THERE WAS A MAN, compiled by Carl Philip Anderson. Revell—1965—107 pages—\$2.50.

Eleven people tell an intimate story of Dr. Paul Carlson who died as a martyr in the Congo. To buy this book is not simply a purchase but a lasting investment. Much more is learned through this small volume than was read in the newspapers, or heard on radio and television. Here was a man who followed Jesus Christ, taking the role of a servant and being obedient unto death.

SIMPLE SERMONS FOR TIMES LIKE THESE by W. Herschel Ford.

Zondervan—1965—135 pages—\$2.50. The author does not infer that there are simple solutions in times like these, but that the truth, put into simple language can help us live victoriously over doubt and frustration. His clear outlines and penetrating illustrations, based on Scriptural truths, are a blessing to pastors and laymen.

GO! by Charles Kingsley and George Delamarter. Zondervan—1965—95 pages—\$1.50 (paper).

A cursory reading of the book may give the reader the impression that this is a technical and mechanical high pressure course in soul winning. However, the authors state that their soul-winner's manual is not for the primary purpose of improving methods, increasing membership, raising a bigger budget or building a bigger church. Their aim is to train lay people to be soul winners according to New Testament standards.

Ministers and laymen will find this volume helpful in a personal evangelism study course.

DON'T MISS IT IF YOU CAN by Jess Moody. World Books—1965—143 pages—\$3.25.

This is not an easy book to describe or review. It is a combination of inspiration, exasperation, solemnity, humor, wisdom, wise cracks, silliness and a little coarseness. On the jacket the review refers to it as a soup-to-nuts categorization, which is a fairly accurate description. It is a mixture of something old, something new, something borrowed and something original.

Jess Moody is a master of the ready quip. Once you start him, you've got to finish him. On some pages you may even want to finish him.

WORSHIP IN THE FREE CHURCHES by John E. Skoglund. Judson—1965—156 pages—\$3.95.

This is indeed a fresh, new examination of our worship services. Faithful exegesis and exposition of the Word of God and the more frequent observance of the Lord's Supper are again taking their rightful place in the churches. They are much more closely related to the Early Church than present liturgical procedures. The author is at his best when he discusses the principles of Christian worship. Some order is both right and necessary and a careless, unplanned and undisciplined service is an offense to God and a detriment to the faith of those who seek to worship.

Mr. Skoglund rightly emphasizes the uselessness of a quiet hour on Sunday morning for the purpose of being isolated and insulated from the world. He believes with our Quaker Friends that worship does not begin when we sit down together in our public assemblies, nor end when we leave them. Worship in spirit and in truth is in no way limited by time and place. In order to provide an opportunity for presenting the whole of Christian doctrine, the author recommends the use of the Christian year rather than the denominational and promotional calendar.

MACLAREN'S SERMON OUTLINES—\$1.65 (paper).

MATTHEW HENRY'S SERMON OUTLINES—\$1.45 (paper).

WHITEFIELD'S SERMON OUTLINES—\$1.65 (paper).

EDWARD'S SERMON OUTLINES—\$1.65 (paper).

Selected and edited by Sheldon B. Quincer and published by Eerdmans.

All of the above are reprints of earlier editions. Each volume has 35 outlines which include enough material to give the basic thought content in every sermon. The *Foreword* is in the form of a short biographical sketch of these great preachers. As is expected, Jonathan Edwards' most famous sermon, *Sinners in the Hands*

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.

of an Angry God, is included in his volume.

The pastor and seminary student will gain much insight into the thought and method of the great preachers of past generations. Sheldon B. Quincer has helped us to look into the mind and heart of one of the greatest expositors, Alexander MacLaren; one of the greatest evangelists, George Whitefield; one of the greatest theologians, Jonathan Edwards; and one of the greatest commentators, Matthew Henry. All were strictly biblical and evangelistic.

THE EPISTLES OF JOHN by John R. W. Stott. Eerdmans—1964—230 pages—\$3.00.

Volume 19 of the Tyndale New Testament Bible Commentary is an excellent addition to this series. The introduction as well as the exposition are the results of intensive study and scholarly research. Not all Bible students and laymen are able to appreciate the references to the original Greek text, but there is much material for all who are interested in learning more about the New Testament.

DIFFICULTIES AND ALLEGED ERRORS AND CONTRADICTIONS IN THE BIBLE by R. A. Torrey. Baker—128 pages—\$2.50.

There will always be those who are more interested in the technicalities of the Bible rather than in the spiritual verities. Nevertheless, if one is interested in knowing where Cain got his wife or how the sun stood still or why even the gospels seem to have contradictions it would be helpful to study this volume.

Since its first publication in 1907, much more additional light has been shed on the Bible and perhaps some scholar can reinforce Dr. Torrey's arguments and bring other material up to date. The interested Christian layman, in particular, will find the book fascinating reading.

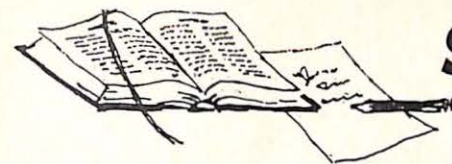
THE SHOEMAKER WHO GAVE INDIA THE BIBLE by James S. and Velma B. Kiefer. Baker—1964—64 pages—\$1.95.

The story of William Carey written in a style that appeals to children particularly those in the Junior age group.

A GOOD STEWARD by George A. E. Salstrand. Baker—1965—76 pages—\$1.00.

This book is a short study of the Biblical teachings on stewardship. It is easily and quickly read, offering a faithful synopsis of the basic Scriptural truths on the subject. Its nine chapters have comprehensive headings though very limited developments. It is not a text for thorough study about stewardship, though it may whet one's appetite for such a study. A bibliography of stewardship literature at the close of the book suggests helpful resources for further research. (Review by Rev. David J. Draewell).

BAPTIST HERALD



A TEACHING GUIDE

Date: February 6, 1966

Theme: GOD IS A LIVING SPIRIT
Scripture: John 16:7-11; Acts 2:1-4; Romans 8:9-14

THE CENTRAL THOUGHT: The best evidence of God as a living Spirit is manifested in Christians who are willing to be led by the Spirit.

INTRODUCTION: We are far removed from the time of the apostles and the first church of 120 when the Holy Spirit came upon them. Often we wish not only to be able to say, "I walked today where Jesus walked," but also, on occasion, we have a strong desire to have lived during the time that Jesus lived. How thrilling and inspiring it would have been to have seen him in the flesh and listened to his words of life. Or if we could have been in his audience on the shores of Galilee, or among the five thousand who were fed by him!

It is difficult to realize that God is just as real today as he was in the Incarnation or when the Holy Spirit descended on the first Church. God is a living Spirit with whom we can have a most intimate fellowship. He is a real Person who dwells within our hearts, giving us strength, comfort and wisdom every moment of the day. But he needs our will in order to let him have full control of our lives. Through prayer, meditation and Bible study, we will gain a new awareness of the presence of God in our lives. It is a growing experience which can add only joy and gladness as we walk with him and talk with him and work with him day by day.

I. THE PROMISE OF THE SPIRIT. John 16:7-11.

Jesus was preparing his disciples for the darkest hour in their lives. His physical departure would be a terrible blow to them, and their sorrow would be deeply felt. They could not realize nor imagine that Jesus' spiritual presence could mean as much or more to them than his physical presence. God in Christ was limited by a physical body, but God in the Holy Spirit is unlimited. As Comforter his presence is deeply and meaningfully felt, as reprover the conviction of sin will be evident in a fearful awareness.

II. THE FULFILLMENT OF THE PROMISE. Acts 2:1-4.

This was the birth of the Church through the coming of the Holy Spirit in a very special way. Just as the birth of Christ was unique and need never happen again, so the birth of the Church was unique and some

January 27, 1966

sunday school lessons

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

of the same signs and circumstances were never again repeated. He came when all the disciples were gathered together in one place and prayed. This has often happened since then before every great revival. The rushing of the mighty wind and the cloven tongues were not present, but that did not lessen the power of the Spirit in the salvation of souls.

III. THE NEW LIFE IN THE SPIRIT. Romans 8:9-14.

Paul delineates in sharp contrast between the carnal life and the life of the Spirit. He leaves no room for "an in-between stage." Either a Christian has the Holy Spirit or he does not have him. Judgment is very simple, for if any man does not have the Spirit of Christ he is none of his. Even though the old nature is still there, the Spirit is a quickening power which imparts a new life into our mortal bodies so that new heights of spiritual life are possible.

Questions for Discussion:

1. Why does God not give the Holy Spirit with more spectacular evidence?
2. Discuss the fruit of the Spirit in Galatians 5:22-23.

A TEACHING GUIDE

Date: February 13, 1966

Theme: IN THE IMAGE OF GOD

Scripture: Genesis 1:26-27; Matthew 12:9-14; Hebrews 2:5-9

THE CENTRAL THOUGHT: The image of God which was marred by the entrance of sin can be regained by the transforming power of the Holy Spirit.

INTRODUCTION: It is difficult to describe God and to understand all of his attributes even though we have seen the glory of the Lord in the face of Jesus Christ. But neither is it always easy to describe man and understand his character, although he is very evident in the flesh. A human personality is so complex that all the books on psychology still fail to give an accurate description of the mind and the spirit of man. There are so many things about man that are still puzzling, mysterious and beyond the realm of human knowledge and experience.

Philosophers have also tried to explain man by trying to find a reason and purpose for his life. Their teachings have fallen by the wayside and men are still floundering, seeking new evidence and insight into the mystery of the universe and man's place and purpose on the earth.

But without taking God into account, it is impossible to understand

or explain man. The Christian is best able to understand and evaluate his life through his relationship with God.

I. MAN IN THE IMAGE OF GOD. Genesis 1:26-27.

The Bible does not speculate. The story of creation is simply stated as a fact. The process is not debated or discussed. It is a simple statement of faith. You accept it or reject it, but so far no one has been able to find a better explanation or theory. Our hearts and minds are satisfied to know that creation was the work of an infinite and eternal God who created everything for a purpose. The crown and climax of creation was the making of man in the image of God. The difference is that man has a finite spirit whereas the Spirit of God is infinite. We are limited; God is unlimited.

II. THE VALUE OF MAN AS AN INDIVIDUAL. Matthew 12:9-14.

Jesus often spoke to crowds but he was aware of their individual needs. The man in the synagogue had a special need. To the scribes and Pharisees, he was merely looked upon as a trap to catch Jesus. Keeping the Sabbath was more important to them than the healing of a man's hand. In a way this man was not as crippled as the scribes and Pharisees. He had a withered hand, but they had withered minds and hearts. Jesus' main concern was not with the laws of men but with the love of God for man. Every person whom Jesus met had infinite possibilities. He brought out the best in them even when others could see nothing which was worthwhile. One soul to him was worth more than the whole world.

III. GOD'S ULTIMATE PURPOSE FOR MAN. Hebrews 2:5-9.

We now go back to the Old Testament and recapture some of the worth and dignity of man which the Jewish leaders and teachers failed to see and feel. Although man is made a little lower than the angels, he is nevertheless destined for higher things. His communion and contact with God is hampered by the stress and strain of a sinful world, but this is only temporary. God, through the redemptive work of Christ, has planned higher things for man. He believed man was worth dying for. Let us submit ourselves to him in order that we might come closer to the image of our Creator.

Questions for Discussion:

1. Why could Jesus not help the scribes and Pharisees to regain their image of God?

OUR denomination in action

special events

FAITH, MINNEAPOLIS, MINN. The Faith Baptist Church, Minneapolis, Minn., conducted a Lay Evangelism School under the auspices of the Campus Crusade for Christ International, with Dr. Ted M. Martin, Jr., serving as instructor at five midweek services (Nov. 17 thru Dec. 15). Miss Lucille Wipf, missionary from Japan, was guest speaker at one of our recent church meetings as well as at the Christmas meeting of the Woman's Missionary Union on Dec. 9. A joint baptismal service with Brook Park Baptist Church was held Sunday evening, Dec. 12. Four girls from the Faith Church were baptized on confession of their faith in Jesus Christ: Sally Hicks, Barbara Johnson, Kim Klipstein and Sandra Wall. They were extended the hand of fellowship at the following Communion Service. Rev. Donald N. Miller is the pastor. (Mrs. Flora H. Woyke, Reporter).

ORDINATION, REV. EBERHARD HEES. On Friday afternoon, Nov. 26, 1965, an ordination council met at the Osoyoos Baptist Church, Osoyoos, B. C., for the ordination of Eberhard Hees, pastor of the church. Six churches of our British Columbia Association and Prof. W. Mueller of our C.T.I. in Edmonton were represented. Rev. E. Strauss was elected moderator and Rev. E. Rogalski clerk. Mr. S. Siewert, moderator of the church, presented the candidate to the council who gave his account of his conversion, call, credentials and doctrinal statement. In the evening service Rev. R. Rapske read the Scripture passage and Mr. J. Anschau led in prayer. Mr. and Mrs. E. Hees added to the program with the fitting duet number, "Day by Day." Prof. W. Mueller delivered the ordination sermon, "The Minister And His Work" based on I Tim. 1:18-2:8. Rev. E. Nikkel led in the ordination prayer. Rev. J. Wollenberg gave the charge to the church and Rev. E. Strauss gave the charge to the candidate. Rev. P. Siewert welcomed Brother Hees into the fellowship of N.A.B. ministers and also presented the ordination certificate. An offering was received, which was designated for further purchases of books for the new pastor's library. Then the newly ordained Rev. Eberhard Hees pronounced the benediction. —Ernie Rogalski, Clerk)

AUSTIN STREET, BUFFALO, N. Y. The Austin Street Baptist Church, Buffalo, N. Y., celebrated its 50th anniversary Oct. 24-31. This was the first missionary work started among the Hungarian immigrants in 1909. This mission grew into the First Hungarian Baptist Church, and in 1955 the name



Rev. and Mrs. Eberhard Hees and their son of Osoyoos, British Columbia.

was changed to the Austin Street Church. The 47 charter members came from two German Baptist churches in Buffalo. During the past 50 years the highest membership was 116. Seven ministers have served the congregation. Rev. Joseph Botka was the first pastor; his daughter, Mrs. Julia Kish, is the present Sunday school superintendent. Rev. Paul Galambos is the present minister.

From Oct. 24-29 Dr. Bela Udvarnoki, the former president of the Theological Seminary in Budapest, Hungary, uplifted the congregation with his messages from the Epistle to the Philippians. The banquet on Oct. 30, combined with a musical program, reminiscences by members of long standing, and the showing of historical pictures, united many former and present members into a wonderful fellowship. On Sunday, Oct. 31, Rev. M. Major, a former pastor, spoke at the festive morning service. Dr. J. Poorman, the execu-



The Austin Street Baptist Church, Buffalo, N.Y., with Rev. Paul Galambos pastor.

tive secretary of the Buffalo Baptist Association, was the speaker at the afternoon festival. The church choir, male and women's choir as well as the church band brought their praise and thanksgiving in music. (Maria M. Molnar, Church Clerk).

SOUTHWESTERN CONFERENCE PASTOR-DEACON CLINICS. Pastor-Deacon Clinics were held throughout the Southwestern Conference from Nov. 16 to 18 at Corn, Oklahoma; Ellinwood, Kansas; and Columbus, Nebraska. The theme for this series was **CONSERVING THE CONVERTS.** The Team members: Dr. J. C. Gunst, Central District Secretary; Rev. Edgar Wesner, pastor of the Calvary Baptist Church, Stafford, Kansas; and Mr. David Zimmerman, layman from the First Baptist Church of Durham, Kansas very ably supported this theme through their workshops. Each of the clinics was concluded with a panel discussion based on questions received from the pastors and deacons during the sessions. Rev. Melvin L. Warkentin, pastor of the Emmanuel Baptist Church, Marion, Kansas, served as co-ordinator for the clinics. The clinics are held under the auspices of the Southwestern Conference Stewardship Committee. The new committee elected for 1966 is as follows: Rev. Jerry Vilhauer and Deacon Albert Hill from Oklahoma; Rev. Edwin F. Walter and Deacon Devon Dewey from Kansas; and Rev. James Schacher and Deacon Darold Mohrman from Nebraska. (Melvin L. Warkentin, Reporter).

ORDINATION OF REV. ROBERT BRUCE LEE

On Dec. 3, 1965 representatives from 12 churches met at Maidstone, Sask., for the ordination of Mr. Robert Bruce Lee, pastor of the Maidstone Baptist Church. In the afternoon the Council was organized with Rev. Fred Pahl elected as moderator and Rev. Ed Hohn as clerk. Brother Lee made his decision for Christ on March 21, 1954. He was baptized and became a member in the Downsview Baptist Church, Toronto. He received his training at the Central Baptist Seminary at Toronto. Upon graduation he accepted the call and came to serve the Lashburn Baptist Church (now the Maidstone Baptist). Mr. Lee gave a clear, systematic statement of faith.

The ordination service in the evening was chaired by Rev. F. Pahl. Dr. E. P. Wahl of Edmonton delivered the message, "Preach the Word." Mr. Hohn led in the ordination prayer. The charge to the church was given by Rev. C. Littman and the charge to the candidate by Rev. R. Hohensee. Mr. Hohn, as moderator of the Northern Conference, extended the hand of fellowship to Mr. Lee, welcoming him

into the ministry of the N.A.B. Conference. Rev. Lee pronounced the benediction. We welcome Rev. and Mrs. Robert Bruce Lee into our fellowship. They have already led the church in a re-location from the country into the town of Maidstone

where a small group of Mennonite Brethren Christians have joined with them, thus enlarging the area of service. It is our prayer that God's continued blessings might rest upon their ministry. (Edmond Hohn, Clerk of Council).

ANNIVERSARIES & RECEPTIONS

FELLOWSHIP, WARREN, MICH. On Sunday afternoon, Nov. 14, a welcome service for Rev. and Mrs. Frank Walker was held at the Fellowship Baptist Chapel of Warren, Mich. The program, was under the direction of Paul Meyer, featured Scripture reading by Rev. Herman Riffel of Bethel Baptist, prayer by Earl Williford of Fellowship Chapel, a welcome by Rev. Ray Niederer, President of the N.A.B. Detroit Ministers' Fellowship, and a solo sung by Dave Florence of Fellowship Chapel. Words of inspiration were given by Rev. H. J. Walteit of Ridgemont Church. The installation sermon was delivered by Rev. Adolph Braun of the Redeemer Church, and response was by Rev. Frank Walker. The service was well attended by members of the sister churches in the Detroit area. Rev. Frank and Mrs. Walker, their two children, Danny, age 10 and Janet, 12, began their ministry at Fellowship Chapel on Sept. 1, 1965. (Judith Wunsche, Reporter).



Rev. and Mrs. Frank Walker and their children who have been welcomed into the ministry of the Fellowship Baptist Chapel, Warren, Michigan.

50th WEDDING ANNIVERSARY, MR. AND MRS. OTTO VOGT. Mr. and Mrs. Otto Vogt of Lombard, Ill., were honored on the occasion of their 50th wedding anniversary by friends and relatives at the Forest Park Baptist Church on Saturday evening, Dec. 4. Mr. and Mrs. Vogt were married at the Gubnerstrasse Baptist Church in Berlin, Germany, on Dec. 7, 1915. Arrangements for this celebration were made by their son, Werner, and his family. The program consisted of music by the male choir, H. B. Johns directing; the mixed choir, Hermann Holz, Sr., directing; a mixed quartet (Mr. and Mrs. Hermann Holz, Sr.,

Mrs. Henry Vogt and Werner Burghoff); and words of congratulations by our pastor, Rev. H. J. Freeman, on behalf of the church; by Alethea Kose on behalf of the Woman's Missionary Society (German); by Arthur Grundke on behalf of the Men's Fellowship; and by Kurt Neumann on behalf of the Sunday school. A time of fellowship and refreshments concluded the evening. (E. Redlich, Reporter.)



Mr. and Mrs. Otto Vogt of Lombard, Illinois at their golden wedding anniversary celebration held in the Forest Park Baptist Church.

MC DERMOT AVE., WINNIPEG, MAN. Sunday, Nov. 21, was a special day at the McDermot Ave. Baptist Church, Winnipeg, Man. It was a double celebration—our church's 76th anniversary and also Rev. Walter Stein's 25th anniversary as a minister of the Gospel. A fine program was arranged for the afternoon. Special numbers were sung by the combined choirs. The brass band was in attendance playing several selections. Mrs. Wm. Sturhahn favored us with the solo, "Thanks Be to God." Brief messages were given by Rev. Herbert Haut and Rev. Walter Stein. Mr. J. Rogalski, a deacon for more than 30 years, admonished us in the practice of Christian principles. A special Jubilee offering was taken in keeping with our pledge of last year to raise \$75,000 over a period of three years. Proceedings honoring Mr. and Mrs. Stein were ably piloted by Mr. Wm. Patzia. A presentation of flowers was made by Irmgard Koltzenburg. Gisella Wachsmann also gave a reading. Rev. Wm. Sturhahn, a friend of the pastor of seminary days, congratulated the minister and his wife. Our girls' trio sang very effectively, "I Don't Know About Tomorrow." Mr. and Mrs. Stein have been greatly used of God since their arrival in Winnipeg last August. May they have many more years in "His Service!" (Mrs. A. Parr, Reporter).



Mr. and Mrs. Wm. Haack of the Trinity Baptist Church, Portland, Oregon at their golden wedding anniversary.

TRINITY, PORTLAND, OREGON. The Lord has blessed us at Trinity Church, Portland, Oregon these fall months. It has been our joy to witness the baptism of 19 young people and three adults. The young people were all converts from Vacation Bible School. Seven others have also joined by letter and confession of faith. Two brothers and their wives, Mr. and Mrs. Reinhold Haack, on August 21st, and Mr. and Mrs. Wm. Haack on Nov. 13th celebrated their Golden Wedding Anniversaries. This makes four couples who reached this milestone in their marital life, besides one other who observed their 70th anniversary. The pastor, Dr. John Wobig, brought brief messages at both occasions, musical numbers were rendered, and the children of the honored couples spoke words of appreciation. On Sunday evening, Oct. 17th, the Baptist Men of our church took charge of the entire evening service. Several of the members spoke on "The Challenge of Christ to the Christian" in the home, the church and the community. (Miriam P. Krueger, Reporter).

WOMAN'S MISSIONARY SOCIETIES

FOREST PARK, ILL. "Let the Lower Lights Be Burning," prepared by our pastor's wife, Mrs. H. J. Freeman, for the excellent Woman's Missionary Union Program Packet, was presented by the Forest Park Baptist Church Guild, Forest Park, Ill., at their Dec. 7 meeting, to which the men were invited. The readers were Marie Neer, Erna Redlich and Irma Grieger. The music was rendered by Kay Hodgeman and Joyce Ringstad with Mrs. G. K. Zimmerman at the piano. With the Christmas decorations setting the mood and atmosphere, this program on the second coming of Christ was very timely and most effective.

On Dec. 12, the Guild presented a Christmas program at the Central

Baptist Home for the Aged. After the reading of the Christmas story by Mrs. G. Hackmann, the special music featured Mrs. Connie Salios as soloist and pianist, a violin solo, "O Lord Most Holy," by Richard Fuchs, and the Misses Connie, Linda and Dorothy Burghoff rendering a medley of German and English Christmas songs. A reading "The Gift at the Manger" by Sylvia Falkowsky was well received. After Mr. Edward Meister pronounced the benediction, small gifts, prepared by Mrs. Roland Ross on behalf of the Guild, were given to each guest at the Home and refreshments were served. Mrs. H. J. Mollenhauer is our Program Chairman and Mrs. B. C. Schreiber, President. (E. Redlich, Reporter.)

FIRST, ST. JOSEPH, MICH. "Carols Are More Than Music" was the theme of the Christmas program of the Woman's Missionary Guild of the First Baptist Church of St. Joseph, Mich. The guests for the evening on Dec. 9 were the ladies of the Lakeshore Baptist Church, Napier Parkview Bap-

tist Church, and the First German Baptist Church. The program was opened by Mrs. George Schack, president of the Guild. Mrs. Bert Itterman led in prayer followed by some Christmas thoughts brought by Mrs. Kenneth Fenner. A vocal trio composed of Mrs. Robert Parks, Mrs. William Dykema and Mrs. Kenneth Fenner sang "Jesus The King Is Born."

"Carols Are More Than Music" combined narratives, pantomime, and a choir to tell the story of some of our favorite Christmas carols. Those taking part were Mrs. Leo Cuthbert, Mrs. Marvin Sahlin, Mrs. Sam Weidner, Mrs. David Culver, Mrs. Ronald Kimball, Mrs. Russell Nordine, Mrs. Robert Mayforth, Mrs. Worth Kimball, Mrs. Lester Dogger, Mrs. Ed Behr, Mrs. Kenneth Fenner, Mrs. Kenneth Kretchman, Mrs. William Dykema, Mrs. George Schack, Miss Phyllis Sahlin, Miss Carol Gonnerman, Mrs. Ben Riemersma, Mrs. Robert Parks. The children taking part were Laurie Schack, Kim Kretchman, Trudy Nordine, Madge Wolf, and Suzanne Beimef. (Carol Gonnerman, Reporter.)

special seasonal programs

FOREST PARK, ILL. John W. Peterson's cantata, "Born A King," was presented by the Forest Park Baptist Church choir, Forest Park, Ill., on Sunday evening, Dec. 12, with Hermann Holz, Sr., directing and accompanied by Mrs. G. K. Zimmerman at the piano and Mr. Wm. Krogman at the organ. Our pastor, Rev. H. J. Freeman, took the part of the reader, and the soloists were: Mrs. Eldon L. Janzen and Kay Hodgeman, soprano; Joyce Ringstad, alto; Werner Burghoff, tenor; and Garold Paxson, bass.

Using Scripture as the basis for the mood of the music, the Christmas story developed and climaxed in the return of the holy family to Nazareth. As the final notes of "Born A King" subsided, a reverent spirit of joy and peace pervaded and continued to envelop everyone present. (E. Redlich, Reporter.)

MADISON, S. DAK. Rev. David Draewell, Secretary of Stewardship and Higher Education was speaker for a Christian Life Renewal Mission, Dec. 12-15 at the West Center St. Baptist Church, Madison, S. Dak. Special music was provided by the Sanctuary Choir, the Men's Quartet, the Rev. Walter Hoffman family of Emery, S. D., and by Miss Lucille Wipf who is at present home on furlough from her work in Japan. Fine weather prevailed, attendance was good and a generous love gift was received on the last evening.

Christmas activities started at the Madison church with the annual Ann of Ava Guild Party. Members, husbands and guests enjoyed a turkey supper, a program, and exchange of gifts. On Saturday, Dec. 18, the Junior CBYF, under the direction of

Pastor R. Mayforth went caroling and then returned to the church for their annual party. The Senior CBYF, sponsored by Mr. and Mrs. Neal DeBoer, went caroling in connection with their annual party on Dec. 20. The 30 voice choir, under the direction of Mrs. R. Mayforth, presented the cantata, "The Wonder of Christmas" by John Peterson on Sunday evening, Dec. 19. Concluding the Christmas activities was the Sunday school program held on Christmas Eve. (Mrs. Carl Frautschy, Reporter.)

sunday school programs & events

FOREST PARK, ILL. On Sunday evening, Dec. 19, the Forest Park Baptist Church Sunday school, Forest Park, Ill., presented the "Moody Monthly" Christmas program, "The Characters of Christmas Speak" written by Marilyn Heiliger. This is an ideal arrangement where every department can participate and yet follow a planned theme. It consists of shadowgraph scenes beginning with the nativity and closes by emphasizing the need for dedication on the part of believers. The narration by Mr. Ed. Maxant, appropriate recitations by the children, songs by Ed and Fred Giegler, and background music by Dorothy Fuchs at the piano and Paul Zimmerman at the organ, all blended to set a very worshipful atmosphere. This presentation was under the direction of Mr. H. B. Johns. The setting was artfully prepared by the Giegler family. The opening prayer was offered

(Continued on page 24)

Obituary

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

MRS. CAROLINE FISCHER of Medicine Hat, Alberta

The funeral service for Mrs. Caroline Fischer of Medicine Hat, Alta., was held at the Temple Baptist Church in Medicine Hat on Dec. 6, 1965. She was born in Gildendorf, Russia on April 8, 1885. She was raised and educated there and was married to Jacob Fischer on Dec. 20, 1907. They moved to Canada in 1909 and settled in the Irvine District but that same year they moved to the Hilda District. She was predeceased in death by her husband, Jacob Fischer, on Jan. 23, 1956. In Oct. 1963 she came to live in Medicine Hat where she resided until the time of her death.

She leaves to mourn her loss three sons: Ed and Emil of Calgary, Alta., and Jack of Hilda, Alta.; 5 daughters: Tillie (Mrs. John Eberhardt), Martha (Mrs. Fred Dugan), Emma (Mrs. William Hubert), Alvina (Mrs. John Schmidt) of Medicine Hat; and Bertha (Mrs. Otto Eberhardt) of Hilda; 29 grandchildren and 18 great grandchildren and a host of friends and relatives.

Temple Baptist Church
Medicine Hat, Alberta
HENRY SCHUMACHER, Pastor

MRS. AUGUST DOBRINSKI of Okeene, Oklahoma

Mrs. August Dobrinski, nee Caroline Elizabeth Brownworth, of Okeene, Okla., was born March 5, 1868 in Dickinson County near Junction City, Kansas, and passed to her eternal reward on Dec. 2, 1965, at the Okeene Municipal Hospital. She was married to August Dobrinski at Lorraine, Kansas in 1891, and later came to the Oklahoma Territory in 1898, making their home southeast of Okeene. Later in life the Dobrinski's moved to Okeene.

Preceding her in death were her husband, August; a daughter, Mrs. William (Hattie) Smith, and two sons, Paul and Henry. Left to cherish memories of her are two daughters: Mrs. Ralph (Margaret) Smith, of Dodge City, Kansas; and Miss Frieda Dobrinski of Okeene; three sons: Walter J. Dobrinski of Okeene; Edwin E. Dobrinski of Long Beach, Calif.; and Paul E. Dobrinski of Denver, Colorado; one sister: Mrs. Jake (Lydia) Forest of Ordway, Colorado; 18 grandchildren, and 14 great grandchildren.

Zion Baptist Church
Okeene, Oklahoma
KARL E. BIEBER, Pastor

MR. WAYNE ROBBINS of Minneapolis, Minnesota

Mr. Wayne Robbins of Minneapolis, Minn., was born April 21, 1896, at Berlin, Minn. For over 69 years he was permitted to walk this earth before the angel of death, knowing that his heart was weak, tapped him on the shoulder and insisted that his time to go had come. Quietly, on Nov. 20, 1965, he slipped out of this life into the fullness of God's glory.

Mr. Robbins' walk with God began early in life—at the age of 14—when he gave his heart to Christ and was baptized. He was received into the membership of the Fourth Baptist Church of Minneapolis where he remained a faithful member for more than 30 years. He served in various offices of the church. In 1961, he transferred his membership to the Faith Baptist Church of Minneapolis, where he continued to give expression to his faith.

On Jan. 10, 1925, he was married to Alice E. Prestidge, who remained his faithful helpmeet until his death. Two children: a daughter, Jean (now Mrs. August Post of Sheffield) and a son, Rev. Arthur Robbins of Villa Park, Ill., were entrusted to their gracious care and keeping.

Faith Baptist Church
Minneapolis, Minnesota
DONALD N. MILLER,
Officiating Clergyman

BAPTIST HERALD

MRS. PAULINE KUKERT of Lodi, California

Mrs. Pauline Kukert, nee Meidinger, of Lodi, Calif., was born in North Dakota. At the age of 13 she received Christ as Savior and at 16 was baptized at Berlin, N. Dak. Twenty-three years ago she moved to Lodi. She died on Nov. 22 at the age of 72. Funeral services were held from First Baptist Church, Lodi, on Friday, Nov. 26.

She is survived by her husband, Leo Kukert of Lodi; three daughters: Verna Kenrick of Lodi; Ruth Conti of Stockton, Calif.; Ermaline Bernard, of San Bruno, Calif.; two sons: Harry Dobler of Lodi; and Ruben Dobler of Norwalk, Calif. She leaves seven stepchildren: Olga Fey, Lodi; Bertha Sprunk, South Dakota; Ed Schock, Manteca, Calif.; Richard Schock, N. Dak.; August Schock, Montana; Melvin Schock, Castro Valley, Calif.; and Ruth Kukert, Autrey, Stockton, Calif. Also surviving are one sister, Mrs. Lydia Sorge of Lodi; four brothers, Emil Meidinger of Lodi; Henry Meidinger of Michigan; John Meidinger of N. Dak.; and Ben Meidinger of N. Dak. She also leaves 11 grandchildren.

First Baptist Church
Lodi, California
AARON BUHLER, Pastor

MR. HAROLD FREIWALD of Chicago, Illinois

Mr. Harold J. Freiwald of Chicago, Ill., was born on Oct. 6, 1910 to Mr. Jacob and Bertha Freiwald in the section of Chicago known as the East Side. He passed away on Dec. 9, 1965, reaching the age 55 years, two months and three days. On Dec. 20, 1933 he was united in marriage to Miss Eleanor Gnass. In 1932 he accepted Christ as personal Savior and Lord. On his confession of faith in Christ he was baptized by Rev. Arthur Itterman and became a member of the East Side Baptist Church.

Brother Freiwald was always a faithful Christian. He had the work of his church uppermost in this mind. He served in the church as a trustee as well as a deacon, and never failed in filling his place in the choir. In every sense of the word, he was a humble servant of the Lord. He leaves to mourn his early death, his wife Eleanor; his daughter, Carol; three sons: Ronald, Harold and Paul; five grandchildren, three sisters: Mrs. Arthur Zimmerman; Mrs. Fred Rampke, Mrs. David Peterson; and a great host of relatives, friends and neighbors.

East Side Baptist Church
Chicago, Illinois
JOHN REIMER, Pastor

MRS. MARTHA STENZEL of Marion, Kansas

Mrs. Martha Stenzel of Marion, Kansas was born May 11, 1885 to Mr. John Jacob and Elizabeth Propp in Marion County, Kansas. On Nov. 22, 1906 she was married to Mr. Conrad C. Stenzel. They lived in the Antelope Community until moving to Marion Strassburg Baptist Church where she served faithfully as Sunday school teacher and officer of the Woman's Missionary Society. She passed away in the Marion Hospital on Nov. 14, 1965 at the age of 80. She was preceded in death by her husband, Conrad, in 1946 and a daughter, Esther, in 1960. Her passing will be missed by one son, Milton Stenzel of Marion; three daughters: Mrs. S. S. Klassen (Ruth) of Newton, Mrs. Har- old C. Lambert (Bernice) of Russell, Kan- Harold Ekert (Dorthea) of Wichita, Kan- sas; 9 grandchildren; 9 great grandchildren; three sisters and many relatives and friends.

Strassburg Baptist Church
Marion, Kansas
DONALD DECKER, Pastor

MRS. JOHN REISER of Washburn, North Dakota

Mrs. John Reiser of Washburn, N. Dak., was born in Germany on Nov. 15, 1885, and passed away at her home on Dec. 4 at the age of 80 years and 19 days. She came to Minnesota with her parents in 1886 where she grew up. In 1906 she moved to the Washburn Community where she was united in marriage to John Reiser on Nov. 12, 1907. In 1957 they celebrated their 50th wedding anniversary. She celebrated her 80th birthday on Nov. 21 by having Open House with relatives and friends coming to visit with her. She committed her life to Christ at an early age and was baptized on confession of her faith in her early youth and joined the Baptist Church at St. Bonifacius.

MR. HERMAN STREUBER of Winnipeg, Manitoba

Mr. Herman Streuber of Winnipeg, Man., was born on July 4, 1881 in Thuringia, Germany and passed away on Dec. 14, 1965 at the age of 84 years. As a young man of 16 years, he gave his life to the Lord Jesus Christ. Since traveling in youth was his great joy, he visited Switzerland, Spain, France and England. In England he married Frida Ruf and the marriage was blessed with four children, one of whom preceded the father in death.

In 1914 Mr. Streuber came to Canada, living in Winnipeg, with the exception of 4 years which he spent farming in Saskatchewan. In January 1925 Herman Streuber was baptized by Dr. John Leopoldt and became a member of the McDermot Baptist Church. He was teacher of a young men's class, S. S. Superintendent, Financial Secretary, Treasurer and Deacon. For Brother Streuber the Kingdom of God always came first.

His field of labor for the Lord was worldwide. Wherever he saw suffering he gave a helping hand. After the first World



MR. HERMAN STREUBER
of Winnipeg, Manitoba
† 1881 — 1965 †

War he traveled widely in Europe, persuading suffering men and women to come to Canada. Many churches in Canada were organized as a result of his immigration endeavors. For the elderly he had a great compassion, and when the Haven of Rest Home was organized in Medicine Hat, Alta., Brother Streuber was one of the founders. His activities on various denominational boards, such as Finance Committee, Bible School in Edmonton, and Seminary were greatly appreciated by our denominational household. Many people are praising the Lord for the life of this faithful servant of God.

Mr. Streuber leaves to mourn his beloved wife; two sons: Gerhard of Brandon, Man.; Edmund of Winnipeg; one daughter, Frohm- mut, (Mrs. H. Hiller) of New York, N. Y.; 8 grandchildren and a host of friends and relatives. A Herman Streuber Memorial Scholarship for theological students of the C.T.I. will be established. Contributions will be gratefully received.
McDermot Ave. Baptist Church
Winnipeg, Manitoba

WALTER STEIN and
HERBERT HAUT, Pastors

Minn. Upon coming to Washburn she joined the church here. She was a member of the Missionary Society for 49 years and served as treasurer for 23 years and as president two terms. She also taught Sunday school for several years and was active in community affairs.

She is survived by her husband; three sons: Elmer of Somerset, Mass.; Orin of Washburn, and Marvin of Grand Forks, N. Dak.; three daughters: Mrs. Ferdinand (Susan) Koenig of Underwood, N. Dak.; Mrs. Clifford (Elsie) Melick of Moscow, Iowa; and Mrs. Orrin (Ruby) Enockson of Washburn; a brother, Paul Linsdaet of Arthur, N. Dak.; a sister, Mrs. Reuben Joecks of Hutchinson, Minn.; 16 grandchildren, and five great grandchildren.

Washburn, North Dakota
R. C. STADING, Pastor

REV. OTTO ROTH of Portland, Oregon

Rev. Otto Roth, age 76, a guest at the Baptist Home for the Aged in Portland, Oregon, was born in Switzerland and came to the United States in 1913. He died on Dec. 9, 1965. He was converted to the Christian faith in his youth and baptized by Rev. A. Waldvogel. He felt the call to the Gospel ministry and received his ministerial training at St. Chrischona Seminary in Basel, Switzerland. During more than 40 years in the ministry he was pastor of churches in our N.A.B. fellowship including congregations in Trenton, Ill.; Greenville and San Antonio, Texas; Dayton, Ohio; Stafford and Marion, Kansas; and Immanuel Church of Portland, Oregon. He also served as superintendent of the Baptist Home for the Aged in Chicago, Ill. The Lord blessed his ministry in these various fields of service.

Mrs. Roth preceded him in death in 1961. Survivors include four sons: Gerhard of Spokane, Wash.; Norman of Portland, Oregon; Rev. Howard Roth of Tigard, Oregon; Otto T. Roth of Medford, Oregon; two daughters: Wally Roth of Woodhaven, N. Y.; and Mrs. Doris Sims of Portland, Oregon; a brother Eugene in Switzerland; and 17 grandchildren. A memorial praise service was held at the Trinity Baptist Church in Portland for the last ten years. Dr. John Wobig brought the memorial message. Rev. Wm. Jeschke offered the prayer, and Reverends Adam Huber and Eric Kuhn also participated. We thank God for this man of God, for his influence upon the hearts and lives of those to whom he ministered, and for the personal friendship we could share with him.

Trinity Baptist Church
Portland, Oregon
JOHN WOBIG, Pastor

MR. WILLIAM PFAFF of Portland, Oregon

Mr. William Pfaff of Portland, Oregon was born in Alt Freudenthal, Russia on April 28, 1872 and died at Portland on Dec. 11, 1965 at the age of 93 years, 7 months and 13 days. At the age of 17 he came to the United States, first settling in South Dakota and several years later moving to Oregon where he lived until his demise. He became a citizen of the United States in 1896. On May 8, 1898 he was united in marriage to Amanda Kargel. This union was blessed with one son and seven daughters. His wife preceded him in death in 1952 and a daughter, Mrs. Ruth Hager, in 1964.

He accepted Christ as his personal Savior under the ministry of Dr. Jacob Kratt and was baptized by him into the fellowship of Trinity Baptist Church on Feb. 21, 1897 being a member for 68 years. In the church he served as a Sunday school teacher of boys for 40 years, as Sunday school treasurer for 35 years, as Church missionary treasurer for 15 years and as a trustee for many years. In his younger days he also served as usher, and during the relocation of the church and the erection of the new buildings as a member on the Building Committee. He also became a member of the Baptist Home for the Aged when it started to operate, and for 25 years thereafter served on its Board of Directors. He was an honorary member of that Board until his death.

Those who mourn his passing are his seven living children: Esther R. M. Pfaff, Mrs. Naomi Kruse, Mrs. Arpa Schmunk, W. Aaron Pfaff, Mrs. Martha Becker, Mrs. Miriam Krueger, and Mrs. Elizabeth Loe- wen; 20 grandchildren, one having preceded him in death; 4 great grandchildren; one half brother, Jacob Teschner; and other relatives and friends. May God comfort and console all who sorrow over his departure.

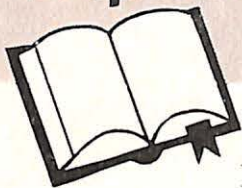
Trinity Baptist Church
Portland, Oregon
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HALF MILLION BIBLES FOR GHANA

The largest single order for Bibles ever received in the American Bible Society's 150-year history has been placed by the Republic of Ghana of Africa for use in its public schools. Five hundred thousand Bibles and New Testaments have been requested. Six languages will be used in supplying the order for teaching the Scriptures to Ghanaian youth. Approximately one-half of the order is for Bibles in English and the rest in the tongues of Twi-Asante, Twi-Akuapen, Fante, Ga, and Ewe.

President Nkrumah has stated: "In Africa man is considered a spiritual being." Some members of his Cabinet have also endorsed the teaching of the Scriptures as a primary objective of the new nation. Consequently, Ghana has assigned high priority to the purchase of these Bibles and Testaments, despite the country's pressing problems of currency outflow. The government will meet two-thirds of the cost. The United Bible Societies offered to contribute the remaining one-third, or \$200,000 much of which will be supplied by the American Bible Society and its more than 65 denominations.

In many schools the Bible is already being taught. In Accra, the capital, one-third of the students at the University of Kumasi are already engaged in Bible studies. Ghana, with one of the highest standards of living of any nation in Africa, is leading the way toward the teaching of the Bible as an indispensable part of man's cultural heritage. Other nations are studying this Ghanaian educational program which has been prepared by the Christian Council for use by all schools. Scripture distribution in Ghana has doubled within the past year.

GENERAL CHRISTIAN EDUCATION COMMITTEE

(Continued from page 14)

Children's Work, Rev. Bruce Rich.

This committee centered much attention on the plans for the Second CBYF Congress program which contains unique opportunities for involvement by youth in very meaningful and exciting experiences. Details of this program will be released very soon by the Director of Youth Work, Rev. John Binder. The CBYF Congress will be held at the Covenant Heights Bible Camp, Estes Park, Colorado, August 22-28, 1966. The cost for the week will be \$35.00 per person. Facilities will accommodate up to 450 persons.

The Campus Ministry program, which now includes ten part-time campus chaplains, will be expanded as funds can be made available for this ministry. The survey reports received from two-thirds of our churches indicate that approximately 1450 young people are attending colleges and universities. There are many more that we do not have listed. Other areas receiving attention by the committee included: camping curriculum, CBYF Training Hour curriculum, Youth Work Planbook, and the Youth to Youth Ministry.

Members of the Youth Committee include: Miss Martha Hargreaves, Rev. John Ziegler, Rev. Milton Falkenberg, Rev. Fred Mashner, Mr. Morley Buyer, Rev. George Breitreuz, Rev. Harvey Mehlhaff, Rev. Raymond Harsch and the Director of Youth Work, Rev. John Binder.

The theme of our denomination's year of emphasis, beginning with Christian Education Week in September 1966, will center on "Our Mission in Christian Education." This emphasis will be made in our programs for Christian Education Week, Youth Week, Family Month, and other special observances for which resources are provided. Program Committees of associations, camps and conferences will also be encouraged to give attention to this emphasis. We were pleased that the District Secretaries, Rev. Rubin Kern, Rev. William Sturhahn, Dr. J. C. Gunst and Rev. Joe Sonnenberg, were able to attend the sessions of the General Christian Education Committee and share valuable suggestions in our planning. The District Secretaries will have a very vital role to implement the emphasis on OUR MISSION IN CHRISTIAN EDUCATION in the local churches and organizations within their districts.

ROGER WILLIAMS PRESS CURRICULUM

One of the most encouraging reports to the committee centered on the reception of the curriculum by our Sunday schools. The orders for these materials show an increase of 700% for the teachers' books and 600% for the students' books, when comparing figures for 1960 (before the imprint) to 1964-65, when the imprinted material became available. We have been pleas-

ed to learn of the projected revisions which will be made in the curriculum and we anticipate an even wider acceptance of these study materials by our churches.

We request your continued prayers for the ministry of Christian education, as it is directed by the General Christian Education Committee, that our duties may be carried out according to God's leading.

INTRODUCTION TO JEREMIAH

(Continued from page 17)

people in Egypt at the approximate age of 70 years after serving as prophet for over 50 years. His grave is referred to as being near Cairo, Egypt.

Jeremiah stands out predominantly against the people and prophets of his day. He was a man of strong conviction and the courage to voice them. The unfortunate thing of his prophetic ministry is that he preached to deaf ears and experienced hate for love, abuse for good will. However, in the end he shall know God's eternal blessing.

REPORTS—CONTINUED

(Continued from page 22)

by Quay F. Reiser, Jr., assistant to the pastor. Mrs. Hollis W. Barber is superintendent. Our pastor, Rev. H. J. Freeman, pronounced the benediction. (E. Redlich, Reporter).

PARKSTON, S. DAK. Recently a study course, "Responsible Adults in the Church School" by Irene Caldwell, was taught in the Parkston Baptist Church, Parkston, S. Dak. We were inspired by Rev. Leland Friesen of Emery, S. Dak., as he came each evening to present the course to us. Once again during this past joyous holiday season, our pastor and his wife, Rev. and Mrs. John Hisel, held Open House at the parsonage for the members of the Parkston and Tripp Baptist Churches. Refreshments were served and a time of fellowship was held. On Sunday, Dec. 19, the church choir presented the Christmas cantata, "Thy Light Is Come" by John Wilson. The Sunday school presented the program, "Unto Us—A King," on Dec. 22. (Mrs. Leland Koth).

BAPTISMAL SERVICES

MCDERMOT AVE., WINNIPEG, MAN. Sunday, Dec. 5, was a day of great rejoicing at the McDermot Ave. Baptist Church, Winnipeg, Man., when 23 young persons and one adult followed the Lord in baptism. All were baptized by Rev. Walter Stein, pastor. A blessed fellowship around the Communion Table followed. Each new member was welcomed into the church by Rev. Walter Stein and Rev. Herbert Haut. This impressive service was very touching and will linger with us for many days. Our prayer is that they will be faithful workers in God's vineyard in the days that lie ahead. (Mrs. A. Parr, Reporter).