

MARCH 1, 1967

NUMBER FIVE

THE BIBLE AND AMERICAN LIFE

TEACH THE BIBLE IN SCHOOL

# BAPTIST HERALD





# I NEED A BIBLE!

by Rev. Gerhard Schroeder, missionary, Cameroons.

"Please sir, I need a Bible!" On numerous occasions this request has been voiced by our local church teachers. Many of these church teachers have had little education, barely able to read, yet their hearts are filled with an earnest desire to teach the Word of God to the people in the villages. The Holy Spirit has raised up men who work each day on their farms or a nearby plantation and spend the Lord's day teaching from the open Bible.

"How beautiful are the feet of him who bringeth good tidings." This comment by Isaiah has taken on new meaning as we have been brought in touch with those who literally trek from church to church bearing the good news of Jesus Christ. Arriving at the little church, the teacher lifts his Bible out of the plastic bag that has helped to keep it dry from the tropical rains and begins the service. Usually a passage is read in English then verse by verse; for the benefit of those who cannot understand, it is translated and explained in the vernacular of the area.

Many bookshops in Cameroon have Bibles for sale, but these are beyond the reach of some of our Christians. Your gifts on Bible Sunday will make it possible for us to provide the Word of God when the request is heard, "Please sir, I need a Bible."

A short distance from the Baptist Teacher Training College at Soppo, the government maintains a prison. Our students have had the privilege of entering this institution every Sunday in order to minister to the spiritual needs of the prisoners. As they taught week after week they became aware of the fact that there were no Bibles in the prison. Permission was given by the prison authorities, and our students gave their own Bibles to be used by those under confinement.

The Baptist Bible Training Centre at Ndu is the focal point for our evangelistic work in Cameroon. Here, under the leadership of the Holy Spirit, the Word of God is opened to those who have dedicated themselves to a full-time ministry among their own people. Your gifts provide the Bibles and Christian literature available to each of these who in turn go into the far-flung corners of Cameroon bearing the glad tidings of the Gospel.

Your own bookshelves are heavy with Christian literature. At our Bible School we have empty shelves that can only be filled as you, guided by the Holy Spirit, present your gift.

Bible portions, such as the Gospel of John and tracts, are also in great demand in Cameroon. Our supply is usually kept under lock and key in order to control the distribution and give opportunity for a greater number of people to read. With each piece of literature that reaches the hand of some Cameroonian, we pray that the Holy Spirit will bring conviction to the heart and that decisions will be made to receive Christ as Savior and Lord.

One Sunday as we made our way to a village church, we noticed that some of the church members were carrying literature given them by one of the false cults that is invading Africa. People are hungry for the printed Word.

As you, on this Bible Sunday, handle the printed Word in your possession, consider the challenge of placing the Bible into the outstretched, empty hands of some Cameroonian, or leave those to be filled by false teaching!

Your gift to the Bible Fund makes the printed Word a reality that reaches beyond empty hands to fill the heart with the Word of Life.

## NEWS and NEEDS...

**GOD'S VOLUNTEERS.** Remember the teams as they continue in their evangelistic ministry and as they have a time of refreshment during their spring vacation. *Team I* with Rev. Edgar Klatt is at the Foster Avenue Baptist Church, Chicago, Ill., Feb. 21-March 5, on vacation March 6-11, and at the First Baptist Church, Trenton, Ill., March 12-19. *Team II* with Rev. Connie Salios will be on vacation March 6-11 and at the Salt Creek Baptist Church, Dallas, Ore., March 12-19.

**MISSIONARY OF THE WEEK.** Remember in prayer especially the following missionaries and their fields of service during the following weeks: March 5—Rev. and Mrs. Gary Schroeder, Cameroon, on furlough; March 12—Miss Minnie Kuhn, Cameroon, on furlough; March 19—Rev. Gilbert Gordon, Cameroon; March 26—Miss Joyce Batek, Japan.

**CHURCH EXTENSION BUILDERS.** The project for the month of March for the church extension builders is the Evergreen Baptist Church, Renton, Washington, with Rev. LeRoy Kiemele as pastor. See the article concerning this important work on page 9 in this issue of the *Baptist Herald*.

**BIBLE DAY.** A meaningful observance of Bible Day can take place in all of our churches by planning a specific emphasis for Bible Sunday, March 12. Resource materials have been mailed to all our churches by The Department of Christian Education, as well as Bible Day insert pages from the Promotional Department. See the article concerning the origin and the importance of Bible Day in our denomination on page 4.

### ADDRESS CHANGES

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## Editorial

# FRUITS OF THE BIBLE DAY

Guest editorial by Miss Esther Schultz, former missionary in Cameroon

"The entrance of thy words giveth light."

It has been fascinating to see the changes which have taken place in the use of the Bible in the Cameroons. I can recall very few of our people being able to read the Word in 1947 in English.

Under the program of "Education in Christian Living" the children had Scripture memory work. Later we undertook the Scripture memory work in our schools and churches.

Our first Bibles in my day were chiefly the Basic New Testament because of the simplified vocabulary. Pastors in our Bible school came to use a number of translations to be more effective in their ministry. Now we are using the Revised Standard Version in our high schools.

I recall once in the early years when I was trekking in the bush that I came across a little boy with a Bible in his hand. I asked if he could read it, and he informed me he could not. I opened the cover of the Bible and found the name North American Baptist General Conference. When questioned he said he had purchased it in a native market. We had had a shipment of goods stolen. I have often wondered what stories those Bibles could have told if they could have spoken. We know his word does not return void.

Students in our high schools work very hard and need all the hours of rest they can get. Early one morning I saw a light in a dorm and thought one of the men must be ill. Here was Thomas reading his Bible. He said, "I must make time for him in my busy day." I am thankful he did for today he is blind.

Minnie Kuhn, the Goodmans, the Holzimmers and others did a great deal of work in adult literacy so that people could read "The Word."

How wonderful that today our people can carry their Bibles into the services and follow along and even make notes. Years ago it was just learned and carried by word of mouth. Many still cannot read, but you are making it possible for more and more of our Christians to have hours of meditation and communion with him.

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Semi-monthly Publication of the  
NORTH AMERICAN BAPTIST  
GENERAL CONFERENCE  
7308 Madison Street  
Forest Park, Illinois 60130  
Martin L. Leuschner, D.D., Editor

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

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

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

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

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

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

Second class postage paid at Forest Park, Illinois and at additional mailing offices.

(Printed in U.S.A.)





A. Devaney, Inc., N.Y.

# YOUR GIFTS ON BIBLE DAY

by Martin L. Leuschner

**B**IBLE DAY in North American Baptist churches is one of the oldest and most memorable observances honoring the Holy Scriptures in America. For 65 years Bible Day has embodied the spiritual traits of our denomination, the evangelical emphasis of our pulpits, and much of the unfolding history of our churches. Its observance on Sunday, March 12, 1967, will be another milestone in the biblical witness of North American Baptists which now encircles the globe.

## A BIBLE-BELIEVING PEOPLE

Throughout their history and especially since the first Bible Day observance in 1902, North American Baptists have consistently and preeminently been characterized as a Bible-believing people. The late Dr. William Kuhn, former general missionary secretary, frequently emphasized this fact. The Publication Society, now known as the Roger Williams Press, has always laid stress on its spiritual ministry above everything else. It has therefore sponsored the observance of Bible Day on the second Sunday of March and has given ample proof through the following 68 years that the Bible is the foundation of our faith and that the distribution of the Scriptures is an all important responsibility of ours.

Soon after the turn of the century, Bible colporteurs and their horse-drawn wagons identified by the bold lettering, "German Baptist Publication Society," began to arrive in towns and rural areas where our churches were located. These full time colporteurs,

appointed by the Publication Society, sold Christian literature and conducted church services, but above everything else they distributed Bibles and New Testaments, often without charge, so that God's Word should be known and loved by all. Their names and sacrificial labors are inscribed in the annals of our Publication Society. Among them were the brethren Kuemmet, Albert, Kujath, Schantz, Geis, Renkema, and others. Another Bible colporteur by the name of Heringer in far off Bulgaria received our support for years in this ministry of Bible distribution.

The Publication Society has steadfastly remained true to this spiritual ministry. Mr. H. P. Donner left a profitable business venture in Pittsburgh, Pa., to become the business manager of our Publication Society. Later when an opportunity presented itself to the Society to become involved in commercial printing with increased profits, Mr. Donner turned down the promising project, because it would adversely affect its spiritual mission. Throughout these 65 years the Roger Williams Press has consistently used the gifts of Bible Sunday from our churches to engage in an evangelistic ministry with the emphasis on Bible distribution.

## "BETTER THAN GOLD"

It is an exciting, fascinating experience to follow these Bible Day gifts to their destination. Our former mission field and the Baptist church among the gypsies of Lom, Bulgaria, was begun by a gypsy who had stolen

a Bible and was led to Christ through the reading of God's saving Word. This story was later dramatized by the Rev. E. J. Baumgartner in the play, "Better Than Gold," to show how the Bible had brought God's Word to the Bulgarian gypsies.

The contributions of Bible Day observances have made possible the distribution of Bibles in the Balkan countries of Rumania, Hungary, Yugoslavia, and Bulgaria and among the Hungarian refugees in Austria. They have provided Bibles and New Testaments in Cree to the Indians on the Bull and Montana Reserves of Alberta, and in Spanish to hundreds of farm laborers among the Latin Americans of Colorado and in the Rio Grande Valley of Texas.

Following the close of World War II, North American Baptists contributed tons of clothing and thousands of food parcels in the Name of Christ for the needs of hosts of refugees in Central Europe. But more important than these things were the hundreds of Bibles distributed in the refugee camps by our representatives, made possible by the Bible Day gifts of our churches.

## BIBLES FOR MISSION FIELDS

Our denominational evangelists and the God's Volunteers teams have asked for Christian tracts, New Testaments and Bibles, and evangelistic literature to be distributed in their ministry. Their needs have largely been supplied by Bible Day gifts which have left a blessing for eternity upon the readers.

(Continued on page 13)

BAPTIST HERALD

**T**HE CLEVELAND Academy of Medicine has initiated a program in which it seeks to establish closer ties with medicine and religion in its ministry to the sick people of the community. It is believed by members of the Academy that to treat an individual for some physical ailment is not enough to make him a whole person. Many of the physical ailments have their origin in the spiritual side of the individual.

Recently a group of clergymen were invited to participate in a symposium at the Academy of Medicine. I consider myself fortunate to have been among those who were invited. The panel was composed of three specialists in their respective fields. Dr. Robert Blood, a sociologist from the University of Michigan at Ann Arbor, Dr. Robert Bonthius, a theologian from Western Reserve University in Cleveland, and Dr. Arthur D. Weatherhead, a medical doctor and practicing psychiatrist at the Cleveland Clinic of Medicine. The subject for discussion was "Facing the Nameless Fear." Points of emphasis were "The struggle for personal meaning in a world of anonymity," "What is a viable definition of individualism today?" "Is there any such thing as personhood within the context of a human person?" A number of problems were discussed which arise in our "World of Anonymity" and their effects upon individuals, families and groups of people. What is the picture of man in today's society? We are confronted with mass education, mass transportation, mass everything. There has been a mass invasion of private lives. Persons are running scared. From what? To what?

What is the response of religion to the dilemma of modern man in this anonymous society? What kind of cohesive force do the institutions of religion have on the individual and on the family? How can the church help the person become a person in this climate? Existence is not enough—life must have meaning and a purpose.

## LONELINESS AND ALIENATION

Dr. Blood stated that there is an ever-increasing problem of loneliness and alienation in our world of anonymity. There seems to be an increase in alienation of the races. The year 1966 saw a rejection of integration evidenced in a white backlash and a rise in Black Power movements. In the area of war we have the Hawks and the Doves. There has been an increase in the alienation of the generation—Age versus Youth. The use of

LSD and marijuana has often ended in jail sentences and expulsion from the universities. We don't seem to know who our neighbors are anymore. There has been an increase in urbanization brought on by crowding of population. Organizations are getting larger and larger; until the individual loses all identity.

There are six distinct groups of people who fit into this category of loneliness and alienation. These must become the concern of the sociologist, the theologian and the doctor. (1) There are the geographic migrants; at least 20% of the population change their addresses in an average year. (2) The urban renewal program has its forced migration. All former relationships are destroyed. (3) They are the unmarried, the single, the widows, the temporarily divorced. Women live longer, creating loneliness in older women. Also they are (4) the aged—the loss of old friends, (5) the ill—the bedridden in homes and hospitals, and (6) the dying—an unknown future, depending on their religious faith.

## RELIGION'S ROLE

Religion, according to Dr. Bonthius, must play an important role in dealing with the individual, as he faces these nameless fears and anxieties. The primary function of religion is to help the individual cope realistically with these fears by facing his fears and anxieties courageously and live in spite of them rather than to ignore them in a neurotic way. Religion must nurture man in his anxiety outward, so that he can relate himself to his fellowman and make a contribution to others rather than to concentrate upon himself.

Dr. Weatherhead suggested that the anxieties come from within and from without. There are dangers with which the individual cannot cope. A person feels unloved, unwanted and socially distant and feels the loss of his individuality. He often feels like a small animal in a large pool. Dr. Weatherhead felt that the medical doctor, in today's world, often helps to promote this feeling of a lack of individuality. The emphasis on specialization so often puts medicine in a rather impersonal realm, whereas the old time practitioner dealt with the whole person. Medicine must again see the individual as an integrated whole. Man is more than body and mind. He has a living soul and is capable of communing with God. Dr. Fishman, president of the Academy stated in his introductory re-

marks, at the opening of the meeting, that for him it would be unthinkable to practice medicine without religion. He said that we must seek divine guidance in an age of anxiety, and if we can find ourselves, we will escape the sense of anonymity and this nameless fear.

## STRIVE FOR HEALTHY SOUL

Dr. Weatherhead went on to say that man must not only strive for a healthy body but a healthy soul as well. Man's pride, his jealousies, his greeds and resentments can disrupt his spirit of wholeness. Man, living just on the horizontal plane, does not make for a whole and meaningful life. He gets up in the morning, brushes his teeth, eats a hurried breakfast, gets out into the stream of traffic and crawls to his place of employment where he spends eight hours at what he would like to call "some meaningful work." Then he crawls home again in a stream of traffic, eats his supper, brushes his teeth and goes to bed only to repeat the same process the next day. This does not make for any kind of wholesome living. Man must learn to live on the vertical as well. Man needs love, music, poetry, art and sharing in the high and noble thoughts and deeds of men and thus lifts his own soul above the mundane things of everyday life. By enriching his own soul he achieves a measure of wholeness. Man must constantly strive to keep the horizontal and the vertical in proper balance. Man can resolve the problems of his insecurity by promoting health of body, mind, and soul. He must find and hold on to that which is right and lasting. It is not

(Continued on page 24)

# FACING THE NAMELESS FEAR

by Edward Kary



March 1, 1967



# We Can Teach the Bible in Schools

by Russell T. Hitt

*According to the Supreme Court, we have the right—perhaps an obligation—to teach Bible and religion in the public schools of the United States.*

**T**HE BIBLE can be taught in the public schools.

In spite of a number of misunderstandings, subtle and insidious propaganda to the contrary, weak-kneed attitudes of educators and confused public opinion, American school children are being robbed of their right to study the Book of books, the Book that has meant more to American life than any other book.

There is widespread misunderstanding about the Supreme Court rulings that struck down compulsory Bible reading and prayers in the schools. Actually, the high court abolished Bible reading and prayers as religious acts in public supported schools.

But the Bible can be taught as an integral part of the public school curriculum.

One legal expert, a Roman Catholic by the way, declares that America's educators actually received a mandate

from the Supreme Court to teach the Bible in the public schools!

"It might be well said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization," Justice Tom Clark declared, in his concurring opinion on the famous Abington case, "It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing that we have said here indicates that such study of the Bible or of religion, when presented objectively as a part of a secular program of education, may not be effected consistent with the First Amendment."

In addition to this position of the Court on the constitutionality of Bible teaching, new support for implementing Bible teaching in the schools has come from the influential American Association of School Administrators which met in annual convention February, 1965, at Atlantic City. In an impressive document produced by their Commission on Religion in the Public Schools, it came up with this statement:

"Nearly everything in our culture worth transmitting, everything which gives meaning to life, is saturated with the religious influences derived from paganism, Judaism, Christianity—both Catholic and Protestant—and other faiths accepted by a large part of the world's peoples."

One may quarrel with the effort to be all things to all men on the part of the super-cautious educators but at least they indicate that religion, including Christianity, cannot be removed from a proper understanding of life.

Coming to grips with the problem, major denominations have sought to attack this prodigious problem in several ways:

1. *Weekday released, or dismissed, time.* Under this plan a local church body takes the responsibility for offering classes in religious instruction for Protestant children at certain designated hours in some location other than school property. A very elaborate curriculum has been developed which seeks to instruct children at their respective grade levels.

2. *Dual school (shared-time) enrollment.* The latest program of religious

instruction provides for both Roman Catholic and Protestant students to be taught secular or non-religious subjects in the public school and then for the children to go to a parochial or church-sponsored school the remainder of the day. This method has an increasing number of advocates and is being promulgated as a compromise measure favored by both Roman Catholic and Protestant leaders as the best means of converting the growing secularism or "established humanism" of the public schools now existing.

3. *Courses in Bible, comparative religion, and the history of religion offered as regular courses in the school curriculum.*

Despite the many problems associated with this approach to the problem, the editors of ETERNITY feel that this is the most satisfactory approach, even though it is probably the most difficult to implement.

On the other hand, conservative Protestants, who have been most alarmed by the vacuum created by the Supreme Court rulings, have approached the problem primarily in two different ways:

1. *Establishment of private Christian schools, with a biblical philosophy of education, which are financed and operated by the parents.* While some of these schools have performed well, they have been constantly beset by several inevitable problems: the heavy financial load (since they have not been released from the tax burden of simultaneously supporting public schools); the difficulty of attracting fully qualified teachers and staff at the usually sub-standard salaries; the problems of parental interference in school administration, etc.

One of the sharpest criticisms of Christian schools has been the tendency to insulate children from the world and to rear them in a hot-house atmosphere. In the minds of some, this develops a monastic mentality and ill equips the individual to cope with the people in the real world. But the movement toward Christian education is increasing as the moral atmosphere of the public schools declines.

2. *Passage of something like the Becker Amendment to provide for the re-establishment of Bible reading and prayer in the schools.*

Much emotion and heat was engendered by the proponents of the Becker Amendment, but more sober reflection leads one to conclude that this is not the best approach to the problem.

There are all sorts of hurdles to the implementation of teaching the Bible and religion in the public school curriculum. There are deep fears on the part of evangelicals that all the schools can offer is a watered-down common denominator kind of course that is worse than nothing.

Furthermore, evangelicals who recognize the Bible's capacity for self-authentication will settle for this rather than continue the present "neutral" atmosphere which will ultimately lead to nihilism. Admittedly present Prot-

estant attitudes toward the Bible seem to stress negative criticism rather than the infinite value of the Holy Scriptures. Except for constant vigilance on the part of parents and church leaders, such approaches to Bible instruction will creep in.

Evangelical Christians may want to seize this opportunity to use the Bible for evangelization of unbelieving children in the schools. *But the public school class in Bible is not the place for this.*

The Court has not laid down any barriers to pupils bearing their witness as Christian individuals. Quite possibly the introduction of the Bible into regular courses of the curriculum would create an improved atmosphere for personal witness.

Nor can evangelicals have it their own way and insist the historic faith always be portrayed with the emphasis on their particular denomination or group. That is the province of the Christian day school or the church school. Of necessity, the public school has to aim for an objective position, admittedly very difficult.

## WORKING TOGETHER

Even more trying for evangelical Christians is the necessity of working with other churches in approaching the school board. Neither individual families nor even individual churches will be successful in this endeavor. *Representatives of the churches in your area should meet together* and work as a group with the local school board. It may even be possible to work through or with the local ministerial association. This must be worked at a pan-Protestant level or even with the Roman Catholic churches. At this point in history, evangelical Protestants may be amazed to find that they will find more in common with Roman Catholics than some other community groups who are determined to maintain the humanistic *status quo*.

School administrators have been cowed by the enormity of the problems connected with including Bible and religion in the curriculum. The dominant minority pressure groups have virtually convinced many a school man that it is illegal to mention religion in the classroom, although it is the very opposite of the truth. Educators have been told that local school boards are incapable of working out satisfactory curricula dealing with Bible or religion. It now appears that only the big brothers in the state boards, or the high priests of education at the national level have the wisdom to work out satisfactory curricula. Certainly this is opposed to the very forces that made America great.

Unconsciously many public educators have been brought up in a sort of "American way of life" religion of their own. They seem to worship "democracy" and a sort of syncretistic philosophy that is so nice to everyone that the end results is a mishmash unattractive to any but militant secularists and humanists.

But in spite of all these hurdles, brave-hearted Christians, who will operate responsibly, can enter this crusade with real enthusiasm and joy. No less a one than Justice Arthur Goldberg has said concerning the Bible: "Shouldn't it be read for what it is—the greatest religious document in the world?" In the view of a Roman Catholic expert, the Rev. Robert F. Drinan, Dean of Boston College Law School, the American people have a mandate from the Supreme Court to teach religion in the public schools. The American Association of School Administrators has gone on record favoring it, and we conceivably could be entering a new era of opportunity.

*We predict, however, that many school administrators will drag their feet unless prodded into action by their constituencies.*

*And we would urge Christians to throw themselves into this cause.* (Reprinted by permission from Eternity Magazine, copyright 1965, The Evangelical Foundation, 1716 Spruce St., Philadelphia 3, Pa.)

Dr. Hitt is editor of Eternity Magazine.

## FAMILY CAMPING

(Continued from page 15)

Conference by Elizabeth and William Jenne and *Family Camp Program and Resource Guide* by J. J. Hanson. Send your orders to Roger Williams Press, 7308 Madison Street, Forest Park, Illinois 60130.

The Department of Christian Education will be pleased to receive reports on family camps conducted by our churches.

Rev. G. K. Zimmerman is the General Secretary of the Department of Christian Education, North American Baptist General Conference, and Director of Adult Work.

## W. M. S.

(Continued from page 11)

the names of secret pals for the year revealed. (Mrs. Carl Frautschy, Reporter.)

**MADISON, S. D.** The women of the West Center Street Baptist Church, Madison, S. D., were invited to a shower and tea honoring Mrs. Ron Mayforth and her new daughter, Polly Anne. Simulating a television program, everyone was welcomed to Channel 2 Station B.A.B.Y. by the mistress of ceremonies, Mrs. Neal DeBoer, who also announced the program. Those who participated in the program were Mrs. Lyle Fawbush, Joyce Schrepel, Marian Wiese, Joline Richter, Cheryl Schrepel, Rhonda Wiese, Pamela Mayforth, Mrs. Carl Frautschy, Mrs. Ben Jung, Kathy Smit and Janis DeBoer. Besides gifts of money, Polly Anne received many beautiful and useful gifts. The deaconesses and deacons' wives planned the shower and refreshments for the occasion. (Mrs. Carl Frautschy, Reporter.)

A. Devaney, Inc., N.Y.





# THE BIBLE AND AMERICAN LIFE

by  
Kenneth  
Scott  
Latourette

**T**HE SESQUICENTENNIAL of the American Bible Society in 1966 provides an opportunity for assessing the place which the Bible Society has had in our culture.

## REFORMATION INFLUENCE

On first thought the Bible would seem to have been a major factor in shaping American culture. With the exception of the Indians and the Negroes, at the outset of our independence as a nation the overwhelming majority of the population was Protestant in background.

Part of the distinctive genius of Protestantism is the emphasis on the Scriptures as the record of God's dealing with man and of the salvation which he has wrought through the long succession of writers inspired by him, culminating in the incarnation, crucifixion, and resurrection of his Son, and in what was wrought by his Holy Spirit in the creation of his Church. For the continuing vitality and even the survival of Protestantism, therefore, familiarity with the text of the Bible and its study by the rank and file of those who call themselves Protestants is essential.

Moreover, again and again we are reminded of the part which Protestant refugees from persecution in Europe had in laying the foundations of our nation, and of the emphasis placed by these refugees on the Scriptures. We recall that one of the founders of New England declared that God had yet more light to break out of his Holy

Word and that this faith has inspired much of the American Dream.

Yet from the beginning of the United States, even in the years of foundation-laying, the Protestant heritage and with it the influence of the Bible was threatened and seemed to be waning. For the large majority of the immigrants in colonial days, the religious impulse was not present. The economic motive—the desire for more of this world's goods—was predominant. So far as can be ascertained, when the Declaration of Independence was signed, only about five out of a hundred of the population were members of churches. Moreover, as thousands left the Atlantic seaboard and moved westward, such slight association as they might have had with the church dwindled.

Early travellers on the frontier reported the seeming godlessness of the new settlements. Disregard of religion, the flouting of Christian moral standards, the absence of worship prevailed, whether by individuals, families, or groups. With the nineteenth century came new waves of immigration from Europe. Only a few of the arrivals had religion as a dominant purpose. Millions were Roman Catholics who in their homelands had only slight if any touch with the Bible. Latterly, urbanization and the decline of the small town and the rural life, which formerly Protestantism and with it the Bible did much to shape, have threatened biblical faith.

## RIISING INFLUENCE

In spite of these apparently insuperable obstacles the Bible has been a mounting influence in American life. To many this generalization will seem quite contrary to the facts. No one with his eyes open can fail to be aware of the gross ignorance of the Scriptures in the public at large and among those who call themselves Christians.

Yet some incontrovertible data can be adduced to support the seemingly preposterous generalization. Outstanding is the mounting proportion of the population who are members of Protestant churches. With two exceptions, each decade in the nineteenth and twentieth centuries has seen an advance in that proportion. The exception are the decade of the Civil War, which brought an actual decline and that of World War I when neither advance nor decline was seen.

Obviously membership in a Protestant church does not insure a knowledge of the Bible. But Protestant instruction and Protestant worship are Bible-centered and with them some familiarity with the Scriptures penetrate the rank and file of the membership and through them the national life. Moreover, the published totals of Protestant church membership are not an adequate measure of the influence of Protestantism, and so of the Bible. Some denominations include in their statistics only adult members and take no account of children who are under an instruction which includes the Bible. Then, too, millions who have once been members of Protestant churches

have, through one or another cause, been erased from the rolls. Yet they and thousands of others who from time to time have attended churches or are members of fraternal orders which in their rituals make a place for the Scriptures have been exposed, even though with tragic inadequacy, to the biblical message. We also have the fact that the sales of the Bible and of the Testaments year by year exceed those of any other book. The text most widely sold is what inaccurately bears the designation of the "authorized" or "King James" version. Yet in the last few years the Revised Standard Version has sold by the millions and other versions have from time to time had a wide circulation. We must also remind ourselves that outside Protestantism, notably in Roman Catholic circles, the study of the Bible is mounting.

## REASONS FOR INFLUENCE

How shall we account for this permeation of American life by the Bible? Obviously, and chiefly, it is due to the fact that the Bible is inspired by God and for that reason speaks to men's deepest needs. The fashion in which, from many different angles, the authors struggled with the basic issues of life, has, in spite of changing historical situations, given answers to men's persistent questions. The fact that the Bible culminates in the New Testament, with its record of Christ with its mystery and its unquenchable hope, and of the witnesses of the earliest Christians to Christ has an inescapable appeal. Of secondary and yet of crucial importance have been the means by which the Bible has been made accessible. Most Sunday schools are based on the Bible. Readings from the Bible are a normal part of Christian worship. In Protestant worship they are in the vernacular, and recently the Roman Catholics have increasingly had them also in the language of the people.

Many Protestant churches seek to encourage daily personal Bible reading by their members. We hear much of undenominational groups which have as part of their discipline Bible study, both in groups and individually. The Gideons specialize in placing Bibles in hotels, motels and other facilities for travelers.

## AMERICAN BIBLE SOCIETY

Outstanding in furthering the widespread use of the Bible in the United States is the American Bible Society. Since its organization, in 1816 in New York City, it has striven, with amazing approach to success, to put a copy of the Bible or at least a New Testament in every home and in the possession of every American without one. From its beginning it dreamed and acted with the entire nation as its objective. Four times in its first hundred years it undertook what it called a "general supply," with the purpose of placing a Bible in every family "destitute" of a copy. Between its "general supplies" it also endeavored to reach all. In its earlier years it was organized by

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# EVERGREEN BAPTIST CHURCH, RENTON, WASHINGTON

(Church Extension Builders' Project, March, 1967)

by LeRoy Kiemele

**C**HURCH EXTENSION! In the last decade or so these words have become particularly familiar to all of us across our entire denomination. However, one cannot fully grasp the meaning of these two words until he has come in contact personally with such an area of the church's ministry. I have always been interested in church extension, in so far as it relates itself to the outreach of a particular congregation into new areas of influence for Christ. But not until several months ago, did I become actually involved and vitally concerned in a church extension project. Thus the term has already taken on an entirely new meaning for me. I soon discovered, in my first-hand acquaintance with church extension, that to believe in such an effort is one thing, while becoming an active participant is quite another.

## A MEETING PLACE

There are several areas which must be considered in order to bring about an adequate concept of church extension. There needs to be, first of all, a meeting place where "seekers" can come to "find" the new life offered to them by our Lord. In an established church, this fact is just taken for granted but not so in church extension. For almost two years now, the Evergreen project has been carried on, meeting in the multi-purpose room of an elementary school, located about three miles from the property site which has been purchased. The services were under the leadership of a college student preparing for the ministry, Mr. Gale O'Neil, who served very faithfully for one and one half years. During that time he was a member of the Sierra Heights Baptist Church, which less than five years ago also began as an extension project. Since we have no other available facilities as yet, our Sunday school and morning worship services are still held in the school. Our prayer meetings are held in the different homes each week. The scheduling of any church activities and events is greatly hampered and limited due to the lack of a central meeting place.

## PROGRESS THROUGH GROWTH

Another area pursued in church ex-

March 1, 1967

tension is that of progress through growth, both numerically and spiritually. For this we also have reason to thank God, in that we have seen evidence of spiritual growth and maturity as well as growth in Sunday school and church attendance. Our present attendance averages about 35 in Sunday school and 27 in worship. By the time you read this article, we hope to be living in the parsonage located on the church site of two and seven-tenths acres. The daylight basement of the home will be used as a meeting place for all church activities and services; until such time that we can begin construction on our first church unit.

In November, 1966, we arrived on the field as the first full-time pastor's family of this new project. The group had already organized with eleven members and was recognized as a Baptist church on October 9, 1966. During the sessions of the Pacific Northwest Association, held October 20-23, a welcome was extended into the Association, as well as into the North American Baptist General Conference.

## RENTON—ITS TREMENDOUS GROWTH

Since our denomination already has one church in Renton, the question may arise—why another one? The an-

(Continued on page 14)



Maple Hills Estates and the beginning of the site of the Evergreen Baptist Church Property



Rev. and Mrs.  
LeRoy Kiemele and  
Family



Briarwood School where the group presently meets.



A prayer meeting group before Mr. Kiemele's arrival on the field.



# Campus Ministry at Calgary



Doug Jackson, (l. to r.) Dr. J. Chambers, Rev. R. Herrmann, Ken Thiessen, Carol Howe, Ray Friesan, Kathy Mackay, Brian Johnson, Ron Gifford, Gary Haerle.



Murry Luft (l. to r.), Rev. R. Herrmann, and Gordon Smith.



Fall Convocation (1966) at University of Calgary with Rev. R. Herrmann (front row, extreme right).

by Rubin Herrmann

THE UNIVERSITY of Calgary is a unique place from the chaplain's point of view. With the beginning of the University's existence, chaplains from major denominations were welcomed and provided office space on campus. Both full-time and part-time chaplains form the Chaplains Association. They have privileged status comparable to that of academic staff. Currently there are nine chaplains on this youthful and vibrant campus of over 4,000 day students plus additional 2,000 part-time or special students with an academic staff of 350. Anglican, Baptist, Jewish, Latter-Day-Saints, Lutheran, Roman Catholic and United Church chaplains are represented. Chaplain offices are strategically located in the dining center where student flow of traffic is greatest. Underground tunnels from the men's and women's residence enter the building just down the hallway from our offices making it convenient to either meet students in their lounges or have them come to the dining area or office.

## COUNSELING

In addition to spending Wednesday

University of Calgary chaplains: (front row, l. to r.) Father H. Foley (RCC), Rev. Paul Schmidt (Missouri Synod Lutheran), Rev. David Carter (Anglican), Rev. Doug Lauchlan (United); (back row) Rabbi Sheldon Edwards, Dr. Mel Tagg (LDS), Rev. George Baxter (Western Convention Baptist), Rev. Rubin Herrmann (North American Baptist), Mr. Norman Miller (American Lutheran).



afternoons in the chaplain's office for counseling, I also give one evening of my time primarily to resident students. Many stop by to get literature or an opinion on a current topic, research paper, discuss personal matters, or topics on religion. At the time of writing this article a young chap walked in and asked, "What does your church do for its children and youth in camping programs?" It is a pleasure to relate what is being done for our youth for the sake of Christ in a unified and co-operative manner with our North American Baptist churches in this area of Alberta.

At the last convocation exercises I was asked to give the invocation. At that time Mrs. Herrmann and myself were invited to the President's dinner where heads of departments were in attendance. We appreciated the opportunity of meeting with faculty in this informal gathering. What a need for more truly committed men in the teaching profession to consider the campus as their mission field for Christ!

## CHAPLAINS AND "U" ADMINISTRATION

Relationship between the chaplaincy and University administration is excellent. During a Chaplain's Work-

shop at Banff, Alberta, last Spring, in which representative chaplains from Universities west of Toronto were present, it was obvious we enjoyed an enviable position in this regard.

For example, recently the Anglican and Roman Catholic bishops presented a joint brief to the University Board of Governors requesting the erection of a religious center on campus. This poses a problem for the administration, since it only represents two religious groups, and even those representatives in the Chaplain's Association do not entirely favor it. At the request of the President, the Chaplain's Association presented their brief stating their convictions on the matter.

We, as chaplains, are concerned for all members of the university community and analyze our individual and collective ministry on campus as valuable experience. Here I am able to share my personal faith in Jesus Christ and the reliability of the Word of God.

It gives opportunity to raise our voice in opposition to such who may want to usurp power and deprive us of our liberty which has been the strength of our civilization. Being closely associated with the policy-making machinery permits one to detect and expose dangers before they are executed. This is especially significant at a time when an institution of learning is still in its infancy stages and setting precedents. I am convinced that there is a desperate need for an evangelical Christ-centered witness on the secular campus.

## STUDENT COUNSELING SERVICE REFERRAL

This year a more definite working arrangement was developed with the Student Counseling Service of the University. Chaplains and counselors sat down together to work out areas in which we would make referrals to each other and discuss techniques used in counseling. This means that if a student comes to the counseling service, and it is discovered that the problem is a spiritual one, the student is then directed to one of the chaplains. Conversely, when a case crops up be-

## CAMPUS MINISTRY

(Continued from page 10)

fore the chaplains which requires specialized attention, reference is made to the counseling service.

Still another area that has required our assistance is the selection of books and periodicals for the religious section of the library as requested by the chief librarian. Each chaplain submits titles of magazines and books which he thinks vital for the student's spiritual needs. Here again, we feel we can give guidance to the university community.

Encounter with probing minds of students and faculty is both stimulating and frustrating. Results in terms of conversions are not as evident as one would hope, but the fact that one is available to speak frankly about their major problems is of great value.

Chaplaincy affords an opportunity to confront Christian students to explore the possibilities of full-time Christian service. At this point my heart has been thrilled repeatedly with the genuine dedication of many who are completely open for God's leading. As often as possible I attend IVCF lumberjack suppers, lectures, Bible study and prayer sessions. The president of the group is a member of my congregation and exerts a good Christian testimony on campus. Since we do not have a Baptist organization on campus, our students are encouraged to become active in IVCF. This might account for the inquiry that came to me one day from a faculty member: "Is that organization basically Baptist?" IVCF can change radically from one year to another depending upon its leadership. Thus far my experience with it has been gratifying. The Chaplain's Association sponsors interesting speakers, such as Leighton Ford during his campaign in the city when we arranged a mid-morning coffee hour with the academic staff and a noon hour lecture for students. Arrangements are pending for future lectures by outstanding religious leaders, such as Dr. Carl Henry.

## BAPTIST STUDENT NIGHT

A Baptist Student Night was observed immediately following exams in January to which all Baptist students were invited to an informal get-acquainted hour around a cup of coffee. Thought-provoking questions were asked of the group which encouraged discussion on how best to witness within the university community. Relating individuals to Christ during this time of preparation in the lives of students is the crux of my ministry here at the University of Calgary.

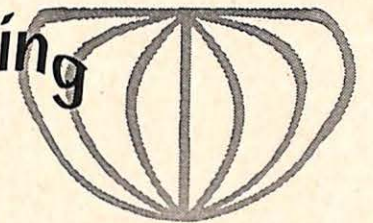
This type of ministry can consume much time and energy. My church has been gracious in permitting me to assume these additional responsibilities. It is hoped that my efforts for Christ in this expanding field of service will bring honor to his wonderful name. Please pray for your chaplains and for our growing college age population, who need to be committed to

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● Mr. Lyle Ketterling left the Spanish-American Baptist mission field, Colorado, for the Army to serve as a medical technologist. Mrs. Ketterling will join him in his overseas station. Both of these fine young people from our Bismarck Baptist Church, Bismarck, N. D., volunteered to come to the San Luis Valley on a self-support basis and serve our mission in the Valley. During nearly 18 months of service they have made significant contributions to

● Rev. Hugo Lueck, Professor of Church History, North American Baptist Seminary, Sioux Falls, S. D., began his sabbatical leave when he and his wife left on Jan. 24, 1967, for Rio Grande do Sul, Brazil. While there he will help in the establishment of a new Bible School belonging to the Pioneer Baptists Association (formerly of Brazil) in Southern States. He is to return to the United States the end of June, 1967.

## what's happening



the work here. They have taught, preached, and counseled with our people in the churches as well as given an effective testimony in their employment.

Perhaps, most significant has been their voluntary service in the area of health where they are both trained. The Baptist Health Center, a pilot project in Lariat, was begun in 1966, and Mrs. Ketterling served as a volunteer nurse for the Center. Advances have been made in the area in our biblical witness through this clinic, and the future seems to hold even greater possibilities. We are indeed grateful for the unselfish service and concern of the Ketterlings, and trust that they may be continually blessed in their lay ministry wherever the Lord leads them. (David C. Keiry, Missionary.)

Christ, as they are faced with unprecedented challenges and temptations.

Rev. Rubin Herrmann is the Baptist Chaplain of University of Calgary and pastor of the Brentview Baptist Church, Calgary, Alberta, Canada.

## DENOMINATION IN ACTION

(Continued from page 22)

Miehle. On Nov. 13 the men celebrated layman's day and led and spoke in the service that Sunday.

Recently we have been studying the book of Daniel. (Hermann Miehle, President.)

ANAHEIM, CALIF., MAGNOLIA. The latest Magnolia Baptist Church men's breakfast featured a program on "Living the Christian Life." Jim Jeffries presided at the Saturday morning session which was attended by 104 men. After breakfast, many of the men joined a work party which readied newly-purchased homes adjoining original church property for occupancy by Sunday school scholars. (A. W. Thomas, Jr., Reporter.)

● Miss Esther Schultz, a former missionary in our work in Cameroon, West Africa, has accepted the position of housemother for a foundation for mentally retarded children, The Cedars, Ross, California.

● Rev. Reinhold Wilde accepted the call and became the pastor of the Onoway Baptist Church, Onoway, Alberta, in February. He previously served the Emmanuel Baptist Church, Valleyview, Alberta.

● Rev. and Mrs. F. Kenneth Goodman left for Cameroon, West Africa, the last weekend in January. They begin a new term of service after their furlough this past year.

## women's missionary societies

MADISON, S. D. Ann of Ava Guild of West Center Street Baptist Church, Madison, S. D., met Dec. 19, 1966, for their annual Christmas dinner. Fifty-two members and five guests were in attendance. Tables were decorated with greens, gold cones and pink bows and were centered with pink candles. At each place was a miniature corsage made from wrapped gum drops and leaves. After the dinner, a short program was held. Mrs. James Schrepel gave the welcome, and Mrs. Carl Frautschy read Scripture. The program, using the theme, "Colors of Christmas," and several musical numbers were given by Guild members. A Christmas offering was taken, and the meeting closed with the praying of the Lord's Prayer. A time of fellowship followed with an exchange of gifts and

(Continued on page 7)





BY MRS. DELMAR WESSELER  
of Lorraine, Kansas

President of the Woman's Missionary Union

#### "GOOD NEWS" FOR TODAY

Several months ago we listened to a husband and wife from Burma tell of the power in "THE GOOD NEWS." The husband's background revealed a five generation history of Baptist beliefs. His mother's great-grandmother was one of the seven faithful converts of Adoniram Judson's fifty year ministry in Burma. It was also she who was used by God to cautiously take Judson's newly translated Burmese Bible, which had been carefully hidden in a pillow, to the prison where Adoniram could guard it and keep it safe.

"To The Golden Shore," a WМУ Reading List book, became very vivid as I recalled the many incidents of suspicious men in authority constantly pillaging the Judson household, as they searched for valuables and for more convicting evidences.

Many years later in this same country, the Burmese Bible was a textbook in a missionary school where the young daughter of prominent Buddhist parents was seeking her education. The Bible was just literature to her at first, as she said, "There were quite a few inches between the head and the heart." This fifth generation Baptist young man offered to give her a Bible; she accepted it merely because it saved her from having to buy one. However, he said that he would pray for her, and this made her uncomfortable. Soon she found herself reading everytime she could be by herself; for her friends ridiculed her new found interest in the Bible. She was later converted, became the wife of this Baptist youth, and also became a faithful witness. Together, they continue to place countless Scriptures in a land where Christianity has been forced under-ground.

Over the world comes this cry, "Your missionaries taught my people to read; communists are giving them what they read." In many countries it is now impossible to obtain a missionary visa. However, Bibles are a silent witness in these areas and all over the world.

Today our Bible has been translated into the language of 80 per cent of the world's population, and since over two hundred million people become literate each year, ours is a mission of providing the Scriptures to the spiritually starved world.

#### "READ ALL 66" IN '66

"When I came to the end of the final chapter of *Revelation* in my

W.M.U. 'Read the Bible Through' project, it seemed that I had just finished a long and eventful journey. It was exhilarating to know that I had really completed what I had set out to do. Sometimes I had fairly sped through colorful chapters, and often it was pure plodding for me, but the adventure of following God's plan through the ages was a priceless one.

This experience with the Bible in its entirety gives a great panoramic backdrop for all my succeeding Bible study. Events and people, long familiar in isolated stories and chapters, fall into place in wonderful sequence and give one new insights and deeper understanding of God's inspired word." M. A. Sies.

Did you also share a similar experience? If not, read your Bible through this year.

#### BIBLE AND AMERICAN LIFE

(Continued from page 8)

"auxiliaries"—state, city, and county branches—and much of its achievement was through the voluntary labors of thousands in placing Bibles in the hands of individuals and families. It covered the growing cities in the East. It emphasized the "frontier." Indeed, what is sometimes called the "Bible belt" owes that designation in no small degree to the labors of the Society, its agents, and its auxiliaries, in the days when that vast section was being settled. During the wars in which the country

has been engaged it has put Bibles and Testaments in the hands of men in the armed services. It assisted in providing Bibles for the blind, for prisons, hospitals, immigrants and, after the emancipation, the Negroes. It aided the translation and distribution of the Bible in Indian languages.

The horizons of the American Bible Society have never been the national boundaries. From the beginning the Society has had in its purview the entire human race. Its organization was partly inspired by the British and Foreign Bible Society, twelve years its senior. Largely at the instance of the "Parent Society," and later through the American Society, Bible Societies have been organized and aided in many countries. In the present century all these bodies have been drawn together in the United Bible Societies, with the Archbishop of York as the current President. In celebration of the sesquicentennial of the American Bible Society, that global organization has as its breath-taking objective in this day of "literary explosion" placing a copy of the Bible or at least a portion of the Bible in the hands of every literate individual the world around. Already, through many agencies, the Bible in whole or in part is in more than a thousand tongues. The American Bible Society is aiding in making the Scriptures available in the remaining hundreds of languages into which it has

(Continued on page 24)

#### BIBLE DAY GIFTS

(Continued from page 4)

Hundreds of Scripture copies have also been placed at the disposal of Church Extension pastors to be distributed in homes in the new neighborhoods.

Our Cameroon missionaries were overjoyed when the new translation in simple English, "The Bible in Basic English," was made available. Bible Day contributions secured hundreds of copies of this fine translation at greatly reduced prices to be sent overseas to our Cameroon missionaries for distribution. These copies are now found in the mission libraries and used by the mission school students and missionaries, helping them "rightly divide the Word of truth."

Two years ago a new and very popular Japanese translation appeared in Japan that had been prepared by an outstanding evangelical group of Bible scholars. Copies of the New Testament were made available to our mission leaders in Japan for widespread distribution. Since the Japanese are highly literate and exceedingly eager to receive reading materials, they accept these copies of the Scriptures with readiness, and many of them are led to Christ as Savior thereby.

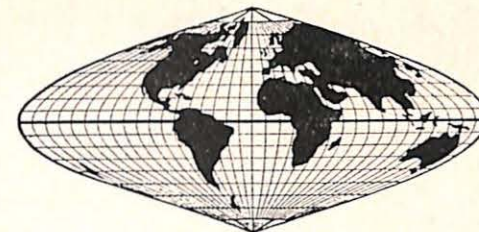
#### AMERICAN BIBLE SOCIETY

This unfolding story of its many blessings of Bible Day gifts continues. A portion of the Bible Day offerings during the past few years has been designated for the effective work of the American Bible Society. North American Baptists are now closely identified with the Bible Society, and our executive secretary, Dr. Frank H. Woyke, is a member of the Board of Directors. Through the Society, Bibles and Testaments are made available at very little cost for distribution in the Congo, Ghana, Nigeria, Gabon, the Ivory Coast, South American countries, and Europe. Bibles in Russian are already on hand, waiting to be distributed, if the doors into Russia should open.

In a similar manner, we as North American Baptists are a part of the worldwide relief ministry of the Baptist World Alliance. Along with food, clothes and financial aid for Baptist refugees, the Alliance also distributes copies of the Scriptures and literature, and in this important ministry the Bible Day gifts add their blessing.

Our Bible Day observance, now in its 65th year, indeed has a very honorable history with your gifts and offerings touching thousands of lives with the unsearchable, saving truths of God's Word. Wherever you look to our mission fields, church extension projects, evangelistic efforts, and far away countries of the world, you will find these gifts of yours going forth, as the Holy Scriptures wing their way into the hearts and lives of people everywhere. This is the amazing story of our Publication Society and its leadership, even to the present business manager, Rev. Eldon L. Janzen, and

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## NEWS AND VIEWS

**BEST SERMONS.** A new magazine for ministers bearing the title, *Best Sermons*, has appeared. Publisher and editor is A. R. Roalman, Glen Ellyn, Ill. Mr. Roalman stated: "The purpose of the magazine is to find and publish the best sermons from ministers of all faiths; to build a bigger audience for outstanding sermons which too often are heard by a relatively small number of people."

**JEWISH GROUP PROTESTS.** A special conference of 25 American Jewish leaders was held in Philadelphia, Pa., recently. During a panel discussion the following facts were presented: the future of the Jewish community in the Soviet Union is in grave jeopardy. There are only token Jewish publications, including one Jewish monthly, and only nine books in Yiddish published since 1959. The Jew is isolated from his brethren abroad and is discriminated against culturally, religiously, educationally, economically and socially. Ninety U. S. Senators have signed a statement expressing their support of the American Jewish community's protest against the anti-Semitic policies of the Soviet Union.

**BAPTISTS.** In the last Congress, Baptists ranked fifth in size among Protestant bodies, with 43 in the House of Representatives and 12 in the U. S. Senate. There was no representation from among the more than one million Pentecostal church members in the U. S.

**RELIGIOUS EDUCATION.** The Ontario Department of Education per-

mits two half-hours a week of religious education in public schools. Many charge that this study constitutes "Protestant indoctrination."

**DR. BILLY GRAHAM.** He spoke to 750 delegates at a luncheon meeting during the sessions of the National Council of Churches in Miami Beach, Fla. He called on Christians to place less emphasis on intellectual argument and to get more excited about the gospel of Jesus Christ. He rejected both superficial pietism and a religion that tells people to get involved in social issues but offers no spiritual motivation.

**SYDNEY, AUSTRALIA.** Canon A. W. Morton said recently that it was "an artificial objection" to think that traditional church worship, language, and music are barriers to those outside the church. He said the need for the church was to get alongside the people and engage in compelling personal evangelism. The Anglican leader added that he would like to see a revival of Bible study in the church.

**170 BIBLES.** A Southern Baptist chaplain's collection of 170 Bibles, no two alike, won the "best of the show" award at the California State Fair hobby show in Sacramento. The Bible collection, entered by Chaplain Lewie H. Miller, Jr., of the U. S. Air Force, has won the best of collections award for three consecutive years at the State Fair, ever since the hobby show started. The Bibles range in age from editions dated 1535 to 1966.

those associated with him in our Book Store.

Like Roger Williams of old, working among the Indians on the New England rock-bound coast, so our Publication Society is dedicated to the sowing of the seed of the Word of God wherever the need and opportunity arise. With every gift of yours on Bible Day, March 12, you become a continued part of this historical heritage, besides helping to send the sacred Scriptures as God's shining light into many dark places of the world.

#### SPEAK UP!

(Continued from page 14)

You will be very lonely, if you have not! Do you not think, that the Master was not singling out the ministers only, but included every redeemed believer?

"Oh, for the gift to see ourselves, as others see us." May God grant to each one of you, a vision of a useful life, fruitful in every good work, serving

him wherever you are with gladness, worthy to be called "Christianoi" Christ Souls. I thank God, for the many lives, that have touched my life. Eternity alone will reveal the results. My daily prayer is "Make me a channel of blessing. God forgive me that I did not do it better."

With Christian greetings,  
Willibold S. Argow.

#### Dr. Ihrie's Comment:

Thank you, my brother, for some searching and helpful comments about the ministry. Your service among us has been most appreciated, and we pray that God will continue to bless you in every way.

#### SUNDAY SCHOOL LESSONS

(Continued from page 16)

dividual?

3. What did Jesus mean by the words spoken in verse 18? Does it sound like a contradiction?

4. Is God too lenient and too patient with us today?



# 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.

Dear Dr. Ihrie, a letter to the readers,

They say that to reminisce is a sign of growing old. But it is also true that "folks don't grow old, they get old when they stop growing." The Lord said: "they that wait upon the Lord, shall renew their strength." The Lord willing, I hope to observe my 92nd birthday on January 2, 1967. Since I have been in retirement, I have had leisure to meditate and to recall the past. I can truthfully say, "the lines are fallen unto me in pleasant places. Yea, I have a goodly heritage" (Ps. 16:6). I accepted Christ as my personal Savior when I was 13 years old, and as a member of the Christian home, have endeavored to follow and serve him ever since. I entered the ministry in 1902 in Hutchinson, Minn.

In recalling the past, "I sat where they sat" and asked myself the question, would I have been a faithful lay member of the church? Would I have expected to attend all services of the church? Would I have expected to attend all services of the church, as I have while a minister? Or would I have said: "there are three kinds of people—men, women and ministers—and each has separate obligations."

If I had been a lay member, would I have endeavored to secure a living salary for my pastor, as the union members do? Or would I have prayed the prayer of the old deacon: "Oh Lord, keep our servant humble, and we will keep him poor"? Would I have made it possible for his family to enjoy the same standard of living that I do and be able to send his children to college? Why do so few sons of the manse enter the ministry? Is it because of the discouragements and disappointments of the fathers? And yet, there are more P.K.'s (preacher's kids) found in *Who's Who* than of any other profession.

Would I have become a "church boss" and tried to dominate the church? If I had been a member of a large relationship, would I have voted most of them into office year after year? Would I have insisted in following certain custom, because "there are only two ways of thinking—my way and the wrong way"? Would I have insisted on remaining at the same location, because "Our Fathers" built the church and old memories make it so dear to us, even though the neighborhood has changed, and there is no longer a mission field?

Would I have been a "theologian in a jacket," as Chas. Spurgeon labeled him, or considered myself "God's watchdog," as Brother Jacob Fellman described him, and considered myself an authority on religion and accused

everyone as being liberal, orthodox or hetrodox and caused discord and disagreement within the church?

Would I have remembered the admonition of God: "touch not my anointed and do my prophets no harm" (I Chron. 16:22), or supported him by earnest prayer and wholehearted cooperation which is the "gift of working with others"?

Would I speak a word of appreciation to my pastor, choir member, Sunday school teacher and other officers in the church, whenever possible, for the kind human word of cheer often lightens the burdens and can inspire to greater efforts? Would I cherish the right to be called a member by "shewing all good fidelity, that they may adorn the doctrine of God our Savior in all things" (Titus 10)?

Would I set a watch on my tongue and refrain from criticizing the church and its members before children and young people as well as outsiders? Or would I "talk it up," hoping to attract others to become Christ's followers? Would I "seek first the kingdom of God and all its righteousness" which would follow?

Would I because, redeemed by Christ's precious blood, so live that others might be attracted and desire to live the Christian life? Would I, with this never-ending wonder in my heart, strive to be an active member of "the household of faith" (Gal. 6:10) and not merely a sleeping partner, or a pillow instead of a pillar?

Would I pray: "Oh Lord, bless our servant, thy brother," and then expect him to be an executor, expositor, orator, a mighty preacher, pastor, choir director, secretary with little or antiquated equipment, to be a chore boy of the church, visit the members, cheer the sick, comfort the dying, marry the lovers, kiss the babies, bury the dead, never grow weary or discouraged and then wonder what he does to keep busy?

Would I insist that Christ referred only to the ministers when he said: "ye, have not chosen me, but I have chosen you that you should go and bring forth fruit, and that your fruit should abide; that whatsoever ye shall ask in my name, he may give it to you" (Jn. 15:16)? Or would he have included everybody who accepts him as Christ?

I am certain, that Christ did not mean only the ministers, when he exclaimed: "well done, my good and faithful servant, . . ." (Mt. 25:21), nor when the Bible says: "he that winneth souls is wise" (Pr. 11:30). Have you ever won a single soul to Christ?

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## EVERGREEN BAPTIST

(Continued from page 9)

swer is simple: the need is there! Renton has experienced a tremendous population growth in the last several years, mainly due to the boom and expansion program of Boeing, the nation's largest airplane factory. Over sixty per cent of the free world's transport jet planes are built here, with new plants under construction and standing orders by many of the major air lines which will take years to fill. In December, 1966, the U. S. government announced that the Boeing Company had won the American Supersonic Transport design competition. The SST is a 350 passenger jet capable of traveling 1800 miles an hour for a 4,000 mile non-stop flight. Since this plane will be built in the Renton plant of Boeing, it is certain that Renton will continue to be the jet capital of the world. Thousands will be employed, and the Seattle-Tacoma area of the Pacific Northwest will continue to experience a population explosion throughout. It is already one of the fastest growing areas of the nation. Renton has a population of about 20,000 with thousands of people moving into the outlying suburban areas, making it about 70,000. Many of these new families are moving into the Maple Hills and surrounding areas, where we have begun our work.

### MAPLE HILLS ESTATES

The property purchased for the Evergreen Baptist project is ideally and strategically located at the only entrance to the Maple Hills Estates. There is no church within five and one half miles of this area, with four or five other housing areas joining it, all of which have no church. The site is on a hillside, surrounded by beautiful timber, with a scenic view of the Cascade Mountains. The total area anticipates construction to include at least 2,000 homes and a big shopping center. Already, it has a beautiful park and swimming pool, all of which are within walking distance of our church site. A four-lane highway will eventually extend to the area and is presently only three miles away.

In the midst of all these facts, one cannot help but feel tremendously challenged as well as humbled at the immensity of the task. What a great mission field in which to proclaim the wonderful good news of the gospel of salvation offered to all through faith in Jesus Christ. May I thank you in advance for your gifts to Evergreen Baptist Church, during the month of March, through the denominational Church Extension Builders program. Also, we ask you to continue to pray for the outreach of our work, as we seek to reach many, who wander about as "sheep without a shepherd," for our Lord and Master. We are confident that the Lord has opened to us a door of great opportunity to be his witnesses and servants here at Evergreen,

(Continued on page 24)

# Planning for Family Camping

by G. K. Zimmerman

FAMILIES with younger children find most hours of the week packed with scheduled school and church activities, allowing limited opportunity to engage in some meaningful activities together. Grading and departmentalization in education, which has many advantages for learning according to our ability, has lessened the occasions for families to participate in social and learning activities as a family, may well be a major reason for the increasing number of family camps. Our North American Baptist camping program has also noted a very marked increase in the number of family camps held within the last few years. The Committee on Adult Work of our denomination has made several studies on family camping, and we wish to share some of our findings and recommend resources for those who are leaders of family camps.

Family camping provides the opportunity for the whole family to participate in one commonly shared learning and living experience. This approach is much in contrast to the typical setting in a Sunday school, where we grade according to age and send everyone off to his own department, and the family as such is broken up. Sending children to camps geared only for them may be an enriching experience for them; however, it is difficult to share the benefits of such an experience with other members of the family who have had no part in it. On the other hand, the family camp provides many experiences common to the whole family. Family camping provides the setting for family members to gain new understanding and inspiration, which will strengthen the relationships basic to a meaningful family life.

### PLANNING WITH FAMILIES

Family camping also provides the opportunity where family members can discover the importance of their own selves as persons, who could have a role in ministering to one another and to others. The whole program of family camping provides new experiences each day in common worship, leisure time,

study and working together. To structure a meaningful family camp program, it is essential to plan with families rather than for them. This can best be accomplished by having a family camp council with a representative from each family. This council would be responsible to co-ordinate the activities for each day and also evaluate the camping experience, it is imperative that members of the family council be individuals who have a mature faith, an intimate understanding of family life, some knowledge about objectives in Christian education, and the ability to take a flexible approach to changing circumstances, as these will occur in this type of camping program. Family camping has marked contrasts to other forms of camping, since family members become the leaders using their specific skills as counselors, in teaching crafts, in leading studies and worship services, and in performing specialized services, such as camp nurse or doctor. The camp will need one person to act as co-ordinator and possibly as camp counselor.

### PLANNING ACCORDING TO NEEDS

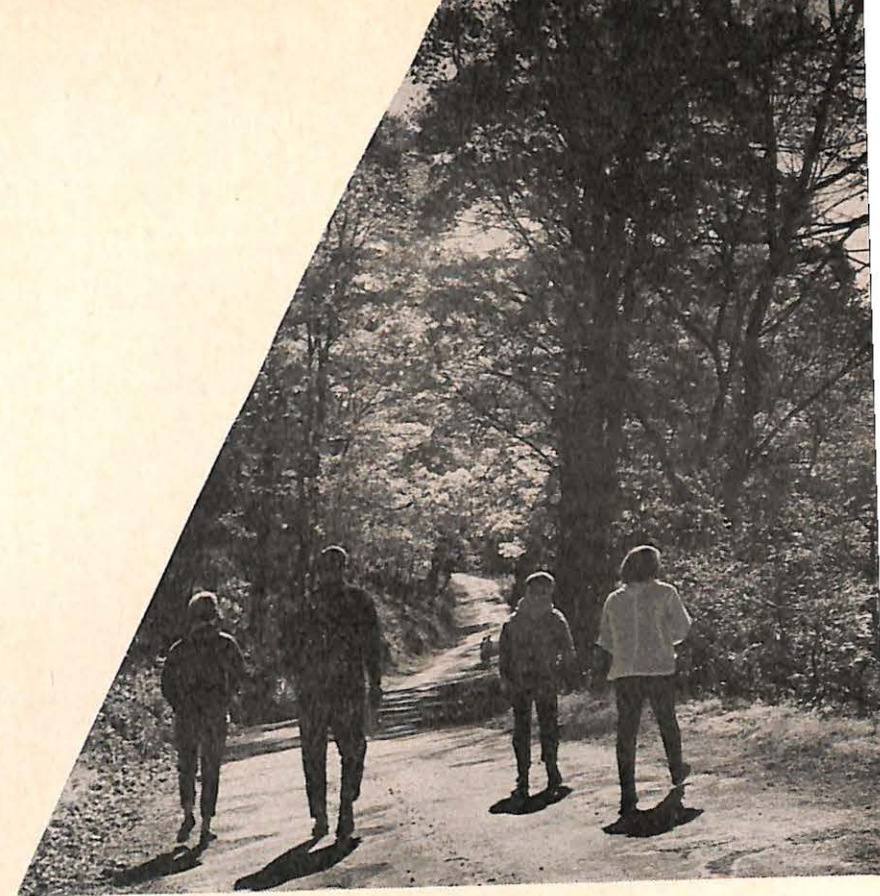
Separate activities for parents can be planned for the daytime, if proper creative activities can be arranged for the younger members of the family. However, the emphasis on family mem-

bers being together at camp for daytime activities would make the evening hour, after the children are in bed, a more desirable time for special activities for adults only. In camps where teen-age children are also present, it may be well to plan these evening activities so that teen-age children may participate with the adults. This arrangement may provide for some dialog between adults and teen-agers which may not likely take place in the home. Family camp programs should be structured in such a way as to take advantage of the natural facilities of a camp. Activities in which the entire family can participate include hiking; swimming; boating; collecting leaves, rocks, shells; and studying trees, flowers, insects, birds, and other items peculiar to the area where the camp is held. The program should be designed to include worship, Bible study, group singing, cook-outs and campfire services. The basic objective of family camping should be to aid the participants to experience meaningful Christian growth.

### RESOURCES AVAILABLE

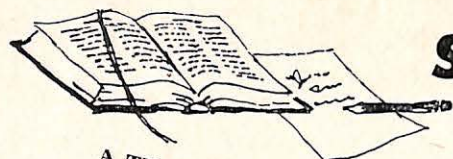
The resource kit, consisting of two manuals and a bibliography, is available from the Roger Williams Press at \$2.25 per kit. The manuals are *Church Family Camp* and

(Continued on page 7)



Luoma Photos





# sunday school lessons

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

## A TEACHING GUIDE

Date: March 5, 1967

Theme: **THE RIGHT WAY TO PRAY**

Scripture: Luke 18:1-14

**THE CENTRAL THOUGHT:** Praying to God will not always get you what you want but prayer will get you what you need.

**INTRODUCTION:** Jesus was gradually closing his three-year ministry and for the last three months he was slowly approaching Jerusalem. He spoke the difficulties his disciples would encounter after his death, and how much God. The last part of the seventeenth chapter is especially clear in detail and the person who is unprepared has reason to feel fearful of what will take place.

In order to assure his disciples and all those who wish to follow him, Jesus begins to teach the importance of prayer and trust. The two most important requests coming from the disciples included these areas. One of them was, "Lord, increase our faith," and the other, "Lord, teach us to pray." Even though they were often weak and ignorant, and sometimes filled with visions of grandeur and importance, they were aware of something which Jesus had and they did not possess. When they heard him pray they realized how weak their prayer life was. But they were humble enough to admit it and willing enough to learn. When they could not cast out the demons, it was a sign that they neglected their communion with God, for Jesus said, "This kind goeth not out but by prayer and fasting" (Matt. 17:21).

**I. THE PARABLE OF PERSISTENCE IN PRAYER.** Luke 18:1-8.

Christians can be faithful in many activities in the church and yet be weak and ineffective in their prayer life. Sometimes it would be wise to eliminate one church activity and spend that extra time in prayer and devotion. If Christians are too busy to pray they are too busy.

When Jesus said "men ought always to pray" he did not mean that we ought to be continually on our knees or isolate from the world. He meant that we ought to learn to be continually in the presence of prayer by living in God's love and hearts.

In the parable he was giving an example of consistent, persistent and persevering prayer. If God does not answer immediately don't give up too easily. The best time and opportunity for the answer to your prayer lies in God's hands and in his will.

Jesus is careful in his explanation of the parable to make sure that we

do not take it literally. God is not an unjust judge who must be bombarded with prayers and requests until in self-defense he is forced to give us what we want. Jesus is emphasizing the contrast—how much more will a loving heavenly Father respond to the needs of his children.

**II. THE PARABLE OF TOTAL DEPENDENCE IN PRAYER.** Luke 18:9-14.

Jesus now introduces the element of sincerity. This includes the elements of love and humility and reveals our lack of self-sufficiency and dependence upon God. Pride and self-sufficiency are keys which can never open the door of heaven by prayer. The Pharisee felt no need of God because he thought he was a "good boy" and deserved a pat on the back. The publican felt his own sin over against the holiness of God and was sincerely ashamed of himself. He needed mercy, forgiveness, and compassion and his need was supplied. "He went down to his house justified." He was a different man when he left than when he came.

### Questions for Discussion

1. Are the prayers of many Christians either like those of the Pharisees and publican, or are they somewhere in between?
2. What would happen if God would give us everything we wanted when we pray?
3. What is the difference between praying and begging?

## A TEACHING GUIDE

Date: March 12, 1967

Theme: **MAN UNDER JUDGMENT**

Scripture: Luke 20:9-18

**THE CENTRAL THOUGHT:** Justice is often corrupt on earth but we can be sure that there will be fair judgment in heaven.

**INTRODUCTION:** One of the most awesome sounding words in the Scriptures is the word judgment. Many people try to escape it by not thinking about it. Others live from day to day with fear and trembling because their conscience troubles them. They wonder whether their sins will ever catch up with them and whether they will actually get what they are afraid they deserve. Some, like Ernest Hensley, have a spirit of braggadocio and say to the world:

"It matters not how strait the gate,  
How charged with punishments the scroll,  
I am the master of my fate;  
I am the captain of my soul."

He seemed unafraid and undisturbed by Paul's injunction which said, "So then every one of us shall give account

of himself to God" (Rom. 14:12). It is true that in this case Paul was speaking about Christians. But if Christians will be judged how much more fearful will it be for those who neglected and rejected Christ? Judgment applies to all men. God is not blind and indifferent as to what is going on in the world. This thought should encourage rather than discourage every Christian to witness and work for Christ more faithfully.

**I. GOD DOING HIS BEST.** Luke 20:9-13.

In the parable, which takes the form of an allegory, Jesus exposed the religious leaders for what they really were. It is important to remember that the husbandman did not own the vineyard. This was readily understood by the people because there were many absentee landlords. There may have been labor troubles and Jesus chose what might be called a "timely subject." The vineyard is representative of the Jewish nation and the tenants are the religious leaders—the scribes, Pharisees, Sadducees, priests and elders. God is represented as the owner of the vineyard. He was patient with the tenants and sent one representative after another to try to collect his share of the fruit, but all of them were mistreated in one way or another. Perhaps Jesus was thinking of II Chron. 36:15-16.

**II. MAN DOING HIS WORST.** Luke 20:14-15.

God saved the best for the last—he sent his only Son even though he knew the fate that awaited him. In a few days after Jesus told this parable the husbandmen would kill him and think within their evil hearts that the vineyard is now fully theirs.

**III. JUDGMENTS INEVITABLE** Luke 20:16-18.

People still think they can get away with sin. They think that God will be patient and merciful forever. But the day of reckoning will surely come. God is a God of justice and righteousness even though judgment is always his last resort. It can only be avoided if we respond to his love and mercy by repentance and faith.

The parable may sound very solemn for it is filled with the spirit of doom, but it should be remembered that it also reveals a long-suffering and patient God. Privileges and opportunities were extended far beyond what Israel deserved. They thought, "It can't happen to us," but it did.

### Questions for Discussion

1. What kind of fruit is God looking for from his church today?
2. What does he expect from the in-

(Continued on page 13)

BAPTIST HERALD

# our denomination in action



The sanctuary of new Bismarck Baptist Church, which since its dedication, was destroyed by fire January, 1967.

## BISMARCK BAPTIST DEDICATES NEW CHURCH

The days of November 4-6, 1966, are memorable in the life of Bismarck Baptist Church, Bismarck, N. D., for they mark the dedication of the newly completed church facilities. This was the culmination of more than five years of planning and work, resulting in relocation to a different area of the city and a new building.

The festive days began with a Family Dedication night, when a supper was served in the church social hall to the 345 people present. Rev. Edward Kary of Cleveland, Ohio, former pastor of the church, was the guest speaker for the evening.

Sunday school in the new building marked the beginning of the activities on Dedication Sunday. It was followed by the worship service when almost 800 people were present. Dr. J. C. Gunst, Central District Secretary, spoke on the topic, "The Church—Called to Service."

Dr. Frank H. Woyke was the guest speaker at the afternoon dedication service and spoke on the topic, "I Will Build My Church." Also included in the service was the key ceremony, as well as greetings by the Mayor of the City and from the pastors of neighboring North American Baptist churches. The pastor led the people in an Act of Dedication and in the Dedicatory Prayer.

An "open house" followed the Dedication Service, when visitors and friends could tour the building. The ladies of the church served refreshments to more than 1,000 people who were present.

The church choir had provided special music throughout the day and in addition presented a special program in the evening in the cantata, "The Greatest Story Yet Untold." Once again the church was filled to capacity with more than 600 people present.

Situated in north-east Bismarck on a two and one fourth acre tract of land, the new building has an area of 16,163 square feet, with all facilities on ground level. The sanctuary, balcony and choir loft have a combined seating capacity of 610 people. In addition the narthex may be used as an overflow area. The chapel is especially adapted for small meetings with its accommodations for 75 people. There are 17 well equipped classrooms in the educational unit as well as the kitchen facilities and a social hall seating over 300 people at tables. The pastor's study is located near the chapel.

The building is completely fireproof and is of unique construction, the sanctuary being formed with a series of reinforced concrete gothic-shaped arches supported by reinforced concrete columns. Remaining portions of the building are steel joist roofs supported on load-bearing masonry walls. The exterior finish

(Continued on page 18)

## church building

**WINNIPEG, MAN., MC DERMOT AVE.** Sunday, Nov. 20, was a day of great rejoicing at McDermot Ave. Baptist Church. It was a day filled with praise and gratitude to God for enabling us to once again worship in a beautiful sanctuary after many months of renovation. Ceiling and walls were newly plastered; new flooring, carpeting of all floors and stairs, new pews, and a new organ were installed, as well as several changes made to the platform and choir loft. The cost was well over \$30,000 and would have been considerably higher, but for the faithfulness of the men of the church who worked many hours free of charge.

We enjoyed a program of music and singing. Messages were given by Rev. D. Fuchs and Rev. E. Klatt—this being the opening of a week of meetings by Team I of God's Volunteers. Lunch was served by the ladies of the church, thus concluding a memorable day. (Alice Parr, Reporter.)

**SANTA ANA, CALIF.** During the Sunday morning service November 27, 1966, ground breaking ceremonies for the construction of an educational and fellowship unit were held. Rev. Richard Grauer is the pastor.

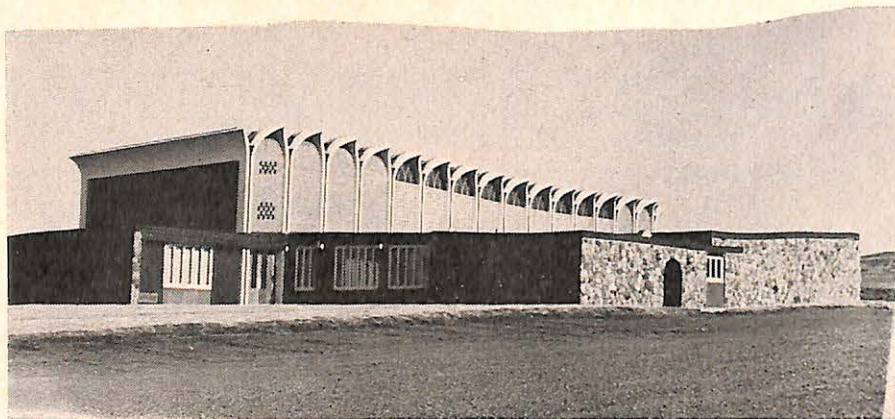
## special events



A four stage debt retirement program is encouraged through the use of a rocket and flight chart at Cedarloo Baptist, Cedar Falls, Iowa. Pictured are Rev. Bernard Fritzke (l. to r.), Mr. and Mrs. Abe Conrads (who built the rocket), and Mr. Freeman Moser (who assisted with the flight chart showing current progress).

**CEDAR FALLS, IOWA.** The Cedarloo Baptist Church of Cedar Falls, Iowa, began a four stage debt retirement program as of Sept. 1, 1966. The first stage (Sept. 1- Dec. 31) we aimed to raise \$160 per Sunday besides our





The exterior of the new Bismarck Baptist Church.

Joyce Photo

of the building is primarily native field stone, exposed concrete, brick and ceramic glazed block. In the interior of the building, all woodwork and panelling, as well as the furnishings, are of matching colonial oak.

The total cost of the building was \$365,180 and the cost of the furnishings was \$16,622 making the total cost \$381,802.

We are grateful to God for the many wonderful gifts that have made possible the completion of the building, the complete furnishing of the building, landscaping of the grounds, and gravelling of the parking lot which provides off street parking for 100 cars.

It is the sincere prayer of the pastor and people of the congregation that Bismarck Baptist Church may ever continue to be a witness for Christ in this growing community. (Rev. Allan Strohschein, Pastor.)

Announcing a New German Record

## "Wenn es Abend wird"

by the Sacred - Song Quartette, Kitchener, Ont.

### AMONG THEM

Pilgerlied  
Gegen die Sorgen  
Preis und Anbetung  
Keiner wird zuschanden  
Wenn zuletzt ich  
daheim



THE SACRED - SONG QUARTETTE which for the past ten years has served many Baptist churches and communities, recently completed a tour of European countries serving at mission stations and in communities, singing well-known German hymns. Some of these songs they have now recorded. The many friends who have their first two records will want to order this one — for themselves or as a gift for their friends and relatives who understand and love the German hymns.

The record sells for \$4.50 postpaid.

A limited supply of their all-English record "COME AND WORSHIP" is still available for the same price.

Both can be purchased for \$8.00.

### ORDER FORM

THE SACRED - SONG QUARTETTE  
78 Glenwood Drive  
Kitchener, Ontario.

Please send me ☐ Record(s) "Wenn es Abend wird"  
☐ Record(s) "Come and Worship"

Enclosed is my (cheque, money order, postal note) for \$-----

Name -----

Address -----

General and Mission Fund giving. Stage two began Jan. 1, 1967, at which time we hope to raise \$190 per Sunday. At the end of stage two, if we have received as planned, we should have \$7,660.00 in our fund. The third stage will begin July 1 to Dec. 31, 1967, aiming at \$220.00 per Sunday, and stage four, Jan. 1 to June 30, 1968, at \$250.

This program began very slowly. We were gradually dropping behind, but the last Sunday in October the offering was large and boosted us ahead of our plan. The first stage was completed two Sundays ahead of schedule. We praise the Lord!

We now have 88 members with an average Sunday morning attendance of 150.

Two of our members, Ed Hoepner and Victor Luiken, students at the State College of Iowa, are pre-enrolled in our Seminary in Sioux Falls. Mr. and Mrs. Kirby Siebel, two non-resident members, are living in Sioux Falls, where Kirby is enrolled in the Seminary.

We praise the Lord for the way he has worked in their lives. We thank each of you who has prayed for this church extension work. (Mrs. Victor Luiken, Reporter.)

**JAMESTOWN, N. D.** At the second annual business meeting of Temple Baptist Church, Jamestown, N. D., a budget of \$21,000 was approved and adopted for 1967. Several programs were lined up for the coming year and approved, as well as plans made for God's Volunteers to be in our church and community in January, for a series of meetings on Baptist Doctrine with Dr. Gunst in March, and provisions for the C.T.I. choir who will present a concert in our church in July. The congregation voted to have quarterly fellowship suppers, a coffee hour after evening services on the last Sunday in each month to honor those having birthdays in that month, and to have a harvest day of fellowship in October. A new slate of officers for the coming year was presented also. (Mrs. W. A. Taft, Reporter.)

**LYNBROOK, N. Y.** Again the Lord has given us an open door. The Evergreen Baptist Church of Lynbrook, N. Y., is now holding Sunday Evening Services, one more way in which the Lord can use this Church for his witness.

The church conducted a "Bible Adventure" program in February to reach the young people in the church area. (Anna Steinhoff, Reporter.)

**ANAHEIM, CALIF., MAGNOLIA.** Another basketball season at Magnolia Baptist Church has turned up enough members for two teams. Magnolia requires that each team member attend at least one church meeting during any one week. Coaches this season are Jim Patterson for the "A" team and Bill Hill for the "B" team. Last season, Magnolia finished second in its league. (A. W. Thomas, Jr., Reporter.)



## Dedication of Temple Baptist, Jamestown, N. D.

Sunday, Nov. 20, was a great day at Temple Baptist Church, Jamestown, N. D., as that was our day of dedication. Two years ago in September the group organized as a congregation; one year ago in November ground-breaking ceremonies were held, and today a \$104,000 church stands on the site. Beside it stands the newly constructed parsonage, making a very lovely addition to the northwest part of our city. Pastor I. H. Schmuland was called as pastor in September, 1965, and it was under his leadership that the church was built.

Dr. M. Vanderbeck, Sumner, Iowa, was guest speaker at the morning service. He was our interim pastor and helped organize the congregation. A thanksgiving dinner was prepared by the ladies of the church and served at noon to about 400 people in the church dining room.

The formal dedication service in the afternoon was attended by 500 people, with Dr. J. C. Gunst as guest speaker and bringing the message, "The Temple Church—a House of God." Guest soloist was Elmer Schindel, a charter member of the church, who sang, "Bless Thy House." Greetings were extended by the mayor of Jamestown, the president of the Jamestown Ministerial Association, neighboring pastors and area churches.

Open house was held at the parsonage after the afternoon service, which was followed by a fellowship supper served to the visitors and guests.

The evening service was an informal dedication, with the young people taking part, and Dr. Gunst again bringing the message. New hymnals, new choir robes, a Hammond organ, a baby grand piano, flags, pulpit and pulpit Bible were acknowledged as memorials and special contributions and were dedicated to his service. A 26-voice choir, directed by Mrs. I. H. Schmuland, sang two special numbers at each service.

Truly, to God be the glory; great things he hath done here in Temple Baptist. (Mrs. W. A. Taft, Reporter.)

**ANAHEIM, CALIF., SUNKIST.** December 4, 1966, was another highlight in the history of Sunkist Baptist Church, Anaheim, Calif. It was charter membership Sunday . . . the day when all interested persons desirous of being listed in the charter membership church directory were so declared by the official boards of the church.

Following prayerful, careful consideration the list comprises 246 members for the less than a year old, third North American Baptist Church in Anaheim. Rev. William Hoover is pastor. Included in this list are names of the seven candidates baptized the previous week. (Ruth Mellen, Reporter.)

**CALGARY, ALTA., GRACE.** During December, at the prayer meeting sessions, the people of Grace Baptist, Calgary, Alta., made a study on "Can the Bible Be Trusted?" Free participation by the people and frequent tests or quizzes helped to make the study a very interesting one. The lessons covered the doctrine of biblical inspiration from the book authored by Mr. S. Maxwell Coder. Mr. Phil Davis (senior youth) and Walter Riske (adult church member) wrote essays telling why they believe in the Bible. (Sheila Schneider, Reporter.)

**MADISON, S. D.** Several families presented themselves in dedication Sunday morning, Dec. 18, 1966, at the

worship service at West Center Street Baptist Church, Madison, S. D. They were Mr. and Mrs. Duane Arneson and Bradley Duane, Mr. and Mrs. John Aus and Gregory Alan, Mr. and Mrs. Dennis Jung and Teresa Renae, Mr. and Mrs. Eugene Larson and triplets, Eugene William, Jr., Mary Lora and Phyllis Ann. After a brief meditation by Rev. Ronald Mayforth, the parents and congregation promised the Christian nurture for the youngsters. These vows were sealed with a dedicatory prayer by Mr. Mayforth. Mrs. E. J. Dirksen, Superintendent of the Cradle Roll Department, presented certificates. (Mrs. Carl Frautschy, Reporter.)

**CALGARY, ALTA., GRACE.** On Nov. 17, 1966, members and friends of Grace Baptist, Calgary, had a surprise birthday party for our pastor, Rev. R. Neuman, in which God had certainly given us a blessed evening. As our pastor loves music, every organization of the church brought a number in music or song. A few words were brought by the deacons after which the pastor responded. Lunch was served by the ladies, and all added together made a blessed evening of fellowship. Mr. H. Helwig took charge of the evening. It was enjoyed by all. (Sheila Schneider, Reporter.)

## seasonal programs

**BURLINGTON, ONT.** June, 1966, was the starting of our church in East Burlington, Ont. In the short time it has pleased God to prosper the work. It is a real thrill to see the Sunday school and church worship services grow from week to week. From the small attendance of fifteen, we now have an average of eighty attending the Sunday school and fifty-five in the morning worship.

"The Bells Ring Out" was the theme of the Sunday school's first Christmas program held Sunday evening, Dec. 18. Many of the children have never attended Sunday school before, so the participation in the program was a new experience. The Junior Choir of 25 boys and girls did most of the choral work, even the nursery and beginners class sang their little songs so nicely. The attendance of 126 was a source of real encouragement to Pastor Kerber and the teachers, as many of the parents had never attended church before. (Mrs. D. Herd, Reporter.)

**SUMNER, IOWA.** The C.B.Y.F. went Christmas caroling to the Summer Hospital, the Rest Home, and various other homes about town. On Sunday night, Dec. 25, they gave a play at the church, "The Meaning of Christmas."

On New Year's Eve was held at Watchnight Service beginning at 9:30 p.m. with a film, then a time of fellowship, and during the last hour, a message by our Dr. M. Vanderbeck. Communion Service closed the service. (Mrs. M. B. Potratz, Reporter.)



**PAUL, IDAHO.** On Dec. 11 Rev. and Mrs. Fred Penner held open house at the parsonage for members and friends of First Baptist for the holiday season and also to see the remodeling work done very recently in the kitchen.

The annual Children's Christmas program was given Dec. 18 with recitations and special music by the children and then featuring the 18 voice Junior Choir Cantata, "Christ Is Born." Miss Annette Erickson directed the choir accompanied by Mrs. Fred Penner. A full sanctuary enjoyed the program.

On Dec. 25 the young people's Sunday school class produced pageant, "God's Supreme Gift." A neighboring church in Rupert joined with us, and Pastor Goddard and Pastor Penner and Deacons joined in serving the Lord's Supper closing the service.

Our Sanctuary was beautified with the addition of a new pulpit and communion table, arriving just in time for Christmas Day services. These are gifts from the W.M.U. A special dedication service was held later. We rejoice continually for our Savior's birth and his goodness to us. (Mrs. Fred M. Penner, Reporter.)

**ELK GROVE, CALIF.** On Dec. 23, 1966, the First Baptist Church, Elk Grove, Calif., had its Christmas program in which the various departments of the Sunday school participated in the following dramatizations: "Little Lord Jesus"—Nursery, Beginner and Kindergarten Departments; "Baby Jesus I Love You"—Primary Department; and "From the Cradle to the Cross"—Junior and Junior High Departments.

A White Christmas Offering designated for our mission work in Brazil amounted to \$265.23.

The Watchnight Service, held on Dec. 31, included a musical talent program, memorial service, communion service, prayer and fellowship.

**ANAHEIM, CALIF., MAGNOLIA.** Magnolia Baptist Church youth groups decorated the eight foot Christmas tree with their usual enthusiasm and dedication. This year, as for the last ten years, youth groups went caroling just before Christmas. (A. W. Thomas, Jr., Reporter.)

**ANAHEIM, CALIF., SUNKIST.** Several months before Christmas members of Sunkist Baptist Church, Anaheim, started a fund saved from the buying and sending of cards to each other. This proved rewarding as it has to many other churches. The sum of \$428.50 was raised which was given to the building fund of the new church. (Ruth Mellen, Reporter.)

## baptism— evangelism

**GOODRICH, N. D.** On Nov. 13 at our morning communion service the hand of Christian fellowship was extended to four people, two by church letter and two by testimony.

We had the privilege of having God's Volunteers Team II with us from Nov. 29 to Dec. 9. The attendance was good.

They were a real blessing. They won the hearts of many people through their testimonies and songs.

Several people rededicated their lives to Christ. We pray God's blessing on the team and Rev. Salios as they go about witnessing and spreading God's Word.

We, as a church, praise God for his many blessing. Rev. Jacob Ehman is the pastor. (Mrs. Albert Schmidt, Reporter.)

**MEDICINE HAT, ALTA., GRACE.** Sunday afternoon, Dec. 4, 1966, was a blessed time for members and friends of the Grace Baptist Church of Medicine Hat, Alberta. Four persons followed the instructions of Christ and took the step of baptism. On Dec. 11, 1966, these four candidates were added to our membership list, and the hand of fellowship was extended to another three new members during the communion service. We are truly thankful for these souls and look forward to having them work with us to the glorification of our Lord. (Sylvia Treiber, Reporter.)

**WATERTOWN, WIS.** An impressive candlelight baptismal service was held in the First Baptist Church of Watertown, Wis., on New Year's Eve. Mrs. Kathleen Cudnowski and Mr. Joel Smith were baptized by the pastor, Rev. Paul Meister. Earlier in the year, Mrs. Richard Rabenhorst, missionary in Brazil, South America, and Mr. Russell Miller joined the church by transfer of letter. (Mrs. J. J. Abel, Reporter.)

**WETASKIWIN, ALTA., CALVARY.** The Calvary Baptist Church, Wetaskiwin, Alta., held an Evangelistic Crusade, Nov. 11-18, with the Sutura Twins as guest speakers. Rev. Ralph and Louis Sutura inspired the audience nightly with their special music and brought heart searching messages from God's Word. The Holy Spirit moved in our midst with many indicating their willingness to surrender to a fuller and deeper life in Christ.

Sunday evening, Dec. 13, a baptismal

service was held when Rev. Jake Leverette baptized four candidates. They were Marlene Dickau, Julene Dickau, Valeria Mitchel and Mrs. Marian Tauber. The right hand of fellowship was extended to them the same evening. In addition to these four, four others, Mrs. Velma Bright, Mr. and Mrs. Ivan Frederick and Pat Arndt, joined the church by letter. (Mrs. Herman Schielke, Reporter.)



First baptism class of Sunkist Baptist Church, Anaheim, Calif. Front row: (l. to r.) Brian Knapp; Rev. William Hoover, pastor; Claudia and Tom Harding; Back row: Patrick Erwin, Sheri Klempner; Debbie Wiget and Cynthia Certain.

**ANAHEIM, CALIF., SUNKIST.** The first baptismal service of Sunkist Baptist Church, Anaheim, Calif., was held Nov. 27, 1966, in the Magnolia Baptist Church sanctuary. Seven candidates baptized by the Rev. William Hoover, pastor, were Claudia and Tom Harding, brother and sister; Pat Erwin, Brian Knapp, Sheri Klempner, Debbie Wiget, and Cynthia Certain.

The Sunkist Choir was directed by Harold Stormfeltz, who led the congregational singing accompanied by Mrs. Janice Lamb Bennett, Sunkist organist, at the host church organ.

Rev. Hoover brought a fine message. (Ruth Mellen, Reporter.)

## receptions— farewells



Rev. Assaf Husmann, interim pastor, Pilgrim Baptist Church, Philadelphia, Pa., welcomes the new pastor and his wife, Rev. and Mrs. Milton Zeeb. Visiting pastors and church officials are pictured.

**PHILADELPHIA, PA., PILGRIM.** December 11 was a day of rejoicing for the church family, as our new pastor, the Rev. Milton W. Zeeb, began his ministry—one which we pray the Lord will bless abundantly. At the beginning of the morning worship service Rev. Assaf Husmann introduced the

new pastor to the congregation and officially relinquished the pulpit which he so ably supplied during the interim period.

At 3 P.M. an official welcome was held for the pastor, his wife, and two daughters. In addition to local words of welcome, Atlantic Conference churches sent greetings, some in person, others by mail. We were happy to have as guest speaker, the Eastern District Secretary, Rev. Rubin Kern. The entire congregation of the Fleischman Church joined with us in this festive occasion.

At the conclusion of the program, we assembled in the lower auditorium for a light lunch and time of fellowship.

It is our prayer that the Lord will help each of us to be faithful in our responsibilities, and that the new relationship of pastor and people be blessed as together we resolve to "Give of Our Best to the Master." (Katherine Yung, Reporter.)

**BISON, KAN.** Dec. 4 was a happy and joyous occasion for the First Baptist Church as Rev. E. R. Oster, our new pastor, began his service at our church.

A potluck dinner was served followed by a welcome program and reception for Rev. and Mrs. Oster and their son, Paul, formerly of Leola, S. D.

The deacons and other officers of the church welcomed the Osters. The Men's Quartet presented a number. The pastors of the churches of Hoisington, Lorraine, Ellinwood and a representative of the Stafford church brought words of welcome and encouragement to the pastor and members of church.

Rev. and Mrs. Melvin Fager presented a message in song. Rev. Fager, social worker of our county, served us faithfully in filling our pulpit while we were without the services of a pastor.

Rev. and Mrs. Oster responded to the words of welcome and expressed their feeling with a song entitled "Others." The program closed with prayer by Rev. Oster, and a hour of fellowship followed.

We are grateful to God for sending us the Osters to serve us and are looking forward to great blessings as we labor and pray together to the furtherance of God's Kingdom. (Mrs. Kenneth Hanhardt, Reporter.)

**SUMNER, IOWA.** On June 19, 1966, Rev. Harry Haas, pastor of the First Baptist Church of Sumner, Iowa, gave his resignation here to accept a pastorate at the First Baptist Church, Washburn, N. D., effective Aug. 21, 1966. Rev. Haas had been our pastor the past four and one-half years, and we regretted his resignation very much.

On August 21 a special farewell service was given for Rev. and Mrs. Haas and their four boys, Jeffrey, Jason, Joey and Jeramy. There were words of appreciation spoken from the various organizations of the Church and presentation of gifts. Rev. Haas

responded and offered the closing prayer.

Following the service, we had refreshments and a time of fellowship. A special cake for the occasion was made and decorated by Mrs. Lloyd Hofer. (Mrs. M. B. Potratz, Reporter.)

**ANAHEIM, CALIF., MAGNOLIA.** Magnolia Baptist Church members said farewell recently to Mr. and Mrs. Cliff Barker and their children who have been called to serve the Lord as pastor and pastor's wife at the denominational church, Immanuel Baptist, Church, in Kenosha, Wis. Mr. Barker is a recent graduate of Talbot Seminary and had been serving at Magnolia in several capacities including Student Minister before he accepted his new position. (A. W. Thomas, Jr., Reporter.)

**SUMNER, IOWA.** On Sep. 18, 1966, Dr. M. Vanderbeck came to the First Baptist Church of Sumner, Iowa, to serve as Interim Pastor. Our church is greatly blessed with his ministry, and we appreciate his fine service.

During our Fellowship Dinner, on Oct. 9, Mr. Louis Horsley, in behalf of the church, spoke words of welcome to Dr. and Mrs. Vanderbeck. (Mrs. M. A. Potratz, Reporter.)

## anniversaries



MR. AND MRS. HENRY VOGT  
CELEBRATE 50th WEDDING  
ANNIVERSARY

On the evening of Dec. 17, 1966, relatives and friends gathered at the Forest Park Baptist Church, Forest Park, Ill., to celebrate the 50th wedding anniversary of Mr. and Mrs. Henry Vogt, who were married in Wittenberge, Germany, by Rev. W. Maertens on Dec. 20, 1916. In 1923 Mr. Vogt came to the U.S.A., and his family followed in 1924. They joined the Forest Park Baptist Church in 1927. Mr. Vogt has served as church secretary for six years in addition to being Sunday school teacher and secretary. He sings in the male chorus. Mrs. Vogt has served as secretary in the Schwesternverein for a number of years and is still a very faithful participant.

The celebration was arranged by

their three sons, Heinz, Jerry and Gunter, the latter acting as Master of Ceremonies. Unfortunately Jerry and family were unable to be present. The Vogts have seven grandchildren. The program consisted of special music by the Mixed Choir, German Mixed Choir and Male Chorus. Mr. Arthur Grundke, President of the Maennerverein, presented the couple with a gift, and Mrs. Otto Lorat, on behalf of the Schwesternverein, read a poem. After our pastor, Rev. H. J. Freeman, gave brief comments, refreshments were served. (E. Redlich, Reporter.)

**ANAHEIM, CALIF., MAGNOLIA.** Magnolia Baptist Church is into its eleventh year of service. Observances, featuring Rev. Joe Sonnenberg, Western District Secretary, were held at all sessions at a special Sunday set aside for the occasion. Magnolia was chartered with 61 members, and as of Dec. 1, 1966, had 807 members, for an increase of 1322% in 10 years. (A. W. Thomas, Jr., Reporter.)

## sunday schools

**WATERTOWN, WIS.** January 15 was a red letter day for the First Baptist Church of Watertown, Wis. In the morning during the Sunday school hour, Rev. Clarence Ecker of the American Sunday School Union showed slides and told about their sacrificial work among the unchurched people in northwestern Wisconsin. Birthday money, given by members of the Sunday school, has been designated for this worthwhile ministry for many years.

In the evening the King's Daughters presented their annual program. Miss Florence Miller, missionary in Japan home on furlough, was the featured speaker. Her radiant testimony, touching incidents and experiences in her ministry there, and slides shown, deeply impressed all in attendance and created a desire for a closer walk with God. (Mrs. J. J. Abel, Reporter.)

**ANAHEIM, CALIF., MAGNOLIA.** Magnolia Baptist Church junior age boys and their guests, 58 strong, spent a weekend at nearby Green Oaks Boys Ranch in Southern California recently, where counselors and staff were able to teach the Word of God to these

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young hearts. From the group, 13 made decisions for Christ. Similarly, 34 junior girls enjoyed an excellent weekend retreat with 12 girls receiving the Lord Jesus as personal Savior. (A. W. Thomas, Jr., Reporter.)



Joel Smith and Kathleen Cudnokowski recently won awards in the Flying Saucer Contest at First Baptist, Watertown, Wis. They are pictured with their pastor, Rev. Paul Meister, (center).

**WATERTOWN, WIS.** A Flying Saucer Contest was recently held by the Sunday School of the First Baptist Church of Watertown, Wis., which created much interest and enthusiasm. Points were given for attendance, lesson preparation, church library books read, visitors brought and Scripture memory work done. The Junior-Intermediate Saucer won the race. A party was held in their honor. Miss Angelia Stevens and Mr. Gene Rusk were the individuals who had the most points and received awards. Mr. Roger Norman is the superintendent, and Mrs. Glenn Sutton the assistant superintendent. (Mrs. J. J. Abel, Reporter.)

## missionary emphasis

**LODI, CALIF., FIRST.** The First Baptist Church of Lodi held its annual Missionary Conference beginning on the morning of Nov. 20 and ending the evening of Nov. 23. On Sunday morning Dr. Richard Schilke brought us a very inspiring and challenging message on missions. The four evening messages were brought by Rev. Dwight Junkheit, American Sunday School Union; Rev. Edwin Kern, North American Baptist missionary in Japan; and Miss Ida Forsch and Rev. Elmer Strauss, North American Baptist missionaries in West Cameroon.

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Our hearts were warmed as we heard of the work in the various mission fields, and the way that the Lord is blessing in the salvation of precious souls. Each missionary told us, however, that so much more could be done if only they could have more missionaries and the means with which to open up more mission stations as well as expand the work that is already in operation. When we realize that instead of gaining in reaching souls for Christ, we are falling very much behind, it behooves each one of us who names the name of Christ to check up on ourselves. Maybe we need to do some sacrificial giving, and maybe we need to take more time to pray that more young people will heed the call of the Lord to dedicate their lives for the mission field. (Mrs. Emil Bansmer, Reporter.)

**MC CLUSKY, N. D.** The first annual World Mission Conference at the McClusky Baptist Church, McClusky, N. D., was held Jan. 4-8. The theme of the conference prominently displayed before the auditorium was "by prayer" taken from Philippians 4:6. Missionaries taking part were Rev. Emory Van Gerpen, missionary to the Moslems in northern Nigeria; Miss Helen Vetter, nurse from Nigeria; Rev. and Mrs. Donald Faul, teachers in a Bible school in Brazil; Rev. Roger Anderson, teacher from Nigeria; Miss Florence Miller, from the staff of the Osaka Biblical Seminary, Japan; and Mr. and Mrs. Ben Motis, missionary appointees to Ethiopia. A message from the Word was brought nightly by the Rev. Fred Zabel, deputation secretary for the Sudan Interior Mission. It was indeed a blessed time to hear the missionaries report of their work and answer our questions about missions, view the mission films, see the challenge of the world field from the Word, and visit with the missionaries nightly. Through the conference we have been made deeply aware of the needs of mission fields and to Christ's command, "Go ye . . . and make disciples." May this be the beginning to an ever increasing zeal for missions in the church program. (Mrs. Allen Faul, Reporter.)

## conferences

**OREGON ASSOCIATION MEETINGS.** The seventy-ninth session of the Oregon Association of North American Baptists convened at the Bethany Baptist Church, Portland, Ore., on Nov. 17-19. Rev. Adam Huber was the moderator of the sessions.

We were privileged to have with us as guest speakers Rev. Arnold Rapske, Christian Training Institute, Rev. Edwin Kern, missionary to Japan, and Rev. Joe Sonnenberg, Western District Secretary. The theme developed by them and others was "The Christian Educator Faces A Changing World."

The Oregon Baptist Women's program was held on Friday afternoon

with Missionary Edwin Kern as the speaker. Saturday morning a Deacon's Workshop and a Christian Education Workshop were held with Rev. Hans J. Wilcke and Rev. Arnold Rapske as the leaders. Saturday evening a very delicious banquet was served by the host church to the youth of our churches. Mr. Rapske gave a very appropriate and challenging message to the young people.

Officers of the Association elected for the coming year are Moderator, Rev. Eric Kuhn; Vice-Moderator, Rev. Arthur Brust; Secretary-Treasurer, Mrs. Henry Barnet.

We thank our Lord for the privilege of gathering again in his Name for this time of instruction and fellowship. (Rev. Henry W. Barnet, Reporter.)

**SOUTHWESTERN CONFERENCE CLINICS.** The Pastors'-Deacons' Clinics of the Southwestern Conference were held Nov. 7-11, 1966. Host churches included the Sherwood Park Baptist Church, Greeley, Colo.; Shell Creek Baptist Church, Columbus, Neb.; First Baptist Church, Durham, Kan.; and the West Broadway Baptist Church, Enid, Okla.

Topics and workshops centered on "A Sustaining Ministry to Our Younger Generation," "Moral Problems in the Church," "Setting Yearly Goals," "Leading a Soul to Christ: The Conclusion of the Interview" (roleplay), "Ministerial Retirement, Business Expense and Salary," and "Planning Special Services: Installations, Dedications and so forth."

Traveling team members were Mr. Adolf Kosanke, Corn, Okla.; Rev. Harold Weiss, Ellinwood, Kan.; Dr. J. C. Gunst, Minneapolis, Minn.; and Rev. James Schacher, Creston, Neb. (James Schacher, Reporter.)

## baptist men

**WOODSIDE, N. Y.** Our men's fellowship came into being the summer of 1957. As men of the German Immanuel Baptist Church, Woodside, N. Y., we meet on the second Monday of each month. After prayer and singing there is a short discussion of business matters; thereafter we consider God's Word and matters of spiritual concern.

Our committee, which meets once a month, consists of six brethren and the pastor. Plans for the many activities of the fellowship are made at this time as well as a time observed for Bible study and prayer.

Some of our men and women unite for an open air witness once a month where thousands of tracts and invitations are given out. People are witnessed to and questions concerning their souls are discussed.

The men participated in the anniversary celebration in February and distributed plants to mothers on Mothers' Day. In September the fellowship with their families had a picnic at the country home of the president, Mr. H.

(Continued on page 11)

# Obituary

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

### MRS. HENRY HAGEL of Wishek, North Dakota

Mrs. Marie Hagel, nee Strobel, was born July 14, 1886, in McIntosh County, in the Venturia area, North Dakota. She passed to her Eternal reward on Nov. 20, 1966, after a lengthy illness of some 27 years. Death came while in the Wishek Community Hospital. She was the daughter of Fredrich Strobel and Caroline Rempfer.

On January 14, 1906, she was united in marriage to Henry Hagel, in the Kassel Baptist Church, in the rural Venturia area. God added five sons and two daughters to this union. They lived in the Venturia area until October, 1945, when they retired to Wishek and two years ago entered the Wishek Retirement Home.

At the age of 14 she accepted Christ as her Savior and was baptized by Pastor Edward Wolff. After moving to Wishek, she joined the First Baptist Church and was a faithful member to her death.

She leaves to mourn her beloved husband; three sons: Arthur, Jamestown, N. D.; Gideon, Venturia, and Ernest, Moorhead, Minn.; (two sons preceded her in death); two daughters: Martha (Mrs. Roy Schnabel) Venturia, Palma (Mrs. Leo Goehring) Lake Wood, Colo.; 13 grandchildren; two sisters: Mrs. Emmanuel (Pauline) Vossler, Ellendale, N. D.; and Mrs. Adam Roemmich, Circle, Mont.; one brother, Mr. Arthur Strobel, Venturia.

First Baptist Church  
Wishek, North Dakota  
CARL R. WEISSER, Pastor

### MRS. JOHN KEST of Lodi, California

Mr. John Kest, 84, was born in Russia. He came to Goodrich, N. D., in 1902 and to Lodi in 1944. He died Nov. 28, 1966.

He is survived by his wife, Elizabeth; six daughters: Mrs. Tillie Felche, Goodrich, N. D.; Mrs. Kathryn Wegner, Cresbard, Calif.; Mrs. Clara Engel, Tracy, Calif.; Mrs. Marie Wonnemberg, Chasley, N. D.; Helen Kest, Oakland, Calif.; and Hilda Mantz, Lodi, Calif.

He also leaves one brother, Jake Kest, Lodi; two sisters: Regina Grauman, Lodi, and Lydia Liebelt, Portland, Ore. There are seven grandchildren and fifteen great-grandchildren. Four brothers, three sisters, and one grandson preceded him in death.

Mr. Kest was converted in 1923. His faith in Christ was firm to the end. Funeral services were held on Friday, Dec. 2, 1966.

First Baptist Church  
Lodi, California  
AARON BUHLER, Pastor

### MR. BRUNO JANKE of Edmonton, Alberta

On Dec. 16, 1966, Mr. Bruno Janke was called to his heavenly home at the age of 42 years and four days.

He was born and raised in Trojatschek, Poland. Early in his life he was thrust into a hostile world of war and human suffering. The cruelties of the war, the early death of his Christian mother, and other painful experiences brought him face to face with the futility of all earthly hopes.

In 1949 he followed his family to Canada where he made Edmonton, Alta., his permanent residence. Soon after his immigration he was converted, baptized by Rev. H. Pfeiffer and received into the fellowship of the Central Baptist Church. The fellowship of God's children was precious to him. For several years he served his Lord as church clerk. In the Male Choir he loved to sing the praises of his Redeemer. Now he has joined the choir of the glorified saints.

Among his mourners are: his loving wife, three children: Dennis (11), Gordon (8), Donna (4); his father and stepmother, Mrs. and Mrs. Siegmund Janke; his brother and wife, Mr. and Mrs. Siegfried Janke; his sister and husband, Mr. and Mrs. Gohl; his

mother-in-law, Mrs. Maria Wolff, and other relatives and friends.

Rev. R. Kluttig and the local pastor took part in the funeral services on Dec. 21, 1966. Central Baptist Church  
Edmonton, Alberta

RICHARD HOHENSEE, Pastor

### MRS. EMELIA LUST of Lodi, California

Mrs. Emelia Lust, 67, was born in South Dakota. She moved to Lodi in 1942. She died on November 28, 1966.

She is survived by three daughters: Mrs. Thabea Schlichter, Mrs. Emma Fraser, and Mrs. Marian Frank, all of Lodi; one son, Edwin Lust, of Los Angeles, Calif.; one brother, Gottlieb Zimmermann, of Lodi, California; three sisters, Mrs. John Kranzler of Fallon, Montana, Mrs. Andrew Dalke of Lehr, North Dakota, and Mrs. Mollie George of Midvale, Oregon; and nine grandchildren. Her husband, Sam Lust, died in April of 1965.

Funeral services were held at Lodi on November 30, 1966.

First Baptist Church  
Lodi, California

AARON BUHLER, Pastor

### MR. JOHN GAUER of Crawford, Texas

Mr. John Gauer, a retired farmer of Crawford, Texas, passed away Dec. 29, 1966. He was born in Austria on February 8, 1885, thus reaching the age of 81 years, 10 months, and 21 days. When he was eight years of age, he came to America where he made his home in the Prairie Home Chapel Community. On Dec. 22, 1910, he married Miss Adella Lander. Only a few days ago they honored their 56th Anniversary. In 1927, with his wife and two daughters, he was baptized and united with the Canaan Baptist Church.

He leaves to mourn his wife; two daughters: Mrs. Alma Rabbe of Waco, Mrs. Meta and her husband, Mr. Herbert Massier of Crawford; two grandchildren: Mr. Herbert Massier, Jr., of Crawford, and Mrs. Katherine Ditto; and a great-grandson, Jimmy Ditto, of Waco. He also leaves an aged mother, Mrs. Marie Gauer, of Crawford; three brothers: Andrew and Henry of Crawford, and Willie of Waco; two sisters: Mrs. Louise Buck and Mrs. Marie Landfried of Crawford; a number of nieces and nephews; and a host of friends.

Canaan Baptist Church  
Crawford, Texas  
REV. OLIVER K. RINGERING,  
Canaan Baptist  
REV. JERRY GAUER, First Baptist

### MRS. MATHILDA BRICKMAN of Forestburg, Alberta

Mrs. Matilda Brickman, nee Greenwald, of Forestburg, Alta., was born in Rovna, Russia, on Jan. 1, 1881, emigrated to Canada in 1893 and was called home to Glory on Dec. 9, 1966, at the age of 85 years, 11 months, and nine days.

On March 1, 1918, she was united in marriage to Julius Brickman. She made a profession of faith in Christ as Savior and was baptized in June, 1922, by Rev. A. Knaut. She became a member of the Forestburg Baptist Church, later transferring her membership to the Fellowship Baptist Church Camrose, Alta.

Sorrowing at her passing are her husband, Julius; one son, Walter; three daughters: Esther, Clara and Selma; six grandchildren; three sisters: Louise, Lydia, and Elvina; and a host of relatives and friends. The interment took place at the Fairview Cemetery at Hastings Coulee near Forestburg.

Her life may be described in the following poem:

With heavenly weapons she has fought,  
The battle of her Lord.  
Finished her course and kept the faith,  
And gained the great reward.  
Fellowship Baptist Church  
Camrose, Alberta

PHILIP R. GRABKE, Pastor

### MRS. CHRISTINA BICKEL of Neustadt, Ontario

Mrs. Christina Bickel, nee Stephan, was born March 1, 1868, in Logan Township, Perth County, Ont. After a week of illness she departed to be with the Lord on Nov. 25, 1966, in the hospital at Walkerton, Ont. She was baptized by Rev. Samuel Becker on July 5, 1884, upon the confession of her faith in Jesus Christ as her personal Savior and Lord and united with the Neustadt Baptist Church where she remained a faithful member.

She was united in marriage with John Bickel on March 1, 1892. Rev. H. Hilzinger officiated. The Lord blessed this union with seven children of whom two sons, John and Charles, predeceased. Her husband passed away Feb. 12, 1930.

The departed was the last surviving member of the family of the late Mr. and Mrs. Henry Stephan.

She is survived by two sons: Harry of Windsor, Ont., Stephan of Galt, Ont.; three daughters: Margaret, Toronto, Ont., Martha (wife of Martin De Boer), Loyal, Okla., and Mrs. Sarah Schnurr, Clifford, Ont.; seven grandchildren and five great-grandchildren who mourn her home going.

Memorial services were held in the Neustadt Baptist Church on Nov. 28, 1966, and conducted by the pastor, Rev. Armstrong. Interment was made in the Baptist cemetery. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:33.

Neustadt Baptist Church  
Neustadt, Ontario.

The Bickel Family

### MRS. CHRISTINA TESKY of Venturia, North Dakota

Mrs. Christina Tesky, was born on Oct. 19, 1887, in Lesterville, S. D. When she was three years of age, her parents moved to a farm south of Venturia, N. D., where she lived until the time of her marriage.

She accepted Christ as her Savior when she was 20 years of age and was baptized by Rev. Bischof. She was a charter member of the Venturia Baptist Church. On Dec. 28, 1905, she was married to Jacob Tesky. This union was blessed with twelve children.

She spent almost three years in the Baptist Home, Bismarck, N. D., where she passed away on Nov. 8, 1966. She reached the age of 79 years, 20 days.

She leaves to mourn her passing five daughters: Mrs. Jacob (Ida) Buck, Streeter, N.D.; Mrs. Arthur (Anna) Gust, Hillsdale, Mich.; Mrs. Gideon (Edna) Kienzie, Gackle, N. D.; Mrs. Richard (Agnes) Ludwig, Milwaukee, Wis.; and Mrs. Norman (Octavia) Bertsch, Fargo, N.D.; six sons: Arthur, Venturia, N. D.; Theodore, Harvey, N. D.; Ervin, Lodi, Calif.; Harold, Richland, Wash.; Theophil, Denver, Colo.; and Willard, Aberdeen, S. D.; two sisters: Mrs. Gust Dockter, Lodi, Calif., and Miss Lydia Delzer, Jamestown, N. D.; 25 grandchildren; and 12 great-grandchildren; and a host of friends and relatives.

Her husband and one infant son predeceased her.

Venturia Baptist Church  
Venturia, North Dakota  
MILTON W. FALKENBERG, Pastor

### MRS. THOMAS DERMAN of Medina, North Dakota

Mrs. Karolina Derman (nee Kandt) was born on April 25, 1896 in Atmaga, Roumania. She passed away December 12 in the Jamestown, N. D., hospital.

She came to the United States when three years of age. The family settled on a farm near Kief, N. D. Here she received her education and grew to womanhood. She accepted Christ as her Savior when 14 years of age and was baptized the following year by Rev. A. Guenther. She was married to Thomas Derman, March 11, 1915. They settled on a farm near Anamoose, later moving into the city. In 1956, the Derman became the caretakers of the Crystal Springs Baptist Youth Camp, remaining as such until 1961, when they retired and moved into Medina, N. D. Mrs. Derman successively was a member of the Baptist churches in Rosenfelt, Anamoose and Medina. She was a faithful Christian worker and attendant of her Church.

Mrs. Derman is survived by her husband; four children: Gilbert of River Falls, Wis., Adalene (Mrs. G. Dockter) of Minneapolis, Minn., Millicent (Mrs. V. L. Deans) of Anoka, Minn., and Milton of Grand Forks, N. D.; two brothers: John of Lodi, Calif., and Gust of McClusky, N. D.; five sisters: Elizabeth (Mrs. A. Schramm) and Sophie (Mrs. F. Adam) of Lodi, Calif., Annie (Mrs. S. Fandrich) of Bismarck, N. D., Dora (Mrs. K. Fandrich) of Elk Grove, Calif., and Emelia (Mrs. J. C. Anderson) of Hayward, Calif.; and by 12 grandchildren.

The First Baptist Church  
Medina, North Dakota

A. J. BORCHARDT, Pastor

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# yes, I TiThe!



Murray McCulley of Anaheim, California.

In a first draft for this column I developed some comments about Malachi's classic question: "Will a man rob God," and his admonition: "Bring the full tithes. . . ." This ancient statement of the Jewish principle of giving is, of course, the cornerstone of our system of financing the work of the church today. But after reflecting on the matter, I concluded that the draft

was somewhat pious and hypocritical. I think the Lord would have us be honest and forthright when discussing this vital function.

Frankly, giving my money (or spending it, if you please) has never been an easy separation! For money is the receipt for life expended—for labor, skills, education and training—for irreplaceable time. And so I, like you probably do, think twice before opening my wallet or signing a check. And I have at times rationalized contributing percentages less than the tenth. Few Baptists voice arguments *against* the tithe. Some just aren't personally for it! I once knew a good old deacon who preferred what he termed the "New Testament giving—as the Lord has prospered you." He didn't prosper much.

I accede to the tithing principle for four basic reasons. *First*, accepting personal financial responsibility for the program of the church is an act of Christian commitment. A decision is involved. Honestly faced, it is a step across a line—from profession of faith to faith expressed. Tithing is unreserved response to the Savior's unqualified invitation, "Follow Me."

*Second*, tithing is involvement. I have direct interest and active participation in events that I support financially. "For where your treasure is, there will your heart be also."

*Third*, tithing is the substantial "brick and mortar" that builds churches and schools, supports dedicated lives in full-time service, pays the utility bills, and transports the gospel beyond the borders of my neighborhood. "By this shall all men know that ye are my disciples, if ye have love one to another."

*Fourth*, and finally, in reflecting over the years and the churches and the people I have known, I have never met a tither who complained of doing so! "His Lord said unto him, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will

make thee ruler over many things."

**Mr. McCulley** is a Manufacturing Engineer and Cost Analyst for the Data Processing Systems Division of a manufacturer of scientific instruments, Fullerton, Calif. He is the Chairman of the Board of Deacons and a Sunday school teacher at the Magnolia Baptist Church, Anaheim. He is the son of a Baptist minister.

## FACING FEAR

(Continued from page 5)

enough to say with Shakespeare, "Above all else, to thine own self be true, and it will follow, as night to day, that thou canst not be false to any man." You must be true to your best self.

**Rev. Edward Kary** is the pastor of the Hillcrest Baptist Church, Cleveland, Ohio, and is the chairman of the Board of Trustees of the N.A.B. Publication Society.

## BIBLE AND LIFE

(Continued from page 12)

not been translated, some of which have thus far not been reduced to writing. Here is a program to thrill every Bible-valuing heart.

**Kenneth Scott Latourette** is Sterling Professor of Missions and Oriental History, emeritus, Yale University Divinity School, New Haven, Conn. (Reprinted by permission from *The Watchman-Examiner*, Dec. 1, 1966.)

## EVERGREEN BAPTIST

(Continued from page 14)

for the purpose of extending his Church in an area thus far still unreached with the Gospel.

**Rev. LeRoy Kiemele** became the pastor of the Evergreen Baptist Church, Renton, Wash., in November, 1966.

## CONTRIBUTION SUMMARY

January 1967

### CONTRIBUTIONS FOR ALL PURPOSES

Conferences	Jan. 1967	Jan. 1966	Jan. 1965
Atlantic	\$ 4,243.73	\$ 4,057.33	\$ 4,603.46
Central	25,839.15	20,507.28	27,849.43
Dakota	19,460.50	13,558.73	10,288.33
Eastern	5,748.38	5,132.47	5,574.05
Northern	21,113.91	12,745.96	14,111.09
Northwestern	16,503.68	15,674.74	7,895.43
Pacific	26,575.87	25,458.18	21,150.94
Southern	1,021.27	1,168.69	975.75
Southwestern	4,980.12	6,503.66	3,384.44
Inter-Conference	4,645.77	3,208.12	3,126.10

Total Contributions -----\$130,132.38 \$108,015.16 \$ 98,959.02

### CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Contributions	Total Contributions
For the Month of January 1967	\$109,071.90	\$ 21,060.48	\$130,132.38
For the Month of January 1966	100,445.79	7,569.37	108,015.16
For the Month of January 1965	92,714.15	6,244.87	98,959.02

### CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1966 to January 31, 1967	\$875,953.58	\$ 84,198.62	\$960,152.20
April 1, 1965 to January 31, 1966	792,132.67	64,718.53	856,851.20
April 1, 1964 to January 31, 1965	746,387.86	61,393.43	807,781.29

## OUR STEWARDSHIP RECORD

N.A.B. MISSION PROGRAM  
April - January, 1967

\$1,150,000 Approved Goal

