

Baptist Herald

Easter Issue

No. 6 • March 15, 1967



NORTH AMERICAN BAPTIST GENERAL CONFERENCE



It was the Risen Christ who declared:

Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

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7308 Madison Street, Forest Park, Illinois 60130

Greetings to Our Churches in Japan

IT IS WITH a great deal of pleasure that I look back eight years to the early part of the year 1959 when I first visited Japan. At that time I came to know some of our fine Christian people in our churches at Ise and at Kyoto. It was then that I first met Mr. and Mrs. Akasaka in Ise and Mr. Hisashi Murakami in Kyoto. How much has transpired in these eight years since my first visit! Then we had no chapels in Japan. Today we not only have chapels in Ise and in Kyoto but also in Tsu and in Matsusaka. The last two mentioned did not even have our witness at that time, but such witness was begun in those places in the same year, shortly after my visit.

Then Mr. and Mrs. Akasaka were just newly married. Today they have a lovely family, and I look forward to meeting the children as well. They have served well these eight years as servants of God in our church at Ise and have taken over the responsibilities to such a degree that a resident missionary has not been needed for several years.

Then Mr. Murakami was not married. Today he and his good wife have a fine boy. They both look back upon several years spent in America where Mr. Murakami studied for five years. We

had a part in that by helping him get his education at Sioux Falls College, at the North American Baptist Seminary, and at the Eastern Baptist Theological Seminary. I look forward to seeing him in his role as pastor of our church at Tsu.

Who would have dreamed eight years ago that we would be co-operating with the Mennonite Brethren Conference and the Baptist General Conference in a theological school now known as Osaka Biblical Seminary. Yet it was eight years ago that we had our first committee meetings while I was in Japan and discussed this very possibility. Now I look forward to the participation in the dedication service of Osaka Biblical Seminary on March 21, 1967.

Surely, God has done marvelous things before our eyes. As General Missionary Secretary of the North American Baptist General Conference, I look forward to this visit to renew acquaintances and to make new friends. I anticipate many blessings with our people in our churches in Japan and in fellowship with our missionaries as I plan to leave for Japan on February 27. Let us together say with the Psalmist in Psalm 95:3: "For the Lord is a great God, and a great King above all gods."

Richard Schilke

BAPTIST HERALD

Editorial

SUNRISE IN THE CEMETERY!

Guest editorial by B. C. Schreiber, promotional assistant

A funeral is usually thought of as a sad, mournful and painful experience. Even though our faith and Christian friends are a source of strength and comfort, we are still left with the feeling of having lost one of our dearest friends. A life has been taken from us that will never be replaced. And as David so well expressed it, "I shall go to him, but he shall not return to me" (II Samuel 12:23).

For the journey of life we are provided with a one way ticket; only in its direction do we have a choice. Hamlet's soliloquy describes the tragic picture of a wrong choice when he says, "To grunt and sweat under a weary life, the dread of something after death, the undiscovered country from whose bourn no traveler returns, puzzles the will and makes us rather bear those ills we have than fly to others that we know not of." A disastrous sunset gripped his heart, and he was not prepared.

No funeral was more mournful than that of Jesus'. Yet this is what he prepared for all his life, but the mourners were unprepared. When Jesus died, he knew there would be life within a short time. His followers, however, thought there would be nothing more than death. Is it any wonder that the greatest sunrise in history was the sunrise in the garden tomb almost two thousand years ago! This place which was prepared to hold the dead was not able to hold a living Savior. It was in a place where death was thought of to be most permanent that life became most eternal.

The best view of a sunrise is thought to be on the ocean or on the great prairie or from the highest mountain. An unobstructed horizon is the ideal place to watch the dawning of a new day. All of its glory and splendor are often shown to us on colorful pictures taken by those who have an urge to preserve such an indescribable phenomenon. Nevertheless the most meaningful sunrise can be viewed only from a cemetery with death under us and life above us. It is the sharp contrast that strikes us with such force.

With all of this glorious beauty to behold and with all the inspirational thoughts to consider, what would the mind of Christ be in relationship to all this? Would he not say again, "Why stand ye gazing into heaven? There is work to be done in the valley, in the city and on the foreign field. Occupy till I come."

As far as we know the witnesses never returned to the tomb, and the church organized no pilgrimages to the place of Jesus' resurrection. They witnessed; they worked, and they turned the world upside down; because they had seen the sunrise in the cemetery.

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EVIDENCES of A RISEN CHRIST

by Arthur Brust



EASTER IS A PARADOX! It speaks of contradictory elements—life and death. The presence of death hushes the spirit of men to awe. It is one fact we cannot deny. We need only to witness the presence of the mortuary and the cemetery in our community. If we come to grips with life, we do take it seriously. For example: James Paschal, racing driver, was somewhat shocked when he heard his death announced by UPI wire services as one of the four grand national drivers killed in accidents in 1964. "I don't think I've been killed, at least I hope I'm not walking around dead." Yes, Easter reveals an impenetrable mystery, and death is an enemy which displays power we fear. Clinton T. Duffy, a warden from San Quintin, tells the story of a convict on death row. "Warden, what happens tomorrow after I die?" The warden sensing his feelings said: "After you die." "Yes". "Don't worry, the government will take care of all arrangements." "Oh, I know that," said the convict. "What I want

to know is where do I go when it's over? Is there life after death? The men on the row talk about it all the time. What do you think?" The warden continued, "What do you tell a man who has turned away from church and has turned the chaplain away?"

Christ was dead—make no mistake! This seemed like an overwhelming defeat. What the Roman centurian in Mansfield's poem indicated seemed true: "He was a fine fellow . . . not past middle age and he was alone . . . when we had done with him he was a poor broken down thing, dead on the cross." Christ's disciples were crushed by the catastrophe. They went into retirement, in despair, attempting to reconcile his death with the words of comfort and instruction he gave during his life, "for in three days I will rise again."

The first day of the week found these depressed disciples experiencing a festival of dawn. As Clement of Alexander said: "Christ has turned our sunsets into sunrise." They came to find that

Christ is risen, that death was not the end, and that life was possible beyond the grave.

This is an area of the unknown. We cannot produce such life in a laboratory. Neither can we explain this being alive that the Scriptures call resurrection. Jesus was alive! They witnessed his presence biologically, empirically and experientially. Life was never the same again. They saw evidence of a living Christ!

THE EMPTY TOMB

"He is not here—he is risen, just as he said he would" (Matthew 28:6).

The biblical account speaks of a secret disciple providing a tomb hitherto never occupied. This garden sepulcher was now filled with the twilight of supernatural splendor and mystery. The women discovered to their astonishment a stone removed and a vacant tomb. Quickly they told the disciples. Two of them, Peter and John, "saw and they believed." This garden of sorrow was now one of joy and exultation.

There are many theories and suggestive accounts to explain away the divine phenomenon. To be honest, each of us must decide whether the resurrection is fact or fiction. It has been suggested that someone stole the body to make Jesus appear that he rose from the dead. Conceivable, but why leave his clothes? John 19:39 indicates spices concealed in the clothes. These clothes were undisturbed (John 20:7). The Scripture tells us that Jews wished to have the people believe this fabrication and bribed the guards to tell the story; another theory is that Jesus fainted upon the cross and recovered in the tomb. This seems possible, except that the tortured, scourged body nailed on the cross had expired through the warmth of the day. Had he still been alive, could he have strength to remove the sealed door? Such a stone should have taken the strength of three or four men.

We may analyze, speculate and yet have no real explanation other than to accept the biblical evidence. I suggest that the resurrection is indeed in the category of the supernatural, not the rupture of law, but a manifestation of laws that normally operate on a higher plane. The follower of Christ did find a tenantless sepulcher.

THE PRESENCE OF THE LIVING LORD

"Weren't our hearts glowing while he was with us on the road, and when he made the Scriptures so plain to us?" (Luke 24:32.)

Mary Magdalene remained at the tomb subsequent to the disciples. A man spoke to her, and she assumed him to be the gardener. With the language of pathos, she feared the body had been desecrated and confiscated by the enemy. "Sir, could you tell me where they have laid him?" Then the air was filled with ecstasy. "Mary!" Imagine, if you can, the cadence of his voice. Dr. William H. Faulker says: "The voice of one believed lost awhile, re-echoing in the eve . . . the soft echoes of a delici-

ous past." This was the same voice that had cried "follow me! . . . thy sins be forgiven thee! . . . I am the light of the world! . . . Lazarus come forth! . . . could ye not watch with me one brief hour! . . . it is finished!" This was the voice of her Lord, and her response was, "Master!" In that one word she revealed her doubt, fear, and faith. Could it really be? She wanted to touch him, but he said "no!" Luke tells us that Jesus spoke of first going to his Father.

Somewhat later on the road to Emmaus, two followers of Jesus were joined by a third. The visitor asked them the content of their conversation. "Why, you must be the only person who has not heard!" said they. In detail they elaborated about a Person who was incomparable. Then with a note of sadness, "We thought he might deliver Israel, but now he is dead. Furthermore, his body has even disappeared."

Perhaps we can identify with them in the death of President Kennedy. America and the world were shocked by the tragedy. Many had hoped it was a mistake! Jesus then turned to the disciples and said, "Didn't the prophets predict? Wasn't it inevitable that Christ should suffer? Is there another way to enter glory?" Christ did not permit them to reply at the moment. If their thinking were similar to ours, they would certainly have spoken of glory in terms of determination and success rather than suffering.

It was not until he broke bread with them that they realized who he was. Then their eyes were opened, and they saw his living presence. When he left, they did not say, "Where has he been?" or "What is life after death?" but "Didn't our hearts glow within us?" They returned to Jerusalem and declared, "The Lord is risen!" It was not long until the entire eleven witnessed the risen Christ. Even the doubter, Thomas, was heard to say, "My Lord and my God," when he placed his hands into the nail-scarred hands and side.

TRANSFORMED PERSONALITIES

"Happy are those who have never seen me and yet have believed" (John 20:29).

Eleven men were lifted from the depths to heights of joy. Cowards became heroes; stammerers became eloquent; dwarfs became giants; confused and bewildered people suddenly glimpsed the divine purpose in life and immortality.

The greatest transformation in the disciples' lives was their confidence and faith in this risen Christ. It was not possible that death could hold him. He was Victor over death, sin, and the grave. Psalm 68 was true, "When he ascended up on high, he led captivity captive." It was by his death, atonement for sin, and resurrection that redemption was possible.

The resurrection has made Christianity a universal faith. It was soon not confined to Asia. The good news, the gospel of the Resurrection, was the message of the believers. Without it

there would be no gospel or church. This was the content of the message at Pentecost. "Christ is the man Jesus, whom God raised up—a fact of which all of us are eyewitnesses!" (Acts 2:32.) Later Paul said, "And if Christ was not raised then neither our preaching nor your faith has any meaning at all" (I Corinthians 15:14).

These believers of the apostolic age had no fear of death. They knew the essence of "be not afraid of them that kill the body, for after there is no more they can do!" The play "Lazarus Laughed" by Eugene O'Neill, caught the spirit when Lazarus said to Gaius Coligula, the heir to the throne of Rome: "Death is dead Coligula, Death is dead." Christians were not easily intimidated. Tertullian stated well the emotional feelings, spiritual determination, and commitment of Christians: "Go on good governors and slay us. The more you mow us down, the more we increase. The blood of martyrs is the seed from which new Christians spring."

In the ages to follow, leaders such as Savonrola, Luther, Calvin, Zwingli, Latimer and Ridley, and thousands subsequently became lighted candles testifying to the revelation of a risen Christ. World War II recalls memories of Christians living lives cradled in the faith. Men such as Dietrich Bonhoeffer have said: "If Christ calls a man he bids him come and die." A prisoner in North Korea said: "If we had kept thinking how strong they were, and how weak we were, and they would have had their way with us in the end, we would have collapsed. It was our faith in the risen Christ that pulled us through." Personalities have been changed, from the objective of serving the ego, the self, to the Christ. He becomes the beginning and the end. He satisfies the inner nature.

POSITIVE EVIDENCES—HOPE

We live in the midst of a chaotic world, torn by tension and tortured by suspicion, hostility, fear, nationalism, racial strife, and war. This anxiety can produce fatalism and over-powering despair, if man is not anchored in something positive. The positive is a hope. A hope that the evidences of a risen Christ are historical and relevant in the present. This Christ can become my Hope, my Victor, my Immanuel. The cross of shame has the possibility of becoming the banner of triumph. To find what Billy Bray, the Cornish evangelist, discovered is imperative. He spoke of a sense of newness on his conversion: "I said to the Lord: 'Thou hast said, they that ask shall receive, they that seek shall find and to them that knock it shall be opened, and I have faith to believe it.' In an instant the Lord made me happy that I cannot express what I felt. I shouted for joy. I preached God with my whole heart. What day of the month I do not know. I remember this, that everything looked new to me, the people, the fields, the cattle, the trees. I was like a new man in a new world."

For many this will only be a recapitulation of an event. Christ is alive! This is a confidence and a vitality that can only be known when we have received and committed our lives to him. May this reading stir within each of us a dynamic that will make us catalysts in an age which speaks of the NOW and the meaninglessness of life.

Rev. Arthur Brust is the pastor of the Riviera Baptist Church, Salem, Oregon.

RELIGIOUS LIBERTY

(Continued from page 9)

grounds that action one way or the other on sideline issues is of little consequence. If the fringe battles are conceded, the next efforts of government aid to churches would move to the heart of church-state union.

Christianity is slandered by the doctrine that government aid is necessary for its survival. If the religion to which Baptists are committed is not vital enough to survive without the aid of civil authorities, then Baptists are wasting their time in preaching it. "The gospel of Jesus Christ is the power of God. . . ." Since this is the greatest power in all the universe, any mixing with other powers, however mighty, serves only to dilute it and not to add to its strength.

Another danger is that we all, Baptists included, shall become so lost in our own cause that we lose sight of the infringements on the rights of another's conscience. We commit a crime against our fellowman and a sin against God when we are silent in the face of coercive laws which force conformity upon a minority group.

Seventh-Day Adventists, for instance, observe Saturday as their day of worship. Sunday closing laws, they maintain, force them either to violate their consciences by remaining open on Saturday to meet their competition or to risk economic disaster by closing their places of business on both days.

Can it be true that none of us is prepared to tolerate absolute religious liberty? The liberties of every person are bound together, and when the liberties of even one person are violated, those of every person are endangered.

The Baptist struggle for liberty, based upon the irrefutable belief that God alone is a competent judge of the souls of men, has won the respect and gratitude of all who cherish the principles upon which this nation is founded. Baptists of the present generation, and in a sense all men who love freedom, must cast their glance to courageous Baptists of previous generations and repeat the words of the psalmist as he declared: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Psalm 16:6).

May Baptists never slacken their pace in this field. May they never tire. For only by constant vigilance will our heritage of religious liberty be the heritage of our children also.

Baptists in our time are called upon
(Continued on page 7)

PARABLE OF THE ORANGE TREES

By John White

I DREAMED I drove on a Florida road, still and straight and empty. On either side were groves of orange trees, so that as I turned to look at them from time to time, line after line of trees stretched back endlessly from the road—their boughs heavy with round yellow fruit. This was harvest time. My wonder grew as the miles slipped by. How could the harvest be gathered?

Suddenly I realized that for all the hours I had driven (and this was how I knew I must be dreaming), I had seen no other person. The groves were empty of people. No other car had passed me. No houses were to be seen beside the highway. I was alone in a forest of orange trees.

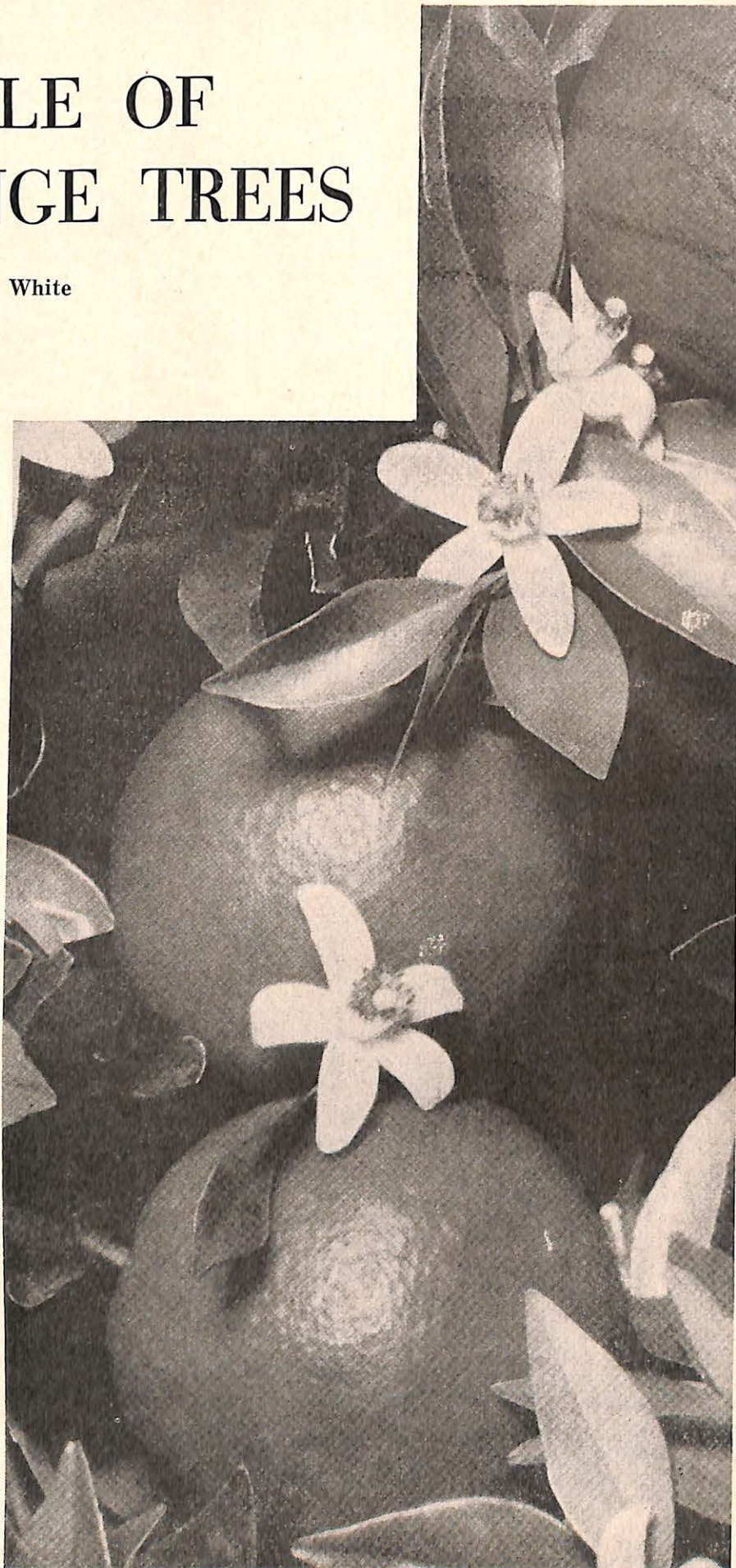
But at last I saw some orange pickers. Far from the highway, almost on the horizon, lost in the vast wilderness of unpicked fruit, I could discern a tiny group of them working steadily. And many miles later I saw another group. I could not be sure, but I suspected that the earth beneath me was shaking with silent laughter at the hopelessness of their task. Yet the pickers went on picking.

The sun had long passed its zenith, and the shadows were lengthening when, without any warning, I turned a corner of the road to see a notice, "Leaving NEGLECTED COUNTY—Entering HOME COUNTY." The contrast was so startling that I scarcely had time to take in the notice. I had to slow down, for all at once the traffic was heavy. People by the thousands swarmed the road and crowded the walks.

Even more startling was the transformation in the orange groves. Orange groves were still there, and orange trees in abundance, but now, far from being silent and empty, they were filled with the laughter and singing of multitudes of people. Indeed it was the people I noticed rather than the trees. People—and houses.

I parked the car at the roadside and mingled with the crowd. Smart gowns, neat shoes, showy hats, expensive suits and starched shirts made me a little conscious of my work clothes. Everyone seemed so fresh, and poised, and gay.

"Is it a holiday?" I asked a well-dressed woman with whom I fell in step.



She looked a little startled for a moment, and then her face relaxed with a smile of gracious condescension.

"You're a stranger, aren't you?" she said, and before I could reply, "This is Orange Day."

She must have seen a puzzled look on my face, for she went on, "It is so good to turn aside from one's labors and pick oranges one day of the week."

"But don't you pick oranges every day?" I asked her.

"One may pick oranges at any time," she said, "We should always be ready to pick oranges, but Orange Day is the day that we devote especially to orange picking."

I left her and made my way further into the trees. Most of the people were carrying a book. Bound beautifully in leather, and edged and lettered in gold, I was able to discern on the spine of one of them the words, "Orange Picker's Manual."

By and by I noticed that around one of the orange trees seats had been arranged, rising upward in tiers from the ground. They were almost full—but, as I approached the group, a smiling well-dressed gentleman shook my hand and conducted me to a seat.

There, around the foot of the orange tree, I could see a number of people. One of them was addressing all the people on the seats and, just as I got to my seat, everyone rose to his feet and began to sing. The man next to me shared with me his song book. It was called "Songs of the Orange Groves."

They sang for some time, and the song leader waved his arms with a strange and frenzied abandon, exhorting the people in the intervals between the songs to sing more loudly.

I steadily grew more puzzled. "When do we start to pick oranges?" I asked the man who had loaned me his book.

"It's not long now," he told me. "We like to get everyone warmed up first. Besides, we want to make the oranges feel at home." I thought he was joking—but his face was serious.

After a while a rather fat man took over from the song leader and after reading two sentences from his well-thumbed copy of the *Orange Picker's Manual*, began to make a speech. I wasn't clear whether he was addressing the people or the oranges.

I glanced behind me and saw a number of groups of people similar to our own group gathering around an occasional tree and being addressed by other fat men. Some of the trees had no one around them.

"Which trees do we pick from?" I asked the man beside me. He did not seem to understand, so I pointed to the trees round about.

"This is our tree," he said, pointing to the one we were gathered around.

"But there are too many of us to pick from just one tree," I protested. "Why, there are more people than oranges!"

"But we don't pick oranges," the man explained. "We haven't been called. That's the Pastor Orange Picker's job.

We're here to support him. Besides we haven't been to college. You need to know how an orange thinks before you can pick it successfully—orange psychology, you know. Most of these folk here," he went on, pointing to the congregation, "have never been to Manual School."

"Manual School," I whispered. "What's that?"

"It's where they go to study the *Orange Picker's Manual*," my informant went on. "It's very hard to understand. You need years of study before it makes sense."

"I see," I murmured. "I had no idea that picking oranges was so difficult."

The fat man at the front was still making his speech. His face was red, and he appeared to be indignant about something. So far as I could see there was rivalry with some of the other "orange-picking" groups. But a moment later a glow came on his face.

"But we are not forsaken," he said. "We have much to be thankful for. Last week we saw *three oranges brought into our baskets*, and we are now completely debt-free from the money we owed on the new cushion covers that grace the seats you now sit on."

"Isn't it wonderful?" the man next to me murmured. I made no reply. I felt that something must be wrong somewhere. All this seemed to be a very round-about way of picking oranges.

The fat man was reaching a climax in his speech. The atmosphere seemed tense. Then with a very dramatic gesture he reached for two of the oranges, plucked them from the branch, and placed them in the basket at his feet. The applause was deafening.

"Do we start on the picking now?" I asked my informant.

"What in the world do you think we're doing?" he hissed. "What do you suppose this tremendous effort has been made for? There's more orange-picking talent in this group than in the rest of Home County. Thousands of dollars have been spent on the tree you're looking at."

I apologized quickly. "I wasn't being critical," I said. "And I'm sure the fat man must be a very good orange-picker—but surely the rest of us could try. After all, there are so many oranges that need picking. We've all got a pair of hands, and we could read the *Manual*."

"When you've been in the business as long as I have, you'll realize that it's not as simple as that," he replied. "There isn't time, for one thing. We have our work to do, our families to care for, and our homes to look after. We . . ."

But I wasn't listening. Light was beginning to break on me. Whatever these people were, they were not orange pickers. Orange picking was just a form of entertainment for their weekends.

I tried one or two more of the groups around the trees. Not all of them had such high academic standards for orange pickers. Some held classes on or-

ange picking. I tried to tell them of the trees I had seen in Neglected County, but they seemed to have little interest.

"We haven't picked the oranges here yet," was their usual reply.

The sun was almost setting in my dream and, growing tired of the noise and activity all around me, I got in the car and began to drive back again along the road I had come. Soon all around me again were the vast and empty orange groves.

But there were changes. Something had happened in my absence. Everywhere the ground was littered with fallen fruit. And as I watched it seemed that before my eyes the trees began to rain oranges. Many of them lay rotting on the ground.

I felt there was something so strange about it all, and my bewilderment grew as I thought of all the people in Home County.

Then, booming through the trees there came a voice which said, "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers. . . ."

And I awakened—for it was only a dream! END

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MYSTERY

(Continued from page 28)

tion. But this does not answer the question. What we are really asking is, "Is this the kind of thing that *could* happen?" Or perhaps that is the wrong way to put it. What God wants to happen, can happen. But *would* he will it?

And thus one comes full circle. What kind of a God is God? The event of Easter tells us what sort of God he is. The risen Christ is the exclamation point affirming the fleeting moments when, in the midst of danger and confusion, we discover an inner silence and a quiet voice that seem to come both from our depths and from light-years away. Good Friday tells us what we need to know about the cruelty and horror of which human beings are capable. Easter is the pledge that beyond all we can do in fear and hatred, there is God, and that he has planted beachheads of his presence deep in us, where we cannot escape his love.

He is risen! And whatever is deepest and truest in us is gaily summoned to rise with him.

Rev. Chad Walsh is the author of the widely acclaimed "Campus Gods On Trial," as well as other books.

LIBERTY

(Continued from page 5)

to lead the battle for religious liberty—to be worthy sons of great and noble sires!

(Reprinted from *The Watchman-Examiner*, Sept. 8, 1966.)

Glenn L. Archer is the executive director of POAU.

Baptists and Religious Liberty

by Glenn L. Archer

AS ONE WHO is not a Baptist but who feels at home among Baptists and who shares the ideals and convictions of many Baptists in areas of mutual concern, I would like to make this observation about Baptist life. It seems that many of the things some of us have so long thought of as Baptist distinctives are not held by Baptists exclusively. Included in what we usually refer to as distinctive beliefs are such things as the doctrine of the church, with its officers and its ordinances, the doctrine of believers' baptism by immersion, the doctrine of the perseverance of the saints, and some others that pretty generally characterize Baptists.

But Baptists are not alone in their convictions on any of these things. Some other group somewhere always can be found to share a given Baptist belief which usually is considered a distinctive.

But I believe I have observed another more distinctive Baptist principle. This principle may be thought of as the Baptist watermark. The watermark on good paper is not always noticeable, but it is always there—a mark of quality. And it cannot be removed without damaging the paper.

Baptists, of course, always have been noted for their association with large quantities of water; but the watermark to which I refer is not the practice of immersion. The real watermark of Baptists is their concept of freedom.

A DISTINCTIVE PRINCIPLE

The most distinctive feature of Baptists, it seems to me, is the doctrine of liberty, so indelibly stamped on Baptist life that it cannot be removed without destroying the fabric itself. Baptists always have lived and worshiped as if the words of Paul in Gal. 5:13 applied particularly to them: "You have been called unto freedom."

Independence means freedom, and Baptists thrive in an atmosphere of freedom. In fact, freedom—especially religious freedom and liberty of conscience—is the tenet which has been

basic to Baptist belief as long as there have been a people called Baptists.

Of course, this concept is not today distinctively Baptist, but there was a time in history when every other church then in existence dictated to the consciences of men and used civil authority to enforce their creeds. Failure to comply resulted in fines, imprisonment, punishment, and even banishment. Often heretics were burned at the stake.

Baptists, because they were non-conformists, suffered, both in England and in America, every kind of punishment a diabolical mind could conceive except death at the flaming stake. But Baptists believed in freedom, and they fought for it. As a result of the sacrifices of their Baptist forefathers, Baptists of today can echo the proud statement of the Apostle Paul found in Acts 22:28, "I was free born."

It was a Baptist preacher by the name of Roger Williams who established in 1636 the first free colony in the New World at Providence Plantations, Rhode Island. That colony was then the only spot in the entire world where men had complete freedom of religion. And this freedom was so inclusive that it took in freedom from religion, because without this provision freedom would have been limited, and limited freedom is no freedom.

It was a Baptist preacher by the name of John Clarke who in 1663 obtained the Rhode Island charter from King Charles II of England. The charter granted, as "a lively experiment," complete liberty in the private affairs of man's conscience.

Joe Dawson of Corsicana, Texas, who served for seven years in Washington as the first executive director of the Baptist Joint Committee on Public Affairs and who was the founder and acting executive director of POAU, in 1956 published a book entitled, *Baptists and the American Republic*. It is a book every thoughtful Baptist should own and read and make frequent reference to. In it Dr. Dawson shows the influence of Baptists, through the person of Roger Williams, on the thinking of Thomas Jefferson

as he wrote the Declaration of Independence—the signing of which is the object of our July 4 celebration. Dr. Dawson quoted from Roger Williams a passage which, simply stated, declares that *civil government is derived from the consent of the people*.

He then quoted the strikingly similar language from the Preamble to the Declaration of Independence. Those words declare that *civil government is derived from the consent of the governed* (pp. 26, 27).

The greatest liberty-guaranteeing document the world has ever known is probably the Constitution of the United States and its Bill of Rights. This grand document did not escape the influence of Baptists, especially through the Rhode Island charter.

Concerning this charter, former Justice Charles Evans Hughes said, "This was the ancestor of the provisions for our Federal Constitution adopted 124 years later and of the familiar provisions of similar import of the respective State Constitutions." (Oscar S. Straus, *Williams, the Pioneer of Religious Liberty*—Introduction, New York, Appleton-Century-Crofts, 1936).

A DYNAMIC PRINCIPLE

The Baptist watermark—that is, the lofty principle of freedom—has been responsible for the emergence and propagation of the people called Baptists. It was the guiding principle in the establishment of the first Baptist church on English soil.

In about 1609, a group of English separatists chose to leave the country rather than to submit their consciences to civil authority. Concerning dissenters from the Established Church, King James I had said: "They will conform, or I'll harry them out of the land." So a small group went to Amsterdam, where they could practice their religion unmolested. In Holland they were led by a man named John Smyth, who soon left their ranks to go with Dutch Mennonites.

A layman in the group by the name of Thomas Helwys assumed leadership and led the small band back to Eng-

land, where they settled near London. This became the first Baptist church on English soil. Their search for religious freedom had drawn them together.

In 1612 Helwys wrote a pamphlet called, "A Short History of the Mystery of Iniquity." In it he wrote: "The Magistrate is not by virtue of his office to meddle with religion or matters of conscience, or force or compel men to this or that form of religion or doctrine." This was a dangerous idea. It was dangerous even to believe this, but it was a bold invitation to disaster when such words were placed in print and spread for all to read.

But this brave Baptist did not stop even there. Upon the fly leaf of one of the booklets he inscribed a special message to the King of England:

"The King is a mortal man and not God: therefore hath no power over the immortal souls of his subjects to make laws and ordinances for them and to set spiritual lords over them."

This strong statement was the first demand in England for religious freedom. Within four days Helwys was lodged in London's Newgate Prison. He may have died there, but his words have lived on and stirred men's souls. The specially inscribed copy of the pamphlet which Helwys presented to the king is still preserved at Oxford.

The principle of freedom was responsible for planting that Baptist church, the first in England, on British soil.

The same principle was responsible for the establishment of the first Baptist church on American soil.

Roger Williams, with a promising future in England, was given the alternative of leaving the country or going to jail because of his outspoken attacks on the Established Church.

Having been offered a church in Boston, he set out with his wife for the New World. But when he arrived he learned that the civil magistrate was punishing violators of "the first table" of the Ten Commandments—that portion of the Decalogue which deals with man's relationship to God.

This outraged Roger Williams' concept of liberty, and he refused the Boston church and went to Salem. After a brief time in Plymouth he returned to Salem to serve as the teacher and later as assistant pastor. He was brought to repeated trials by civil authorities for proclaiming the principles which guided his conscience. Finally he was banished.

Although it was harsh winter and the countryside was white with snow, Roger Williams trudged into the wilderness and sought the company of Indians. His refuge became the refuge for all who suffered for the cause of conscience. A small company of men with convictions similar to those of Roger Williams began worshiping together at Providence Plantations, so named by Williams because he believed the Providence of God had led them there. Since one of their common beliefs was baptism by immersion,

and since not one had been immersed, Obadiah Holmes immersed Roger Williams. After his baptism, Williams then immersed Holmes and the other ten who made up the company. And there came into existence the first Baptist church in America. That church has had an unbroken witness since the day of the baptism of Roger Williams, and it still exists in Providence, Rhode Island, to this day. It was dedication to the principle of freedom which led to its establishment.

A DETERMINATIVE FACTOR

All freedoms—political, religious, or any other kind—rest on the rock foundation of religious freedom. Dr. Dawson, in his book I mentioned previously, wrote: "While our American people cherish our freedoms—freedom of the press, freedom of assembly, freedom of speech, freedom from want, freedom from fear—they talk less, and possibly most of them know less, about religious freedom than any other" (p. 11). But it cannot be denied that when religious freedom is destroyed, all other freedoms have gone with it.

Religious freedom is the basis for our guarantees of personal liberties outlined in the first ten amendments to the Constitution; and Baptists, always the lovers of freedom, were responsible more than any other groups for our Constitution's Bill of Rights.

The Constitution, written by James Madison, was presented to the states for approval in September, 1787, and became effective in March, 1789. The Constitution prohibited religious tests for public office, but it did not guarantee full religious freedom. The Bill of Rights, with the freedom guarantee, was not adopted until September, 1789. The first ten amendments, which constitute the Bill of Rights, was written by James Madison. But Baptists were the force behind him.

To Baptists in the early days of this Republic, it was not enough that the Constitution prohibited religious tests for public office. A definite safeguard against entanglements of church and state in the future was necessary, and they did not rest until they had accomplished their purpose.

With the solid support of the Baptists in his state, John Leland, a Virginia Baptist preacher, became a candidate in 1788 for the Virginia Constitutional Convention. He had no political ambitions but aimed solely at keeping Virginia from ratifying the Constitution until it was amended. His amendment would guarantee full religious liberty to all men.

James Madison also was a candidate. Unlike Leland, Madison passionately desired the office; but Leland had more votes. Beneath an oak tree near Orange, Va., Madison met Leland to persuade him to leave the race. Leland agreed to withdraw and throw his support to Madison. The agreement was based upon Madison's promise to vote for the Constitution as it was—without amending it. But as soon as it became effective, Madison was then to work toward an amendment which

would guarantee religious liberty, free speech, and a free press. This promise satisfied Leland.

Madison made good his promise to Leland and the Baptists. He introduced into Congress a series of amendments which we call the Bill of Rights. The first article begins: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. . . ."

Dr. Dawson makes this striking observation in his book: "If the researchers of the world were to be asked who was most responsible for the American guaranty for religious liberty, their prompt reply would be, 'James Madison;' but if James Madison might answer, he would as quickly reply, 'John Leland and the Baptists.'"

DANGEROUS TENDENCIES

So you see why I said close to the beginning of this article that Baptists may have a greater reason than most others for their heritage of religious liberty. It is because Baptists have done so much to obtain it and to protect it.

But this day must be for more than trumpeting the glories of the past. The future is ahead, and it must not be viewed with apathy. It must be planned for. Baptists, and all who love freedom, must be ready to guard any creeping encroachments on our liberties; or else we might be brought to the day when our liberties are a hollow mockery.

Freedom-loving Americans are now faced with several threats to liberty of conscience and of religion. Each would encroach on a possession our forefathers bought at the price of imprisonment and banishment. If we lose the battle in any of the areas now threatening our freedom, the immediate effect may be hardly discernible, but that is usually how liberty is lost—gradually.

One danger is presented by the repeated attempts to mix church and state. Some can see no danger in this area because no one is proposing a state church or a theocracy (church-dominated state). No legislation has been introduced that would provide the living of any clergy from tax money. There is no movement to coerce the citizens of our land to conform to a certain creed or to any creed. Therefore a threat may seem nonexistent.

It is true that the controversy in this area centers around free, that is, tax-supported, transportation to and from classes for parochial school pupils, government grants and loans for hospital and classroom construction, and official prayers and Bible reading in the public schools. In other words, the controversy concerns the church's institutions and not the church itself.

This places the battle for church-state separation away from the heart of the question to the fringes, which is where it ought to be fought anyway. But religious freedom is still at stake, and many persons would surrender without effort on the

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BAPTISM—ITS FORM AND MEANING

by Hugo Lueck

PRACTICALLY ALL Christians observe baptism. It is the only condition for entry into the church. Yet strangely there is no agreement on baptism among Christians, both as to its meaning or as to its form. As to form, trine or single immersion, affusion, sprinklings and other methods are used.

As to meaning, we find two main interpretations of baptism: (1) the so-called Infant Baptism, a baptism which omits faith on the part of the candidate and postpones confession of faith to a later time, and (2) the so-called Believers' Baptism, a baptism which requires faith and personal confession of faith.

Both Greek and Roman Catholic churches, as well as the great majority of Protestant churches, practice infant baptism. They consider it as a sacrament, a means of grace, in which God acts to the extent that by it unconscious infants are cleansed from original sin, made into children of God and members of the church.

It is true, there were always individuals or groups of men who rejected infant baptism. But these were either violently persecuted and killed as heretics or despised and ridiculed as biggots and fanatics.

In 1943 the famous theologian Karl Barth of the Swiss Reformed Church (which also practices infant baptism), in a lecture on the church's teaching on baptism, did not hesitate to say that infant baptism has little relation to the truths that the New Testament baptism was intended to declare. Barth's lecture raised considerable controversy in Europe and various replies were made in defense of infant baptism, of which the most outstanding is that of Oscar Cullmann of Basel. The discussion still goes on, and baptism has become a live issue today more than it has been for centuries.

THE ORIGIN OF BAPTISM

The ceremonial use of water is common in all religions. Attempts have been made to show that New Testament baptism has been affected by pagan influences, notably the Greek mysteries, however, with little success. Christian baptism is rooted in Judaism, and here we must look for its origin.

In the Old Testament, washing and dipping in water restored ritual purity. Bathing prepared the priest for sacred rites. The high priest cleansed himself by immersion before putting on his sacred garments on the Day of Atonement. In the writings of the prophets, cultic washing took a deeper significance. It was no longer ritual purity, but a deliverance from sin. Isaiah cries out: "Wash you, make you clean; put away the evil of your doings from before mine eyes" (Isa. 1:15).

Zechariah says: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (13:1). Later Judaism expected the Kingdom of God, which would be introduced by the coming of the Messiah. Its preliminary condition will be a cleansing by water and a participation of the Divine Spirit. Ezekiel predicts this in 36:25, 26: "Then I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you."

This was the hope of the Jews and of various Jewish sects, such as the Pharisees, the Essenes and the recently discovered Qumran community. But while all these sects lost themselves again in ritual purity, and some became zealots of the Law, there arose a man sent by God who fully understood the spiritual meaning of the Old Testament prophecy. He was not a zealot of the Law nor seeking ritual purity. He did not form a new sect. He was a prophet who prepared all men, not only Jews, for the coming of the Messiah, by demanding repentance and a turning to God.

He was called John "the Baptist," or the "Baptizer," indicating that he had introduced something new and very different from ritual washings and dippings, namely baptism, performed once for all. Here we find the origin of Christian baptism. By it men are prepared for the salvation the Messiah is bringing. It is a pre-Messianic act and points beyond itself. John's importance lies in his recognition of Jesus as the Messiah.

The Messiah was to initiate a baptism of the Day of Salvation; it was to be a baptism not with water but with the Holy Spirit. Jesus himself submitted to the pre-Messianic baptism of John, but coming out of the water, the heavens opened, and the Holy Spirit came upon him. After he had received the Holy Spirit, his task was not a water baptism but a baptism of the Holy Spirit. Therefore Jesus did not continue John's baptism, though for a short time, at the beginning of his ministry, he allowed water baptism to be administered by his disciples.

BAPTISM IN THE NEW TESTAMENT

Since the Messiah was to baptize not with water but with the Holy Spirit, the spirit-baptism should have taken the place of the water-baptism in the Church. But surprisingly, when the church was constituted, by the outpouring of the Holy Spirit at Pentecost, the apostles baptized also with water. Spirit-baptism did not take the

place of water-baptism, but the two were linked together.

There is no doubt that the water baptism was ordained by the Risen Christ. Scholars tell us that in the only two passages in all the four gospels in which Christ orders baptism, Mark 16:16 and Matthew 28:19, the first lacks original authority, and concerning the other, though accepted by all scholars as the true text of Matthew, there are doubts whether the words are the "ipsissima verba," the actual words of Jesus. But both passages show the firm conviction of the earliest Christians, that baptism rests on the authority of Jesus. Acts chapter two also shows how the apostles knew right from the beginning what to do. Peter, when asked, was ready with his answer: "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit."

We note two things in connection with baptism: it is administered upon the confession of faith in Christ, and it conveys the Spirit. The baptism of the Holy Spirit follows immediately upon baptism. The passages in Acts 8 and 10, where the Spirit precedes baptism, only testify to the inseparable connection between the two. John's baptism did not convey the Spirit; therefore the disciples in Ephesus, mentioned in Acts 19, were baptized again and received the Spirit. Acts 8:36-38 shows the procedure that was followed in the New Testament church. After the Ethiopian had heard the message of salvation, he desired baptism, but before Philip baptized him, he asked him whether he believed. After the confession of faith he was baptized. The preaching of salvation, the acceptance of it by faith, a personal profession of faith and baptism—these things follow one another.

In all the New Testament, baptism presupposes faith and requires it. (Acts 2:41: "they that gladly received his word were baptized." Acts 8:12: "but when they believed Philip, . . . they were baptized, both men and women.") Faith in Christ and baptism go together. The two constitute a single act, of which "faith is the subjective and baptism the objective side."

This is also true of the household baptisms mentioned in the New Testament. The ordinary use of the word household includes also infants. But were infants included in the baptism of households in the New Testament? The New Testament does not say, and one guess is as good as another. The question cannot be settled by guessing or assuming. Yet if we approach it in terms of the New Testament thought and significance of the rite, infant baptism is not only improbable but

impossible, as Barth, Brunner and many scholars agree.

In John's baptism the subjects were those who accepted the rite freely for themselves. They were not infants, but people who knew what baptism involved. Their baptism was a symbolic expression of dedication to their faith. Was this idea continued in the Christian faith? That is to say, was baptism confined to those who saw in it a means whereby they expressed their personal faith in Jesus as Lord? Or was the character of baptism so entirely altered that it became a rite to which unconscious infants as well as responsible people could be admitted?

Henry Cook in his book, "What Baptists Stand For," says: "No one in the New Testament would have dreamed of what is called 'baptismal regeneration,' a regeneration accomplished, that is, by mechanical means. Regeneration is a spiritual process wrought in the soul of a man, when he freely submits himself to the work of God's Spirit bestowed upon all who believe, and of this inward fact baptism is the 'outward and visible sign.'"

Wheeler Robinson says: "Those who build their practice and faith on the authority of the New Testament yet offer to the world a baptism other than that of believers, and inconsistent with its teaching, are contradicting their own position and weakening their own testimony." The great theologian, F. Schleiermacher, said long ago: "Every trace of infant baptism which people have professed to find in the New Testament must be first inserted there."

Paul links baptism with the death and resurrection of Christ. The believer is baptized "into Christ" and by it "puts on Christ." He repeats in his own experience the act of self-dedication, which Christ made when he went to the cross, (Gal. 3:26, 27). "For ye are all sons of God through faith in Christ Jesus, for as many as were baptized into Christ, did put on Christ." Romans 6:4: "We were buried therefore with him through baptism into his death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in the newness of life." Baptism is the practical expression of the meaning of the gospel; it dramatizes and declares the kerygma, the apostolic preaching.

Baptism is also associated with *Confession in Christ*. In Eph. 5:26 we read: "having cleansed it (i.e. the church) in the washing of water by the word." The original Greek shows clearer than the English text that the phrase "by the word" (en rhemati) clearly contains a reference to some word of confession, which the candidate made just before being immersed into the water. Perhaps it was the word, "Jesus is Lord," which was used among the first Christians (see I Cor. 12:3).

The close association of baptism with "the word" rules out any view of baptism as merely an external rite administered to infants. E. F. Scott says in *Moffat's Commentary to the Ephe-*

sians: "The ceremony in itself meant nothing apart from the 'word' of confession, which gave expression to a vital faith."

A VERY BRIEF OUTLINE OF THE HISTORY OF BAPTISM

We find no controversy on baptism in the New Testament. Consequently we believe that the rite originated with the Lord and that the first Christians were not divided about its form or meaning. Paul does not give a precise definition of baptism. Surely this indicates that he was dealing with people who knew and understood the rite and required no definition.

The early Church Fathers write little on baptism, and in what they say about it, we find no hint of infant baptism. Justin Martyr, about 150 A.D., says: "the convert must first show that he is repentant before he may be baptized." For Justin, faith is still a prerequisite for baptism.

Not till we come to Tertullian in the year 200 A.D. do we find the first reference to infant baptism. He is the first Father to write a whole treatise on baptism. In his "De Baptismo" he assumes that the candidate has received instruction in the faith. He writes: "We are washed not in order that we may cease from sinning, but because we have ceased, since in the heart we have been bathed already." He knows of infant baptism but does not approve of it, though he fails to say that it is not apostolic.

The first *defender* of infant baptism is Cyprian, bishop of Carthage, North Africa, a contemporary of Origin in about 250 A.D. For Cyprian baptism is the new birth, the delivery from the devil, death and hell, and the granting of the Holy Spirit. Under his influence, 66 bishops declared themselves in favor of infant baptism in 253 A.D. Children should be baptized as early as possible. In the crying of an infant, Cyprian heard the request for the grace of baptism. After Cyprian, infant baptism becomes the normal practice in North Africa. Fifty years later, in 305 the synod of Elvira in Spain passed a similar resolution.

Another fifty to a hundred years later, around 400 A.D., Augustin, in his controversy with the Pelagians, emphasized infant baptism even stronger. Without baptism, which washes away inherited sin and guilt, infants are eternally lost.

Although infant baptism first appeared at the end of the second century, adult baptism was still practiced until the fifth century. Adult baptism in the fourth and fifth century cannot have been an innovation but an holding to an old practice. Even bishops did not baptize their own children. Ambrose, bishop of Milan in the fourth century, was baptized in his 34th year, though his family had been Christian for a century. Jerome, also of Christian parents, was baptized in his manhood. Gregory of Nazianzus was dedicated to the Lord by his Christian mother, placing his baby hands on a Bible. Yet

he, his brother, and his sister were not baptized as infants, but when they were grown up. Chrysostom, whose Christian mother prayed and read the Bible with him, was baptized when grown up. Basil the Great and Gregory of Nyssa, both bishops and leading theologians had Christian parents but were baptized as adults. Such cases can be multiplied until we come to the fifth century. From then on, infant baptism becomes the general practice of the church and was challenged only by isolated groups in the Middle Ages.

We may not know exactly when infant baptism arose, but we do know the factors which contributed to this change.

FACTORS WHICH CONTRIBUTED TO THIS CHANGE

Already in the second century we notice tendencies to an unscriptural interpretation of such concepts as faith, grace and baptism. (1) Faith seems to be regarded chiefly as an intellectual assent to a creed. (2) Grace tends more and more to be represented as an impersonal quasimaterial force, conveyed through special ordained channels. (3) Baptism gets confused with regeneration and takes its place.

As paganism diminished, catechisms decreased and vanished, while infant baptism increased; whole nations were baptized and added to the Church without any inner spiritual experience. Baptism gradually lost its New Testament significance. The belief that the outward rite of baptism saves man, prepared the ground for infant baptism more than anything. Here we find the origin of infant baptism and not in the New Testament.

INFANT BAPTISM IN PROTESTANT CHURCHES

Catholic theologians rest their case of infant baptism on tradition, but Protestants demand Scriptural evidence. Luther claimed that we are saved by faith alone, yet retained and defended infant baptism. Since he was compelled to base his argument on Scripture, he used passages which are still cited today in defense of infant baptism. He used New Testament references to circumcision and the words of Christ: "Suffer the little children to come unto me and forbid them not."

Luther was aware of this inconsistency and first based his proof on the creed, (Sermon 1518), then on the faith of those who present the child (1522). But soon he began to claim faith on the part of the child. No one could prove the opposite. He agreed, however, that baptism without faith is no baptism. He writes in 1528 in "Von der Wiedertaufe an zwei Pfarrherrn"; "Without personal faith no one should be baptized. Where we cannot be sure that young children are themselves believers and themselves have faith, my advice and judgment are that it is better to delay and even better that we baptize no more children, so that we do not with such foolery and

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THE INSTITUTIONS VARY. Size. Shape. Programs. Moral standards. More change is predictable. The student with his dreams and disappointments is about the most constant of all the variables. In my contact with our N.A.B. students in Southern California, three problems emerge as the most common. First, there is the problem of living in the minority. Second, there is question of relevance. Finally, there is the search for integration. *No shallow, surface answers can plumb the depths of such problems.*

NUMBERS

The Christian student's problem of living in the minority is a very real one. The campus and student body may be so large as to dwarf the individual student. Student population is swelling. Minority living in high school differs from minority living in college. In high school the student was still "in the family," still "in the church," still "in C.B.Y.F." College usually alters these factors.

The psychological shock administered by the transition from the few to the many is acute. Finding or quickly identifying other Christians on campus may be disheartening. It is part of my task to help our students meet other Christians. Christian groups on campus (or

meeting near the campus) may not be large. Students too often regard small groups as unexciting or having no impact. This erroneous idea may be traced back to their home church. The church has frequently equated success with numbers and has, therefore, not prepared the student for reality.

RELEVANCE

I have counseled with students who have shared their feelings about the unexpected dimension in higher education—relevance. They went to the university expecting intellectual arguments. How long has man inhabited the earth? Did the sun stand still for Joshua or only appear to? What are the proofs for the empty tomb? How can we prove the Bible to be God's Word?

One of our students told me of the surprise he received when a non-Christian classmate told him that the fact of the empty tomb gave him no trouble. What bothered him was Christ! None seemed related to the Risen Lord. Relevance was the test not argument. I tried to help him with the problem of shame. The question the student must answer is not "Did it happen?" but "So it did. What has that to do with me?" The problem is not "Is Christianity credible?" but rather "Is Christianity credible?" but rather ship beats apologetics.

INTEGRATION

One joy in this ministry is watching a student relate his studies to life. If the biblical doctrine of sin explains *Lord of the Flies* (a novel used in English courses), the student is strengthened. If the question of moral relativism goes unanswered, the student becomes embarrassed or resentful. The student may withdraw and seal off his religious experience. On Sunday the seal is broken, and his Christianity comes forth greatly weakened because of spiritual atrophy. A part of my ministry is to encourage the student to relate his Christian experience to the world in which he lives.

Rev. Robert D. Cahill is the pastor of the University Baptist Church, Santa Ana, Calif., and is the Campus Chaplain for the Southern California area.

Mr. Cahill is pictured with the following students: (top row, l. to r.) Jeanne O'Connor, University Baptist, Santa Ana, at Biola College; Bob Schumann, Harbor Trinity Baptist, Costa Mesa, at Orange Coast College; Greg Hillman and Arline Bender, First Baptist, Lodi, at Biola College; (bottom row) Tom Leonard, Magnolia Baptist, Anaheim, at Biola College.

VBS Course Features Bible and Science Theme

AN EXCITING new approach to the study of God's creation and his Word is the basis of Gospel Light Publications' 1967 VBS curriculum, "Explore God's Hidden Wonders." Centered around discoveries of science and the wonders of God's creation, the new curriculum leads students of all ages to see beyond the wonders of the universe to the One who created them. As the wonders of God's world—the ocean, the human body, wind, water, rain, snow, rainbows and space—unfold before the student's eyes, he is led to confirm and fortify his discoveries in the Word of God and then to put his new-found insights to work in his own life.

The General Christian Education Committee, at its annual meeting in December, 1966, went on record to adopt the Gospel Light Vacation Bible School curriculum and is recommending it for use in our churches.

Highlighting the new curriculum is a new kind of two-year class grouping that simplifies teaching and helps students learn more. In response to continuing requests from VBS teachers and leaders, Gospel Light has added courses for two new departments in its 1967 VBS curriculum.

A new pre-kindergarten (Nursery) course has been especially written for young children with no school experience. A separate kindergarten (Beginner) course is also available for children with school experience prior to first grade. The traditional Primary course is now especially designed for children who have completed grades one or two. A new "Middler" Bible study course available for the first

time in the "Explore God's Hidden Wonders" curriculum separates "sophisticated" third graders from first and second graders, placing them with their natural partners, the fourth graders. A separate Junior course is available for those who have completed grades five or six. Special courses are also available for youth (grades seven through twelve) and for adults and older youth.

"This new two-year grading concept not only groups each child with others who are closer to his own age and abilities, but also helps to improve attention, discipline and all-around teaching effectiveness," says Gospel Light's VBS Editor, Miss Betty Pershing. "The new plan also offers churches greater flexibility than ever before. If a school prefers to continue with the more traditional "Preschool-Primary-Junior-Youth-Adult" grouping it can use the materials specified for those ages, knowing that each department's course of study has been proven effective in actual use. If the church wants to do a more thorough and meaningful job of teaching God's Word, however, it can simply add the two new departments and teach in two-year groups through the sixth grade."

Practical teachers manuals and attractive pupil books help make Bible stories live for every age. Each of the seven separate department courses has its own distinct theme especially chosen to be both appealing and meaningful to that particular age. Pre-kindergarteners learn that the Lord knows and loves each child in their course, "The Lord Loves Me." Kindergarten children study "God's Friends David and Paul" to discover that God keeps and cares for his friends. The Primary course, "New Testament People," is a fresh new discovery of Bible characters and events. Middler "Great is the Lord" lessons from the Psalms

show God is eternal, just and loving. In "Heroes of the New Testament" Juniors examine the qualities and faith of Bible heroes. Youth learn of God's power to help them make critical decisions in their course, "Thou Art Great." Adults study the 13 men chosen by Jesus and the revolution they brought about in the new course, "13 Men Who Changed the World."

The "Explore God's Hidden Wonders" theme is closely tied into the total VBS program, so that nearly every event in every session confirms and fortifies the teaching of the day. New split/35 compact filmstrips in full color allow students to explore five different natural wonders in their daily worship time. Each 22-frame filmstrip comes in its convenient album with teaching guide and two scripts: one for young children and one for older children. The filmstrips are designed for use either with a standard 35mm. filmstrip projector (with inexpensive adapter) or with the economical new Split/35 projector. They explore Wind and Weather, Space, Ocean, Human Body and Light and Color. Striking full-color photos and illustrations help teach God's love for all he creates.

Other theme-related ideas and materials help to make the new "Explore God's Hidden Wonders" curriculum truly theme-related: a new, exciting travel contest. . . "Exploring" decorating kit . . . colorful publicity materials . . . VBS guidebook with dozens of practical suggestions for interpreting the "exploring" theme in every part of the VBS program. In addition, several completely new teaching tools are being released in connection with the new curriculum: a 32-page EVERYDAY WITH TIM AND SUE storybook for young children . . . a new 11"x17" visualized JESUS LOVES ME hymnbook . . . a VISUAL AID ENCYCLOPEDIA with start-to-finish in-

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CAMPUS MINISTRY IN SOUTHERN CALIFORNIA

by Robert Cahill

OUTSTANDING SPEAKERS AT THE 35th GENERAL CONFERENCE

NORTH AMERICAN
BAPTIST CHURCHES
July 10-16, 1967
Central Methodist Church
Ford Auditorium
Detroit, Michigan



Haboian
DR. CLYDE M. NARRAMORE, nationally-known Christian leader, received his Doctor's degree from Columbia University, New York City, and for 14 years served as a consulting psychologist on the staff of the Los Angeles County Superintendent of Schools. Dr. Narramore, author of several books, is director of the Narramore Christian Foundation, an international organization which renders services of a Christian psychological nature, and is the director of the Christian Counseling Center, Rosemead, Calif. He travels extensively throughout the world as a speaker. On Thursday Dr. Narramore is to speak at the Ministers' Luncheon, at the Youth Workshop on "Understanding Ourselves," and at the evening session on "Christian Morals in An Uncertain Age" as well as at the General Conference Banquet on Saturday.



THE HONORABLE WILLIAM R. TOLBERT, JR., was elected president of the Baptist World Alliance in 1965. He has served as disbursing officer in the Treasury Department of the Liberian government, eight years as a member of the Liberian House of Representatives, and was elected vice president of Liberia and president of the Senate in 1951, positions which he still holds. Dr. Tolbert, who was honored with a doctorate from the University of Liberia, has been the pastor of the Zion Baptist Church, Bensonville, and the Mount Sinai Baptist Church, which he founded, as well as the president of the Liberian Baptist Missionary and Education Convention, Inc., and vice president of the BWA. Featured as the Wednesday evening speaker, his topic will be "Affirmations of Our Faith."



Tacy
DR. HERSCHEL H. HOBBS is the pastor of the First Baptist Church, Oklahoma City, Okla. He earned a Ph.D. degree from Southern Baptist Theological Seminary, Louisville, Ky. He has served pastorates in Alabama, Indiana, Kentucky, and Louisiana. He is well-known as the pastor of the Baptist Hour which is heard through 566 radio stations by over 50,000,000 persons per week throughout the world. Dr. Hobbs has served as a member of the Southern Baptist Convention Executive Committee, in many state and national positions of the SBC, as president of the SBC, and is a vice president of the BWA. He has written 20 books and has contributed to numerous volumes compiled by others. "The Church and the Changing World" is the subject of Dr. Hobb's keynote message on Monday evening.



EVANGELIST MEL DIBBLE'S work takes him into churches of various Baptist denominations. As the son of a minister, he participated in evangelistic programs with his parents. In 1950 he became the star of two NBC-TV network programs. Having reached success in television, he still was not satisfied. The answer came when he rededicated his life to Christ after visiting Billy Graham. He gave his testimony on TV, left television and returned to evangelistic preaching. During Billy Graham's New York Crusade in 1957, he took charge of the radio and television programming. "Bringing Christ to Modern Man" is the theme of his address to the conference Friday evening.

March 15, 1967



Clearose
GERALD L. BORCHERT, associate professor of New Testament, North American Baptist Seminary, Sioux Falls, S. D., is presently engaged in research leading toward a doctorate degree from Princeton University. A graduate of the University of Alberta Law School, as well as Eastern Baptist and Princeton Theological Seminaries, he has contributed articles which have appeared in over a dozen periodicals as well as to the forthcoming revision of *The International Standard Bible Encyclopedia*. Recently his "Great Themes from John" was published. Mr. Borchert has been a featured speaker at a number of colleges and seminaries and at the Prairie Youth Conference, Banff, and the Second CBYF Congress, Estes Park, Colo. He speaks to the conference in its midday meditation and Bible study hour.



John Evans
THE RIGHT HONOURABLE JOHN G. DIEFENBAKER is the leader of Her Majesty's Loyal Opposition, Canadian House of Commons. A graduate of the University of Saskatchewan, he holds numerous Honorary Doctorate Degrees from prominent universities. He was present at the U.N. organizational meeting in San Francisco in 1945. In 1956 he was chosen to lead the Progressive Conservative Party in the Federal field and was Leader of Her Majesty's Loyal Opposition in 1957. In 1957 he was sworn of the Privy Counsel of Canada and appointed by the Queen to Her Most Honourable Privy Counsel. From 1957-1963 he was the Prime Minister of Canada. His address, "Facing the Great Social Issues of Our Day," will be given on Tuesday evening.



Zweig
DR. C. EMANUEL CARLSON, executive director, Baptist Joint Committee on Public Affairs, since 1954, was born in Alberta, Canada. He received his Ph.D. degree from the University of Minnesota. Dr. Carlson was a professor at and later dean of Bethel College, St. Paul, Minn. A member of the Commission on Religious Liberty and Human Rights, BWA, he also serves as consultant with a number of national and inter-denominational organizations dealing with problems of religious liberty and church-state relations. The work of the Baptist Joint Committee on Public Affairs will be his topic on Wednesday morning.



DR. JOSEF NORDENHAUG, general secretary, Baptist World Alliance, since 1960, is an international Baptist. Born in Norway, he came to the United States after responding to God's call to the gospel ministry. He received his Ph.D. degree from Southern Baptist Seminary, Louisville, Ky. He held various pastorates in Norway and the United States. Dr. Nordenhaug has served as the editor of *The Commission*, published by the Foreign Mission Board, Southern Baptist Convention, as the president of Baptist Theological Seminary, Ruschlikon, Switzerland, and as European representative of the SBC in matters of relief and rehabilitation. He will present the work of the BWA on Friday morning.



DR. JOHN H. McCOMBE, JR., executive secretary for church relations, American Bible Society, works with more than 65 denominations that support the ABS to assist them with Scripture needs at home and overseas. He has served as Fraternal Secretary to the Japan Bible Society; later he assumed the responsibility for production and distribution of Scriptures in the Asian countries. Dr. McCombe holds a Ph.D. degree from the National University, Cuzco, Peru. At one time he was attached to the U.S. Embassy in Mexico City. While in that position he became aware of the great needs of humanity, surrendered his ambitions as a career diplomat, and became a Christian minister. He will present the work of the ABS on Tuesday afternoon.



MR. E. K. MARTIN is the education secretary for Cameroon Baptist Mission. Born in Victoria, a member of the Victoria Baptist Church, a leader in church activities, he is active in the Cameroon Baptist Convention and is a past president. Having taught in the government schools, he went to England where he received the Professional Certificate in Education. On his return to Cameroon, he became an education officer and eventually the principal of the Government Teacher Training Center, Kumba. He was a representative to the then Southern Cameroon House of Assembly, representing the people of Victoria. In 1962 he became a member of the staff at the Baptist Teacher Training Center, Soppo, and in June, 1963, he was appointed education secretary. He will speak during the "Missionary Moments" on Tuesday morning.

BAPTISM

(Continued from page 11)

tricks make a mockery of, or outrage the majesty of God."

Zwingli at first rejected infant baptism. In his book on baptism in 1525 he confesses: "The error led me astray a few years ago, that I thought it would be much better not to baptize children until they had arrived at good faith." But since this would ruin the traditional conception of the church, namely the state church, which included the whole community, all the reformers retained infant baptism. This concept of the "Volkskirche," the "People's Church," more than the conflict with the Anabaptists, changed Zwingli's opinion about infant baptism. For him baptism took the place of circumcision. As the latter was the sign of the Old Testament covenant, so baptism was the sign of the New Testament covenant.

Calvin also equated infant baptism with circumcision and calls those who reject infant baptism "furious madmen." He can give no clear answer to the question, why, if faith be admitted to be necessary in those coming to the Lord's Table, it must not also be present in those submitting to the other gospel sacrament. Both Schleiermacher and Karl Barth admit that Calvin's language is much too violent for one really sure of his ground.

Following the reformers the Protestant churches as a whole retained infant baptism to the present day, although as we said at the start, today the question has become one of the most discussed topics among Protestant theologians.

Only the Anabaptists in the days of the Reformation rejected infant baptism as contrary to the New Testament and considered it as no baptism at all. In summarizing Hubmaier's position, we get a general view of the Anabaptists' position: (1) There is a complete absence of Scripture for baptizing children upon their future faith. (2) To interpret baptism as a symbol of initiation, whether of beginning of faith or of the new life, is contrary to Christ's institution of baptism. (3) The vicarious faith of parents or of godparents is not known in Scripture. The candidate for baptism must believe for himself. (4) The children of believers are not ipso facto believers, for they have not yet heard the Word of God. They are on the same plane as unbelievers. Otherwise there would be two kinds of baptisms.

Like the Anabaptists of old, Mennonites and Baptists, and in more recent times also other denominations, consider believers' baptism as the only baptism according to the New Testament. Or, in words of the New Testament: "One Lord, one faith, one baptism."

H. H. Rowley in his book, *The Unity of the Bible*, says: "Baptism is a symbol, and it is the constant teaching of the whole Bible that the symbol has no meaning without that

which it symbolizes. It is of importance that Baptists no less than others should remember this. What matters most is not that a man has been voluntarily immersed, any more than that he has been baptized in infancy, but that he has truly died with Christ in God. The symbol must be the organ of the soul's approach in faith and surrender to God before it can become the organ of God's approach in power to him."

CONCLUSION

With Baptists, as also with the Anabaptists, the most important question is not adult baptism or immersion, but the nature of the church. We reject the concept of a state church or a Volkskirche (People's Church) in which everybody is included by baptism. We believe and are convinced the Church of Jesus Christ is the total number of believers, men, women and children, who have confessed their sins and by faith in Christ have been born again and upon their confession of faith have been baptized and thus added to the Church. Thus the true concept of the Church of Jesus Christ makes infant baptism meaningless and impossible.

Rev. Hugo Lueck is the professor of New Testament Greek and Church History at the North American Baptist Seminary, Sioux Falls, S. D. Presently he is spending his sabbatical leave in Brazil assisting in the formation of a Bible college sponsored by the Pioneer Baptist Association.

VBS COURSE

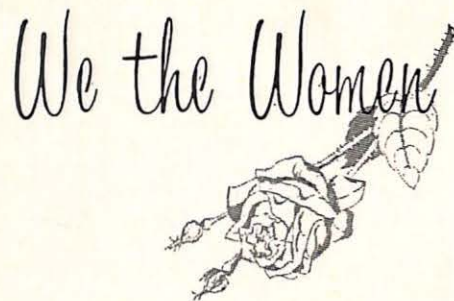
(Continued from page 13)

structions for making over 350 visual aids. Highlighting the new adult study course is a brand new paperback book by H. S. Vigeveno, 13 MEN WHO CHANGED THE WORLD.

Gospel Light's 1967 VBS is tailor-made for every church situation. For the fifth year both 10-day and 5-day courses are available—each complete in every detail. To help church and VBS leaders put the new curriculum to fullest use Gospel Light is offering a new booklet, 19 WAYS TO TEACH MORE BIBLE AND REACH PEOPLE THIS SUMMER. The new booklet, compiled by Miss Eleanor Doan, is packed with practical ideas for using VBS curriculum in new and imaginative ways.

Ethel Barrett, well-known lecturer, writer and story teller, has created another challenging filmstrip for recruiting and inspiring VBS workers. The new 30-minute color filmstrip, "The Sky's the Limit," tells the colorful story of a young school teacher who travels halfway around the world to find a vision of herself and of her service to her Lord in VBS. The new filmstrip is available for free use from Roger Williams Press.

Complete details about the new "Explore God's Hidden Wonders" VBS curriculum are available from the Roger Williams Press, 7306 Madison St., Forest Park, Ill. 60130.



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

Mrs. Emmanuel Wolff has had a vast amount of experience with WMU work. In the past, she has served three terms on our National WMU Executive Board, and presently Edythe is president of her local WMS. For many other reasons she is well qualified to be Chairwoman of the Nominating Committee for National WMU officers. We welcomed her attendance at our last Executive Board meeting, so that she could observe anew the requirements expected of each elected officer. Be in prayer for her and for her Committee of Conference Presidents, as they select nominees for the WMU ballot at the General Conference.

PATHS FROM THE TOMB

by Mrs. Emmanuel Wolff
of Sioux Falls, S. D.

Once again we welcome Easter. It is a time for singing the hymns of faith, hope and cheer. A song in the heart lightens the burdens and adds joy to the day. Easter is also a time for giving. God gave his Son; Christ gave his life. May our giving lead us to an awareness of the needs of those around us. Easter is a time for prayer. Life need not be limited by time or space. Christ, our living Savior, is the life-line to God. How do we accept, appreciate and use the gifts of Easter?

"Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb."

The women were among the first to hear the resurrection story because of their faithful concern. It was a woman whom Jesus chose to carry the resurrection story to his disciples. Down through the centuries women have faithfully and devotedly walked and talked with the Lord and tirelessly and cheerfully given themselves to support and work for the growth of his Kingdom.

\$75,000 PROJECT

We need more mission dollars for our \$75,000 Triennial WMU Mission Project goal.

The North American Baptist women are joined together in a bond of love for Christ and concern for his kingdom work. Last September I was privileged to attend the meetings of the WMU Executive Committee when

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SPEAK UP!

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

Dear Dr. Ihrie:

I am no longer a member of a North American Baptist church; although I am yet interested in what goes on there (and in any other denomination). I try to keep up with reading the *Baptist Herald* and have been particularly interested in the "Speak Up" section. After reading the Dec. 1, 1966, issue and Mr. Mueller's letter and your reply, I feel I must speak.

I object to this man's letter. I object to Jim Crow disguised in pious phrases and Bible verses. Several points must be taken:

(1) Intermarriage—is it wrong? Are we still in such an uncivilized state that two people of different races cannot marry? I have seen international marriages that failed, certainly, but I have also seen many work—even between Swedes and Norwegians! The only question relevant to this issue is this: Do they LOVE?

(2) "Integration enforced by law will bring about confusion, tension, maybe even national disaster." May I suggest that obeying God should be above confusion, tension or even national disaster. If men will not treat their brothers as equals, we had better pass laws and enforce them. Taking his argument to the extreme, let's do away with all laws. If I do not rob only because it is against the law and not because I have God's love in my heart, then our nation will crumble. It gets sort of ridiculous, doesn't it.

(3) Mr. Mueller points out that Negroes resent the white man. Can one blame them? I work with Indians. I know many of them resent the white man, and we cannot blame them. They cannot be blamed for resenting the church, because for centuries, the churches have been the leaders in racial and economic oppression and exploitation. We had better be concerned about showing God's Love to minority races in our nation. We had better be concerned about failing to be the Church.

(4) As to his comments about the Catholic church, I suggest he look and see who is doing the most work in the ghettos. He may be in for a surprise.

(5) I object to the wishy-washy reply given by Dr. Ihrie. I see no boldly spoken truth. I see only bushes being beaten around.

One point troubles me very much. I saw no mention of the need to love . . . to love my brother: Negro, German, Viet Cong, Methodist, Orthodox, Hindu, rich, poor, good, bad. Are we not commanded to do this? Are we not commanded to love without question, without preference, without hope of return? Oh, I forgot. There must be "order."

I am deeply troubled as to how our

churches can send chaplains to bless an immoral and inhuman war such as that in Viet Nam, stand at home and uphold that war, and at the same time work so hard to keep the church the most segregated institution around, and not be at all bothered by any of this. I am troubled when I see the churches walking hand in hand with the economic, social and political establishment, blessing ball games, adding an air of piety to life, etc., and completely ignoring the Gospel.

Maybe these are some of the reasons many of our capable and truly dedicated young people find it necessary to go outside the established churches to do God's will. The church needs a revival. Not the old-time soul-saving junk, but a revival of dedication to God's Love. Then we can again become the community of God. Then, maybe, we will again be accused of "trying to turn the world upside down."

Thank you,
Ronald Schauer

Dr. Ihrie's Reply:

Dear brother,

Thank you for your reaction to Mr. Mueller's letter of the December 1 issue. We are glad that you share in these vital concerns which do indeed affect all of us.

Your feeling that there is not enough emphasis on the need for Christian love in the written communications seems to lead you to generalize toward a conclusion that such love is absent from among most Christians. We would be the last to describe the Church as being without faults, but cannot share your exaggerated and rather sarcastic conclusions that this lack is as extreme as you feel it is. (Incidentally, I took the liberty of altering your terminology a bit in deference to good taste.) Anyone can make out a case for Christian failure (or for the failure of motherhood, democracy, science, education or the U.N.), but this is not honest evaluation. It is a mistake to proceed like a carrion pigeon which will pass over what is good in order to fasten on something that is putrid or spoiled.

Nevertheless, we get your point—I'm sure. Pierre Burton has castigated us in *The Comfortable Pew*; Stokely Carmichael has condemned us in his tirades; Harvey Cox has corrected us in *The Secular City*; Gibson Winter has spoken to us in *The Suburban Captivity of the Churches*. We get the point, but we still believe the matter will be fostered and sustained only by those who have personally experienced Christ in their hearts (or who have been secondarily influenced by such). To whose "soul-saving junk" do you owe your knowledge of Christ and concern for his love?

YOUTH ACTIVITIES

(Continued from page 27)

in their youth group, five boys and two girls, to participate in an experiment. This was a response to their request for something new to try. These seven youth were asked to meet for breakfast at 6:30 on five consecutive Wednesday mornings. Each one had to commit himself to come all five mornings.

The seven divided into three cooking groups to serve on a rotating basis. The cooks came at 6:10. Breakfast was served at 6:30 sharp, and at 6:50 they adjourned to another room in the church for fifty minutes of discussion.

There were certain basic rules. No one could join the group after the first meeting. Nothing said in the group could be talked about outside. At the end of the fifth meeting, a decision was made as to "where to go from here." The topics for discussion were chosen by the group. The adults were simply resource persons and observers. Each summer more groups became involved in morning breakfast programs which carried into the winter months. The groups met on different mornings of the week.

DAY CAMPING

A church day camp is able to give an outdoor, group-living and learning experience to many younger youth who will never be able to afford the more expensive resident camp. It provides an unusual and distinct outreach opportunity for the church, as non-Christian youth who may not be drawn to other phases of the church program may respond enthusiastically to the adventure of going camping. The youth are taken by bus or car during the day to a nearby park or campgrounds for daytime camp activities. In the evening they again return to their respective homes. This may be for a week or two week's duration. A book entitled *The Church Day Camp* (60c) may be ordered from the Roger Williams Book Store, 7308 Madison Street, Forest Park, Illinois 60130. This book would be an excellent help in planning a day camp program.

Many other service projects and active-type programs can be developed if responsible persons stop to think creatively and do not feel compelled to always follow tradition.

Here's hoping you will have a new and exciting summer with your youth!

Rev. John Binder is the Assistant General Secretary of the Department of Christian Education and the Director of Youth Work and Campus Ministry.

SUNDAY SCHOOL LESSONS

(Continued from page 20)

happen after our conversion? Does it happen suddenly or in our gradual Christian growth?

3. Where is it easier to be a witness, in our neighborhood, place of work, or on the foreign mission field?

March 15, 1967

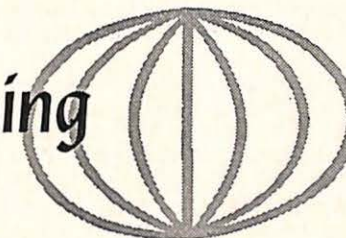
• **The Baptist Home, Bismarek, N. D.**, recently received word from The Department of Health, Education, and Welfare indicating that the Home has met the very stringent standards required to qualify for certification to participate in the Medicare program for extended care facilities.

It is only through the fine co-operation of the whole staff that this could be achieved. Thus the Home qualifies as a full-fledged member of the com-

a son, Paul Kendrick, on Jan. 29, 1967. Mr. Gould is the pastor of the Startup Baptist Church.

• **Sunday School Mission Projects** recommended by the General Christian Education Committee are "Campus Ministry and Student Service Plan—No. 1130," "Ndu Bible Training Centre—Cameroon—No. 1131," and "Church Extension—No. 640." Your contributions should be designated for

what's happening



munity health team to provide top quality health care for the people of the area, as reported by the Rev. Alfred Weisser, Administrator.

• **The Zion Baptist Church of Little Neck, New York**, has merged with an American Baptist Church in the area. The Zion Baptist Church purchased the ABC property, and the two groups held their first combined meeting on Sunday, January 29.

• **An Adult Christian Education Institute** for pastors, students, directors of Christian education, assistant pastors, and laymen concerned with adult Christian education will be held April 3-7, 1967, at the Kellogg Center for Continuing Education at Michigan State University, East Lansing, Mich. It is sponsored by the NAB Department of Christian Education. Staff members are to be Rev. G. K. Zimmerman and Rev. John Binder as well as Michigan State University faculty. Send applications to Rev. G. K. Zimmerman, Box 6, Forest Park, Ill. 60130.

• **The new building of the Osaka Biblical Seminary, Japan**, is to be dedicated on March 21. This is the seminary which our denomination supports with the Mennonite Brethren and the Baptist General Conference. Dr. Richard Schilke, General Missionary Secretary, will be present at the service.

• **The Baptist Youth World Conference** will be held in Berne, Switzerland, July 22-28, 1968. Make your plans now to be a part of this great meeting by indicating your interest in attending this conference to the Director of Youth Work, Rev. John Binder, 7308 Madison Street, Forest Park, Illinois 60130.

• **Rev. and Mrs. Kendrick Gould** of Startup, Wash., announce the birth of

the project or projects as listed and sent to North American Baptists, Inc., 7308 Madison St., Forest Park, Illinois 60130.

• **God's Volunteers Team I and Rev. Edgar Klatt**, director, will be engaged in evangelistic work at the First Baptist Church, Bellwood, Illinois, March 21-April 2 and at the Immanuel Baptist Church, Kankakee, Illinois, April 4-16; Team II with Rev. Connie Salios, director, will be at the Riviera Baptist Church, Salem, Oregon, March 12-19; the Immanuel Baptist Church, Portland, Oregon, March 26-April 2; and the West Side Baptist Church, Beatrice, Nebraska, April 5-16.

• **The spring convocation to be held** at the North American Baptist Seminary, Sioux Falls, S. D., will feature Dr. Adrian Heaton, president of California Baptist Theological Seminary, Covina, Calif., as the guest lecturer on April 11 and 12, 1967.

• **Chaplain Clinton E. Grenz** was recently promoted to the rank of Major at his Battalion Headquarters in Wiesbaden, Germany, on Feb. 20, 1967. Chaplain Grenz will be returning to the States in May. He will return to Kansas State University where he will complete his work for his Masters Degree during the summer months.

ADDRESS CHANGES

Miller, Rev. Norman, 4909 North Prospect Ave., Chicago, Ill. 60656.

Sootzmann, Rev. Alex, 3502 Pleasant Valley Road, Vernon, B. C., Canada. Thiesies, Rev. Myrl E., East 4006—21st Ave., Spokane, Wash. 99203.

Wilde, Rev. Reinhold, Onoway, Alberta, Canada.

Wolff, Rev. Manuel D., Emery, S. D. 57332.

Zoschke, Rev. Paul F., Stafford, Kan. 67578.



sunday school lessons

B. C. SCHREIBER, FOREST PARK, ILLINOIS

A TEACHING GUIDE

Date: March 19, 1967

Theme: **THE COMPASSIONATE SAVIOR**

Scripture: Luke 22:39-42; 23:33, 34a, 39-46

THE CENTRAL THOUGHT. One of the most difficult lessons to learn is to forget yourself and remember others.

INTRODUCTION. The memory of the gospel writers was particularly sharp when it came to the closing days of Jesus' ministry. Perhaps it would be more correct to say that the Holy Spirit revealed to them the importance of the Passion Week, and it was for this reason that we have such a detailed account of everything that happened during these final days. More than one third of the total material in the four gospels is devoted to the story of the last seven days of Jesus' ministry on earth. The climax, of course, was the crucifixion and resurrection which was the fulfillment of his mission in the world. Here we understand what Paul meant when he said, "Who was delivered for our offenses, and was raised again for our justification" (Rom. 4:25).

Jesus' entire life was a life of compassion. Throughout the gospels it is frequently said that Jesus was moved with compassion. At one time he was so overcome with the needs of the people that when he looked over the multitude he had compassion on them because they were like sheep without a shepherd. How could he make his love and concern known to all, and what is more important, how could he make it available to all? This was why Jesus came, and this was the purpose of his life, death and resurrection.

I. SPIRITUAL SUFFERING IN THE GARDEN. Luke 22:39-42.

Gethsemane is literally translated to mean an oil press. We now use it to describe a place of great suffering. Jesus' suffering was twofold—the great responsibility for his disciples for whom he prayed and his personal suffering. Both had to do, in a measure, with temptation. Humanly speaking, Jesus was a young man. His ministry lasted only three years. No one wants to die if he feels he can be of more service to mankind. The pain of rejection, physical torture, and death on the cross were not easy to face. How simple it would have been to slip out of the garden another way and escape his captors or to call upon the hosts of heaven to come to his help. But Jesus submitted to God's will. His love for a lost world was greater than his love for himself.

II. PHYSICAL SUFFERING ON THE CROSS. Luke 23:33-39.

After subjecting the Lord to a series of civil and religious trials, he was tortured, condemned and turned over to the Roman soldiers to be crucified. It was not only a very painful but also a shameful death. He was forced to bear his own cross like a condemned criminal to the place of execution. The humiliation was intensified because he was crucified between two insurrectionists. But his compassion was evident even in his dying hours.

III. REDEMPTION FROM THE CROSS. Luke 23:40-46.

Although one malefactor was bitter and hostile, the other was aware of his misdeeds and saw Christ as the innocent Lamb of God. It was too late for him to change his life so that he could still serve God, but it was not too late to ask Christ to remember him when he came into his kingdom. There are few deathbed conversions, for the man who waits for the last hour takes an awful chance. Why take a fifty-fifty chance? Why not live for Christ before you die in Christ?

Questions for Discussion

1. Was it the physical or spiritual pain which Jesus felt more? Did Jesus complain about any physical pain?
2. In what way is the world better because Christ died? In what way is the world worse?
3. Could Jesus have done more if he had lived longer? Why did he have to die so soon?

A TEACHING GUIDE

Date: March 26, 1967

Theme: **PROCLAIMING THE RESURRECTION**

Scripture: Luke 24:1-9, 44-49

THE CENTRAL THOUGHT. Christ's resurrection has given us an assurance of his everlasting and abiding presence.

INTRODUCTION. At no place in the Bible do we reach such an apex or climax as in the wonderful record of the resurrection of Jesus Christ. Hope is at its highest; faith is at its strongest, and love is at its best. If there were no resurrection, there would be no Christianity. The gospel, especially according to Luke, begins on a note of expectancy and ends on a note of triumph.

It would have been a sad and tragic event in history if the circumstances would have ended at Calvary. Death is portrayed in its ugliest form. The world's greatest question mark would have come down through history. Easter is the answer to man's greatest need. "If a man die, shall he live again?" was asked by Job thousands of years ago. The resurrection is the gospel of affirmation, and we can say with even more assurance than Job, "I know that my Redeemer liveth."

The shame and humility of the cross are translated into the glory of the resurrection. Life has triumphed over death. In some way death remains a mystery, but to the Christian it is no longer a fearful experience for his hope is in a living Christ.

I. THE FIRST WITNESSES OF THE RESURRECTION. Luke 24:1-9.

It is interesting to note that after the death of Jesus the women suddenly came into prominence and played an important role in the revelation of the resurrection. It was a sorrowing, worried and hopeless group that walked solemnly toward the tomb early on the first day of the week. Perplexed and shocked they, as well as the disciples, did not recall the promise of Jesus that he would rise from the dead. The fact that they came to embalm the body seems to indicate that this was farthest from their minds. It would have been the greatest tragedy if they would have found the body in the grave. The men in shining garments refreshed their memory when they said, "Remember how he spoke unto you when he was yet in Galilee." Suddenly everything became clear, and they felt such urgent joy in witnessing that they left the tomb and related the good news to the eleven disciples.

II. ASSURANCE OF THE RESURRECTION. Luke 24:44-46.

The strange thing about the conversation is that Jesus is giving the Emmaus disciples assurance from the Old Testament in spite of the fact that he was there with them. Was he trying to impress upon them the importance of Scripture and its interpretation? When in doubt and confused, read the Scriptures, for you will find a meaningful witness to Christ's Messiahship there.

III. THE PURPOSE OF THE RESURRECTION. Luke 24:47-49.

The resurrection led to the Great Commission. In the gospels it varies in its wording but not in its substance. It is the signal for the church to advance. The first order is still to wait for the power within. It must come from on high. The power which the disciples received was not even felt while Jesus was physically in their presence. If you are looking for some magical formula, you will be disappointed. God, through the Holy Spirit, expects you to start where you are and then work out in the direction in which he leads.

Questions for Discussion

1. Did the fact that no one actually saw Jesus rise from the dead affect the faith of his disciples?
2. Do we expect anything else to

(Continued on page 19)

BAPTIST HERALD

OUR DENOMINATION IN ACTION

baptism — evangelism

CALGARY, ALTA., GRACE. It is our privilege to report to you on the baptism that took place at Grace Baptist, Calgary, on Dec. 31, 1966. Those baptized were David Hilbich, Miss Pat Litke, Barry Davis, Mr. W. Birk, Miss Ardele Wright, Jim Schneider, and Mr. M. Dirkson. Accepted into the church by letter and testimony were Mr. R. Dirkson, Mr. and Mrs. J. Meyers, and Mr. and Mrs. L. Kraus. All this took place at our Watch Night service.

The evening began with hearty singing after which Rev. R. Neuman, our pastor, gave a brief message. The seven candidates then followed in the waters of baptism. After having lunch in the lower part of the church, everyone returned to the main auditorium where the Lord's Supper was shared with new members. The new members were welcomed into the church by Mr. H. Helwig, deacon. Nineteen-sixty-six went out and 1967 entered in during prayer. The whole evening thrilled every heart present. What a blessed way to start Centennial! The Centennial motto at Grace Baptist is "Every one win one for Christ in 1967." (Sheila Schneider, Reporter.)



Recently baptized at Grace Baptist, Calgary, Alta., were (l. to r.) D. Hilbich, P. Litke, B. Davis, W. Birk, A. Wright, J. Schneider. Not pictured is M. Dirkson.

MILWAUKEE, WIS., GERMAN ZION. A very impressive Sunday morning baptismal service was recently held when our pastor, Rev. R. Kerstan, baptized eight young people, who had made their decision to follow Christ. Though they were very young, they saw their need to be saved. After a dedication prayer, the hand of fellowship was extended to these candidates at a communion service following the baptism. The pastor presented a Bible to each in the name of the church as a remembrance of their baptism. (Mrs. Bruno Ziegler, Reporter.)

BUFFALO CENTER, IOWA. Rev. Russell Killman, director of "Heaven and Home Hour" of Glendale, Calif., was guest speaker at the First Baptist Church from Jan. 23-27. His messages and music were a challenge to all. Many were unable to attend the meetings because of road and weather con-

ditions. Those who braved the elements were blessed, and when conditions were favorable, a large crowd attended. (Mrs. Fred Stratman, Reporter.)



Persons recently received into the membership of the Fessenden Baptist Church, N. D., were (front row, l. to r.) Mr. and Mrs. Melvin Hornbacker, Mrs. Alvin Huber, Mrs. Otto Broeder; (back row) Mr. and Mrs. Merlin Martin by the pastor, Rev. Raymond Hoffman.

LISBON, N. D. Sunday evening, Dec. 11, 1966, the Rev. E. S. Fenske had the joy of baptizing his two oldest grandsons, Joel and Timothy Jahraus, in the First Baptist Church, Lisbon, N. D. Rev. Fenske preached the baptismal sermon. (Mrs. E. S. Fenske, Reporter.)

seasonal programs

MEDICINE HAT, ALTA., TEMPLE. The Homemakers group presented their annual White Christmas program on Dec. 11. Hampers were distributed to needy homes in the city. The offering went to the Bethany Children's Home. During the Christmas season the choir presented a cantata, "Chimes of the Holy Night." The Sunday school Christmas program, "Unto Us a King!" directed by Estella Riech, was well attended.

On Jan. 1 the music committee presented a musical program. Lunch was served in the lower auditorium.

Youth Week was observed with combined services with youth of the Grace Church, consisting of an outing and supper and an evening of singing and readings.

A special training course on doctrine of our church was held Feb. 15-22, with our pastor, Rev. H. Schumacher, and Rev. G. Poschwatta of the Grace Church as speakers. (Mrs. Gertrude Grose, Reporter.)

FESSENDEN, N. D. The annual Family Watch Night service of the Fessenden Baptist Church on Dec. 31 was a time of great rejoicing. Special musical numbers given by various members of the church were interspersed in a testimony and baptismal service.

Mrs. Alvin Huber and Mrs. Melvin Hornbacker joined our church by letter. Mrs. Otto Broeder, Melvin Hornbacker and Mr. and Mrs. Merlin Martin gave their testimony of accepting

Christ as personal Savior by going into the baptismal water.

A communion service was held at which time the right hand of fellowship was given to the new members. The old year was ushered out, and the new one ushered in with prayer. (Mrs. James McBain, Clerk.)

DALLAS, TEXAS. A full schedule of activities helped us celebrate the holiday season. We observed the birth of our Lord by a special program Dec. 18. The program, directed by Mrs. Gordon Thomas, centered around a huge birthday cake for Christ and emphasized to each of us that our Christmas thoughts should be directed to him. This program was followed by a presentation by the choir led by Mr. Ron Holyer. Both old and new songs were included and were enjoyed by all. The singing of the "Hallelujah Chorus" closed the presentation and truly expressed our feelings of rejoicing. A group of carolers then visited homes of various church families. (Mrs. James Westgate, Reporter.)

BENTON HARBOR, MICH., NAPIER PARKVIEW. The Christmas Season was enjoyable and inspiring for members and guests of the Napier Parkview Baptist Church. On Dec. 18 the choir, under the able direction of Bill Achterberg, presented John Peterson's cantata, "Born A King."

The New Year's Eve service featured music and testimony from our college young people. Also on the program was guest soloist, Mr. J. Schufelt, of Wheaton, Ill. After a buffet supper, the film, "The Story," was shown. The film is a documentary featuring Rev. Norman Vernon discussing the circumstances and resulting impact of the death of his son, Bruce, in January, 1965.

We look ahead to a year of blessing as we seek to serve him under the direction of our pastor, Rev. Vernon. (Mrs. Lawrence Effa, Reporter.)

SPOKANE, WASH. On the evening of Dec. 18 Terrace Heights Baptist Church held their Christmas program, "Christmas Pathways," presented by the Sunday school, under the direction of Mrs. Merlin Schmutz. The program included children from nursery through college age. The program also included the following special numbers: solo by Terri Schmidt, trumpet solo by Gary Wilson, music by the Thiesies trio, and a beautiful piano and organ duet played by Marjean and Vicki Roth. Rev. and Mrs. Myrl Thiesies were presented with a monetary gift from the Sunday school. Bags with fruit, nuts, and candy were distributed to all children and young people under college age. (Mrs. C. W. Cade, Reporter.)

DALLAS, TEXAS. 1966 was bade farewell by our members while participating in a special watchnight service. A film, "The Breaking Point," special

numbers by church families, and a good time of food and fellowship had a part of the service. As the midnight hour was fast approaching, we were challenged by a message from Kenneth Peterman. Then, each of us turned our thoughts inward for a time of self inspection before observing communion at the midnight hour. (Mrs. James Westgate, Reporter.)

special events

HOISINGTON, KAN. For two weeks, members of the Calvary Baptist Church, Hoisington, Kan., were knit together by the power of God's Spirit, as we joined in prayer for revival. Then for another week, we were challenged by the Bible-centered messages of the Rev. Harold Weiss, pastor at Ellinwood, and blessed greatly by the ministry of music which his family rendered. How glorious these first three weeks in 1967 have been! God has answered prayer.

Here are just a few of the things God has done. Mrs. Doc Justice, one of our faithful members, has been miraculously healed and brought back to us. The doctor did not give much hope before she left for Mayo Clinic three weeks ago. Lives were rededicated to Jesus Christ during the revival meetings, and important decisions were made for him. The Lord brought Brother and Sister Larry Van Scyoc into our fellowship, having given them the full assurance that they are born again of the Spirit of God. Another young couple, Mr. and Mrs. Bob Thomas, moved to this area and will be a wonderful encouragement and help in the Lord's work here. Bob helped with the music for our revival.

In the past few months, we have seen God at work in so many ways. A five year old furnace was provided for the church at no cost, except for installation, to replace the fifty year worn out one. Chairs and other equipment have also been provided. The youth have taken an active interest in Bible-quizzing and have challenged youth of other local churches. Pastor Bill Cowell has been active in the formation of an evangelical ministerial fellowship in Hoisington. A service of baptism was held on Sunday night, Jan. 29.

For these answers to prayer, along with many others, we humbly give thanks to God who, answered the believing prayer of his people. (Mrs. Bill Cowell, Reporter.)

TURTLE LAKE, N. D. Although we are without a regular pastor, the work is still going on at Turtle Lake Baptist. We have been blessed in having Rev. Albert Steinke of Max, N. Dak., serve us at our Sunday services.

We are grateful to Mr. Elmer Schindel who is conducting the prayer meetings. He is also our choir director and is on the local school faculty.

In November the men of our church, with the architectural advice and help

of Rev. Milton Falkenberg, remodeled the front of the sanctuary. Paneling was installed, and the choir loft was remodeled. The ladies of the church raised enough money for carpeting which was also installed at that time.

On Dec. 10 both teams of God's Volunteers with their directors were at our church for a rally. The neighboring churches were invited, and we had a capacity crowd. We are thankful to have two of our young people as volunteers. Jarvis Schlafmann is teaching in the Cameroon, and Charles Klein is on Team Two of God's Volunteers.

At the present time we are making plans to build a new parsonage, and we are joyfully anticipating the ministry of our new pastor, Rev. Gordon Huisinga, and family from New Jersey. He began his pastorate here on March 12, 1967. We thank God for his love and guidance. (Mrs. August Schiller, Reporter.)

VANCOUVER, B. C., BETHANY. The members of the Bethany Baptist Church of Vancouver, B. C., gathered on Nov. 5, 1966, with joy and thanksgiving in our hearts to mark the retirement of our church debt.

This debt was incurred when the building project for our new church was begun with the purchase of a suitable site in April, 1959. Construction, however, was delayed until the former church was sold, and on May 25, 1961, ground was broken. On Aug. 20 the cornerstone was placed, and on Dec. 31 of the same year we officially entered the lower auditorium for our regular services.

The final payment of our church debt was made on Oct. 23, 1966. The total cost of the project was \$215,797.28. On this occasion the church

WE THE WOMEN

(Continued from page 18)

they met in Forest Park, Ill. I was amazed to see the many many responsibilities and wide area of service that belongs to the WMU. Each officer seems to have a full-time job in her area alone. And yet, they rejoice in their opportunities to reach out even more and accept new challenges of service. As I listened to their plans for the future, I was inspired to "Go quickly . . . and tell," and I pray that every member of every Women's Missionary Society will feel anew, at this Easter season, the desire and need to rededicate their hearts and efforts to their Savior and Lord, so that "We, the Women" might be used mightily in his service.

REQUEST FOR PHOTOGRAPHS

Please send photographs of your women's group working on White Cross supplies and other activities, so that Mrs. H. J. Waltereit, 16450 Stricker, Detroit, Mich. 48021, can compile a scrapbook. Our Cameroonian women made this request of our American women. This scrapbook will be on display at the 35th General Conference in Detroit and then sent to the Cameroons.

board was largely responsible for preparing and serving a very tasty dinner, after which we viewed slides taken during the construction period of the church. Rev. Joe Sonnenberg, our Western District Secretary, was present. He challenged us as a church to continue giving generously, and then to let our light so shine, that this light might truly penetrate this world of darkness. (Mrs. Trudy Zindler, Reporter.)

BROOKLYN, N. Y. On the occasion of Mr. Frank C. Arnold's retirement as principal in the New York City Public School System, his church was represented at a dinner held in his honor by his colleagues in the educational profession. Since Mr. Arnold is leaving the city to reside in a neighboring state, the Ridgewood Baptist Church took this opportunity to acknowledge Mr. Arnold's faithful service to the church and its various organizations over the past 50 years. During the Sunday school session, January 29, a plaque was presented to him in recognition of his many years of leadership and service as teacher and superintendent. At the worship service Mr. Arnold was honored for his loyal service as a trustee, chairman of the finance committee, chairman of the deaconate and church moderator for 20 years. The new moderator and long time friend, Mr. Edwin Marklein, recalled a congenial association with Mr. Arnold when both were trustees of the NAB Seminary in Rochester and Sioux Falls. Several gifts were presented as a token of appreciation for the consecrated work Mr. Arnold performed, and he responded that all praise for accomplishment really belonged to God. (Marion von Ahnen, Reporter.)

DALLAS, TEXAS. Jim, Wayne, Vic, and Fred of the Journeyman Quartet, North American Baptist Seminary, Sioux Falls, S. D., highlighted our services New Year's Day. Since they had full charge of both our training union hour and the evening service, we were doubly blessed. Fred and Kathy Jantz were given an especially warm welcome for we were their church home while they were living in Dallas. How thrilled we were to hear the quartet, their testimonies, their presentation of the seminary, and their musical journey of John Bunyan's Christian. (Mrs. James Westgate, Reporter.)

FOREST PARK, ILL. Week of Prayer was observed at the Forest Park Baptist Church on Jan. 4, 5 and 6. The general theme was "Our Maturity in Christ—Our Goal." On Wednesday evening Dr. Frank H. Woyke, Executive Secretary of our denomination,

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spoke on "God's Word—Our Directive." On Thursday evening, Rev. David J. Draewell, Secretary of Stewardship and Higher Education, discussed the topic, "The Giving of Self—Our Opportunity." On Friday evening, Rev. Daniel Fuchs, Director of Evangelism and Church Extension, developed the topics, "The World's Needs—Our Business" and "The Reaching of Individuals—Our Concern." Rev. Herbert J. Freeman is pastor of the church. (E. Redlich, Reporter.)

women's missionary societies

FOREST PARK, ILL. Following a precedent set in 1965, the Woman's Missionary Guild of the Forest Park Baptist Church held its December meeting immediately after the Christmas festivities. This time it featured our missionary to Japan, Miss Florence Miller, who gave direction to six of our college girls in the preparation of a sukuyaki dinner at the tables. The hostesses wore kimonos, and the dinner was most successful. As we were unable to procure sufficient hibachis, electric frying pans were used. Mr. Arthur Grundke, an electrician of the church, very kindly made arrangements, so that we could use extra voltage without blowing any fuses.

Following the dinner, Miss Miller showed slides and talked very informally about the work in Japan. Mary Leyoldt and Mrs. Clarence Nelson are the program co-chairwomen of our Guild. (E. Redlich, Reporter.)

BENTON HARBOR, MICH., NAPIER PARKVIEW. About 50 ladies form the Ladies' Missionary Society this year. The President is Mrs. Peter Grenezewski.

The theme for the devotional programs for the year is "We Too Are Gardeners" from Isaiah 58:11. In September, our pastor's wife, Mrs. Norman Vernon, conducted the installation of officers using the theme of tools that gardeners use.

Our meetings start at 9:30 with a coffee half hour followed by the ladies going to small tables for 45 minutes of studying and discussing some woman of the Bible. The group regathers for a devotional program followed by a short business meeting. The program then usually stresses some phase of our denomination's missionary program with either a local or a guest speaker.

Promptly at noon a potluck dinner is served, and the afternoon is devoted to completing our quota of White Cross supplies. (Mrs. Richard Prillwitz, Secretary.)

BENTON HARBOR, MICH., NAPIER PARKVIEW. Husband Guest Night program of the Ladies' Missionary Society on Jan. 6, 1967, was very well attended by the men and their wives. About 100 came for dessert served at decorated tables representing each

season of the year.

Using the theme for the year, "We Too Are Gardeners," the devotional program featured the "Need For Pruning Shears." The speaker for the evening was one of our denominational medical missionaries, Dr. Eugene Stockdale, whose wife is a nurse. They have devoted twelve years to the leper patients of the area.

At our February meeting, another denominational missionary, Miss Florence Miller, spoke to us. Her work is with the seminary at Osaka, Japan. She is a member of our church (Mrs. Richard Prillwitz, Secretary.)

receptions—farewells

CARRINGTON, N. D., W.M.S. The Women's Missionary Society of Calvary Baptist Church, Carrington, N. D., celebrated its annual missionary program on Nov. 6, 1966. The Cathay Society members were guests. After a song service, Scripture and prayer, our president, Mrs. Andrew Klein, welcomed all visitors. Our program consisted of a playlet, "Voice of Women," showing the work of our Society. Slides of our White Cross work from headquarters were shown and found very interesting.

We meet once a month and have a short program of devotions, business, missionary emphasis and a Bible study led by one of the members. We have accomplished our White Cross work and have been able to share our offerings with the following: \$276 to Cameroons, Japan and CTI; \$50 to the Baptist Home, Bismarck; \$34.63 to home missions; \$40 to church extension; \$25 for loom to Golden Acres Manor; \$25 budget fund; \$25 Seminary, Sioux Falls, S. D.; \$20.69 for White Cross material; \$60 to world literature; and \$21.95 to missions in Brazil. We have 24 members. One of our oldest members Mrs. Lena Albus passed away in the last few months at the age of 82. We miss her.

We keep in touch with our foreign missionaries by card or letter and visit the sick and shut-ins. With God's help we shall try to do our best to further his kingdom. (Tina Seibold, Reporter.)

CARRINGTON, N. D. On Jan. 22 the Calvary Baptist Church gave a farewell smorgasbord supper for Rev. and Mrs. Howard Westlund and the children, Janet, Paul, Jean and Petrea. Following the dinner a farewell program was presented with Lowell Leppke acting as master of ceremonies.

Included in the program was Scripture and prayer by Walter Larson and a trumpet solo by Lyndin Larson with Janel Edinger at the piano. A gift from the CBYF was presented to Mr. Westlund by Lyndin Larson, president of the CBYF. Mrs. Clifford Hill and Mrs. Arnold Leppke sang with Cindy Leppke as pianist. Mrs. Andrew Klein, president of the W. M. S., presented

Mrs. Westlund with a gift. Mr. and Mrs. Walter Pollak and Jane presented a musical number in behalf of the Missionites. Mrs. Norman Hansen, secretary of Missionites, presented Mrs. Westlund with a farewell gift. Fred Pepple and Ben Edinger sang, after which Mr. Pepple presented a monetary gift to the Westlunds from the group present.

Rev. Westlund responded by thanking all and giving a farewell message. Everyone bade the Westlunds farewell but regret losing such wonderful friends and the fellowship of a much loved Christian minister and his family. (Mrs. Percy Pepple, Reporter.)

AVON, S. D. On the evening of Jan. 25 members of the First Baptist Church, Avon, S. D., gathered to give their pastor and his wife, Rev. and Mrs. Peter J. Wiens, a farewell program.

The neighboring churches—Tyndall, Danzig, Parkston and Tripp—were also in attendance. The church was filled to near capacity.

Stan Voigt led the congregation in singing. Rev. Lubbers of the Tyndall church read Scripture and led in prayer. Harold Schroder acted as master of ceremonies. The following officers spoke for their organizations: Corn Lukkes, Jr., Sunday school superintendent; Mrs. Andrew Eben, primary superintendent; Meredith Bucholz, president of men's Bible class; Mrs. Eldon Jurrens, president of the Women's Missionary Society; Joyce Finck, senior CBYF; Eldon Voigt, deacons' board. Musical numbers were given by the Maranatha Fellowship, the church choir, and the male quartet.

Rev. John Hisel of Parkston gave a fitting sermonette. Rev. Wiens then responded with a word of thanks for the gifts received and for the co-operation and fellowship of the Avon congregation for the past ten years.

Refreshments were served following the program with the trustees' wives in charge of arrangements. Rev. and Mrs. Wiens continue their ministry at Hebron, N. D., after Feb. 1, 1967. The Avon church wishes Rev. Wiens and family God's blessing as they labor for him in their new field. (Stan Voigt, Church Clerk.)

STAFFORD, KANSAS. On Jan. 29 the Rev. and Mrs. Paul Zoschke began their work as interim pastor at the Calvary Baptist Church, Stafford, Kan. Rev. Zoschke brought the morn-

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ing message with Rev. Charles Thole leading the service. In the evening Mr. Richard Spare was in charge of a welcome service for Rev. and Mrs. Zoschke after a song service, prayer and Scripture were given. We had two special numbers—one given by Mr. Clem Rick and one by the Ken Whitehouse family. Then Rev. Zoschke brought a brief message. After the close of this service, a social and get acquainted hour was held in the fellowship hall. A pantry shower was given for the Zoschkes. Rev. and Mrs. Zoschke gave a few words of appreciation. Mrs. Arthur Brinkman gave a special welcome to them. Our prayers are that we may have a fine fellowship as we work together in the work of the Lord. (Mrs. J. B. Giedinghagen, Reporter.)

WEST ST. PAUL, MINN. Members and friends of the Riverview Baptist Church, West St. Paul, Minn., held a reception service for their new pastor, Rev. Raymond Yahn, and his family on Sunday, Dec. 4. Words of welcome and Christian greetings were given by Reuben Glewwe, chairman of the board of deacons; Hon. Rollin Crawford, mayor-elect of West St. Paul and a member of Riverview Church; and three ministers of area churches.

Pastors of NAB churches who brought greetings included Rev. Leland Friesen, Dayton's Bluff; Rev. Henry Ramus, Brook Park; Rev. Donald Miller, Faith, Minneapolis; Rev. Wilfred Weick, Randolph. Dr. J. C. Gunst, District Secretary; Rev. Charles Shepson, Interim Pastor; and Rev. Henry Schroeder also participated in the service.

Mr. and Mrs. Yahn gave their gracious response, and Riverview Church has been blessed already by their ministry with us. The program also included special music by the choir and a time of fellowship and refreshment in the fellowship hall.

Mr. Yahn came to Riverview from the Temple Baptist Church, Pittsburgh, Pa. (Mrs. Gerald Miller, Reporter.)

STAFFORD, KANSAS. It was with regret that the Calgary Baptist Church of Stafford, Kan., accepted the resignation of Rev. Edgar Wesner. On Sunday afternoon, Jan. 15, members and friends gathered at the church for a farewell service for Rev. and Mrs. Wesner and family. Mr. Ernest Hildebrand was in charge of the program. A men's quartet sang a favorite selection of Brother Wesner. Robert Wendelburg sang a solo written for the occasion. A representative of each organization spoke briefly. The churches of Bison, Ellinwood, Lorraine and Hoisington were invited, and each expressed appreciation and best wishes. Rev. Bill Cowell of Hoisington was the main speaker. The church presented the Wesners with a monetary gift, and the ladies' groups remembered Mrs. Wesner with a gift. Rev. and Mrs. Wesner expressed their appreciation to the church.

After closing prayer a time of fel-

lowship followed. Refreshments were served from a tea table decorated with candles and a cake baked in the form of an open Bible as the center piece, which was presented to the Wesner family. As a church we have been blessed by the fine leadership of Rev. and Mrs. Wesner and thank God for their ministry here. We pray God will give them joy in the work in their new field of service in Tacoma, Wash. (Mrs. J. B. Giedinghagen, Reporter.)

anniversaries



GOLDEN WEDDING ANNIVERSARY OF MR. AND MRS. EMIL C. QUADE

The fiftieth wedding anniversary celebration of Mr. and Mrs. Emil Charles Quade was held at Immanuel Baptist Church, Brookfield, Wis. on December 18. The program included several numbers by the church choir, directed by Mr. William Penzek, and featured solos by Mr. Gil Freigang and Mr. James DuMez and by a special guest soloist, Mr. Elmer Froemming. The church organist, Mrs. Aaron Klug, also presented two special organ solos. Also taking part in the program were our pastor, Rev. J. J. Renz, Mr. O. R. Hauser, retired pastor who married the Quades in 1916, Mr. Arthur Freigang, Chairman of the Board of Deacons and Deaconesses, Dr. Ezra Roth, Past Executive Secretary of the Wis. Baptist State Convention, Dr. Bryan F. Archibald, President of Northern Baptist Seminary, Oak Brook, Ill., and Dr. William A. Mueller, Professor of Church History, New Orleans Baptist Seminary, New Orleans, La. Mr. and Mrs. Quade then received their 300 guests at a reception in the fellowship hall following the program.

Mr. Quade joined Immanuel church at the age of 15, was president of the BYF at 18, an usher, and elected deacon at 27, serving eight three year terms as such. He was Sunday school superintendent for 15 years, taught the Home Builders for 15 years, and taught other classes, also.

Mrs. Quade joined the church at the age of 12. She began to play piano at nine, then the organ, and at 14 was organist for the Primary Department

under our past church missionary, Miss Anna Dingel. She sang in the church choir from age 14 until the present and was often soloist. She also has been President of the Anna Dingel Missionary Society for the past 15 years.



50TH ANNIVERSARY OF MR. AND MRS. HERMAN KUHNERT

On Dec. 26, 1966, Mr. and Mrs. Herman Kuhnert of Leduc, Alberta, celebrated their golden wedding anniversary.

On the evening of Dec. 18 a program and a turkey salad supper was held in their honor. The church basement was trimmed for Christmas, but the head table glowed with gold trims, a beautiful cake and fresh flowers. The lovely cake was a gift from the Ladies' Mission Circle, and the church also presented them with a gift as well as good wishes. Many remarks on Mr. Kuhnert's love for fishing and Mrs. Kuhnert's generous spirit and delicious homemade bread were made.

Mr. and Mrs. Kuhnert are lifetime residents of Alberta. They have three sons and one daughter, eleven grandchildren and one great-grandchild. (Mrs. Doris Kuhnert, Reporter.)

missionary emphasis

SPOKANE, WASH. On October 16, Terrace Heights Baptist Church, Spokane, held their annual Harvest Mission Festival with the children of the Sunday school participating in the evening service. This was also the beginning of a Missionary Conference (Oct. 16-19) with the Rev. and Mrs. G. Schroeder and Dr. A. S. Felberg of C.T.I. being our guest speakers.

LA CROSSE, WIS. On January 14 and 15 the Bible Baptist Church was privileged to have Florence Miller as their guest. On Saturday evening, under the supervision of Mrs. Donna Murphy, W.M.S. president, a dinner honoring Miss Miller's birthday was held in the church dining room.

On Sunday, the Sunday school enjoyed colored slides and comments by Miss Miller on her work in Japan. Articles of interest from Japan were

on display, and Miss Miller dressed in a native kimono which fascinated the children. During the morning service she shared her experiences as a teacher in the Osaka Biblical Seminary. We are thankful to the Lord for such a devoted missionary. (Mrs. N. J. Johnston, Reporter.)

youth activities

EDMONTON, ALTA., CAMPUS MINISTRY. On January 21, 1967, approximately 200 of N.A.B. young people, presently in Edmonton furthering our education, were brought to the realization of the "depth of the riches both of the wisdom and knowledge of God" (Rom. 11:33).

We all agree to the positive delight of the feasting, fellowship and the sincere, heartsearching, intellectually stimulating address by Dr. R. E. Powell.

Rev. Charles Littman of the McKernan Baptist Church, Edmonton, Alta., in the capacity of N.A.B. Chaplain, arranged for this tremendous banquet and program.

In attendance were students from the University of Alberta, Christian Training Institute, Northern Alberta Institute of Technology, also nurses in training, and many pastors and professors.

The high light of the evening was the presentation entitled, "Who Is This Christ Anyway?" by Dr. R. E. Powell, professor, N.A.B. Seminary, Sioux Falls, S. D. His main challenge to us was "Be a man for others. . ."

As Christians that will make a difference in and on the world today, it is imperative that we be self sacrificing, and totally committed to God. Let us not possess more Christianity than Christianity. Let us not spend more time in church than with Lord. (Gloria Neuman, Reporter.)



COLUMBUS, NEB., SHELL CREEK.

The C. B. Y. F. of the Shell Creek Baptist Church climaxed a busy year with the presentation of a Christmas play, "The Broken Staff," on the evening of Dec. 25 with Pastor Elwyn Zimmerman as director. A large audience watched attentively as bandits captured two teen-age children from Micah, a well-to-do Palestinian landowner, and were sold into slavery in the village of Bethlehem. One of Micah's herdsmen sets out to find the children, and in the process, discovers the Christ child. Pictured above is a

scene from the play. (Mrs. George Behlen, Reporter.)

WEST ST. PAUL, MINN. The CBY Fellowships of the Riverview Baptist Church, West St. Paul, Minn., planned their Youth Week activities around the theme from I Timothy 4:12—"Be Thou an Example." On Jan. 29 and also on Feb. 5, young people participated in both morning and evening services in "Youth At Worship." Monday evening they sponsored an all-church roller skating party in "Youth At Recreation." At the midweek service a film was shown featuring "Youth in Witnessing," and Friday night "Youth in Fellowship" experienced an evening of singsgiving and funtime. A Sunday morning pancake breakfast was held Feb. 5 at the church for 40 youth to begin the last day of Youth Week. Presidents of the groups are Charles Stuns, junior; Mike Hildebrandt, junior high; Jeff Bruce, senior high; Shirlee Schave, young adult. Rev. Raymond Yahn is the pastor. (Mrs. Gerald Miller, Reporter.)

church building



The new parsonage of the Terrace Heights Baptist Church, Spokane, Wash.

SPOKANE, WASH. For some time now, Terrace Heights Baptist Church, Spokane, Wash., has been aware of the need for a larger parsonage. In June of 1966 we stepped out in faith by putting the parsonage up for sale and deciding to build a new one. A lot across the street from the church had been donated by Mr. Ben Schmidt for this purpose. A committee was elected to take care of the selling of the parsonage and the building of a new one. In September the parsonage sold. Plans for a 1600 sq. ft., three bedroom home were drawn up, and building begun. Since then many have worked hard and long to complete this new parsonage. On December 17, Rev. Myrl E. Thiesies and his family moved into the new parsonage. On New Year's Day the parsonage was dedicated by having a short service in the home. The Chairman of the Building Committee, Mr. Ben Schmidt, gave a short talk on Scripture taken from Col. 3:23. Rev. Thiesies also gave a short message with Scripture taken from I Chron. 17, and expressed words of thanks to the church and to different ones who were involved in doing much of the work. Our prayer is that now the Lord will bless the house and those that endeavor to do


his will, as they make their home here with us. (Mrs. C. W. Cade, Reporter.)



RIDGEWOOD, N. Y. Workmen lowered the new 40 foot steeple onto the Ridge-wood Baptist Church, the crowning touch to a rebuilding task after the \$130,000 fire a year ago. The gold-plated cross on the steeple adorned the church before the fire. The new steeple is lit by floodlights at night, according to the Rev. Alphonz Lamprecht, pastor of the church.

baptist men

DAVIN, EDENWOLD, BALGONIE, SASK., MEN'S BROTHERHOODS. As Men's Brotherhoods from the three churches, we look back over the past year and want to thank God for the many blessings that were ours. We were able, at our regular monthly meetings, to have extra speakers and made efforts for special events such as laymen's annual program, summer outing and films. At these occasions we welcome the many eager listeners. On January 9 we had the film, "Viet Nam Profile," at the Edenwold Church. This was a full length movie which realistically depicted the anguish and suffering of a nation at war. The missionaries and personnel work hand in hand to render aid to the wounded and suffering. The many people present were moved to see this film, and we recommend this film to others, as it is a challenge to many of us who live in a country of peace and prosperity. The offering of the evening was \$56.00, which will go to the "Viet Nam" aid. May the Lord bless each one of us as we strive to do his will. (Mr. Ed. Ro-sem per Isabella Brucker, Reporter.)



AN ORDINARY automobile accident and Easter morning do not appear to have much in common. But ever since I was involved in my first and so far only accident, I find that when I think of it, my mind soon moves by some strange logic to Easter.

The accident was a few summers ago when my wife, our daughter Alison, and I were traveling through a small village in upstate New York. It was a pleasant, drowsy sort of day; we had eaten lunch and were headed north for our summer place in Vermont. Eva was at the wheel; I was half dozing beside her; Alison was asleep in the back seat. The pit of the station wagon was piled up with our summer equipment, topped by Alison's guitar which she had recently learned to play.

All at once—the memory is very confused and blurred—a flatnosed monster came roaring through the stop sign to our left and smashed into the left side of our hood. My memory abruptly ends at this point and resumes with me alone in the front seat. I learned later that Eva had leaped from the car to shout "Stop that man!" and Alison had waked up, shaken the fragments of guitar from her hair, and got out of the crumpled car. Some local people took her away and tried to calm her down. All this must have happened in a few seconds. Meanwhile, I regained consciousness, and noticed that my shirt was half gray, half red, and the red part was spreading. Somehow this seemed of no great importance. Eva returned to the car, apparently unhurt, and was startled to see that I was bleeding badly. I asked where Alison was. She explained that some people were looking after her. Half a dozen times, I suppose, before I was taken to the hospital, I asked after her. Dimly as my mind was functioning, I still knew that *if* she had been killed, Eva obviously could not say so; there was therefore no way for me to know whether she was telling the truth.

The noise of the accident had attracted a little knot of people. And soon the stretcher bearers were there, and I was being taken into the ambulance and to the hospital. There I lay on the operating table, and as the needle flashed that would end all thoughts for a while, my final thought was of Alison, and I remember saying to myself, "I must go into the darkness without knowing."

It sounds rather pretentious and silly in the narrating. But for reasons that half elude me, the whole memory of that accident has a quality of revelation about it. For one thing, I had always considered myself something of a coward. When I was at a point when, for all I knew then, I had real reason to fear for my life, I found that was the least of my anxieties. And I had often ironically told myself that in a time of great crisis I would probably try to rescue my manuscripts first and then worry about my family's safety. Again, in the show-down, it was not so. I completely forgot that I am a writer. I remembered only that I am

a husband and father. In short, I seemed to have behaved considerably better than I had any right to expect of myself.

This makes me wonder how many layers there are to a human being. The upper layer of full consciousness makes it possible for us to think rational thoughts, to plan Utopias, to scheme, to win friends and influence people by deliberate strategies. But below that level is the great darkness of the unconscious, filled with images of both beauty and terror; the source of nightmares as well as the haunting dreams and intimations of beauty that the arts embody. It is the teeming jungle, powerful both for creation and destruction. But what if there is a still deeper layer?

The skeptic in me smiles at this point. Perhaps the serenity I experienced was nothing more than the euphoria of the steer who is stunned by a heavy blow before being led to the slaughter. Perhaps. . . I cannot prove the opposite. But neither can I shake off the memory, and the lingering suspicion that at the core of a human being there is something better than he ordinarily experiences—and that this inner citadel may be the point where he meets God, and puts aside the masks of mere reason, social custom, and the teeming jungle.

At the heart of the universe, what is there? Emptiness? Matter in motion, moving according to precise mathematical and physical laws? An expressionless face? A snarling face? A face smiling with recognition?

REAL EXPERIENCES

I think the answer has been given. That face at the heart of the universe has been seen: first with physical eyes, and now with the eyes of faith. When Christ appeared to his disciples on Easter morning, it was not simply a revelation that God held power over sin and death. As good Jews they had always known that. It was more. It was the affirmation of all the vague but haunting and persistent intuitions that mankind has known. It was the visible sign that beyond the apparent impersonality of the universe going about its mechanical routine, there is personal meaning; that beyond the agonies and cruelties and frustrations of human lives, there is a dimension in which tears cease and the holiness of laughter begins; that in each man there is that point where, however faintly at times, he hears a voice that is more than human, and feels a call to a love that rustles in human streets and moves the sun and the other stars.

I believe that what I experienced at the time of the accident was real, because Christ rose from the dead and confirmed all such moments.

But how can we believe he rose? The witnesses are long since dead. They cannot be cross-examined. We can say only, what historical record there is proclaims the fact, and there is no historical record that would provide an adequate alternative explanation.

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THE MYSTERY OF BEING HUMAN

by Chad Walsh