

Some even pay their teachers. Do such things make for a more effective teaching ministry?

5. If you were inviting a friend of your own age to join your church school, what reasons would you give?

Write here your conclusion about the importance of the teaching work of the Church.

### *Your Congregation as a Teacher*

List here all the places you can think of where teaching is being done in your church. Include any in which other things besides study are a part of the program.

How many people does it take to carry on the teaching work of your church? (*In your answer include all officers, teachers, leaders, committee members who do some form of teaching.*) .....

Is this a large or a small number? Is there any other agency in your community where as many people give as much time without pay?

Who is your church school superintendent? .....

If your church employs a director of religious education, write his or her name here. ....

What is the percentage of attendance in your Sunday church school? ..... (*Divide the average attendance by the total enrollment.*) Is the percentage high or low?

How many hours a week do you spend at church receiving Christian teaching? ..... How many hours a week do you spend on "home work" in connection with this teaching? ..... How much learning can you get on this amount of time?

About how much money does your home church spend on its teaching work each year? (*Your pastor, superintendent, or church treasurer can give you an approximate figure.*) ..... Is this sufficient to carry on a good educational program?

How effective is the teaching work of your church? Are people of all ages learning how to become better Christians by studying together and thinking together on the Christian way of life? Interview a number of teachers to find out what they think needs to be done to improve the teaching work of your church.

#### **What Can You Do to Help?**

Write here as many ways as you can think of whereby you can help to make the teaching work of your church more effective. (They may be very simple things that you can do.)

## CHAPTER 22

### *The Church as Friend*

Jesus himself was a friend to all who needed him in any way. Much of his ministry was spent in bringing health and new life to those who were sick in body and spirit. We have it from his own lips that this was his great purpose in life. One sabbath day in the synagogue at Nazareth Jesus read from the book of Isaiah. There are many passages that he might have read, but this is the one he chose:

The Spirit of the Lord is upon me,  
because he has anointed me to preach good news to the poor.  
He has sent me to proclaim release to the captives  
and recovering of sight to the blind,  
to set at liberty those who are oppressed,  
to proclaim the acceptable year of the Lord.—*Luke 4:18-19*

In the early Church good care was taken of the poor and needy. For example, in Acts 11:29-30 we find Paul helping to take a sum of money for the relief of the church at Jerusalem in a time of famine. This was the spirit of Jesus at work in the world.

Wherever Christianity went, people who had been mistreated—women, children, slaves—were dealt with more thoughtfully. This was the spirit of Jesus at work.

During the Middle Ages there were organizations of monks who gave themselves to the care of the sick. Some of these monks made lepers their special concern.

#### ***The Church Concerns Itself With Befriending People***

In our own day we find many instances of the Church befriending people directly; and many other instances of the Church attacking some practice that is harmful to people. For example, the churches of a

certain city made much of Race Relations Sunday. On that day white preachers and Negro preachers exchanged pulpits. In the afternoon the young people of both races came together to hear an address and later join in a discussion. In the evening a service was held at which a glee club, made up of whites and Negroes, sang. During the week Negro singers and speakers appeared before such groups as the Rotary and Kiwanis Clubs. All of this was the work of the Race Relations Department of the Council of Churches of that city. This is Christian friendliness at work.

In a country district six or seven churches went together to form what is called a "larger parish." They were then able to employ several ministers, each specially trained in some part of the church's work. These workers, besides building up the regular church services, showed motion pictures in villages where recreation was scarce. They started an Outing Club, with a year-round program of good times out of doors. They helped to hold clinics that gave medical care to little babies. They saw to it that aid was given to families in need. This is Christian friendliness at work.

There was a time when workers in the big steel mills of our country had to work twelve hours a day. They had no time for recreation, none for reading, none for home life. Sometimes they hardly cared to live. But then the Roman Catholics, the Protestants, and the Jews got together and sent out a statement about the matter. This statement made the front pages of newspapers all over the country. One month later a leader of the steel business announced that his firm was going to do away with the twelve-hour day. Six months later it was practically gone. This is Christian friendliness at work.

We should not forget, in this brief list of friendly acts, the many hospitals, homes for children and for the aged conducted by our own church and other denominations. (See page 202 for the list of our benevolent institutions.) In addition to all this, when a special need arises, the church generally finds a way of meeting it. That is the responsibility of our Commission on World Service.

### ***The Church Is Concerned About Solving Social Problems***

Some of these are on a community level and some on a national level. Sometimes it is the local church, or a city federation of churches that is concerned. Sometimes it is the denomination or the National Council of Churches. They are concerned about problems such as the following.

1. *Poor Housing.* Our church takes its stand with other churches in the community to bring about better housing for the poor. When it

receives information like the following it tries to remedy the situation. In a slum section of a certain city there are only one-fortieth of the people of that city, but one-fifth of the city's murders are committed there and one-eighth of the city's deaths from tuberculosis take place there.

2. *The Moral Climate of the Community.* Our church believes in working with other churches to improve a community. Such matters as taverns selling liquor to minors (under-age young people), men peddling drugs like marijuana to school children, newsstands selling evil magazines, concern our church members.

3. *Fair Labor Practices.* Our church is interested in helping the laboring man to improve his lot financially and to get better working conditions. It is concerned that no one is prevented from getting a job because of his race, creed, or nationality.

4. *The Problem of War.* The General Synod has taken a stand against war and has promised to help those of its members who are conscientious objectors to war. But it is also concerned about the men and women in the armed forces. It provides some of the chaplains and has set up a National Defense Services Committee to serve Evangelical and Reformed chaplains and men and women in the armed services, as well as people in defense areas. But our church continues to work for peace and the conditions that bring about peace.

5. *The Freedom of Each Individual to Worship God.* In these troubled days many people in the world have been taken in by fascism and communism, only to learn that many of their former freedoms have been taken away. Our church is alert to the problem and is always on the side of anyone whose freedom to worship God as he desires is infringed upon.

6. *Home and Family Relations.* The church is seeking in every way it can to make home and family relations more Christian, for it is upon the home that community improvements depend. It is for this reason that our Commission on Christian Social Action makes a continuous study of marriage and divorce and provides ministers with material to use when counseling couples.

7. *Race Relations.* The General Synod has taken a stand against race prejudice and segregation. The Commission on Christian Social Action has been delegated the responsibility to educate Evangelical and Reformed people on the Christian attitude toward race relations and to counsel with local churches that are facing this problem.

### **Your Congregation as a Friend**

How does your congregation show Christian friendliness? (*You may have to go to the officers of the various organizations in the church for the answers to the following questions, or else your pastor can help you.*)

How much did your church pay on its "apportionment" last year? \$..... A large part of this can be counted as Christian friendliness. The part that went to ministerial pensions and relief certainly could. What about the part that went to missions? Could any other parts be counted? Which? .....

Did your church make a contribution last year to any of our denomination's hospitals, homes for children or for the aged? If so, how much? \$..... Were there any gifts other than money? What? .....

What does your church do by way of helping needy families within its own membership? .....

What part does it take in the Community Chest? .....

What is done by your church or any part of it in the way of visiting the sick? .....  
Do you have a Home Department that keeps in touch with the ill and the aged? Who heads this department? .....

What does your church do for prisoners? for children who have no place to play? for people out of work? for people in trouble? .....

What does your church do to extend friendship to people of other churches? of other races? of other nationalities? What does it do for newcomers and strangers in the community? .....

What does your church do to oppose harmful conditions—the liquor business, gambling, bad literature or shows, and so on? What does it

do to substitute something good—good literature, good recreation, and so on? .....

.....

.....

What other ways can you discover in which your congregation acts as a friend? .....

.....

.....

### **What Can You Do?**

You will surely want to take your part in the Christian friendliness which has been a part of the church's life from the beginning. Perhaps you will want to start now, as a class. Here are some suggestions:

1. Work out a plan for visiting regularly every shut-in within the congregation, perhaps taking a copy of the church bulletin along.
2. Take part in your congregation's offerings for the apportionment.
3. Take part in any offerings for one of our hospitals, or homes for children or the aged, or the feeble-minded and epileptic.
4. Pledge yourselves to one or more projects somewhere in the world under the "World Neighbors" plan. (*You can learn about this from your pastor.*)
5. Invite to a joint meeting a group of boys and girls of your own age but different from you in the color of their skin or in their language.
6. Plan a party, winter or summer, for younger children of the congregation.
7. Help in a Christmas collection of toys (new and used) for poor children.
8. Provide games and play equipment for children who have none.
9. Make a contribution to one of the current World Service projects. (*Your pastor can tell you what these are.*)

## CHAPTER 23

### *The Church as Missionary*

Do you remember ever having seen the word *missionary* in the New Testament? If not, there is no need to be concerned. For the word *apostle* is there many times, and it means exactly the same thing. "Missionary" is the Latin way of saying "one who is sent," and "apostle" is the Greek way of saying it.

Our Lord was a missionary. One time he said to his disciples: "Peace be with you. As the Father has sent me, even so I send you" (John 20:21). And what was he sent by God to do? There is no better answer than the one he himself gave that sabbath in the synagogue at Nazareth. (See Luke 4:18-19.) In Jesus' name the Church has been trying to do this around the world ever since.

The Church's greatest missionary was Paul. See how he began his letter to the Romans: "Paul, a servant of Jesus Christ, called to be an apostle [or missionary]." He was a tent-maker by trade, but the real business of his life was to spread the good news of God's love.

After him came many others. Some of them are unknown to us. The names of many we know: Ulfilas, missionary to the Goths; Patrick, missionary to the Irish; Augustine, missionary to the English; Boniface, missionary to the Germans; Ansgar, missionary to the Norsemen; Robert Morrison, missionary to the Chinese; David Livingstone, missionary to the Africans; William Carey, missionary to the Hindus. Through these, and men and women like them, the good news was carried around the earth.

#### *Our Church as International Missionary*

Our denomination has been a missionary for many years. Even before any foreign missionary work was undertaken the church followed

the westward trek and planted new churches in new communities. But it was not long before the eyes of our church ancestors turned to *India*. At first we worked along with other denominations in sending out missionaries, but in 1868 we opened our own field and sent out Rev. Oscar T. Lohr.

Eleven years later, in 1879, Rev. Ambrose D. Gring was sent to *Japan*. In 1900 Dr. William E. Hoy, in search of relief from asthma, left Japan and went to *China* to open our first mission station there.

In 1920 Rev. H. A. Dewald arrived in *Honduras* to open mission work in answer to the plea of a Honduran to "come and bring us the gospel."

Four years later, in 1924, our church joined the Presbyterian Church in the U.S.A. and the Reformed Church in America in the United Mission in Mesopotamia. Our first missionaries to this country (now known as *Iraq*) were Rev. and Mrs. J. C. Glessner.

In 1945 and 1946 our denomination took on two more mission fields, high in the Andes of *Ecuador* and in *Togoland* on the Gold Coast of Africa.

We no longer have missionaries in China proper since that nation was taken over by the communists. It is not even possible to keep in contact with the Christians there. But we do have several former missionaries to China working in *Hong Kong*, a British crown colony to which many thousands of refugees from China have come to escape communism.

Look at your map on page 144. Notice how our church has circled the globe. Draw lines from the United States to each of the mission fields of our church. On these lines write the dates given above when missionaries were sent to each of the countries.

### ***Our Church as National Missionary***

As indicated above, our church was a missionary church practically from the beginning. Whenever pioneers ventured into new communities the church went with them. Our denomination today is still going into new communities where there are no other churches, organizing congregations and building church buildings. When these mission congregations get strong enough to take care of themselves, they in turn help to carry on missionary work through their payment of the apportionment.

In addition to organizing and building new churches, the Evangelical and Reformed Church has a number of "special projects" that seek to meet a particular need. For instance, through members of our church who lived in Wisconsin the denomination heard of the terrible plight

of the Winnebago Indians whose lands had been taken away from them. Missionaries were sent. A school was built. A church was organized, of which Rev. Mitchell Whiterabbit, an Indian himself, became pastor in 1945. Various projects have been begun to help the Winnebago improve their economic condition.

Along the Gulf of Mexico lies the town of Biloxi, Mississippi. Biloxi is an old, old town, and the part of it that lies along the Gulf Coast is a beautiful vacation spot. A short distance away, in the Back Bay area, live oyster and shrimp fishermen and their families. Some years ago our minister in Biloxi found these people in great need. Their hours of work were long and hard. Their pay was small. Their homes and surroundings were poor. Their health was bad. Many of their children had never been to Sunday school in their lives. And so another piece of missionary work was begun. A truck brought the children to the church, which had to be enlarged to hold them. Later two chapels and a clinic were built nearer to the homes of these fisher-people. Clothing, food, medicines—all of these are given freely as they are needed. Many of the shacks have been replaced by better homes. Once more the Church brought new life to people in the name of Jesus.

A minister in Missouri, as he drove about in the Ozark Mountains, discovered that many of the mountaineers were not being served by any church. The people were descendants of old English stock. Their land was rocky and poor, so that they could scarcely make a living off it. This minister got his synod interested in these people, and missionaries were sent. Now a great work centers in the Shannondale Community House. The missionary there does not just preach. He shows the people how to farm better, how to get more money for living expenses by reforesting their land. He has raised goats and given them to provide milk for the children. He has helped them build roads and fords through the streams so they can get about better. He has taken an interest in the schools. He has had the county agent come to help the people raise better crops. He has established a library. He has had folk schools and fun festivals for the people. He has helped people to learn how to weave, carve, and do other handicrafts to help them earn more money. He has not always preached at the Community House, but has gone to the people, holding services in the outdoors along a creek or under a tree. Here again the church has brought new life to people through its missionaries.

After the Japanese-Americans were released from the relocation centers to which they had been brought at the outbreak of World War II, many settled in the Chicago area. They needed the friendship of the church, and so our denomination established the Ellis Com-

munity Center. Now this center has joined with a church in the same community and the Japanese-Americans are being integrated more and more into the life of the community.

In two slum districts of St. Louis two city missions have been established to bring the church to people in areas where there were no churches that could meet their needs. Caroline Mission and Fellowship Center were established to help people who had come from rural sections into the city and needed someone to point the way in their bewilderment.

On Madeline Island in Lake Superior the church meets two kinds of need. In the summer the island is full of vacationers and the church serves these people who are away from their home churches. In the winter, when the inhabitants are isolated from the mainland, it serves them on the island and promotes cottage crafts and group recreation to while away the long winter months profitably.

Look at the map on page 145. Add any projects you have learned about now that you did not know about when you first saw the map.

### ***Your Congregation as Missionary***

Once more look at your own home church—this time to discover all the ways in which it is doing missionary work.

To begin with, some of the acts of friendliness about which we spoke in the last chapter can be counted here also. Showing friendliness to Negroes or Chinese or Japanese or Mexicans in the next block is missions as truly as showing friendliness to Negroes in Africa, Chinese in Hong Kong, Japanese in Japan, or Mexicans in Mexico. A hospital or orphans' home in America is missions just as truly as a hospital or home in Asia.

How much did your congregation give for missions last year? \$..... (The treasurer of your congregation or your pastor can tell you.) Can you picture this money making its way to various places in America and beyond to tell the story of Jesus?

Does your congregation support a missionary? If so, write the missionary's name here. ....

How many places can you find where your congregation is teaching about missions? The church school? the Youth Fellowship? the Women's Guild? the Churchmen's Brotherhood? Do you have any special services each year on national and international missions? If so, what kind are they? .....  
in our own country or in other countries? If so, write their names

here. \_\_\_\_\_  
\_\_\_\_\_

What does your church do to reach people in your community who belong to no church at all? \_\_\_\_\_

**What Can You Do?**

1. Be a missionary in your neighborhood. Help people who need help. Bring people who belong to no church to your church. Tell your pastor about such people so he can visit them.

2. Prepare a missionary play and give it in church school, youth fellowship, or elsewhere.

3. Plan a program of motion pictures, slides, or filmstrips showing the missionary work of our church in its various fields. (*Look in your pastor's copy of Audio-Visuals in the Local Church and order from the Bureau of Audio-Visual Aids, 1505 Race Street, Philadelphia 2, Pa. or 1720 Chouteau Avenue, St. Louis 3, Mo.*)

4. Visit a nearby national missions church or project.

5. Think seriously about the possibility of becoming a missionary some day, either at home or abroad.

PART VI  
*Some Questions to Face*

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CHAPTER 24

*My Decision—What Shall It Be?*

Time and again when our Lord was living here on earth he said, "Follow me." He said this to Simon Peter, and Andrew, and Matthew, and others. He did not want followers for his own sake. We cannot imagine him taking pride in his own popularity. No, he wanted people to follow him for the happiness it would bring to them, for the good they could do to others, and for the sake of the kingdom of God that it might grow among men.



CHRIST AND THE RICH YOUNG RULER

*Hofmann*

There is an interesting story in Matthew 19:16-22 that tells how Jesus called a certain young man to follow him. Read it now in your Bible, and answer the following questions in your own words.

What question did the young man ask Jesus? .....

What was Jesus' answer? .....

Why wasn't the young man satisfied with this answer? .....

What more did Jesus say he could do? .....

Now look at the picture on page 165. The artist, Hofmann, tried to catch in his painting the particular moment when Jesus revealed how the rich young man could make his life count for the most.

Why would Jesus make such a demand? Was it because the poor need help? Or was it because money meant too much to this young man with the fine clothes and soft hands? Was it for both reasons?

### ***Jesus Calls You to Follow Him***

You cannot see Jesus with your eyes or hear him with your ears as did the rich young ruler, but Jesus is calling you to become his follower too. His call reaches you in many ways. Throughout the sessions of this confirmation class his call has been coming to you. Whenever you read Jesus' words, or hear them read from the Bible, he is speaking to you. Every hymn about him brings his call to you. Every sermon that presents Jesus and his message is a call to you. Every picture of him on canvas or paper or in a stained glass window presents a call to you. Every church school lesson about him brings a call to you. Through every good Christian home he calls you to follow him. Through every Christian person he calls to you.

### ***You Must Decide What Your Answer Will Be***

A decision has to be made sometime for or against Jesus. The rich young ruler either had to follow Jesus, or else he had to turn away. He could not do both. He had to decide one way or the other. The same is true of your life. You cannot possibly live both following Jesus and not following him. It must be one or the other. You cannot possibly care for what he cared for—love to God and love to man—and at the same time live for money or popularity or a good time. It cannot be done, just as a person cannot walk east and west at the same time. Hear what our Lord said in the Sermon on the Mount: "No one can

serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other" (Matthw 6:24).

And you are the only one who can make this decision. Your parents, your teachers, your pastor can help you; but when all is said and done you must decide for yourself which way your life is to go.

To every man there openeth  
A Way, and Ways, and a Way,  
And the High Soul climbs the High Way,  
And the Low Soul gropes the Low,  
And in between, on the misty flats,  
The rest drift to and fro.  
But to every man there openeth  
A High Way and a Low,  
And every man decideth  
The Way his soul shall go.<sup>1</sup>

It may be that for some good reason you have not planned to be confirmed this year. If the reason is good, this is all right. Only do not put off the decision too long. If you wait fifty years to decide what your answer will be, you are really answering "No" for fifty years.

#### ***Do You Have Some Bothersome Questions?***

Sometimes questions arise in a young person's mind as he thinks about confirmation. Let us look at several of these briefly.

*Must I have some definite "experience" before I have a right to be confirmed?* Should I hear Jesus' call in some special way? Must there be some moment when I am altogether sure in some mysterious way that I have taken Jesus as my Lord and Savior? The answer is "No, this is not necessary." Some people have an experience of this sort, and others do not. Paul had a startling experience (Acts 22:6-11) on the road to Damascus, and he could look back during the rest of his life to the very moment when he became a Christian. As far as we know, Timothy never had such an experience. He was reared in a good home, and he grew quietly and naturally into the Christian life (2 Timothy 1:5; 3:14-15).

*Do I have to be sure about everything before I can be confirmed?* The answer is, "No, you do not have to be sure about everything, but you ought to be sure about a few things." You ought to be sure that (1) there is a God whose child you are and who loves you more than any human being can; (2) Jesus Christ is God's Son and your Savior and Lord, to whom you must give your full loyalty and love; (3) God

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<sup>1</sup> From "*Gentlemen—The King!*" by John Oxenham. Copyright, The Pilgrim Press. Used by permission.

is willing to help you in your daily living through the guidance of his Holy Spirit; (4) you really want to be a member of the Church of Jesus Christ and help in its work of bringing in the kingdom of God on earth. If you are sure enough of these to "bet your life" on them, then a good many other matters can wait to be cleared up later.

You do not have to understand everything in the Bible, for it is doubtful if there is anyone who understands everything in it. You do not have to understand fully how the world could be made out of nothing, nor how God can hear many people praying to him at the same time; nor exactly what life will be like in the hereafter; for there is real difference of opinion among sincere Christians on some of these points. Be sure of as much as you can, and beyond that be willing to put your trust in whatever seems reasonable and in keeping with God's goodness.

*Do I have to be entirely good before I can be confirmed?* The answer again is, "No." Otherwise the Church would have no members. We who are in the Church are not perfect. We are striving to become more and more like Jesus, but we must say with Paul, "Not that I . . . am already perfect; but I press on . . . toward the goal for the prize of the upward call of God in Christ Jesus" (Philippians 3:12-14). You are not asked to be perfect. You are asked to be sorry (repent) for what you have done wrong (your sins), ask God's forgiveness, and intend with all your heart to live the Christian life. You are asked to put Jesus Christ and his way, God and his will, above everything else in your thoughts and your actions. You are asked to do what Paul asked of Timothy in 2 Timothy 2:15, 22, and 3:14-15.

After you are confirmed, you will fall short of your best intentions many times, and it will be necessary for you to repent and to ask God's forgiveness over and over again. But you will keep on trying to grow up in every way to the measure of the stature of the fullness of Christ. (See Ephesians 4:13-15.) With God's help you will succeed more and more as the years go by.

### **What Will Your Answer Be?**

There is a hymn (No. 207 in *The Hymnal*) that tells us that Jesus calls us as he did Andrew and Peter (stanza 1), the rich young ruler (stanza 2), and Peter (stanza 3). If you do not know these stories, you will find them in Matthew 4:18-20; 19:16-22; and John 21:15-19. The last stanza of the hymn is a prayer that we, too, may answer Jesus' call.

Can you pray this last stanza and mean it truly? Will your answer be "Yes" when Christ calls you?

## CHAPTER 25

### *Why Do I Need the Church?*

The best way to think about this question is to imagine yourself in a community without a single Christian church. Perhaps your father has taken a job in a new industry that has grown up in some remote place. People have come from all over to work there. At first there are not any permanent homes for the families. You live in a trailer. Gradually a community of new homes rises. Shopping centers, schools, everything has to be built new. There is no church, no church school. How do you feel?

Would you feel like the writer of Psalms 42 and 43? (Originally these were one poem.) The writer was evidently a Jew who lived in rather wild country far to the north, where the river Jordan was only a stream and where the people did not share his faith in God and made fun of him because of his beliefs. One day, while sitting by the stream listening to it tumble noisily over the rocks, his thoughts went back to the services of the temple in Jerusalem, and as he remembered them he became homesick for them, as Psalm 42:4-5a clearly shows:

These things I remember,  
as I pour out my soul:  
how I went with the throng,  
and led them in procession to the house of God,  
with glad shouts and songs of thanksgiving,  
a multitude keeping festival.  
Why are you cast down, O my soul?

It is not always easy to keep in close touch with the Church all your life, even when there are churches in your community. Sometimes

Sunday brings other activities that seem more attractive than attending the church services. Some of your friends may not care for the Church, and may taunt you as did the psalmist's companions, saying, "Why do you go to church? You can get along without it."

It may be that you are now going to church because your parents urge you to do so. But the day will come when you are on your own. Then you must know for yourself whether you need the Church so much that you cannot get along without it. When you are confirmed you are saying publicly that you do need the Church and that you will use its services to grow into the best sort of Christian you can.

### ***How Does the Church Help a Person?***

There are people all around you who have belonged to the Church for many years—your parents, your church school teacher, friends of the family. Ask some of these people what the Church has meant to them, how it has helped them. List here the answers you get.

You have been in the Church for only a short time, even though you probably were baptized as a baby and have grown up in the congregation, but you have been in it long enough to experience some of the ways in which it helps people. Think about these ways.

Now imagine that you are urging a friend of yours, or some neighbor boy or girl, to "join the church." Suppose that person asks you why he should join or what you get out of belonging to the Church. What would you say? Write here what you would answer.

## **Why You Need the Church**

Below are six reasons. Examine each one carefully. Is it true for you?

1. *You need the Church because it can help you to live up to the best you know.* Every now and then someone says he can live just as well without the Church as he can with it. Such a one stands a poor chance of constantly living up to his best. Once a week or oftener we need to be with people who stand for what is good and who help us to stand for it too. We need to be reminded regularly in hymns, prayers, preaching, sacraments, and teaching that there is a God who is good and wants us to be good. Otherwise we might forget it. If we were to get away from the Church, we might be able to keep on living our best for six weeks or even six months; but in six years we would almost certainly have slipped backward. Most of us are simply not strong enough to be our best without the help of other Christians.

Don't think that this cannot happen to you. It is amazing how many young people make a wreck of their lives. In a certain county more boys and girls came before officers of the law in a single year than were in all the high schools of that county during that year. It can happen to anyone, for temptation to do evil is all around us.

**To Think About.** Now suppose you do a little imagining again. Your family has moved to a strange community. The church of which you are a member is far away and you have not joined one of the churches in the community to which you have moved. Week after week passes, and you do not go inside a church. The friends you make are not church people and do not look at things as church people do. How long would you keep thinking of Christ and his way of life? For six weeks? six months? six years? You would be an exceptional person, indeed, if you would continue to pray regularly each day and seek God's help for your daily living, and if you would keep high Christian standards before you very long. The church is there to help you live up to the high standards of living laid down by Jesus Christ.

2. *You need the Church to help you deepen your understanding of what is best.* It is not enough to live up to the best you now know. You must also year by year get a deeper understanding of what is best, because your present way of thinking may be only half right.

Mary grew up in a community town where "foreigners" were thought to be somewhat beneath her own people. But she has changed her mind about this. She has talked with foreigners, eaten with them, worked with them, prayed with them, played with them. She has come to a deeper understanding of the fatherhood of God and the brotherhood

of man and the kind of life she should live. It was the Church that gave her this understanding.

Jokingly we say that it is a woman's privilege to change her mind. But it is also a man's privilege, and a boy's, and a girl's. The duty of all Christians is to change their minds time and time again as they gain a deeper understanding of God's will.

The Church can give you more help in deepening your understanding than any other institution can. It alone will go with you all through life to the very end. In a few years you will leave school. In all probability you will also leave your present home. School and home help for a short while, but the Church will keep on to the end.

The church is the only place where Jesus' perfect personality is held before your eyes week in and week out. In him you can see God's will most clearly. By him you can correct your wrong notions and set your life straight. Through accepting his teachings you can deepen your understanding of the highest and best in life. (See 2 Peter 3:18.)

**To Think About.** How sure are you that your present way of looking at various matters is right? What about your attitude toward foreigners? toward Negroes? nations other than your own? money? a good time? What about your purpose in life? Would there be anything lost if you had to go through life thinking about each of these matters exactly as you do now? Suppose you were to get away from the Church; could something else take its place in deepening your understanding of what is best? Could the public school? the books you read? the movies? newspapers? anything else?

3. *You need the Church to help you in times of sin, disappointment, and sorrow.* You may not have experienced these as yet, but unfortunately you will at some time. You will do things that you would give everything you possess to undo. You will hang your head in shame, and wonder if anybody living is as bad as you are. You will be disappointed again and again. You will want something badly, and not get it. You may hunt long for a job without finding one. The plans you lay will not all work out, and the things you hope for will not all come true. Sorrow, too, is bound to come sooner or later. There is always the possibility of illness, or accident. And there is the certainty of death some day—for those you love and for yourself.

When sin, disappointment, or sorrow comes into your life, where can you turn but to the church? There you can hear "the comforting assurance of the grace of God, promised in the gospel to all that repent and believe: As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and

live" (*Book of Worship*). In that assurance you can turn your back on your sins and try again, trusting in God's forgiving love.

In the church you can hear the old, old words that have helped so many in time of trouble:

The Lord is my shepherd, I shall not want; . . .  
Even though I walk through the valley of the  
shadow of death,  
I fear no evil;  
for thou art with me.—*Psalm 23:1 and 4*

There too you will hear the words of Jesus in the Sermon on the Mount, "Blessed are those who mourn, for they shall be comforted" (Matthew 5:4). There you can find the minister, who will be your friend and helper in every sort of difficulty. There you will find friends who will stand by you. (See 1 Corinthians 12:26a.)

**To Think About.** If all the churches should disappear from your community, where would you turn in time of trouble? Have you ever gone to your pastor for help in any difficulty? Would you do so if the need arose? How would you go about consulting him?

4. *You need the Church in times of joy and accomplishment.* The second part of 1 Corinthians 12:26 points this up. Christians are always happy to help their fellow Christians celebrate. When young people fall in love and are married in the church, all the members like to come and be happy with the couple. When a new baby comes into a home, the church rejoices and a member is sent to the parents to congratulate them and welcome the baby into the fellowship of the church. When people join the church, the old members are there to shake the hands of the new ones in Christian fellowship. When members graduate from high school or college or win special honors of any sort, the church rejoices with them. Christians need this fellowship of joy as much as they need the fellowship of sorrow.

5. *You need the Church because it gives you the chance to find yourself in service.* A young woman came to her minister and asked if there were any needy families in the community whom she could help in her spare time. Was that a strange request? Why should a person go out of his way to be of service to others? Because a Christian needs to think far more about helping others than of getting anything for himself. We cannot be fully happy nor can be truly love God unless we do for others at least as much as we do for ourselves. See Luke 10:25-28. We have not fully found ourselves unless we have given of ourselves to others.

The church offers you some of your best opportunities to find yourself in service. Here, before many years are past, you can teach a church school class and have the deep satisfaction of guiding children or older people into the Christian life. Here you can serve on the consistory or church council or in one of the church's organizations, thus helping in all the good work that is being done. Here you can place on the offering plate money that will fly through the air—as it were—to preach the gospel in our own country and in any of seven other countries where our church has mission stations, or to heal the sick in India or Africa or educate young people in Japan, or help Andean Indians to raise better crops in Ecuador, or feed the hungry in European refugee camps, or send clothing to war sufferers in Asia.

**To Think About.** Why is it that we are truly happy only when we forget ourselves in service to others or to some good cause? Would community charity agencies be able to function as they now do if they were not backed by the church people?

6. *You need the Church to help you to a life that is forever rich and full.* Christians believe that God has made us to live forever. This is a great thought, almost too great for our small minds. The good and happy life upon which the Church starts us during these years here on earth will continue forever! How we need the Church!

**To Think About.** Imagine yourself ten thousand years from now looking back upon your days on earth. How would you feel when you realized that by getting away from the Church and what it stands for you had missed the full life for ten thousand years? Read Jesus' story of the rich man and Lazarus in Luke 16:19-25. This picturesque story has a message for us.

Can you think of other reasons why you need the Church? Write them below. Which one of all these reasons seems most important to you? Which one would you stress in urging a friend to join the Christian fellowship?

## CHAPTER 26

### *Why Does the Church Need Me?*

One of the most beautiful ways of thinking of the Church is that it is a body with many parts or members but one spirit running through it all. The individual Christians are the different parts or members. And the spirit running through it is the spirit of Christ. There is one whole chapter in the Bible that speaks of the Church in this way, 1 Corinthians 12. Read this chapter.

#### ***The Church Needs the Help of All***

Now begin to think of your home church as being like a body. A body has many members—foot, hand, eye, ear, and so on. In the same way your church has many members—100, 500, or 1000. In a body not all the members have the same work, but each carries out its own task. The foot is for walking, the hand for grasping, the eye for seeing, the ear for hearing. So in your church not all the members have the same work. The church school teacher teaches, the choir members sing, the organist plays, the officers manage the affairs of the church and its various organizations.

In a body each member needs all the other members. The eye needs the foot; the foot needs the hand; and so on. In a church each member needs all the other members. The church school teacher needs the choir singer; the choir singer needs the elder or deacon; and so on. In a body all the members are important, and their work is all necessary. So in a church the work of all its members is important and needed.

The church needs you to help do its work. When you are confirmed you become an active member of a body whose spirit is the spirit of Christ. You must do your part as a member, whatever that part is. If you do your job well, you help the body to function as it should; if you

fail, the whole body will suffer. Below are five ways in which you can help the church. Consider them carefully.

### ***How Can You Help?***

1. *You can help the church with your time.* There are many jobs that require somebody's time, as you probably discovered if you interviewed church leaders as suggested on page 123. Boys and girls of confirmation age cannot do the work required of a deacon, any more than a hand can do the work of the ear, but in the work of every church people of your age can take their part. For instance, the church secretary may need several hours of a number of people's time to get out the Easter mailing. Look for jobs you can do. Consult your pastor, the custodian, the consistory, your parents, and others. List the jobs you discover, and set a time for getting them done.

As you grow older, you can take over other tasks. Think now of the work that you would like to give your time to more and more as you grow up. Turn to page 179 and study "My Enlistment in Membership Activities." If you are not sure what some of the statements mean, ask your pastor to explain them.

2. *You can help the church with your talents.* You may have some outstanding talent, such as the ability to sing well, or to play some instrument, or to speak forcefully to a group. But many other talents that are less conspicuous are needed too. You may have a talent for cooking, or for fixing broken furniture, or for cleaning up after others, or for growing lovely flowers in the church yard, or for arranging flowers in vases, or any one of a large number of talents that the church needs from time to time.

3. *You can help the church with your money.* You may not have much money, but that need not keep you from giving what you can. Some people feel that we should follow the Old Testament rule (see Leviticus 27:80) of giving a tithe (one-tenth) of our income to the church and other good causes. Others like to follow Paul's suggestion in his first letter to the Corinthians (16:2) of giving each week according to what one has received. This is called proportionate giving, since it is in proportion as one has received. What is important is to have a system and to stick to it.

The church needs to know how much it can count on. It is for this reason that most churches have a Kingdom Roll Call each year, when all members are called upon to indicate how much they feel they can give during the coming year. Most churches set up two funds, one for the local church and one for "benevolence" (doing good to others). Many churches provide their members with a package of duplex

envelopes in which they can make the contributions they have agreed to make each Sunday. After you are confirmed you may be receiving a set of these. The church needs such regular giving.

The important question for you now is what you can give. This is a question for you to face with your own conscience, but it may help to discuss in class what might be done. Someone might volunteer the information that he receives a weekly allowance of 50 cents and that he earns 75 cents more each week delivering magazines. How much should he give? Should he give a tenth, that is, 12 or 13 cents a week? Would it make a difference in the amount he should give if his family were fairly well fixed, or were poor? In what way? Would it make any difference if his church were struggling to make ends meet or if it had no financial worries?

4. *You can help the church with your attendance.* The story is told of a church in a European village which is lighted only by the candles that members bring with them from their homes. When the time for the service arrives, each member takes a single candle and goes to the church. There he takes his seat in his regular place, and puts his lighted candle on its stand in his pew. If the members are all present, the church is well-lighted and there are no dark spots. But if a member is absent, his place is dark.

This story is worth thinking about. Does a church member go to church only for his own sake? Does it make any difference to the other members whether he comes or not? Does it make any difference to the minister? Do you think it makes any difference to God? Does all of this apply only to the church service, or is it true also for church school, youth fellowship, and the like? Is coming half the time half as good as coming regularly? Why, or why not?

What services or meetings within the church should you attend each week?

5. *You can help the church with your life.* There is nothing that aids the church more than good lives on the part of its members, and there is nothing that hurts it more than a bad life on the part of one of its members. People outside the church are almost sure to say: "Look at him. He is a church member, and yet see how he lives," and they conclude that the church amounts to very little. One evil life can hurt the church as much as ten good lives can help it. This seems unfair, but things often work out this way.

Is it worse for a church member to be dishonest, or selfish, or prejudiced, or a drunkard, or lazy, or a poor parent than it is for someone outside the church to be that way? Why, or why not?

### **You Must Be a Good Steward**

The Church speaks to us a great deal about "stewardship." It tells us that everything we have is not our own but that it really belongs to God. We are merely caretakers or "stewards." The Church gets this idea from Jesus. One day he told a story that states clearly what he thought about this matter. Read the parable of the talents in Matthew 25:14-30.

The man who went away into a far country stands for God. The servants stand for all of us. The talents (pieces of money) represent everything we have—our money, our time, our abilities. And so the teaching becomes clear. Everything we have is really not ours. It comes from God, and it is really his. We are to use it not for ourselves but for the doing of God's will. All our money—not merely the part we give to the Church—is to be used in the way that will best advance God's kingdom. The same is true of all our time, all our abilities, and our very lives.

This is what the Church means by stewardship, and it calls you to be a good steward of all that God has entrusted to you. The Church needs good stewards if the kingdom is to come on earth.

### **What Will You Do?**

The question then comes to you personally: What will you do in and for your church? You must answer now, and you will have to face the question anew each year as your life moves on from one stage to another. The Church needs you at all stages of your development, for there is more work to be done than there are hands to do it.

Hymn No. 477 in *The Hymnal* points up the need for every Christian to be busy in the work of the kingdom at all times. Read this hymn, "Work, For the Night Is Coming," and see how the author tried to get his message across. "Morning hours" refers to childhood, "when the day grows brighter" to youth, "in the glowing sun" to maturity, "sunset skies" to old age.

Now that you have been thinking about why and how the Church needs you, perhaps you would like to draw up your own statement on "My Duties as a Church Member." Write in the space below (or on a separate sheet of paper if you need more space) what you believe to be the duties you will assume when you are confirmed.

Some churches make a special effort to enlist all their membership in some activities by getting each member to sign thoughtfully a check list such as you will find below, and to place it on the offering plate on a certain Sunday, thus making an offering of their services to God and the Church.

Go over this list of activities once more and think prayerfully about the work in the church that you might be able to do after you are confirmed. Not all items will interest you now, nor would you be able to do all at your age. Check the ones you think you can do. Then talk to your pastor about the possibility of doing some of them.

### ***My Enlistment in Membership Activities***

Desirous that my membership in our church shall be really helpful to the church and meaningful for me, and that through the church my influence may count in some clear way for the kingdom of God, and having thought over the uses I make of my time, I here set down my purpose and belief that out of the week's 168 hours I should give at least ..... hours to the activities of my church.

The items in the life and work of our church which I have checked below are those in which I have special interest or for which I have special talent. As my time and ability permit, I will take part in the activities mentioned.

*(If the item is one in which you are now active, mark it with an "A." If it is one in which you are interested and willing to take part, mark it with an "X.")*

#### WORSHIP

- ..... Daily private worship
- ..... Sunday church services
- ..... Midweek services during Lent
- ..... Preparatory services
- Any other? .....

#### CHRISTIAN EDUCATION

- ..... Sunday Church School
- ..... Youth Fellowship
- ..... Women's Guild
- ..... Churchmen's Brotherhood
- ..... Boy Scouts
- ..... Girl Scouts
- ..... Dramatics
- Any other? .....

#### CHRISTIAN FELLOWSHIP

- ..... Visit occasionally, on the pastor's request, people who are not members or are inactive
- ..... Help with games and other play activities at parties, picnics, and so on
- ..... Entertain a small group of members at my home occasionally, perhaps at pastor's suggestion
- ..... Visit other church families as the pastor suggests
- ..... Visit the sick or shut-ins
- Any other? .....

ACTIVE LEADERSHIP

- ..... Teach in the church school
- ..... Sing in the choir
- ..... Serve on the consistory or church council
- ..... Help with the annual Kingdom Roll Call
- ..... Assist on committee for social gatherings of the congregation
- ..... Serve as Boy or Girl Scout leader
- ..... Play the piano

Any other? .....

EVANGELISM

- ..... Be on the lookout for people who do not go to any church, and invite them to attend church and church school with me

SOCIAL ACTION

- ..... Help to provide play-space and equipment for children of the community who do not have them
- ..... Try to make the business life of our community more Christian
- ..... Try to understand other races and religious groups, and work with them in matters of interest to us all
- ..... Help to root out the liquor and drug evils, immoral magazines, and so on
- ..... Work for world peace

Any other? .....

FAMILY LIFE

- ..... A family council
- ..... Family worship
- ..... Provide at least one religious magazine for the family
- ..... Join a study-class on Building a Christian Home

Any other? .....

## CHAPTER 27

### *What Does Confirmation Mean?*

"This is the greatest day of your life." These words were spoken to a group of Winnebago Indian boys and girls at the time of their confirmation. Continuing, the preacher said: "This is a greater day than your birthday. When your time came, you came. You had nothing to do with it. It is a greater day than the day of your death. When your time comes, you will go. You will have little to do with it. But today by your own free choice you are entering by a new birth into a new life which will last forever and in which there is no death. This is the greatest day of your life."

The day of confirmation has been a truly great day in the lives of many people in many lands through many ages. Long years ago around the Mediterranean Sea men and women, young and old, received the blessing of confirmation with "prayer and the laying on of hands." On the Sunday when you will be confirmed, or on Sundays near that day, thousands around the world will be joining you in making confirmation vows and in kneeling for the same blessing with "prayer and the laying on of hands."

Is it too much to call this "the greatest day of your life?"

#### *What Confirmation Will Mean to You*

In the introduction to this book there was a brief account of how confirmation began in the early Church. An explanation was also given of what the word *confirm* means. Look again at pages 1 and 2 and refresh your memory of what was said there. What is it that is made firmer and stronger, and to which you agree when you are confirmed? If you have the *Heidelberg Catechism*, turn to page 179 and read what is said there about confirmation.

Many of the chapters in *My Confirmation* have tried to give you a better understanding of what confirmation means, but now we want to sum up briefly what has been said.

When your name is called by your pastor and you go forward to the chancel to receive the blessing of confirmation, that step should mean primarily two things to you:

1. That you are making a public announcement of your decision to follow Jesus, and
2. That you are assuming full responsibility as a member of the church.

You have never said publicly that you intend to follow Jesus, have you? You may have said it in your heart, but not where everyone could hear. Now you will be going on record before God, your family, your friends, and the members of the congregation that you mean to follow Jesus, that you are answering his call to you with an audible "Yes," that you mean henceforth, as far as you are able, to trust in God as Jesus did, to care for others as he did, to master yourself as he mastered himself, and to seek the kingdom as he did.

In different words you will be saying what Patrick, the great missionary to Ireland, said back in the fifth century:

Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ to comfort and restore me,  
Christ beneath me, Christ above me,  
Christ in quiet, Christ in danger,  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger.

When you go forward to the chancel, you will not as yet have said publicly that you intend to follow Jesus. When you come back to your seat, you will have said it.

So far you have not been a full-fledged member of the church. You have only been a baptized member. You cannot vote in a congregational meeting. You cannot help to elect the officers of the church. You cannot be an elder or a deacon. You cannot take communion. But now you are going to enter into a new relationship with the church. Perhaps the first change you will notice is that you will have the high privilege of taking the bread and the cup in the Lord's Supper with all the other members of your church. As soon as the rules of your congregation permit, you will have the right to vote in a congregational meeting. In fact, it will be your duty to do so. There will be other duties too, of which we have

already spoken in an earlier chapter. You will be expected to help the church with your time, your money, your attendance, and your life. In short, you are growing up in the eyes of the church. You will no longer be treated as a child but as a man or woman.

When you go forward to the chancel, you will not as yet be a full member of the church. When you come back to your seat, you will be.

### ***Your Confirmation Will Mean Much to Others Also***

There are others to whom your confirmation will mean a great deal. No greater joy can come to Christian parents who brought their children to the church in baptism than to see these children accept for themselves the responsibilities of full church membership. Church school teachers, too, take real satisfaction in the confirmation of those whom they have taught. For most ministers the high spot of the year is the moment when they lay their hands in blessing upon the heads of those whom they have come to know and love in many hours of study together. The members of the congregation generally see their numbers and strength growing with these new members, and they look back with solemn memory to the day when they themselves were confirmed.

God, we believe, rejoices at the sight of persons being confirmed, and his Spirit goes forth to them in many ways to bless them and guide them and strengthen them.

Your confirmation will mean even more to you, if you will remember all that it means to others.

### ***After Confirmation***

The "Advice to Those Confirmed" in the *Heidelberg Catechism* is good advice. If you have this catechism make yourself a promise to reread pages 185-187 at least once a year. We need to remind ourselves constantly what being a confirmed member of the church means, and the farther away from our day of confirmation we get the more we need such reminders.

It is easy enough to make fine promises. It is not always so easy to carry them out. Simon Peter found that out to his sorrow. One day he said to Jesus, "I will lay down my life for you" (John 13:37). Those were brave words, but not many hours later Peter swore that he did not even know Jesus (Mark 14:71).

The vows that you take at your confirmation—will you keep them the following Sunday, and throughout the year, and so long as life lasts? Will you be a loyal member of the Church, and a faithful Christian all your days?

May God help you ever to remain true to your confirmation vows!

### **The Order for Confirmation**

If you are to enter fully into the service of confirmation, it is important that you understand the service itself. "The Order of Confirmation" is found in the *Book of Worship*. It consists of nine brief parts, which follow each other naturally from start to finish. The following outline will help you to study and understand it. Answer the questions in your own words. If there are phrases whose meaning is not clear, ask your pastor about them.

1. *The Opening Sentence*

This is given in our Lord's own words. (See Matthew 16:24. Read also verses 25 and 26 in order to get his full thought.)

2. *The Statement on the Meaning of Confirmation*

What does this say you do in confirmation? .....

.....  
What does this say the church does in confirmation? .....

3. *The Three Vows*

Write out the meaning of each one.

1. ....

2. ....

3. ....

4. *The Apostles' Creed*

Bear in mind how old this is, and how many people have used it to profess their faith when they joined the Church.

5. *The Confirmation Prayer*

Before reading the two suggested prayers, write down here what you yourself would want to ask of God in the moment before kneeling to be confirmed. Then see how close the confirmation prayer comes to what you have written.

6. *The Laying on of Hands, and the Blessing*  
Any one of several blessings can be said. Your pastor will tell you which one he intends to use.
7. *The Prayer of Thanksgiving*  
It is this—and more. Can you make it your own?
8. *The Welcome into the Christian Fellowship*
9. *The Benediction*

**Review Questions on Part VI**

1. Why do you want to join the Church of Christ?
2. What has the Church already done for you?
3. What can the Church do for you?
4. What can you do for the Church?
5. What does the Lord and his Church require of you?
6. How much time should you give to the Church?
7. How much money should you give?
8. What is meant by “stewardship”?
9. What are your duties as a member of the Church?
10. What does the word *confirm* mean?
11. What is meant by the “laying on of hands”?
12. What does confirmation mean to you?

*My Creed*

What I believe about:

God.

Jesus Christ.

The Holy Spirit.

The Bible.

The Church.

Myself.

Sin.

Resurrection.

## Resource Section

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### **The Contents of the Bible in Brief**

*Genesis.* Very old stories of the creation of the world and the beginnings of the Hebrew people down through the life of Joseph. (The name of the book means "beginning.")

*Exodus.* The story continued through the flight of the Hebrews from Egypt, and their first wanderings in the desert. (The name means "a way out.")

*Leviticus.* Chiefly a collection of laws about the right way to conduct the worship of that day.

*Numbers.* Takes up the story of the Hebrew people once more, covering most of the forty years of wandering in the desert. The book gets its name from the censuses recorded in it.

*Deuteronomy.* Principally laws—some about the right way to worship and some about the right way to live. (The name means "second law.")

*Joshua.* The story of the Hebrew people entering the land of Canaan under Joshua's leadership.

*Judges.* These judges did not sit in courtrooms. A better word would be "rulers" or "leaders."

*Ruth.* A beautiful love-story that pleads for racial tolerance.

*1 and 2 Samuel, 1 and 2 Kings.* Four books (originally only two) by a common author (or authors), making one continuous history. They cover five hundred years from before the first king of Israel till after the last one. Samuel, Saul, David, Solomon, Elijah, and Elisha are among the great characters of this history.

*1 and 2 Chronicles, Ezra, Nehemiah.* Four more books of history edited by one person. They go over the same ground and more, but were written several centuries later than Samuel and Kings, and this time by a priest, or at least someone who thought like a priest.

*Esther.* A thrilling story of a Jewish girl who was a beautiful queen and a brave patriot.

*Job.* A great drama on the question: Why do good people suffer?

*Psalms.* A hymnal containing a hundred and fifty hymns, gathered together from several collections by the Jews over many centuries and still used for worship today.

*Proverbs.* Another collection—but this time of wise, pointed sayings.

*Ecclesiastes.* The word means “preacher.” This preacher is discouraged with life, as his words plainly show.

*Song of Solomon* (or *Song of Songs*). Ancient love-songs used at weddings. They have also been taken to represent the love of God and men for each other.

*Isaiah.* Chapters 1-39 contain the words of a young nobleman who was a prophet (one who speaks for God) in a time of great danger.

Chapters 40-55, written two hundred years later in Babylon in exile, are a message of faith and hope.

Chapters 56-66 were written after the return from exile to correct religious difficulties between the Jews who had been in exile and those who had remained in Jerusalem.

*Jeremiah.* Another great prophetic book, whose main point is that religion is a personal matter between God and each one of us.

*Lamentations.* Five poems lamenting the capture of Jerusalem by her enemies.

*Ezekiel.* A priest in exile looks forward to a new and better day for his people.

*Daniel.* Stories about Daniel, plus four strange yet hopeful visions which he had.

*Hosea.* A prophetic book whose message is God’s forgiving love for us.

*Joel.* A prophetic message (speaking for God) in a spell of locusts and dry weather.

*Amos.* A strong prophetic message that God wants right living far above everything else.

*Obadiah.* A prophetic message for the nearby Edomites at a time of trouble.

*Jonah.* A prophetic message that God loves all men of all nations—really a foreign missionary sermon.

*Micah.* A prophetic message much like that of Amos.

*Nahum.* A message of joy that the great enemy, Assyria, seems about to fall.

*Habakkuk.* A prophetic message on the question: Why do evil people seem to get along so well?

*Zephaniah.* A prophetic message about the terrible Scythian invaders; pointing out that they are carrying out God’s judgment.

*Haggai* and *Zechariah.* Two short books with the same purpose—to encourage people to rebuild the temple which had been destroyed by Nebuchadnezzar.

*Malachi.* A message of warning to get ready for God’s judgment. (The name of the book is Hebrew for “My Messenger.”)

\* \* \*

- Matthew.* A life of our Lord, stressing his teachings.
- Mark.* A second life of our Lord, stressing his actions.
- Luke.* A third life of our Lord, written by a doctor, stressing Jesus' healing ministry.
- John.* A fourth life of our Lord, to make him known to people who were Greeks and were used to Greek ways of thinking.
- Acts.* The history of the early Church, and the life of Paul.
- Romans.* A letter by Paul, explaining his idea of the main Christian message.
- 1 Corinthians.* A letter by Paul, answering various questions which the Christians of Corinth had asked him.
- 2 Corinthians.* A letter by Paul (or several put together) defending himself and his work against attack.
- Galatians.* A letter by Paul, opposing the idea that everyone who wanted to become a Christian must first go through the ceremony of becoming a Jew.
- Ephesians.* A letter, possibly written by Paul, stressing the Church.
- Philippians.* A letter by Paul—of thanks and Christian encouragement.
- Colossians.* A letter by Paul, warning against the notion that the way to be good is by punishing our bodies.
- 1 Thessalonians.* Paul's first letter and the oldest book in the New Testament. He is glad the church at Thessalonica is coming along well, and offers advice.
- 2 Thessalonians.* A second letter to the same church, clearing up a mistaken idea and urging them not to be lazy or disorderly.
- 1 Timothy, 2 Timothy, and Titus.* Three letters on how to be a church leader and how to do church work.
- Philemon.* A brief letter by Paul to the master of a runaway slave.
- Hebrews.* A long letter showing clearly how much better the Christian faith is than the Jewish faith.
- James.* A practical letter by Jesus' brother on how to live the Christian life day by day.
- 1 Peter.* A letter to Christians who face persecution.
- 2 Peter.* A letter of encouragement urging Christians not to give up hope that Jesus will return.
- 1 John.* A splendid letter on Christian love.
- 2 John.* A brief letter to a "lady and her children."
- 3 John.* A brief letter to a church member named Gaius.
- Jude.* A brief warning against false teachers who might hurt the Church.
- Revelation.* A glorious vision, written for the encouragement of Christians facing persecution and put in a way that the Roman officials would not understand. It is really a "code" message.

## The Church Year

Christians have their own year. It is the same length as the calendar year, but it begins and ends around December 1. It too has seasons, but they are not winter, spring, summer, and autumn. They are Advent, Christmas, Epiphany, Lent, Easter, Ascension, Pentecost (Whitsunday), and Trinity. The church year is divided into two parts of about six months each. The first is called the half-year of our Lord, because it retraces from start to finish the earthly life of Jesus. The second is called the half-year of the Church, because it begins with Pentecost, the anniversary of the Church's beginning, and deals with the life of the Church and the life of Christians today. All churches follow the church year to some extent. Here is a brief outline of it.

### THE HALF-YEAR OF OUR LORD

(from about December 1 to about June 1)

*Advent*—the four Sundays before Christmas. Advent means “the coming.”

In it we prepare our hearts to celebrate Jesus' coming into the world, and to receive him into our own lives. Bible Sunday is observed on the second Sunday in Advent.

*Christmas*—Christmas day, and one or two Sundays following. In it we rejoice over our Lord's coming.

*Epiphany*—January 6, and from one to six Sundays following (depending on when Easter falls). Epiphany means “showing forth.” We remember at this time the “showing forth” of our Lord to those who were not Jews, the wise men who came to see him from afar. Can you see why our church stresses missionary work, and why Race Relations Sunday may come in this season?

*Pre-Lent Sundays*—the three Sundays before Ash Wednesday. They have Latin names that you sometimes see on church calendars: Septuagesima, Sexagesima, and Quinquagesima, meaning seventieth, sixtieth, and fiftieth. These Sundays are the ones nearest to the seventieth, sixtieth, and fiftieth days before Easter. They are a bridge between the brightness of the Epiphany season and the more sober tones of Lent.

*Lent*—the forty-day period (not counting Sundays) from Ash Wednesday to Easter. Lent is forty days long, in remembrance of the forty days Jesus spent in the wilderness being tempted. During Lent we remember the sufferings of our Lord, including his death on the cross, and at the same time look into our own hearts and lives to see if we are worthy followers of his. Lent closes with Holy Week, which begins with Palm Sunday and includes Maundy Thursday and Good Friday.

*Easter*—Easter Sunday, and the five following Sundays. This is the most joyous time of the church year. In it we rejoice that our Lord is alive forevermore, and that we too shall live eternally. (Easter Day falls on the first Sunday following the first full moon after the spring equinox—March 21. This means that Easter may fall on any date from March 22 to April 25.)

*Ascension*—the Thursday that comes forty days after Easter, and the following Sunday. This is the close of the half-year of our Lord because it marks the completion of his life and work on earth.

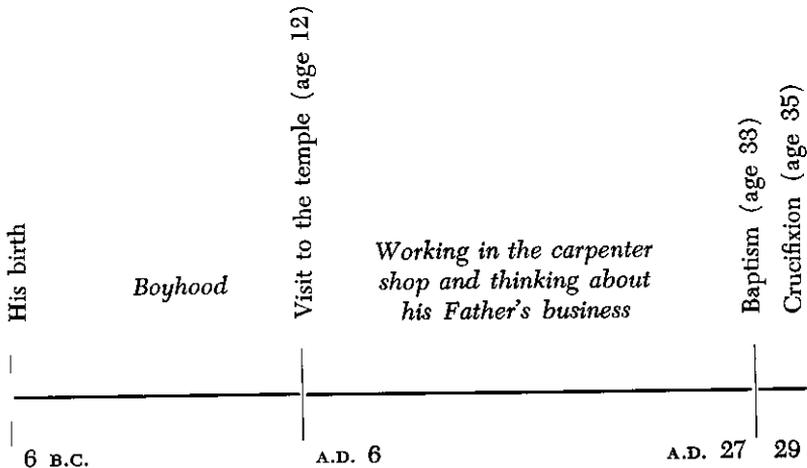
### THE HALF-YEAR OF THE CHURCH

(from about June 1 to about December 1)

*Whitsunday* or *Pentecost*—the seventh Sunday after Easter. It is the anniversary of the birth of the Christian Church. (The name *Whitsunday* goes back to the time when those who were about to be baptized wore white robes. Pentecost means fiftieth and is the fiftieth day after Easter.)

*Trinity*—the eighth Sunday after Easter and the twenty-two to twenty-seven Sundays following. On Trinity Sunday we think of God as being three in one—Father, Son, and Holy Spirit. On the Sundays that follow we think of the present-day life of the Church and of Christians. Such special days as Children's Day, Labor Day Sunday, World Communion Sunday, Reformation Day, Thanksgiving Day fall in this period.

### *The Span of Jesus' Life*



(The historians made a mistake of 6 years when they redated everything from his birth.)

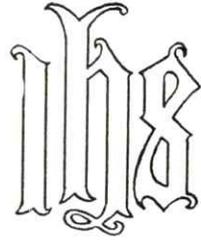
(Only two years of ministry. The Gospels dwell on these years—especially the Last Week.)



1. Hand of God



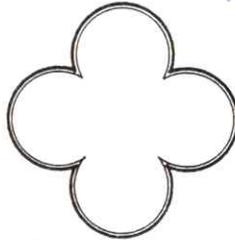
2. Alpha and Omega



3. Ihs, I



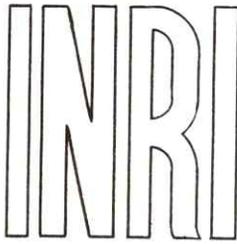
4. Lamb of God



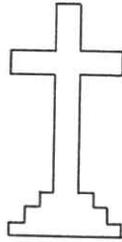
5. Quatrefoil



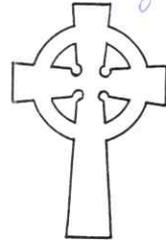
6. Descending Dove



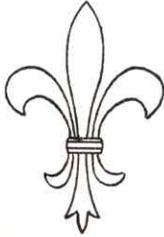
7. I. N. R. I.



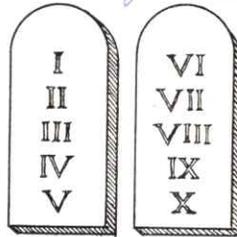
8. Calvary or Good Friday



9. Celtic or Irish



10. Fleur-de-lis



11. The two tablets



12. Sheaf of Wheat

### Meanings of Symbols on Page 192

1. *Hand of God.* Symbolizes God the Father.
2. *Alpha and Omega.* The first and last letters of the Greek Alphabet, symbolizing the eternity of God. (See Revelation 1:8.)
3. *IHS.* The first three letters, or the first two and the last, of the Greek word for Jesus.
4. *Lamb of God.* Symbolizes Christ as the Passover Lamb who was sacrificed for us on the cross. (See John 1:29, 36.)
5. *Quatrefoil.* The outer parts of four interwoven circles, representing the four Gospels, or their writers.
6. *Descending Dove.* Symbolizes the Holy Spirit.
7. *INRI.* This Latin inscription was placed over the cross on Calvary. These are the initial letters of the words *Iesus Nazarenus Rex Iudaeorum* (Jesus of Nazareth, King of the Jews). (See John 19:19.)
8. *Calvary, or Graded, Cross.* The empty cross symbolizes the risen Christ, the Redeemer of mankind. The three steps in descending order represent faith, hope, and love. (See 1 Corinthians 13:13.)
9. *Celtic, or Irish, Cross.* The circle, representing eternity, with the cross represents the eternal quality of Christ's redemption.
10. *Fleur-de-lis.* Conventionalized form of the lily, flower of the Virgin Mary, symbolizes the annunciation. It is used also to represent the Holy Spirit.
11. *The Two Tablets.* Represent the Ten Commandments.
12. *Sheaf of Wheat, and Bunch of Grapes.* Often used on communion tables to represent the bread and wine.

For the meaning of other symbols that are used in your church, see *Our Christian Symbols*, by Friedrich Rest (Christian Education Press) or some other book on symbolism that you can get from your library.

### You Ought to Know From Memory

#### 1. Bible Passages

Exodus 20:2-17.	The Ten Commandments
Psalms 23.	The Shepherd Psalm
Psalms 100.	Psalm of Praise
Micah 6:8.	What God Requires of His Children
Matthew 5:3-10.	The Beatitudes
Matthew 6:9-13.	The Lord's Prayer
Matthew 22:38-39.	The Two Great Commandments
Matthew 28:19-20.	Jesus' Last Command
John 3:16.	God's Great Love
Romans 1:16.	"I am not ashamed of the gospel."
Philippians 4:8.	"Think about these things."

## 2. Hymns

In addition to the hymns listed below for the confirmation service, the following are good to add to your memory treasure chest. The numbers refer to *The Hymnal*: "For the Beauty of the Earth," No. 12; "This Is My Father's World," No. 65; "Faith of Our Fathers," No. 282; "I Would Be True," No. 448; "Father, Lead Me Day by Day," No. 458; "I Need Thee Every Hour," No. 469.

### ***Be Well Acquainted With These Bible Passages***

Genesis 1.	The Creation Chapter
Genesis 11:31-37:2.	The Story of Abraham, Isaac, and Jacob
Genesis 37:3-50:26.	The Story of Joseph
Exodus and Deut. 29-31, 34.	The Story of Moses
Ruth	The Story of Ruth
1 Samuel 16-1 Kings 2:12.	The Story of David
Isaiah 6:1-8.	The Call of Isaiah
Isaiah 53.	God's Suffering Servant
Matthew 5-7.	The Sermon on the Mount
Matthew 25:14-30	The Parable of the Talents
Matthew 25:31-46.	The Parable of the Last Judgment
Mark 16:1-8.	The Story of the Resurrection of Jesus
Luke 2:1-20.	The Story of the Birth of Jesus
Luke 10:30-36.	The Parable of the Good Samaritan
Luke 15:11-32.	The Parable of the Forgiving Father
John 4:19-24.	What True Worship Is
John 10:11-18.	Jesus the Good Shepherd
John 13:34-35.	Jesus' New Commandment
John 17.	Jesus' Prayer for His Followers
Acts 2.	The Story of Pentecost
Acts 22:6-11.	The Conversion of Paul
1 Corinthians 11:23-25.	The Institution of the Lord's Supper
1 Corinthians 13.	The Love Chapter
Ephesians 4:1-16, 22-5:2.	Growing Up in Christ
Hebrews 11.	The Faith Chapter
Revelation 21:1-7.	A New Heaven and a New Earth

### ***Hymns Suitable for the Confirmation Service***

The following hymns are suitable for use in the confirmation service. The class may select the one that seems to say best what its members want to say in the service. That hymn should then be memorized.

"Jesus, I Live to Thee," No. 254, was written by a minister of our own

church, Henry Harbaugh. In your Bible turn to Romans 14:8 and Philippians 1:21. Do you think that Dr. Harbaugh had thoughts like these when he wrote this hymn?

"O Jesus, I Have Promised," No. 271, was written by John E. Bode on the occasion of the confirmation of his daughter and two sons. When should this be sung in the service—before or after the rite of confirmation?

"Who Is on the Lord's Side?" No. 286. Most of the first stanza of this hymn is a series of questions. The answer begins at the end of the stanza, and that answer ends all the stanzas.

"Just as I Am, Thine Own to Be," No. 347, is in the confirmation section of *The Hymnal*. Was it written for young people, or for older people?

"We Would Be Building," No. 452, is another hymn that was written for young people by a minister of our church, Purd E. Deitz. What sort of building does this hymn speak of?

### *In a Church Member's Vocabulary*

#### A

*Adoration.* Paying honor to God; intense regard and love.

*Adultery.* Unfaithfulness to the marriage vow.

*Advent.* The season of the church year that consists of the four Sundays before Christmas.

*Almighty.* Having power over all; all-powerful.

*Alms.* Offering given for charity, or for relief of the poor.

*Altar.* Place of sacrifice. In the Old Testament it was a raised structure on which an animal or incense was burned as an expression of worship to God. In those Christian churches that have an altar it is thought of as representing the sacrifice of Christ on the cross for our sins, or as a communion table where we may feel the spirit of Christ as we seek to commune with him.

*Amen.* Word used to express agreement: "So be it."

*Angel.* A good spirit; messenger of God.

*Anthem.* Sacred composition for a choir, with words usually from the Bible.

*Apostle.* One who is sent out to preach the gospel; a missionary.

*Apportionment.* The amount of money that is a congregaton's part of the denominational budget.

*Ascension Day.* Fortieth day after Jesus' resurrection to commemorate when his disciples saw him for the last time.

*Ash Wednesday.* The first day of Lent.

*Atonement.* At-one-ment; reconciliation between men and God through Christ.

#### B

*Baptism.* The ceremony through which a person becomes a Christian and in which he is accepted into the Christian Church; the sacred act by which God receives men who have repented of their sins and desire new life in

Christ Jesus, and in which he sends his Holy Spirit upon them to guide them into a full life of fellowship with him.

*Begotten.* Brought into being.

*Benediction.* Blessing pronounced by the minister for God at the close of a service of worship, or at other times when God's blessing is asked for.

*Benevolent.* Kind; charitable; to wish others well and bring happiness to them.

*Bible.* The book made up of writings accepted by Christians as inspired by God and having divine authority; the Scriptures of the Old and New Testaments.

*Bless.* Consecrate; make holy.

*Blessed.* Happy.

*Blessing.* Gift from God; the benediction; prayer of thanks for a meal.

*Born again.* Beginning a new life upon acceptance of Christ as Savior and Lord.

## C

*Candelabra.* Large ornamental candlesticks having several branches.

*Catechism.* Set of questions put to candidates for membership in the Church, and the answers to be given to those questions; the book containing the questions and answers.

*Cathedral.* Church containing a bishop's chair.

*Catholic.* Universal; applying to the whole Christian Church.

*Chalice.* Cup used for offering wine in the Lord's Supper.

*Chancel.* The area surrounding the altar or communion table in a church.

*Charge.* One or more congregations served by one pastor.

*Choir.* Organized group of singers, usually in a church.

*Christen.* Make a Christian through baptism; baptize infants, give a name to.

*Christian.* Follower of Christ; one who accepts Christ as his Lord and Master and who adheres to his teachings.

*Church.* Building set aside for worship; a congregation; a body of believers holding the same creed and following the same practices, as in a denomination; the fellowship of all believers in Christ.

*Clergy.* Men and women who have been ordained to the service of God by the Christian Church.

*Commandment.* Order given by God which he expects all to obey.

*Communicant.* One who partakes of the sacrament of the Lord's Supper.

*Communion.* Full spiritual relationship between persons; participation in the sacrament of the Lord's Supper, ordinarily used with "holy" and capitalized in this sense; a denomination.

*Conceived.* Brought into life or existence.

*Confession.* Admission of wrongdoing or sin; a statement of belief.

*Confirmation.* Act of the church wherein a person who has been baptized as a child confirms his parents' promises and expresses his own faith, as the

result of which he is admitted to the full responsibilities and privileges of church membership.

*Conscience.* Sense or consciousness of right or wrong; an inner voice that impels us to do right in harmony with God's will.

*Consecrate.* Declare sacred or holy; dedicate or set apart for the service or worship of God.

*Consistory.* The governing body of a congregation, consisting of the minister, the elders, and the deacons. Called "church council" in some churches.

*Conversion.* Change in belief or conviction; turning from a sinful to a godly way of life.

*Covenant.* Solemn agreement between two or more persons; agreement between God and men.

*Covet.* To desire strongly something which belongs to another.

*Creed.* Statement of belief.

*The Cup.* Often used in place of the word *wine* in speaking of the communion elements.

## D

*Deacon.* Officer of the church who looks after its financial welfare.

*Dedicate.* Set apart to the service or the worship of God.

*Denomination.* Church body made up of congregations that have the same beliefs and the same type of church government.

*Devil.* The spirit of evil.

*Disciple.* Pupil; a follower of Christ.

*Divine.* Pertaining to God.

*Doxology.* Hymn or chant in praise of God; frequently refers to the one beginning "Praise God from whom all blessings flow."

## E

*Easter.* Day on which we celebrate the resurrection of Christ.

*Ecclesiastical.* Having to do with the Church.

*Ecumenical.* World-wide.

*Elder.* Officer of the church who helps the pastor in caring for the spiritual life of the members.

*Elements.* The bread and wine (or grape juice) used in Holy Communion.

*Epiphany.* The season of the church year that celebrates the coming of the wise men as the revelation of Christ to the Gentiles.

*Eternal Life.* Continuing fellowship with God in this life and after death.

*Eucharist.* The sacrament of the Lord's Supper.

*Evangelical.* Contained in the four Gospels; a Protestant denomination holding certain beliefs.

*Evangelism.* Telling the good news of God's redeeming love in Christ.

*Evil.* Morally bad; contrary to divine law.

*The Evil One:* The devil; Satan.

## F

*Faith.* Belief and trust in God.

*Fellowship.* Communion; an association of Christians in the Church.

*Font.* Basin containing water for baptism.

## G

*Gloria in Excelsis.* Latin for "Glory in the highest."

*Gloria Patri.* Latin for "Glory be to the Father."

*Glory.* Honor and praise given to God in worship.

*Good Friday.* The Friday before Easter Sunday.

*Gospel.* The good news of God's love in Christ; one of the four New Testament books that deal with the life and teachings of Jesus.

*Grace.* Divine mercy, love, and forgiveness, granted without any consideration of what man really deserves; a prayer of blessing or thanks offered at mealtime.

## H

*Hades.* Greek word for the abode of the dead; the place of departed spirits.

*Hallowed.* Blessed; holy; to be held in reverence.

*Hell.* Anglo-Saxon word for the abode of the dead; place of punishment for sins committed during life.

*Holy Ghost or Holy Spirit.* The third Person of the Trinity who is ever present to guide us in the way of God.

*Hymn.* Song of praise, adoration, or prayer to God.

## I

*Idol.* Image made to represent God and used as an object of worship.

*Idolatry.* Worship of an idol; excessive love or veneration for anything.

*Immersion.* Baptism by submerging a person in water.

*Incarnation.* Becoming flesh or human; the coming of God in the person of Jesus.

*Intercession.* Praying for another person, or pleading for someone.

*Invocation.* Calling upon God at the beginning of a service.

## K

*Kingdom of God (or heaven).* Way of life in which the rule of God as revealed in Jesus Christ is accepted.

## L

*Laity (or laymen).* Members of the Church as distinguished from the clergy.

*Lectern.* Reading desk from which the Scriptures are read.

*Lent.* The season of the church year leading up to Easter.

*Lord's Supper.* The sacrament instituted by Christ through which we re-

member his life and his death on the cross for us and through which we receive from him new life.

## M

*Martyr.* One who voluntarily suffered death for refusing to renounce Christ.

*Maundy Thursday.* The day before Good Friday.

*Mercy.* Forgiveness; love that overlooks harm that has been done toward one.

*Minister.* One authorized to conduct Christian worship, preach the gospel, and administer the sacraments; to serve.

*Missionary.* One who is sent to preach the gospel, to teach and heal in the name of Christ.

## N

*Narthex.* The part of the church that leads into the main part; the vestibule.

*Nave.* Main part of the church where the people sit.

*Newness of life.* Continual change of mind and action for the better.

## O

*Omnipotent.* All powerful.

*Omnipresent.* Present everywhere.

*Omniscient.* All-wise; all-knowing.

*Ordination.* Consecration of someone as a Christian minister.

## P

*Parish.* Area in which the members of a congregation live.

*Pastor.* Minister in charge of a congregation.

*Pentecost.* The fiftieth day after Easter; Whitsunday.

*Petition.* Request; that part of a prayer in which we ask God for something.

*Prayer.* Conversation with God, that is, speaking to him and listening to him.

*Prophet.* One inspired by God to speak in his name.

*Protestant.* One who belongs to one of the churches that has grown out of the Reformation begun by Luther, Zwingli, Calvin, and others.

*Providence.* Divine guidance or care; God himself.

*Pulpit.* Raised platform, usually enclosed, where the minister stands while preaching.

## Q

*The Quick.* The living.

## R

*Rabbi.* Jewish word meaning "master" or "teacher."

*Reconciliation.* Bringing back harmony after a misunderstanding; returning to fellowship with God after sin has brought about separation.

*Redeemer.* One who rescues or delivers someone from slavery by paying the purchase price; Christ, who rescues and delivers men from the slavery of sin and the punishment that would ordinarily follow upon their breaking of God's law.

*Reformation.* Changing into a new and improved form; the religious movement of the sixteenth century which changed the Church for the better and resulted in the formation of various Protestant churches.

*Regeneration.* To be spiritually reborn.

*Remission of sin.* Forgiveness of sin; pardon.

*Repentance.* Feeling sorry for what one has done wrong and resolving to change one's life according to God's will.

*Reredos.* Screen or decorated part of the wall behind the altar.

*Resurrection.* Becoming alive again, as Jesus rising from the dead.

*Revelation.* God's revealing of himself and his will to men.

*Reverence.* A feeling of deep respect for what is sacred.

*Revision.* Revised edition of the Bible; new, improved, or up-to-date version.

*Right hand of God.* Position of honor and power in relation to God.

*Righteous.* Doing that which is right; free from wrong or sin.

*Rite.* Ritual, or prescribed form of conducting a religious ceremony, as the rite of confirmation or marriage.

## S

*Sabbath.* Seventh day of the week (Saturday) when the people of the Old Testament rested and worshiped God; sometimes used for Sunday.

*Sacrament.* Religious ceremony, distinguished from a rite in that it was instituted by Christ; Baptism and the Lord's Supper.

*Sacrifice.* An offering to God; giving oneself for some other person, as Christ's giving his life to save men.

*Salvation.* The saving of man from spiritual consequences of sin; especially, deliverance from sin through Christ's sacrifice of himself for men; freedom from sin and fellowship with God.

*Sanctification.* The process whereby God brings the believer to a righteous life.

*Sanctuary.* Consecrated place; part of the church where the congregation meets for worship.

*Satan.* The devil.

*Scripture.* A sacred writing.

*The Scriptures.* The books of the Bible.

*Sermon.* A discourse by a minister, based on a passage of Scripture, for the purpose of religious instruction and inspiration.

*Sin.* Offense against God; breaking of the relationship between God and man.

*Soul.* The part of a person that is his real self and that lives on after death.

*Spirit.* The breath of life; the soul; one of the three ways in which God reveals himself to men.

*Stewardship.* Good management of one's time, talents, and possessions in accordance with the will of God; thinking of all one has as a sacred trust from God, to be used in his service.

*Swear.* Utter a solemn declaration, calling upon God to witness to the truth of the statement; use God's name carelessly; curse.

*Synod.* Church assembly or council.

## T

*Temptation.* That which tempts, especially to do evil; that by which one is tested or tried.

*Testament.* Solemn agreement or covenant; one of the two main divisions of the Bible: the one being the result of the covenant made between God and the Israelites on Mt. Sinai; the other, of the covenant made through Christ.

*Theology.* Knowledge of God; the study of religion and religious ideas.

*Tithe.* Tenth part; giving a tenth of one's income to God's work.

*Translation.* Version of the Bible changed from one language into another.

*Trespases.* Often used in place of "debts" in the Lord's Prayer; sins or wrongdoings.

*Trinity.* God in three persons: Father, Son, and Holy Spirit; the eighth Sunday after Easter.

*Triune.* Three in one; one God in three persons.

## U

*Universal.* Including all people on earth.

## V

*Version.* A particular translation of the Bible.

*Virgin.* Pure, unmarried girl; Mary, the mother of Jesus.

*The Way.* Name given to Christianity in the early days.

## W

*Whitsunday.* Fiftieth day after Easter; Pentecost.

*Word of God.* The truth of God revealed in the writings of the Bible and in Jesus Christ.

*Worship.* Honoring God; act whereby a believer enters into fellowship with God.

## Our Benevolent Institutions in the United States

Locate each of these on a map of the United States, or draw an outline map and write in the names of the institutions at the proper places.

- 10 Hospitals**      1889—Evangelical Deaconess Hospital, St. Louis, Mo.  
1892—Fairview Park Hospital, Cleveland, Ohio  
1892—Protestant Deaconess Hospital, Evansville, Ind.  
1902—Evangelical Deaconess Hospital, Lincoln, Ill.  
1908—St. Lucas Deaconess Hospital, Faribault, Minn.  
1910—Evangelical Hospital of Chicago, Ill.  
1910—Evangelical Deaconess Hospital, Milwaukee, Wis.  
1913—Evangelical Hospital, Marshalltown, Iowa  
1917—Evangelical Deaconess Hospital, Detroit, Mich.  
1919—Evangelical Deaconess Hospital, Cleveland, Ohio
- 3 City Missions**      1913—Caroline Mission, St. Louis, Mo.  
1943—Fellowship Center, St. Louis, Mo.  
1948—Ellis Community Center, Chicago, Ill.
- 10 Homes for Children**      1858—Evangelical Children's Home, St. Louis, Mo.  
1863—Bethany Orphans' Home, Womelsdorf, Pa.  
1867—St. Paul's Orphans' Home, Greenville, Pa.  
1867—Uhlich Children's Home, Chicago, Ill.  
1879—Evangelical Home for Orphans and Old People, Detroit, Mich.  
1883—Fort Wayne Children's Home, Fort Wayne, Ind.  
1894—Bensenville Home Society, Bensenville, Ill.  
1895—Child Welfare Association, Hoyleton, Ill.  
1903—Nazareth Orphans' Home, Rockwell, N. C.  
1910—Hoffman Orphanage, Littlestown, Pa.
- 2 Homes for Feeble-minded and Epileptic**      1893—Evangelical Emmaus Home, Marthasville, Mo.  
1901—Evangelical Emmaus Home, St. Charles, Mo.
- 17 Homes for the Aged**      1856—Good Samaritan Home for the Aged, St. Louis  
1877—Evangelical Church Home, Buffalo, N. Y.  
1879—Evangelical Home for Orphans and Old People, Detroit, Mich.  
1894—Bensenville Home Society, Bensenville, Ill.  
1903—Phoebe Home for the Aged, Allentown, Pa.  
1910—Eden Home for the Aged, San Antonio, Texas  
1918—Home for the Aged, Upper Sandusky, Ohio  
1920—St. Paul's House, Chicago, Ill.  
1924—St. Paul's Church Home, St. Paul, Minn.  
1926—St. Paul's Evangelical Old Folks' Home, Belleville, Ill.  
1927—St. Paul's Old Folks' Home, Greenville, Pa.

- 1928—Dorseyville Home for the Aged, Pittsburgh, Pa.  
 1928—Reformed Church Home for the Aged, Wyncote, Pa.  
 1932—Homewood Church Home, Williamsport, Md.  
 1952—New Athens Home for the Aged, New Athens, Ill.  
 1952—Hitz Memorial Home, Alhambra, Ill.  
 1953—Good Samaritan Home, Quincy, Ill.

### ***Our Educational Institutions***

*Locate on a map the schools that are in the United States, or add their names in another color on the outline map you made for the benevolent institutions.*

- United States*      1787—Franklin and Marshall College, Lancaster, Pa.  
                           1825—Theological Seminary, Lancaster, Pa.  
                           1836—Mercersburg Academy, Mercersburg, Pa.  
                           1850—Eden Theological Seminary, Webster Groves, Mo.  
                           1850—Heidelberg College, Tiffin, Ohio  
                           1851—Catawba College, Salisbury, N. C.  
                           1862—Mission House, Plymouth, Wis.  
                           1868—Cedar Crest College, Allentown, Pa.  
                           1869—Ursinus College, Collegeville, Pa.  
                           1871—Elmhurst College, Elmhurst, Ill.  
                           1893—Hood College, Frederick, Md.  
                           1899—Massanutten Academy, Woodstock, Va.  
                           1917—Winnebago Indian School, Neillsville, Wis.
- Ecuador*            1946—Primary School, Picalquí
- Honduras*          1921—Paul A. Menzel Memorial School, San Pedro Sula  
                           1931—Theological Seminary, Pinalejo  
                           1936—Paz Barahona Primary School, Pinalejo  
                           1939—Evangelical Normal Institute, San Pedro Sula  
                                   Primary Grade School, Yoro
- India*                1907—Salem Girls' Middle School, Raipur  
                                   34 village Primary Schools  
                           1909—Senior Basic School, Baitalpur  
                           1911—St. Paul's High School, Raipur  
                           1920—Middle School, Bisrampur
- Iraq*                1925—American School for Girls, Baghdad
- Japan*              1886—Miyagi College, Sendai  
                           1886—North Japan College, Sendai
- Togoland*          1946—Ewe Theological Seminary for Catechists  
                                   30 Middle Schools  
                                   50 Primary Schools  
                           1950—Mawuli Secondary School

My Confirmation Record

Date of My Baptism March, 27, 1960

Church United Evangelical Church

Place \_\_\_\_\_

Minister Rev. Lehmann

Date of My Confirmation April, 10, 1960

Church United Evangelical Church

Place \_\_\_\_\_

Minister Rev. Lehmann

Members of the Spiritual Council \_\_\_\_\_

My Confirmation Verse \_\_\_\_\_

Autographs of Class Members

*Leah  
Krause*

*Jo Ann  
Himmel  
~1960~  
Gail  
Schwarb  
March 17, 1960*

*Maryann  
Bakland  
Linda  
Foster  
"60"*

*Patricia  
Milecki  
4/11/60  
Caroline  
Morris  
"60"*

[ 204 ]  
*Joyce Raddatz*

*Diane  
Bassle  
60"*

# Outline of life of Jesus

- 1- 30 years of preparation
- 2- first year of service, Judea - unknown
- 3- second year of service in Galilee - popular
- 4- third year of service in Perea - Persecuted
- 5- Holy Week, suffering and death, Good Friday
- 6- Resurrection - Easter, arose from the dead
- 7- Ascension

1- Lynn Durdell (1960) (good luck)

2- Nan. Johns (1961)

3- Best Wishes) Lorraine

4- Sharon Walter Dime

5- Gene King - (1960) Best Wishes

6- Cynthia Birshman (1960)

7- Beverly Zietzen (1960)

8- Sharon Wisner (1960)

9- De Falkenstein (1960)

10-

11-

12-

13-

14-

15-

16-

17-

18-

19-

20-