

BAPTIST HERALD

JANUARY 1, 1969

JAPAN



**U. S. CONGRESS ON EVANGELISM
MINNEAPOLIS, MINNESOTA**

A nine-point Statement of Purpose has been adopted for the U. S. Congress on Evangelism to be held in Minneapolis, Minnesota, September 8-14, 1969.

The statement was given its final approval by the executive committee of the congress after being presented earlier to the 45 member national committee for its consideration.

The first of the nine points is "To witness to the central fact that the Gospel of Jesus Christ has power to save people in this age and that faith in Jesus Christ is the way of salvation for all."

The congress is expected to bring 8,000 ministers, laymen and evangelists from the fifty states to the Minneapolis area next September.

Evangelist Billy Graham is honorary chairman of the congress and Dr. Oswald C. J. Hoffmann, St. Louis, Missouri, speaker on The Lutheran

er to save people in this age, and that faith in Jesus Christ is the way of salvation for all.

2. To find anew the Biblical basis and strategy for evangelism through the urgent proclamation and teaching of the gospel to each generation by a worshipping, witnessing, and serving church in which all believers once again declare boldly their faith in the risen Lord.
3. To teach believers how to do evangelism in the power of the Holy Spirit.
4. To experience a spiritual awakening within the church by the power of the Holy Spirit.
5. To challenge the powers of darkness, spurring the churches to stimulate believers everywhere to mount a vigorous attack upon the forces producing misery, inequity, emptiness, discrimination, and other evils in our society, and to lift, wherever possible, the spiritual and temporal burdens of man.

to assess together opportunities for evangelism presented by a burgeoning world; and to strengthen one another in the common task of reaching out to that world for Christ.

9. To reaffirm that Jesus, the Lord of the church, is the Lord of history at whose return "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father."



The seventy-member Japanese delegation to the Asia-South Pacific Congress on Evangelism publicly expressed grief at the suffering caused by their invading armies in World War II, by laying a wreath at a Singapore monument. The brief service took place at the close of the Congress, November 13, 1968. More than 1,100 participants and observers from 25 Asian countries recently attended the nine-day Asian-South Pacific Congress on Evangelism in Singapore.

**RHEA TO DIRECT MUSIC
AT BAPTIST WORLD MEET**

WASHINGTON, D. C.—(ABNS)—Claude H. Rhea Jr., consultant in church music and mass communication for the Southern Baptist Foreign Mission Board, Richmond, Va., has been named coordinator of music features for the 12th Baptist World Congress in Tokyo, Japan, in July of 1970.

An attendance of 10,000 from 70 to 80 countries is expected at the congress, scheduled July 12-18, 1970.

Registration forms for the congress are now being printed and will be ready for distribution on request after Jan. 1, 1969, said Josef Nordenhaug, general secretary of the Baptist World Alliance.

(Continued on page 12)

Editorial

A New Year — A New Challenge!

What a joy and privilege it is for your missionaries in Japan along with our Japanese brethren to present to you once again your Japan mission field. How often we have thought, "Oh, if only our NAB folks at home could come and see the work here with their own eyes; there is such a challenge in every aspect of the Gospel ministry committed to us as North American Baptists here in Japan!" How can we express in words on a printed page the longing in our hearts for a real ingathering of souls, and for the planting of new churches in so many wide-open areas? Once again, however, we have been given this opportunity, and as you read this issue of the BAPTIST HERALD, it will be with our fervent prayers that something of the urgency about the work of the Gospel here in Japan will be laid upon your heart.

Rev. Edwin C. Kern will challenge you with a very exciting new opportunity that your mission in Japan has accepted—the beginning of a new NAB work in Nagoya, Japan's third largest city. A dream and a vision is being answered in these very days!

Our newest missionaries in Japan, Rev. and Mrs. Wilfred L. Weick, look over this field after their initial year of language study, and Rev. Weick lays before you some of the burdens that have come to be theirs in his stimulating article.

Our NAB work in Japan, however, would be very small indeed if it were not for the faithful, dedicated ministry of our Japanese co-laborers in Christ. Two of our younger Japanese pastors have also contributed articles for this issue of the BAPTIST HERALD, and we are certain that these articles will indeed touch your heart.

Our brother Yukio Hanazono, pastor of our newest church, in Matsusaka, offers you "The Challenge of Building New Churches." God is moving mightily in this work—and you are involved!

Another article is one by a young man who has been called, with his wife, to the pastorate of our church in Kyoto, and who this Spring will complete his theological training at our Osaka Biblical Seminary. Brother Tomokuni Aoki has succeeded in conveying the message that is in all of our hearts as he challenges you with "A Macedonian Call."

Warning: you read these articles at your own peril! God has a call for you in this New Year, and that call is the challenge of Japan as presented in this issue. Our prayers will be with you as you read.

Guest editorial by Rev. Fred G. Moore, Japan Field Secretary for the North American Baptist General Conference.

**BAPTIST HERALD
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NEWS & VIEWS

Hour, is the chairman of the national committee. Dr. Paul Fryhling, pastor of First Covenant Church, Minneapolis, is chairman of the executive committee.

The statement of purpose is as follows:

1. To witness to the central fact that the gospel of Jesus Christ has pow-

6. To encourage the church to develop and use modern and effective means for reaching people with the gospel in all its relevance.
7. To demonstrate practical Christian unity through witness to the world that Jesus Christ is Savior and Lord.
8. To confess together past failures;

**World-Wide Baptist Membership Increases
By Nine Percent in Year, BWA Reports**

Of the 29.8 million Baptist peoples in the world, 2.6 million were added to the ranks in the past year, according to the Baptist World Alliance.

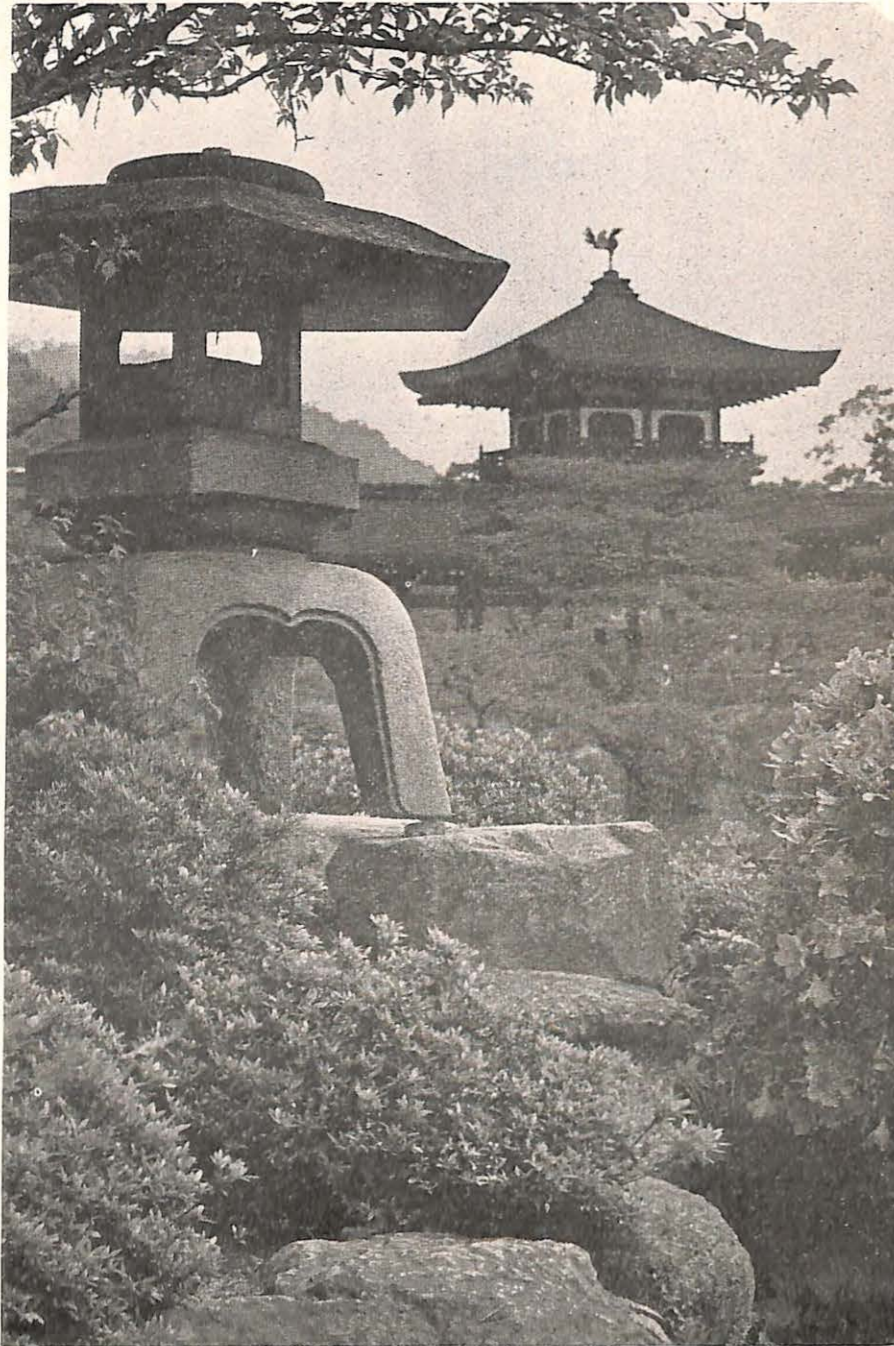
The statistics include only those who have "personally professed Jesus Christ as Savior and Lord and followed him in believer's baptism."

Largest gains were the memberships of the Negro conventions in North America. The National Baptist Convention of America jumped 831,000 to a total of 3.5 million. The National Baptist Convention, USA, Inc., added 800,000 to total 6.3 million. The Pro-

gressive National Baptist Convention, Inc., climbed from 505,000 to 521,000.

The new totals by continents (increase shown in parentheses) are:

Africa	471,856	(29,744)
Asia	960,938	(20,732)
Central America		
Europe	214,363	(2,579)
Middle East	1,157,432	(29,188)
South America	1,068	(186)
S.W. Pacific	297,048	(14,607)
North America	111,873	(3,351)
	26,412,866	(2,343,435)



The thought of opening an evangelistic outreach in Nagoya City has been in the plan of our Mission in Japan for quite some years. However, the responsibilities in areas where church-planting was in progress has demanded full attention of the missionaries, pastors and workers in their respective places. This made it possible to consider evangelism in other areas like Nagoya. The time has now come when the plan to open a new point of witness has become a reality. A missionary family, in the person of the writer of this article and his family has been placed in Nagoya to undertake, by God's grace, the responsibility of making plans for evan-

gelism in this city. A new mission house has been constructed and has been occupied since June, 1968. We are grateful to God for this provision, made possible by your sacrificial gifts. We thank you for providing living facilities which have already made our family life pleasant. We sincerely pray that our home in this new housing developing will be a place where neighbors and friends will know that we have "been with Jesus."

Japan along with many other countries in the world has been caught in the rapidly increasing population trend, which is termed by some as "population explosion." At present there are about 3 billion people in the world. Japan's population count has reached the 110 million mark. Some sociologists predict that by the year 2,000, the world population will be 6 billion people. Japanese vital statisticians predict 130 million people for Japan in 20 years. Of the 130 million people, city planners anticipate that 110 million will be in cities and 75 million of the city dwellers will locate in the Pacific coast belt between Tokyo and Osaka. This megalopolis will function from three main centers, namely Toyko as the largest center with 40 million people, Osaka the second largest with 20 million people and Nagoya the third largest with 15

million people. Geographically, Nagoya is centrally located in this rapidly developing metropolis. Since Nagoya is geographically at the center, it is considered a very important cross point for traffic routes going every direction on Japan's main island. Because of its strategic location, Japan's city planners anticipate that Nagoya area will grow at a faster pace in the next 20 years than any other area between Tokyo and Osaka.

Industrially, Nagoya is in one of the four major industrial zones in Japan. People from rural areas come to the city to work in the automobile plants, ceramic and chinaware factories, textile and pulp mills and other smaller

industries.

Expanding industry, commerce and trade in this city has also given incentive to the development of higher education to train technicians in the related industries. Along with 13 technical schools there are 44 junior colleges and universities with an approximate enrollment of 59,000 students.

The religious life for most of the people in this modern, progressive city is at a low ebb. Yes, a statistical report on the religions of Nagoya shows that there are 964 Shinto Shrines and 999 Buddhist Temples. However, most of the adherents only attend their shrine or temple on special festive days. They call on the Shinto priest to officiate at a wedding or give the construction rites for a new house, store or public building. The Buddhist priest is invited to say prayers for the dead and to take charge of a funeral service. The emphasis on a good education, finding a financially profitable job, establishing a home and building up financial security for old age and family has subtly squeezed out the interest in the traditional religions in Japan.

The history of Christian missions in the city of Nagoya dates back to the early 1920's. The evangelism and church-planting over the past years

In these areas subdivisions have also been made for the construction of hundreds of private homes. Near the mission house here in Nagoya is a large city housing project consisting of 1,350 apartments for an average size family of 4 people. In another area about 2 miles from our home is another apartment project for about 7,000 people. There are other apartment projects housing up to 15,000 people. Some of these apartment projects are equipped with modern shopping arcades, recreation centers, auditoriums, schools and hospitals. Alongside the rows of apartments are large flat and terraced tracts of land which have been prepared for the construction of private homes. One thing usually missing in these new residential areas is the church which should be there to give spiritual guidance and proclaim the Gospel to its inhabitants.

Our Lord, who is moved with a love that hurts, for the roaming thousands occupying these comfortable dwellings has commissioned us to go and make disciples in these new areas and teach those who believe in Christ as personal Savior and Lord to observe the same commandments we are expected to observe.

After several months of investigation and waiting upon the Lord for

grateful. It is our prayer that through this contact there will be those who will respond to the Lord's call for pastors and leaders in the church. As a family, we are also grateful for the congenial neighbors who indicated their interest in a Bible study in our home. This list of contacts and opportunities is by no means complete. We are grateful to the Lord for answered prayer for opportunities of witness.

The opportunities for witness in Nagoya can also be duplicated in such cities as Kyoto and Osaka. The projected plan of our mission, under the Lord's guidance to reach out into these two cities is a very vital step which we must prepare to take. In order to establish a witness in these cities a missionary will of necessity have to be placed in each of these areas. The location for the establishing of a church needs investigation and waiting upon the Lord. Already now, financial preparations for the possible purchase of land from a church building should be considered.

The task of establishing a discipling and teaching church in the city of Nagoya requires a robust faith in the Lord of this vast harvest field. We are deeply grateful to you for upholding us in prayer. We are grateful to the Lord for the financial needs which

Witness

Beginnings in Nagoya City by Edwin C. Kern

has brought into being 75 organized churches and about 35 evangelistic points sponsored by one of the organized churches or a mission board. Small home meetings, meetings in public buildings and on university campuses have also been a means of presenting the Gospel to some who realize that life is more than a new home, temporal comforts and financial security.

The "population explosion" in Nagoya has been of great concern to the city-planners. Large tracts of land which were either rice-paddies or wasteland mountainsides have been leveled and subdivided for the construction of large apartment blocks.

guidance, the general area for a building site has been determined. The area has new four-story apartments, housing approximately 10,000 people plus a potential residential area for private homes of 80,000 inhabitants. In an adjacent residential area a meeting-place has been selected. Since December 8, 1968, Bible studies and worship services are conducted every Sunday morning in this new, attractive building. The acquaintance of a student attending the Nagoya City University has made it possible to conduct an English Bible Class on the university campus. For the opportunity to introduce these young people to Christ we are especially

ne always provides in his time through those who sacrificially give of their finances for land purchases and other needs. A plot of land for a church building in Nagoya will cost approximately \$15,500.00. The responsibility of evangelism in the new area to which we believe the Lord has led us, is too big to tackle alone. Please pray with us for the provision of a Japanese man who has a burden for the work in this city. Come and help us, we cannot do the work alone!

Rev. Edwin C. Kern is a North American Baptist General Conference Missionary in Nagoya.



Mr. Hanazono, pastor of the Matsusoka church, is ready to turn over the dirt at the groundbreaking service. Mr. Neda, who donated the land, is fifth from l. to r.

The Challenge of Building New Churches in Japan

by Yukio Hanazono

"COMMIT THY works unto the Lord, and thy thoughts shall be established" (Prov. 16:3).

In the BAPTIST HERALD issue of May 15, 1968, the special issue on "Our Mission in Japan," Miss Florence Miller reported on our increase in Matsusaka saying that "They are now planning to build a new church on the land sometime within the next year." It was only six months later that construction actually started on our new church building; The Lord has answered our prayers so quickly and completely, and in such a wonderful way, that we are receiving a new and stronger challenge and vision for the work of the Gospel. This new church building itself is really a challenge that the Lord has given to us.

It challenges us first in the realization that this is proof of the fact that the Lord has His plan to spread the saving knowledge of Jesus Christ throughout this Matsusaka area. As already reported last year, brother Ueda, a lay member of our Matsusaka church offered us 330 sq. meters of land, a tremendous gift, to which our church added another 66 sq. meters by purchase. Our new land is located in the midst of a newly developing residential area. We are rejoicing over this excellent location. It is also a very convenient location, close to transportation. Our Lord has indeed provided a wonderful place for our evangelistic effort.

Secondly, we are challenged because the Lord has also provided every need

for the construction of our new church building. In spite of the small group in our church here, the Lord has helped us by leading our brethren in North America to share the financial burden involved. Since one of our members here, brother Ueda, donated most of the land, the money collected for the "Matsusaka Land Project" was largely presented as a gift for building the church. In addition to this financial gift from our brothers and sisters in the United States and Canada, a loan of nearly \$2,000 was made by the Mission, and thus far over \$220 has been contributed by the Matsusaka church members themselves. Thus in answer to our prayers, and through the generous contributions of God's people in America and Japan, our building dreams are becoming a reality. Ground breaking for our new building was held on Sept. 29th, and construction is scheduled for completion by Dec. 15th, 1968.

It is very difficult by words or pen to express our sincere thanks for this help and these blessings. We feel a very special debt of gratitude to our dear brethren in the United States and Canada.

I would like to share some of the vision and the burden that the Lord has given to us here in Matsusaka. Our vision:

1) Matsusaka is a business hub for this entire area. Like Corinth in the Book of Acts, it is an excellent place for an expanding witness not only in

the city itself, but into the surrounding areas.

2) It is our vision to strengthen the Matsusaka testimony through the winning of more families to the Lord. Our group in Matsusaka can best grow both in evangelistic and in financial energy by the salvation of additional families. At the present time there are only three Christian homes represented in our church, one of which is the pastor's.

3) Our new church building will have a fluorescent lamp illuminating a cross on top of the roof at night. It is our vision that this shining cross in the dark may truly indicate a church which is a center of the Gospel light for this whole area, now in the darkness of sin.

And now our burdens, for which we earnestly covet your prayers:

1) We hope that you will continue to be interested in our small work here in Matsusaka. We want you to know about our situation and our aspirations.

2) We trust that you will continue to be burdened with us for the sharing of the Gospel of salvation with the people of Japan.

3) We want to pray together with you that souls will be won to Christ, and Satan's work will be defeated here in Japan.

Mr. Yukio Hanazono is the pastor of the Matsusaka Baptist Church, Matsusaka.



Mr. Yukio Hanazono at work in his study. He is the pastor of the Matsusaka Baptist Church.

From the time we set foot upon Japanese soil we have heard the Macedonian call, "Come over and help us." "Would you please speak English with me?" a Japanese high school girl shyly asks as we step on the train. The telephone rings and a voice in broken English says, "Can you come over to our University to judge an English speaking contest?" The mailman comes to the door with a letter in hand which says, "Dear Sir, our English Speaking Society is having a discussion on science . . . we need foreign guests to make this day a success. Would you please come over to help us?" The doorbell rings. We open the door to find five or six uniformed University students who say, "We represent the E.S.S. (English Speaking Society) and every Monday at 12:00 we have a meeting. Would you come and speak to us in English?"

The new missionaries try to oblige but they must be careful, since they themselves must learn the Japanese language. Speaking only in English, doesn't help the missionaries acquire the new tongue, in which they hope someday to present the Gospel of Jesus Christ. What should the new missionaries do? The opportunities to meet students almost come tumbling into their house. Maybe they should begin English Bible and Conversation classes. In this way the missionaries can help the anxious students with their English, while at the same time the students spend time reading and talking about God's Holy Word.

Then the thought comes to the missionaries, "Why study Japanese—maybe the time could be used in teaching English Bible Classes and reach the Japanese with the gospel in this way. After all, if young students could be won for Christ, who in turn may realize God's call into the ministry and enroll at the Osaka Biblical Seminary, this would be a great step in proclaiming the gospel to Japan. Besides, who can reach Japan for Christ better than the Japanese themselves?"

There are other challenges that come to the heart of the missionaries. Sometimes these are not as audible as the call from Macedonia, but they are as real. For example, on Sunday

morning a group of fifty or sixty children march by the missionaries house on their way for an outing in the mountains or park. Sunday School has never been a challenge to them nor have they ever seen a Boys Brigade or Pioneer Girls where Christian influence is promoted as well as play and exercise for the body. "No. . . . But you can't build a church with just children," the missionaries ponder to themselves. Then another voice seems to speak, ". . . But these children are the potential church are they not? Jesus said, 'Let the little children come unto me.'" And so the missionaries wonder to themselves, what about a Sunday School, or a weekday activity that would give opportunities to present the gospel to children and through them reach the parents? Maybe we should develop a camping program where we could get children alone, away from the busy city life and into God's nature. As the missionaries think about the children, suddenly a big black limousine drives past the missionaries house. In the car rides a banker, president, or some executive of some large company. Yes! What about him? Did not Jesus call the rich as well as the poor? Certainly, but how does one reach this man with the gospel when he leaves home early in the morning and arrives home every evening very late. How does a missionary schedule a service or Bible Study when Sunday is often just another day of work? And so the missionaries wonder if it is possible to have English and Japanese Bible classes in the company or places of business!

The day wears on and the missionaries leave their home to go shopping. As they walk down the street they see a group of men sweeping the street. A little further they see another group of men cleaning the gutters . . . these people are called the "Burakumin," who were at one time the lowest class of people in Japan. Today they are referred to as Japan's negro problem. Again, the question arises in the new missionaries mind, "Are not even these to be given the good news about God and His Gift of Life abundant to all men

everywhere? How can we overcome the cultural barrier to this class of people?" For centuries they have loved as an exclusive group of people seldom marrying out of their class. So we question ourselves, "Have we the pioneering spirit to start a work among such a group as this?"

Christmas Day arrives . . . the missionaries are home with their family and guests . . . when the doorbell rings. This time it is the bill collector for the Utility Company. Here is a man who knows little if anything about Christmas, not to mention the meaning of Christmas. In fact, this is just another working day for him. What he is really waiting for is "Shogatsu" (New Years Day), when the Japanese celebrate. As he leaves, the missionaries again reflect what about this man and many others like him, who have their jobs, their families and a home. Would they not help to make a good nucleus for a church? After all, they would be a fairly stable people, not like the student who is here today and gone tomorrow, or the executive who may be changed to another company or city. Maybe the missionaries efforts should be channeled in the direction of working with these kinds of adults? Possibly a Japanese Bible Study in some apartment building or in someones home? In fact, why not have many cottage meetings in several places in one area of the city? This certainly would save buying land and building a church would it not, especially when land is high and building costs are rising higher each year. But, can the missionary work effectively without a church building? Will he be able to reach more people in a church or in the homes? Which will bring lasting results?

By now the missionaries minds begin to swirl as they try to comprehend all of the challenges and the methods there are in reaching people for Christ. And still there are more, for there is yet the farmer, truck driver, mentally retarded, the elderly, school teachers, nurses—Lord!! WHAT CAN WE DO TO HELP???

Quietly, oh so quietly, but nevertheless
(Continued on page 12)

New Missionaries Reflect On Their Task

by Wilfred L. Weick

January 1, 1969



Rev. and Mrs. Wilfred L. Weick and family are greeted by Rev. Hisashi Murakami as they arrived in Japan at the Osaka International airport in 1967.

A Macedonian Call

by Tomokuni Aoki

WHILE THIS year of 1968 marks the centennial of Japan's progress as a modern nation, it was even before that, in 1859, that the Gospel ministry under Liggins, Williams, Hepburn, Verbeck and others began in Japan. If we compare these two streams of historical development, we soon notice that in such areas as economics, culture, and education we can take pride in the fact that Japan is one of the world's leaders. But in the other area, that of the spreading of the Protestant Gospel, we are sorry to say that progress has been embarrassingly slow. As yet, the Christians total only 0.5% of the national population. This compares with neighboring Formosa's 2%, Hongkong's 3% and Korea's 7%.

It is often said that Japan is one of the most difficult fields in the world for evangelization. There are undoubtedly many reasons for this, such as sin-hardened hearts, and no desire to listen to the Gospel message. But if you talk personally with the people, you will find that there are virtually no real atheists amongst the Japanese. However, many people are indifferent and see no particular purpose for religion. Perhaps this is because they have received no real Gospel challenge.

Therefore, our greatest need now in Japan is for well-trained, capable Christian workers. We must send out many more messengers of the Good News. The famous Japanese Christian Uchimura Kanzo cried out, "The best of our youth are entering politics, law, literature, and business, but very rarely do they enter religious fields. They seem to regard Christendom as a wastebasket for people of no ability, and they sense that only such untalented people are actually entering Christendom. God is not the only one angry with this situation; it is a great loss to the country and to society as well as to the Church. Are

the best of our young people going to stand idly by in this distressing situation? Why is it that from amongst the Japanese there is no Beecher coming forth? Why is it that truly talented, ambitious men of the caliber of Henry Martyn or David Livingstone are not responding?"

Our heart's cry today is the same as that of Uchimura Kanzo. Our Lord said, "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:37, 38). Our Lord Himself sent laborers forth: He called young men to Himself and sent them out as His disciples; and in the Great Commission He again called forth a continuing stream of workers for the harvest. We are looking for men who will go forth weeping, bearing the seed for sowing, and will come again bearing the sheaves with them. Will you please pray that talented Japanese young people will humble themselves before the Lord, and that the Lord will clearly call them into the Gospel ministry?

The Lord has sent many missionaries to carry the message of salvation to the Japanese, and He has blessed and used their efforts. Our present four churches of our "Japan Baptist Conference" were started by missionaries, and stand today as testimonials to their faithful efforts. We are very thankful for their work. In the final sense, the responsibility for the evangelization of Japan must rest in the hands of the Japanese Christians, but we have not reached that point as yet. We Japanese are asking you to send still more missionaries to Japan. Our plans for expansion as a Japanese conference are often tabled because we simply do not have enough workers. Of course, we are not asking simply for a greater number of workers. In past years, the strangeness of the foreigner, or an interest in the



The Ainu dance. Costumes are distinct from Japanese kimonos. These animists have their own language and customs.

foreigner's English, led many people to the missionary without his having to exert much effort at all. But this situation has changed. We need today missionaries called with more than just a vague conviction of need. What we are really looking for are missionaries who have a definite calling to a particular type of ministry, and who are "experts" in their field. Some of the particular areas in which this need is greatest are the fields of Christian Education, student evangelism, and seminary teaching. One of Japan's greatest problems in the field of Christian Education is the fact that with many demands on their time due to the fierce competition in the school system, junior and senior high school students are particularly hard to get into church. Because of this regrettable fact, it is especially important to effectively reach the younger children and the university students, when they are reachable. And even if Christian young people marry and establish Christian homes, more than likely as parents they will have no family background experience with which to bring up their children in the nurture and admonition of the Lord. It is my conviction that "professional" help for the pastor at this point will be most effective in turn in establishing solid Christian families. On the seminary level, too, because of the lack of capable, full-time teachers, the professors must help fill-in in areas apart from their specialties, and many part-time teachers have to be used. We desire workers who are proficient in these specialized areas.

As I write this, I am reminded of the vision given to the Apostle Paul at Troas. The Macedonian man urged, "Cross over into Macedonia and help us!" Won't you come to Japan and help?

Mr. Tomokuni Aoki is the pastor of the Rokuyo Baptist Church, Kyoto.

From Modern Japan Comes the Question

IS THE MISSIONARY OUTDATED HERE?

by Kenneth S. Roundhill

"I INTEND from now on to work for the abolition of the missionary system." The words are those of a missionary, not a Communist agent. The missionary to Japan is out of step with the times—an anachronism, says this missionary—and his presence is a serious hindrance to the growth of healthy independence in the church.

He himself continues to teach in a seminary only because apparently no national can be found to replace him. He urges the church to stop calling missionaries to Japan from abroad.

Now, any missionary worth his salt is surely laboring to do himself out of a job and to see himself replaced by nationals as soon as possible. Two friends of mine were able to establish an evangelical witness among students in another Far Eastern country. As soon as there was capable local leadership, they left.

FRANKLY, WE TREMBLE

Some of us frankly trembled for the work, but today it is a thriving, independent student movement. If this is what our friend is arguing for, then I can see his point. But, is he?

During my 16 years in Japan most of the missionaries I have come to know were never invited here in the first place. They certainly did not wait for the postwar church to invite them.

General MacArthur's stirring appeal for 1000 missionaries may have got some of them thinking. Some were G. I.'s who, while serving their country here, had their eyes opened to the desperate need and glorious opportunities of postwar Japan. Their conscripted service for their country later came to be a call of God that

could not be denied.

They were no more invited by the Japanese than Jesus Himself was invited to the earth by an expectant Jewry. They were sent, not drawn.

There is an embarrassing amount of room left in Japan for uninvited missionaries. With the paucity of national evangelists and the lack of encouragement for them in country areas, if the pioneer missionary did not tackle the prejudice-packed smaller cities and remoter towns head-on, Japan would today be missing some of its finest Christian leaders.

A missionary I know belongs to one of several missionary societies with a burden for the largely untouched rural areas. One day he was seen putting up posters announcing some coming tent meetings. The curiosity of a sorely troubled girl was aroused.

She came and was converted the first night. She has been a consistent Christian ever since, laboring for years as a children's evangelist and recently setting up a Christian home.

Did the Japanese church invite the foreigner who initiated the Every-Home Crusade with its vision of placing gospel literature in every home in the country? By the end of March 1967 more than 35 million tracts of every kind had been distributed, covering 82.1 per cent of Japan's homes. Movements like this are a stimulus to the whole church, a handmaid to all and a hindrance to none.

One of the greatest contributions of the foreign missionary to the growth of an evangelical church in the postwar era is in the realm of literature. Word of Life Press with its extensive publishing department and

Christian Literature Crusade with its several distribution outlets in bookshops throughout the empire were both started by foreigners.

Word of Life Press now has a national staff of over 100 and the founder is still its director. Since its beginning in 1950 it has produced roughly 520 titles including books and tracts, with book titles now touching the 300 mark. The total number of books comes to about 2½ million and tracts to about 75 million.

Word of Life has been responsible for the printing of the new Japanese Bible (only the New Testament so far) which is being produced by conservative scholars. Some 78,000 have been sold to date, with a total production figure of the two different sizes now reaching 153,000 copies.

HOW TO ASSESS THE VALUE?

It would be impossible to adequately assess the spiritual wealth that has come to an ardently reading Christian public through this dedicated ministry. When I taught in a seminary in Tokyo 16 years ago the students had almost no conservative and scholarly theological texts in Japanese. That could not be said today.

The founding of Bible schools and seminaries is not the least of the fruit of modern missions supposedly outmoded. Not long ago the pastors of one denomination were embarrassed to find more young people were applying to the Bible school for full-time ministry as a result of foreign missionaries' influence than as a result of the ministry of Japanese pastors.

When the Rev. Mr. Koji Honda, the Billy Graham of Japan, was finally freed from the burden of a large city parish to give himself to the larger ministry of citywide and nationwide evangelism, that stimulus came from a farsighted foreigner. And who first introduced him to the Savior? An English lady taught him and other students the English Bible and gave them cups of tea. Which he liked best he did not know.

The lady may have known very little Japanese, but her efforts were the first step that led Honda Sensei to the Savior.

There is still room for a ministry of this kind where the Japanese are eager to learn English as their second language.

The mother of a well-known missionary came to Japan to visit during a time when the wife was not well. She took a flat near the family in order to help where she could, and

on the side began to teach English and Bible to some students. She found this so rewarding—the Japanese have a profound respect for gray hair—that she remained after the need for her in the home was past. Even when her children shifted to another area, she remained to be with her beloved students and continued to lead them to the local evangelical church.

Many retired teachers in North America are kicking their intellectual heels and wondering how best to keep their disciplined minds from dullness and their sensitive spirits from lethargy. You may be one of these. You could be out in a country like this reveling in a most satisfying and exacting ministry. Why not invest the remainder of your healthy years in a productive teaching ministry abroad? Otherwise you may die early from lack of something worthwhile to do.

In Japan today there are at least 346 university colleges and 413 junior colleges serving about 1,400,000 students. In many of these colleges there is an open door for foreign professors to teach conversational English, and the only qualification in most cases is some kind of a degree from abroad. You *should* be able to speak English, and guided conversation is what they need most of all.

DESIRE FOR ENGLISH OPENS DOORS

A missionary couple in one large university city touches about 1000 students every week in five or six different colleges. The arrangement is that they will teach English if they are also permitted to have an English Bible class on campus. As a result of contacts on campus they now have a flourishing downtown church, where not only students but also graduates continue to come.

Are they out of step with the times? To my mind, they are right in step with opportunity—an opportunity that is not available to the national Christian, unless he is very well trained abroad. This is one thing the foreigner can do that no one else can do.

We long to see convinced Christians on the staff of every major university in the country. Think of the adventure of such a ministry. Think of the leadership potential among students destined to either run or ruin the country.

UNINVITED GUESTS COME TO SERVE

There is no reason why we should

let these key positions of influence be filled by Roman Catholic priests—or by footloose and fancy-free tourists who only want to make enough money to move on to the next place of exotic amusement, caring nothing for the students with their amazingly free and open questions about the so-called "Christian" West.

Camp work too has come to stay. Foreign missionary staff in missions like TEAM and Far Eastern Gospel Crusade can tell of thrilling rewards. Years of patient labor have gone into development of camp facilities and programs. Summer months are now filled with graded conferences for seekers and believers. The amazing potential of camp life is now being shared with others in an annual camp seminar.

What would have happened to the thousands who have confessed Christ through radio ministry if some farsighted foreigners had not come to exploit the air waves for the gospel? The Pacific Broadcasting Association was launched by six missionaries of two mission societies. According to the director of this association, most of Japan's Christian broadcasts began through the initiative of foreigners. This is apparently true also of Catholic broadcasting.

PBA releases programs today on about 100 stations in Japan and seven abroad.

These broadcasts can be heard almost anywhere in the country and in some cases have a 90 per cent local coverage. A nationwide broadcast began last May with about 65 per cent coverage and was expected to reach 80 per cent by October.

My critic of missions says that missionaries invited to Japan by existing churches are bewildered because the Japanese do not know how to use them and their gifts effectively. Missionaries are just attached to parish churches and left to stagnate, he says. Consequently the number of missionaries coming to Japan has declined sharply. One simple solution, he suggests, would be to do what the Chinese church did and terminate the missionary system completely.

WHY THE MISSIONARY STAGNATES

I seriously question a system that permits any missionary to stagnate and lose heart when the existing needs are so vast and the opportunities are so many.

I would also question the validity

of any missionary's call when he is dependent upon the spiritual state of the host church to justify his feeling needed.

Is he only a thermometer measuring and reflecting the prevailing temperature, or is he meant to be a spiritual thermostat injecting needed warmth?

I know of three postwar churches which came out of the labors of one missionary who deliberately went to areas where the evangelical witness was weak. One of the three is now under national leadership. In greater or less degree that story can be repeated again and again. Is there still no room for that kind of missionary, when the number of Protestant Christians still hovers around half a million in a nation of 100 million?

One of the most vibrantly alive congregations in Tokyo resulted from the labors of one missionary who was handicapped in the language. But with the help of a godly woman interpreter and church friends at home who faithfully prayed for specially designated people on the field, that church is now a radiating center of life to many. It has for years been enjoying national leadership of the highest caliber. Is there no room for missionaries like that today?

The need is for missionaries of the right kind, not a cessation of the missionary system. No new organizations are needed. There are enough mission societies in Japan today to permit dedicated Christians of many differing shades of theological opinion to come without offending sensitive doctrinal tastes. Some of these missions are experiencing the travail—and the thrill—of bringing to birth a New Testament church with no ecclesiastical or financial hamstrings in the West. Some are now in the throes of those pains that inevitably accompany a growing work, with all the necessary adjustments in culture and testing in essential character for both national and foreigner.

How long this land will remain so wide open to the right kind of foreign missionary one cannot even guess. But today it is open—and very much so—to the kind of missionary the land really needs.

Kenneth Roundhill and his wife are missionaries with Worldwide Evangelization Crusade on loan to Inter-Varsity Christian Fellowship in Japan. Reprinted by permission from WORLD VISION, January 1968.

IS THIS THE TURNING POINT?

A Report About the Billy Graham Tokyo Crusade

"THE TOKYO Crusade" predicted Dr. Billy Graham, "could be the beginning of the turning-point for the Christian Church in Japan." This view was echoed by others who were active in the campaign. Many Christians have been earnestly praying that the Crusade in Tokyo might have an impact not on the metropolis alone but on the whole of Japan. Will it also leave its mark on history as a significant turning-point in the growth of the Christian Church?

Those who invited Dr. Graham to Japan knew only too well the need for something new—for something to effect a change of direction in this land of over 90 million people. Missionaries have come and gone, lived and died, served and suffered; and a comparatively few Japanese evangelical leaders have been carrying enormously heavy burdens. Yet in spite of all the efforts of the past, still that monotonous statistic remains—less than half of one per cent are Christians.

The uncompromising evangelical position of Dr. David Tsutada, founder and director of Immanuel General Church, is well known. With him as chairman of the Crusade's executive committee, the biblical and evangelical nature of the Crusade could be assured. The Rev. Akira Hatori, who served as Vice-Chairman, also acted as interpreter at all the main evangelistic meetings for Dr. Graham.

PRESS CONFERENCE

Dark-suited Dr. Graham, seated at a table in front of a gold screen at the Hotel New Otani, faced reporters and photographers of the Press. Dr. Tsutada outlined the events leading to the launching of this great Crusade. Elsewhere, he said, the name of Billy Graham is a household word, but that is not so here in Japan. He invited the representatives of the Press to make themselves acquainted with the man and his message. Dr. Piatt spoke of the tremendous build-up in prayer around the world (surely one great reason for the impact made). Dr. Graham, speaking through his interpreter Pastor Hatori, then announced that he would answer no questions of a political nature, but he would endeavour to answer all others. The mood of the evangelist was serious, and the set of his lips could be described as grim. In his features one could read determination and readiness for action. I was impressed by the way in which Dr. Graham concentrated his attention on each question-

er; some of the questions were involved, and it was a while before they could be interpreted, but the keen eyes of the evangelist never left the face of his questioner.

Dr. Graham dealt with a question touching on science. "Science has brought us to the brink of Paradise. Many problems of the present-day could be solved by science—were it not for human nature. The causes of war are greed and hate and jealousy. We need a change of heart. That is why Christ said 'Ye must be born again.'" With this imperative as the basic impulse, the Crusade was launched at the Budokan on Friday October 20, 1967.

THE MARTIAL ARTS AUDITORIUM

Built for the 1964 Olympic Games, the Martial Arts Auditorium (Budokan), with its pleasing architecture, had witnessed many bouts of Judo. A struggle of a vastly different nature was now beginning. Under a huge Japanese national flag, with its disc of bright red, suspended from the lofty ceiling, the campaign got off to a good start with the hall almost filled—the capacity being 15 or 16 thousand. In fact at the Saturday afternoon Youth Meeting, when Mr. Graham was joined by Bobby Richardson (former New York second-base-man) and London Pop Star Cliff Richard, the crowd was so great that it was unhappily necessary to turn 3,000 people away.

Night by night the seats filled up; night by night men and women moved out from their seats to stand massed before the platform in response to the evangelist's invitation.

Dr. Graham in his appeal made special reference to those who were listening in Sapporo. For in that capital city of Hokkaido, Missionary Richard Goodall had arranged the one relay of this Crusade.—using telephone lines at the ordinary cost of a long-distance telephone call—in a room at the Sapporo city hall. About 500 were accommodated in this way and many responded to the appeal addressed to them from Tokyo.

SCHOOL OF EVANGELISM

Special financial provision enabled Christian workers and those training for Christian work to travel from distant parts of Japan for the four-day School of Evangelism. With 2,500 participants it was described as the largest Billy Graham School of Evangelism ever held. Those who attended this course referred to it in terms of

unbounded enthusiasm and appreciation.

KORAKUEN BASEBALL STADIUM

Those who entered the Baseball Stadium at half-past one on the last day, Sunday October 29, found it bright with sunshine under a sky of blue. At three o'clock the 3,000 voice choir began the music program.

It was a stirring sight to see this huge baseball stadium with every seat filled for an evangelistic meeting. Estimates of attendance vary from 36,000 up, and there is reason for the feeling that this may have been the largest crowd for a Christian meeting ever held in the Far East.

Advertisements around the perimeter called attention to Meiji Caramels, Soft Drinks, Japan Paint, Hitachi electrical equipment, and so on. In the corner of the stadium were suspended the boxes from which, just the day before, newspaper reporters and radio broadcasters had watched the Yomiuri Giants defeat the Hankyu Braves in the final game of the 1967 Baseball Series. On the platform in the center of the Evangelist began his message. He quoted Press men in Japan who had asked him if he thought the world was coming to an end, and he continued: "For the first time in human history, man has power in his hands sufficient to destroy the human race. But there is only one book which accurately describes what will happen to the world at the end." Then followed a message from Noah on the need for man to prepare to meet his God.

THE INVITATION

When the invitation was given, people began moving in streams from every part of the stadium, carefully keeping off the grass as they had been warned, to the designated area. Uniformed U.S. navy men could be seen amongst the crowds of Japanese awaiting the help of counselors. From the official report of this meeting we learn something of the magnitude of the response: "2,175 persons came forward to stand around the baseline from deep first base to 30 feet past third base. They were 30 or 40 deep. . . . As in the other ten Crusade services which opened in the Budokan, the audience was predominantly young people, seemingly university and college students. More than 50 per cent of those coming as inquirers were in the 19-29 year age bracket."

It is estimated that throughout the campaign the evangelist was heard by 191,750 persons (though presum-

ably this statistic takes no account of the large number of people who must have attended more than once). The number of inquirers was given as 15,854.

EVALUATION BY JAPANESE LEADERS

Those who have read the life story of Dr. John Song, the famous Chinese evangelist who conducted mass meetings all over East Asia as well as in China proper, may know that the conclusion of a campaign was almost invariably followed by the formation in local churches of small evangelistic teams, each consisting of two or three believers, which used to go out every Sunday afternoon, with their pennants flying, to preach the Gospel in nearby villages. It is clear that the hope of Japanese Christian leaders after this great Crusade is lying in the same direction.

One or two quotations from Japanese leaders will be sufficient to reveal this expectation.

Dr. David Tsutada, Chairman of the Crusade Executive Committee: "The Crusade has strengthened the evangelical cause in Japan more than any event." Pastor Akira Hatori: "This is the rising sun of a new day for the church in Japan. I hope that from this day on the church of Japan will be a missionary sending church rather than just a receiving church." Bishop Tsunenori Takase: "In the past Japanese churches have not been past very evangelistic, but we churches in Japan must become more evangelistic. This Crusade will help us accomplish that."

OBSERVATIONS

It is true to say that Billy Graham and all who worked with him have given us hope by working loose the rusty hinges of the door. And if this massive piece of resisting timber is to be pushed open further, the hinges must be kept well oiled with biblical and evangelical co-operation. And all God's servants in this country, laymen as well as others, must unite more than ever in applying pressure to that challenging door. For there is a vast area of need which can never be met simply by occasional and special efforts. There is no way out of carrying the cross. Still required for the evangelization of this land are the dogged and determined efforts of ordinary workers—Japanese or missionary—in unspectacular ministries. The task still calls for discipline, self-denial, and faithful unsung service. Without plodders the cause will collapse. But in recent days we have seen clear evidence that what is impossible with man is possible with God. The message of the Crusade to all Christian workers is surely just that.

Reprinted by permission from the JAPAN HARVEST, Fall, 1967.

NEW MISSIONARIES . . .

(Continued from page 7)

less the still small voice seems to speak to the new missionaries, "Study the language my fellow workers—study the language. In time I will show you what to do and how to do it. For even now I am preparing you for a task." And so the new missionaries go back to the vocabulary cards, realizing there are many, many challenges, but they can only meet a very few of them. Yet, when other missionaries and Christians at home who are empowered by God's Spirit work together, many of these challenges CAN BE MET!!

Rev. Wilfred L. Weick is a new North American Baptist General Conference Missionary in Kyoto.

NEWS & VIEWS

(Continued from page 2)

ILLINOIS BAPTIST ASSOCIATION VOTES TO MOVE HEADQUARTERS

ZION, ILL. (BP)—The Illinois Baptist State Association voted to move its offices from Carbondale to Springfield, Ill., and approved purchase of a site near a major expressway in the state capital for \$150,000.

No date was set for the move, but the summer of 1971 has been suggested as a possible target date.

The new office building will be located in the Capital City Shopping Center at the intersection of the Adlai E. Stevenson Expressway and U. S. Highway 66, in the southeast section of Springfield.

The convention voted last year to relocate, but postponed until this year a decision on the site. The offices have been located in Carbondale since 1930.

The convention also voted to sell the Baptist Student Center at the University of Illinois at Champaign. The present center has dormitory space and meal service, and the convention voted to use \$250,000 of the proceeds from sale to build or purchase another center with space only for student activities and Bible classes.

LAW AND ORDER CALLED ISSUE OF CHURCH CONCERN

KANSAS CITY, MO. (BP)—Despite law-and-order sloganeering this year, court dockets are jammed even deeper in confusion, parole and probation caseloads are swelled even further beyond capacity, and Christian correction officers and chaplains are as frustrated as ever in their plea for church involvement.

This conclusion stood out in a three-day Conference on Church and Crime at Midwestern Baptist Theological Seminary here, the first such conference of its kind in the Southern Baptist Convention.

One parole officer among the 50 or

so conferences said:

"The biggest frustration is not in working with offenders but in trying to involve church people. Most prisoners have been exposed to a religion they do not care for and are convinced does not care for them."

Underlining the need for Christian involvement, former convict Larry Baulch, who now is director of Yoke-fellow Prison Ministries, said in regard to his three terms in San Quentin Prison:

"Each time I was released I was sure I would never come back. But I hadn't gained anything in prison but an education in crime. Certainly I received no understanding of my behavior. I was just pressured deeper into criminal conformity."

Speakers and discussion leaders repeatedly emphasized that the basic emotional problems of most criminals are of such a nature that the patient influence of a Christian friend could make a radical difference.

Common denominators identified during the conference describing characteristics of most prisoners included: no healthy relationship with an adequate adult; no self-respect and a heavy sense of failure; pressure to conform while in prison to a "warped image" of criminals who consider themselves "good guys"; and an intense anxiety over separation from spouses.

PROGRESSIVE BAPTISTS AND AMERICAN BAPTISTS TALK OF COOPERATION

GREEN LAKE, WIS.—(ABNS)—Leading figures of two Baptist conventions, one black and the other mostly white, talked together about how they could work together to the advantage of each. The Rev. Dr. Gardner Taylor, pastor of the Concord Baptist Church, Brooklyn, N. Y., former president of the Progressive National Baptist Convention, presided over the meeting in which Progressive Baptists and American Baptists considered areas of mutual concern.

"We ought to find bridges between us and common ground on which we can stand, and leave the rest to God," Dr. Taylor said. He emphasized that the meeting was not called to consider any plans for merger.

Dr. Taylor reported that some areas of possible cooperation the committee discussed were camping, social action, communication, joint statements on public issues, the preparation of materials for church administration, in-service training of pastors, rural church work, and the means by which to interpret each convention to the other. This interpretation could come about, he said, by joint meetings together including simultaneous meetings of the governing councils of each convention in the same city, with one session together. Prior to that there may be exchanges of visitors for the winter meetings of the general councils.

Dr. Taylor explained that the conversations at Green Lake were only exploratory, and that they were friendly. It was agreed that one representative from each convention will meet at a later date to formulate proposals for discussion, including suggested implementations for programs, to be considered at the next meeting of the group in Chicago, Ill., in April, 1969.

BAPTIST MEN'S CONGRESS SLATED FOR JULY, 1969

NASHVILLE, TENN.—(ABNS)—A meeting of Baptist laymen from perhaps a dozen Baptist conventions in North America has been slated here July 3-6, 1969, by an ad hoc committee of Baptist laymen from five of the Baptist conventions involved.

The meeting will be called the Bap-

tist Men's Congress on Evangelism and Lay Involvement, and will seek to delve into the challenge of evangelism and involving laymen in both evangelism and deepening their spiritual life and ministry, said Owen Cooper of Yazoo City, Miss., chairman of the ad hoc committee which is planning the meeting.

Although no organization has been created, the group will be related unofficially to the Crusade of the Americas, an evangelistic effort encompassing Baptists in North, Central, and South America.

228,444 VISITED BAPTIST PAVILION AT SAN ANTONIO'S HEMISFAIR

SAN ANTONIO, TEXAS.—(ABNS)—A total of 228,444 persons visited the Baptist Pavilion at HemisFair '68

during the six-month exhibit.

The pavilion was sponsored by the San Antonio Baptist Association, the Baptist General Convention of Texas, and the Home and Foreign Mission Board of the Southern Baptist Convention.

RELIGIOUS AFFILIATION OF MEMBERS OF CONGRESS

WASHINGTON, D. C.—The religious balance among members of the Ninetieth Congress will be generally maintained in the Ninety-First, though several denominations least represented in politics show small gains, according to the Authoritative Religious Census of Congress published in Christianity Today.

Noting that "1968 was a good year for incumbents," totals of only two

(Continued on next page)

"TRUTH and FAITH"

by William Sturhahn

WITH increasing demand for and availability of higher education it is no surprise that even Christians are plagued with questions of rationalism versus faith. The gist of higher education is in learning how to think and how to come to a reasonable, rational conclusion. This is not a new movement at all. It is a recurring phase in a great cycle of philosophical and religious existence. Every student of history is familiar with these eras of religious enslavement and the following era of rationalism, accompanied by an upsurge in higher learning. So, you see, the modern conflict between evangelical faith and agnostic learning is not new. The tragedy is in the fact that man, in spite of his intensive search, will not learn from history. Somehow man is imbued with the notion that "I will not make the same mistakes," when he is already involved in making the identical mistakes.

Having said this, let us take an honest look at the basic root of man's dilemma. It can probably be summarized in such "profound" statements as "modern, well-educated young people will no longer accept statements based on pure faith." They want to reason, to find the answer within themselves. I have been amazed at the frequency with which such "revealing" statements come from campus chaplains and university teachers. Really, this is as old as man himself. Indeed, it is man's basic rebellion against the authority of Scriptures and the absolute person, God. "Should God have said?" was the first seed of rebellion planted in man's mind and heart. Of course, everybody is searching for the truth, and one must acknowledge sincerity in

this search. But as in many other instances, sincerity alone can lead to man's complete destruction. The majority of cultists are sincere. The cannibal is sincere. Stalinists, MAO's Cultural Revolutionists are deadly serious. The pharisees were sincere when they pronounced their "Corban." "Sincerity" has become the Corban of modern religious thinking. Sincerity has become the substitute for faith.

Two little words have been and continue to be boulders—Truth and Faith. To many modern people these boulders have caused shipwrecks, because they refused to accept them as real. To the Christian mind, these two worlds have become unshakable foundations of living and happiness. When man begins to search for truth within his own unstable and floundering self, he will end up as Pilate before the presence of Christ—in the unending quest "what is truth?" Christ replied to Pilate, and He replies to modern man "I am the Truth." All of man's thinking must start at the one solid fact, which is the Truth—the person of Jesus Christ as the Son of God, as the Word become flesh, as the Lamb of God which takes away the sins of the world.

Here must be the irrefutable reply to attempts at equalization of all religions. As a believer in Christ—a Christian—there is no possible compromise with any religion or philosophy of the Orient or Occident. I heard E. Stanley Jones state "not a single oriental religion can contribute anything of importance to the Christian faith." Christ makes the absolute claim "I am the Truth." I with my very limited mind and so fallible ideas might as well end

my quest for Truth in Jesus Christ, and thereby build on the rock.

The second little word—equally important and difficult to accept is the word "Faith." Faith in modern terms means to accept an "absolute." It is like having a starting point for our thinking and reasoning. Faith must have the right object. It is not a question of just believing anything. It is a question of having an anchor place in the universe—God. Not just any god, but the God who revealed himself to man in the Bible and through Jesus Christ and through the Holy Spirit. As soon as I begin to question the existence of this God, I flounder. As soon as I take away from His own revelation, and formulate an idea out of my own brain of theologian X or philosopher Y, I have added but one more god or idol to the pantheon of gods. To accept this anchor point is Faith. It is as simple as that. Through faith we understand that the worlds were framed by the Word of God. Without faith it is impossible to please God. He who believes shall be saved; but he that believeth not shall be damned.

Of course, you may say in reply: "I simply do not accept these statements as 'a priori.'" In that case, no one can help you, for you will always be like a boat without rudder and power, drifting according to the tides or currents, ultimately smashing itself to pieces on the rocks which might have given your life a solid foundation.

Rev. William Sturhahn is the Northern District Secretary for the North American Baptist General Conference, Winnipeg, Manitoba, Canada.

NEWS & VIEWS

(Continued from page 13)

religious groups changed by more than one. The number of Roman Catholics in the House and Senate rose two, to 111. The Methodist, largest Protestant group in the Congress, dropped three to 90.

The affluent, largely-white, British-background denominations rank highest when their total of Congress members is compared with the church membership total. The leaders are the Unitarian-Universalists, Presbyterians, Episcopalians, and the United Church of Christ.

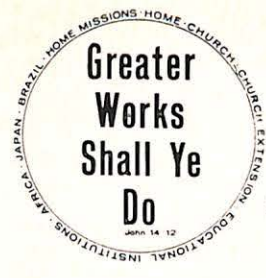
The survey shows gains of one apiece by several little-represented groups, including the Latter-Day Saints (Mormons), Lutherans, and Greek Orthodox. The Orthodox never had a member of Congress on record until two were elected to the House in 1966. The third is Pennsylvania Democrat Gus Yatron.

Christianity Today's new census of the governors shows 9 Methodists, 8 Roman Catholics, 7 Baptists, 6 Episcopalians, 6 Presbyterians, 4 United Church of Christ, 3 Christian Church (Disciples of Christ), 2 Lutherans, 2 Latter-Day Saints; and 1 apiece for Jewish, Unitarian and "Protestant."

The complete list of categories for Congress:

Roman Catholic—111 (13 Senators, 98 Representatives)
 Methodist—90 (23 Senators, 67 Representatives)
 Presbyterian—82 (13 Senators, 69 Representatives)
 Episcopal—67 (14 Senators, 53 Representatives)
 Baptist—53 (10 Senators, 43 Representatives)
 United Church of Christ and Congregational—29 (6 Senators, 23 Representatives)
 Jewish—19 (2 Senators, 17 Representatives)
 Lutheran—14 (3 Senators, 11 Representatives)
 Christian Church (Disciples)—13 (1 Senator, 12 Representatives)
 Latter-Day Saints—10 (4 Senators, 6 Representatives)
 Unitarian-Universalist—7 (4 Senators, 3 Representatives)
 Churches of Christ—6 (1 Senator, 5 Representatives)
 Christian Science—5 (1 Senator, 4 Representatives)

Three Senators and nine Representatives describe themselves as "Protestant," and three Representatives prefer not to be listed. Other groups are: Greek Orthodox 3; Society of Friends 3; Evangelical Free Church 2; and 1 each for the Reformed Church in America, Schwenkfelder Church, Apostolic Christian Church, Christian and Missionary Alliance, Evangelical Covenant Church, and Seventh-day Adventist Church.



WE THE WOMEN

BY MRS. HERBERT HILLER,
 Woodside, New York,
 President Woman's Missionary Union

1968 Executive Committee Meeting

The annual Executive meeting, September 25-26, began with a delightful evening of fellowship with the Executive Staff wives, and as guests of Rev. and Mrs. G. K. Zimmerman, viewing his slides of his recent trip to the Cameroons.

On Wednesday promptly at 9 a.m. our capable president, Mrs. Herbert Hiller, called the business session to order. When my husband saw the pages of minutes and reports he said, "I couldn't believe that 10 women could accomplish so much in just 2 days." We did concentrate and work hard those hours. The continuous interest shown by the Headquarters Staff in our Woman's Missionary Union is of constant encouragement to us. Several of them sat in on different parts of our meeting. We were happy to meet Mrs.

Wayne Pyle, successor to Erna Redlich as WMU office secretary, and hear her report. It was thrilling to get the accomplishments of the White Cross work from Viola Nelson. The Atlantic Conference ladies made a beautiful quilt to be placed in the room reserved for missionaries in the Banzo Hospital.

Student aid will again be given to our Seminary and College. There is an upsurge of interest in Meals for Missions, which means more specific praying for our missionaries.

The 1969 Program Packets are well under way. Mrs. Paul Kohman reported the English packet theme to be "The Chain of Christian Concern" and Mrs. P. Treichel reported the German theme is "Serve the Lord with Gladness." Our newest project PACT was enthusiastically explained by Mrs. E. Kirstein. We trust that by now each one of you has become vitally interested in your Prayer-Partner-Society.

Many other items of concern were discussed, including projecting plans for the 1970 General Conference.

At the beginning of each session our ten voices blended together in singing the theme song "Greater works than these shall ye do, if ye love me, believe me and lose your life in me." We were made to realize anew that we must lose our life in Christ if we are to be effective workers for Him.

Mrs. Charles Littman, Secretary Woman's Missionary Union
 Edmonton, Alberta



God's Volunteers Team I Reports

by Ginny Van Kirk

Team I of God's Volunteers has completed Crusades at Namao Park Baptist Church in Edmonton, Rabbit Hill Baptist Church in Leduc and Parkdale Baptist Church in Drumheller, Alberta.

Our services consisted of testimonies and musical numbers presented by each member of the team and our visitation programs were based on prospect calling and canvassing.

God has richly blessed at each church and we have had a total of forty-five decisions. Eighteen accepted Christ as their Savior, twenty decisions for dedi-

cation and seven decisions for assurance of salvation.

We thank God for speaking through the messages which were given and we pray that many more will heed His call.

We completed our Crusade at East Olds Baptist Church in Olds, Alberta on November 10, 1968.

We conducted services each night. Although there were no visible decisions, we know that God will always use His word to reach souls for Christ.

Please remember us in your prayers as we continue in God's ministry as "God's Volunteers."

RESOURCE IDEAS FOR CHRISTIAN EDUCATION



MINISTRY TO YOUNG FAMILIES

THE CRADLE Role is more than names printed on paper cradles or booties and posted on a wall in the church. Each Cradle Roll name equals one infant plus two parents and perhaps older brothers and sisters. Each name also indicates the church's responsibility to these people, and not only to these, but to other young families in the community who are unchurched.

PURPOSE

What should the Cradle Roll Department attempt to do? Basically, it involves the parents. It should seek to help parents understand their role in the Christian training of their children and give them specific guidance in building a solid foundation during these early years of the child's life. It should also reach out into the homes of the community seeking to establish a link between the unchurched and the church. It could easily be called the Young Families Department.

AREAS OF MINISTRY

The purpose of the Cradle Roll Department suggests many areas of ministry. Four areas will be outlined which, when developed as needed, will constitute an effective Cradle Roll Ministry.

The basic ministry is *home visitation*. This effective means of outreach focuses on the welfare of the expected or newborn infant. The caller should seek to get to know the parents and enroll the child in the Cradle Roll Department of the Sunday school. The personal interest and friendship which the caller extends to the family must be genuine. He will share his faith with them as the opportunity arises. Whole families and relatives can be reached by the church through the expression of interest in and provision for the little child. The caller will invite the whole family to participate in the Sunday school, worship and fellowship of the church. One caller should not be responsible for more than six to eight families.

A second obvious area of ministry would be the provision of a *Cradle Roll nursery* for infants up to two years of age during the time they and their parents are at church. The basic requirements for a Cradle Roll nursery

are that it be conveniently located, equipped, well staffed and follow an organized policy of procedure. Good location would mean that it be convenient to parents who come, adequately heated, ventilated and lighted and that the room be attractively painted. Washable would be the key word in reference to curtains and floor covering or rugs. Proximity to bathroom facilities is essential. It is desirable to have dutch doors on the entrance so that entry into the room is limited to staff and children. The lower half of the door should remain closed.

Basic equipment would include bassinets, cribs and playpens. If space is limited, double-decker units of two or four cribs are available. A utility table or counter with storage space is desirable. A rocking chair for adults and tot-sized chairs are essential. Toy boxes and toys should be washed weekly. Books and pictures should be chosen with the child in mind. It may be helpful to have identification aids to attach to the babies' clothing and belongings.

Those who care for the children should understand the needs of the children and give each one much tender, loving care. The worker should be aware of the fact that children begin learning when they are born. They learn from adults' actions, attitudes, conversation and tone of voice. They can learn through music, play, stories and prayer. Each worker should be sincerely interested in the child and his parents, keeping in mind their spiritual welfare. A cheerful, pleasant personality and neat appearance are essential. Promptness should be required.

A basic procedure should be established and followed. The time schedule should be posted nearby for par-

ents' information. The room should be prepared and checked before the first child arrives. When the child is brought, any information given by the parents should be jotted down and identification tags attached to the child's clothing and belongings. When the service or meeting is over, the workers should have the child and his belongings ready for the parents. The room should be straightened up before the worker leaves.

A third area of ministry would be directed toward the parents. The Sunday school should offer a *Parents' Bible Class*. It may be scheduled to meet on Sunday morning or some time during the week which is convenient for the parents. The purpose of the class should be to lead young parents to a personal relationship to Christ and to help them grow in Him. The parents should also receive help in the Christian nurture of their young children. A suggested course is "Train Up a Child" by Gospel Light.

A fourth area of ministry a *Mother's Club*, has proved to be very worthwhile where it has been tried. Basic elements of the program are a special feature, Bible study and refreshments and fellowship. The special feature might be a speaker or discussion which would give the mothers a better understanding of early childhood and its problems and needs. It might pertain to home and family problems or home furnishing and care.

HOW TO BEGIN

What does it take to start a Cradle Roll Department? Initially, it takes one enthusiastic and willing person. He should have the support of the pastor and work under the supervision of the church board or board of Christian education. It might also be initiated by the church board or board of Christian education. They should see that the person who is appointed superintendent has the needed assistants and tools. All areas of the ministry should not be attempted at once, but should be developed as needed.

Very complete details about the Cradle Roll ministry can be found in the booklet, "Cradle Roll Program, It's Never Too Early," published by Gospel Light Publications. It is available from Roger Williams Press at fifty cents per copy.



Sunday School Lessons

by James A. Schacher

A TEACHING GUIDE

Date: January 19, 1969

THE LESSON PLAN

Theme: **EARLY REACTIONS TO JESUS**

Scripture: Mark 2:1-12, 15-17

THE CENTRAL THOUGHT. When Jesus confronts a person it is impossible to remain neutral. The claims He made were extreme. Either one surrenders to Him or one must repudiate Him.

INTRODUCTION. Prior to this lesson Mark recorded the growing fame of Jesus and the healing of the diseased. The leper who is healed was instructed strictly not to broadcast the miracle. But the elated man was not content to have the priest pronounce him clean enough to worship. He told the news all over. Therefore the throng surrounded Jesus and He had to return to Capernaum.

I. REACTION OF THE SICK MAN AND HIS FRIENDS. Mark 2:1-5. The friends of the handicapped man fashioned a stretcher from the pallet and brought him to the house where they heard that Jesus was. But the crowd was pressing in at the door. Undismayed they apparently ascended an outside stairway and then dug a hole in the flat roof.

The emphasis in the early part of the story is on the activity of the four friends. Jesus especially noted the faith which they exercised. If only contemporary Christians would more often display such persistence and confidence in Christ. Such patience would support them as they endeavor to witness to alcoholics and deeply disturbed individuals.

The never-give-up attitude has been seen in congregations whose newly constructed sanctuaries have burned down. Or perhaps they had just finished laying the blocks for a church basement when a heavy rain caused the entire side to cave in. Out of the discouraging circumstances the faithful have begun anew and rebuilt the structure to the glory of God.

II. REACTION OF THE SCRIBES. Mark 2:6-12. Perhaps the key lesson of the entire passage concerns the forgiveness of sins by Jesus. This is the thing to which the scribes objected.

Which is easier to do, forgive or heal? To demonstrate that He possessed the power to cleanse the stain of sin Jesus told the man to rise and go home. The crowd gasped in amazement. To those who were not bigoted this convinced them that Jesus was indeed the Son of God.

Who can forgive sins but God? It

would be ludicrous for a human being to attempt to forgive all the sins of another man. The only logical alternative is that the palsied one had indeed sinned against Jesus. This thought was intolerable to the scribes.

III. JESUS' REACTION TO THE SKEPTICS. Mark 2:15-17. If this scene had occurred in modern times it would be as if Jesus entered the casinos of Las Vegas or the pool rooms of rural America. Whether such an action would be right for a Christian to do for the purpose of witnessing would depend on his inner motivation and ability to withstand temptation. But there is a point here. Hiding in our safe sanctuaries we have lost contact with sinners. How many of our Bible believers have non-Christian friends to whom they can witness during leisure time activities? It hurts to think that our very strong point of avoiding "stumbling-block" activities may be done with an attitude against which Jesus reacted. May God grant that more Christians will not compromise with sin, but yet who will venture out of the ivory tower so that they can engage in a Spirit-filled witness to the workers of darkness.

QUESTIONS FOR DISCUSSION

(1) Share an experience in which you or your church family overcame great obstacles or disappointments to serve Christ.

(2) Suppose that George saw two strangers fighting. He stopped them and said, "I forgive both of you." Why would George's statement be absurd? How does this relate to our lesson?

(3) Why didn't Jesus invite the sinners to come to eat in the house where He was living instead of going where they were?

A TEACHING GUIDE

Date: January 26, 1969

THE LESSON PLAN

Theme: **PEOPLE MISUNDERSTAND JESUS**

Scripture: Mark 3:20-27, 31-35

CENTRAL THOUGHT. There is a loneliness in being successful. There will always be some who will misinterpret motives and misread intentions. But Jesus used these situations to teach additional truth.

INTRODUCTION. Following the events of last Sunday's lesson, Jesus had participated in a debate on the Sabbath question with the Jews. His disciples had picked corn to eat. Jesus Himself had healed a man with a deformed hand—on the seventh day.

The result was that two unlikely

groups, the Herodians and the Pharisees, banded together to oppose Him. This was unusual because the Herodians actually welcomed a Gentile government whereas the Pharisees denounced this attitude as being traitorous to the Jewish cause.

I. HIS FRIENDS MISUNDERSTAND HIM. Mark 3:1-2. In the middle of these deeds of mercy a new form of opposition arises. Jesus' friends from His carpenter years became appalled at the dangerous frame of mind of their old companion. They became convinced that all this publicity wasn't good for Him. They feared that it was affecting Him.

Why is it that friends sometimes are the greatest opponents of one who succeeds? Perhaps it is because of jealousy. Or it may be due to overfamiliarity. Possibly it is like a common laborer who, upon hearing mention of the name of a political figure, snorted, "Huh. He's not so special. Why I went to grade school with him!" But the misunderstanding of his hometown associates did not persuade Jesus to discontinue His career. Even so if a job is entrusted to us we must carry out our orders as best we can and trust God with the rest.

II. THE SCRIBES MISUNDERSTAND HIM. Mark 3:22-27. The charge against Christ was that He cooperated with Satan. Notice that they did not deny that He performed wonders. In a strange fashion this passage supports the reality of Jesus' miracles. There was no skepticism by the Jews about whether the sick were healed. Rather they attempted to discredit the source of His power and thereby tried to undermine the acceptability of His actions.

Therefore Jesus exposed the fallacy of the Pharisees. If Satan was ejecting Satan then he would be working against himself. Any efficient organization would not tolerate such a state of things.

But there is a second point. A burglar could not steal from the home of a karate expert unless he first subdued the head of the household. So the fact that Satan was thwarted revealed that the power of God effectively curbed the demonic control over individuals.

III. HIS RELATIVES MISUNDERSTOOD HIM. Mark 3:31-35. Jesus asserted that only the obedient were His relatives. This may appear to be an insult to Mary, the mother of Jesus in His humanity. But Jesus merely declared what was true and what must be understood. Mary and her sons did not possess an elevated position because of their physical kinship to

(Continued on page 18)

BAPTIST HERALD

IN ZECHARIAH 4:10 we read, "For who hath despised the day of small things." I suppose we all like to report about something great or big. Many of us have been engaged in bigger and far greater works. But church extension must often begin with small and little beginnings. This has certainly been true of the Valley View Baptist Church extension project at South Everett, Washington. However, who is he that would dare to despise the day of small beginnings if God is in it? We believe that God has led in the early beginnings of this work up to the present time.

In December of 1966, four and one-half acres of property were purchased in the Eastmont area of South Everett, Washington. After survey and careful consideration and prayer, the Pacific Northwest Church Extension Committee in cooperation with our denominational Church Extension Committee, decided to purchase this property for the sum of \$18,900.00, an investment that is worth a great deal more now and would be well nigh impossible to obtain. This property is strategically located within an area where new residential homes are springing up in every direction, as well as within easy access to Interstate Highway No. 5 which spans much of Western United States. Snohomish County is rated as one of the fastest growing counties in the United States. Everett is the home of Boeing's newest and largest plane, the 747, as well as of many other large mills and manufacturing companies.

In January of 1968 a call was extended to Rev. Herbert Vetter and family to initiate this new work. After much prayer and waiting upon God, they felt led to resign from the Bethel Baptist Church of Missoula, Montana, to take up this new work. In the latter part of June they moved and were given a hearty welcome into church extension by the pastors of western Washington of the Pacific Northwest Association. This is the sixth church extension project sponsored by the Pacific Northwest Association.

In May 1968 a contract was signed with a local building firm to build a parsonage on the church property for about 20,000 dollars. This was to serve

New Church Being Started In South Everett

by Herbert Vetter

CHURCH EXTENSION BUILDERS PROJECT FOR JANUARY 1969 WILL YOU PRAY AND CONTRIBUTE?



Parsonage in construction on church property.



Beginning prayer and Bible study group meeting in a home. The pastor, Rev. Herbert Vetter, is seated in front of the T.V. set.

January 1, 1969

as the home for the pastor and his family, but due to various delays in building, it was necessary to find other means of housing until construction was completed. This necessitated living some 15 miles from the work, first in a home and then a motel before final completion in late November. This has slowed the work down considerably as well as created many problems, but we can only accept it as part of the plan and timing of the Lord.

On August 22 we met with two interested families for our first prayer meeting and Bible study. After much prayer and consideration, we decided to launch our first Sunday service on October 6 in the Jefferson Elementary School Auditorium, a little over one half mile from our present building site. These services have been small, ranging from a low of 13 to a high of 28. Much has been done in the way of advertising and house-to-house calling, but much yet remains to be done. There is much ground yet to be possessed. We move forward confident in His call and fully assured that the work He has begun He will likewise see to fruition.

Many new, thrilling experiences become the portion of a church extension pastor. One will never forget the days of burning that were required to remove the trees and underbrush, days when one would come home tired and black from top to bottom.

Neither can one forget the many phone calls and hours and days of work to ready the parsonage for occupancy. Neither can one forget the many delightful times spent in fellowship with other church extension pastors, and the many opportunities to speak and participate in the services of our sister churches. All in all we must say it is a never to be forgotten experience.

How we need and appreciate the prayers and support of all God's people in our churches. We are in this work together, and we are trusting God to do great things for us as we begin in small and humble surroundings. Yes, "who hath despised the day of small things?"

The Reverend Herbert Vetter is the Church Extension pastor of the Valley View Baptist Church, Everett, Wash.



Present meeting place, Jefferson Elementary School, of the Valley View Baptist Church.

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● Dr. and Mrs. Gerald Borchert of Sioux Falls, S. D., announce the birth of a son, Timothy Walter, born November 9, 1968.

● Rev. Kendrick A. Gould, Jr. has resigned from the Startup Baptist Church, Startup, Wash., to become an Army Chaplain, effective January 1969. For about two months, he plans to attend the Army Chaplain School at Fort Hamilton, N. Y. Following that his first duty assignment will be at Fort Leonard Wood, Mo.

● Rev. Jerry Fogltance has accepted the call to become the pastor of the Cypress Baptist Church, Alderwood Manor, Wash., effective December 1968. Rev. Fogltance recently graduated from Talbot Theological Seminary. He has served as interim pastor at the Harbor Trinity Baptist Church, Costa Mesa, Calif.

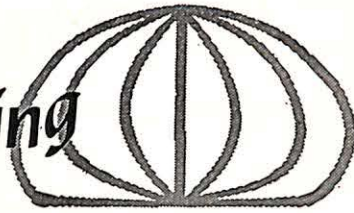
FOR THE NEW YEAR

God bless thee, thy goings out, thy comings in,
Thy home, thy friends, thy kith and kin;
Thy hopes and plans, thy work or rest, God bless them, as He seeth best;
In grief and pain, in joy and cheer, In all He sends, God bless thy year!
Farewell, Old Year, with goodness crowned,
A Hand divine hath set thy bound; Welcome the New Year which shall bring
Fresh blessings from my Lord and King.
The Old we leave without a tear,
The New we enter without fear.

NOTE A CORRECTION

The World Day of Prayer is incorrectly listed in the January-March 1969 issue of MOMENTS WITH GOD. It should be listed for March 7, 1969 and not February 21.

what's happening



1968 STATISTICS OF NORTH AMERICAN BAPTIST CHURCHES

Conference	Churches	Baptisms	Members
Atlantic	21	68	3,454
Central	40	439	10,344
Dakota	65	187	8,009
Eastern	24	140	3,210
Northern	66	344	8,524
Northwestern	38	151	6,821
Pacific	48	444	11,200
Southern	11	39	809
Southwestern	26	62	2,729
Totals	339	1,874	55,100
Local Church Contributions			\$6,681,410.02
Missionary Contributions			1,727,327.64
Total Contributions			\$8,408,737.66
Per Member			\$154.69
Ordained Ministers (Including ordained missionaries and retirees)			466
Ministers serving churches			299
Missionaries in foreign and home fields (Cameroon, Japan, Brazil, Spanish American and Indian)			99
Number of Sunday Schools			335
Total Sunday School Enrollment			51,689
Number of C.B.Y. Societies			487
Members of C.B.Y. Societies			8,216
Number of W.M. Unions			489
Members of W.M. Unions			13,372

SUNDAY SCHOOL LESSONS

(Continued from page 16)

Christ. They were honored to live with the Son of God. But by this they did not earn special privileges before God. For them as well as for us there is only one way to please God. We must do His will.

The danger that Mary would be worshiped is a real one. The pagans emphasized the role of goddesses in religion. Outsiders have criticized Protestants for the lack of a female figure with which to identify. In church history there usually have been some Christian groups who venerated Mary. Therefore Jesus' action is intended to help us escape this pitfall. Let us adore God alone and do His bidding.

QUESTIONS FOR DISCUSSION

- (1) Describe the emotions of Jesus' friends as if you were there on one of the streets in Palestine observing the action.
- (2) List some temptations of Satan which Jesus enables us to overcome in our century.
- (3) In what sense can we be Christ's brother and mother?

A TEACHING GUIDE

DATE: February 2, 1969

THE LESSON PLAN

Theme: TEACHING ABOUT THE KINGDOM

Scripture: Mark 4:21-32

THE CENTRAL THOUGHT. Human beings wonder about the destiny of the world and the way things would be if men were to submit to the control of God. Jesus answered many of these questions as He taught men about the coming Kingdom.

INTRODUCTION. Jesus was a popular teacher. People could not sit long enough to hear Him. They could not get near enough to Him. The crowd pressed in so close to hear that He climbed into a boat. Here, finally, he could address the group in orderly fashion. A favorite audio-visual aid of Jesus was to use a mental picture in story form. He captured a common, everyday occurrence and laid it alongside a spiritual truth. Thus the average person could see the meaning and remember it longer. He especially used these parables when He taught about the Kingdom of God.

I. THE KINGDOM CONTAINS REWARDS. Mark 4:21-35. How is it possible to take something away which a person does not possess? It isn't. Nor did Jesus imply that it was. He simply uses a figure of speech. This is always a characteristic of good literature—using a few words to say a lot. The fact that this statement is paradoxical heightens the contrast between the have's and the have not's. That is, those talents and abilities which we do not employ will be lost to us. What happens to the coordination of a violinist

(Continued on page 23)

BAPTIST HERALD

Our Churches in Action

MINNETRISTA CHURCH OBSERVES 110TH ANNIVERSARY



Rev. Fred Klein

ST. BONIFACIUS, MINN. In 1856 several German families came to St. Bonifacius, Minn. from Dayton, Ohio. Their first service was held in the home of John Wendt. Two years later eight Baptists decided to organize themselves into a German Baptist Church. They were known as "The German Congregation of Baptized Christians in Minnetrista, Minnesota." For the first nine years they continued to meet in the home of Rev. John Wendt, the first pastor. Following him were Rev. F. Berndt, Rev. D. Langlotz, Rev. H. Bens, Rev. F. H. Heinemann, Rev. August Lutz, Rev. Ralph Lutter, Rev. D. S. Wipf, Rev. Thomas Harfst, and presently, Rev. F. E. Klein. Interim pastors were Rev. David Guston, Rev. Charles Voelker, Rev. Herman Palfenier, and Rev. Frank Friesen.

On October 13, 1968, we celebrated our 110th Anniversary. A historical sketch was prepared by Mayda Wendt Bergs and presented by Marcella Beise. The old, long-handled collection boxes were used for the offering.

Congratulatory messages from neighboring churches and friends were read, including those from former pastors: Rev. and Mrs. August Lutz, and Rev. and Mrs. Thomas Harfst. A much appreciated greeting from Dr. Martin L. Leuschner was also read. He was the speaker at the 110th Anniversary.

We were happy to have two of our former pastors and their wives with us: Rev. and Mrs. D. S. Wipf, and Rev. and Mrs. Herman Palfenier. It was an honor to have Dr. and Mrs. Jerry Fluth and family with us. Mrs. (Monie) Fluth is the daughter of our organist, Mrs. Olga Adam.

Mr. Edgar Heinemann, oldest son of our former pastor, and Rev. F. E. Heinemann spoke on "Days at Boni Church." Various musical numbers were presented throughout the service.

Rev. Everett A. Barker, Director of Stewardship Advance, brought a challenging message. Rev. Herman Palfenier closed with a German prayer. Everybody assembled in the church dining room where a delicious meal was served by the ladies.

We thank God for our pastor, Rev. and Mrs. Fred Klein and feel that their coming to us was a definite answer to prayer. We covet your prayers as we look toward the future. (Mrs. Wm. F. Maas, reporter.)

HAROLD DRESSLER IS ORDAINED

VANCOUVER, B.C. On September 7, Mr. Harold Dressler presented the story of his conversion, his call to the ministry and his doctrinal beliefs to his ordination council called by the Bethany Baptist Church in Vancouver.

He was recommended for ordination which took place on October 8. Dr. J. Pickford, faculty member of the Northwest Baptist Theological College, brought the ordination message.

Rev. Dressler will continue his studies at the University of British Columbia while serving as assistant to the pastor in the Bethany Church. He is also instructor of Hebrew at Northwest Baptist Theological College and Youth Editor for the Sendbote. (Norbert Landon, reporter.)

GOD'S VOLUNTEERS TEAM TWO HOLD MEETINGS IN WIESENTHAL CHURCH

MILLET, ALTA. October 15-20 Team Two of God's Vol-

January 1, 1969

unteers held special meetings in the Wiesenthal Baptist Church. For three afternoons and two mornings members of the church would join the Team and supply transportation as we went on visitation in the community. On Saturday our young people took part in visitation. A total of 169 calls were made. Rev. "Bob" Hoffmann of Springside, Saskatchewan brought the message every evening. (Ralph Smith, reporter.)

FIRST BAPTIST REPORTS HIGHLIGHTS

EUREKA, S. DAK. Highlights during the month of October included a week of special meetings with "The Messengers," an evangelistic team consisting of Rev. Walter Hoffman of the Emery Baptist Church, Emery, South Dakota and Rev. Elmo Tahrn of the Bloomfield Hills Baptist Church, Bloomfield Hills, Michigan.

Sunday, October 20 on our Harvest Mission Day we were privileged to have Rev. George Black, missionary to Cameroon, as our guest speaker. Our Harvest Mission offering included \$5,640.12 for Building Fund and \$2,023 for Missions. (Mrs. Herbert Heupel, reporter.)

MISSIONARY INSPIRES TEMPLE CHURCH

LEDUC, ALTA. The Temple Baptist Church of Leduc enjoys having her missionary, Miss Eunice Kern at home with them. She showed slides and spoke of her work in Cameroon, and of her recent trip to the World Youth Congress in Berne, Switzerland and other European points.

Pictured below are seven of our young people whom our



pastor, Rev. L. Kresier, had the joy of baptizing on October 27. The hand of fellowship was extended to them the following Sunday morning. (Mrs. Paul Ohlmann, reporter.)

GRACE CHURCH SAYS FAREWELL TO PASTOR

WEST FARGO, N. DAK. A farewell program was held for Rev. Leo Bill and family of the Grace Baptist Church of West Fargo, North Dakota on Sunday Evening, November 3.

Rev. Bill has served the Grace Baptist Church for the past 7 years. He will now be serving the Trinity Baptist Church in Sioux Falls, South Dakota. As a church we are sorry to see them leave but wish them the best in their new church.

The membership has grown in the past years of their ministry here. An educational unit has been built and the sanctuary enlarged to seat an additional 50 people. (Mrs. Otto A. Bertsch, reporter.)

CHURCH EXTENSION PROJECT GETS GOOD START

BUFFALO GROVE, ILL. Forty-five persons, including several guest families, attended the first service November 3 of the new Twin Grove Baptist Church in Buffalo Grove, Ill. Services were held in the Alcott School in Buffalo Grove.

Led by the Rev. Arthur Garling, the Twin Grove church is an extension project of the Foster Avenue Baptist Church in Chicago, assisted by six other Chicago-area North American Baptist churches.

The Foster church has purchased five acres of land just west of Buffalo Grove for a future church building site, and also owns a parsonage a few blocks away.

Nine families make up the nucleus of the charter membership, and a dozen other families in the Buffalo Grove-Long Grove area have indicated interest. The church already operates a Sunday school program for all ages, a nursery for children, and meets one night a week in members' homes for Bible study and prayer. (Dwight B. Esau, reporter.)

ATLANTIC CONFERENCE WMU MEETS AT KESWICK

KESWICK, N.J. The theme of our retreat was "God's Great Grace." We met November 1 and 2 at Keswick, N.J. 150 women had the feeling "it was good to have been here." God's grace provided us with good leadership in Mrs. A. Lamprecht and Mrs. H. Hiller, president of the Atlantic and National Groups, respectively.

Mrs. Feaver, from Bethlehem, Pa., was our guest speaker. She made us conscious of the gift of the marvelous grace of God, made evident in our daily walk with Him.

The Fellowship Hour, Morning Devotions, a trio from Bethlehem, Mrs. Hiller's National Activities' Report, and Miss Ruth Hiller's report of the God's Volunteers and the World Baptist Youth Congress at Berne, Switzerland, all portrayed the theme: "God's Great Grace." (Alice Kaaz, reporter.)

BETHEL CHURCH REPORTS RECENT HIGHLIGHTS

SHEBOYGAN, WIS. On November 3, four converts were



baptized by our pastor, Rev. Kenneth Schmuland, and extended the right hand of fellowship during the Communion Service. Pastor Schmuland is to the far right on the picture above.

On October 30, our church stepped out in faith and purchased land for our new church relocation project. (Mrs. Maurice Joslyn, reporter.)

EVANGELISTIC MEETINGS HELD IN GOODRICH

GOODRICH, N. DAK. It was our privilege to have a week of evangelistic meetings from October 27 to November 1 with Rev. Floyd Dalzell. Many were drawn closer to the Lord.

On November 10, during the Communion Service, our pastor, Harry Johnson, extended the hand of fellowship to four adults. (Mrs. Albert Schmidt, reporter.)

CYPRESS CHURCH BIDS FAREWELL TO PASTOR

ALDERWOOD MANOR, WASH. On September 29, members of Cypress Baptist Church gathered to bid farewell to their pastor and family, Rev. and Mrs. Richard Grabke.

Mr. Willard Clawson was in charge of the program. Speakers were: Dr. Leslie Chaffee in behalf of the church; Willard Clawson, Board of Deacons; Paul Crawford, Board of Trustees; Marj Kumma, Women's Missionary Society; Mike McCourt, Sunday school; and Mrs. Edna Chaffee, Music Committee.

A gift was presented to Rev. and Mrs. Grabke and they responded with words of appreciation, then favored us with a duet.

Rev. Grabke resigned to accept a call to the Immanuel Baptist Church at Portland, Oregon. (Margaret Rushton, reporter.)

SPIRITUAL LIFE CRUSADE IN MORRIS, MANITOBA

MORRIS, MAN. Our plans called for four days in the German language and eight days in the English language from October 30-November 10. Because of rain we cancelled our German meetings, but attempted our services in English with Rev. Walter Stein.

In spite of these hindrances and a limited attendance God was with us, and great blessings were experienced. (Rev. Henry Pfeifer, reporter.)

THANKSGIVING CELEBRATION IN MORRIS, MANITOBA

MORRIS, MAN. Grateful hearts came to worship the Lord Thanksgiving Sunday and offered, in all humility, more than two thousand dollars. It was an expression of appreciation and concern for God's Work.

Our Sunday school observed Harvest Mission Festival Sunday, October 20. The offering, more than \$100.00, was presented for our Missionary Enterprise.

The church also felt led to contribute \$100.00 to our missionary work in Colorado in appreciation for the visit of Miss Rapske recently. Her report and her pictures were appreciated.

The church also found joy in presenting another \$100.00 for our missionary work in Brazil. The filmstrip "Brazil Awake" was presented and the work was made real to us all.

Our women are gathering appropriate clothing and are sending it for the great need among Spanish Americans.

The church has also found much joy in accepting the support of Rev. and Mrs. Wilfred Weick in Japan with the sum of \$1,000.00 annually. (Rev. Henry Pfeifer, reporter.)

REPORT OF THE PACIFIC NORTHWEST ASSOCIATION

COLFAX, WASH. The Pacific Northwest Association met at Colfax, Washington, October 17-20. Delegates and visitors were challenged as they heard the messages on our theme, "Learning to Witness." Our missionary, Dr. Peter E. Fehr, and our Seminary professor, Dr. Donald H. Madvig, presented the need of daily commitment and witnessing at home, in our neighborhood, in church, and finally, "unto the uttermost parts of the earth."

We were thrilled as we heard from our Church Extension churches. Several projected new fields were introduced.

Our churches gave fine reports. Among some of the things said were growth in Sunday school areas, church visitation programs, the use of all members in the church program, monthly news letters, and special deacons work.

Our genial moderator, Roy Edminster, kept the business sessions moving. Rev. Myrl Thiesies was elected to serve the coming year. With our Scholarship Fund, we were able to help several young men in their studies for Christian service. (Marie Schmunk, reporter.)

TWENTY-TWO ADDED TO BETHEL CHURCH

AMHERST, N.Y. On September 15, Pastor William E. Christensen baptized 21 people upon profession of faith in



Christ (pictured above). This was the first baptismal service in our new sanctuary. Prior to the service of baptism special classes in Christian Doctrine were held for the candidates.

On Sunday, October 6, these 21 and one other, coming by transfer of letter, were accepted into the church and received the right hand of fellowship. (Joy Christensen, reporter.)

DETROIT AREA WMU HOLDS ANNUAL BANQUET

ST. CLAIR SHORES, MICH. The Bethel Baptist Church, St. Clair Shores, Michigan, was host for the annual Women's Missionary Union Banquet on Friday, November 8. Over 200 were present from the area North American Baptist Churches to hear Mr. Solomon Gwei, a student from Africa.

Mr. Gwei was born in the Federal Republic of Cameroon and educated in the Cameroon Baptist Mission schools. He is presently working on his Masters Degree at the University of Michigan. His emphasis is on education with the desire to go back to his own people.

The program of the evening was directed by Mrs. Pat Crane, President of the area NAB women's work.

Mr. Gwei spoke on the continuing need of the churches in America to support the African work, especially since there is only one pastor for every four churches in Cameroon. He encouraged the churches to have foreign students to speak with them in an effort to better understand the need and inspire youth to commit their lives for that which lasts for eternity.



Pictured above are Rev. Kenneth C. Fenner, pastor of Bethel, Mr. Solomon Gwei, Mrs. Pat Crane, President of N.A.B. Women's Union. (Lillian Herhuth, reporter.)

SOUTH DAKOTA ASSOCIATION MEETS FOR ANNUAL SESSIONS

CORONA, S. DAK. The 22nd South Dakota Association convened at the First Baptist Church of Corona October 6-8. Fourteen churches were represented.

We were privileged to have as our guest speakers, Professor Walter Goltz, North American Baptist College, Edmonton, and Missionary George Black, home on furlough.

The Association theme was "Missionary and Educational Advance" based on Matthew 28:19-20.

The business sessions were under the leadership of the moderator, Mr. Bert Terveen.

A Sunday School Rally, with the host church in charge, was held on Sunday afternoon.

The Sunday evening service was in charge of the local young people, with Prof. W. Goltz bringing the message.

Ninety-three women were in attendance at the luncheon and program on Monday with Missionary George Black bringing the message.

The men's luncheon and program were held on Monday with Prof. Walter Goltz as the guest speaker.

The officers elected for the coming year are: Moderator, Mr. Herman Bleeker; Vice-Moderator, Rev. Walter Hoffman; Secretary, Dr. C. H. Seecamp; and Treasurer, Mr. Donald Miller.

The Association will meet at the Chancellor Baptist church for its meeting in 1969. (Mrs. Louis DeBoer, reporter.)

MICHIGAN CHOIRS PRESENT SACRED CONCERT

BENTON HARBOR, MICH. At the First German Baptist Church a sacred concert was presented on November 17 by the combined choirs of the Ridgmont Baptist Church of East Detroit and the Benton Harbor First German Baptist Church. The 65 voice choir rendering works from composers

of the 17th century and also contemporary singing was directed by Mr. Helmut Krebs of Benton Harbor and Mr. Reinhold Zech of Detroit.

A 40 voice men's choir directed by Mr. Siegfried Bossner of Detroit and Mr. Edmund Wolf of Benton Harbor presented four anthems at the morning service. Rev. H. Waltereit was the guest speaker.

Bro. Ed Wolf was honored and presented with a gift in recognition of his 50 years of dedicate service given as a choir member and director. Rev. Herman A. Pohl is pastor of the Benton Harbor church. (Mrs. H. Pohl, reporter.)

LOYALTY BANQUET HELD AT BETHEL CHURCH

AMHERST, N.Y. On Friday evening, November 8, Bethel Baptist Church held its second annual Loyalty Banquet. Following a time of singing and skits, Pastor William Christensen challenged those present with reports of the recent "Continental Congress on Evangelism" held in Washington, D.C. In conjunction with his message, a taped portion of an address by Rev. W. A. Criswell, president of the Southern Baptist Convention, told us of the results of the National Evangelistic Crusade in Brazil in 1965.

During the evening the church roll was read and members and friends brought a special sacrificial offering which totaled about \$1,100.00. This will be used to supplement the increased budget of our new church. (Joy Christensen, reporter.)

MISSIONARY CONFERENCE HELD IN PILGRIM CHURCH

PHILADELPHIA, PA. At our recent Missionary Conference, we experienced showers of blessing from the ministry of Rev. Fred Folkerts, Miss Ruby Salzman, and the Rev. and Mrs. Oryn Meinerts of Cameroon. Rev. Richard Mayforth represented Japan.

The panel discussion participants were Miss Salzman, Mrs. Priestley, Mrs. Wilkins, Rev. Mayforth, our own beloved Pastor Zeeb, and the reporter. This was the highlight for the Women's Missionary Union. (Mrs. William Esenwein, reporter.)

SCRIPTURE MEMORY AWARD PRESENTED AND SIX ADDED TO CHURCH



ENID, OKLA. The picture shows Monte Laubach, the first to complete nine years of Scripture Memory work at West Broadway Baptist Church in Enid.

Standing with Monte on his left is Mrs. Erma Stebens, his teacher, and Mrs. Virgil Laubach, the Scripture Memory Superintendent and the mother of Monte.

In October, on World Wide Communion Sunday, two of our children, Teri Sue Laubach and Lonnie Hill were baptized. Also joining them in church membership were Mr. and Mrs. Irvin Hill and their two daughters Nina Sue and Cathi. (Sharon Menser, reporter.)

MONTANA-DAKOTA ASSOCIATION WMU MEET IN HEBRON

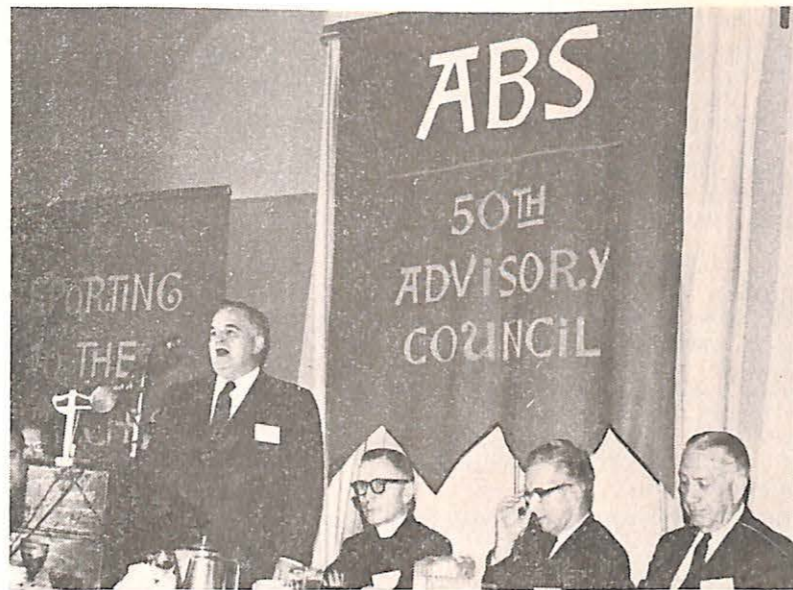
HEBRON, N. DAK. Approximately 142 ladies representing 29 societies enjoyed the noon luncheon at Hebron, N. Dak. on Friday, October 25. Mrs. Victor Bettger of Stanton, N. Dak. gave an interesting and inspiring devotional concerning our theme, "I am a Witness to my Family." Mrs. Fred Fuchs, President, led the program and business session. The election of officers was held with these results: President, Mrs. William Effa, Sidney, Mont.; Vice-President, Mrs. Melvin Hoffman, Wishek, N. Dak.; Secretary, Mrs. Ervin Grenz, Eureka, S. Dak.; Treasurer, Mrs. Milton Falkenberg, Ventura, N. Dak.

Mrs. Fuchs read a poem in memorial to those who have gone to Glory in the past year. The Finance committee recommended the following projects for the coming year which were accepted: one fourth to each of these: Gods' Volunteers, Brazil Mission, Japan Mission, and Crystal Springs Camp. (Mrs. Floyd Roehl, reporter.)

A. B. S. Advisory Council Meets

NEW YORK—A long-range program to observe the 200th anniversary of American independence with a renewed emphasis on the Bible was given the green light here by the 50th Advisory Council meeting of the American Bible Society.

The proposal calls for stepping up the distribution of ABS Scriptures in the USA to exceed 100 million annually by 1976.



Other goals of the "Assignment '76" campaign are to have a Bible in every American home and to encourage many more persons to practice daily Bible reading. A 1960 poll indicated that more than 10 per cent of American homes lack Bibles and that only 22 per cent of those persons who possess Bibles read them with any regularity.

On the international scene the Advisory Council, which this year included delegates from 62 of the denominations, communions and church agencies contributing to the support of the Society, endorsed the creation of additional autonomous national Bible Societies in Asia, Africa, and Latin America. A total of 35 national societies now belong to the United Bible Societies.

The American Bible Society is currently in the midst of a five-year Africa Advance Program calling for \$1,660,000 over and above regular budget support. Working through Bible Society offices in 26 African nations, the program seeks to step up both the distribution of Scriptures throughout Africa and the translation of the Bible, or at least portions of it, into additional languages spoken in that vast continent.

A similar program for Asia, announced at a Regional Conference in Singapore on November 1, 1968, received the endorsement of the Advisory Council. The Asia Advance Program calls for the distribution of 75 million copies of the Scriptures in that continent annually by 1975.

New ABS programs at home also received favorable consideration by the Advisory Council. Endorsement was given the Society's efforts to serve the churches by publishing special Portions and Selections for evangelism crusades and Bible study programs; artistically designed Portions for use in campus ministry programs;

appropriately illustrated Scriptures for use in the inner city (with such titles as "Real Power," "Like It Is," and "Really Free"); diglot editions in English and Spanish for the growing number of Spanish-speaking Americans; and specially printed and recorded Scriptures for the blind.

This year for the first time a representative of the Roman Catholic Church participated as a delegate to the Advisory Council. Commendation was expressed to the United Bible Societies and the Vatican Secretariat for establishing "Guiding Principles for Interconfessional Cooperation in Translating the Bible."

Early in the three-day meeting Advisory Council members heard the Rev. Louis F. Hartman, C.S.S.R., Washington, D. C., director of the Catholic Biblical Association, say that he "could see no reason" good translations of the Scriptures made by Protestant could not be used by Roman Catholics and vice versa.

"I would be happy to see the Today's English Version in the home of every Catholic—and have him read it," said Father Hartman, in a reference to the modern language translation of the New Testament produced two years ago by the ABS, entitled "Good News for Modern Man."

Two other keynote speakers made reference to this edition of the New Testament which has sold more than 12 million copies in the 26 months since its publication.

The projected budget of \$8,340,000 for 1969 anticipated only 18.6 per cent of the total coming from member Churches.

"We believe that the oft expressed ideal of 50 per cent of the Society's budget support coming from the Churches is within the realm of possibility," the Advisory Council report said.

Obituaries



CLYDE A. PRATT
of Watertown, Wisconsin

Mr. Clyde A. Pratt of Watertown, Wisconsin passed away Wednesday October 9 following a lingering illness. He was born April 28, 1902 in Rock Springs, Wyoming and has lived in Watertown since 1948. Mr. Pratt was an active trustee of the First Baptist Church of Watertown and a faithful usher during his years as a member. Survivors include his wife, Sarah, four daughters and two sons, twenty-four grandchildren and six great grandchildren, and one brother. Two brothers and one sister preceded him in death. On April 28, 1921 he married Sarah Sim in Portage Wisconsin, they celebrated their forty-fifth wedding anniversary by repeating their marriage vows in an impressive church service. The funeral services were from the church with Rev. Paul Meister officiating.

First Baptist Church
Watertown, Wisconsin
PAUL MEISTER, pastor

HILDE SCHROEDER
of Edmonton, Alberta

Mrs. Hilde Schroeder was born on November 22, 1884 in Europe. In her early youth she was converted, baptized upon the confession of her faith in Christ, and received into the fellowship of a Baptist church.

When she was 18 years old she was married to Mr. Adolf Wilchinski. In 1906 she followed her husband to Canada and the family settled near Ludec, Alberta. They were received into the fellowship of the Fredrickshelm Baptist Church. Just prior to World War I the family moved to Edmonton, Alberta, and they became members of the Central Baptist Church. They stayed in this fellowship until 1938, when they moved to Vancouver, B.C. Their membership was transferred to the Ebenezer Baptist Church of which our sister was a member until the time of her death.

In 1941 Mr. Wilchinski preceded his wife in death. Six years later she was married to Mr. Fred Schroeder. In 1964 he too was called out of this life.

Mrs. Schroeder had moved back to Edmonton in order to enjoy the fellowship of her four children. On the 9th of November 1968 she was called to be with the Lord. The immediate cause of her death was a stroke. Among her mourners are: her five children: Mr. Bert Wolfe, Mrs. Olga Gurel, Mrs. Catherine Wade, Mr. Robert Wolfe all of Edmonton, Mrs. Ben Wolfe of Vancouver, B.C.; 18 grandchildren, 36 great grandchildren, and other relatives and friends.

Funeral services were held at the Central Baptist Church Edmonton with Dr. A. S. Felberg and the local pastor participating. Central Baptist Church
Edmonton, Alberta
RICHARD HOHENSEE, pastor

MR. EMIL SCHMULAND

of Vancouver, British Columbia

(Editor's note: This obituary which appeared in the November 1 issue with some typographical errors is reprinted in its correct form.)

Mr. Emil Schmuland was born January 19, 1897 in Wohlyniien, Russia. He came to Canada in 1912 with his mother and family. His father had immigrated one year earlier. The family was thus united and settled in Hubbard, Sask.

In 1912, 6 months after his arrival in Canada, Mr. Schmuland accepted the Lord as his personal Savior, was baptized and became a member of the Fenwood Baptist Church. On December 12, 1917 he was married to Miss Mary Werk. Eight children blessed the home of this couple.

On January 25, 1958, sorrow came when the mother of the home passed on to be with the Lord. In 1959 Bro. Schmuland was united in marriage with Mrs. Tillie Hoffman in Vancouver, B.C. He then made his home in Vancouver and was a very faithful member of the Ebenezer Baptist Church. He passed away in the hospital on Wednesday, August 28, 1968.

He leaves to mourn his passing, his loving wife, Tillie, 3 sisters: Mrs. Adolph Bittner (Alvina), Yorkton, Sask.; Mrs. Emily Reichert, Frances, Ont.; Mrs. Lydia Stebner, Yorkton, Sask.; (two sisters preceded him in death); one brother, Karl, Windsor, Ont.; 3 daughters: Mrs. Esther Dickau, Parkersburg, Iowa; Sylvia, Vancouver and Mrs. Audrey Gavinshurck, Regina, Sask.; 5 sons: Irvin Harold, Medicine Hat, Alta.; Arnold, Vancouver; Herbert, Fenwood, Sask.; Gordon, Vancouver; Lawrence, Regina, Sask.; several grandchildren and a host of intimate friends.

Ebenezer Baptist Church
Vancouver, B. C.
PAUL SIEWERT, pastor

JACOB C. DEUTSCHER

of Streeter, North Dakota

Jacob C. Deutscher was born in Yankton County, South Dakota on January 31, 1888. He grew to manhood on the farm of his parents, northwest of Gackle.

On February 6, 1913, he and Elizabeth Link Wagner were united in marriage. Following their marriage they settled on a farm in Stutsman County, where they lived

until 1941, when they moved to Streeter for their retirement.

In 1939, Mr. Deutscher accepted the Lord as his personal Savior under the ministry of Rev. D. Littke. He became a member of the First Baptist Church of Streeter. Following the death of his wife in 1964, he has resided at the Wishek Retirement Home. He passed away November 5, 1968, at the Wishek Community Hospital.

Surviving are his children, five daughters: Frieda (Mrs. Albert Schnabel), Lehr, N.D.; Lena (Mrs. Christ Martin), Bowman, N.D.; Esther (Mrs. Arnold Dieder), Gackle, N.D.; Bertha (Mrs. Gottlieb Aipperspach), Fessenenden, N.D.; Lorraine (Mrs. Ben Schroeder), Lincoln, Neb.; 21 grandchildren, 11 great-grandchildren, two brothers: William Deutscher, Lodi, Calif., Gust J. Deutscher, Gackle, N.D.; two sisters: Mrs. Martha Reude, Streeter, N.D., Lydia (Mrs. Mike Weixel), Jamestown, N.D.

The funeral was held at the First Baptist Church, Streeter, N.D. Rev. Leonard Strelau, pastor of Ebenezer Baptist Church in Lehr, N.D., officiating.

Streeter Baptist Church
Streeter, North Dakota
Mrs. Dennis P. Dockter, church clerk

WALTER HODGSON

of Buffalo, New York

Mr. Walter Hodgson was born July 6, 1912. He passed away October 23, 1968.

In 1937 he was converted and upon baptism by Rev. Arthur Kannwischer, united with the High Street Baptist Church of Buffalo, now known as the Temple Baptist Church. He served faithfully in many offices of the church, including Trustee, Sunday School Superintendent and Deacon, in which office he was still serving at the time of his death.

He was united in marriage to Eleanore Hoffman, on the 7th of September 1940. The Lord blessed this union with two children: Kenneth and Karen.

His wife and children, mother and three brothers and one sister together with many other relatives and friends, miss him now but are looking forward to the blessed reunion which shall be theirs.

"Blessed are the dead who die in the Lord henceforth." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them."

Temple Baptist Church
Buffalo, New York
ERNEST A. HOFFMANN, pastor

SUNDAY SCHOOL LESSONS

(Continued from page 18)

who refuses to practice? What happens to one's ability to read if one seldom bothers to do so? What happens to the Christian's relationship to God who finds little time to pray? As a speaker once said at a meeting of the Northern North Dakota Association, "If you don't use—you lose!" Even so we shall lose even what we thought we had. Or to say it more forcefully, "we will lose even that which we don't have."

II. THE KINGDOM SPROUTS MYSTERIOUSLY. Mark 4:26-29. This parable of Jesus spotlights the mysterious nature of the growth of the kingdom. A farmer plants his seed. He watches

the soil. Suddenly one morning he looks out and there the green shoots of wheat peek out all over the field. Silently, almost in an uncanny way, there they are. No one knows how the kingdom grows. Unlike scientific exploration it will come to pass without men being able to analyze or dissect or explain it. Like the unpredictable Kansas wind God touches a profane farmer or a playboy athlete unexpectedly and overhauls their lives (John 3:8). He brings it to pass in His own way.

III. THE KINGDOM ADVANCES TO LOFTY DIMENSIONS. Mark 4:30-32. This comparison discloses the pin-point beginning of the Kingdom of God in contrast to its grand climax. The point here is its size. Many times Christians feel outnumbered. It is true

that the Jesus way is a narrow path. But there will be many who shall unite in praise to God in that final day. What a tonic this message is in a lonely world of revolutions, police actions and mob turmoil. Jesus says to us, "It's going to be all right. Be faithful where you are. You're not alone. You shall have a magnificent throng with whom to fellowship."

QUESTIONS FOR DISCUSSION

(1) Name some spiritual benefits which can be lost if they are not used.

(2) Can you remember ever being awed at the manner in which nature works?

(3) Is it necessary to know that there are many others who are loyal to God?

MILLIONS ON THE MARCH

by W. C. FIELDS

What?

Yes, 25 million Baptists are on the march in the most ambitious evangelism crusade in their history. Two continents! Baptists are mobilizing to cover North and South America with a witness for Christ.

When?

The Crusade is a coordinated effort with a major thrust in personal witnessing and mass evangelism climaxing in 1969. The stages are: a year of preparation (1967), a year of work and witness (1968), a year of proclamation (1969), a year of follow-through (1970).

Why?

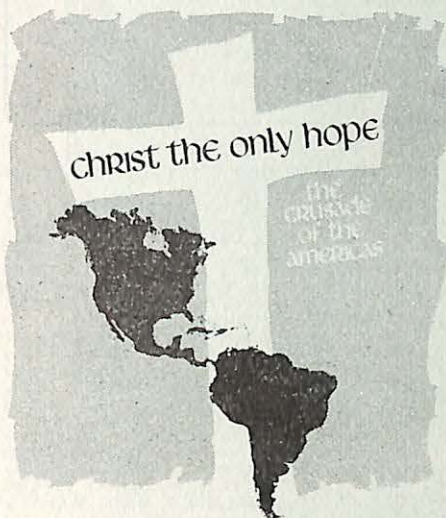
The Crusade of the Americas is a Baptist effort to reach for Christ the mushrooming population of the Western Hemisphere. Baptists feel that in this Space Age it is important for the gospel of Christ to be preached with renewed vigor to the 292 million people in North America and 165 million people in South America.

Who?

Participating in the Crusade are 38 or more Baptist bodies in 28 or more countries in North, Central and South America, including some in the Caribbean Islands. Additional groups are joining the Crusade as it gathers momentum. Still other Baptists are welcome to share in this evangelism endeavor.

Which?

The Crusade theme is "Christ the Only Hope." It lifts up an alternative to lost mankind and asks, Which will you choose, life or death? Especially during 1969 Baptists will combine their resources to persuade people in great numbers to face this choice and to decide for Christ.



Whither to?

Objectives of the Crusade were set by the first meeting of the Crusade Central Coordinating Committee at Cali, Colombia. (1) A deepening of the spiritual life within the churches, homes, and individual Christians. (2) The evangelizing of the American Continents. (3) The establishment of true moral and spiritual bases for the betterment of mankind's economic, social and physical welfare.

So What?

If the Crusade theme — "Christ the Only Hope" — is a statement of historical fact that he is the only hope for every individual in this fantastic age; and *if* that theme voices the only effective alternative for the central ills of the Americas; and *if* the gospel of Christ is indeed redemptive and relevant to men in a hemisphere in revolution; *then* the Crusade of the Americas is of surpassing importance.

Whence?

The Crusade grew out of a two-year evangelism campaign of Brazilian Baptists which concluded in 1965. During the campaign there were over 100,000 professions of faith. The Baptist churches of Brazil had only 250,000 members at that time. Pastor Rubens Lopes of Sao Paulo, leader of the campaign, challenged the Baptists of Brazil to lead out in a hemispheric campaign. They accepted the challenge. Their challenge has been taken up with enthusiasm throughout the Americas. Pastor Lopes serves as president of the Crusade Central Coordinating Committee?

What Now?

Each participating Baptist body is adapting the evangelistic thrust of the Crusade to its own program. The inspiration, power and broad objectives of the Crusade are being geared to the distinctive approaches of each Baptist body. All of this swelling tide of literature, promotion, meetings, prayer, preaching, and witnessing is focused on the efforts of the local Baptist church.

The resources being channeled to the churches are aids to the initiative, imagination, enthusiasm, dedication, and fervor of church members. Crusades rise and spread, like sacred fire, from heart to heart. In your church and on your part of the front, the Crusade will fail miserably or succeed gloriously on this key issue: personal involvement.

Who Is Responsible?

YOU

BAPTIST HERALD
7308 Madison Street
Forest Park, Illinois 60130

Non-profit organization. Second class postage paid at Forest Park, Illinois 60130 and at additional mailing offices.