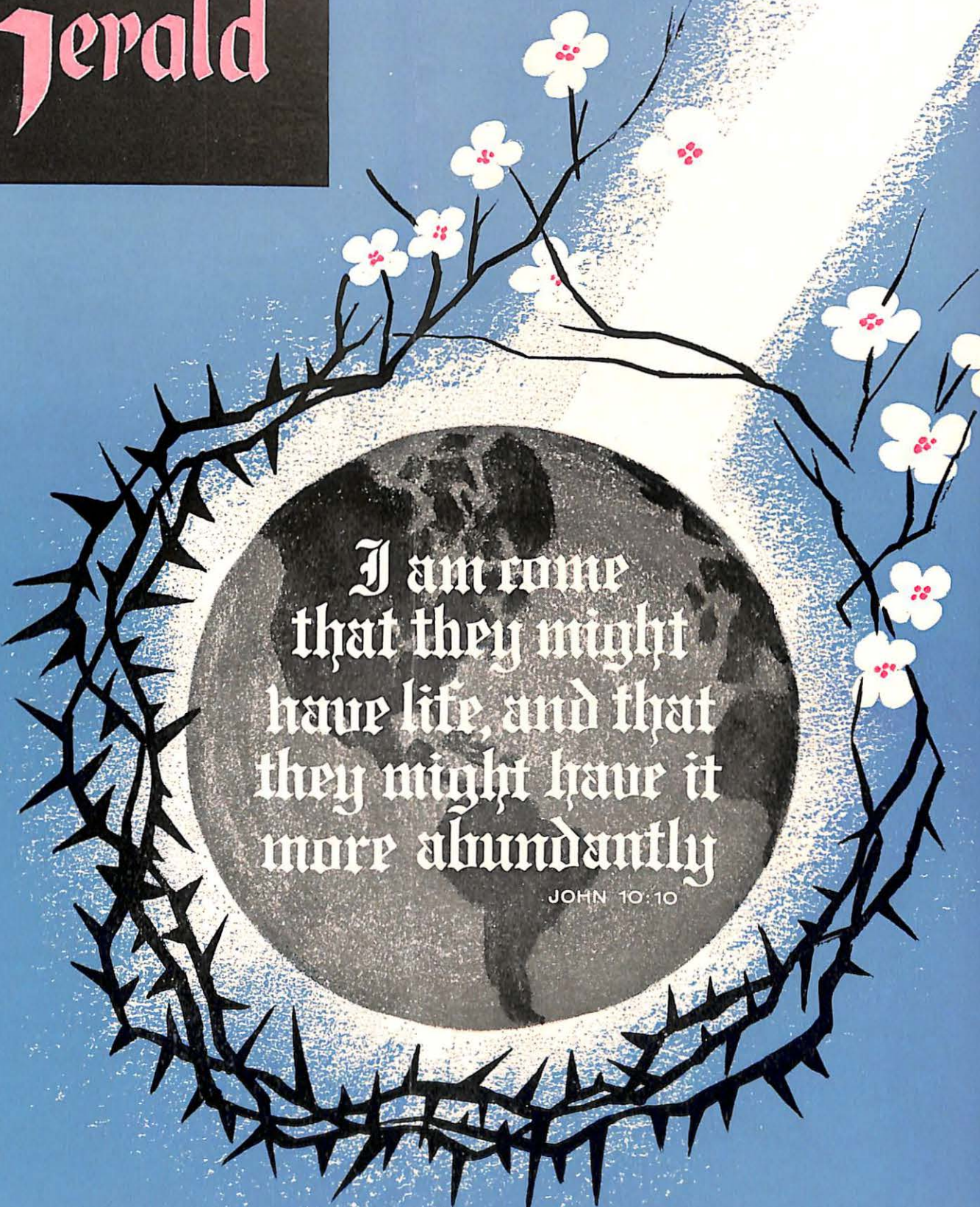


March 24, 1966 • No. 6

# Baptist Herald



I am come  
that they might  
have life, and that  
they might have it  
more abundantly

JOHN 10:10

Easter issue

# O God, Set Me Free!

Poems for the Lenten Season 1966

## COME AND BE OUR KING

Come in, O Christ, and judge us;  
Come and cast out for us every sin  
that hinders thee;  
Come and purge our souls  
by thy presence.  
Come and be our King forever.  
—Phillips Brooks, 1835-1893

## MOULD US, O CHRIST

Mould us, O Christ,  
Beneath thy swift, creative hand,  
To do thy will,  
To show God's love,  
To make his world more free, more  
joyful,  
To combat pain and wrong,  
To pay, in our flesh,  
Our share of what it costs to help and  
save.  
—J. S. Hoyland

## A STEADFAST HEART

Give me, O Lord,  
a steadfast heart, which no unworthy  
thought may drag downward;  
an unconquered heart, which no tribulation  
may wear out;  
an upright heart, which no unworthy  
purpose may tempt aside.

Bestow upon me also, O Lord my God,  
understanding to know thee,  
diligence to seek thee,  
wisdom to find thee,  
and a faithfulness that may finally  
embrace thee;  
through Jesus Christ our Lord.

—St. Thomas Aquinas, 1225-1274

## O GOD, SET ME FREE

From the stirrings of self-will within  
my heart:  
From cowardly avoidance of necessary  
duty:  
From rebellious shrinking from necessary  
suffering:  
From discontentment with my lot:  
From jealousy of those whose lot is  
easier:  
From thinking lightly of the one talent  
thou hast given me, because thou  
hast not given me five or ten:  
From uncreatively pride:  
From undisciplined thought:  
From unwillingness to learn and un-  
readiness to serve:  
O God, set me free.

—John Baillie

## LIGHTEN OUR DARKNESS

O Lord Jesus Christ,  
Who in the days of thy flesh  
Didst steadfastly set thy face  
To go to Jerusalem;  
Didst suffer the Agony in the Garden  
And dereliction on the cross;

Who yet, for the joy that was set be-  
fore thee,

Didst endure the cross,  
Despising the shame,  
And art set down  
At the right hand of God;

Strengthen us,

When we shrink from unknown ways,  
Hold us firmly when we are afraid.  
Help us to follow thee without  
swerving,

To the end;  
Out of weakness make us strong;  
Lighten our darkness,  
And beat down Satan under our feet;  
And bring us unto everlasting life.

—Olive Wyon

## "FOR THY MERCY'S SAKE"

"O Lord Jesus Christ, who hast  
deigned to be made like unto men; the  
sharer of our sorrows, the companion  
of our journeys, the light of our igno-  
rance, the remedy of our infirmity:  
so fill us with thy spirit, and endue us  
with thy grace, that as thou hast been  
made like unto us, we may grow more  
like unto thee; for thy mercy's sake."

—Jeremy Taylor, 1613-1667

## Editorial

# God Is Alive!

The Risen Christ and the living God go together. This is the heart of our Christian faith. It is the gladsome proclamation of Easter Sunday. With Peter, the disciple, we say: "Thou art the Christ, the Son of the living God." Behind the empty tomb, the resurrection of Christ from the dead, and the worldwide witness of the Christian Church today we see God alive, at work through the power of his Spirit, "in Christ reconciling the world unto himself."

Many Christian people have been disturbed and even upset by the new, modern theologians whose views that "God is dead" have been given considerable newspaper publicity. Among these are existentialist philosophers, brilliant writers, even teachers at so called Christian schools. This expression, "God is dead," is not new; it was first used by Nietzsche, the atheistic philosopher of Germany, in the 19th century. These writers mean more than the fact that God is unreal to people or that the word "God" has lost its meaning. They mean that God is actually dead, and coupled with this assertion is a lack of faith in the Church and in the revelation of God in Jesus Christ.

A leader in the "God-is-dead" movement, Dr. Thomas J. J. Altizer of Emory University, declared: "Christianity resurrected the body of Christ, but that which the church knew as the resurrected Body of Christ is rather the dead Body of God. God died in Christ, but his death is only become manifest with the collapse of Christendom. When this form of Christianity collapsed, then the reality of the death of God became manifest."

This Easter Sunday every Christian church should focus the burning light of truth upon this blasphemous lie of this "new form of theology." God is alive! God's life and power are manifest in the new life in his children. Look about you and see the transforming touch of the living God in the lives of men and women that have been changed from death unto life eternal. This is a revelation from above, in Jesus' words, "from my Father which is in heaven." For the Gospel of Easter Sunday is the Good News of the redemptive working of the living God in Jesus Christ, demonstrated in that "he raised Jesus from the dead."

This proclamation of Easter Sunday becomes a personal faith by which we live from day to day, by which we become conquerors over sin and the grave. We believe the Lord Jesus Christ in his words that have rung down through the ages: "I am the resurrection, and the life: he that believeth in me shall never die" (John 11:25). This faith is not merely the extended dimension of our own experience or wishful thinking. It is something real and commanding elicited in us by the Word of God. "This Word of God is the authority to which we turn," as someone expressed it, "when these conflicting philosophies and new theologies cry out their wares, for God's Word is the objective criterion standing over us." Because of this, we stand squarely on God's Word and rejoicingly proclaim: "God is alive! God raised Jesus from the dead! God by the same power that raised Jesus from the dead is at work among us!"

In that spirit we can sing:

"Lord of all being throned afar,  
Thy glory flames from sun and star,  
Center and soul of ev'ry sphere,  
Yet to each loving heart how near!"

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7308 Madison Street  
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Martin L. Leuschner, D.D., Editor

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## OUR EASTER GIFTS TO CHRIST, OUR RISEN LORD

*We give Thee but Thine own, whate'er the gift may be,  
All that we have is Thine alone, a trust, O Lord, from  
Thee."*

### Your Offerings on Easter Sunday Will

- Strengthen the Gospel ministry of our 88 missionaries.
- Help to open a new mission field in South America.
- Share the Good News of Christ as Savior with the Indians and Spanish Americans.
- Enlarge the effective Witness of God's Volunteers teams.
- Build new churches for Christ across the North American Continent.
- Train young men and women for full time Christian service.
- Distribute Bibles and Christian literature on mission fields.
- Strengthen the Teaching ministry of the Department of Christian Education.

*"Now let the heavens be joyful, let earth her song begin;  
Let the round world keep triumph, and all that is  
therein . . . .*

*For Christ the Lord hath risen, our Joy that hath no  
end."*

North American Baptist General Conference

7308 Madison Street, Forest Park, Illinois.



—Photo by Luoma

# The King Comes and Weeps!

A Palm Sunday sermon by Rev. Bill Cowell, Calvary Baptist Church, Hoisington, Kansas

"And as he drew near, when he beheld the city, he wept over it, saying, 'If today you had known the things pertaining to peace! But, now it is hidden from your eyes'" (Luke 19:41-42).



Allowing Jesus Christ to reign means a full surrender to him. Have you allowed him to become King of your life? (Eastern Photo Service).

WHY DID Jesus, the King of kings, burst into tears as he approached the capital city where someday he would rule? Without these two verses, it might appear that this was a very festive day in the ministry of our Lord, but here we see his heaviness of heart and later the hostility of the people. It was far from being an occasion of gay pomp.

In the week prior to the cross, the fanfare of "Hosannas" subsided and a bitter conflict between Jesus and the crowd ensued. They wanted him disposed of so that they wouldn't have to hear any more stern rebukes. We see One, born a King, at the end of his mission on earth with grief in his heart because his teaching had not been heeded by the populace. The King of kings and Lord of lords came in fulfillment of Zechariah 9:9 and wept because he was unwanted.

## CHRIST'S TRUE PEACE

Jesus knew the Old Testament and those Scriptures speaking of his future reign. . . "upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever" (Isaiah 9:7).

He knew throughout his ministry that he came to die. The prophets spoke much of this great event in the redemptive plan of God. "He was wounded for our transgressions, he was bruised for our iniquities" (Isaiah 53:5a). But Jesus was not a puppet upon the stage of a divine performance. He was fully God and fully man, partaking of flesh and blood so that he might perfectly be identified with us. (Hebrews 4:15).

Jesus Christ felt emotion, and on this occasion it was a strong feeling of compassion for people, along with bitter disappointment at their rejection of him. He came to bring them peace, but they wanted it on their own terms. How quickly they would have rallied had he organized an attack on Rome, for they wanted political deliverance! But the peace Jesus gives is greater than political freedom. It is the only sure basis for peace between men and nations.

Real peace is never produced by political force. Voices cry in America today for peace and equal rights, but behind many of them is the hate of an unconverted heart. The minister of Jesus Christ should preach the Word, heralding the Good News of peace with God through a personal relationship

Jesus taught that the Kingdom of God is not simply external, but basically internal. One can go forward, profess to receive Christ, be baptized, join the church, hold an office, attend every meeting and not be rightly related to Jesus Christ. The Bible says Christ will come back to reign and then the Kingdom will assume its external realization, but God's reign is seen today as he rules in the hearts of believers.

The lesson for us in 1966 is potent and heart searching. To what extent have you allowed Christ to be Lord of your life? Do you lightly sing, "I'm saved," like the crowd shouted "Hosanna," but never make the adjustments in your life that discipleship requires? Jesus' disciples argued who would be the greatest, and Jesus taught them that true greatness is found in humbleness of heart. Our greatness before God is not measured by church offices held or rank in the denomination. It is measured by the degree that you allow Jesus Christ to be Lord. Do you allow him to be Lord of your home? Do you teach your children the Word of God, how to pray, and how to face life? Do you set a godly example in regular church attendance, and in reckoning material things to be temporary?

## COST OF DISCIPLESHIP

John 6 tells about some who followed the Lord and then turned back, probably because the cost of discipleship became more than their pleasure-seeking, worldly lives could afford. Jesus never lowered his standards or ran after people. They who would obey him today must also put him first.

Allowing Jesus Christ to reign means a full surrender to him. Selfish interests must go. He must fill all our vision. Perhaps we should forfeit some luxuries of modern life and invest more money in strengthening our home base through Church Extension and enlarging our missionary program. Christ must be Lord of all or not Lord at all! By biblical principles we owe God ten per cent of our income; loving hearts add more in offerings.

Christ must be Lord of our time. Besides working at our jobs, we must devote ample time to our children so that they will be conserved for Christ. We must give our time to the work of the church that the Gospel may be preached at home and around the world. This may not leave much time for watching television but what do you value most?

When Christ looks upon your inner life, does he weep as he did when he looked upon Jerusalem? Have you allowed him to become King of your life?

with the Lord Jesus rather than demonstrating along with unbelieving rabble rousers who know nothing of true peace.

## THE KINGDOM OF GOD

Jesus' inner feelings are shared by any true servant of Christ who would lead people to know the greatest peace in the world—the peace of sins forgiven by faith in a risen Savior who paid the price in his death on the cross.

How simple, 2,000 years later, to say that we would not have rejected him; but who had a part in his death? Esteemed religious leaders were in that crowd that shrieked, "Crucify him!" One of the twelve sold him for about \$15; the other disciples fled for their lives; and Peter denied him, though he had promised to remain faithful. No one knows what he would have done in the middle of such conflict.

The important question is what are you doing right now? You may be a leader in the church and appear to be pious, but how are you on the inside? Do you put on false pretense? Are you like those Jesus called "whited sepulchres," beautiful outside but full of rotteness within?

**YOUR EASTER OFFERING**  
will honor the Risen Christ and strengthen our Gospel witness at home and abroad.  
**NORTH AMERICAN BAPTIST GENERAL CONFERENCE**

# "But Now Is Christ Risen!"

As believers in Christ, we are the companions of the Risen Lord. Live so that your neighbor is aware of it. Live so that your family sees it. Live so that the world might realize the reality of our Risen Christ.

An Easter Sermon by Rev. Wilmer Quiring, Andrews Street Baptist Church, Rochester, New York.

"GOD IS DEAD!" So say certain death-of-God theologians as they tell us that reference to God is meaningless and irrelevant in today's world. There is no room for a personal God, they say, especially in the terms that are so familiar to us. God is dead!

So said the wife of Martin Luther to her husband on a certain day when he felt that the cause of Christ was lost. "Is God dead?" she asked as she observed his brooding.

So thought the new Christians in that decadent city of Corinth as they wondered about their loved ones who had died. There is no more hope for them. God is dead!

Paul takes up this challenging question as it relates to the revelation of God through Christ, and the resurrection experience.

"And if Christ be not raised, your faith is vain; and ye are yet in your sins" (I Cor. 15:17).

If Christ were dead! So thought the disciples after the crucifixion as they remained hidden away from the authorities. This was also the verdict of the soldiers who had witnessed his death. The religious leaders of that day were convinced that this imposter was now gone. So some think today as they cannot accept the message of the Bible.

## PREACHING WITH POWER

If we plunge our eyes into the blackness of that dark assumption and say that Christ is dead and God is dead, it may better help us understand the reality of our resurrection faith.

When young radical theologians say that God is dead, perhaps the question for us is: "In what sense is he alive for us?" And the answer? It should come only after we have searched our hearts and reviewed the way in which we live our lives.

But let us walk down this dark road in the company of that great veteran of the faith, the Apostle Paul. Follow him as he points out for us the consequences of such a belief. If God is dead—"If Christ be not risen?"—what are the results?

The first consequence is given in I Corinthians 15:14. Our preaching is vain; it amounts to nothing. This may already be the opinion of some even without Paul's suggestion. Our word "preaching" hardly suggests the dignity or challenge of the original word. We tend to make light of preaching as we make such remarks as, "Don't preach to me!" We give the impres-

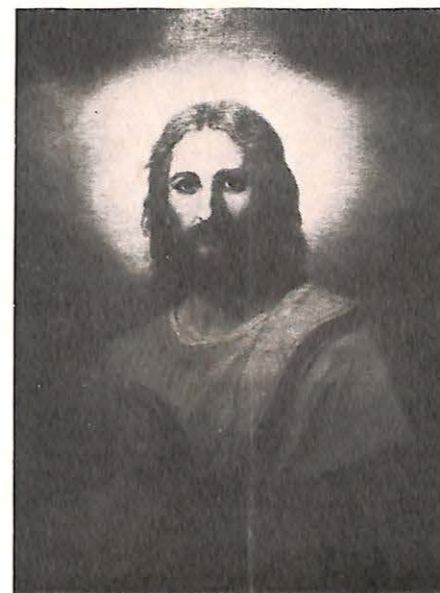
sion that preaching is something to be avoided.

We forget the important part preaching has had in our Protestant heritage. Every reform and renewal movement has been the result of preaching. Worship is important but the preaching of the Word cannot be neglected.

By "preaching" Paul meant a proclamation made to a crowd of people in a public square. Paul considered himself a herald of God, commissioned to carry revolutionary news. The Gospel is the message of the risen Christ. Our preaching is useless if Christ had not been raised. Our faith rests upon the risen Lord. We are found to be false witnesses. If Christ is not risen, this Jesus is still lying cold and dead in an unknown grave.

## FAITH IN THE RISEN LORD

Paul continues down this dark road. If Christ is dead, our faith is also vain (I Cor. 15:17), destitute of any results, futile. These words were addressed to a small group of Christians in the city of Corinth. These people had listened to the herald, and put their trust in the Lord. They rested their souls in Christ, and quietly rejoiced under the banner of the Savior's love. They faced everything and anything, and they dared anything in their unshaken confidence in the risen Lord. If Christ be not raised, they would be resting



"But now is Christ risen from the dead, and become the firstfruits of them that slept . . . Thanks be to God, who giveth us the victory through our Lord Jesus Christ" (I Corinthians 15: 20 and 57). —Eastern Photo Service.

on an idle dream, pure fiction and there was nothing eternal about it.

So it is with the faith of Christians today. We thought we were building our hope upon the living Christ, but we have been wrong. The martyrs have died in vain. Our churches have been built upon the tiny point of a lie and a mistake. The author that wrote, "O Love that will not let me go," is dead wrong. Yes, if Christ is dead, your faith is vain, without support.

## VICTORY OVER SIN

But it does not end here. You are yet in your sins. The poor slaves have only been dreaming about their liberty. They awake and find themselves still in chains. We thought we had found redemption in Christ—"Who was delivered for our offenses, and was raised again for our justification" (Romans 4:25).

If Christ be not raised, it is only a fanciful freedom. We are walking in a delusion, with the chains of sin still riveted to our limbs. Why do we say this? The resurrection was proof of victory that had been won over sin. It is in union with Christ that we escape, not only the penalty but also the power of sin.

If God is dead, those who have fallen asleep in Christ Jesus have perished after all. (I Cor. 15:18). Paul uses this tender term, "fallen asleep." Perhaps he was thinking of Stephen. If Christ had not been raised, Stephen sleeps in an unending sleep.

Sir James Simpson, physician and discoverer of anesthetics, lost his eldest son in death. An obelisk pointing to the heavens was erected on his grave with the inscription, "Nevertheless I Live." A butterfly was carved on the top. Dr. Simpson was a believer in Christ, and he thought of death as the time of a wonderful awakening in the presence of God. But if God is dead, the obelisk is cruel irony, and the butterfly should be a clod.

Maltbie Babcock wrote:

"Some day the bell will sound,  
Some day my heart will bound,  
As with a shout  
That school is out—  
And, lessons done,  
I homeward run."

What if God is dead? How would you like to live in a world with the resurrection left out? If Christ be not raised, we are of all men most to be pitied. (I Cor. 15:19). No close Companion walks with us on the road of life. There is no waiting Friend when

(Continued on page 28)



"Let all things seen and unseen,  
Their notes of gladness blend,  
For Christ the Lord hath risen,  
Our Joy that hath no end."  
—John of Damascus

## Easter Music

*Out of the pure, incredible delight of that first Easter morning has come some of the loveliest music and song the world has ever known.*

By Christine McMillan

**T**HERE NEVER was darkness like Good Friday. Its pall of sorrow survives today in darkened churches, shrouded images and the unbearable, heartbreaking sorrow of Good Friday music. The strains linger on and die away—and suddenly it is Easter morning!

Radiant, serene, divinely bright! The stone is rolled away. Jesus is no longer on the Cross, no longer in the grave. He is everywhere, in the fragrant coolness of the spring garden, on the dusty highway, on the beach cooking breakfast, in the locked Upper Room . . . the Lord is Risen! Alleluia!

Centuries have come and gone since then. Great sorrows have rent the world. The dark ages descended, wars have brought havoc and ruin, but for nearly two thousand years nothing has lessened that wild, exultant strain of joy which vibrated in the first Christian greeting, *He is risen!*

### THE JOY OF EASTER

Out of the pure, incredible delight of that first Easter morning has come some of the loveliest music and song the world has ever known. The spontaneous outburst of universal joy which rises in human hearts when the Resurrection is celebrated, has lived down through the ages, finding its expression in many tongues, and in music which expresses the deepest emotions of the human heart in a language all may understand.

One of the earliest known Easter

hymns is also one of the most fresh and joyous.

"Welcome, happy morning," age to age shall say,  
Hell today is vanquished, Heaven is won today.

Lo! The dead is living, God forever more,  
Him, their true Creator, all his works adore.

"Welcome, happy morning," age to age shall say.

This was written about fourteen hundred years ago by one, Venantius Fortunatus, who later became Bishop Poitiers. As a young man in Ravenna, Fortunatus began to lose his sight. He sought relief in prayer, and later his sight was restored. Because he had so nearly lost them, the beauties of nature became infinitely dear to him, and in his beautiful poem he speaks of the glory of returning spring, which has come in her gayest and loveliest attire to greet her Risen Lord.

When the dark ages descended upon Europe, song died in the human heart. The darkness of winter reigned, broken by no joyous spring until the glory of the Renaissance burst upon the desolate world.

### EASTER CAROLS

Suddenly, everyone burst out singing, and for the first time carols took their place in the folkways of the people.

Carols are songs with religious im-

pulse, that are "simple, hilarious, popular and modern."

Carols were always modern and arose with the ballad in response to a new spirit in the heart of Man—a glad, lightheartedness that wanted a form of musical expression different from the severe, ancient Latin hymns. They wanted something in the language of everyday, expressing the way in which the ordinary man felt about his religion.

And so the Edgar Guest of the fourteenth century wrote:

*Cheer up, friends and neighbors,  
Now it's Eastertide;  
Stop from endless labours,  
Worries put aside.*

*Men should rise from sadness,  
Evil, folly, strife  
When God's mighty gladness  
Brings the earth to life!*

Later, in Shakespeare's day, they sang, rejoicing in Easter:

*The angels sing in jubilant ring  
With dulcimer and lutes  
And harps and cymbals, trumpets,  
pipe  
And gentle, soothing flutes.*

This lilting, innocent happiness has ever characterized Easter music. Even toward the end of the eighteenth century, we find the venerable Bishop Heber, Bishop of Calcutta, writing a charming Easter carol beginning:

*God is gone up with a merry noise  
Of saints that sing on high.  
With his own mighty hand and his  
holy arm.  
He hath won the victory.*

### CHRISTIAN HYMN WRITERS

Sometimes hilarity has been forgotten in the texts. Certain lugubrious spirits of the eighteenth century used the lovely lilting music to propagandize their mournful, gloomy doctrines, but happily the dancing tunes were unaltered and have come to us fresh and fair, redolent of springtime, and simple, happy hearts.

In the beginning of the eighteenth century, Charles Wesley gave to the Christian world the best loved and most widely used of all Easter carols, "Christ the Lord Is Risen Today," and more than a century later, Frances Ridley Havergal wrote the ever lovely Easter hymn, "Golden Harps Are Sounding."

Miss Havergal was visiting a famous English boys' school when she wrote the hymn. Feeling tired for a moment, she rested on the old stone wall of the playground, and as the happy shouts of the boys filled the golden afternoon air, she wrote the words, finishing the poem in approximately ten minutes.

There is one Easter song of which we have not spoken. It is a very ancient song, and yet it is as new as the newly born soul. Like the far, faint music of distant trumpets we hear the music

(Continued on page 16)

## Man's Most Valuable Possession— THE BIBLE

By Dr. Laton E. Holmgren,  
General Secretary, American  
Bible Society.



A Bible colporteur with the open Bible shares the Good News of God with South American neighbors.

**A**T THE CORONATION of a British sovereign a copy of Holy Scripture is presented to the monarch with these words, "To keep your Majesty ever mindful of the Law and the Gospel of God as the rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; this is the Royal Law; these are the lively Oracles of God."

The most valuable thing that this world affords! Is this merely beautiful English, noble sentiment, extravagant claim? Or is it, in fact, sober truth?

### 70 MILLION COPIES

We all know the Bible is immensely popular—it is the world's best seller. Last year the various members of the United Bible Societies distributed more than 70,000,000 copies of Scripture. To this figure must be added the undisclosed circulation from all the great commercial publishing houses.

We also know that the Bible is amazingly enduring. It is the world's oldest book in common use. No one knows when its first lines were written, but it must have been at least 1,000 years before Christ. Until the invention of printing there were not many copies available, and yet it has survived the efforts of men before and since to discredit and destroy it. It speaks to today's world as if it were published this morning.

Do you know why the Bible is so valuable? It is so valuable because it gives mankind the only sufficient picture of God we have.

### THE ETERNAL GOD

All other attempts to describe the nature and character of God are partial and undependable. Only from the Bible do we see God as he really is—very near to each one of us—"the Lord, the Creator of the ends of the earth,

fainteth not, neither is weary . . . he giveth power to the faint; and to them that have no might he increaseth strength . . . they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." The Bible is our most valuable possession because it enables us to know God, who oversees everything and overlooks nothing.

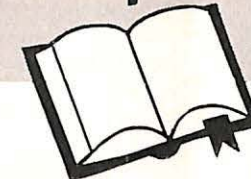
It also gives us the only sufficient picture of man which we possess. In the Bible we see man as he really is, a sinner—"all have sinned, and come

short of the glory of God"—but meant to be a saint—for "though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

The Bible is a record of changed lives: Jacob, the scheming youth, becomes the mellowed patriarch; Moses, the hot-tempered slayer of his enemy, becomes the patient leader of his people; Peter, the unstable weakling, becomes the bold herald of the new Gospel; and Paul, the hateful persecutor of good men, becomes the author of

(Continued on page 21)

## EXPLORE GOD'S WORD!



### BIBLE SOCIETY OF NIGERIA

Mrs. Flora Azikiwe, wife of the President of Nigeria, was one of the main speakers at the Inaugural Meeting of the Bible Society of Nigeria, Lagos Area, held in December, 1965. During her speech, Her Excellency said:

"The formation of this Bible Society in Nigeria marks yet another milestone in the growth of the Church in this country, because the work of translating the Bible into new languages and dialects is a very potent means of spreading the Word of God to a very wide and increasingly literate audience and thereby leading many more millions of our countrymen to the path of Christ.

"To make the Society succeed is a moral challenge to all Christians in Nigeria. We have received the message of Christ from missionaries in foreign lands, some of whom had to make the supreme sacrifice with their lives to bring the light to our shores.

"Some of our own forebears have also helped in this work of evangelization. We of the present generation of Nigerian Christians owe it as a duty to God to help in spreading further this Gospel of Christ which we have received. In what better way can we do this than by supporting Societies of this nature, the main objective of which is the dissemination of the message of God through Christian literature in local languages."



Teaching Staff of the Baptist Bible Training Centre, Ndu, West Cameroon from September to December 1965. Dr. George A. Dunger is second from the right.

## MISSIONS AT NEW FRONTIERS

Glorious opportunities now beckon in Cameroon, West Africa in the midst of many needs confronting the churches, the schools and the medical service, but where spiritual growth promises rich and abiding fruit for time and eternity.

By Dr. George A. Dunger, Professor of Missions, NAB Seminary, Sioux Falls, South Dakota.

THIS IS AN AGE of new frontiers. Men and women, young and old, stand at the threshold of new dimensions in science, in technology, even in philosophy, theology and ethics. Current news, both popular and professional, contains new thoughts almost every day in space exploration, communications, human and cultural relationships, medicine, religion and morality.

Concerning Christianity and the Church, current publications carry eye-catching and disquieting news about a "God-is-dead-Theology," promulgated by a number of philosophers and theologians. Likewise, in missions new situations have developed which continue to challenge the Christian believer, the Christian worker and the church.

Missions, too, face new frontiers. They are just as challenging—even more so—than the future of science, technology and business because in missions the sincere and committed follower of Christ is concerned with both the eternal and temporal destiny of man and society. These new frontiers of missions call for new approaches and methods, necessitating creative, inventive, fast and first rate, accurate thinking, planning and action, motivated by love for Christ and empowered by God, the Holy Spirit. What are some of these new frontiers? What is their challenge?

### TRAVELING TO CAMEROON

Roughly six hours had elapsed since the intercontinental jet plane pierced the nightly sky of Paris and thrust its gleaming dart-like body across the expanses of France, the Mediterranean, North Africa and the Sahara where far below flickering fires indicated man's conquest of the desert and the

deep, burning oil wells. Now in pre-dawn darkness, the gigantic plane was shaken up and down in the turbulence of West Africa's rainy season's squalls, but we made a safe landing at Douala.

Warm winds drove heavy sheets of warm rain across the airfield. Soon we were seated in a tiny, stubby-winged plane which then found its way through low drifting clouds over the Cameroonian mangrove jungles towards Tiko, the terminal point of our flight. Automobile transportation "diminished" distance, time and effort in going to Victoria, visiting coastal churches, traversing the forest belt and traveling in the grasslands.

Generally, speedy, safe and relatively comfortable means of travel have freed the missionary as well as the African Christian worker for other new, urgent, challenging opportunities and tasks. Mid-twentieth century means of transportation challenge the missionary and the African Christian worker to an accelerated pace of and a more prompt response to interpersonal, organizational and institutional developments and relationships, making for more effective evangelism, education and medical ministries.

This was convincingly demonstrated by the extended tours undertaken by Mrs. Sarah Mokake, President of the Cameroons Baptist Convention's Women's Union, Mrs. Bell who was the Cameroonian Baptist women's representative to the Baptist World Congress at Miami, and Mrs. Alma Henderson, the missionary assigned to the Baptist Women's Union as Women's Worker, when they visited most of the centrally located coastal and grassland churches for the purpose of promoting the Baptist Women's Union in the Cameroon. (See "Baptist Herald," Jan. 27, 1966 issue, page 8 and 9). This was

later repeated, as far as the work of evangelism was concerned, by Rev. John Nfor, Executive Secretary of the Cameroon Baptist Convention, and Rev. Lloyd Kwast, Evangelism Secretary of the missionary staff.

### NEW MISSION BUILDINGS

One and a half day's untroubled travel by Land Rover—a glorified "Jeep" of English vintage—took us from Victoria via Kumba, Nkongsomba and Bamenda to Ndu, the final destination of our journey. Here we found a sizable number of fine, permanent, missionary and staff dwellings.

These buildings pertain to the Baptist Bible Training Centre where I had been posted to teach, the buildings of the Joseph Merrick Baptist College, many students' dormitories for single students (and married students at the Baptist Bible Training Centre), institutional dining rooms, water supply, electric light plant, and play fields with their surroundings made pleasant and beautiful by an abundance of eucalyptus and cypress trees. Some of them were planted and cared for by us during the long and lonely years of the second World War. Now their circumference measures between 12 and 15 feet, and their crowns tower up to about 120 feet above the ground. Adjacent to the "mission compound," the new buildings of the Joseph Merrick Baptist College are nearing completion.

Everywhere there is evidence of growth, the sound of happy voices, the atmosphere of eager and determined reach toward more advanced goals, the expectancy of greater and more beautiful things and the search for a more meaningful and happier life. On every "mission compound" (a new term for "mission station"), whether for the purpose of evangelism, education, or

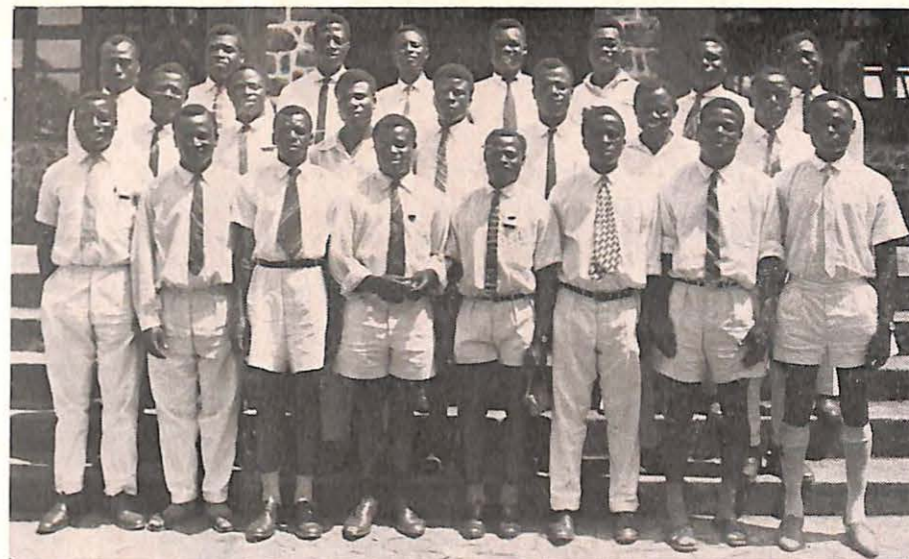
medical service, both missionaries and the African staff portrayed the image of devoted Christian ministry. Mid-twentieth century missionary work means the continued and ever more compelling challenge of building for permanency and of increased, more intimate and more realistic sharing of spiritual, organizational and institutional duties where both the missionary as the representative of the missionary society and the sending church and the eligible African Baptist Christian worker, leader and church member will carry the burden of spiritual, ethical and even economic growth together.

The groundwork has been laid. The Cameroons Baptist Convention as the beginning of the indigenous church is a reality. It has its organizational structure; its officers are consecrated and capable Baptist church workers; its pastors are eager and diligent witnesses; and its many members are sincere and willing believers who, in spite of many limitations, serve the Lord Jesus Christ gladly.

Now the task is evident. Both mission and the Cameroons Baptist Convention must continue to work toward the sound growth of Baptist institutions which please God and set an example for the people as citizens of their young country. Glorious opportunities sparkle in the needs of the church, the school and the medical service institutions where spiritual growth promises rich and abiding fruit for time and eternity.

### THEOLOGICAL EDUCATION

One of the most urgent needs of the Cameroon mission field with sure and happy promise of much fruit is *theological education*. Theological education is not merely an educational or pious adjunct. This is not a fancy whereby to create an impressive Bap-



Third year class in the 1965-1966 school year at the Baptist Bible Training Centre, Ndu, Federal Republic of Cameroon.

tist "clergy" with ecclesiastical ambitions. Theological education and training are an utter necessity if the churches are to survive, if they are to grow, if they are to perform an affirmative and aggressive evangelistic service.

More and more Cameroon people are obtaining elementary and secondary education. The Protestant and non-Protestant churches in Cameroon and in the neighboring countries have launched ambitious theological training programs. There are increasing numbers of vocational and professional Cameroonians trained in European and American schools, plus a not to be underestimated number of Cameroonians who return from Asian places of training.

Far more than any of these external factors, the most important need is the need for intensive, intimate,

realistic Bible training and theological knowledge together with practical field training that the claims of Jesus Christ be realized and God be honored in the salvation of souls, the founding of churches and the growth of the Baptist work as an effective part of his Body on earth. Only we as Baptists to whom God has entrusted the care and welfare, the sound growth and mutual spiritual tasks of the Cameroonian Baptist churches in all stages of development, vicissitudes and victories, can do this work of theological education and training.

### BAPTIST BIBLE TRAINING CENTRE

Under God's guidance and with his help a good beginning has been made in theological education by the Baptist Bible Training Centre at Ndu. Here, about 70 to 80 people of varying ages and educational backgrounds and from many different tribes have come together for three years of intensive Bible training. Six teachers—three missionaries and three Africans—are responsible for teaching, administration and the practical features of the training program. Although the Baptist Bible Training Centre is located in the northwest corner of the Cameroon church area, a goodly number of students comes from the coastal and forest regions.

This type of training has proven to be effective. Graduates are doing very commendable work in their respective churches. Training DOES make a great difference! Now the time has come when the Cameroons Baptist Convention should begin to care for some of the financial needs of this institution and through a Board of Trustees assume a more active responsibility, together with the present administration. The mid-twentieth century challenge in theological education calls for more qualified African teachers who will work together with the missionaries

(Continued on page 19)



The Baptist Church Choir from the Ntumbaw Association which had marched two days and an estimated distance of about 50 miles to participate in the Baptist Conference sessions attended by Dr. Dunger.

# "In the Beginning God . . ."

How can we know God? How can we know that God was in Christ reconciling the world to himself? How can we know his presence with uplifting joy? This 91 year "young" retired NAB pastor finds convincing answers in his own experiences and in the Word of God.

By Rev. Willibald S. Argow of Erie, Pennsylvania

SEVERAL college teachers and a seminary professor have been teaching, "GOD IS DEAD." Others are proclaiming a "CHRISTLESS CHRISTIANITY," as Dr. Carl F. Henry stated in a recent editorial in CHRISTIANITY TODAY. Today many people are disturbed.

Sometime ago the question was brought up in a mid-western college: "How can we know there IS a God?" When they decided to continue the discussion in the evening, they debated: "How do we know there is NOT a God?" They prolonged the discussion way after midnight. It is said that when Old Frederick the Great demanded a proof that there is a God, he was told: "Your Majesty, the Jews!"

The magazines are freely discussing religion. Changes are being advocated in the creeds of denominations. What will the outcome be? My dear reader, open your Bible and there you will find the assurance, "In the beginning God." Chapter one, verse one, and through the entire book, God will speak to you.

## HOW CAN I KNOW GOD?

We are reminded of the German poem, "Der Erlkoenig." The little boy is afraid of the ghost that he sees and hears. His father assures him: "Be quiet, my child, it is only the wind rustling in the dry leaves." These disturbances come and go. You may cry out with Job: "Oh that I knew where I might find him! that I might come even to his seat!" Say with the Psalmist: "O God, thou art my God." How can I know God?

What we are determines what we see. The Bible tells us: "The fool says, there is no God." But it proves nothing. What else do you expect from a fool? Let me ask you this question: "What was your concept of God when you were a child? Is it the same today?"

A naughty boy was scolded by his mother for his misbehavior during a thunderstorm and said, "See, God is angry with you; hear him growl." What kind of a concept did that give him of God? My mother taught me when I needed to be reprimanded: "God is grieved, for he loves you even when you are disobedient."

A little girl was busy with her new crayons when her mother asked her: "What are you doing?" She replied: "I am drawing a picture of God." "But you do not know what God looks like." "Oh," she continued, "they will when I get through."



"Christ" is before all things, and by him all things consist . . . For it pleased the Father that in him should all fulness dwell; who hath made peace through the blood of the cross, by him to reconcile all things to himself" (Colossians 1:17, 19-20).

Will they recognize God by the picture you are drawing by your life? How do we picture God? The artist depicts him as a giant with seven league boots, powerful, majestic, awe inspiring. We take the noblest, the best and most precious traits and clothe them with characteristics of grace, love, courage, strength and then enlarge it beyond all human conception and say: "That represents God!" That's Biblical, for God said: "Let us make man in our own image, our own likeness." Paul says: "We now see as through a mirror, darkly, indistinctly." Man's intellect has ideas of God that the human mind cannot describe nor his hands paint.

## "FOR GOD WAS IN CHRIST"

Is that all we have? No, God gives us a perfect picture in 2 Corinthians 5:19: "For God was in Christ, reconciling the world unto himself," who was "the brightness of his glory, and the express image of his person" (Heb. 1:3). He, reflecting God's bright glory and stamped with his own character, sustains the universe with his word of power.

God was in Christ, who said: "He that sees me, sees the Father." In one of the ancient palaces of Rome, there is a famous painting on a high ceiling,

which attracted many. But it was tiring to look at it, so the owner had a large mirror placed beneath it, a railing around it and comfortable seats to study the painting.

That is what Christ did for you and me. We know God as Christ reflects his glory. He transfigures God. Phillip cried out: "Show us the father and we will be satisfied." Christ's reply was: "He that seeth me, sees the father."

We see Christ on a day, when his eyes are flaming with fire, as he purges the temple. That is God! We see those self-same eyes bedewed with tears. Twice over we see him. Lazarus, his friend, is dead. That is how God feels when we are heartbroken in the presence of death of our loved ones.

Again we see him with a heaving breast, sobbing out his grief. Jerusalem was doomed, but his heart was breaking as he sobs: "Oh, Jerusalem, how oft have I desired to gather thee as a hen gathers her chicks—but ye would not." That is God!

## THE REALITY OF GOD

A woman confessed to her pastor: "I cannot visualize God." He replied: "Every time you date a letter, you have historical proof of Christ's birth. As you read of his miracles and sermons, you realize that he walked in Galilee." That was God in Christ!

Just how do you feel when you think of God? Does he awe and thrill you? We often confuse our concept of God with his reality. We cannot think too highly of God. He is greater than the poets described him. He is more comforting than the dying have experienced, more glorious than the learned have imagined. When all is said and done, we realize he is infinitely more than the world ever dreamed of, for "what eye hath not seen, . . . God hath prepared for them that love him."

Many of us are like the little girl who was being put to bed by her mother. She kissed the little one Good-night and turned off the light, when suddenly the girl cried out: "Mother, am I to be left in the dark alone?" "No," Mother replied, "you have God with you." "Yes, I know God is with me, but I want someone who has a face." Yes, we know God in the abstract, that he is near, but we want a more vivid sense of his reality, to discover, that he is a real Person, that he is present. He promised, "Lo, I am with you always."

(Continued on page 16)

# Sharing the Good News With Others

Reports of the ministry of God's Volunteers Teams I and II.

## GOD'S VOLUNTEERS TEAM I Report by Wenzel Hanik

ANOTHER month of our tour has passed, and once again we can praise the Lord for his bountiful blessings to us. His protecting hand has watched over us so that no harm has come to us.

The past six weeks have been spent in the warm south. During our stay in Texas, we have experienced an extremely warm winter. Upon leaving our Mowata Baptist Church in Louisiana on January 10, we travelled along the Gulf of Mexico and took in the sights.

Since Rickey Loewer hails from Louisiana, she commented on the different points of interest. In the afternoon we had a picnic on the beach and after a while we went swimming. For us from the north, swimming so early in the year was a real treat. By the time we left the beach, it was getting on in the day and we had to rush in order to get to our next destination. Crossing a bay to Galveston, Texas, our team members must have taken pictures of every sea gull we met.

## EXPERIENCES IN TEXAS

Dallas, our next home for two weeks, is the site of our Church Extension work of the North Highlands Baptist Church with Rev. Gordon Thomas as their pastor. This church with few—but dedicated workers—had just completed the building of their "stage one" of their building program. Here we canvassed around the church looking for new prospects. Doug Woyke was interviewed on television and Bernice Werk and Wenzel Hanik were interviewed on a local radio station.

Our next campaign was at the Immanuel Baptist Church at Kyle, Texas where Dr. W. H. Barsh is pastor. This was our first community wide crusade with other churches participating. The attendance here was very good. For one day we spent our time at our Elm Creek Church at La Vernia, Texas and in the evening we held a program there. Also while in Kyle, we had the opportunity to visit Mexico. One of the members of our Fenwood, Saskatchewan church is laboring among the Mexican people across the border at Del Rio, Texas. Bernice Werk contacted him and he indicated willingness to take us across. He showed us two of his mission stations. This was a new experience to us and gave us an insight into the hardships of working among these people. Another Saturday we drove to San Antonio, Texas and visited the Alamo and the San Jose Mission—both historical sites.

Our final field of service in Texas was at our Central Baptist Church of

Waco. The host pastor, Rev. Kenneth Howe, had our visitation program all planned out and we carried out an extensive ministry here. At Waco we had the pleasure of having two former Volunteers join us in our theme song, "As A Volunteer." The Volunteers, Lyle and Karen Grenz, are presently living in Houston but came up to Waco to see us. Also in Waco we had the privilege of singing over television. This was a new experience for us and we thoroughly enjoyed it.

On our final Friday in Texas, we visited our Canaan Baptist Church at Crawford. This church—twenty miles out of Waco—is one of our older churches in the south. While in the south we came into contact with eight of our ten churches here. It was a thrill to see and meet our brethren from this conference.

In the past few months we have felt your prayer support for us. Throughout this year, no member has had to miss a meeting because of illness. We feel that this is only through the grace of our Lord Jesus Christ. We would covet your prayers for us, since we still have several months ahead of us. We are thrilled for being able to be in this ministry, but we also realize that we must have the Lord beside us at all times and let him teach us his way.

## GOD'S VOLUNTEERS TEAM II Report by Miss Marlene Bender

"To Know Him and Make Him Known" is the challenging motto of God's Volunteers Team II. Each day brings numerous opportunities to us to be witnesses for Christ. As our work continues, we can see the great need of a Christian witness in the world today.

Our crusade in the Forest Park Baptist Church (Ill.) came to a close on Sunday, Jan. 23. The team thoroughly enjoyed serving in this church and meeting many of our denominational officers. We worked together with church members in a visitation program and found a number of prospects for salvation and church membership.

## OPPORTUNITIES FOR SERVICE

From Jan. 26 to Feb. 6 the team served at the Round Lake Baptist Church at Gladwin, Mich. There with Rev. Norman Berkan, pastor, we went one afternoon calling the first week and made calls to shut-ins and also at a Rest Home during the second week. A program was also given at the Bible Club at the High School. A radio program was another opportunity of service where we could share Jesus Christ with others.

At each of our public services, a

special emphasis was given to one of the departments of the church. The evening when the youth program was presented, a singspiration after the service was held. Young people from community churches, as well as from Auburn, Mich., visited with us.

The next Crusade for Christ was at the Bible Baptist Church in Troy, Mich., from Feb. 8 to 20. Rev. Eugene Stroh, pastor, has a number of members who were willing to take off afternoons and evenings to do visitation work. A warm reception was given to us in many homes where we were able to speak about Jesus Christ.

## THE WORD OF GOD

There again in this church, emphasis was placed on church departments during the evening services. Both Saturdays were taken up with activities with the young people. In the afternoons, we held a time of instruction and visitation, in which we were able to encourage and challenge each young person to live a dedicated Christian life.

On Saturday, Feb. 12, a youth meeting was held with all the Detroit area young people attending. Buzz sessions discussed many of the problems we are facing today, and closing remarks were brought by a panel of the team and several youth counsellors.

This year each team member is being challenged to get into the Word of God. We in turn are encouraging young people to study the Bible in greater depth, and to see what it has to say to them personally. As we witness for Christ in every community, we use the Word of God to give us understanding in solving the problems of each individual to whom we speak.

## VICTORY

If the tiny flower can throw aside  
A clod three times its size,  
Cannot a prince, a child of God,  
Above his burdens rise?

Since April showers have not the  
power,  
To stop the robin's song,  
Can we not rise above our fears,  
And loud his praise prolong?

Since Christ has risen above the grave,  
And won for us a crown,  
Can we not fix our eyes on him,  
And look no longer down?

Then spring thou up, O trembling one,  
This is no day for fear,  
With sin and death a conquered foe,  
And our Lord's coming near.

—Selected

"But now in Christ Jesus ye who  
sometimes were far off are made nigh  
by the blood of Christ" (Eph. 2:13).

# A Golden Opportunity in Cleveland

Church Extension Builders in April 1966 will give to this project in Cleveland, Ohio, which now has a membership of 66, an anticipated Sunday school of 100 and a fine youth group, but which is in dire need of its own new building.

By Rev. Erhard Knull, Pastor of the Missionary Baptist Church, Cleveland, Ohio

**B**EFORE YOU GO on reading about "another" Church Extension church or "project," as we are used to call it, bow your head and "... give thanks to the Lord, call on his name," (and then) "make known his deeds among the peoples!" (Psalm 105:1). Perhaps you will ask "Why I?" or "What for?" But here may be the answer: For God's marvelous wonders that he is performing through the medium of our denominational Church Extension program and the extended arm of the Church Extension Builders. It is their faithfulness to the cause and the consistency in giving that many a Church Extension group has

in the morning and evening.

In May 1964 the Missionary Baptist Church had been recognized and given the hand of fellowship as a sister church of the North American Baptist General Conference. Rev. R. Sigmund supplied the pulpit on a part-time basis, until in 1965 the church was "taken under the wings" of the Church Extension program.

## YEAR OF ANSWERED PRAYERS

The year 1965 could be called "the year of answered prayers" in the church's history. In co-ordination with the church and the Central District secretary, the Church Extension Com-

upon their confession of faith and added to our fellowship.

Experiencing such blessings, our Senior CBYF expressed its desire to become of greater help to others. Now they go out witnessing individually and collectively, thus adopting the Senior Training Hour materials, which are spiritually nourishing and practical in use. The majority of this group also play in the "Instrumental Group" (see accompanying picture) under the able leadership of our choir director. Its heart-warming music is an inspiration both to members and friends, and is especially appreciated on Youth Night, every fourth Sunday of the month, when our young people are in charge of the service. The church choir, singing at both morning and evening services, is a great asset in our bi-lingual worship hours and on special occasions.

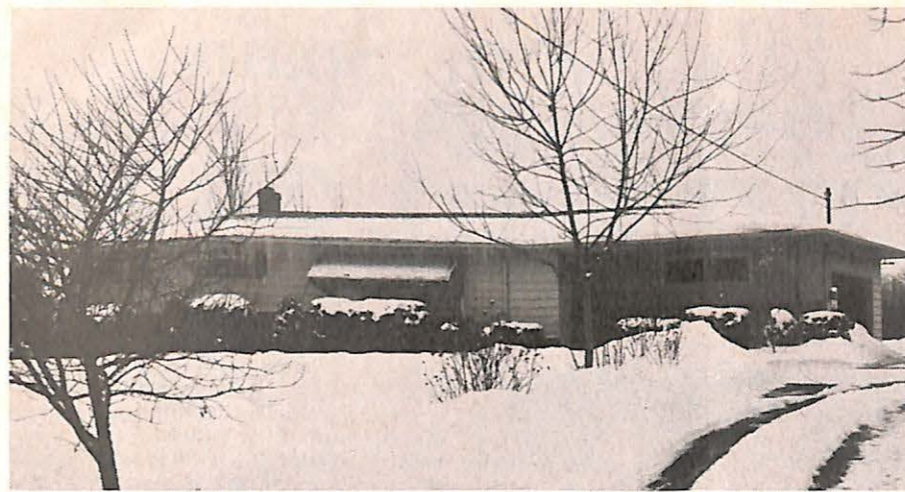
## INVITING NEW PROSPECTS

Another group, the "Home Builders," to which the majority of the young married couples belongs, meets once a month in the respective homes of the members and friends. To these meetings neighbors are invited, and in an atmosphere of the family pertinent social and spiritual subjects are presented and discussed.

As pastor and members went out visiting and inviting new prospects, some came more frequently than others, a few came but then stayed away because of the temporary and often disturbing environment in which we find ourselves situated. Taking these circumstances into account, a Co-ordinating Committee was formed and the time-consuming search for a proper church site began. The congregation, however, prayed to God to make his will known as to the area, the opportunities of outreach, means of transportation, and, of course, the cost of the property itself had to be considered.

## NEW CHURCH SITE

As time went on and nothing showed up that seemed right to us, God began to work for us. He directed our paths to the present church site in the City of Parma, a southern suburb of Cleveland, with a population of nearly 90,000. The lot is over three acres of choice land, with a six-year-old, ranch-type home on the premises. After an initial investigation of the neighborhood, we came to the conclusion that *this was God's choice for us* and, therefore, our golden opportunity upon which to act.



The parsonage of the Missionary Baptist Church which is located in Parma, Ohio (near Cleveland) on the new site of this Church Extension Project.

In faith our people purchased the land with the parsonage (and an old farmhouse) for a total price of \$43,000. Our church raised \$10,000, and two loans, one from our denominational Church Extension Committee amounting to \$10,000, and another from a local bank of \$23,000, had to be taken into account. Since then, the pastor's family has moved into the parsonage, and the midweek prayer meetings and small group activities have been transferred from the YMCA to the recreation room of the parsonage.

However, the need of a permanent first-unit educational facility and a fellowship hall is very much in evidence. The surrounding area is "white unto harvest," and new families are constantly moving in who should be served at once. Therefore, our Building Committee contacted a Christian architect, who presently is drawing plans for our immediate facility needs, giving ample consideration for future expansion. Humanly speaking, to go deeper into debts would be a "financial suicide," as somebody said. However, probing our spiritual vision, God's Spirit tells us... "Go"... "Teach"...

"Preach"... "Witness"... "Counsel"... "Build!"

Much more, Church Extension Builders are helping us with each dollar they give for God's great cause in Cleveland and across the continent. Our present membership is 66, with a new membership class in session. A Junior CBYF is being organized and the Sunday school is engaged in an attendance contest with our local churches participating and hoping that the 100 mark will soon be reached.

## CHURCH EXTENSION BUILDERS

Again we pray that God might give this vision to Church Extension Builders as they give for this golden opportunity in Cleveland and elsewhere. Although our church membership has grown gradually, in spite of circumstantial limitations, its giving has almost doubled, which indicates the incentive of our people. We praise God for his inexpressible gift, the Lord Jesus Christ, who is the Foundation of each church, and we thank him for each Church Extension Builder who has become a builder and steward in God's vineyard.



Instrumental Orchestra of the Missionary Baptist Church, Cleveland, Ohio which renders special music at Youth Night, every fourth Sunday evening of the month.

March 24, 1966

# BIBLE NEWS AROUND the WORLD



**YEAR OF THE BIBLE.** Forty-one governors have declared 1966 "The Year of The Bible" in recognition of the 150th Anniversary of the American Bible Society, the largest non-profit organization in the United States devoted to translating, publishing and distributing Holy Scriptures here and abroad.

**10 MILLION NEW BIBLE READERS.** To implement the recent Supreme Court decision banning devotional prayers in public schools, the American Bible Society urges placing Bibles for reference in public libraries and public schools across the country. The Society also is calling for ten million new Bible readers in 1966.

## WORLDWIDE BIBLE READING.

More than 20 million people participated in the 1965 Worldwide Bible Reading program of the American Bible Society, observed annually between Thanksgiving and Christmas. A lonely Marine on Guadalcanal sparked the program 23 years ago when he wrote, asking his parents to read a particular passage of Scripture at a prearranged time.

## SCRIPTURES FOR ARMED SERVICES.

The American Bible Society has been supplying the Armed Forces with Scriptures since 1817 when it distributed 24 Bibles to a US naval vessel. Today the ABS fills more than one million annual requests from the Armed Services for Scriptures.

## BIBLES FOR SOUTH KOREA.

Increased distribution of Holy Scriptures to combat the flood of "unholy" forged ones smuggled into South Korea from the Communist-dominated part of the country is planned by the American Bible Society this year.

## ORGANIZED IN 1816.

When the American Bible Society was organized in May, 1816, there were 130 local Bible societies in 18 states, five territories and the District of Columbia. Men from as far South and West as North Carolina and Kentucky travelled by stage, private carriage and boat to the ABS constitutional convention in New York City. The sole purpose of the American Bible Society throughout its 150 years has been to encourage a wider circulation of the Scriptures "without note or comment."



The congregation of the Missionary Baptist Church, Cleveland, Ohio, with a membership of 66 and a promising group of young people, and under the leadership of Rev. Erhard Knull, pastor.

been helped to get "over the hump," as it were, and today they are able to "sing to him, sing praises to him, (and) tell of his wonderful works!" (Psalm 105:2).

The Missionary Baptist Church of Cleveland, Ohio had its beginning in the early part of 1963, when a small group of Christians felt the need for another North American Baptist church in the Cleveland area. Though trials and obstacles were the constant companions of the congregation during the early days of its existence, the Lord enlightened his people with a wider horizon and a passion for reconciliation and outreach.

Eventually the auditorium of the Brooklyn YMCA became the place of worship, with five additional rooms for the use of our departmentalized Sunday school. This still remains our meeting place for both Sunday services

mittee extended a call to the writer of this article, who then became the first full-time pastor of the church in May 1965. At once the desire had been expressed to make definite plans for a Vacation Bible School in July, and the Sunday school staff and the Senior CBYF members went out into the community inviting children to our school.

The highlight came when on the last Saturday, prior to the Vacation School week, a sound-truck was rented and in conjunction with a car-caravan our youth distributed over 1,500 invitations to children and parents alike. All of this effort was evidenced in the enrollment of over 100 boys and girls, and a staff of 21. How our hearts rejoiced when 30 children and teens came forward as the invitation was given to accept Christ as their personal Savior. Ten of these were eventually baptized

# Religious Liberty in Spain

"SPAIN—a beautiful country, a gracious people, a booming economy. Spain is on her way—probably to greater freedom!"

An Interview With Dr. C. Emanuel Carlson of Washington, D.C., Executive Director of the Baptist Joint Committee on Public Affairs.

**Question:** Much has been said of the restrictions on the religious liberty of non-Catholics in Spain in recent years. What are these restrictions?

**Answer:** First it is necessary to understand the purpose of the limitations. Since St. Thomas, the official teachings have recognized that faith cannot be coerced into being. However, the state could enforce the regulations on the members of the Church. In addition the state undertook to protect people from "error." To this end other forms of worship than the Roman Catholic should be prevented.

With the new agreement (Concordat) between the Spanish government and the Vatican in 1953, the state remained the protector of the "true" church. Education was given as the right of the Church. Accordingly, Protestants have had trouble conducting schools or seminaries, importing or printing Bibles and other books, getting and identifying buildings.

Marriage was also left in the control of the Church, particularly where baptized Roman Catholics were concerned. Many who were baptized as infants were not Roman Catholic by the time they were ready to marry. For years the Church would not consent to a secular marriage for such "members."

In a sense we have the same thing in a small way in the United States—that is the minister is recognized as an officer of the state for marriage contracts. But secular marriage is available and the minister's approval is not necessary.

## VATICAN COUNCIL'S INFLUENCE

**Question:** Is there religious liberty for Roman Catholics in Spain?

**Answer:** From what we have just said, state powers have been used to keep Roman Catholics "faithful" to their church. In one sense they have less freedom than the Protestants, especially the resident foreign Protestant. A Roman Catholic cannot be married without the services of the Church. He cannot get a secular education. He cannot choose the books he wants to read, or the motion pictures he wants to see. The theory is that he has accepted such restraints by Church and government as good discipline for himself.

Some people are uneasy under this institutional control. Many of the clergy know that they are unduly confined. The cause of religious freedom has many potential friends in the Roman Catholic Church, and in the political order, if they only could make the transition.

## DR. C. EMANUEL CARLSON

C. EMANUEL Carlson, executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C., recently returned from a trip to Spain and Switzerland where he conferred with a wide assortment of well-informed people concerning the new developments in religious liberty. Here is an interview with Dr. Carlson, conducted by W. Barry Garrett, regional editor of the Washington office of Baptist Press, with special reference to the developments in Spain. Other Baptist editors were invited to submit questions.

**Question:** Has the Vatican Council's declaration on religious liberty made any real impact on anyone in Spain?

**Answer:** Yes it has—on leadership of all kinds. Spanish leaders have been proud of their loyalty to the papacy. Even the police have new orders directing them to treat Protestants as "Christian brethren," people of real merit, good and responsible people.

Many of the clergy are trying to arrange for "dialog" for exchange of information and ideas with Protestants. Spanish Protestants are being invited to speak to Roman Catholic groups. Others are holding back.

Perhaps the most important impact has been on the Spanish hierarchy. A number of bishops have said candidly that the Spanish people are not prepared for religious liberty. Many people are not committed to their Roman Catholic Church affiliation. They lack the knowledge or the roots of conviction to stand anywhere in particular. A mass movement in most any direction could take place, so the question is how to bring renewal to "the church" quickly. The bishops will go along with the Council as best they can.

## BAPTIST CHURCH OF MADRID

**Question:** We have been getting an assortment of reports about the freedoms and the restrictions in Spain. Are some reports right and others wrong?

**Answer:** They are probably all true, but each is only part of the truth. Let me illustrate. The First Baptist Church of Madrid has just received a legal permit to operate as a place of worship. Someone could say this must mean more freedom. Not really! That church has been there for 80 years and has 460 members. It is and has been a great witness. They were not stopped. They were not "illegal"—they

were just "extra-legal."

Spain, like all countries, has much unused law. Lawyers may measure freedom by reading law books, but people measure it by practice in a community. This means that the actual freedoms vary in different parts of the nation, and in different periods of time under the same law. Freedom consists in relationships. These can be helped but not made by law.

**Question:** What, then, are the recent trends in actual practice?

**Answer:** All of the churches are open. It is easier to start new preaching stations. It is easier for Protestant young people to get married. It is easier to get permits for churches. It is easier to print materials, and easier to import Bibles and religious books. The books must be approved by the censor but approval is easier to get. It is easier to buy property for churches, and a bookshop even has a sign on it, but the laws remain unchanged.

A new spirit of freedom and confidence is in the air for the Protestant minority now. The Protestants even have an accredited press representative who is free to go to public functions whenever the press is admitted. Preaching to home groups is permitted. Theoretically the group should not exceed 20 people, but if the preacher is respected the officers do not work too hard on their arithmetic.

## BASIC PROBLEMS IN SPAIN

**Question:** What constitute the basic problems that make this matter so difficult in Spain?

**Answer:** The problems are beyond number but perhaps these are nearer to being basic:

1. The theory of the state which looks to government to protect people against the errors of mind and spirit is not compatible with freedom. All Americans who want government to promote religion should spend some time in Spain.

2. The word "proselytism" is a genuine source of difficulty. Evangelism by Protestants is called proselytism by Roman Catholics. Perhaps in time the word can mean "corrupted or unethical evangelism" and be condemned by both in favor of a true and free witness.

3. Church and state have leaned on each other so long that they dare not walk alone. Ability to trust the people to associate themselves for religious purposes will grow slowly.

4. The equations of national heritage

(Continued on page 28)

BAPTIST HERALD

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To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes  No  If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

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# SPEAK UP!

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

## THE SEMINARY PRESIDENT "SPEAKS UP" ABOUT "OUT-MODED EDUCATION"

By **Dr. Frank Veninga**, President, North American Baptist Seminary, Sioux Falls, South Dakota

Dear Dr. Ihrie:

This is in reply to the provocative question, "Is seminary education outmoded?" appearing in *Speak Up! Baptist Herald*, Dec. 16, 1965. The brother's generalizations make it difficult to answer adequately and factually in the allotted space. It is immediately evident that he is misinformed about seminary admissions policy and the procedure relative to hiring of new faculty members.

## SEMINARY PROFESSORS

He is correct in stating that qualified college or university degrees are acceptable for entrance, but he is wrong in thinking that deficiencies need not be remedied. He is wrong in his opinion that seminary professors are sought because of their "secular accomplishments" in the area leading toward a Ph.D. degree. Areas of concentration and specialization in which the man is to teach are to be pursued during the years of formal training and in which he should excel.

For example, the Old Testament professor should have had extensive training in his area of teaching responsibility and he should have a thorough knowledge of Hebrew, etc. Of course, it is always advantageous for any seminary professor to have had practical experience. Fortunately all of our faculty members have had pastoral or other practical experience.

If seminary education were outmoded, then the major Protestant denominations in the United States and Canada would be dead wrong in their decisions and resolutions calling for a well-trained ministry. Nearly all denominations now require that their ministers have four years of college and three years of seminary. This is recognized as standard for today's minister. I am delighted to note that we too have expressed this as desirable.

## THE MINISTER OF GOD

The contemporary minister must be on the educational level of his people. The number of college graduates and professionally trained people is on the increase. Many of these are in our churches. Good looks, a golden voice, oratorical ability, although tremendous assets, avail little if he lacks more important equipment. The man behind

the pulpit must know how to think; he must be able to express himself in contemporary terminology; breadth of education is certainly desirable; above all, he must have a thorough knowledge of the Scriptures which should be enthusiastically and intelligently interpreted.

The brother is wrong in stating that the Seminary is too small to satisfy accreditation requirements. Accreditation is not contingent upon size of institution. Of the 90 accredited institutions 27 have enrollments under 100. Here are statistics:

1 seminary ---- 1- 24 enrollment.  
8 seminaries ---- 25- 49 enrollment.  
6 seminaries ---- 50- 74 enrollment.  
12 seminaries ---- 75-100 enrollment.

The American Association of Theological Schools, the national accrediting body, bases accreditation upon "academic criteria . . . and upon evidence that the institution has the necessary facilities and standards to prepare students for the ministry." An article in respect to accreditation appeared in the Seminary issue of the *Baptist Herald* (March 10, 1966).

## THE BEST INVESTMENT

While I concur that theological education is costly, it is without question the best investment of our denominational money. Students trained in the denominational seminary undergird, enrich and enlarge the denominational program both at home and abroad. It is still true today as it was 25-30 years ago, "As goes the seminary so goes the denomination." An alert, aggressive, and progressive seminary, fully accredited and thus at par in the educational fields, will bring rich dividends to the church, the mission field, the chaplaincy, the denomination, and the larger Kingdom of God.

Theological education at the NAB Seminary is not a threat to spirituality. It is our concern to produce effective ambassadors of Jesus Christ indwelt by the Holy Spirit who are adequately equipped to serve God and man. Our long history, 116 years, gives ample proof that seminary education is essential, the urgency of the hour demands at least seven years of training, and the staggering challenges of tomorrow call for nothing less than the best in preparation for Christian service.

**YOUR EASTER OFFERING**  
reflects the depth and greatness  
of your faith in  
**CHRIST, THE RISEN LORD.**

## IN THE BEGINNING GOD

(Continued from page 10)

Since he is real you can say, "O God, thou art my God!"

Some say that no one fears God today! It is a serious charge. It is true: "The fear of God is the beginning of wisdom." But it is so small, that the ungodly have little or no fear of God. It is a comfort to know God hates sin and will punish the sinner. Many of us are like the Psalmist in Psalm 73:12-13. But please read on, verses 16-19. NO, GOD IS NOT DEAD! Serve him faithfully, for "what a man soweth, that shall he also reap."

Will you pray this prayer with me? "Our Father, may I be a messenger of Christ in all things I do, in all words I say. May mine be a message of great joy to all the lives I touch. May I carry this message in my heart all my life, and may I ever seek to bring all mankind the happiness I want for myself, for "thou art my God. Amen."

## EASTER MUSIC

(Continued from page 6)

first as the ancient ones caught its immortal strains.

*"Every valley shall be exalted, and every mountain and hill shall be made low . . . and the glory of the Lord shall be revealed and all flesh shall see it together. . . ."*

*"He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes we are healed. . . ."*

And at last, glorious, triumphant, timeless and eternal, the transcendent music soars above the centuries as Job, still not having obtained the promise, cried, "I know that my Redeemer liveth!"

That is the song above all songs. That is the immortal music of the soul. The vision glorious that sees beyond the Cross, beyond the tomb, beyond the grave clothes, to the Risen Savior, the Word made flesh and dwelling among men, the Sun of Righteousness arisen, with healing in his wings. In this sure and certain knowledge, the radiant spirit wakes on Easter morning to sing with verve and conviction:

*Precious Jesus, oh, to love thee!  
Oh, to know that thou art mine!  
Jesus, all my heart I give thee,  
If thou wilt but make it thine,*

*Glory, glory, Jesus saves me!  
Glory, glory to the Lamb;  
Oh, the cleansing Blood has reached me,  
Glory, glory to the Lamb!*

*Lo, a new creation dawning!  
Lo, I rise to life Divine;  
In my soul an Easter morning;  
I am Christ's, and Christ is mine.  
—The Easter "War Cry."*

BAPTIST HERALD

● Recently the West Baltimore Baptist Church, Baltimore, Maryland, announced that its pastor, Rev. Ervin L. Bennett, had resigned and had accepted the call of the South Jersey Baptist Chapel at Cape May, New Jersey, a church of another conference. He had served the West Baltimore Baptist Church as its pastor since 1959.

● The Dayton's Bluff Baptist Church, St. Paul, Minn., has extended a call to Rev. Leland H. Friesen of Emery, S. Dak., to which he has responded favorably. He will begin his ministry in the Dayton's Bluff Church on June 1st, succeeding Rev. Hans J. Wilcke, now of Dallas, Oregon. Mr. Friesen has served as the pastor of the First Baptist Church of Emery since 1955.

● The Baptist Church of Oak Bank, Manitoba has extended a call to Rev. Arthur Kliever of Winnipeg, Manitoba to become its full time pastor. He had been serving the church on an interim basis for several months. He accepted the call and began his full time pastorate in Oak Bank on March 1st. His previous pastorate was at Edenwold, Sask.

● On Sunday, Feb. 13, Rev. Ronald K. Nasshan presented his resignation to the congregation of the Second Baptist Church, Union City, N. J., and announced that he had accepted the call of the Baptist Church of Horseheads, New York. This church of another conference is located in southern New York state near Elmira and Binghamton, N. Y. His resignation will be effective after Easter Sunday, April 10.

● At a special Youth Night Service held by the Bethel Baptist Church, Anaheim, Calif., on Sunday, Jan. 23, the Mozart Choir of the Anaheim Union High School presented a concert of sacred music. Mrs. Paul Carlson, the widow of the missionary doctor who was martyred in Congo, Africa, addressed the well attended luncheon of the Woman's Missionary Society on Tuesday, Jan. 18. Rev. William Hoover is the pastor of the church.

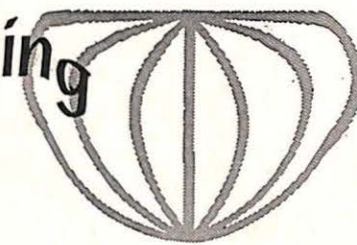
● A Library Party was held at the Immanuel Baptist Church, Portland, Oregon on Jan. 30. The purpose of the party was to increase the church's library. Books were given by friends and members of the church. Approximately 90 intriguing and spiritually stimulating books have recently been added to the shelves of the library. The theme of the Library Party was "Let's Read!", as reported by Miss Judy M. Hoelzer.

● Chaplain David L. Agnor was discharged from military service as a chaplain with the United States Air Force on Feb. 6, 1966 and announced that he had accepted an appointment to become the assistant pastor of the First Baptist Church of Fullerton, California, of which Rev. E. C. Campbell is the minister. This is a church of the American Baptist Convention. Fullerton is located three miles from Anaheim, Calif.

● Rev. Edgar B. Wesner began his sixth year of ministry at the Calvary Baptist Church of Stafford, Kansas on Sunday, Feb. 6. During these past 5 years, Mr. Wesner baptized 38 persons, received 9 by letter and 4 by experience into the fellowship of the church. On the anniversary Sunday, the church bulletin brought the pastor's testimony: "By the grace of our won-

● More than 350 tickets were sold in advance for the Men's Leadership Prayer Breakfast for Lodi, Calif., and vicinity held at the Tiki Room, Tokay Bowl, on Thursday morning, Feb. 17. Mr. Verne Howen of the Temple Baptist Church of Lodi was one of two Christian laymen who made all plans for this memorable event of fellowship and intercessory prayer. The women of

## what's happening



derful Lord, Pastor Wesner and family are looking forward to days of blessing as we serve together in God's Kingdom work this year."

● Mr. Charles Backhaus of Madison, S. Dak., who has served continuously for over 30 years on the Board of Deacons of the West Center Street Baptist Church of Madison was recently honored and given the title of "deacon emeritus" at the business meeting at the church. A new floor has been installed in the dining area of the church parlors. Members of the church are grateful to the Men's Brotherhood for donating their time and labor to this project. Rev. Ronald Mayforth is the pastor.

● On Sunday evening, Jan. 23, the student choir of the Christian Training Institute, Edmonton, Alberta presented a program of music and testimony under the direction of Prof. E. Link at the N. a. o. Park Baptist Church of Edmonton. Following the inspiring service, the audience adjourned to the lower hall for refreshments after which the young people held a meeting under the direction of Dr. Thomas D. McDormand, president of the Eastern Baptist Seminary, Philadelphia, Pa., as reported by Mrs. H. Mandzie.

● The Foster Avenue Baptist Church, Chicago, Ill., held a Missionary Conference from March 5 to 9 with the following missionary speakers: Dr. George A. Dunger, who has recently returned from Cameroon, Africa; Rev. George W. Lang, Miss Ruth Rabenhorst and Miss Esther Schultz, Cameroon missionaries. On Tuesday evening, March 8, a typical Cameroon worship service was conducted by the missionaries, followed by workshop sessions. The film, "Angel in Ebony," was shown on Sunday evening, March 6. Rev. Clarence H. Walth is the pastor.

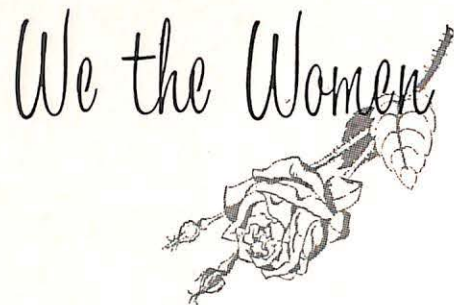
the church took part in the World Day of Prayer luncheon and program for the Lodi area churches held on Friday, Feb. 25, at the First Baptist Church of Elk, at the First Baptist Church, Schroeder Grove, Calif. Rev. Eldon G. Schreoder is pastor of Lodi's Temple Church.

● On the obituary page (page 27) of this issue a memorial tribute to Dr. Herbert S. Wedel of Hastings, Mich., is published. He was a son of Rev. and Mrs. Peter Wedel, missionaries to Cameroon, Africa having been born on the mission field on April 4, 1896. His parents went to Africa soon after the first missionary, August Steffens, arrived there in 1891. Pictures of his father as a student at the Rochester Seminary and as a missionary in Africa appear on pages 19 and 22 of the 1966 ANNUAL. His father died at sea on Aug. 10, 1897 while returning to the USA to regain his health.

● The Chicago Area CBY held its second meeting on Sunday afternoon and evening, Feb. 13, at the Glenbard Baptist Church, Glen Ellyn, Ill. The topic, "Christ on the Campus" was considered by Wheaton College students, who attend the Glenbard Church services, in a workshop on classroom and witnessing to others while on the campus. Dr. Hollis W. Barber of River Forest, Ill., professor at the University of Illinois (Chicago Circle Campus) was in charge of a workshop dealing with "Academic Freedom." Rev. Robert Roxburgh of the Glenbard Church brought the evening message.

● Miss Marie Baudisch of Milwaukee, Wis., age 66, was suddenly called to her heavenly Home on Jan. 28. She attended the mid-week service and choir rehearsal of the Bethany Baptist Church two days before she died and

(Continued on page 21)



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

### INTRODUCTION

We welcome Margaret Friesen's telling us of two delightful books which could inspire us as we approach Easter. As an avid reader she has made many contributions to our program packets and has given us great encouragement to participate in this boundless world of printed thoughts.

### OUR JOYOUS DUTY

By Mrs. Leland H. Friesen  
of Emery, South Dakota

There is a little saying that "duty is love in working clothes." As women, we have many duties-of-doing that we gladly perform out of love for others.

On that first Easter morning, a woman was given a special duty, the duty-of-telling: "Go quickly and tell." This duty-of-telling the Good News also becomes ours as we, like Mary, "see" the fact of the glorious resurrection.

Telling others of the living Christ and love can be a joyous experience in spite of human hardships and frequent disappointments. This is vividly illustrated in the book, "On Our Way Rejoicing" by Ingrid Hult Trobisch. Here she relates the faithfulness of her entire family to their life verse: "That thy way may be known upon the earth, thy salvation among all nations."

As a young girl the author kept on her desk a cross carved by an African chief for her father. This was a reminder to her of the thousands in that land who were waiting for someone to tell them of Christ. But, she writes, "that cross was more than symbol to me. It was a call to action." How God called her to Africa and used her to help bring the dreams of her father to fruition is soul-stirring reading.

### ALL 66 IN '66!

Would your society be interested in adding another "66" to our slogan in this "Year of Our Bible"? Would you try to enlist 66 women or persons in your church to read "All 66 in '66"? Many of our groups are large enough to encourage a multiple of 66 in reading all of the Bible. Certainly, as we prayerfully read, God will bless and cause us to grow in grace and in the knowledge of his ways.

Another inspirational book is "Sensei," the life story of Irene Webster-Smith by Russell T. Hitt. This is an

(Continued on page 19)

# The Minister's Workshop

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

By Prof. W. R. Muller, Professor of Practical Theology, Christian Training Institute, Edmonton, Alberta.

WHETHER a minister should belong to civic clubs or be active in them is a question deserving some future investigation. The answer will depend, to a large degree, upon the many factors that go to make up the group with which he affiliates. It appears far too complicated an issue to give a simple "Yes" or "No" answer. Let us try to explore some of the issues which a minister should face and answer carefully before becoming a part of such a community organization.

One of the first questions asked should deal with the nature of the club or fraternal organization. Is it truly a civic club that exists in order to serve the community? Is the organization ingrown in that it is interested in selfish aggrandizement, or does it have a policy and record that speaks of commendable service to the community? Further, it should be carefully ascertained whether the organization is secretive in nature and requires the kind of oath which would silence him as a true prophet of God.

### A MINISTER'S HIGH CALLING

Another facet of importance to a Christian, let alone a prophet of God, is the matter of exclusiveness. Can any civic minded member of the community become a member of this organization, regardless of creed, race or color? Does the organization tend to build up a class or strata distinction and designate certain elements as undesirable? It seems that a pastor would find it very difficult to defend his Ambassadorial High Calling in the face of open prejudice that excludes a portion of the community from his life-giving message and influence.

Commensurate with this is the question of time and involvement. To what extent will the agreement of membership involve him in labors not directly connected with his church responsibilities? In addition to the weekly or bi-weekly meetings, what will be the responsibilities that will come as a result of membership? Will it involve identifying himself with functions which will not permit him to let his light shine before men?

While a pastor should be extremely careful about joining before he knows the involvements, nevertheless, he should also be very careful that he is not withholding his influence as a man of God and as a professional among professionals. By proving himself as a competent man of the Word and an understanding counselor he will gain

the confidence of other professional men in his community who would like to work along with him but have no other way of learning of his competence. Here is one area where he will be able to give the kind of wise counsel and guidance that will give others confidence in his judgment and genuine concern.

### INFLUENCE IN THE COMMUNITY

Certainly, this will also give the man of God an opportunity to make the kind of emphasis in the community that will set him apart as the salt of the earth. By showing that his interests are not provincial and that he has a genuine concern for the whole community, he will gain the kind of respect and attention that will be inviting for men to hear him in his pulpit. Many who will never hear him in his pulpit, undoubtedly, will come to respect him and trust him in this preliminary contact through united community efforts.

All too often the evangelical pastor has so completely withdrawn from all such community activities and organizations that he has virtually made it impossible for the community to get to know him well enough to want to hear him. Without sacrificing his relationship to his Lord and Savior, he must enter the stream of life in the community to let men know he is interested in them beyond statistics on his church records that show the number of conversions. Civic clubs or fraternal organizations could give him this opportunity.

When every consideration has been made and it is found that the organization is too provincial, or that it deliberately leaves out a large segment of the community, or has a program that conflicts openly with his aim and standard as a Christian minister, or that its demands will take up his time so that he will not be able to do justice to his High Calling and thus feels he cannot become a member, he may have to be satisfied to work along with them upon special invitation.

Committee work will give him an opportunity to present Christian goals and ideals for the community, and to offer the help of his church in carrying out worthy goals. Not only this, but it will give him an opportunity to demonstrate how these goals should be carried out. It is not always enough that we have proper goals in mind, but there is also a right and wrong way

(Continued on page 19)

## MISSIONS AT NEW FRONTIERS

(Continued from page 9)

for the advancement of pastors and churches. Here, again, missionaries on the field, missionary administrators at home and the churches at the home base are challenged to lead the way.

### SECONDARY EDUCATION

Two significant new frontiers must be mentioned to do justice to the Cameroon mission field, the Cameroon Baptist churches and their faithful workers as well as the missionaries. These two new frontiers are secondary education and evangelism in emergent Cameroon.

A young country, if it is to develop soundly, must have capable and devoted leadership in its spiritual, moral, educational and economic life. Elementary education, as essential as it is for abolishing illiteracy, is not sufficient. Contemporary leadership must know how to cope creatively with complex problems arising at home and in the inter-African as well as international areas. In by-gone years the missionary organizations initiated primary education to give the awakening population at least the opportunity to inform itself. For many years by far the larger weight of this type of education was carried by the missionary societies of different denominations, assisted by grants in assistance from government educational authorities.

Now the weight of responsibility has shifted to the training of teachers in Teachers' Training Centres and, to give young men and women the opportunity to qualify for professions other than teaching, to a number of secondary schools: Bali Protestant College, and Joseph Merrick Baptist College for young men and Saker Baptist College for young ladies. In these colleges the young Cameroonian citizens who have intellectual and moral capacity are being prepared for tomorrow's responsibilities and tasks. These colleges could justly be termed the pride of missionary educational effort in the cultural field, permeated by spiritual vitality, as the Teachers' Training Centres are the hub of advancing primary education, permeated by sincere spiritual concern for the school children.

The missionaries and Africans, active in these strategic areas of spiritual and moral concern in the professional and cultural life, are pioneering in frontier situations where the developments cannot be left to the lackadaisical, the unconcerned, or even the enemies of the church, but where well-timed and incisive spirit-empowered action must come to the aid of the responsive people of the Cameroon.

### EVANGELISM IN EMERGENT CAMEROON

The new frontier of evangelism in emergent Cameroon is the most important and the most challenging frontier of mid-twentieth century missions.

It is the most important and the most challenging frontier because the believer's life and the church's existence become meaningless in the Biblical sense without it. The missionary organization in the Cameroon and the Cameroon Baptist Convention have recognized the importance and challenge of this frontier because they are keenly aware, first, of the Biblical injunction regarding witnessing and preaching and, second, they realize the gigantic need that still exists here.

The Secretary of Evangelism works together with the officers of the Cameroonian Baptist Convention—the Executive Secretary, the Education Secretary, the Supervisors of Schools, the Youth Director, the various Field Pastors, Evangelists, Day School Regional Chaplains and, on the local level, with the pastors of the churches whenever possible. Most of the local churches are shouldering with more or less effectiveness the task of evangelism in their areas.

Paganism and Islam—and now encroaching secularism—are very formidable opponents to the Christian witness, though a more intelligent approach to religious issues is evident. Conscious of the new developments, evangelism is to be carried on in the various institutions, schools, hospitals, in markets, in places of concentrated labor, such as plantations and industrial establishments. It must be carried on among the restless young people, many of whom have high aspirations but do not know how to realize them. How marvelous to see Cameroonian Youth Camps spring up under Baptist auspices, to see African church leaders as well as missionary leaders go into action and to listen to the reports from the campers!

### THE LORD OF THE HARVEST

Missions at new frontiers! Transportation. Communications. Policies geared to African reality and permanency. Theological education. Secondary education. Evangelism in the contemporary African life. The task and the work of the church have not diminished. The indigenization of the Cameroonian churches has put heavier loads not only on them, but it has increased the weight of responsibility of the missionary staff, whether evangelistic, educational or medical.

The tasks are ramifying into many vital areas of the African life. Our churches, our young men and women, have responded to the call of the frontiers in missions in a truly magnificent and in a Christ-like way. Are our spirit and in a Christ-like way, will churches strong enough in faith, willing enough to sacrifice, prepared enough to undergird their missionaries and the African Baptist brethren entering upon the NEW FRONTIERS?

Our Lord Jesus Christ went into all the cities and villages, teaching, preaching and healing. This was his ministry to the persons who needed his care. He

never tired to bring the message of his Father and of the Kingdom to the hearts of all who would accept him. But when he saw the great multitudes, his heart went out to them in compassion because they were like sheep without a shepherd. Ah—how great was the harvest, but how few the laborers! Knowing the resources of his Father, the Lord of the harvest, and knowing the only means and the only power that would change these things, he said to his disciples: "PRAY ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The NEW FRONTIERS OF MISSIONS can never be occupied by the strength of man and his know-how. They can be occupied through prayer, faith and through obedience. Then the Lord of the harvest will give us more missionaries. Then the Lord of the harvest will strengthen the Cameroonian churches. Then the Lord of the harvest will give us the resources to occupy these frontiers, to the honor of his Name and the Name of his Son Jesus Christ.

How long shall our Lord Jesus Christ wait until we heed his prayer request for Cameroon of Africa?

## MINISTER'S WORKSHOP

(Continued from page 18)

of arriving at them.

The opportunity to address such clubs or organizations should not be put off lightly. It should be remembered that he will undoubtedly have less influence by addressing them if he refuses to become personally identified with them, but where membership is unwise, the pastor still should have something worthwhile to say to them.

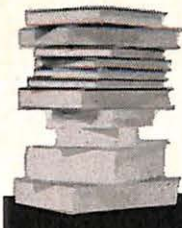
When all is said and done, the matter discussed is a very personal one. Clubs and organizations differ so much that whereas it is perfectly good to belong to the club in one city, another city may not uphold such high standards. The pastor must thus be very careful before judging his brethren for their actions in either joining or refusing to join. Nevertheless, he should remember that if he refuses to make his influence felt on the level where community life is discussed and regulated, the pastor forfeits his right to speak out in criticism.

## WE, THE WOMEN

(Continued from page 18)

enchanted story of a charming Irish girl, who, after great heart struggle, willingly gives her life to telling others of the risen Christ. Her vision of rescuing girl babies from the life of a geisha leads to the establishing of an orphanage in Japan. Love, hope and great faith are among the ingredients of this book.

Our risen Lord is counting on us to tell others the Good News of his birth, life, death and resurrection. Reading either of these books will encourage you to renew your efforts to keep on telling the blessed story.



# BOOK REVIEWS

By Rev. B. C. Schreiber, Promotional Assistant

**FOR YOUR EASTER READING**  
**THE VOICE FROM THE CROSS** by Andrew W. Blackwood, Jr. Baker—1965—71 pages—\$1.00 (paper).

No matter how often sermons have been preached and books have been written on the seven last words of Jesus, the voice from the cross continues to speak to us. The pastor will find additional help and inspiration as he prepares his messages for the Easter season. From the prayer of forgiveness to the shout of triumph, the author takes us close to the heart of Jesus during the last hours of his life.

**LISTENING TO GOD ON CALVARY** by George Gritter. Baker—143 pages—\$2.50.

The content and style are somewhat different in this volume. It gives the pastor and layman an insight, not only in the truths spoken by Jesus on the cross, but also in the variations of approach, exposition and interpretation by the minister of God's Word. Mr. Blackwood puts his emphasis on the spoken word from the cross whereas Mr. Gritter's treatment is directed to the listener below the cross.

**MY GOD, MY GOD WHY?** by Adolph Bedsole. Baker—1965—67 pages—\$1.00 (paper).

One of the interesting things about this trilogy on the seven last words of Jesus is the variety of topics ascribed to the same utterances. This in itself is an indication of originality and should aid the pastor to formulate his own topics as well as his substance. The messages in this short volume are much shorter but not less informative and inspirational.

**DIALOGUE AT CALVARY** by John A. Holt. Baker—1965—79 pages—\$1.95.

Mr. Holt presents a more original approach to the last hours of Jesus' life by introducing the seven last words to the cross. There is no doubt that what Jesus said was so important, but what was said by those around the cross was also significant. It revealed human nature at its worst and at its best. There was the tragic evidence of pride and self-sufficiency and there was the more meaningful and hopeful manifestation of man's humility and need for salvation.

**THE OTHER DIMENSION** by Ralph L. Murray. Broadman Press—1966—96 pages—\$2.00.

Prayer, particularly the Lord's Prayer, is always a source of inspiration. According to the author, the Greeks' choice of a name for man means "upward looking creature." The title therefore has this thought incorporated in "The Other Dimension." The nine short chapters on the prayer our Lord taught us are more logical than theological and the meditations are therefore just as practical for the layman as for the pastor.

This is the kind of book one can start and keep on reading without a thought of putting it aside. Its devotional and inspirational content are evident on every page and the volume is short enough to be read at one sitting. Poetry is sparingly but very appropriately used.

**SEVEN FIRST WORDS OF JESUS** by J. Winston Pearce. Broadman Press—1966—125 pages—\$2.75.

This reviewer had to read the title twice in order to convince himself that it said what he thought it said. It did! The reader will soon discover that it is not a mere play on words, even though it does attract your attention in order that you too might give it a second glance.

Many sermons have been preached and many books written on the last words of Christ. It may give the Christian the impression that they are more important than his first words. But because Jesus never wasted time or words, everything he did and said is of special significance. The commitment of Christ in the beginning of his ministry is therefore as important as his fulfillment and conclusion.

The messages in this volume reveal the author's deep spiritual thought-life and his extensive study. The illustrations are golden nuggets taken from the best in history, literature and religion and applied in a fitting and proper context of the sermons.

## 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.

Remember to order your Sunday school literature in the same way. You will be delighted by the service.

**ROGER WILLIAMS PRESS**  
7308 Madison St.  
Forest Park, Illinois

**FAITH ON TRIAL** by D. Martin Lloyd-Jones. Eerdmans—1965—125 pages—\$2.95.

One of Christendom's best expositors takes the reader through Psalm 73. It has become a psalm of identity, particularly for the Christian, because in all ages he has asked the same dual question: Why should the godly so often have to suffer; why should the ungodly appear to prosper? There are a number of points at issue which demand an answer and cannot be ignored. Step by step, in an inspiring and informative exposition, the author clarifies the position of the psalmist and strengthens the faith of the Christian by undergirding and supporting the opening statement—that God is still good to those who are of a clean heart.

**NEW PATTERNS OF CHURCH GROWTH IN BRAZIL** by William R. Read. Eerdmans—1965—240 pages—\$2.45 (paper).

The author has not made recommendations, suggestions or resolutions. Rather he has given an objective statistical, informative and descriptive analysis of church growth in Brazil. The missionary and missionary board must make their own interpretations and come to their own conclusion. Perhaps the one denomination which should be closely studied is that of the Pentecostals who have been most successful and have had a unique growth. The Foreword as well as the Introduction, which describes the purpose of the book, should be closely studied in order to get a better perspective of the contents of the volume. Some pertinent facts and insights are very important and relevant to the study of missions.

**THE ENCYCLOPEDIA OF RELIGIOUS QUOTATIONS**, Edited and Compiled by Frank S. Mead. Revell—1965—534 pages—\$11.95.

The first casual examination of the contents gives one the impression that the author must be a prodigious reader. A volume such as this cannot be assembled in a short time. Years of painstaking research, collecting, cataloguing and the endless correspondence involved in requesting publishing permission are necessary in order to prepare such a definitive work.

Quotations are arranged topically in simple alphabetical form. An index of author and topic is included in the contents. Because of their religious significance these quotations are of inestimable value to the minister. Each of the 12,000 thoughts was carefully selected so that only the best and most important Christian and religious quotations are included in the volume.

Dr. Mead's comprehensive study and research in the world of religious literature has resulted in a book that makes for pleasurable and fruitful reading. It will be an asset to the library of pastor and layman and treasured for many years.

## BIBLE READINGS IN APRIL

Daily Bible Readings suggested in "Moments With God" for April, 1966.

Romans 1-16  
Hosea 1-14

### ROMANS

This is the most important book in the Bible, next to the Four Gospels, in the opinion of many, because it is Paul's completest explanation of his understanding of the nature of the Gospel, and Paul was chosen by God to be chief expounder of the Gospel. Coleridge calls it, "The most profound work in existence."

The background of the epistle was common Jewish belief in the Finality of Mosaic Law as the expression of the will of God, and of universal obligation, and Jewish insistence that Gentiles who would be Christians must be circumcised and keep the Law of Moses. Thus the question was in the back of everybody's mind. Circumcision was a physical rite which stood as the initial ceremony in Jewish naturalization.

Paul's main insistence is that man's justification before God rests fundamentally, not on the Law of Moses, but on the Mercy of Christ. It is not a matter of Law at all, because man, on account of his sinful nature, cannot entirely live up to God's Law, which is an expression of God's holiness. But it is wholly because Christ, out of the goodness of his heart, forgives men's sins. In the last analysis, man's standing before God depends, not so much on what man has done or can do for himself, as on what Christ has done for him. And therefore Christ is entitled to the absolute and whole-hearted allegiance and loyalty and devotion of every human being.

### HOSEA

Hosea was a prophet of the Northern Kingdom: he speaks of its king as "our" king (7:5). His message was to the Northern Kingdom, with occasional reference to Judah.

Hosea's date was about the last 40 years of the Northern Kingdom. He began his ministry when Israel, under Jeroboam II, was at the zenith of its power. Thus he was a witness of its rapid downfall. He was a younger contemporary of Amos: an older contemporary of Isaiah and Micah. As a child he may possibly have known Jonah. The kings in whose reigns he prophesied were Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah, and Jeroboam II.

Hosea's book is about four things: Israel's Idolatry, her Wickedness, her Captivity, and her Restoration. Almost every sentence is a paragraph, alternating, without apparent connection, around these subjects.

Hosea had as filthy a mess to deal with as is found anywhere in the Bible. The beastly degradation of the people was simply unbelievable. Yet Hosea labored and suffered unceasingly to make them see that GOD STILL LOVED THEM. An amazing book!

# Easter Poems

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth" (Matt. 28:18).

## CHRIST IS RISEN

Christ is risen! henceforth never Death or hell shall us enthrall:  
We are Christ's, in him forever  
We have triumphed over all;  
All the doubting and dejection  
Of our trembling hearts have ceased:  
'Tis his day of resurrection!  
Let us rise and keep the feast.

—John S. B. Monsell

## THE OLD RUGGED CROSS

By Mrs. H. E. Widmer  
of Colfax, Washington

The old rugged cross,  
Oh! what joy, what delight,  
To realize it lifts us  
From sin's darkest night  
To the mansions above,  
Where our name's written down,  
Where there's waiting a mansion—  
A robe and a crown.

The old rugged cross—  
Stained with blood so divine—  
Has purchased forever  
Your mansion and mine.  
We have a free ticket  
To Heaven above;  
What glorious redemption—  
What wonderful love!

## AT THE RESURRECTION DAWNING

By Mrs. E. S. Fenske  
of Pound, Wisconsin

Have you ever had the longing  
To be closer drawn to him  
At the resurrection dawning,  
When the saints go marching in?  
O, the peace that follows sorrow,  
Only he can understand;  
Do not wait until tomorrow,  
Come and place in his your hand.

To be near him as he blesses  
All the saints, who went before,  
Will be glory without measure  
When we meet him on that shore.  
Trusting, singing, praising,  
We will join the happy throng  
On that resurrection morning,  
When the saints burst forth in song.

Halleluja, they'll be shouting,  
Halleluja to the Lamb.  
Praise and honor to the Savior,  
Who took on the form of man;  
Died to save a poor lost sinner,  
On the cross of Calvary;  
Now victorious reigns forever,  
Halleluja, that means me!

Come, my sister, come my brother,  
Live a life that pleases him;  
Then together we shall sing it  
When the saints go marching in.  
O, the glory that shall lead us,  
God, the Father's holy Son,  
On that resurrection morning  
When the saints go marching in.

## THE BIBLE

(Continued from page 7)

the most powerful description of love in human speech.

The Bible is also our most valuable possession because it gives us the only hopeful picture of the world in which we live. From the Bible we learn that God is concerned about the affairs of men—"Whom shall I send, and who will go for us?"—and that we are responsible for the destinies of men—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." The Bible enables us to envision a repentant world, both judged for its evil and justified by its Savior.

During 1966, "The Year of the Bible," the American Bible Society reminds you of this Book, the most valuable possession that this world affords.

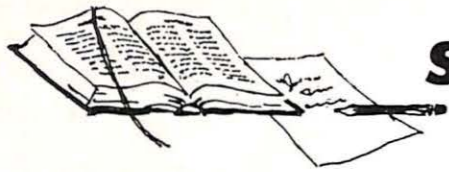
## WHAT'S HAPPENING

(Continued from page 17)

had invited the teachers and officers of the Sunday school over to her house on what turned out to be the day of her funeral (Feb. 1st). She was Sunday school superintendent of the Bethany Church of Milwaukee for many years, and served for a number of years as church missionary in several NAB churches. The memorial tribute to her, prepared by her pastor, Rev. Walter Schmidt, appears on page 27.

● Rev. and Mrs. Arnold M. Friez of Lemmon, S. Dak., have announced the birth of a son on Jan. 20, who has been named Myron James. He weighed only 3 pounds and 4½ ounces at birth, but Mr. Friez reports that "the baby is progressing nicely." Dr. and Mrs. Bernard Schalm of Edmonton, Alberta have announced the birth of a daughter on Jan. 22 whom they have named Melody Dawn. Dr. Schalm is a member of the faculty of the Christian Training Institute in Edmonton. Mr. and Mrs. Fritz Goliath of Onoway, Alberta have also announced the birth of a daughter on Feb. 11 to whom the name, Cornelia Rose, has been given. Mr. Goliath is the student pastor of Onoway Baptist Church.

● From Feb. 20 to 27 the Zion Baptist Church of Terrace, British Columbia, celebrated its 10th anniversary. Rev. Robert L. Kluttig of Kelowna, B. C., served as evangelist for a week of evangelistic services. On Saturday, Feb. 26, a youth rally was addressed by Rev. Rudolph Rapske of Hilda, Alberta who served the church as its first pastor following its official organization and recognition on Feb. 26, 1956. The festive anniversary services were held on Sunday, Feb. 27, with Rev. Robert L. Kluttig and Rev. Rudolph Rapske as the guest speakers and with neighboring sister churches and former church members also taking part. Rev. Arthur Gellert, pastor, was in charge of the program.



# sunday school lessons

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

## A TEACHING GUIDE

Date: April 3, 1966

Theme: **THE MISSION OF THE CHURCH**

Scripture: **II Corinthians 5:16-21; Ephesians 3:7-12**

**THE CENTRAL THOUGHT:** The mission of the church is to worship God, to proclaim the good news of redemption, to teach Christ's followers and to minister to the needs of people everywhere.

**INTRODUCTION:** Whenever the Great Commission in Matthew 28 is repeated, it is most frequently addressed to individual missionaries who are leaving for the foreign field. In its clearest Biblical sense, however, the Great Commission is the mission of the church, and as such it therefore puts the mark of a missionary on every member. The church must go because Christ has come.

If you ask where it is to go, then the answer is simple—in all directions. Because Christ has come for all, the church must go to all. The activity of the church is a missionary activity. If it becomes self-centered, pursuing its own interest and welfare, it will fail because the seeds of death are inherent in its failure to perform its mission. To receive such a commission from Christ is both a privilege and a responsibility. As the one who established the church, we can trust him to sustain and empower it to carry out his redemptive purposes.

### I. THE CHURCH'S MISSIONARY OUTREACH. Acts 13:1-4.

Some of the Sunday school lesson materials include the above Scripture portion because it gives a meaningful picture of the beginning of the missionary movement in the early church. As such the church in Antioch serves as a good example of what the mission of the church should be. It had a world vision; it was willing to release its most valued leaders; it was led by the Holy Spirit; it supported the missionaries with prayer and no doubt supported them financially.

### II. THE CHURCH'S MISSIONARY PURPOSE. II Corinthians 5:16-21.

As a missionary Paul had to have a right attitude toward others as well as an understanding of their needs. Men could not be judged by their outward lives only. As a former Pharisee, Paul knew what such outward manifestations meant to his sect. It was a hypocritical righteousness which was displeasing to God. They were to be righteous. Therefore the apostle now

judged others, from a spiritual point of view, as lost souls in need of what Christ alone could do for them.

Sin separates man from God and man from man. Reconciliation is therefore vital if we expect to establish communion with God or man. God's part in reconciliation has cost him his Son. Our part is response and proclamation. As ambassadors we have been given a high position in God's state department—his kingdom. We have the seal of his approval and the power of the Holy Spirit within us.

### III. MISSIONS: GOD'S ETERNAL PURPOSE. Ephesians 3:7-12.

Paul was able to see God's eternal purpose, first of all, in his own life—he was made a minister. God has fore-ordained his plan regarding the people of this world and he fulfills his plan in and through the peculiar gifts of his children. Much of God is still steeped in mystery but only through the Gospel can we see the fellowship of the mystery.

#### Questions for Discussion

1. What are some of the things about God which are still mysterious to you?
2. What is the responsibility of the church member compared to that of the minister?
3. In what areas is the church fulfilling its mission? In what areas is it failing?

## A TEACHING GUIDE

Date: April 10, 1966

Theme: **THE VICTORY OF THE CHURCH**

Scripture: **I Corinthians 15:20-26; Revelation 7:9-10, 13-17**

**THE CENTRAL THOUGHT:** The seeds of victory are inherent in the church because it is founded upon a victorious Savior.

**INTRODUCTION:** We are often concerned about the mission of the church, and rightly so. From time to time there is also much anxiety expressed about problems, difficulties and failures of the church. This is also necessary if we are honest in our self-examination. If we are serious in our endeavor to evaluate the church, then it will lead to a greater measure of dedication, to more prayer, to greater faith and to a deeper love of the Lord Jesus Christ who loved the church and gave himself for it.

But amidst all the problems and difficulties, the Christian is also justified in looking to the future with the thought of hope—hope in the realization that through Christ the church will

be victorious. This is not always easy to see in the present when all around us evil seems to be victorious. But there is nothing final nor permanent about such triumphs. We look to the day when God in his own time and in his own way will bring about the prophecy in Rev. 11:15, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

### I. VICTORY OF THE CHURCH IN THE RESURRECTION: I Corinthians 15:20-25.

Paul had to deal with the denial of the resurrection. He did it, first of all, by calling in all of the witnesses, bringing the total to 500 or more (I Cor. 15:5-8). Last of all, he spoke from personal experience on the Damascus Road which changed his life so completely. If there were no faith in the resurrection, then there would be no faith at all and no assurance of life beyond the grave.

But the apostle suddenly takes the positive side of the argument. The resurrection of Christ is a fact. His resurrection is as the first fruits which usher in the harvest. Because Jesus conquered death for himself, he can do it for us.

The two focal points of history point to Adam and Christ. Adam interfered with life by bringing sin into the world which led to death. Christ interfered with death by taking upon himself the sin of man which leads to life eternal. As man shared in the doom of Adam's sin, even so, through faith, we may share in the resurrected life.

There will be no place in God's Kingdom for a rival. All enemies will be put under his feet—if not in the day of grace then in the day of judgment.

### II. THE ULTIMATE TRIUMPH OF THE CHURCH. Revelation 7:9-10, 13-17.

This is a most wonderful book and at the same time the most terrible—wonderful for those who are gathered around the throne and terrible for those who are condemned to the lake of fire! Although the language and symbolism are often mysterious and sometimes frightening, the Christian can find great blessing and inspiration because for him it is a book of hope. The cross will give place to a crown, the robes will be pure white, tribulation will give place to peace, tears will give place to joy, weariness will give place to rest, defeat will give place to victory and faith will give place to sight and reality.

At this Easter season let us try to

*(Continued on page 26)*

BAPTIST HERALD

# OUR DENOMINATION IN ACTION

## special events

### ANDREWS ST., ROCHESTER, N. Y.

At Christmas time, the members of the Andrews Street Baptist Sunday School, Rochester, N. Y., gave instead of receiving Christmas gifts. We learned about our mission in Canada and decided to help the Indians by giving them mittens. A tree was built and during the Sunday School Christmas program the colorful mittens were placed on the tree. The children were deeply impressed by being able to help in giving these gifts to the Indians. (Diane Quiring, Reporter).



Susann Quiring of Rochester, N. Y., "The mitten angel" of the Christmas program at the Andrews Street Baptist Church, stands beside the colorful "mitten tree."

### MOWATA, BRANCH, LOUISIANA.

The 15 voice choir of the Mowata Baptist Church, Branch, La., under the direction of Rev. Eleon Sandau, pastor, presented the cantata, "Love Transcending" by John W. Peterson, on Dec. 22 following a brief Christmas program by the Sunday school. Recently the Woman's Missionary Union purchased and presented to the church a new communion set. Also in December the church purchased a new piano for the sanctuary. During the Sunday morning service on Jan. 2nd, Rev. Edgar W. Klatt, our visiting evangelist, led the church in a prayer of dedication for the piano and communion set, the latter being used for the first time at that service. (Mrs. Henry L. Bieber, Reporter).

**GRAND FORKS, N. DAK.** A week end Bible Conference was held at Grace Baptist Church, Grand Forks, N. Dak., Jan. 28-30. Hearts were blessed and souls were won unto the Lord with Mel Johnson of Minneapolis, Minn., director of "Radio for Young People,"

March 24, 1966

leading the evangelistic portion of the conference. Mr. Johnson's daily radio broadcast, "Tips for Teens," has won national awards. Prof. Donald Madvig of Sioux Falls, S. Dak., professor of Old Testament at the NAB Seminary, gave inspiring talks on the Book of Revelation and its application to our lives as believers. Mrs. Walter Schmidt, children's worker of Goodrich, N. Dak. taught the children at each evening's session. A workshop with Mel Johnson was held for Junior High and Senior Youth on Sunday afternoon. (Mrs. Sylvia Eldridge, Reporter).

### FOSTER AVENUE, CHICAGO, ILL.

Mr. David M. Levy recently accepted the position of Director of Christian Education at the Foster Avenue Baptist Church, Chicago, Ill. He is from Jewish background and experienced conversion about five years ago. His wife, Beverly, and he originate from Dayton, Ohio. David Levy is a third year student at the Moody Bible Institute and expects to graduate this spring. They recently moved to an apartment near the church, 7113 West Foster Ave. He plans to continue his studies while serving the church. (C. H. Walth, Pastor).

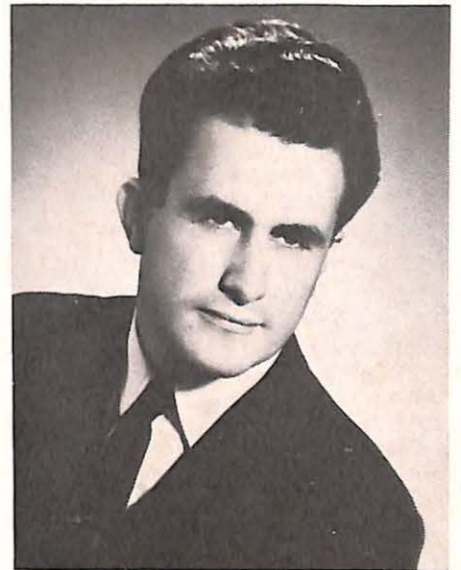
### GRANT PARK, WINNIPEG, MAN.

The Lord has greatly blessed us at the Grant Park Baptist Church in Winnipeg, Man. Prior to Christmas, Team No. 1 of God's Volunteers was with us for two weeks. Their messages in word and song enriched the lives of the congregation. During this time, over 600 homes were contacted and made aware of the ministry of our church in the Grant Park area. During 1965, our church membership has increased to 127. We praise God for the gain of 32 new members.

On January 21, 1966 our church observed its annual Loyalty Dinner in which we, as participants, pledged our allegiance first to God and, secondly, to our church and its work in the community. We had the pleasure of having Dr. Frank H. Woyke, executive secretary, with us for this occasion. His message challenged us to "go on . . ." and "stand firm . . ." for our Lord and King. Rev. Donald Richter is our pastor. (B. Nikel, Church Reporter).



The new addition (left) to the parsonage of the Mowata Baptist Church, Branch, Louisiana, Rev. and Mrs. Eleon Sandau and family are serving this church.



MR. DAVID M. LEVY

the director of Christian education at the Foster Avenue Baptist Church, Chicago, Ill.

### NORTHWESTERN CONFERENCE

**MINISTERS' FELLOWSHIP.** Twenty-five pastors and guest speakers were in attendance at the Northwestern Conference Pastors' Retreat which met at the Bethel Baptist Church of Milwaukee, Wis. The sessions began on Tuesday afternoon, Feb. 8, when the entertaining church served a gracious meal. The local church opened the homes to the pastors for the night's lodging, the ladies prepared excellent meals, and Rev. and Mrs. Wieschollek saw to it that we were provided with all the necessary comforts. The evening services were open to the public and were well attended by the people of Milwaukee. At the first service Rev. D. Fuchs of Forest Park, Ill., brought the message. On Wednesday morning he spoke on Church Extension. Dr. Elmer Hjortland, pastor of the United Lutheran Church, Oak Park, Ill., spoke with much humor, fervor and great effectiveness about his vast experiences as the pastor of a large church, and drew from his vast knowledge of world missions and travels around the world. He developed the theme of our retreat:

## "THE PEWS LOOK TO THE PULPIT."

On Wednesday evening Dr. J. C. Gunst brought the message. He also led the Thursday morning discussion on tithing and stewardship. The newly elected officers are: Rev. Eldon Kirstein, president; Rev. Lyman Erickson, vice president; Rev. Bernard Fritzke, Secretary-Treasurer. The next meeting is to be held at Baileyville, Illinois. (A. Fischer, Secretary).

**NORTHERN CONFERENCE PASTORS' FELLOWSHIP.** The annual Pastors' Fellowship of the Northern Conference is a time of spiritual stimulation and rich blessings. Our Pastors' Fellowship was held this year in connection with the Mid-Winter Convocation exercises of the Christian Training Institute in Edmonton, Alberta, Jan. 24 to 27. (The report of the program appeared in the last issue). Rev. R. Herrmann, president, welcomed 16 pastors into our Fellowship, after which Pastor K. Tonn led in a prayer of dedication. The officers for the coming year were also welcomed by Mr. Herrmann as follows: president, Peter Schroeder; vice-president, Lloyd Kresier; secretary-treasurer, Klaus Tonn; and Music Director, Walter Kerber. Rev. H. Palfenier led in a prayer of dedication for the new officers. Now that we have returned to our home churches, we look back to the conference as a time of spiritual refreshing, always remembering the blessings of our fellowship together. (K. H. Tonn, Reporter).

**MINISTERS SEMINAR OF CALIFORNIA ASSOCIATION.** Not far from San Francisco, Calif., lies the dedicated grounds of the Mount Hermon Christian Conference Center. Amid the trees and stars and freshness of the forest,



NAB pastors at the Ministers' Seminar of the California Association held at the Mt. Hermon Christian Conference Center.

15 of our California pastors and their assistants gathered Jan. 10-12, 1966. Here they shared in prayer, fellowship, instruction, inspiration and the ministry of Rev. Joe Sonnenberg, Western District secretary, and Dr. Curtis Nims, guest speaker and pastor of the First Baptist Church in Richmond, Calif.

Rev. Aaron Buhler and his committee prepared a memorable program on the theme, "The Minister," through which the Holy Spirit probed and challenged every heart. Dr. Nims discussed "The Minister as a Man." He developed the minister's calling, devotional life and Spirit-filled dedication. Rev. Joe Sonnenberg dealt forthrightly with the minister's personal ethics laying bare the fleshly tendency among all men towards conceit, resentment, envy, ambitious competition and bitterness. Rev. Aaron Buhler shared his personal testimony regarding a minister's individual witness. We thank God for setting our compasses straight again regarding these standards and goals.

Three panels delved into the minis-

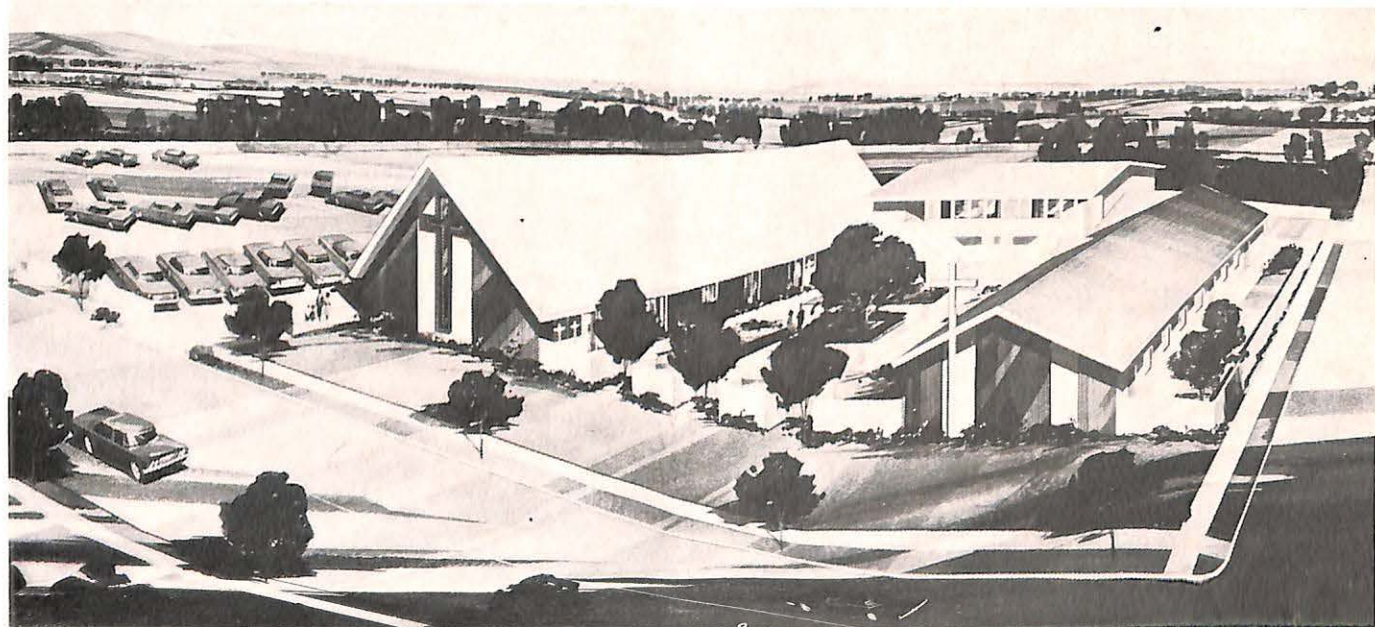
ter's role with regard to church membership, training of disciples and church discipline. Every session somehow had a way of bringing us to our knees in confession, dedication and dependence. Such a retreat became a *refreshment-for-advance*. We came down from the mountain much better for having gone up! (Loren Fischer, Reporter).

**UNIVERSITY, SANTA ANA, CALIF.** The former Upper Bay Baptist Church, Santa Ana, Calif., has changed its name. The University of California at Irvine, Calif., is the newest campus in the vast University of California system. The projected enrollment of the university is for 50,000 students. Our church is located just one mile west of the campus. It seemed wise, therefore, to change the name to the University Baptist Church of Santa Ana.

Along with the change of name, an architectural rendering has been made showing a completed picture of the church. The structure on the left in the accompanying picture is to be the new sanctuary. A garden or patio area in the center will provide an enclosure for informal out-door meetings and group fellowship.

The Rev. Robert Cahill is the pastor. He serves the Southern California area as chaplain to college and university students of our N.A.B. churches. Mr. Cahill served as part-time staff member with Inter-varsity Christian Fellowship while attending Fuller Seminary in Pasadena, Calif. "The rapid development of the entire area stimulated by the building of this vast university calls for our own development and building to meet people's needs," reports Pastor Cahill.

*"But thanks be to God, who giveth us the victory, through our Lord Jesus Christ" (I Cor. 15:57).*



ARCHITECT'S DESIGN OF UNIVERSITY CHURCH, SANTA ANA, CALIF.

The structure at the left will be the new sanctuary as proposed by the University Baptist Church, Santa Ana, Calif., and as announced by Rev. Robert Cahill, pastor. The other buildings are now in use.

## Sunday school programs & events

**BILLINGS, MONTANA.** Sunday school workers at the Calvary Baptist Church, Billings, Montana were grateful to have Rev. G. K. Zimmerman of Forest Park, Ill., lead them in a workshop meeting on Jan. 28. Following the training session, refreshments were served. The Senior Commissioned Baptist Youth Fellowship climaxed the Youth Week activities with a banquet on Jan. 29, at which Mr. Zimmerman, guest speaker, challenged them to "Explore God's Word." A capacity audience gathered to hear Mr. Zimmerman at the morning worship hour on Jan. 30. Hearts were inspired as he spoke on "What Youth Can Expect from the Word of God." (Mrs. R. H. Koch, Reporter).



Annette Erickson (left) of Paul, Idaho receives the award picture from Mrs. Lois Dawson of the Paul Baptist Church upon completion of the Scripture Memory Course.

**PAUL, IDAHO.** In the accompanying picture is Anette Erickson of Paul, Idaho, who completed the nine year denominational course in Scripture Memorization. Presenting her with the award picture of Sallman's "Head of Christ" is Mrs. Lois Dawson. At the present time Mrs. Dawson, Mrs. Alvina Praegitzer and Miss Erickson are co-sponsors of the Scripture Memory Course in the Paul Baptist Church with 25 children enrolled. (Mrs. Don Coker, Reporter).

**PARKSTON AND TRIPP, S. DAK.** The Parkston-Tripp Baptist Church of South Dakota observed Christian Education Week with several special events. A Sunday evening vesper program was presented by the members of the Board of Christian Education with an explanation of the work of the board in our local church. Sunday school teachers from the Parkston Primary Department presented their S. S. material to the congregation. During the week a special night was set aside for the purpose of further explaining the work of the Board and

to acquaint the congregation with the newly adopted Sunday School Standard. Miss LaVerna Mehlhaff, chairman of the Board of Christian Education

coordinated the week's activities. (Mrs. Leland Koth, Church Secretary).

**SALT CREEK, OREGON.** David Loewen of Dallas, Oregon, who is shown in the accompanying picture receiving the Scripture Memory award from Larry Liljequist, Sunday school superintendent, is the third graduate of the nine year Scripture Memory Program at the Salt Creek Baptist Church, Dallas, Oregon. David is fifteen years old, a sophomore at Dallas High School, and a typical all-around boy who enjoys sports. David is the first boy ever to complete the course in his Sunday school. (H. J. Wilcke, Pastor).



Mr. Larry Liljequist (right), general Sunday school superintendent of the Salt Creek Church, Dallas, Oregon, presents the Scripture Memory award to David Loewen, the school's third award winner.

## WOMAN'S MISSIONARY SOCIETIES

**GRACE, RACINE, WIS.** The women of the Grace Baptist Church, Racine,

## evangelistic services & baptisms

**HEBRON, N. DAK.** On New Year's Eve, at the First Baptist Church, Hebron, N. Dak., after a convincing and appropriate message on "Biblical Baptism," brought by Rev. E. J. Faul, pastor, nine people stepped into the baptismal waters with the minister. This service was the climax to the evangelistic meetings held in October with Rev. William Hoover of Anaheim, Calif., serving as evangelist. These newly baptized converts and 3 adults by letter and testimony were received into the church at the communion service that followed. (Mrs. Edwin Schmidt, Reporter).

**SWAIN OAKS, STOCKTON, CALIF.** Despite a very severe winter, attendance and interest are growing in all services at the Swain Oaks Baptist Church, Stockton, Calif. Even the Sunday evening church service, as well as youth group meetings, have shown increased attendance. About 10 children recently accepted Christ as their personal Savior in Junior Church, and later in "the big church," for which



Christian Education Week display for the Parkston-Tripp Baptist Church of South Dakota. Left to right: Mrs. Harold Lipert, Miss Viola Mehlhaff, Mrs. Newton Voigt and Miss Ann Janssen.

Wis., held their February meeting on Thursday evening, Feb. 3, with the women of the Second Missionary Baptist Church, a Negro congregation, as their special guests who also presented a part of the program. Mrs. Milton Schacht brought a meditation on "Stop, Look and Love" and Mrs. David Kirk spoke on "His Kingdom Everlasting." Mrs. Willie McLain gave a reading. Devotions were led by Mrs. Charles Habada, Mrs. Earl Walker and Mrs. E. Wilzewske. Musical numbers were given by Mrs. Harold Brygger, Mrs. James McGowen and the Women's Choir. Mrs. George, Breikreuz, the wife of the new pastor of the church, was also present. (Mrs. Hugo Schacht, Reporter).

**GLADWIN, MICHIGAN.** The Round Lake Baptist Church of Gladwin, Mich., concluded its "Deeper Life Meetings" on Feb. 6 with God's Volunteers Team No. 2 and Rev. Connie Salios, director and speaker. It was our privilege to have Rev. Robert Penner, pastor of the Colonial Baptist Church of Lansing, Mich., to serve as our guest speaker from Jan. 25-28. On Saturday, Jan. 29, Rev. Connie Salios joined his team of God's Volunteers and carried the program through from Jan. 30-Feb. 6. Each night our spirits were lifted and





#### SUNDAY SCHOOL EDITORS AND ADMINISTRATORS IN LOS ANGELES

Representatives and editors of various denominations participating in the Sunday School Imprint Program of the Gospel Light Publications meet with administrators of the publishing house in Los Angeles, Calif. Rev. John Binder is 4th from the left (front row) and behind him are Rev. G. K. Zimmerman and Rev. Eldon Janzen.

## Sunday School Imprinters at Glendale, Calif.

*Report of conference with Sunday school imprint representatives by the Gospel Light publishers and editors.*

By Rev. Eldon L. Janzen, Roger Williams Press, Forest Park, Illinois.

For three and one-half busy days representatives from the various Sunday school imprinters met in Glendale, Calif. in a Denominational Services Conference. Gospel Light had invited all denominations having an imprint program to meet with them in conference from Jan. 3-6, 1966. They proved to be very gracious hosts in providing for our every need.

Rev. G. K. Zimmerman, Rev. John Binder and Rev. Eldon L. Janzen represented our denomination in these sessions. Mr. Zimmerman participated in the program by presenting a paper on "Distributing Materials: Plans, Prob-

lems, Profits."

The aims of Gospel Light and the procedure followed in revising present material and in producing new material were presented and explained. Each department editor presented development ideas and plans for his or her respective department. Delegates present shared in lively and thought-provoking discussions following each presentation.

We can report that the revision of Primary material is continuing with the revised lessons for year, one being in use this Sunday school year. Work on revision of the Junior material is being carried on at the present time

as well as the development of new materials for the Youth and College Divisions.

Gospel Light Publishers have given sincere consideration to the imprinter's suggestions as they have carried out recent revisions in the immediate past. They are further showing their cooperation by inviting representatives from the imprinters to meet with them in planning sessions where ideas and plans for the development of materials will be discussed.

We came away from the conference feeling that we can whole-heartedly recommend Roger Williams Press material to our churches with the confidence that every effort is being made to keep it true to the Scriptures and relevant to the day in which we live.

### NOW IS CHRIST RISEN

*(Continued from page 5)*

the mysterious door opens on the unknown tomorrow.

But Paul comes back from this dark road when he shouts, "But now is Christ risen from the dead!" (I Cor. 15:20). What is against that awful assumption that God is dead? We have a historic fact recorded for us in the Bible. We have had a spiritual experience which tells us differently. Regenerated lives are against it. All of the things we have spoken about are completely reversed.

What we can now say is that God is not dead. Christ is risen. Our preaching is not futile. Our faith does not rest on a delusion. We are not in our sins. Our loved ones are with Jesus. We are not to be pitied, but to be congratulated. Why? Because as believers in Christ, we are the companions of the Lord. We have been saved by his grace. We are being strengthened by his fellowship. We are being guided by the word of his presence. Our horizon shines with the light of eternal hope, the glory of the resurrection is ours.

Is God dead? Not to those who are alive to him. Is his voice stilled? Not to those who have ears to hear. Now walk and live as followers of the risen Lord. Live so that your neighbor is aware of it. Live so that your family sees it. Live so that our world might realize the reality of our risen Christ.

## MOMENTS WITH GOD

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

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

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

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

Send your church orders and individual subscriptions now. Don't miss out on a single day or issue of this devotional quarterly.

*"Our family loves it. This is the best devotional quarterly on the market. We thank God for this fine publication."*

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

### LIBERTY IN SPAIN

*(Continued from page 14)*

with national religion has produced a whole set of thought categories which will not change suddenly.

5. The government is in a kind of transition stage. No one knows who or what will follow Franco. Religious freedom is hard to establish or maintain without having it demand such civic freedoms as free speech, free press, free assembly, free political association.

A beautiful country, a gracious people, a booming economy—Spain is on her way. Probably to greater freedom!