

# BAPTIST HERALD

STEWARDSHIP ISSUE

AUGUST 1, 1968



MISSION ADVANCE PROGRAM

**GOAL \$1,000,000**

Building to Teach and Witness

## A God-Given Privilege and Obligation

by A. Baungaard Thomsen

ONCE knew a family that did not make much money. However, the family wanted to buy some new furniture very much, and it carefully put aside some funds from its income regularly.

Now the Baptist church to which it belonged was engaged in a campaign for money for missionary work in Africa. "Should we give our furniture savings to the missionary offering?" this family wondered.

And so they did. Naturally, they had to start saving all over again for their new furniture. Their sacrificial giving was in obedience to God's Word, and while it meant doing without a much-desired material possession for a time, it reaped spiritual blessings of far greater value. The attitude of this family had a lasting impact on their children, all of whom became professing Christians.

I also knew a farm family. They were poor on money but rich in children. This family was saving money for a new roof on the house. But the house of God where they worshipped also needed some building funds, and this family gave what it had saved for its own roof to the church building fund.

To me, these families illustrate what it means to obey God's call to be good stewards of what he has given us. We are promised to receive blessings, but these may not necessarily be material blessings. God does not promise us everything we want, but he does promise us everything we need.

### Systematic and Sacrificial Giving

Our church members, as spiritual

children, need to be taught to grow as Christians, which includes learning to give, first of all systematically, and then sacrificially. Did not Jesus teach us in the Sermon on the Mount, "Seek you first the Kingdom of God?" Did he not also say, "It is more blessed to give than to receive?"

By systematic giving, I mean this: When you get your income, the first thing you do that week or that month is to set aside what belongs to the Lord, before you come to other spending.

One man said, "I must pay my debts to people before I give to the Lord," but he always had debts.

We must teach our young people, especially, the vital need and great blessing of regularly giving to the Lord. One young student struggled to meet the expenses of his education. I knew he had previously given 15 per cent to the Lord's work. As his pastor, I asked him: "Are you still giving 15 per cent to the church?" He flashed a big smile. "Certainly," he answered. "I could not afford not to give that!"

There are many ways for us to give to God. Some young people under working age found a way to have their offering. They washed automobiles in front of the church, and gave their earnings as their offering.

One family quit taking whole (milk with cream content) and instead ordered skim milk (milk without cream). It cost less, and they put aside what they saved as an extra offering to their church. In this case, they even made a testimony to the man who delivered their milk. He wondered why they suddenly changed and they told him.

## If You Could, Then You Should . . .

Years ago the late R. C. Campbell told of a certain pastor who preached a missionary sermon and appealed to his people to give not less than \$2,000 to a special offering.

Following the services one of his laymen said to him, "Pastor, I'm ashamed of you." The pastor asked "Why?" The layman replied, "You asked us to give only \$2,000, Why, I could give that much myself."

The pastor said, "If you could, then you should!" The layman departed, but about the middle of the week, he called his pastor, and said, "I want to come over and see you."

Seating himself in the pastor's study, he said, "Do you remember what I said to you last Sunday?" The pastor said, "I do!" Said the layman, "And do you remember what you told me when I said I could give \$2,000 myself?"

His pastor replied, "Yes, I told you if you could, you should." The layman said, "I could not get my mind on my work. I could not sleep. My wife and I prayed and talked it over. Here is a check for missions." The pastor took it expecting to see a check for \$2,000, but it wasn't. It was made out for \$200,000.

The point is plain—the answer is simple: if we could go beyond the tithe, we should! God has never given to us grudgingly or of necessity.

### Motivation for Giving

There is a word of warning in this matter of motivation—*Why* we give to the Lord. I do not give to God because I expect him to give me back twice as much. I give because I love him. This must be our motive for giving.

For example, I do not give money to my children for their education just because I expect to get back something from them. I do it because I love them!

I never try to give church members the impression that tithing is a law, but rather it is a privilege. In the Old Testament, they not only tithed but they gave much more to God. While I do not find any command in the New Testament to tithe, I feel that we who are under the new covenant of grace have a greater obligation to tithe than did the Jewish people of the Old Testament.

I am afraid that many churches today will never become self-supporting, partly because their members are not taught the blessing of giving.

A. Baungaard Thomsen, of Copenhagen, Denmark, is a former president of both the Danish Baptist Union and the European Baptist Federation.

Reprinted from *The Baptist World*.

## What a Church Can't Do Without

There are a few things a church cannot get along without. A church must have the presence of the Holy Spirit. A church must have people who gather to worship. Evangelism and prayer are essential to a church.

A church also has to have financial support. Whatever we may say about the church and money, the fact remains that the church has to have money to operate. No one *has* to support the church, but *someone* has to support it.

It can survive without one person's gifts, but it cannot survive without the gifts of some. The church ought not to "harp" on money. It should not apologize for talking about it either. People who give generously are not bored with money talk.

The church that talks about giving is not wrong. It is the church that is silent on money that is wrong. Money is not all important to the church, but there cannot be an important church without it.

Every church has exactly enough money available to do what God wants it to do. Whether a church actually receives enough money to do what God wants depends on whether each member gives as God has blessed him.

—LEWIS E. RHODES  
"Freely ye have received, freely give."

## Editorial

### God's Wisdom in the Principle of Stewardship

As I think of the subject Stewardship, a whole host of thoughts crowd into my mind. I think of the totally unlimited opportunities for service in all areas of life in these days. I think of the fantastic need that there is to accept these opportunities and challenges. I think of the great demands made upon my time and talents, and certainly upon my possessions.

But these are basically superficial thoughts. A more stimulating and somewhat more disturbing thought is that God really does need the little I can offer Him to carry out His plan and purpose in this world. After all, all that I have or ever will have comes from Him. With His unlimited power of creation He can make for Himself whatever He requires to accomplish His will, if He so chooses. And He can make this in absolute perfection to accomplish His purpose with perfect efficiency. Thus, what do I really have to offer? A finite mind, —Limited vision, —Stumbling speech, —Tired zeal, —etc., —etc. Why does God even care to bother with me and my efforts? Surely the value of His effort in convincing me of the validity of the principle of Stewardship and getting something from me is far greater than the value of the contribution I am finally willing and able to make. Why does He bother?

Another thought crosses my mind. This one is not disturbing, but rather awe inspiring. God is actually allowing me to participate in His kingdom's work! He doesn't really need me, yet He allows me to help. He can do anything I can do better—faster—more effectively—more efficiently, yet He trusts me to do the job. He knows full well that my efforts to do the things He has given me to do will be fraught with error, yet He trusts me! He allows me to be His co-worker,—not His servant mind you,—but His partner. But still my question persists, —why does He bother?

I think I have the answer. My job is training people to become better and more productive employees. I learned long ago that I can **tell** and **show** a person how to do something, but he never really learns until he has the opportunity of doing the task himself. Sure I can do it better and faster. Sure I can do it more efficiently. Sure he will make mistakes. But that's not the point. The point is I am trying to train this fellow to become something.

This, then, I believe is God's plan for me. He may not need me, and He knows it, but He is training me to become a better Christian by allowing me to share in responsibilities of stewardship. As I participate I learn, I grow, I begin to understand—to catch a glimpse of His plan for me. Now the principles of stewardship begin to take on meaning for me, and I begin to realize that these are not burdens but blessings, not chores but challenges, not obstacles but opportunities made available to me and to all who would seek to strive toward maturity in the Christian life.

"To God be the glory, great things He hath done!"

Guest editorial by Mr. Milton Hildebrandt, Chairman, Mission Advance Committee (MAP) and Director of Training, Minnesota Mutual Life Insurance Company, St. Paul, Minn.

August 1, 1968

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Photo by Harold M. Lambert

# MISSION—

by Donald Miller

A GROUP OF bright-eyed youngsters looked intently at the covenant envelope before them. It was obvious what they were considering. How much should they give? Where would they get the money? Only minutes before, they had seen the filmstrip depicting the needs of MAP. They had heard the speaker say that "without faith, it is impossible to please God" (Hebrews 11:6). Now the moment of truth was upon them.

## OVERWHELMING RESPONSE

Quietly, they put their heads together. There was a spirited discussion among them; some question troubled them. Finally, an eight-year-old put up her hand, "How much is that a week?" she asked. She was referring to a \$20.00 share in the program.

The pastor had the answer at his fingertips. "Thirteen cents," he said. That settled it. The people smiled approvingly, and in that moment the pastor knew that the cause would not fail—not that night, or ever. Not too surprisingly, before the evening was ended, 78 covenant envelopes were counted, totaling a little over \$25,000.

In subsequent weeks, others inspired by the overwhelming response of so many of God's people, indicated that they, too, wanted to be "counted in." Said one woman, following the dinner meeting which she was unable to attend, "Can't I share in it, too?" Later, another family commented that although they were at the dinner meeting and heard the story of MAP, they felt at the time that they could not give anything. But now they were reconsidering.

# MORE THAN POSSIBLE

This desire to have a "share" in the advance of God's Kingdom was similarly expressed by members of other churches as well in the Minnesota area in this first phase of the denomination's effort to raise \$1,000,000 for capital needs in its Mission Advance Program. By general consensus of the MAP committee, the Minnesota area had been selected as a "pilot project." Now, it seemed that the Minnesota area was well chosen. With the exception of one church, all of the churches consented to having MAP presented to their respective boards. Later, this church, too, opened the way for the presentation of the program.

## AMAZING FAITH

Without question, the majority of people who heard the story of MAP, demonstrated in an amazing way that both heart and hand were in the program. What can you do *but* give? one man was overheard saying, following the presentation of the filmstrip. "It's a good program," others said. "The denomination needs the money if we're going to venture out and grow."

A pastor who had worked rather closely with the program from the time of its inception commented frankly, "I've heard the program many times, and each time I hear it, I'm prompted to give a little more." His fellow-workers responded appropriately by saying, "Present it to him a gain!"

Others commented that the preparation of materials and general organization of the program was "a job equal

to any professional fund raising organization."

Granted, not everyone who heard the story of MAP was equally impressed or immediately responsive. Frankly, some people had some resistance. "It comes at a bad time," one man shook his head saying, "we're in a building program, too, you know, we can't give anything. We're already doing all we can."

Like Nehemiah of old who, surrounded by negative voices, was invited down to the plains of O-no to talk things over, so the men of faith in the Minnesota area were surrounded by negative voices, too. "Oh, no! It can't be done. Not now! Not here!" But it was done, and it was largely due to the contagion of faith of men like Nehemiah who were convinced that God has laid it upon us all to help rebuild our "broken" society.

Thus, some who had said, "No, we don't believe in making covenants," or "We don't have anything to give," came through in an "amazing way when a little bit of faith was shown. So amazing were the results that some of these very same people ended up making \$300.00, \$500.00 and even \$1,000.00 covenants.

## CONTINUING BENEFITS

With this kind of initial response to the Mission Advance Program of our denomination, it becomes increasingly evident that the mission is *more than possible*. WE WILL MEET OUR GOAL! Continuing benefits for both our churches and the denomination will accrue as a result of this program.

Experience has shown that usually

when people are challenged to "stretch" their giving over a relatively long period of time, they continue to give in like fashion when the tension is released, provided they are properly challenged. They know they can do it and are further supported by good giving habits. Even an eight-year-old child, beginning to give 13 cents a week on a systematic basis over a period of three years, cannot help but be profoundly influenced to continue to give systematically.

Coupled with these financial benefits, there are also likely to be spiritual benefits. It can be expected that the person who shares in the program of the denomination will also develop greater interest and enthusiasm for the denominational program. A person who gives his money to help advance the Kingdom of God in the hearts and lives of others is usually also prompted to give his time and energy for the cause, even his sons and daughters.

And what's more, the person who has a "share" in the program will also have the joy of knowing that his investments pay not only for time but also for eternity. Long after other causes and expenditures are lost and gone, the cause of Christ will continue to pay rich dividends.

Thank God for men and women, and boys and girls, who have the vision to look to tomorrow. With that kind of faith, we cannot fail!

*Rev. Donald Miller is the pastor of the Faith Baptist Church, Minneapolis, Minn. and a member of the Mission Advance Program (MAP) Committee.*

# GIVING THAT OUTLIVES YOU

by Everett A. Barker

States and Canada. Many individuals and families have come a long way since the ravishing circumstances of the depression years. Pensions have provided greater security, increased property values, investment growth, etc. have served to increase the size of even the average person's material worth. Have you ever sat down to add up the value of your home, land, furnishings, machinery, stock and bonds, life insurance cash value and collectors items? Studies indicate that few people realize the sum of their net worth. Material prosperity has made a tremendous difference in the financial picture of many individuals and families. Most of us are in considerably different circumstances than was Jesus at the time of His crucifixion. His garment of bodily cover was divided among the soldiers. He gave the care of His widowed mother

MANY Christians think that their giving to the Lord terminates at death. Remembering the Lord's work through a bequest or annuity is thought to be for people who have accumulated considerable assets, or for those who have no close family to whom they can leave their estate. Actually, giving to God's cause through these means of *deferred giving* is for people of more moderate financial circumstances. This may come as a surprise, but the truth is that people who are totally dependent upon their resources for present needs normally think in terms of giving them only after earthly needs are met. It is the person of greater wealth who can share from the abundance of God's blessing more readily during the course of his lifetime.

The accumulation of material resources has changed considerably over the past thirty years in the United

Mary into the heart and home of the beloved disciple John.

Jesus took a different approach to the future than do many of us. He carefully, and even studiously, prepared His disciples for His earthly departure. He instructed them and imparted many truths and much counsel before His death and ultimate ascension. There is a tendency upon the part of some, including Christians, to avoid a discussion of the subject of one's earthly passing. Some have a feeling that talking about death, or planning for its eventuality, may be a premonition or may even hasten it. Let us get on to more pleasant things is a typical reaction. Partly, as a result of this type of thinking, and through misinformation, it is reported that 70 per cent of the people in the United States die without a will. It is heart-rending to read accounts like that of Katherine Marshall, widow of the late Peter Marshall, who writes of her anguish because he left no will. The laws of the nation take seriously the disposition of an individual's estate. Because of this, each state establishes laws which must be strictly observed as to the disposition of real property after death.

Aside from the legal and practical reasons why a person should have a will, a Christian needs to think in terms of his stewardship responsibilities. Many Christians who have taken seriously their stewardship of life and substance totally neglect their responsibility, and their privilege, of including God's work in their giving. Since a Christian steward is the manager of his total resources on behalf of God, it is therefore important what happens to his estate after death. Also, parents with young children have a serious responsibility concerning their children in the event of premature parental death. For instance, what type of people will be entrusted with their physical and spiritual welfare is a question to be answered.

Thus far, much of the thought of this article is in the nature of serious, sombre thinking and I would not minimize its importance. However, there is far greater positive, joyous anticipatory ways of thinking of the future. Is it not better to think in terms of investing one's accumulated wealth, regardless of the amount, in the on-going ministry of God's work after earthly service and giving have ceased? The United States and Canadian governments have recognized the charitable benefits of present and future giving by providing assistance through tax benefits to those who are willing to give.

We, as North American Baptists, have a mission and ministry which God has given to us. It extends to Home and Foreign Missions, educational institutions, such as the North American Baptist Seminary and the North American Baptist College, a challenging church extension ministry as well as numerous other areas of

opportunity. Some have, through the years, remembered these important efforts through bequests and annuities. Since various opportunities and methods of giving are available, it is our intention in future articles to detail some of the possibilities. In the meantime, information is available in leaflet form. The Department of Stewardship is willing to provide counsel for you concerning your giving. You can continue to support God's work beyond your life span.

Rev. Everett A. Barker is the Director of Stewardship Advance, North American Baptist General Conference.

For Information clip this box and send to:

Rev. Everett A. Barker  
7308 Madison Street  
Forest Park, Illinois 60130

Please Check:

- Why You Should Have A Will
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## MISSION ADVANCE PROGRAM

Building to Teach and Witness

"Teach all nations . . . be my witnesses" (Matt. 28, Acts 1)

TOTALS TO DATE — JUNE 30

Leadership Gift Covenants  
\$269,000.00

Cash Received \$64,132.46

GOAL \$1,000,000

## Clergymen Are Lowest Paid Professionals

Despite the fact that America is more prosperous than ever, clergymen are still the lowest paid professionals in the nation.

"The Protestant minister whose congregation could include a \$75,000-a-year physician, a \$50,000-a-year businessman, and a host of other churchgoers whose salaries far outstrip his own may still be clothing his children in hand-me-downs and relying on gifts of food and housing," reports a recent story in *The New York Times*. "The problem extends also to rabbis and, to a different degree, to priests of the Roman Catholic Church and those of the Eastern Orthodoxy."

A recent study disclosed that the median salary for the clergy of 15 Protestant denominations was just under \$7,000 a year. New York State regards a salary of \$6,000 a year for a family of four as inadequate to provide proper medical care and make such families eligible for Medicaid. The United States Department of Labor reports that the median for salaried professionals in all fields is close to \$11,000 a year. The same federal agency set \$5,839 as the minimum adequate to support a city worker's family of four.

Despite recent improvements like new pensions systems, medical programs and eligibility for Social Security, the church is still a "very non-professional employer."

According to the *Times*, the best compensated ministries are those within the United Presbyterian Church, the Disciples of Christ, the Southern Presbyterian Church, the Episcopal Church and the American Lutheran Church, in that order.

The top minimum salary after 15 years in the pulpit was paid by the Southern Presbyterian Church—\$7,852. In descending scale came the United Church of Christ, \$7,845; the Episcopal Church, \$7,820; the Disciples of Christ, \$7,812; the Southern Baptist Convention, \$7,785; the United Presbyterian Church, \$7,777; the Lutheran Church in America, \$7,623; the American Lutheran Church, \$7,257; and the American Baptist Convention, \$6,168.

"One of our greatest concerns now is that a church pull out of the minister's salary all those professional expenses that properly belong in the church budget," says Dr. Dean Wright of the ABC. He cited one example where a pastor's salary was \$4,200 but after taking out mileage and expenses

he incurred doing his job the man's expendable income was only \$2,000.

The North American Baptist General Council makes the following recommendations to the churches which were formulated a number of years ago but are still very relevant.

1. *The General Council suggests to the churches that the responsibility for an annual review of the minister's compensation be officially delegated to a duly constituted committee or board of the church.*

2. *The General Council suggests to the churches that the minister's salary at least equal that of the average male wage earner of the congregation.*

3. *The General Council encourages our churches to assume their rightful responsibilities with respect to their pastor's legitimate business expenses such as:*

- (1) *Those incurred through the use of his car for church work.*
- (2) *Those incurred through his representing the church at local and General Conference sessions.*
- (3) *Those incurred through his entertainment of church groups and guest speakers.*
- (4) *Those incurred through his service in the conference or association camping programs.*
- (5) *Those incurred by his participation in local and General Conference Pastor's retreats or conferences.*
- (6) *Those incurred in the carrying out of his office responsibilities such as the purchase of letterheads, stamps, supplies and other items.*

4. *The General Council suggests that each church pay in full its pastor's annual dues to the denominational Pension Fund and offer him additional assistance in his retirement program.*

5. *The General Council suggests that each church officially designate a portion of its pastor's compensation as "Housing Allowance" to enable him to benefit from the terms of income tax provisions.*

6. *The General Council recommends that the articles relating to pastors' salaries appearing in the BAPTIST HERALD and Der Sendbote, together with additional material, be sent to the clerk and treasurer of each conference church with the request that this information be considered by the appropriate board or committee of the church.*

# OPEN DIALOGUE

— LETTERS TO THE EDITOR —

To The Editor:

I would like to express my thanks to all of the churches which generously contributed towards the "Cameroonian Scholarship Fund;" thus making it possible for me to study in the University of Oregon.

My thanks also goes to the Stewardship Committee of the NAB for the Summer Camp assignments from which I gained spiritual inspiration and got an insight in the problems of young people in America.

To the various churches, pastors, and the many Christian friends who hosted me as well as gave me moral and financial support, accept my deepest appreciation.

Following my return to Cameroon, I will assume teaching responsibilities in the Baptist Teacher Training College at Soppo.

Perhaps some of you may visit Cameroon in the near future, remember to stop by and say "Hi" to me. You will be certainly welcome.

Adieu, and God bless you all.  
Your Christian friend,  
Samuel N. E. Becke.

To the Editor:

I would like to get about four more copies of the June 15, issue of the BAPTIST HERALD on account of the articles: "In

Memoriam," "Supporting or Protesting," "Arms Other Than Military," "On Being a Contemporary Christian," and so many other things in this issue. We take it and I don't have to tell you how good it is for myself and my family. It is very good and these truths should be brought out more. I am a veteran myself and I know a lot of other veterans that I would like to see get a hold of this issue of the BAPTIST HERALD. I am quite sure that they will get a great deal out of it. So I want to send some copies to some veterans. We constantly pray for military personnel. Keep up the good work. Mother and I ask God's richest blessings upon you and everyone else at Forest Park.

L. D. Hill  
Junction City, Kansas

To the Editor:

Open Dialogue has the potential to become a vital medium for the exchange of ideas and expressions of opinions among NAB Christians both here and abroad. I'm sure Editor Rev. John Binder, must be as disappointed as we readers at the rapidity with which this column has fallen into the category of a secular "pats and pans page." I'm equally sure any support we may give Mr. Binder through vain words of human praise are superfluous.

Perhaps many of us need to spend more time on our knees, thanking God for a capable and talented man who is willing to perpetuate the fine work ill health compelled Dr. Leuschner to lay down, and less time at the typewriter composing laudatory letters.

Letters of commendation for John Binder provoking retaliatory letters in the defense of Martin Leuschner are doing a harmful disservice to the ministry of both these men.

"I have planted, Apollos watered, but God gave the increase." I Cor. 3:6.

—Rosemary Query (Mrs.),  
Anaheim, Cal.

To the editor: We still keep up with the Herald and find it still interesting. Congratulations on the fine job you are doing. Your efforts to move the Herald into the twentieth century are good to see.

Keep on hinting that the Christian does not live in an isolation booth—that the Christian conscience demands total involvement in the problems of today's world. Unfortunately, the drive to save souls is not quite enough: many of those responsible for the atrocities in Viet Nam carry testaments in their pockets—many good white Southerners prayed before they went out to "teach a nigger his place." And the contented pieties of the German Christians who supported Hitler seemed so "right" to them.—Mr. and Mrs. Ronald Schauer, Fort Pierre, S. D.

# MISSIONARY MESSAGES LEAD TO MISSION SERVICE

by Richard Schilke

**B**OOTH Rev. and Mrs. William B. Keple give testimony to the Word of God and messages from missionaries which stirred and challenged them to give their lives to service on the mission field. Mr. Keple in his application for missionary service says: "One summer as I attended Camp Bentley near Drake, N. D., desiring to know the Lord's will for my life, I along with a number of other young people were greatly stirred through the challenging testimony and message of missionary Lois Ahrens. I feel that this was a time of real spiritual renewal and awakening for me and many others at camp that summer and is a time which I shall never forget. I could feel that the Lord was speaking to me concerning the great needs of missions and felt convinced that missions was beckoning me. . . . Also the testimonies and messages of the Edwin Michelsons who were missionaries to Cameroon had considerable impact on my life." Mrs. Keple in her application says: "I feel it was mainly through the Word that I first felt the urgency to consider missionary service, and then through messages of missionaries."

Several years went by since those early challenges came to both of them. Mr. Keple after his Navy career enrolled at the University of North Dakota in Grand Forks. Concerning that time he says: "One Sunday evening while attending a CBY meeting at Grace Baptist Church in Grand Forks, Rev. Richard Schilke spoke to the young people about the tremendous need for teachers in Cameroon, and once again I felt the Lord speaking to my life on behalf of that presented need, and so I enrolled in the required course to get my first grade professional certificate."

August 1, 1968



Rev. and Mrs. William B. Keple

## Influence of Parents and Teachers

William Benjamin Keple was born on November 15, 1931 at Regina, Sask., Canada as the youngest of seven children, three brothers and three sisters, to Rev. and Mrs. John Keple. His father at that time was pastor of the Victoria Avenue Baptist Church in Regina. Like Benjamin of old, his mother died at the time of his birth and his father had to play the role of both father and mother in his infant days. Feeling the necessity of a partner to help him raise the large family, his father in due time married Bertha Knopf who was then church missionary at the McDermot Avenue Baptist Church in Winnipeg. She became mother to him and his brothers and sisters.

After six years his father took the family to Martin, N.D. where he served the Martin Baptist Church from 1937 until the time of his death in 1951. Concerning this period Mr. Keple writes: "I was probably more fortunate than most pastors' children in that I was able to receive my grade school and high school education in one community rather than in several different schools. Martin is a small farming community of primarily German-Russian folk whom I feel are very warm and friendly and I did enjoy that community." He graduated from high school in 1949.

Mrs. Keple, the former Pauline Mae Pallasch, was born on September 5, 1933 at Grand Forks, N.D. as the youngest of five children, three sisters and one brother, to Mr. and Mrs. William Pallasch. The family attended Grace Baptist Church in Grand Forks.

They had no car in those days but Pauline remembers the fun they had in walking to church mornings and evenings on the Lord's Day and to mid-week prayer services. Concerning that period she writes: "My early years were all spent in the small city of Grand Forks. The early years in the 1930s were plagued with a situation when work was hard to get, and my father was glad to get work with the Works Progress Administration. In the 1940s came a better financial home situation when my parents were employed on a full time basis. However, I had to take on baby sitting and cleaning jobs for wants or luxuries above our needs." Thus her primary and high school education was also received in one community, graduating from high school in 1951.

## Life's Early Christian Experiences

William B. Keple came to appreciate God's Word early in his life through the daily family Bible readings and time of prayer and singing. I personally remember his father as one of the saintliest men I have ever met. As a student I met his father for the first time at a Saskatchewan Association while he was pastor at Regina. He impressed me with that saintly radiance which I never forgot. On several occasions, still as a student, I passed through Martin and would make a brief stop just to visit with him. On one of those occasions, it was in the harvest season, I found him on the field helping a farmer shocking sheaves. After a brief visit he would offer a prayer as we stood bowed beneath the

## "FRAGRANCE AND POWER"

(A Tribute to a most dedicated and influential Christian woman, Mrs. Fred Paul, by Missionary Laura Reddig.)

"Precious in the sight of the Lord is the death of his saints." Ps. 116:15.

The "graduation" of Mrs. Fred Paul on April 27, into the presence of her Lord must have been a magnificent event on the "heaven-side." Even on our "earth-side," where for fifty minutes before the scheduled service, the church was filled, and where people in five long blocks of automobiles accompanied her to her final place to express their love and appreciation, the majesty of this life was obvious.

Mrs. Edna Paul was the wife of a banker, mother of two grown sons, a graduate nurse and member of the Dayton's Bluff Baptist Church, St. Paul, Minnesota. Her devotion to her Saviour was expressed by living to the fullest in every situation of life. The fragrance of her love, interest and enthusiasm touched innumerable lives outside her home and church. Keenly interested in education, she held countless positions on local, city, state and national levels, and through her dedicated leadership brought about great changes and improvements. For eighteen years she served on the St. Paul Board of Education. The Minnesota and the National Board of Education benefited from her talents as Treasurer, Vice-President and President between 1957-1966.

Her influence was felt in the Community Chest, United Fund, Leisure-Time Activities, Family Nursing Service and many more organizations. She contributed to the spiritual power of her church through the Sunday School and Women's Service Guild.

Her funeral was attended by innumerable dignitaries from all walks of life, including the Mayor of St. Paul. Foral arrangements included one from the Governor of Minnesota. Letters of appreciation included one from Vice-President Hubert Humphrey. People returned from the funeral "feeling good and blessed" to have been touched by Edna Paul's life of fragrance and power.

open sky and surrounded by the abundance of God's blessings. A visit without a prayer was never complete with him. Shortly before he died, suffering from cancer, I saw him once more at Camp Bentley in 1951 where in my first year as missionary secretary I served as one of the teachers and as the evening speaker. His patience in suffering increased his saintliness and Christ spoke through him. Such was the heritage of William B. Keple and he can rightly say: "I am also very grateful that I was a part of a Christian home and a pastor's home."

He also gives testimony to the joy that was his to have other pastors, evangelists and missionaries stay in the home when they were ministering to the church. One of these evangelists was Rev. Fred W. Bartel. His stories to boys and girls and his sermons had real spiritual lessons for William. One evening service in a series of meetings at Martin had to be cancelled because of a snow storm but that evening still became a very important one for him. In personal work at the home Evangelist Bartel led the 12 year old boy to the Savior. Concerning it William says: "I cannot say that this was a very emotional experience but I do know that it was the spiritual birth about which Christ spoke to Nicodemus, and the beginning of a spiritual growing experience." Several years later he was baptized by his father on July 15, 1945 and received into the fellowship of the Martin Baptist Church.

Pauline was eight years of age when she had her Christian experience. It was also Rev. Fred W. Bartel who served as evangelist at the Grace Baptist Church in Grand Forks. During that series of meetings she came to know her need of a Savior and accepted Christ as her Savior. She recalls the joy that filled her heart to overflowing as she testified to that experience of salvation. On April 5, 1942 she was baptized by Rev. J. C. Gunst, then pastor at Grand Forks, and became a member of the Grace Baptist Church.

Both William Keple and Pauline Pallasch grew in their Christian experience through the activities in their respective churches. William was active in Sunday school as a teacher, in choir and in quartets. He was also president for a year of the Northern North Dakota B.Y.P.U. at Camp Bentley. Pauline was mainly active in Sunday school and youth groups in her church, serving as teacher and assistant Sunday school superintendent in the primary department. These experiences helped them greatly to mold their lives.

#### College Years and Service to Country

After high school graduation Pauline attended Camp Bentley and the experiences that summer led her to take up nurses training. She enrolled at the University of North Dakota in the fall of 1951 and graduated in August, 1955 receiving her B.S. degree in nursing education.

William Keple entered Sioux Falls College in Sioux Falls, S.D. following

his graduation from high school in 1949. He continued through the fall semester of 1951 and then following his father's death and without financial aid he enlisted in the Navy and served his country for four years till January, 1956.

William and Pauline met each other at the youth gatherings at Camp Bentley. They became engaged in the summer of 1952 and he calls her: "My sweetheart of earlier Camp Bentley Days." They were married by Rev. Walter Stein, then pastor at Grand Forks, on January 1, 1955, one year before his discharge from the Navy and a half year before she completed her university studies. The Lord has since given them two children: Timothy, August 15, 1956 and Philip, born August 18, 1962.

Following his discharge from the Navy, William Keple enrolled at the University of North Dakota in Grand Forks to complete his university education. In 1959 he received his B.S. Ed. degree majoring in history with a minor in Earth Science.

#### Seminary Training and Experience

In September, 1959 the family moved to Sioux Falls, S.D. where William Keple enrolled at the North American Baptist Seminary. This period he considers, "A three year period of rich fellowship with fellow students and under the instruction of godly, understanding professors." He graduated in 1962 with a B.D. degree majoring in missions.

In the summer of 1960 he served as student pastor of our church at Mott, N. D. In the summer of 1961 he traveled with the Seminary quartet and toured the eastern part of U.S. and Canada visiting our churches and rendering sacred concerts. These experiences remain the unforgettable experiences. During these years of seminary studies his wife helped support the family and make his studies possible. William gives testimony to this by saying: "I am indeed very grateful to the Lord for such a loving, helpful, patient and understanding wife. Were it not for her willingness to work in her vocation as a registered nurse I probably would never have received the higher education that I did receive." She rightly received her P. H. degree, "Putting Hubby" through.

#### Teaching and Post Graduate Studies

Following his seminary graduation, Mr. Keple felt that the Lord wanted him to pursue his studies towards a master's degree in further preparation for a teaching career on the mission field. He thus enrolled again at the University of North Dakota in Grand Forks. He did not visualize at the time that it would take another six years before he would be ready to go to the mission field. Family responsibilities grew. He had to take on work becoming at first a part-time and then a full-time teacher at Central High School in Grand Forks. With the full-time teaching position his studies drop-

ped to part-time, dragging out over several years. Though his class work was completed a year or two ago, his thesis for the degree took additional time. He was awarded the Master's degree in Education on June 2, 1968. Mr. Arnold Bakke, principal of Central High School, gives this testimony about him: "Mr. Keple is well fit for Christian service. I recommend him highly. It is a pity that there are not more like him in our public school ranks. We hate to lose him."

During these years at Grand Forks, both Mr. and Mrs. Keple were active in the work of the Grace Baptist Church. Mr. Keple was the able choir director. He could adequately supply the pulpit when the pastor was absent. At missionary conferences and missionary meetings a fine missionary display was always arranged and much of it came from the missionary interest of both. Their present pastor, Rev. Willis Potratz, says the following concerning Mr. Keple: "It seems to me that Bill is exceptionally well qualified and prepared. He is also ready to sacrifice as is indicated in his willingness to give up a good contract in a school system which is difficult to secure a position in."

#### Reaching the Long Awaited Goal

Mr. and Mrs. William B. Keple were appointed as missionaries to Cameroon at the annual meeting of our Board of Missions in April, 1967. All plans were made for them to leave that summer. However, due to health reasons with members of the family the medical suggestion to wait another year was accepted. Now they can see their way clear to go.

Though Mr. Keple had the theological training to qualify for ordination even six years ago, he did not seek it until he was ready to step into full-time Christian service. This has now come. On May 31, 1968 he was ordained into the Christian ministry by his home church at Martin, N. D., following a duly recognized ordination council session and recommendation. Mr. and Mrs. Keple were commissioned to missionary service on June 23, 1968 at Bismarck, N. Dak., at the occasion of the Dakota Conference.

On July 29 the family departed for Cameroon accompanied by Rev. Harold F. Lang and his family who are returning to Cameroon for a second term of service. Both families will stop at Jos, Nigeria where both will leave their oldest sons at Hillcrest School. They will then continue their journey to Cameroon and are due to arrive on August 2. Rev. and Mrs. William B. Keple will be stationed at Soppo where Mr. Keple's main task will be that of teaching at the Baptist Teacher Training College. After considering missions for some 20 years, as he stated, may he find the service rewarding and challenging in every way.

*Dr. Richard Schilke is the General Missionary Secretary for the North American Baptist General Conference.*

# G H E T T O ' S



## BUILDING BLOCKS

(Article II in a series on Race Relations)

by Levi Keidel

**O**UR CURRENT racial crisis has its roots in events of a dozen generations ago. It is a revolution of international dimensions. Frustrated leaders of newly-independent black nations lay the blame for their plight upon the white man. They renounce his supremacy. They challenge his way of life.

One person with unusual qualifications can span this chasm of misunderstanding. He bridges Africa and the West. He is the non-white man who can speak for the white man with the greatest degree of authority. He has his ethnic roots in Africa, but he is also a part of American society. Our relationship to him will play a crucial role in our future. He is the American Negro.

World War II provided impetus which put underdeveloped colonies on the road to demanding political independence. It also caused great demographic upheaval in our own country. When American industry mobilized for the war effort, the glow of northern blast furnaces to the Southern Negro was like a pillar of fire in the sky; it led hordes of Negroes from southern socio-economic slavery to what they hoped was a Promised Land of opportunity.

Until 1940, 75 per cent of America's blacks lived in the South. Since 1940, 3.7 million Southern Negroes have migrated to the north. By 1960, the Negro population of New York and Philadelphia had doubled; in Chicago and Detroit it had tripled; in Los Angeles it had multiplied five times.

These emigrating throngs became the proliferous building blocks of our urban ghettos.

While our industries were somewhat prepared to absorb them, our cities were not. Negroes packed available houses beyond capacity. Enterprising white real estate agents developed a

tactic which has become known as "blockbusting."

#### Ghetto's Architects

An agent sells a house in a block to a Negro family. Then he visits families in that block, advising them to sell their properties before values plummet. He buys up these properties at less than their value, and rents or resells them to Negroes. Those refusing to sell their properties leave the community, and rent them to Negroes.

On a recent visit to a Chicago ghetto, I met Alice B. Williams. A kindly-faced gentle Negro woman of about fifty, Mrs. Williams was about to lose her home. Her husband had bought it for \$20,000 under a twenty-year contract in 1959. He died in 1965. Mrs. Williams found a job, then lost it. Recently, the stresses of living put her in the hospital for six weeks. Now she is several months in arrears on payments for her house.

She pulled a stack of payment receipts from her purse for me to examine. I discovered that her monthly payment is \$199; of this amount, \$77.41 is payment on principal. The balance is for payment on tax reserve and interest. By the time she makes these monthly payments for twenty years, she will have paid 47,760 for her \$20,000 house.

"I've got to do something to try and better myself, or I won't be nothing," she said. "But I've gotten myself into so much trouble without knowing it that I'm getting afraid to talk to anybody. Some people look at you and smile so pretty. They're all right, you say. They're the very ones that's fixing to wash you away."

While throngs of displaced Negroes are the ghetto's building blocks, its chief architects are unscrupulous white absentee landlords and real estate agents. They charge exorbitant

rates for their properties to offset depreciation, and then spend virtually nothing to maintain them.

#### Ghetto's Economy

Any community has hope of improving itself if it has some degree of circulating wealth. This is its life blood. It is estimated that the average dollar changes hands seventeen times before returning to the bank.

In the ghetto, a dollar makes only two or three stops; and over sixty cents of every dollar spent in the ghetto goes back into the white man's bank account. While he has deserted the ghetto's residential areas, he still owns 90 per cent of its businesses and services.

I was walking along Forty-seventh Street on Chicago's South Side with Ed Riddick, associate executive secretary of social welfare for the Churches of Greater Chicago. I began noticing the going prices for men's clothes displayed in shop-windows: a pair of shoes, \$36; a short-sleeved knit shirt, \$17; a felt hat, \$25; an overcoat, \$145.

#### Slippery Road to Nowhere

"Why do people pay such prices?" I asked Riddick. "They could buy that shirt downtown at Sears for \$5."

"Wearing a new suit of clothes is one means by which a person can convince himself that he is still a man," Riddick said. "The white man prices his goods high, and then offers the customer easy credit. Here a Negro can go into a store and buy \$120 worth of clothes on the credit of his \$30 paycheck. This he couldn't do downtown. By the end of a year those clothes will probably have cost him another \$100; but his search for self-respect is so desperate that he doesn't think of the future."

There are two other ways to get those clothes. Either take out a loan

at the going rate of 17 per cent interest, or start a riot and loot the stores.

#### Ghetto Perpetuators

I was appalled to learn that economic control strings from the white man's hand go through all strata of ghetto society clear to its garbage cans.

Dave Wallace, program coordinator of Chicago's Operation Breadbasket told me, "Garbage from everything larger than three-flat dwellings and from commercial enterprises is not covered by city ordinance; it must be picked up by private scavengers. These private collectors on the South Side do an estimated \$50 million business a year. Virtually all these garbage collection agencies are white-owned. There are relatively few Negro collectors with trucks. We've helped them organize. Their lives have been threatened. Two of their trucks have been burned. By now, we've helped them line up business worth about \$500,000 a year."

Basically, this is the structure of every large urban ghetto in America. Its building blocks are teeming throngs of displaced Negroes. Its chief architects are unscrupulous white real estate agents and absentee landlords. Its principal perpetuators are white owners of its businesses and services.

Soon after World War II, the Negro immigrant learned that he had not found the Promised Land. He had only discovered a door to more endless wandering in the wilderness. Everything in the ghetto reminded him that he was an American in name only. He was not a full-fledged citizen. He was disinherited from his part of American wealth. He was dislocated from its society.

#### White Alienation Confirmed

Meanwhile his distant blood brothers were finding their place in the world. They began sending their ambassadors to the United Nations. As a Negro pastor put it, "While colonies were getting their independence with lightning speed, we were still making a horse-and-buggy pace to buy a hamburger."

Because the Negro had not found his place in American society, he was not disposed to try bridging the gap between our western society and emerging colored nations around the world. He identified himself with the aspirations of these struggling peoples, and thereby welded the American Civil Rights movement with the worldwide revolution.

Thus, through a combination of ignorance, indifference, and unwillingness, the white man is losing what may be his last and best opportunity to relate himself meaningfully with the colored peoples of the world.

*Rev. Levi O. Keidel is a missionary in Congo, Africa. He is currently on furlough in the U.S.A.*

# "LEARNING TO WITNESS"

## THE CRUSADE AND YOU

by Daniel Fuchs

WHAT CAN your church and you do in the Crusade of the Americas?

Dr. Wayne Dehoney, pastor of the Walnut Street Baptist Church in Louisville, Kentucky and North American Coordinator of the Crusade of the Americas, has this to say: Your local church is the basic unit in the Crusade of the Americas. Unless a church is evangelistic, eventually it will die. Unless evangelism is church-related, the results are transitory and the converts are deprived of meaningful experience in Christian nurture and growth.

An effective evangelistic church is not an accident. "Planning precedes progress." Your church and you must plan for the Crusade of the Americas—then diligently work your plans. God does not give revival to a proud, comfortable, lazy or indolent people. There is a law of "sowing and reaping." Harvest comes in proportion to our labor and work in sowing and cultivating. There is no cheap easy way to revival.

Remember, however, that the best of planning and techniques alone will not bring revival. The presence of God cannot be programmed. But we can believe that God is more concerned about the Crusade of the Americas than we can possibly be. He has promised wisdom and the power of his Holy Spirit. So let us bathe our plans in prayer and cast ourselves upon him, claiming his promise of Jeremiah 33:3 "Call upon me, and I will answer thee and show thee great and mighty things thou knowest not."

Each of us needs to experience revival. Our churches need revival. Our denomination needs revival. Our country and this hemisphere needs revival.

Revival begins as we each one make a personal and private commitment to our Lord and our church to be an example of Christian faith and moral purity, to nourish our souls by means of frequent Bible reading, to deepen our personal prayer life by daily praying for specific persons who need Christ, to witness and seek to win souls.

## Deep In My Heart I Do Believe

by Douglas W. Weeks

It would be unfortunate if another black leader could be found to fill the shoes of Dr. Martin Luther King, Jr.

On the night of King's assassination, Whitney Young of the Urban League said he wasn't looking for another Martin Luther King. The time should be past when black people need black leaders to wage their battle for justice. Black men should be able to look to American leaders—Capitol Hill—for the justice and opportunity due them, he said.

Those who attempt to find another King side-step responsibility. King was a temporary phenomenon—the embodiment of faith, justice, and love. He was a 20th century messiah sent to show us the way. But now it's up to us. We, like the old lady at his funeral,



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grieve: "We lost somebody, didn't we? I'm hoping . . . he'll rise again." But that would be tragic. He would become a roadblock to his own dream, because his dream was too big for one leader to attain—even one of King's stature. His dream demands the energies of every leader from the White House to Boy Scout troop No. 35. And now we know we can't sit around and let Martin do it.

The Palm Sundays of Montgomery, Selma and Washington are past. The dark heaviness of Memphis' Golgotha even now drives some of us to cower behind closed doors.

But the baptism of the spirit that flowed through King's life will shower not one, but many of us and we shall overcome some day.

#### CIVIL DISOBEDIENCE SEEN BY METHODISTS AS CITIZEN'S RIGHT

DALLAS (EP)—When citizens cannot get justice by legal means, they have a right to disobey the law and take the consequences.

The words expressed the official stance of the United Methodist Church in session here.

Referring to "stresses in our society" over the Vietnam war, the continuance of racial discrimination, the govern-

ing representatives of the 11-million-member church declared: "We believe that in our time the interests of our common life may, in certain specific instances, be served best by those who dissent from the policies and actions of the government.

"We affirm the right of non-violent civil disobedience in extreme cases as a viable option in a democracy and as a sometime requirement for Christians who are to have no other God than the God of Jesus Christ."

"In times of conflict," the delegate said, "we are called upon to 'obey God rather than men.'"

#### ABC ENDS 61st ANNUAL MEETING

BOSTON, MASS.—(ABNS)—Issues raised by a black churchmen's caucus, a protest by younger churchmen, speeches, resolutions and actions at the 61st annual meeting of the American Baptist Convention, May 29-June 2, testified to the interest of the delegates and their churches in evangelism, missions, peace and social con-

ty of Edinburgh, and a former moderator of the General Association of the Church of Scotland, led daily Bible study. The convention paid tribute in a memorial service to the late Rev. Dr. Martin Luther King, Jr., an American Baptist minister, and president of the Southern Christian Leadership Conference (SCLC) at the time of his assassination in April, 1968. It heard the Rev. Dr. Ralph D. Abernathy, Dr. King's successor as head of the SCLC and now heading the Poor People's Campaign, challenge his fellow American Baptists to join hands, black and white and "walk together and work for that glorious day when the Kingdom will come and His will be done, right here on earth, in Alabama, Mississippi, and New York and Chicago, as it is done in Heaven.

Dr. Abernathy's Saturday address came on the heels of three days of struggle with a manifesto presented by a newly constituted caucus of Black American Baptist Churchmen, representing some 300 churches. The General Council, policy-planning body of the American Baptist Convention, responded to the manifesto, and the Black Churchmen's Caucus accepted this with recommendations for implementation.

Delegates approved a resolution on abortion which was described by a resolutions committee spokesman as the most direct and far reaching statement by any denomination on this subject to date. It would allow termination of pregnancy prior to the end of the 12th week as a personal decision, provided that after that period of time the termination shall be performed for one of the reasons prescribed in the Model Penal Code of the American Law Institute, a) where there is danger to the physical health of the mother; b) where the conceptus has a physical or mental defect; and c) where the pregnancy results from rape, incest or other felonious acts.

Other strong resolutions approved dealt with violence and civil disorder, crisis in the cities, the search for solutions to the economic problems of sharing abundance with those who are poor, and support for those who in freedom of conscience cannot serve in the military.

One of the most dramatic moments of the convention came at the close of the address by the Rev. Dr. Carrol O. Morong when he announced that the \$10-million capital funds World Mission Campaign goal had been surpassed and that more than \$17.6-million had been raised in pledges and gifts. In addition \$4.6-million in life income contracts, annuities and bequests have been received in a 10-year, \$10-million drive.

The Rev. Dr. Culbert G. Rutenber, professor of philosophy of religion at Andover Newton Theological School, Newton Centre, Mass., was elected convention president to succeed the Rev. Dr. L. Doward McBain of Phoenix,

Ariz.; Mrs. A. A. Banks, Jr. of Detroit, Mich., is the new first vice president; and Rev. William E. Hayler of Fresno, Calif., is the second vice president. Charles H. Read of Ridgewood, N. J., continues as treasurer.

Total attendance at all sessions reached an estimated 8,000, including 3500 delegates and 1400 registered visitors. Next year's convention will be held May 14-18 in Seattle, Washington. The 1974 convention city will be Denver, Colo. Next year's convention preacher will be Dr. Boyce Van Osdell, Oakland, Calif.

#### HOUSE REVIVES AND PASSES MONDAY HOLIDAY PROPOSALS

WASHINGTON — (ABNS) — The House of Representatives has pumped new life into the plan to change some federal holidays so that they fall on a Monday, in the hope of creating more three-day weekends for the nation.

In a vote of 212 to 83, the House voted to change three federal holidays so that they regularly fall on Monday. In addition, the House voted to create a new holiday to be called Columbus Day.

According to the action, which has not yet been approved by the Senate, the following holidays will be changed:

- Washington's birthday, the third Monday in February;
- Memorial Day, to the last Monday in May; and
- Veterans Day, to the fourth Monday in October.

The new national holiday in honor of Christopher Columbus would be observed on the second Monday in October.

The bill, if enacted into law, would go into effect January 1, 1971.

Only one religious group testified against the creation of more three-day weekends, the Lord's Day Alliance, which opposed the "effect upon the Christian education programs of the churches."

The legal effect of the proposed law would be limited to observances of holidays by federal employees and in the District of Columbia. However, state legislatures generally follow the lead of the national holidays set by Congress.

Citing "widespread support from every quarter of the nation" the sponsors of the House bill said they anticipated that the states will follow the lead of this bill and enact consistent legislation.

#### CRISWELL CHALLENGES FIRST, DALLAS, TO REACH ALL RACES

DALLAS (BP)—The newly elected president of the Southern Baptist Convention has called on his own church to renew its welcome to men of all races.

W. A. Criswell, pastor of the 15,000-member First Baptist Church here, said in his first sermon after his election to the SBC presidency, "The First Baptist Church is now and forever a

Philadelphian church of the open door."

"Anybody can come (to the First Baptist Church, Dallas)," he said. "And God bless him as he comes."

J. C. Cantrell, chairman of deacons at the church, said of the pastor's sermon, "The response from members who expressed themselves to me was very, very favorable. His message was right and timely. I was completely in agreement with him."

At a press conference in Houston following his election to head the eleven million-member denomination, he acknowledged that his congregation had only three Negro members.

Criswell called on his congregation, largest in the Southern Baptist Convention, to be a lighthouse to all men, regardless of color.

The statement to the Dallas church was made on the national day of mourning for Senator Robert F. Kennedy. Criswell said, "All of us personally and corporately would express to the Kennedy family our sympathy in this hour of tragic bereavement. And for our part, we would rededicate ourselves to a nation committed to law and order."

He added a warning that strife, murder and anarchy are tearing America apart.

"Today," he said, "we would rededicate ourselves to a rebirth in America."

#### SOVIET BELIEVERS TEACH BIBLE BY MAIL

MOSCOW (EP)—Courses in Bible and related fields are being taught by correspondence here for the first time since 1929 by Russian Baptists. However, reports indicate the believers still cannot have anything approximating Sunday schools or other training programs in the church.

The new teaching program was authorized by the minister of religious affairs in late 1967. The privilege is

limited to a two-year course and to 100 persons.

Some 300 people from all parts of the Soviet Union have applied, reportedly. The courses are intended to provide education for pastors and theological students.

#### NO BAN ON MISSION ACTIVITY, INDIAN OFFICIAL CLAIMS

RAIPUR, India (EP)—India's Minister of State for Home Affairs, Vidya Charan Shukla, said here that the national government stood for progressive "indianization" of Christian missions but there was no ban on missionary activities by foreigners.

The remarks of the official followed closely on reports from New Delhi asserting that the government has decided not to renew visas, when they expire, for foreign missionaries, except in cases in which they are absolutely irreplaceable for humanitarian work.

Such reports said that Indians should replace foreigners since there was no justification for outsiders to come to the country to perform work Indians could well do. It was suggested that some 250 visas, out of 300 due to expire soon, might be renewed.

#### BAPTISTS OBJECT TO HANDLING OF ANTIPODEAN RECRUIT

SYDNEY (EP)—A protest has arisen among Baptists in one Australian state over the national army's handling of a conscientious objector.

The Christians in Victoria State said Simon Townsend, a journalist here, was given "apparent archaic and inhuman treatment." They urged him not to "compromise his conscience in a difficult situation." The statement noted further that "Baptists have always advocated that the conscience of the individual should never be sub-

shorter periods of time.

We attended the same country school, our families were neighbors on adjoining farms. We attended the same Sunday School and Church, the George Station, South of Lehr. We were both saved in evangelistic meetings conducted by the same Church and we united with and served in the same Church in our youth.

Both of us left on the same day in September 1923 on the same train for Rochester, N. Y., where we were for seven years classmates and attended the then German Department of the Colgate-Rochester Divinity School and graduated from that institution on May 21, 1930. Upon our graduation I went to eastern Canada to serve our Church at Arnprior, Ont. while he served the Bethel Baptist Church, Harvey, N. Dak. that summer and then attended the Northern Baptist Seminary for a year and then entered the pastorate of our Kossuth Baptist Church in Wisconsin—now the First Baptist Church of Manitowoc, Wis. During the past 37

ject to the dictates of the State."

Adequate legislation should be passed, they advised, to protect the rights of conscientious objectors.

#### EMPLOYEES TO GAIN FROM SABBATH RULING

NEW YORK (EP)—Employers must accommodate their work schedules to the religious needs of prospective employees who observe the Sabbath, the State Commission for Human Rights has ruled here.

Robert J. Mangum, commission chairman, said the decision applies mainly to Sabbath-observing Jews. But the guidelines now provide that the burden of proving an undue hardship is upon the employer who will have to establish that his business requires the services of an employee on the Sabbath.

#### ALC UNIT CIRCULATES DOCUMENT ON DISSENT

MINNEAPOLIS (EP)—A document advocating the right to dissent without intimidation is being circulated for study throughout the American Lutheran Church.

The document, titled "Public Authority, Dissent and Civil Disobedience," will be offered for approval as a position paper at the denomination's national convention in October in Omaha, Neb., by the Commission on Research and Social Action.

The paper says occasions may arise when church facilities may be made available for "orderly meetings of public protest," with church members initiating marches, picketing and "other legal means for dramatizing injustices."

Civil disobedience "should be adopted only as a final resort," the paper says, and it should be directed only "at a particular law of situation which is manifestly and grossly unjust."

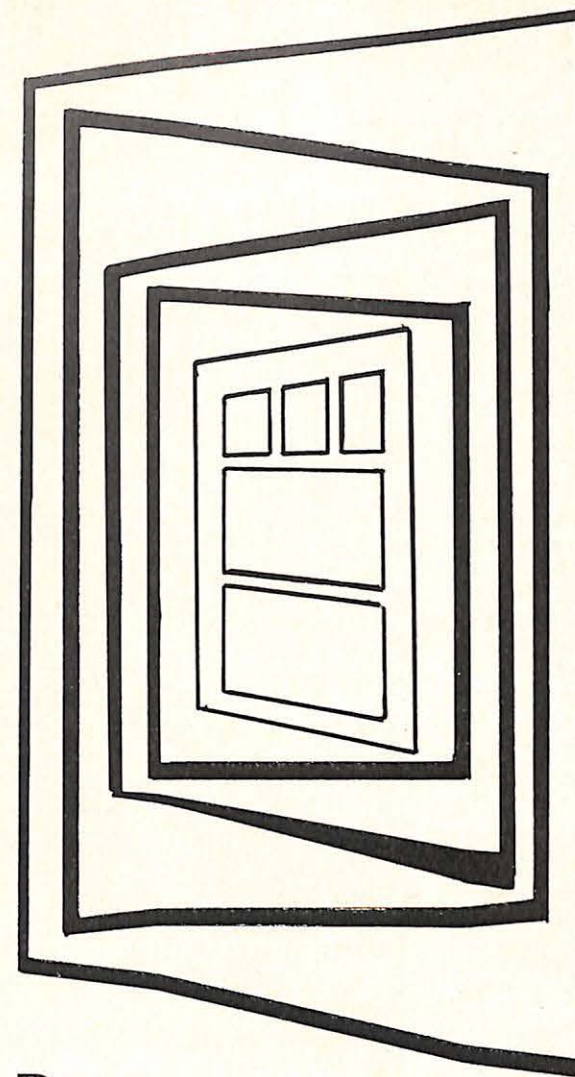
years we served churches in different parts of Canada and the United States. However, when the opportunity presented itself we were together during the years and when I learned of his being in Rochester, Minn. at the Mayo Clinic the other fall, my wife and I went to visit him and his wife.

It was then that we learned of his serious illness and when I learned of his death later, I traveled over 400 miles to pay my last respects and attend the memorial service in the Ashley Baptist Church, Ashley, N. Dak. My good friend had accepted the challenge of the apostle Paul, "Thou therefore endure hardness, as a good soldier of Jesus Christ."

Rev. Kraenzler was a sincere Christian and he loved to sing and praise his Lord and Saviour. He was an able preacher, a good pastor, and a very sincere evangelist and was instrumental in leading many souls to a saving knowledge of the Lord, Jesus Christ. Any articles or reports that he wrote I always eagerly read and reread.

BAPTIST HERALD

RESOURCE IDEAS FOR CHRISTIAN EDUCATION



## Doorways Unlimited

YOU ARE needed to fulfill the goals of our continued ministry of evangelism for 1968-69. Our special Christ. To help you achieve these goals, we are recommending your church to use the enlargement campaign materials has been mailed to Sunday school superintendents, Board of Christian Education, and other local Christian education staff members to plan NOW for your fall enlargement campaign. The suggested dates are October 6 to November 3, although alternate dates may be selected by your church. You will need to order your supplies early. An order form is enclosed in the sample packet.

The following are excerpts taken from the "Planning Guide" of the enlargement campaign plan, "Doorways Unlimited":

The greatest need in our churches today is for a return to the pattern of the New Testament Church. The early they were equipped to do the work of the ministry. From this gathering they went out to minister to people where they live and work. This became the 'church scattered' throughout the community.

"And every day in the Temple and in people's homes they continued to teach and preach the Good News about Jesus the Messiah." (Acts 5:42—*Good News for Modern Man*)

The weakest point in the ministry of the average church is community penetration.

The thrust of this campaign is to minister to people where they are. The format is not church-centered in terms

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of the church building, but it is church centered in terms of the "church scattered."

The campaign is built upon the premise that through "Doorways Unlimited" the church can penetrate the community to proclaim Christ!

This campaign has a twofold objective.

#### I. PROCLAIM CHRIST—through doorways unlimited!

This will be the community-centered phase of the program, which will have as its object ministering to people where they are.

Each church is encouraged to discover the "doorways of outreach" which are the will of God for that particular church.

The "doorways" can take on concrete meaning in the form of *action groups* and *outreach projects*. Although some of these will have as a secondary goal the bringing of people into the church, the primary goal is to minister to people where they are.

Each individual in the church is encouraged to choose the "doorway of outreach" through which he can best witness for Christ.

The plan will be a success to the degree in which each person is gripped with the realization that evangelism is a personal, individual matter. Helping someone receive Christ as Savior doesn't just happen. It takes more than group concern or even prayer. Winning souls is not a work we do for Christ with His mighty help; it is a work He does through us by His power. When we say "His work through us," we focus attention upon the individual involvement.

God has a plan that only you can fulfill. Each of us is unique. No two leaves, jewels, stars are alike. Each life is a fresh thought from God to the world. No person in all the world can do your work as well as you can. Every jewel gleams with its own radiance. Every flower distills its own fragrance. Every Christian has his own particular share of Christ's radiance and fragrance. God has given you a particular personality, and there is a particular circle of individuals that only you can reach.

It must be realized that the projects which are to be the "doorways of out-reach" may be ever so worthy, well-planned, programmed and executed, but penetration of the community to proclaim Christ will only be possible if it becomes a matter of individual involvement in the work of evangelism.

#### II. PROCLAIM CHRIST—to each person in the Sunday school!

The objective is for each teacher to seek to bring class members to know Christ as personal Savior. This will be the attendance-building phase of the campaign. A good school with evangelistic fervor must be a growing school. Pastors, directors of Christian education, Sunday school superintendents, who earnestly desire to proclaim Christ, will plan training courses, prayer retreats and use every possible means to help teachers to "do the work of an evangelist."

Teachers cannot really 'do the work of an evangelist' and obey the great commission if they consider their only task that of teaching those students who are given to them on Promotion Day. Accordingly, each teacher will be asked the question: "Proclaim Christ . . . to how many this year?" With this theme and purpose, each one will be asked to set a goal of how many he would like to see in his class in order that he might proclaim Christ to them. The object is that each teacher and student be a missionary-evangelist! This then forms the basis for the attendance-building aspect of the campaign.

#### SUGGESTED TIMETABLE

Early Summer—Meeting of the Christian Education Committee  
First of August—Meeting of the Steering Committee  
End of August—Joint meeting of Steering Committee and Christian Education and/or Sunday School Executive Committee  
Early September—Workers' Conference to introduce the campaign and set goals  
Suggested Campaign Dates October 6 to November 3. Alternate dates may be selected by the local church.  
Early November—Evaluation and follow-up planning



"A TRIBUTE TO REV. J. C. KRAENZLER"

by Rev. David Zimmerman

I met "Jake" Kraenzler in June 1911, when my family and I arrived in Lehr, North Dakota from the old country and since then we were together again and again, for longer or





# Sunday School Lessons

by James A. Schacher

## A TEACHING GUIDE

Date: August 18, 1968

### THEME: PROTESTORS AND PROPHETS

Scripture: Haggai 1:1-9; Ezra 5:1-2

**THE CENTRAL THOUGHT.** After beginning a project with zeal human beings are prone to ease off and falter in the performance of their task. God reminds us to finish the job we have started.

**INTRODUCTION.** Zerubbabel had returned to Palestine in response to Cyrus' decree. The people had gone to work and relaid the foundation of the Temple. Sacrifices and the Feast of the Tabernacles were reestablished. Then they had promptly sat back and rested on their laurels. For many years the Temple continued to lie exposed to the weather and the brazen sneer of the unbelieving neighbors. In bold language Haggai the prophet challenged the status quo. Zechariah, a younger prophet, assisted him in stirring up new activity of rebuilding the House of God.

**I. THE COMPLAINT: THE TEMPLE LIES IN RUINS.** Haggai 1:1-6. In picturesque language Haggai declares that the people lived in beautiful homes beside the demolished Temple. "Cieled houses" refers to wood paneling, possibly of cedar. He derides this luxury. It is comparable to the prophet touring our homes of the Twentieth Century and exclaiming, "You ooh and ahh about your wood paneled basements and your neat outdoor patios, but your missionaries live in hovels and the places of worship of the national converts remain overcrowded and inadequate.

"Consider your ways" Haggai 1:5. Stop and think. Thoughtlessness spawns great wrongs. It is not always a matter of intentional action, but the distracted inaction which causes harm. For this neglect Haggai proclaims the sentence of a meager harvest.

"And he that earneth wages, earneth wages to put it into a bag with holes." Haggai 1:6. A recent television commercial depicted several individuals holding bags with coins in them. But the money bags have holes. In spite of desperate efforts to clutch at the openings other tears begin to appear. Everyone's coins spill on the ground—except for those individuals who are using the banking service which is being advertised. This tells us something about the greedy aspect of man's nature. Like an insatiable bottomless pit men are never content. Their bag of money or material wealth or the size of their business or estate is never large enough. The result is as if

they had lost what they had earned. They never have a satisfactory amount of food, drink, or clothing. Meantime God's work, which was not put first, lies dormant.

**II. THE COMMAND: IT IS TIME TO REBUILD.** Haggai 1:7-9; Ezra 5:1-2. The people are commanded to go to the hills to obtain wood in order to build God's house. Zerubbabel and Jeshua, governor and priest respectively, respond to the call and set to work. This activity was met with resistance according to Ezra 5:3-6:15. But those who questioned the legality of the new construction work discovered that it had been officially authorized. God's house was finished.

Doing God's will does not grant us a license from frustration. Some have said, "When you get right with the Lord, that's when the devil gets busy." Thousands of church members are inactive today because when they were serving the Lord someone else said or did something that hurt their feelings. A grudge resulted because they did not understand the cross which was given to them to bear.

### Questions for Discussion

- (1) Are we justified in taking pride in our beautiful homes?
- (2) How do we determine which matters have priority?
- (3) What does this lesson teach about God?

## A TEACHING GUIDE

Date: August 25, 1968

### THEME: EZRA'S PROGRAM OF REFORM

Scripture: Ezra 7:6; 9:10-15; 1:10-12

**THE CENTRAL THOUGHT.** Renewal in religion may be evidenced in many ways. The structure of the Lord's House may testify to an inner change. But this must be matched by a change in attitude and conduct.

**INTRODUCTION.** Ezra, a priest, trekked 900 miles to Jerusalem from Babylon in four months. He was sent as an official representative of Darius with the task of inspecting the work in Judah. The temple attendants were exempted from government taxes and Ezra was given financial aid as well as civil authority. About 1500 Jews migrated in his party. His task was not rebuilding physical structures, but the reconstruction of spiritual sensitivity. A defender of the faith had arrived in Jerusalem.

**I. EZRA'S CONFESSION OF COMPROMISE.** Ezra 7:6; 9:10-15. To Ezra's consternation he discovered that the native Jews had married heathen women—even including the

leaders.

He immediately humiliated himself according to the custom of the day. He pulled hair from his head, ripped his clothes and sat down. At the evening sacrifice he arose to lead in a public prayer of confession and contrition.

If Ezra's action seems extreme we might ask ourselves whether we have lost the power to be upset over sin? Do we feel ashamed when some Christian does react against the growth of irreligion? The Old Testament teaches that God reacts with great displeasure upon evil. Perhaps the mild religion of our time needs a transfusion of terror over wickedness.

Ezra's prayer is a recital of the backsliding of Israel. But it concludes by directing attention to the righteousness of God. The Jews were fortunate to have escaped from retribution. But it will come inevitably. None can stand before the judgment of God.

**II. EZRA'S COUNSEL TO SEPARATE.** Ezra 10:10-12. Ezra championed the law of God. He took the risk of becoming unpopular but he did not hesitate. In reality Darius had granted him extensive civil power. Ezra probably could have depended upon police power to execute his wish. But his only reference is to the authority of God.

Respect for authority in our society alarmingly is on the wane. It begins in the home. It is evident in the school that rebellion is rising to unprecedented heights. The civil disorders at Columbia University are a key example. But the worst fate concerns what has happened to national pride. And paralleling this is the disregard of moral law and religious devotion. But it will not do simply to shake our heads and sigh about what's happening to the world.

The need is for drastic action. Individually we must correct our own lives and witness in our community to our convictions. This is what Ezra required.

He informed them that they must put away their foreign wives. Imagine the many homes which were broken up as a result of this instruction. But the facts were plain. They had brazenly disobeyed God by marrying out of their religion. The conflict of religions may already have affected many homes. But now the purity of the Jewish faith in future generations had to be preserved. Throughout the years of the Judges and the Kings it was disheartening to observe how habitually the Jews succumbed to the idols of their neighbors. Now it had to be rooted out once and for all. Instead of

# THE NEW EXECUTIVE SECRETARY



Rev. G. K. Zimmerman

**REV.** Gideon K. Zimmerman, who was elected as the Executive Secretary of the North American Baptist General Conference, on May 25, 1968 by the General Council, comes to this position with a broad background of education and experience which qualify him for this great responsibility. His able ministry and leadership in the churches and denomination have contributed greatly to the cause of Jesus Christ. The following is a brief historical sketch of Mr. Zimmerman:

- Born Lehr, N. Dak., Aug. 18, 1920
- Attended North American Baptist Seminary 1938-1943 and 1960-1961

protesting about their constitutional rights, they obeyed. In the time of Jesus, yet, the success of this action is plain.

### Questions for Discussion

- (1) When was the last time that sin upset you?
- (2) True religion is not at home in a sinful society. Does this prove that Christianity is irrelevant?
- (3) "No amount of rationalizing can cover up the great evil in the breaking up of these homes." What is your reaction to this quotation?

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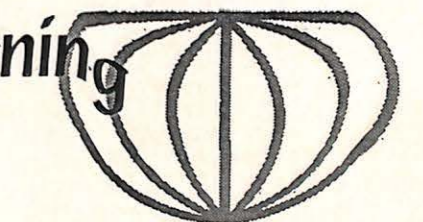
- Ordained, Wishek, N. Dak., May 23, 1943
- Pastor, First Baptist Church, Auburn, Mich., 1943-1947
- Pastor, Grace Baptist Church, Grand Forks, N. Dak., 1947-1951
- Attended Wesley College and University of N. Dak. 1947-1951
- Pastor, Temple Baptist Church, Milwaukee, Wis., 1951-1955
- Attended Chicago Lutheran Seminary, Graduate School, 1959-1961
- General Secretary; Department of Christian Education, 1955-1968.

In Mr. Zimmerman's recent letter to the General Council accepting the position of Executive Secretary, he said,

"The decision by the General Council that I be called to assume the position of Executive Secretary of our denomination, to succeed Dr. F. H. Woyke, has received prayerful consideration. Believing that it is God's leading that I accept this new position, I present my resignation as General Secretary of the Department of Christian Education, effective June 30, to become Executive Secretary of our denomination, beginning July 1, 1968.

"My ministry in Christian education in our denomination since August of 1955 has been rewarding and meaningful. It has been a most helpful Christian experience to work with staff members in the Department of Christian Education, and with the many persons who have served on local and

## what's happening



General Christian Education Committees. The helpfulness of the District Secretaries and staff members of all the cooperating societies and committees made it possible to strengthen the Christian education ministry in our denomination.

"The new task to which I have been called will require the Lord's guidance for wisdom, understanding, insight and sound judgment. I shall look to our entire constituency, and especially to those in leadership and official positions, to uphold me through prayer and cooperative teamwork to achieve the mission of Christ entrusted to us. During the next two years we will face a number of special tasks which were assumed at our General Conference sessions in Detroit of 1967. We shall be able, with God's help, to achieve these goals and advance in our various missions at home and abroad. Some of the important decisions which will need to be made

at our next General Conference in 1970, will require of the members of the General Council and entire constituency, a keen sensitivity to God's leading. Your prayers for me will be much appreciated. I shall also remember you in prayer as we labor together to fulfill the sacred commission of Christ by teaching and preaching the Gospel.

• **Rev. Richard E. Grabke** has resigned from the Cypress Baptist Church, Alderwood Manor, Wash., to become the pastor of the Immanuel Baptist Church, Portland, Ore., effective October 21, 1968.

• **Mr. Delvin Bertsch**, a recent graduate of the Christian Training Institute, Edmonton, Alta., has accepted the call to become the pastor of the Nokomis Baptist Church, Nokomis, Sask. He was ordained on May 25 by his home church, Zion Baptist Church, Drumheller, Alta.

• **Rev. Alexander Hart** has resigned from the Baptist Brethren Church, Winnipeg, Man., effective July 31, 1968. He is retiring and moving to 86 Vale Avenue, St. Catharines, Ont., Canada.

• **Rev. Arthur Patzia**, who has been taking post-graduate studies at McMaster's University, Hamilton, Ont., has been awarded a Canada Council

Doctoral Fellowship which he will use to take further studies and do thesis research at the University of Goettingen, Germany during the 1968-69 academic year. During the last one and a half years, he has also been preaching at the Brock Road Christian Church (Disciples) in Guelph, Ont.

• **A son, Perry Alan** was born to Rev. and Mrs. Ronald Mayforth, pastor of the Brentview Baptist Church in Calgary, Alta., on June 4, 1968.

### 100th ANNIVERSARY

The Sebastopol Baptist Church, Clontarf, Ontario will celebrate its 100th Anniversary on August 11, 1968. Former members and friends are invited to send letters which will be read at the afternoon service on August 11. Write to the church clerk, Mrs. Dennis Rhode, R. R. No. 1, Eganville, Ontario, Canada.

## Southwestern Conference NAB's Cooperate With Mennonite Brethren

by Elwyn L. Zimmerman



The two standing are Rev. Don Roberts (l.), President of the Southern District MB Ministerial Fellowship and Rev. David Priestly (r.), President of the S.W.C. Ministerial Fellowship. The rest are pastors from both groups mentioned above.

IF EVANGELICALS do not join together heart to heart . . . by the year 2000, they may be of as little significance as the ancient Essenes in their caves." Reading this statement from Carl F. H. Henry's *Evangelicals on the Brink of Crisis*, Dr. Roy Just, President of Tabor College, welcomed nearly thirty Mennonite Brethren and North American Baptist pastors to the Tabor Campus at Hillsboro, Kansas. The group had assembled for a four-day Pastors' Continuing Education Program held April 29 to May 3. It was the first such retreat ever to be held cooperatively by pastors of the two denominations.

This program is not, however, the only instance of inter-denominational activity within the Southwestern Conference, but is only the most recent development in a series of contacts with the Mennonite Brethren.

A precedent had been set by the four organized NAB churches in Nebraska in their cooperative camping program with three MB churches, now in its second year. This program is probably the most daring example of interdenominational cooperation in the Southwestern Conference.

This camping program began partly out of a sense of desperation. Since there are only four NAB churches in the state, the Nebraska churches have never been able to get enough young people together to have an effective camping program by themselves. For a while, several of the churches sent a few young people to the NAB camp in South Dakota. Meanwhile the Beatrice church had been conducting a family camp for their own church at

a nearby campgrounds.

In the fall of 1963, the Nebraska and Colorado Association decided to convert the family camp of the Beatrice church into an Association Youth Camp. Partly because of the distance, however, the two Colorado churches were not able to participate regularly. Optimism began to change to pessimism and the summer of 1966 found only one young person attending the senior high camp. Morale after this camp was so low that few of the youth had any interest in attending next year's camp. Clearly something had to be done, but what?

The four Nebraska pastors got together to discuss the problem and decided that the only way to maintain an effective camping program locally would be to broaden our base by working together with a group of like-minded churches in the area. A year earlier, however, three of the NAB pastors had contacted the leadership of the Baptist General Conference camp in Nebraska to see if there would be a possibility of working together with that group, but without success. Other denominational groups in Nebraska were suggested. In contacting the Mennonite Brethren General Conference offices in Hillsboro it was learned that there were only five MB churches in Nebraska and that four of them were located in the same general area of Eastern Nebraska as were our four NAB churches. Encouraged by the attitude of the men at the MB Headquarters and some of their local church pastors it was decided to give it a try. Thus on December 2, 1966, the Mennonite-Baptist Camp Commit-

tee came into existence, representing four NAB churches and three MB churches.

Our first camp held in July 1967 had 27 campers present in the Junior High Camp and 20 in the senior high camp. A new weekend retreat for college and career youth had seven in attendance. This year two more churches have joined the committee (including the NAB church extension project at Lincoln) and we are expecting an increase in the size of each of the departments. Also, whereas last year the four NAB churches held their own junior camp, all nine churches are cooperating on this camp this year with an expected attendance of 70-80 juniors.

Consequently, it seems apparent that the answer to the camping problems of an isolated group of four NAB churches lay in cooperation with like-minded group of churches.

Not all interdenominational cooperation, however, is born of desperation. Some cooperative efforts, such as the Pastors' Continuing Education Program referred to earlier, are the result of a simple awareness that, important as denominations are, the fellowship of the Body of Christ cannot be confined by denominational lines. For many of the pastors in attendance, the reality of this fellowship reached its peak on the final morning of the Continuing Education Program when the pastors of both denominations met together for the observance of the Lord's Supper. Following the partaking of the bread and wine, the group sang a stanza of "Blest be the Tie That Binds," after which they joined hands in a single circle for a season of prayer. The consciousness of the unity of fellowship experienced by the group was evidenced by the fact that each one of the spontaneous prayers included an expression of thanks to God for the group's oneness in Christ.

To the extent that God is honored and His kingdom advanced, there can be no doubt but that the broadening fellowship among likeminded believers is something to be thankful for.

*Rev. Elwyn L. Zimmerman is the pastor of the Shell Creek Baptist Church, Columbus, Nebraska.*

### NEW ADDRESSES

Miss Laura Reddig  
(Home on furlough from Cameroon)  
925 Lombard Avenue  
St. Paul, Minnesota 55105

Rev. and Mrs. Fred C. Folkerts  
(Home on furlough from Cameroon)  
251 Walker Springs Road  
Knoxville, Tennessee 37919

Dr. and Mrs. Jerome C. Fluth  
(Home on furlough from Cameroon)  
3964 Virginia Avenue North  
Minneapolis, Minnesota 55427

Dr. and Mrs. Frank H. Woyke  
1220 East West Highway  
Blair East Apt. 1612  
Silver Spring, Maryland 20910

BAPTIST HERALD

# Our Churches in Action

## "THIS IS YOUR LIFE" PROGRAM SURPRISES REV. WILLIAM KEPLE

MARTIN, N. DAK. The Martin Baptist Church honored the Rev. William Keple and family at a special program Sunday evening, June 9. The program, presented in the form of "This is Your Life," consisted of reminiscing past events in the life of Rev. Keple by various members of the congregation. Each organization of the church presented the family with gifts. The highlight was a surprise appearance of Rev. Keple's sister, Martha Rust of Portland, Oregon. The program was followed with refreshments and a time of fellowship. (Mrs. Le June Kost, reporter.)

## COUPLE CELEBRATES GOLDEN ANNIVERSARY

BROOKFIELD, WISCONSIN. Mr. and Mrs. Max Erbach (pictured below l.) of the Immanuel Baptist Church, Brookfield, Wisconsin recently celebrated their 50th wedding anniversary with family and friends. They have two sons, Frederick of St. Joseph, Michigan and William of Milwaukee, Wisconsin.

Before coming to Immanuel, the Erbachs were active members of the Bethel Baptist church of Sheboygan, Wisconsin.

Through the years they contributed much to their church, serving in various capacities. However, their first love is music and for many years faithfully sang in the choir and on many occasions blended their voices in duets and quartets. Through the medium of music, they gave untiringly of their time and talent, serving their Lord, whom they love. (E. Wengel, reporter.)



## MR. AND MRS. JOHN FRIED OBSERVE GOLDEN ANNIVERSARY

VANCOUVER, B. C. Mr. and Mrs. John Fried (pictured above r.) were married April 10, 1918 in Eichendorf, Romania. In 1928 they came to Canada and settled in the Glidden, Saskatchewan district. Since 1962 they are residing in Vancouver, B. C., and are members of the Ebenezer Baptist Church.

God blessed this union with 11 children: 4 sons and 7 daughters, 29 grandchildren which are all residing in Canada and were all home for the occasion.

The Ladies' Missionary Society, under the leadership of our President Mrs. Louise Eggert, arranged a fine program. Erna Martin, on behalf of the society, congratulated the couple and presented a gold wreath to the bride.

The German Choir as well as other songs, recitation, and reminiscing by family and friends brought joy to the honored couple. Rev. Paul Siewert and Rev. Philip Daum spoke on behalf of the church.

Mr. and Mrs. Fried's plans are, with God's help, to take a trip to Europe this summer and see their homeland.

The Ladies' Missionary Society presented the honored couple with a gold cake plate and served a delicious lunch. (Erna Martin, reporter.)

## GRADUATES HONORED

WEST FARGO, NORTH DAKOTA. On May 16, 1968 the Grace Baptist Church of West Fargo, N. Dak. honored all graduates at a banquet supper in the church basement. The supper was served by the social committee of the church. A program was planned with special numbers, David Ewing was toastmaster. Mr. Paul Hipps was guest speaker and spoke on Christian Discipleship.

Those honored were: *College graduates*—Jean Carlson, Doris Frey, Leona Hokstad, Christine Walker. *High School Graduates*—Roberta Bertsch, Lewis Diede, David Fischer, Robert Rosenkranz, Julie Trautmann. (Mrs. Otto Bertsch, reporter.)

## CHURCH NURSERY DIRECTOR HONORED

DALLAS, TEXAS. On Mother's Day, North Highlands Baptist Church, Dallas, Texas, honored Miss Emma Mueller for her many years of faithful service in the church nursery. "Aunt Emma" has shown her love for the children in many unselfish and sacrificial ways, and the parents of her "church children" are indeed thankful to the Lord for putting her in our midst.

She was the recipient of many tokens of love and appreciation. The babies presented her with a rose as a tape recording played their familiar crying and babblings. The beginner class sang "I Love Aunt Emma" and also presented her with a rose. Mothers spoke words of appreciation and thanksgiving, and letters were read from former pastors, parents, and denominational officials. A plaque and gift were presented from the church followed by words of gratitude by the pastor. (Mrs. Gordon Thomas, reporter.)

## FIFTEEN ARE BAPTIZED IN LODI, FIRST

LODI, CALIFORNIA. Sunday, May the 12th was another memorable day in the life of the First Baptist Church in Lodi. Fifteen candidates, ranging from small children to adults stepped into the baptismal waters and were immersed in baptism, thereby witnessing to the fact that they had trusted in Christ as their Saviour. Dr. John Wobig, of Portland, Oregon, who is so faithfully serving us as interim pastor, conducted the baptismal service. (Edna Banser, reporter.)

## MISSION NEWS FROM THE BISMARCK BAPTIST CHURCH

BISMARCK, N. D. We have just begun to help support three families in the mission field. Rev. and Mrs. Herman Effa in Brazil, South America; Rev. and Mrs. Wilfred Weick in Japan, and Dr. and Mrs. Dieter Lemke in Africa.

As a Sunday school we support a student, David Yuh, at the Bible Training Center in Cameroon, Africa.

In recent months we have received 32 new members into our fellowship. Twenty-eight came to us by letter or on confession of the faith, and four by baptism. (Mrs. Lloyd Schroeder, reporter.)

## PIONEER GIRLS HONOR MOTHERS

DALLAS, TEXAS. The Pioneer Girls of North Highlands Baptist Church, Dallas, Texas honored their mothers with a tea on May 19. Each girl presented her mother with a corsage she had made as part of a requirement for the handcraft badge. Placemats, name cards, center pieces, and invitations were also made to help fulfill badge requirements.

The mothers enjoyed the refreshments which were prepared and served by their daughters. Eight badge and rank awards were presented as part of the program, which also consisted of songs, Scripture, poem, prayer, and a devotional on mothers and daughters. (Mrs. Gordon Thomas, reporter.)

### COMBINED CIRCLES HOLD MOTHER-DAUGHTER BANQUET

INGLEWOOD, CALIFORNIA. Under the leadership of Mrs. Henry Barnett and her committee two new women's circles have been formed in the Inglewood Knolls Baptist Church. They meet in the various homes in the evenings for a period of Bible discussion, prayer, and fellowship. The presidents of these new organizations are Mrs. Virginia Schreiber and Mrs. Mae Jantz.

The W.M.S. and combined circles held a Mother and Daughter banquet in the church on May 10th with the men serving the delicious dinner. Mrs. Mae Jantz was mistress of ceremonies for the evening. A special song service honoring mothers was directed by Mrs. Anita Zuck. An inspiring tribute was given to the daughters by Mrs. Lydia Evanson, while Marilyn Schreiber honored the mothers. Special recognition was given to Mrs. Martha Ehrhorn, the oldest mother, and to Mrs. Cheryl Rapske the youngest mother. Recognition was also given to Mrs. Martha Bansemer as the only mother who had four generations represented. (Mrs. Esther Johnston, reporter.)

### MEN'S FELLOWSHIP ACTIVE IN ELK GROVE

ELK GROVE, CALIF. Under the leadership of President Ed Neher the Elk Grove Men's Fellowship has sought to carry on an effective ministry for Christ and the Church. A monthly Sunday morning prayer breakfast continues to be a time of inspiration through fellowship in Bible study and prayer. Regular meetings include guest speakers, group discussions and panel presentations using our own members. The annual Labor Day pancake breakfast in the city park and the "honor our wives" banquet were highlights of the year. At the latter, Missionary Bill Dalton, member of our church on furlough from Pakistan, was speaker.

The fellowship sponsored a basketball team this past winter and will field a softball team this summer. It arranged for a golf tourney at a local course last September with Frank Veninga winning the event.

Officers for the coming year are: President, Ed Kameroner; Vice President, Bob Davis; Secretary, Stan Hagstrom; Treasurer, Harry Tonn. (Ernest L. Adam, reporter.)

### CHURCH HAS BAPTISM ON EASTER SUNDAY

DONNA, TEXAS. On Easter Sunday evening the mem-



bers and friends of Central Valley Baptist rejoiced as nine children (pictured above) were baptized by the pastor. Special classes were held for several weeks to teach the candidates the true meaning of salvation, baptism and a consistent Christian life. (Pastor Oliver Bender, reporter.)

### BAPTISM AND MOTHER-DAUGHTER BANQUET HELD

NORTH FREEDOM, WIS. Sunday Evening, May 19, Rev. Werner F. Lemke baptized six young people from the North Freedom Baptist Church and the Rock Springs Baptist Church. They were Gail Kaney, Marie Arbuckle, David Potuznik, Carl Potuznik, Kim Kaney and Craig Gaetzke. Rev. Lemke presented a meditation on "The Meaning of Baptism."

Thursday evening, May 9, the North Freedom Baptist Women and friends enjoyed their annual Mother and Daughter Banquet. The program was mainly musical and was built around a Gardening Theme. There were approximately 60 in attendance. (Mrs. Carl Faivre, reporter.)

### DR. AND MRS. E. P. WAHL CELEBRATE 50TH ORDINATION ANNIVERSARY

HILDA, ALTA. On Sunday May 19, the Hilda Baptist Church with its many friends and guests from Golden Prairie, Medicine Hat, Calgary, Edmonton, and Winnipeg,



observed the 50th Ordination Anniversary of Dr. and Mrs. E. P. Wahl.

Emil Peter Wahl was born on June 18, 1892 in Emery, South Dakota and blessed with good Christian parents. He accepted Christ as his personal Savior on March 4, 1910, but it was not until the age of 17 that he made a complete surrender to the Lord Jesus Christ.

In 1914, Dr. Wahl left home for seminary training. In June 1916, Dr. Wahl came to Canada to become student pastor in the Hilda district for that summer. The summer months of 1917 and 1921 saw him back in Hilda as a student pastor. In August 1917 he accepted the call to become pastor for the Germantown Baptist Church, which he served until the year 1920.

On May 14, 1918, the people of the Hilda district and neighboring churches gathered for the ordination examination and ordination of Dr. E. P. Wahl.

During the year 1917-1918 three churches were erected: Hilda, Friedenfeld, and Neuberg. Hilda also built its first parsonage.

In 1918 Dr. Wahl and his wife came to take over the field as pastor, and under his able direction the church grew steadily. At the end of five years of service the membership was 15. In the fall of 1920, he returned to Rochester, N. Y., to finish his seminary studies.

After completing his studies in 1922 he served in the following capacities: pastor of the First Church Leduc, 1922-1926; Colonization Secretary, 1926-1927; pastor of Trochu and Knee Hill Church of Olds, Alberta, 1928-1932; pastor of Immanuel Baptist Church of Portland, Oregon, 1932-1937; Director of Bible School work, Northern Conference, 1937-1939; pastor of Central Baptist Church of Edmonton, Alberta, 1940-1943; President of Christian Training Institute, Edmonton, 1939-1958; President Emeritus and teacher, Christian Training Institute, 1964-; pastor of Rabbit Hill Baptist Church of South Edmonton, 1964-1968.

In looking back over his life, Dr. Wahl made the following remark: "I would desire to live my life over again so that I could trust Jesus Christ more. I met good people everywhere. They did much to enrich my life. I realize I am a debtor to parents, relatives, the church, the country in which I have lived, and to God of whom I sing 'All to Him I owe.'"

Present members and Rev. F. Goliath, termed it an honor to plan the 50th Ordination Anniversary. Some had been members of Hilda Baptist Church during the ministry of Dr. Wahl. The official welcome was given by Rev. Goliath.

The neighboring churches brought greetings in word and song. Greetings from the Greater Alberta Association were given by the vice moderator, Mr. Walter Wuerfel. Rev. Sturhahn brought greetings on behalf of the Northern Conference and the North American Baptist General Conference, and brought the message. Acknowledgement for faithful service was given by the church moderator, Mr. H. Strauss.

A special evening service was held after a lunch, in which Dr. Wahl spoke on the subject: "The Master is Come and Calletth for Thee." He also showed slides of his early life and the first Hilda Baptist Church and congregation. (Mrs. Margaret Reiling, reporter.)

### SPECIAL MEETINGS AND BAPTISM IN WETASKIWIN CHURCH

WETASKIWIN, ALTA. During the week of April 21-28, we of the Calvary Baptist Church were privileged to have Rev. G. G. Rauser of Edmonton, Alta., as our speaker. Our lives were enriched and were challenged to dedicate ourselves anew.

Members and friends had reason for rejoicing when six young people were baptized by Rev. Jake Leverette. They were Darlene Hutchings, William Hutchings, John Hurd, Jannet Comm, Ruth Schulz, and Kenneth Lindahl.

That same evening the "Berg Choral" group from Calgary, Alta. under the direction of Mr. Berg presented an inspiring program of songs and instrumental selections. (Mrs. Herman Schielke, reporter.)

### NEW PASTOR IS WELCOMED

McCLUSKY, N. DAK. The McClusky Baptist Church welcomed their new pastor, Rev. and Mrs. Edwin Walter, June 9, with a reception. The Washburn Baptist Church and pastor, Rev. Harry Haas, participated in the welcoming service. A pantry shower was given, previous to their coming. (Mrs. Elmer Wahl, reporter.)

### DR. AND MRS. EUGENE STOCKDALE SPEAK AT ANNIVERSARY

INGLEWOOD, CALIF. The Women's Missionary Society of the Inglewood Knolls Baptist Church presented its Seventy-eighth anniversary program on Sunday afternoon, June 9. We were happy to have Dr. and Mrs. Eugene Stockdale as guest speakers for the day. Dr. Stockdale shared many interesting experiences with us in the morning service. Mrs. Stockdale gave the anniversary message in the afternoon. The W.M.S., under the leadership of Mrs. William Evanston, president, has shown that the women of our church feel that "Missions Really Pay." (Mrs. Esther Johnston, reporter.)

### TWO BAPTIZED IN FOSTER AVENUE CHURCH

CHICAGO, ILL. A baptismal service was held Sunday eve-



ning, June 2 at the Foster Avenue Baptist Church. Pictured on the left is Robert Boyd, and standing to the right of Pastor Clarence Walth is Winston Carrol. They received their certificates of baptism and were welcomed into the church family at the communion service on Sunday, July 7. (Rev. Clarence H. Walth, reporter.)

### VACATION BIBLE SCHOOL HELD

CATHAY, N. DAK. We are happy to report that our Vacation Bible School, which was held in the Germantown Baptist Church June 3-7, was a blessing. Nineteen children were enrolled. Our mission offering amounted to \$21.92. The material used was Standard, "God's Word, Today's Hope."

Our teachers were Mrs. Adolph Pepple, Beginner Class; Mrs. Calvin Edinger and Mrs. C. K. Seidal, Primary; Rev. and Mrs. E. Fenske, Junior. Mrs. Fenske was also director of the school.

A program was presented on Friday night, June 7. (Mrs. Elmer Faul, reporter.)

August 1, 1968

### PARSONAGE IS DEDICATED

DONNA, TEX. The Central Valley Baptist Church in Donna, Texas had the joy of dedicating a newly acquired parsonage during the Sunday morning worship service on February 11. Rev. B. F. Taylor, a former pastor of the church, brought the dedication message. The house was purchased in the summer of 1967.



Following the dedication a dinner was served for the congregation and visitors, especially in honor of our winter tourists who attend our services from November until April. (Rev. Oliver Bender, reporter.)

### WOMEN HOLD MOTHER-DAUGHTER BANQUET AND ANNUAL MISSIONARY PROGRAM

GLADWIN, MICH. ROUND LAKE. The Round Lake Baptist Church had their Mother and Daughter Banquet on April 26. The guest speaker was Mrs. Rubin Herrmann wife of Rev. R. Herrmann of the Auburn Baptist Church, Auburn, Mich. Her theme, "Christ the Pattern of our Life."

On Sunday night May 12, the Ladies Mission Circle presented their annual program with Mrs. Delores Ford and Mrs. Dorothy Allen in charge. The program was carried out by both the Ladies Mission Circle and the younger generation—their daughters.

A generous amount of money had been given by the ladies and with this a fine mission work and spirit was carried out through the year. The offering was \$50.00.

The theme was "Greater Works Shall Ye Do." Each officer lit a candle from a larger candle representing "Christ The Light" and responded with a verse from the Beatitudes. Rev. Norman Berkan, the pastor, gave three fitting remarks to the officers from the book of Joshua, and gave the dedicatory prayer. (Augusta Will, reporter.)

### TRINITY BAPTIST CHURCH ADDS THIRTEEN TO MEMBERSHIP

KELOWNA, B. C. On Palm Sunday, April 7, Rev. J. Wol-



enberg had the joy of baptizing his son, Mark, plus eight others—Debbie Jaster, Darlene Seibel, Nelda Israelson, Garry Miller, Bruce Hoffman, Mr. Frank Griffen, Mr. Emery Nelson and Mr. Eddie Jabs.

The hand of fellowship was extended to these and four others bringing our membership up to 192. (Christina Hufnagel, reporter.)

## CHURCH BREAKS GROUND FOR NEW BUILDING

PARMA HEIGHTS, O. The Parma Heights Baptist Church held its ground-breaking service on Sunday, April 21, 1968, for the main sanctuary and offices, thus entering into its third phase of construction in twelve years.



The above photo shows our pastor, Rev. Aaron Buhler, preparing to turn over the first shovel of ground with Mr. H. R. Johnson the general contractor, Mr. W. H. Conrad the architect and Mr. Myron Kronenberger the chairman of the Building Committee.

The sanctuary, which is being built on the south end of the existing building, will seat 750 including choir and is to cost approximately \$530,000.00.

We praise God for the fulfillment of the dream by a few men of great faith from our mother church the Erin Ave. Baptist Church, to go out and purchase this nine-acre tract of land which today has an estimated value of half a million dollars apart from the buildings already on the property. When the new building is completed, our total property will be valued at one and a quarter million dollars. (Ruth Pech, reporter.)

## CHURCH EXTENSION CHURCH DEDICATES FIRST UNIT

DICKINSON, N. DAK. On June 2, 1968 the first unit



(pictured above) of the Hillside Baptist Church of Dickinson, North Dakota was dedicated. We began the day at 10:00 a.m.

with the Sunday school hour. The adult class discussion was led by Mr. Bob Lennick, who is a charter member and is now attending a theological seminary in Colorado. The speaker for the morning service was Rev. Lyle Wacker, Director of Church Extension.

Everyone reassembled at the church at 2:30 p.m. for the dedication service. Greetings were received from the city of Dickinson, the local ministerial association, a 37th legislative district representative, and from many of the area association pastors.

Special music for the afternoon was presented by a male quartet from the First Baptist Church of Hebron, North Dakota, and a vocal duet by Mr. and Mrs. Theophil Auch, charter members of the church.

Dr. J. C. Gunst, District Secretary, presented the message "A Dedication to God." The response was read by the congregation and our pastor, Rev. W. Dickau, who also led in prayer. After the Dedication Service everyone was invited to the lower auditorium for a time of fellowship and refreshments which were served by the ladies of the Manning Baptist Church.

For the evening musical program, the choir of the First Baptist Church, Plevna, Montana, presented a variety of sacred selections. Dr. Gunst again was the featured speaker. (Mrs. Martin Arndt, reporter.)



Rev. Wilfred Dickau

## CHURCH PARSONAGE IS DEDICATED



INGLEWOOD, CALIF. On Sunday afternoon, May 26, the Rev. and Mrs. Henry W. Barnet and family held Open House in the new parsonage purchased by the Inglewood Knolls Baptist Church. An outdoor dedication service was led by Pastor Barnet in the lovely yard.

Refreshments were served by the Barnets and a time of fellowship followed in the parsonage giving members

and friends an opportunity to see the beautiful home. (Mrs. Esther Johnston, reporter.)

## CHURCH ORDAINS ONE OF ITS SONS

DRUMHELLER, ALTA. On May 26, Zion Baptist Church had the privilege of ordaining one of its sons to the ministry.

Mr. Delvin Bertsch received his B.Th. degree at C.T.I. The ordination examination was held on May 25, with 20 delegates and a church full of friends. Mr. Bertsch gave a satisfactory report and was recommended for ordination.

The following day several ministers and friends from neighboring churches joined us for this memorable occasion. Dr. A. S. Felberg gave a challenging address.

The church donated the offering to buy Rev. Bertsch some books. He and his wife are now serving the Nokomis Baptist Church.

On Mother's Day the Homebuilders and Young People presented the play "Licorice Sticks and Roses," a Mother's Day play with a message and a challenge. (Mrs. R. Heinrich, reporter.)

## VACATION BIBLE SCHOOL HELD IN AVON CHURCH

AVON, S. DAK. Mrs. Walter Sukut directed the Vacation Bible school at the First Baptist Church in Avon from June 3 to 7. Miss Marie Burfeindt was the missionary teacher for upper grades and Mrs. John Voigt the missionary teacher for the lower grades. Fifty-seven children were enrolled. An offering of \$83.50 was sent for missionary work in Brazil, South America. (Estie Betz, reporter.)

# Obituaries



## JACOB ECKART, JR. of Martin, North Dakota

Mr. Jacob Eckart, Jr. was born June 29, 1899 in Pierce county and after a short illness passed away to his heavenly home June 13, 1968 at the age of 68 years, 10 months and 15 days.

On Oct. 10, 1922 he was married to Lena Putz in Martin. This union was blessed with five children. His entire life was lived in the Martin area. He served as manager of the Martin Farmers Elevator for thirty years, as a director of the N. Dak. Grain Dealers Association for twenty-five years, and also held a town office.

Brother Eckart accepted Christ as his personal Savior Dec. 4, 1922 and followed the Lord in baptism July 7, 1940 under the ministry of Rev. John Keple. He served as treasurer of the church for twenty-seven years and his devoted service and interest and concern for the work of the Lord will continue to be remembered by many. Even during his days of illness in the hospital he was not ashamed to witness for his Lord to nurses and doctors who worked with him.

He is survived by his loving wife; two daughters: (Helen Mae) Mrs. Norman Heisz of Cooperstown, N. D. and (Elaine) Mrs. Don Edinger of Grandview, Mo.; three sons: Elmer and James of Chicago, Ill. and Rodney of Heber Springs, Arizona; his step-mother, one sister and four step-sisters, three brothers and two step-brothers, ten grandchildren, many relatives and a host of friends.

Martin Baptist Church,  
Martin, N. D.  
REUBEN GRUENEICH, pastor

## MR. MAX LEHMAN of Elgin, Iowa

Mr. Max Lehman was born July 27, 1891 in Elgin, Iowa and passed away at his home June 2, 1968 at the age of 76 years, 10 months and 6 days.

He was converted and in March 1910 was baptized by Rev. Draewell and became a member of the First Baptist Church of Elgin, Iowa. He served his Lord and community faithfully.

On March 27, 1918 he married Lillian Freiburghaus. Their life was spent in farming. They were privileged to celebrate their Golden Wedding Anniversary March 27th of this year.

Brother Lehman is survived by his wife, Lillian; two daughters: Marion (Mrs. G. H. Senkler) of White Bear Lake, Minn. and Maxine (Mrs. W. H. Leake) of Chicago, Ill.; one son, Leo of Elgin; 8 grandchildren; three sisters: Mrs. Cornelia Burrow and Mrs. Clara Baumgartner of Elgin and Eva (Mrs. Rex Medberry) of Brooksville, Florida; and one brother, Louis of Elgin, and a host of relatives and friends.

The memorial service was held at the First Baptist Church of Elgin, Iowa on June 5th.

First Baptist Church  
Elgin, Iowa

ORVILLE H. METH, pastor

## FRED P. SATTLER of Avon, South Dakota

Fred P. Sattler was born on July 23, 1876 to Philip and Katherine Sattler on the Sattler homestead 5 miles southeast of Avon and peacefully passed away at St. Michael Hospital in Tyndall, South Dakota on June

15, 1968 at the age of 91 years, 10 months and 23 days.

On June 30, 1901 he was united in marriage to Lydia Fathke. The Lord blessed this union with the birth of three daughters. They lived and farmed on the Sattler homestead until December 1919 when they retired and moved into Avon.

He and his wife united with the Evangelical church south of Avon in 1910 and in 1922 they joined the First Baptist Church in Avon where he remained a faithful member until his death. He served as deacon of the church for 20 years and church treasurer for 17 years. He also served as a faithful Sunday school teacher for a number of years.

The Lord granted Mr. and Mrs. Sattler a long and happy life together. Mrs. Sattler preceded her husband in death seven years ago, as plans were being formulated for their 60th wedding anniversary. One daughter, Hazel died in 1940.

Left to mourn his passing are two daughters: Mrs. John Van Gerpen of Tyndall, Mrs. Chester Betz of Avon; five grandchildren; one brother, Jake, of Avon.

Funeral services were conducted at the First Baptist Church of Avon on June 18 and interment was in the Avon Baptist Cemetery.

First Baptist Church,  
Avon, South Dakota  
WALTER SUKUT, pastor

## ALICE M. HANSON of Missoula, Montana

Alice M. Hanson was born March 23, 1897 in Fond Du Lac, Wis. She was married to Clair Hanson in Dun City, N. Dak., May 8, 1918. They came to Missoula from Riverside, Calif. in 1946. She and Mr. Hanson had just celebrated their 50th Wedding Anniversary.

She was a member of the Bethel Baptist Church, joining the church here in 1956. She was a member of several community organizations and was always ready to help those in need.

She is survived by her husband, three sisters: Mrs. Irene Ebasher, Rodoph, Wis.; Mrs. Lois Olson, Minneapolis, Minn.; and Mrs. Edna Zeamon, St. Paul, Minn.; and two brothers: John and Barney Morgan, both of Wisconsin Rapids, Wis.

Funeral services were held June 17 from the Bethel Baptist Church, Rev. Herbert Vetter officiating.

Bethel Baptist Church  
Missoula, Montana  
H. VETTER, pastor

## COUPLE OBSERVES 60TH WEDDING ANNIVERSARY



BENTON HARBOR, MICH. On April 27, relatives and friends gathered at the First German Baptist Church, Benton Harbor, Mich., to celebrate the 60th wedding anniversary of Mr. and Mrs. Adolph Feige.

The Feiges came from Poland before World War I and lived in the twin cities of Benton Harbor-St. Joseph, Michigan. They were active members of the First Baptist Church of St. Joseph and then of the Clay Street Baptist Church of Benton Harbor, and are charter members of the First German

Baptist Church of Benton Harbor.

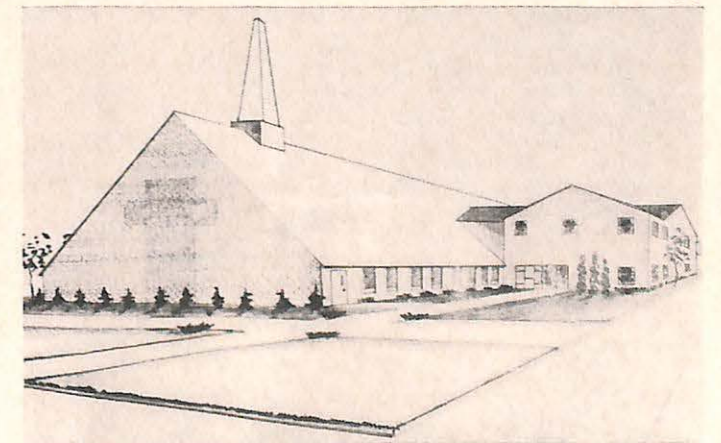
Mr. Feige was brass band director for six years, sang for over 60 years in the male choir and served many years as deacon. Mrs. Feige was president of the W.M.S. for many years. They still attend almost all services of the church.

Their son Art of Cincinnati, Ohio, and their daughter, Mrs. Lydia Prellwitz of Berrien Springs, Mich., arranged a delightful program featuring four numbers in song presented by the Benton Harbor First German Baptist Church male choir. Rev. Herman Pohl, pastor, extended the greetings and presented a gift to Mr. and Mrs. Feige from the church. (Mrs. H. A. Pohl, reporter.)

August 1, 1968

## FIRST BAPTIST HAS GROUND-BREAKING SERVICE

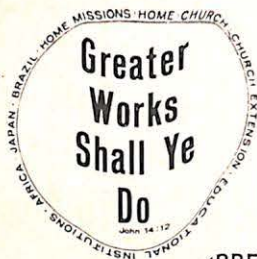
GEORGE, IOWA. The First Baptist Church of George,



Artists sketch of new building.

Iowa, had a ground-breaking service for a new sanctuary and educational unit Sunday evening, June 2, 1968. The pastor, Rev. Ken Unruh, led the service and spoke on "Planting a Church." Various officers of the organizations of the church had part in the service.

Construction is scheduled to begin June 17 and completion date is set for July 1, 1969. The sanctuary will seat 320 worshippers, plus a balcony seating 100. Additional overflow will seat between 200-300. The educational unit will provide needed space for Sunday school. (Rev. Kenneth Unruh, reporter.)



**WE  
THE  
WOMEN**

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

**PRAY FOR AND USE  
OPPORTUNITIES**  
by Miss Katherine Yung  
a retired public health nurse,  
Philadelphia, Penn.

How can a Christian nurse convey the need for spiritual health while she ministers to physical needs, and how can she do this within the framework of a governmental agency where one must be careful not to use agency time to propagate one's religious beliefs? This was my earnest question, and through a message I heard, the Lord answered:

"1. Pray that opportunities for witnessing be created.

2. Pray for alertness and awareness to recognize and use opportunities."

This I endeavored to follow during my public health nursing career.

I visited in the home of Mrs. D. because she was recently discharged from the sanatorium, having been treated for tuberculosis. The family was poor but clean, unlearned but gracious, and they endeavored to rear their children well. My patient shared with me her concerns about contacts her two children were having as they played on the streets after school. With a prayer in my heart, I told her about the program of the Christian Center at the Italian Baptist Church. She agreed this would be less harmful than exposure to some of the street gangs, and so these Catholic children had their first contact with a Protestant church. The Holy Spirit used many people to bring this family to the place where after a year I was privileged to see the mother and children baptized. Years later, I met the former 12-year old girl at Green Lake and was introduced to her husband. They had both been sent there by their

church in order to become more effective youth leaders!

When I got into supervision, my contact was with nurses, not patients. A framed motto was always in a conspicuous place in my office and frequently gave me the opportunity to witness to the hope that was within me.

"Spin carefully, spin prayerfully  
As wearily you plod  
Spin cheerfully, though tearfully  
But leave the thread with God."

The Lord indeed gives us joy to witness (and opportunities) if this is the sincere desire of our life.

**IMPRESSIONS: CAMEROON  
MISSIONARY CONFERENCE**

by Mrs. Marilyn Sue Stair

IT WAS very quiet and the only light came from some candles on the communion table. Gary Schroeder stood and closed the communion service that ended the Cameroon Missionary Conference 1968, with these words; "... This do in Remembrance of me." As I drank the cup and remembered Him, I realized that for me those few words were to hold a new significance from that time on. They really summed up the reason why I'm in Cameroon today. It is because I can remember His example of love that I am here now. This communion service and time of testimony and quietness that culminated our conference afforded an opportunity for each one to reevaluate his service of love in this land.

Fred Folkerts opened our conference with a "State of the Mission" message in which he explained where the mission finds itself today in the areas of evangelism, medicine, and education. He spoke of some foreseen problems we can expect as a mission because of the change taking place in this country. One of the major areas of discontent is on the socio-economic level. Many of our discussion periods were spent trying to define these issues and find some answers.

Pastor Nteff and Mr. Ndamang, representing the church and education respectively, gave us "The Cameroonian View of Cameroon Baptist Mission. In their talk they brought up the same requests as Dr. Schilke presented

in his article on Cameroon in the May 1, 1968 edition of the "Baptist Herald." Please refer to points 6, 7 and 9 as a summary of their feelings.

Several book reviews were presented and followed by discussion periods. Fred Holzhammer reported on "The Spontaneous Expansion of the Church." George Black gave a review of "The Christian Faith and Other Faiths" in which he gave Islam the major emphasis as it composes a large part of our population. June and Ken Goodman related "Church Growth and Christian Missions" and Ernest Zimbelman presented "How To Make It Practical." He stated desired goals of the mission and desired behavior in attaining these goals.

Each morning Oryn Meinerts led us in a Bible study of The Sermon on the Mount from which he made practical applications for us today.

Following Oryn were the new missionaries giving their testimonies which were a blessing for all of us to hear. In return it was inspiring for us new missionaries to hear testimonies by the "veterans" of how God had led in their lives.

One of the most meaningful times during the day was the time set aside for our small prayer groups. It was a real sharing time of the needs we have on our various stations and our own personal needs. It also afforded a chance for the missionaries to become better acquainted as we learned of one another's problems and requests.

Every day Laverna Melhaff had games, stories and other activities for all the children and did they ever enjoy that! Every day Doris Fehr saw to it that there were plates filled with plenty of good food and did we adults ever enjoy that!

The night of the annual banquet Daphne Dunger's decorations "transformed" our eating house. Donald Witt was the emcee. He also played his violin. Other entertainment was provided by the short-term missionaries who presented a play entitled "The Mortgage" directed by Gilbert Gordon who was also responsible for planning our very successful Cameroon Missionary Conference 1968.

Mrs. Marilyn Sue Stair is a North American Baptist Missionary teaching at Saker Baptist College, Victoria.

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