

BAPTIST HERALD

SEPTEMBER 1, 1968



SOUTHERN PRESBYTERIANS, REFORMED CHURCH, VOTE MERGER

MONTREAT, N. C. (EP)—The General Assembly of the Presbyterian Church in the U.S. (Southern) voted by overwhelming majority to unite with the Reformed Church in America. The vote was 406 to 36.

A thousand miles or so to the west in Ann Arbor, Michigan, the General Synod of the Reformed Church in America also voted for the merger, their tally showing 183 for, 103 against.

The Reformed Church recommended in the vote to its 45 Classes (lower judicatories) full organic merger with the Presbyterian Church, U.S.

This is the first of three consecutive steps which could culminate in union with the Presbyterians in June 1969.

Despite the wide margin shown by approving Presbyterians, spokesmen say a long road still lies ahead. The plan of union approved by the commissioners, or delegates, must now go to the church's 79 presbyteries, or local governing units. Three-fourths must vote for ratification.

If the plan is approved by the Pres-

tion reported at the General Assembly here.

This was reported during consideration of measures to assure ministerial leadership for congregations.

It was reported that 72.4 per cent of the vacant pulpits "are in the 1,717 churches of from 3 to 99 members."

Delegates recommended the merger or grouping, wherever feasible, of churches having less than 250 members."

They also recommended that laymen be trained for preaching and pastoral duties and urged "vigorous evangelistic efforts in these small churches."

Presbyteries (regional governing bodies) were asked to insure that full-time ministers be paid at least \$6,000 annually and provided living quarters, a car allowance, insurance and other benefits.

SUPREME COURT TO HEAR CHURCH 'PROPERTY' CASE

WASHINGTON, D. C. (EP)—The U.S. Supreme Court agreed here to hear an appeal from a Georgia Supreme Court case which raises the

\$26,670,480 budget for 1969 and touching a variety of issues involving the denomination.

The convention called upon Congress to pass legislation controlling the sale of guns . . . advocating a Vietnam cease-fire . . . cited an enrollment of 968,695 students in Baptist schools during the 1967-68 school year . . . were challenged by a handful of Southern Baptist students to face squarely the issues of race, poverty, and the war in Vietnam . . . and heard reports setting their total assets at a record \$417 million during 1967, and total liabilities decreased by \$141,877.

Evangelist Billy Graham commended the messengers for passing a strong social action resolution but warned them to keep "a proper balance" between evangelism and social concern. Dr. Graham spoke to a capacity crowd of 11,000 at Sam Houston Coliseum, site of the five-day convention.

The Rev. V. Carney Hargroves, chairman of the North American Baptist Fellowship, told the Houston convention that Baptists in North America should work for unity "not because they have to but because they want to." He said Baptists must be "driven to unity not by desperation but by inspiration."

ISRAEL PAYS CHURCHES FOR WAR DAMAGES

JERUSALEM (EP) — Agreements between Israel and churches of Jerusalem are being concluded here, resulting in compensation for damage done to the holy places and property before and during the six-day Arab-Israeli war.

Compacts have been signed with the Greek Orthodox, the Armenian Orthodox and the Franciscans. These three churches have custodianship over 90 per cent of the holy places.

The balance of some 40 claims is expected to be settled within a month. Payments will total about five million Israeli pounds of \$1.4 million.

GENERAL BAPTISTS DECRY EVILS OF MODERN SOCIETY AMID BLESSINGS OF 37TH CONVENTION

ROCHESTER, N. Y. (EP)—More than 2,000 Baptists at the 37th annual conference of the General Association of Regular Baptist Churches heard their leaders issue seven resolutions and interpret contemporary events as signalling the Lord's soon return.

Seven resolutions touched on such matters as a condemnation of evangelical religious leaders active in the ecumenical movement . . . criticism of the Consultation on Church Union as being an unbiblical principle . . . a lament of civil disobedience and a call to pastors in the GARBC to "lead the way to obedience to law and maintaining order . . ." Matters of social concern were defined as "not contradictory but compatible with and productive of" the thrust of the Baptist ministry.

(Continued on page 17)

Editorial

LOVE IN THE HOME

Every city in America has a suburban area. Row upon row of lovely houses, attractively painted and beautifully landscaped, have filled the countryside around towns and villages. It would take a special kind of survey to discover how many of these lovely houses have loveless homes. But we know they are there! Sunday after Sunday men and women can be seen mowing the lawns, trimming the shrubs, painting the woodwork in order to keep the house in good repair. But how many of these well-kept houses have run-down homes. Countless husbands and wives, fathers and mothers, sons and daughters ought to be concerned about beautifying the house of God with their presence rather than beautifying their houses by desecrating the fourth commandment.

Paul advised the Ephesian Christians to be "rooted and grounded in love." He wanted to impress the truth deeply in their hearts that a good foundation in the home is much more important than a good foundation under a house. Love is able to transform any house into a home no matter how humble or unimposing its appearance might be.

Love in the home has a spiritual drawing power. It was said of Jesus when He entered Capernaum: "And it was noised that He was in the house" (Mark 2:1). No public announcement had to be made; no bell had to be rung. It was the "noise" of love which attracted them to the house, as well as a hunger to see and hear a loving person. What better place to preach the Word than in a home.

His physical presence is no longer here, but it is not out of place to remember the old-fashioned kitchen motto which said: "Christ is the Head of this house; the unseen Guest at every meal; the silent Listener to every conversation." He is not a monitor, but a presence who brings with Him the Spirit of faith, hope and love.

When Dr. F. W. Boreham was a little boy, he was accused of doing something of which he was innocent. Brought before his mother, she simply asked: "Frank, did you do this?" "No, mother, I did not," he replied. Facing the accuser she said, "That's the end of it. If he says he didn't do it, he didn't do it."

"My mother had so much love for me and so much trust in me," wrote Dr. Boreham, "that the thought of lying to her never entered my mind."

"It takes a heap o' living to make a house a home," said Edgar Guest. But it would be even more true to say: "It takes a heap o' loving to make a house a home."

Guest editorial by Rev. B. C. Schreiber, Promotional Assistant

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NEWS & VIEWS

byteries it would then revert to next year's General Assembly for a second vote, paving the way for a joint service of unification in 1970.

RECORD GIFT MADE BY COUPLE TO DISCIPLES OF CHRIST UNITS

DALLAS (EP)—A local insurance executive and his wife, Mr. and Mrs. Theodore P. Beasley, presented gifts totalling \$3 million to institutions of the Christian Churches (Disciples of Christ).

It was the largest group of gifts ever made at one time to Disciples causes. All but \$500,000 was designated for ministerial education.

The Beasleys, members of the East Dallas Christian Church, also gave \$1 million each to the Dallas YMCA and the YMCA's George Williams College of Downers Grove, Ill.

The largest single gift, \$1,250,000, went to Erite Divinity School, Texas Christian University, Forth Worth.

CHURCH HAS 2,681 PASTORS FOR 4,002 CONGREGATIONS

MONTREAT, N. C. (E.P.)—The Presbyterian Church U.S. (Southern) has only 2,681 pastors to serve 4,002 congregations, according to informa-

question whether civil courts can decide when a Church has departed from its original doctrines.

In January, the Georgia court gave a decision in favor of two Savannah churches, Hull Memorial and Eastern Heights, which had withdrawn from the Presbyterian Church, U.S. (Southern).

The congregations said the parent denomination had departed from fundamental beliefs, and cited stands on civil disobedience and the war in Vietnam.

Involved was the right to property. The local churches asserted title. The denomination had asked the Georgia court to overrule their claims.

Georgia's Supreme Court ruled in favor of Hull Memorial and Eastern Heights, and a rehearing before the same court was denied in February. The ruling, in effect, said that the denomination had not retained its original tenets.

SO. BAPTISTS END ON STRONG FISCAL, INSPIRATIONAL NOTE

HOUSTON (EP)—Late action in the five-day 111th annual meeting of the Southern Baptist Convention saw the 15,000 messengers adopting a record

The Fourth Team Of Short Term Missionaries

by Richard Schilke

OF THE three previous teams of short term missionaries sent to West Cameroon, two have now returned. The third team of five short term missionaries has reached the half-way mark in their term of service, and unless one or the other of them volunteers to stay longer than two years, this team will return a year from now. To all of them we are deeply indebted for the very fine service which they have rendered. They have filled a real gap in the teaching program of our secondary schools in Cameroon. One does not like to think of what it would have been like without them.

In 1965 when the first team of eight went out, the program and the entire venture was new. There were many questions as to the practicality of such a venture. These questions are now answered. The program has proved to be a very successful one. These short term missionaries filled a real need. They became part of our entire missionary family in Cameroon. They adapted well to the problems they faced, and their contribution is appreciated by all.

EXPERIENCES OF THE FIRST TEAM

Of the first team of eight only three came home at the end of the two years of service. Early this year Mr. and Mrs. Roger A. Dermody wrote: "We crave all the news we can get from Cameroon. We never until now fully understood just what Ben Lawrence meant when in our orientation he warned that the adjustment returning to the States was more difficult than when leaving." Before coming home at the end of his two years Norman L. Glewwe, had lost his heart in Cameroon and found it again in the return of Missionary Barbara Stroh who then became his wife.

Of the other five who stayed for a

third year, none has regretted it. They certainly would not have volunteered to stay for a third year had they not enjoyed the work and been challenged by it. Miss Wilma Binder at the end of her first year wrote: "My plans are to remain for an extra year. Two years is a bit short. . . ." Miss Jeannette Moeckli recently wrote: "My tour in Cameroon is rapidly coming to a close. I am beginning to have mixed feelings about leaving here. I have thoroughly enjoyed my work and the opportunity of service and fellowship with our missionaries. I am certainly not sorry that I chose to stay a third year for it has been as enriching and rewarding as the first two." Miss Mary Ann Fuchs wrote: "Just a few more weeks . . . then the final school term of teaching in the Cameroons; an unforgettable experience. I am grateful for the privilege of serving as a volunteer and hope this program can continue for a few more years to give other young people the chance for this experience of serving in a foreign country." Miss Eunice Kern at the end of her second year wrote: "As I think ahead to the next year, I am reminded that it will also be my last year out here and then I wonder what is in the future for me. I have been doing some serious thinking about this and feel quite strongly about the possibility of coming back to the Cameroon. I have enjoyed my stay in Cameroon very much. . . ." She has since then applied for continued service, and the Board has given favorable consideration to this request. We shall let Miss Nancy Grover speak for herself in "An Open Letter" just recently received and included in this issue of the HERALD.

THE FOURTH AND LARGEST TEAM

Our Cameroon Field Committee realized that with nine short term missionaries (first and second teams) go-

ing home in the summer of 1968, a real need would exist. The committee asked for the appointment of ten short term missionaries. The Board of Missions at its annual session in April considered the application of eleven and appointed them. Two have since dropped out: one decided to take his theological studies at our seminary in Sioux Falls before going to the mission field; the other received a university fellowship which had to be accepted this fall to make it effective. Another candidate applied late, was appointed but cannot proceed to the field until health improves. Thus nine short term missionaries are preparing to go to the field. This is our largest team. Following a missionary rally at the Ridgewood Baptist Church in Brooklyn, New York, this team left New York on August 26, 1968, accompanied by Miss Gertrude Schatz who is returning to Cameroon for her third term of service. Upon arrival in Cameroon on August 27, a short orientation course will be provided at the coast; after which each will go to his or her respective place at one of our secondary schools. A brief report follows on each of them.

HENRY DREGER

Henry Dreger was born on January 25, 1942, in Germany as the youngest of three sons to Mr. and Mrs. Arthur Dreger. His parents immigrated to Canada and settled in the area of Whitemouth, Manitoba. Based on his experience of accepting Christ as his Savior, he was baptized in 1953 by Rev. John Kuehn and became a member of the Whitemouth Baptist Church.

Later on, the family moved to Vancouver, B. C. Henry completed his high school education at the John Oliver High School in Vancouver in 1960. That same fall he enrolled at the University of British Columbia in



Henry Dreger

Vancouver and graduated in 1965 with a B. Ed. degree in geography and history. Since 1965 he has been teaching grades 11 and 12 at Courtenay, B. C.

While in Vancouver, Henry was a member of the Immanuel Baptist Church. Interested in teaching he felt led to give two years of service in a teaching ministry in Cameroon, where he will be teaching at the Joseph Merrick Baptist College at Ndu.

HANS J. SPECHT

Hans Juergen Specht was born on October 20, 1946, at Twistringen, Germany, as the second of three children to Mr. and Mrs. Johannes Specht. His family immigrated to Canada. Based on his experience with Christ as his



Hans J. Specht

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Savior, he was baptized on January 5, 1958, by Rev. Alfred Frank and became a member of the Immanuel Baptist Church in Edmonton, Alberta.

Hans completed his high school education at the Victoria Composite High School in Edmonton in 1964. That same fall he enrolled at the University of Alberta in Edmonton and graduated in June, 1968, with a B. Ed. degree in secondary education, majoring in mathematics.

Hans became interested in the short term missionary program in Cameroon through the reports of Dr. Lothar G. Lichtenfeld and Dr. Dieter W. Lemke, the latter being his cousin. His purpose is "To help young people grow up, become educated and to receive Christ as their personal Savior." Upon his arrival in Cameroon, he likewise will be teaching at Joseph Merrick Baptist College at Ndu.

RAYMOND A. SEUTTER

Raymond Alphonse Seutter was born on September 15, 1946, at Edmonton, Alberta, as the third of five



Raymond A. Seutter

children to Mr. and Mrs. Robert Seutter. Based on his experience with Christ as his Savior early in life, he was baptized by Rev. E. P. Wahl on October 31, 1954, and became a member of the McKernan Baptist Church in Edmonton. Later that same year, when his family moved out to the farm near Leduc, the membership was transferred to the First Baptist Church in Leduc where he presently holds his membership.

Raymond completed his high school education at Leduc in 1964. That same fall he enrolled at the Christian Training Institute in Edmonton, Alberta, for a period of one year and completed 34 semester hours in theology. In the fall of 1965 he enrolled at the Uni-

versity of Alberta and graduated in June, 1968, with a B.A. degree majoring in psychology and minoring in sociology, history and biology.

Raymond became interested in the short term missionary program in Cameroon as he considered this as a possible combination of God's will in his life as well as the desire for the experience of "going where He wants me to go." He will also be teaching at the Joseph Merrick Baptist College at Ndu. Following his Cameroon experience, he plans to take up studies at our seminary in Sioux Falls, S. D. His purpose is "To teach others through both word and actions what Christ has done and meant to me that they might be able to share in God's kingdom."

CARL E. MABS

Carl Ervin Mabs was born on May 18, 1945, at Benton Harbor, Michigan, as the second of three children to Mr. and Mrs. Ervin Mabs. The family moved to Anaheim, California, where based on his experience with Christ as his Savior, he was baptized in 1955 by Dr. Berthold Jacksteit and became a member of the Bethel Baptist Church in Anaheim. In 1965 he transferred his membership to the Magnolia Baptist Church in Anaheim where he presently holds his membership.

Carl completed his high school education in Anaheim in 1963. That fall he enrolled at the California State College at Fullerton, California, and graduated in 1967 with a B.A. degree in history. During his college years and after, he has been employed as sales associate for J. C. Penney and Company.

Carl was influenced to consider the short term missionary program in



Carl E. Mabs

Cameroon through hearing missionaries such as Rev. and Mrs. George Henderson, Rev. and Mrs. Lloyd E. Kwast, and Mr. and Mrs. Roger Dermody. His purpose is "First, to bring whomever I can to Christ and eternal life; and second, in some way educate the nationals so they can help their own people to Christ and an improved life." He will also be teaching at Joseph Merrick Baptist College at Ndu on his arrival in Cameroon.

MR. AND MRS. LINDLEY J. REIMER

Lindley Jay Reimer was born on February 14, 1945, at McPherson, Kansas, as the older of two children to Mr. and Mrs. Milferd Reimer. His parents belong to the General Conference Mennonite Church. On a personal experience with Christ as his Savior, Lindley was baptized by sprinkling on



Mr. and Mrs. Lindley Reimer

June 5, 1960, by Rev. Arnold Epp and became a member of the First Mennonite Church in Newton, Kansas. On March 5, 1968, he was baptized by immersion by Rev. David Priestley and became a member of our Highland Baptist Church in Junction City, Kansas.

Lindley received his high school education in Newton, Kansas. In September, 1963, he enrolled at the Kansas State University and graduated in June, 1968, with a B. S. degree in geology. Lindley J. Reimer and Kathleen Mae Schulz were married on August 13, 1966.

Mrs. Lindley J. Reimer nee Schulz was born on September 20, 1943, at Beloit, Kansas, as the oldest of three children to Mr. and Mrs. Carl W. Schulz. Early in her life she accepted Christ as her Savior and was baptized in 1951 by Rev. John Wood and became a member of the Bethany Baptist Church at Hunter, Kansas. In March 1968 she also joined the High-

land Baptist Church in Junction City, Kansas.

Kathleen completed her high school at the Lincoln Rural High School in Lincoln, Kansas, in 1961. That fall she enrolled at Kansas State University and graduated in January 1966 with a B. S. degree in elementary education. She taught a fifth grade class in public schools at Salina for one semester and at Junction City, Kansas, the past two years.

Mr. Reimer says that "Inter-Varsity on the scene and my mother's prayers behind the scene" led him to consider short term missionary service. His purpose is "First, to be a living reality of the work of Christ; and second, to help others gain a saving relationship with Christ by example and teaching." Mrs. Reimer attributes her interest in this service to missionary speakers and missionary books. The most recent references to some of our missionaries were the contacts she had in hearing Dr. J. C. Fluth and Mr. W. Norman Haupt. Her purpose is "To give the good news of the gospel, the love of Jesus Christ to the ones who haven't been told." They will have ample opportunity for this at Kom Baptist Teacher Training College at Belo.

MR. AND MRS. NORMAN L. WOLFE

Norman Lynn Wolfe was born on May 15, 1937, at Detroit, Michigan, as the older of two sons to Mr. and Mrs. Norman L. Wolfe. Early in life Norman accepted Christ as his Savior and was baptized in April, 1946, by Dr. A. J. Harms and became a member of what was then the Burns Avenue Baptist Church, now Grosse Pointe Baptist Church.

In 1955 Norman graduated from Grosse Pointe High School in Grosse Pointe, Michigan. That fall he enrolled at the University of Michigan in Ann Arbor and graduated in 1960 with a B. S. degree in engineering. From 1960 to 1961 he served with the



Mr. and Mrs. Norman L. Wolfe

U.S. Air Force. From 1961 to 1963 he was engaged as design engineer (highways), and from 1963 on he was employed as construction engineer (buildings). Norman Lynn Wolfe and Marilyn Frances Schwarz were married on February 29, 1964.

Mrs. Norman L. Wolfe nee Schwarz was born on October 4, 1941, at Detroit, Michigan, as the oldest of three children to Mr. and Mrs. Kenneth Schwarz. On the experience of hers with Christ as Savior, she was baptized by Dr. A. Dale Ihrie in March, 1956, and became a member of the Grosse Pointe Baptist Church in Grosse Pointe Woods, Michigan.

Marilyn completed her high school education in 1959. She then enrolled at Wayne State University in Detroit that fall and graduated in 1963 with a B. S. degree in nursing. From 1966 to 1967 she continued her studies at Wayne State University and received her M. S. degree in nursing administration. From 1963 to 1966 she was on the staff and head nurse at the Veterans Administration Hospital in Dearborn, Michigan. Then for about six months in 1966 she was inservice education director at the U. S. Public Health Service Hospital in Detroit. Since January of this year she has been the assistant to the director of nursing service and nursing education at the Deaconess Hospital in Detroit.

Mr. and Mrs. Wolfe considered the short term missionary program in Cameroon as the result of first reading about the opportunities and needs of this program in the BAPTIST HERALD and, subsequently, hearing missionaries and denominational leaders presenting the needs. Mrs. Wolfe shares the purpose which Mr. Wolfe expressed as follows: "I am willing to share with others the talents that God has given me. The short term program has presented a timely opportunity for me to share my abilities and also my experience of salvation through Jesus Christ." Upon arrival in Cameroon they are to be stationed at Saker Baptist College at Victoria where Mrs. Wolfe is to be the vice principal, succeeding Miss Wilma Binder who just returned home.

DOROTHY ANN LOEWEKE

Dorothy Ann Loeweke was born on October 28, 1946, in Detroit, Michigan, as the third of four daughters to Mr. and Mrs. Howard Loeweke. Based on her experience with Christ as her Savior, she was baptized by Rev. E. Arthur McAsh in 1956 and became a member of the Ebenezer Baptist Church in Detroit.

Dorothy completed her high school education at the Denby High School in Detroit in 1964. That fall she enrolled at Houghton College in the state of New York and remained there for one year. In 1965 she transferred to the University of Michigan at Ann Arbor and graduated in June, 1968, with a B. A. degree in elementary

education and social studies.

Dorothy applied for one year of short term missionary service. Her sister and brother-in-law, Mr. and Mrs. Donald E. Witt, are presently at Saker Baptist College in Victoria. For this reason, Miss Loeweke wanted to spend one year in Cameroon and then return with them. She was appointed on that basis by special consideration, being herself responsible for the return fare, due to one year of service only. She had hoped to be placed at Saker Baptist College at Victoria, but due to her



Dorothy Ann Loeweke

qualifications she is to be stationed at the Baptist Teacher Training College at Soppo for the year.

WHO ELSE WILL RESPOND?

As these nine young people leave, we are already thinking of the next year. Who will follow their lead? Who will take up the challenge? Let me close this report with an excerpt from a prayer letter of Mr. and Mrs. Roger Dermody written in August, 1966, after they had served but one year in Cameroon; "We hope that some other young people in the church will give thought and prayer to this short term program in the future. We feel this has been the finest opportunity we could have and would encourage others to consider this program personally. At every school there is a great need for missionary teachers. How much more effective our mission schools are if the teachers are all in support of spreading Christianity and conduct themselves accordingly. It is the prayer of all of us here on the field that our young people in our churches at home will not let this opportunity for service pass by."

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

September 1, 1968

AN OPEN LETTER FROM NANCY GROVER



Nancy Grover

Dear Christian Young People,

"I sought for a man among them that should make up the hedge, and stand in the gap before me for the land . . ." (Eze. 22:30).

As I began to think about returning home, the above words came to mind; I wondered who will fill the gap? A Cameroonian? The possibilities are there, but most of them go on for further training when given the opportunity. Volunteers from various government agencies, few of whom have the love of God and the interest of the people in their heart? A mission volunteer who is ready to share with others his knowledge and life which are based on Christian principles?

One often hears the comment that missionaries sacrifice much. As a volunteer these past three years, I feel that this is an overstatement. Certain things may be given up to come, but these are replaced as you get involved in the work you have come to do and that which you never planned on doing. You may not have exactly what you want when you need it, so you learn to improvise or do without. Life is not easy, but where is it easy? After you get acquainted with the topography of the land here, you soon find that life's topography looks the same: up and down. There are the plains and plateaus of every day ordinary happenings. There are valleys of despair, discouragement, fear, to name a few. In and around these valleys, plains and plateaus, you find mountains of experiences, some of which are greater than others. The physical feature of mountains out numbers the others in the topography of life as well as the land.

Come teach! The challenge in the classroom is the same here as at home. There are the eager learners, the slow ones, the fast ones as well as the could-care-less ones. Young people are young people the world around. There are, however, two ingredients added to the challenge here: different customs and culture which often lead to a third, a different way of thinking. As the schools here are boarding schools, the opportunities are abundant to get to know the real person of a student as you work with him outside a classroom situation. As you work with him, talk with him, play with him, you soon learn of an interesting way of life which is new to you. A better understanding of a different culture to help you better understand the world in which we live is received.

Come participate in the unplanned for opportunities! There are so many things to do; you would have to close your eyes in order not to see them.

Women's Work: A chance to work with them in the training courses, special meetings, and to encourage them in their regular meetings and responsibilities in the church by your visits.

Girl's Work: A chance to help train these young girls in Christian living through regular meetings, camps, training sessions for their leaders.

Men and Boy's Work: A chance to help get the work on its feet in most areas.

Church Visitation: A chance to get out among the people to encourage and advise them, to see how they live.

What again? The opportunities are many more. Come find your unplanned opportunities to help outside the school compound as well as on the campground.

Who will fill the gap as I return home?

Sincerely,
Nancy Grover,
Short Term Missionary

AN UNTAUGHT GENERATION— CAUSE OF VIOLENCE

by Adolph Braun

OUR PRESIDENT designated a national day of mourning in memory of Senator Robert F. Kennedy who was assassinated in Los Angeles after his victory speech. Over 2,000 people gathered at St. Patrick's Cathedral for the funeral services.

THE CAUSE OF VIOLENCE

On the day after the assassination I came home from my study and turned the TV on to hear what the commentators were still saying. There were young people speaking spontaneously concerning the terrible tragedy. A teen-age girl said, "It seems to me that the world is coming to an end." A young man said, "I believe we must get back to the Judaic Christian faith to save our nation." I believe that some of our young people today are more honest and objective than their parents. I am speaking of Christians as well as non-Christians.

The Wall Street Journal quoted someone as saying, "Somebody is putting people up to do all these terrible things." A 71-year-old attorney said, "Public morality has gone to hell." A doctor in L. A. said, "I get the feeling that we're on a runaway train, that the country has gone over the edge and there's nothing that I or anyone else can do about it. It's a paralyzing sort of despair. What in God's name is happening to us?" A sociologist of the Denver Law School said, "There is such a polarization of our society that it is possible that only violence can settle it and the only communication is by bullets." These are awful and penetrating words about our society.

Consider what people said in 1963 after the assassination of President John F. Kennedy. A commentator said, "I cannot understand how this can happen. We are not a people of violence. We are a peace-loving people." But listen to what a historian said at that same time: "We are a violent people. Our TV programs, our movies, our literature, our sports are full of violence." We haven't learned anything from the assassination of President Kennedy.

What does the Bible say is the cause of violence? James tells us (4:1), "From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members? James is saying that we have war within ourselves and if we do not settle this between ourselves and God, then this war spreads in society. This brings confusion in a

world that could be a world of order. Jesus said, "Woe unto the world because of offences. But offence must come. But woe unto that man by whom the offence cometh" (Matthew 18:7). He also said that the fire was already set in the world (Luke 12:49).

President Johnson in one of his speeches said, "What is there in our nature that would cause this?" Man's nature is depraved. The education of the head does not change the selfish heart of man. It only helps him to be shrewder. Jesus said, "Ye must be born again." Your nature is wrong. This world will only have unity and peace when we have one spirit and one purpose within us to follow our Lord.

Consider our present day religion. Our religion today is man-centered. People today set their own standards in religion. They no longer go to the Bible to see what God has to say for their living. We are a generation that wants to feed on the blessings of God without obeying God. Consider our Sunday church services. Christian parents are teaching their children by their behavior that it's more important to go to the cottage than it is to go to church, that it's more important to have a gun today than it is to have a Bible. God has set aside one day in which His people would glorify Him and hear His Word. The average church is so far from being in right fellowship with God that a new convert has to backslide in order to be in fellowship.

A few Sunday nights ago we had a number of young people come forward for prayer after the service. I noticed that a number of church officers, seemingly unconcerned and indifferent, walked out rather than come and encourage the young people. I wonder how genuine our voice sounds to these young people when we tell them that we are concerned and that we believe in prayer, when they see us walk out and they kneel in prayer.

THE COURSE OF HISTORY

The Book of Judges reveals to us a cycle of God-consciousness and of man's self-will that took the people of Israel into bondage again and again. After Moses and Joshua had died the people of Israel were to have a theocratic nation. They had the law of God in the ten commandments and they had the levitical order. Every man was to obey the Word of God and they had what we would call today a true democracy. But twice in this

book covering 400 years we read that every man did that which was right in his own eyes, and they had violence and bondage and turmoil because, as Judges 2:2 tells us, "they did not obey the voice of the Lord." "Therefore, they could not drive the enemies out of their land" (2:3). We, today, cannot drive out the criminals, we cannot stop the tide of evil in our land because we are disobedient to the voice of the Lord. Whenever a generation takes the blessings of God for granted and forsakes the God who gave them, there will be serious results.

An ignorant generation grew up in Israel who knew not the Lord. You see, a disobedient generation raises an ignorant generation and the ignorant generation reverts to heathenism and idolatry. Verse 13 tells us they forsook the Lord and served Baal and Ashtaroth. The god of Baal is mentioned in the Book of Genesis and is never slain throughout the Bible. He is still the god that distresses the church and robs her of her spiritual power in the Book of Revelation. Baal was the god of self-mutilization, prophetic ecstasy and sensualism. But sensualism has not only to do with sex, which is so prevalent today; it also has to do with all kinds of pleasures. Thousands of Christians today are bowing at the altars of Baal. Their standard of life is "whatever pleases me is right."

"God's hand was against them wherever they went." God's hand is no longer over America as it once was. But because of His mercy, His long-suffering, and His grace, He has not left it altogether. There are still some people praying. There are still some people paying the price. But if no one came back would you or I take the lead to return to the Lord? A preacher asked me yesterday what I was going to preach about. I told him and he said, "If you preach that, you're going to get shot!" Maybe it's about time that some preachers get shot for the sake of God. Our easy-believism in our churches has produced a weak generation, and our disobedience by our behavior away from the house of God and refusal to separate ourselves from the things that rob us from God will certainly produce an ignorant generation. God refuses to intervene for people who reject Him. Israel had anarchy for 400 years because every man did that which was right in his own eyes. We have more religious teachers today than this world has ever heard of and we are

more confused than we have ever been. Why? Because people are seeking teachers who tell them exactly what they like to hear.

THE COST TO RETURN

It is not impossible to return to some sensible ways of living and to again have the blessing of God on our nation. But the majority of people who are Christians will not want to pay this price.

The way back is to return to a true faith grounded in the Word of God. Most Christians are not getting their Christianity from the Bible. We often condemn the un-Christian world because they are not living according to the standards of God's Word. But look at the Christians! Do they desire a true Christianity today? The first religious census taken in this country revealed that only 10% of the population belonged to the church. Today over 60% of our population belongs to the church and we have more riots, more violence, more immorality, more adultery and more crime than we have ever known. And yet we justify ourselves and we blame the world. But are we, as Christians who know better, living so that God could bless us and use us? Peter warns in I Peter 4:17-18, "For the time has come for judgment and it must begin first among God's own children. And if even we who are Christians must be judged, what terrible fate await those who have never believed in the Lord. If the righteous are barely saved, what chance will the godless have?"

Christians must learn to travail in prayer. Our forefathers considered the prayer meeting one of the most important services of the church. I heard a group of ministers discussing on radio the causes of violence. One pastor of one of the largest churches in Detroit, said he had a membership of 2,000. Remember, this is considered a fundamental, evangelical church. It is influential in the Detroit area. He said that about 200 people come out for Bible study; but only about 40 come out for prayer. They are church members; they say they're Christians; but they don't really believe that God answers prayer.

The Word of God must be preached clearly without fear of our favor to any particular group. Christians have forgotten that the Word of God is the revelation of God's will to man. God is not going to judge us by the majority opinion, but rather by His own Word. Not only by one verse, but by the whole counsel of God.

We must be willing and desirous of the leadership of the Holy Spirit in accordance with the Word of God in all of our affairs.

We must be willing to separate ourselves from anything that is harmful to the soul and body—anything that is destructive of those things that we know are honoring to God.

My Christian friend, are you willing to separate yourself? Be honest with

yourself. Let us close and say in our hearts with David the prayer, "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 139:23-24)

Rev. Adolph Braun is pastor of the Redeemer Baptist Church, Warren, Michigan. Rev. Braun gave the above message on a Sunday morning in his church.

it much more difficult to accord the same generosity of feeling toward those whose skin color is quite different from ours. This may be because in the back of our minds there persists the feeling that Negroes are somehow inferior.

What Is Suspicion?

Suspicion can be the mind's flashlight, leading us to truth. Or it can shine so brightly it blinds us to truth. Lord Byron wrote of the tragic plight of one whose mind had grown to be suspicion's sanctuary. There is only one way to save oneself from such a plight. It is to take an honest look inward, define the suspicions, or once and for all eliminate them.

Exploring Genetics

Is the Negro race genetically inferior to other races? Scientists have not yet found a way of weighing the innate abilities of one race against those of another.

They agree that it is impossible to differentiate races in terms of blood types. They agree that any member of a given race is the product of not only his genetic origin, but also of the cultural and social environment in which he is raised.

Because of the broad range of environmental inequalities in today's society, it is impossible to determine what differences, if any, may be due only to genetic origin. According to Dr. Hubert G. Birch of Albert Einstein College of Medicine, any work that tries to separate heredity and environment is scientifically worthless (*Science News*, Jan. 14 1967, p. 44).

Some scientists believe there is a genetic transfer of something of achievement potential from one generation to the next. If this is true, Negro problems today are also the cumulative result of generations of detrimental environment; and hopes for their rapid solution are dim indeed. Be that as it may, at this time there is no convincing evidence that any one race is genetically superior or inferior to another.

Exploring the Curse

What about Negroes being descendants of Ham? Wasn't Ham cursed in the beginning?

According to the Scriptures, earth's racial stocks have their origin in the three sons of Noah: Shem, Ham, and Japheth (Gen. 10:1-2, 6, 21, 32). The sons of Ham settled in Africa, particularly in Egypt (Ps. 78:51; 105:23; 106:22).

However, there is no record in Scripture that a curse was pronounced upon Ham. Noah pronounced his curse upon Canaan (Gen. 9:25). The tribes of Canaanites, all descendants of Canaan, are the very tribes which were to be dispossessed and destroyed when Israel entered and settled in the Promised Land (Gen. 10:15-19; Ex. 13:5; Josh. 3:10).

Let's Look At Our Suspensions

(Article IV in a series on
Race Relations)

by Levi Keidel

WE WHITE Americans rightfully are proud of our forebearers. They had a kind of rugged individualism which enabled them not only to survive, but to prosper; this is the kind of spirit which helped build America.

But many of us are old enough to remember that with the spirit of rugged individualism, there tended to be an inherent feeling of superiority. We recall that members of racial minority groups were called Chinks, Polacks, Coons, or other stereotyped names. Most of us will now admit that it was wrong to give a man a derogatory label simply because of his national or racial origin.

The American "melting pot" with its inevitable social evolution has done much to remove our prejudices toward those with skin color similar to ours. Nevertheless, while we may be quite reluctant to admit it, we have found

Negro Intelligence

Are Negroes on the average as intelligent as white people are?

We must first decide whose scales we will use in weighing intelligence. For example, it is difficult to determine whether or not I am more intelligent than a Congolese. Our different cultures have defined the different traits and abilities which are supposed signs of intelligence. Albert Einstein once said that if an Australian aboriginal tribesman drew up an intelligence test for us, we'd all flunk it flat. We don't know how to throw a boomerang. We can't use a spear.

It is true that on standard intelligence quotient tests, the American Negro averages fifteen to twenty points lower than the white man. However, results of I. Q. tests are reliable only when those taking them are of a similar socio-cultural background. So-called poor whites have approximately the same intelligence level as Negroes.

Early proof of this was found in the results of alpha intelligence tests given World War I recruits. Negroes always rated lower than whites on a state-by-state basis. But Negroes from Ohio outscored whites from eleven southern states. There is no sign that intelligence difference has its roots in racial origin.

As *Time* (Sept. 29, 1967, p. 46) put it, "The handicaps under which the U. S. Negro has existed since he arrived in chains are cruelly reflected in his group achievement."

Negro Civilization

But if the Negro race is equal to other races, why did it never make an important contribution to civilization? Why were there no great Negro empires? Why didn't they develop a culture?

In recent years scholars have unearthed some interesting information about Negro history.

Civilization began in the great river valleys of Africa and Asia. Excavations near Khartoum, Sudan; and El Badari on the Nile indicate that Stone Age Negroes laid the foundation for much of the civilization of the Nile Valley. It is clear that at least one-third of the population of ancient Egypt was Negro. Herodotus, a Greek historian, visited Egypt about 500 B. C. and wrote that the Egyptians were "black and curly-haired."

The wife of the ancient prophet Moses was an Egyptian; she was a Negress (Num. 12:1). The Queen of Sheba, ancient Ethiopian monarch of no small means, was a Negress. One famous ancient Egyptian wall mural portrays what is believed to be a gift from the King of Ethiopia to the King of Egypt: a procession of thirty-seven white slaves.

Historian Alexander Chamberlain writes, "Ancient Egypt knew the Negro, both bond and free, and his blood

flowed in the veins of not a few of the mighty Pharaohs."

Negro Empires

From the ninth to the seventeenth centuries, three successive African empires rose and fell, each holding power over much of the continent's vast western Sudan area.

First Ghana emerged, and dominated the Sudan for 300 years. It reached its height of power in the eleventh century. It maintained a standing army of 200,000 soldiers; its shock troops were chain-mailed shield-and-lance bearing cavalymen who looked like the forerunners of Europe's medieval knights.

Its rulers were fabulously wealthy. The castle of King Tenkamenin was decorated with expensive sculpture and painted windows. His court included gold-blanketed horses, pages with gold-mounted swords, and servants with gold plaited into their hair.

When King Musa of Ghana made a state pilgrimage to Mecca in 1324, he traveled with a caravan of 60,000 persons. Of these, 12,000 were servants; 500 were slaves; each carrying a staff of gold weighing six pounds. Some eighty camels carried 24,000 pounds of gold which he distributed as alms along the way.

Our harried American economists would be delighted to have King Musa's alms of gold. It has been said that, had the Normans seen Ghana, they would have felt Anglo-Saxon England to be a poor and lowly place.

Kingdom of Mali

Following Ghana, the kingdom of Mali emerged and dominated the scene through the fourteenth century. In 1493, Negro Askia Mohammed seized power in the kingdom of Songhay and effectively administered a realm larger than Europe. Its wealth was built largely on international trade.

Regular caravans of 12,000 camels, laden with fruits, textiles, and salt came from North Africa across the Sahara to the Sudan; they returned with gold, iron tools, and other products. During the fifteenth and sixteenth centuries, Songhay's capital city of Timbuktu became one of the most important centers of commerce, art, and learning in the medieval world.

Negro Culture

As for culture, Negroes were manufacturing pottery in the upper Nile valley before pottery was made in the world's earliest known city. Henri Lhote, a French explorer, discovered rock paintings in the Sahara made with beautiful and artistic realism, which indicate that Negroes were painting human portraits before 3000 B. C.

Archeologists in Congo found that the Ishongo people were perhaps the first people in the world to develop

and use the abacus and a multiplication table. That was 8,000 years ago. According to Franz Boas, author of "Race and Democratic Society," Africans had learned the art of smelting iron and were making tools and implements while the peoples of Europe were still using crude tools of stone.

In medicine, youth from all over the Moslem world came to the University of Sankore in Timbuktu to study surgery. One sixteenth century writer lauds a Negro doctor there who performed a successful eye cataract operation. Some tribespeople were vaccinated for smallpox. One ancient European traveler in Ethiopia wrote, "Natives here say that malaria is caused by the bite of the mosquito; but of course we know it is caused by the miasmas of the swamps."

As for literature, scholars from all over North Africa traveled to Timbuktu to study law and to check the accuracy of their Greek and Latin manuscripts. Of all commercial enterprises in the city, the most lucrative was the book trade.

Why History Was Suppressed

Scholars now confirm that Negroes made important contributions to civilization. They built great empires. They made some of the earliest contributions to culture.

Someone asks, "If these things are true, why haven't we heard about them before now?"

Today's Negro intellectual has a disturbing answer. He says that white men during the slave era made a concerted effort to suppress Negro history; a person without a history has no meaning or identity, and therefore has little value. They distorted Scripture to fabricate the story that the Negro race was cursed of God. Thus their conscience was salved so that they could enslave a race with impunity.

To us such charges verge on the incredible. Yet, I cannot find grounds for disproving them. Neither have I found historical evidence that the "curse of Ham" story started before the slave era.

Such is the testimony of science, Scripture, and history concerning the Negro race. This information may have disturbing unsettling effects upon our long-held suspicions. This may be not only healthy, but necessary. Only then will we refuse to give comfortable sanctuary to unfounded suspicions, and begin to understand Negroes as persons.

However, if our suspicions shine so bright as to blind us, even in the face of facts which contradict them, then it is time we stop calling them suspicions. It is time we label them the only other thing they can be, and what they really are: prejudice.

Rev. Levi O. Keidel has served as a missionary in Congo Africa since 1951. He is currently on furlough in the U. S. A.

Church Extension—Houston Project

by Elton Kirstein

THE NEEDS of the people in our large metropolitan area are greater than we can comprehend, but we know that by God's love, we will continue the joy of witness through the work of Church Extension.

The Baptist Herald of June 1, 1967 carried the first article with reference to our Houston project, and since that time many wonders have come to pass. One of the unique features of this project is that a church building and parsonage were being built by the aid given from the Southern Conference churches and the Denominational Church Extension program, before any services were held. This was made possible by a \$65,000 bond sale.



Anderson Road Baptist Church

Within the past year, we have witnessed the completion of our new building with a seating capacity of 250, and with the use of folding doors, 12 classrooms are available; also a nursery and pastor's study.

The small church house on the property was our place of meeting for the Children's Bible Clubs, mid-week services, Sunday school and morning worship. We began occupancy of the new church building on December 3, 1967, at which time the parent church, The Immanuel Baptist Church of Kyle, Texas, joined in the services of the day.

On December 17, 1967, a meeting was called for the purpose of officially organizing the church. It was at this time that a temporary organization was established with a statement of faith and a church covenant. A charter membership was opened for those interested in joining the church. The next several months were given to the study and drawing up of the constitution, which was officially adopted by the members on March 17. At this meeting we voted to call for a Recognition Council for April 19, and proceed with incorporation for legal purposes. The new church building was dedicated on April 20, following the

public Recognition Service, with all active churches represented from the Southern Conference.

The Lord is good in that He has given us an ever enlarged open door to enter and minister to the many people of our community, who need to hear the message of the saving grace of Jesus Christ. We are grateful to God for the 20 active members, and a Sunday school enrollment of 42, with a like number attending the Sunday morning worship. The Women's Missionary Union was organized in March, and we are looking forward to a Men's Brotherhood and an active Senior C. B. Y. F.

Our visitation program has brought us into contact with people who have been neglected and who give testimony to the fact that they are troubled of heart and lonesome. For example, a man, 78 years of age, came to the church study, seeking information about dirt moving equipment which was parked on the church property. In the course of the conversation, he told how he could add another million dollars to his estate in the next twenty years, but turned it down because he had adequate money to meet his needs. With all of his earthly wealth, there was one problem which money could not solve. He stated that now he was concerned about death, and this was such a mystery to him. As pastor, I had the joy of telling him what Christ could do for him, and he then made the statement that this was the first time anyone had witnessed to him personally about Jesus Christ. Think of this man, who is 78 years of age, living in Houston all of his life, and no one had ever taken the time to tell him about receiving Jesus Christ

as Savior! Pray that this man will make his decision before it is too late.

We are grateful for the dedicated people who have joined our fellowship and give faithfully of themselves in teaching, visitation, and other church activities. Our Sunday school superintendent lives 32 miles from the church, the Sunday school secretary drives 22 miles, and the church pianist lives 15 miles from our church. Though distance is involved, they along with those who live closer, are regular in their attendance.

Let us labor together while it is yet day, for the night cometh when the labors will be ended. We very much appreciate the interest which has been shown to us very much, and thank the many faithful prayer part-



Houston parsonage

ners in the extension work. You, as Church Extension Builders, have a vital part in aiding us, and we sincerely thank you for your participation, and covet your continued concern, undegirding, and intercessory prayer.

Rev. Elton Kirstein is pastor of the Anderson Road Church Extension Project in Houston, Texas.

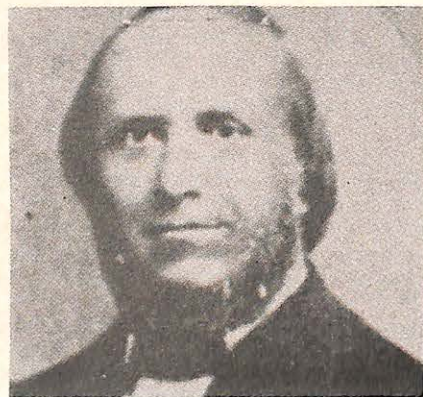


Members and friends on dedication Sunday.

My Church's Anniversary

by Ardice Hoffmann

IT IS always a happy and exciting occasion when someone celebrates an anniversary or birthday. But it is even more exciting when a church celebrates its one hundred and twenty-fifth anniversary. This year, my church, the Fleischmann Memorial Baptist Church at Ninth and Luzerne Streets in Philadelphia, Penn-



The founder of the Church, Rev. Konrad A. Fleischmann, who served the church 1843 to 1867.

home his headquarters and took every opportunity he could to preach to German-speaking people wherever he found them.

After preaching in Newark, New Jersey, in Reading, Berks, Lancaster and Lycoming Counties in Pennsylvania, he came to Philadelphia to preach. He intended to leave and go on further, but the people urged him to stay. In 1842 Philadelphia became his home.

A CHURCH FOUNDED IN PHILADELPHIA

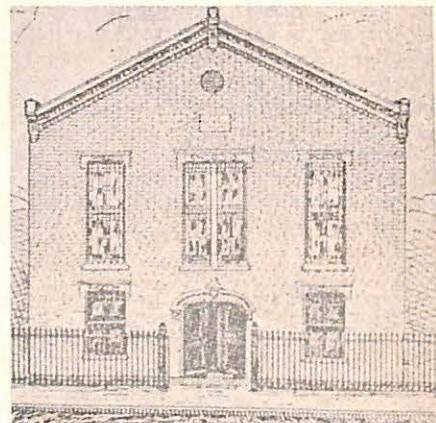
The people were anxious to hear him, but there were many difficulties in beginning a church. The group was very small, and they were all so very, very poor. But they had great faith, and God's work grew.

They met in a very simple room. To get to it, they had to go through a long, dark hallway, and up a rickety staircase. How many of us would go to such a church these days, I wonder.

But with much work and many prayers, the church grew. In 1843 there were a number of baptisms; a charter was drawn up and adopted

and on Easter Sunday the church celebrated its first communion. This was such a meaningful occasion, that it has since then been considered the birthday of this church.

Since the place the church met was so dingy, they tried very hard to find a better place of worship. In 1848 they moved to Poplar and Culvert Streets. This was not too satisfactory either,



The church building where the congregation met from 1850 to 1914.

sylvania, is celebrating such an anniversary. At these occasions it is always interesting to go back and see what has happened in the past years. When I looked back into the history of my church, I found an interesting story.

The story goes back to 1812 when a baby was born in southern Germany who was named Konrad Anton Fleischmann. As a young boy, he wanted an education more than anything, but his parents wished him to learn a trade. However, as was the custom, when he became a young man, he began to travel to other parts of Europe. During these travels he became convinced that he wanted to become a minister and began to study toward that goal. But he had no idea where he would minister. One day he was invited to come to England by George Mueller. Fleischmann had never met this man, but he went to England and became acquainted with Mueller, the great man of faith and prayer. Mueller urged his young friend to go to America where there were many German-speaking people with few ministers to preach to them. Upon this advice, Fleischmann came to America in 1839.

With him he carried a letter from George Mueller to a French family in New York. This family greeted the young minister warmly and opened their home to him. He made their



The Fleischmann Memorial Baptist Church which was built in 1914. Additions and improvements were made in recent years.

so that in 1850, when they were able to obtain the Mount Tabor Baptist Church at Sixth and Poplar Streets, they really felt blessed.

In this new location the church really began to grow. Many people were baptized and joined the church in response to the faithful preaching of the pastor, Rev. K. A. Fleischmann. In twenty-five years from its founding, the church had 200 members, was financially independent and was sponsoring two mission Sunday schools in other parts of the city.

THE CHURCH AFTER FLEISCHMANN'S DEATH

Then, suddenly, on October 15, 1867, Fleischmann died. As they carried his body to its final resting place, the faithful members felt like orphans. A fine tombstone was erected over the grave. And then the people went back to their work and church very sad.

But Rev. Fleischmann's influence reached much farther than the church or Sixth and Poplar. Through his work in mission Sunday schools and stations, other churches had begun. He was the founder of the denomination which joined these churches together, the German Baptists of North America. This name was later changed to the North American Baptist General Conference.

After the turn of the century, the area around the church was changing. German people could not minister to



The most recent pastor, Rev. Ernest A. Hoffmann, who has served the church from 1961 to 1968. He has recently moved to Buffalo, New York, to become the pastor of the Temple Baptist Church.

them so well. So, a new location was found at the corner of Ninth and Luzerne Streets. The lovely new church built here was named the Fleischmann Memorial Baptist Church in honor of its founder. From this church faithful ministers and members have worked in the community since

1914. The language used was changed to English, and the work prospered.

THE CHURCH TODAY

Today our church is still reaching the lives of people of all ages. Beside the regular services and Sunday school, we have special Saturday afternoon programs called Children's Film Fellowship, where children from the neighborhood can see Christian films and have fun together. Many come to church as a result.

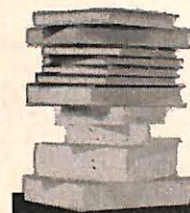
The athletic activities of the church reach many people. We have softball teams and bowling teams, who play in church leagues.

Our Cherub choir brings children from the community not only into the choir and Sunday school, but also into the church service, because the choir sings during this service. Parents become interested when their children sing.

Our young people meet every Sunday evening before the evening service. Our discussions are lively and interesting.

Our forefathers have left us a wonderful heritage, but we are continuing in their footsteps. We pray that our faith may be like theirs, and that we may see the Lord's church prosper.

Ardice Hoffmann, the daughter of Rev. and Mrs. E. A. Hoffmann, is 13 years old and has recently moved to live in Buffalo, New York.



BOOK REVIEWS

By B. C. Schreiber

DEVOTIONS AND PRAYERS OF RICHARD BAXTER, compiled and edited by Leonard T. Grant. Baker—1964—\$1.00 (paper).

The thoughts and prayers are of a general nature and can be used for individual or family devotions. Those who are acquainted with *The Reformed Pastor* or *The Saint's Everlasting Rest* are aware of Richard Baxter's deep devotional and practical Christian life. The compiler has given us an excellent variety of his best thoughts.

COMMUNICATING LOVE THROUGH PRAYER by Rosalind Rinker. Zondervan—1966—125 pages—\$2.50.

The author has written another stimulating and thought-provoking book on two subjects which are closest to her heart—love and prayer. Out of her personal experience and contacts with those who have found or who are seeking a meaningful communication

with God, Miss Rinker has gathered together a wealth of helpful material which is conveniently arranged for personal information or for discussion groups. She does not recommend or advocate a prescribed method but an attitude toward Jesus Christ as a person which results in a spirit of love and freedom.

REACHING THE SILENT BILLION by David Mason. Zondervan—1967—\$4.95.

Borrowing the words (in a slightly different arrangement) of John R. Mott, who headed the Student Volunteer Movement in an earlier generation, the subtitle declares: "The World for Christ in this Generation."

Dr. Mason is Associate Director of Laubach Literacy, Inc., founded by Frank C. Laubach. The author was also a featured speaker at the World Congress on Evangelism in Berlin.

It often takes a long time and much effort and prayer before the gospel gets through to people. Dr. Laubach discovered literacy to be an entering wedge. Evangelism by direct preaching had failed for fifteen years to reach the Moros, a fierce tribe on the island of Mindanao in the Philippines. Suddenly everything changed. What had utterly failed for fifteen years by direct preaching became easy, delightful and swift when Dr. Laubach began his literacy campaign. Literacy made evangelism easy. It has since become an important missionary tool.

The book describes the history and the method used which so far has proved very successful. It is estimated that the Laubach method has already worked in 313 languages in 103 countries and has been credited with teaching 100,000,000 people how to read.

This is an opportunity for Christianity to communicate the gospel so that the silent billion will find salvation and the abundant life through literacy evangelism. The problem, as always, for the illiterate is to make available to him something that is worth reading. There is nothing more worthwhile than the gospel.

THE BEGINNING OF UNITARIANISM IN AMERICA by Conrad Wright. Beacon Press—\$2.45 (paper).

Religious controversy is nothing new. It has been an on-going conflict for almost two thousand years. Some-

times it is less evident and sometimes more intensified. Often the Great Awakening under Jonathan Edwards and George Whitefield is given so much prominence that the religious revolution which took place during and after this revival is sometimes forgotten. Calvinism, Arminianism, Deism, original sin, rationalism, freedom of the will and other doctrines permeated the thinking of this age to such a degree that one was never sure what label he would be wearing from one day to the next. Orthodoxy had a very thin line. It frightened even such a courageous man as John Adams who studied theology with a view to entering the ministry. He had high spiritual ideals, but for some reason the gossip spread that he was an Arminian. Suddenly he was terrified by "the frightful engines of ecclesiastical councils, of diabolical malice and Calvinistic good nature." He saw the dogmatism and bigotry in clergy and laity and saw little chance of doing good to his fellow-men.

We can see how extreme orthodoxy, doctrine without virtue, can drive people to other extremes.

DAILY WILL I PRAISE THEE by Norman B. Kellow. Revell—1966—\$3.50.

Perhaps the reason so many devotional books are prepared is because so many feel unprepared to live in a hurried, active and competitive world. It is an admission that "the world is too much with us." There is so little "prime" time for quietness and meditation.

These 366 devotions are based on the Psalms and should help the Christian to seek quietness and confidence as well as strength and responsibility to serve Jesus in a better way every day. To make God's Word as clear as possible, the amplified Bible is used.

CREATING CHRISTIAN PERSONALITY by A. Don Augsburger. Herald Press—1966—\$4.00.

Dr. Augsburger has packed a wealth of Christian psychological information in this comparatively small volume. Parents and church leaders should study this material in order to understand the basic problems which youth face, especially the children who, through no fault or choice of their own, are born into a family where the emotional atmosphere is not conducive to a normal Christian personality growth.

As a psychologist, Dr. Augsburger understands the importance of a meaningful relationship in the home. Tension, which can be destructive or constructive, is largely dependent on a balanced parental love and authority. An overly strict home pattern can be just as harmful as an indulgent attitude in which the child is permitted to do anything it pleases.

Christian nurture is the result of re-

lationship rather than of content; of what their leaders are than what they say.

PASTOR'S ANNUAL—1967 by William R. Austin. Zondervan—\$3.95.

Although these Annuals are usually recommended to the busy pastor, he ought not to be so busy that the congregation will ask, "Is there no message from the Lord?" Preaching is still the minister's first responsibility and he ought to look into the pastor's annual for pulpit themes, suggestions and illustrations. The publishers suggest that it ought to be used as a creative tool and not as a finished product. As such it can prove to be a spiritual as well as a practical help.

THE DRAMA OF REDEMPTION by Wayne E. Ward. Broadman—1966—\$1.50 (paper).

Beginning with the nature and purpose of the Bible the author unfolds the drama of redemption in simple language. Beginning in Genesis, through the Old Testament, including a short synopsis of the Maccabean period, he concludes with the coming of the Redeemer. The church of the apostolic interpreters of redemption are also given their rightful place. The drama of redemption is still going on with all of history as its stage.

INTERPRETING THE ATONEMENT by Robert H. Culpepper. Eerdmans—1966—\$2.45 (paper).

"Interpretation without event would be mythology. Event without interpretation would be 'mere history.' The two together in indissoluble union constitute salvation-history." With this premise as a foundation the author proceeds to give a fairly accurate, though not exhaustive, account of what the death of Christ really means. Much of this material is found in systematic theology, particularly in the chapter on historical interpretations. However, there are some fresh insights which enlighten the mind and lift the spirit.

EZEKIEL, PROPHECY OF HOPE by Andrew W. Blackwood, Jr. Baker—1966—\$4.50.

Ezekiel has never been a popular prophet, even to the present generation. So far as subject matter for sermon or Bible study is concerned the minister seems to find more meaningful material in some of the minor prophets.

If for no other reason the pastor and student of the Bible ought to avail themselves of this volume for its excellent outline. This prophet of many visions and numerous warnings can be understood much better by means of this commentary, and the truths which he proclaimed during the time of the Babylonian captivity can be applied in many areas of our national and individual life.

CALL TO REFLECTION by Robert N. Zearfoss. Judson—1966—\$1.95 (paper).

This is not a book of devotions in the sense in which it is understood. Devotion involves affection, worship and dedication. Reflection may include this but it goes beyond devotion in that it involves serious reflection and deliberate thoughtfulness which leads to a constructive conclusion.

The author's reflections are in the form of prose and poetry, with the latter in the minimum. The prayers are short and out of the ordinary. Perhaps the outstanding feature of the book is the generosity of publisher and author. Local churches may reprint meditations in their worship folders, bulletins or newsletters, provided credit is given.

LEARNING TO KNOW THE BIBLE by David Schroeder. Herald Press—1966—\$1.25 (paper).

This is part of the new leadership training series put out by the Mennonites. Since it is not denominationally oriented there is no reason why these studies cannot be used by other churches. The content seems to indicate that it is for adult leadership, but it can also be used as an elective for those who are interested about questions and background of the Scriptures.

THE THINKING BOOK by Melva Cook. Broadman—1966—\$1.35.

BARRY AT CHURCH by Eugene Chamberlain. Broadman—1966—\$1.35.

Both are story books for young children, presented in a realistic and meaningful way without superficial pietistic overtones. Children will love them. The former is for pre-school children and the latter for nursery. Beautifully illustrated.

AW, STOP WORRYIN' by Winston K. Pendleton. Bethany—1966—\$2.50.

Like many other books of this type, the author can merely show and guide. The rest is up to you. Those with an ingrained worry habit will not find it easy. It takes time, patience, prayer and practice until the realization comes that faith in God and your fellow men is possible.

UNDER NEW MANAGEMENT by Sam Shoemaker. Zondervan—1966—\$2.95.

One of the author's chapters begins with these words, "Whatever life was meant to be, it evidently was not meant to be easy." Naturally it becomes even more difficult if we try to live it in our own power. *Under New Management* shows us how the problems and difficulties of life can be met by total commitment as disciples of Jesus Christ who are willing to be led and directed by the Holy Spirit.

The material is carefully culled from the files of Sam Shoemaker after his death.



THE CHURCH LIBRARY

By Margaret F. Stark



○ RESOURCE IDEAS FOR ○ CHRISTIAN EDUCATION ○

HISTORY REVEALS that the "Sunday school library" came into existence early in the nineteenth century and flourished for a short while. However, as the Public library movement grew, the Sunday school library almost disappeared. For many years, the term "church library" meant a small musty collection of old religious books gleaned from members discarded bookshelves. There was no incentive to build a good collection of religious books when the only lesson materials whose use was encouraged were the lesson leaflets and the Bible.

This is not true of our generation. We have come to realize the value of Christian literature and its place in the Church. We are also aware that our Sunday schools are staffed with lay people who need assistance to do their jobs well. Without a church library, the average congregation has no place to turn to secure the necessary materials to supplement the church school curriculum. Most public libraries cannot supply these specialized books. Therefore, it is necessary for the church to provide the "tools."

ADMINISTRATION

How does a church go about organizing a library?

The Board of Christian Education should choose a Library Committee and appoint a Librarian. Sometimes the Library Committee also serves as the Library Staff. The Librarian would be directly responsible for the administration of the library. If there is a church member with library experience and training, who is willing to serve as Librarian, the task will be minimized. However, experience and training are not essential. Enthusiasm, with a sincere desire to serve the Lord, is a must. The young people of the church should be included when looking for zealous library workers. In

fact, it is a good idea to enlist someone from each group within the church, if possible. This promotes interest and gets the entire church involved. The mechanics of running a library can be learned with the aid of the many helps available. There are booklets written explaining in detail each step from the planning stage to the opening day. Sometimes, it is possible to enlist the help of the librarian in the local public library to explain some of the technical procedures of a library. Whenever feasible, the Librarian (or a member of the Committee) should also serve on the Board of Christian Education of the church. As a member of this Board, the Librarian will be aware of what courses are being taught in the Sunday school, Youth groups and Children's church and can back the program with material in the Library.

LIBRARY HOURS

The Library should be open before and after all services in the church and at designated times during the week. The hours will depend upon the availability of the staff. It is sometimes possible to enlist the church secretary to open the Library for members who are in need of books during the week. It is recommended that a staff member be on hand within the hours the Library is scheduled to be open.

BEGINNING AND GROWTH

Many church libraries start with donated books, makeshift shelves in a corner of the church and a cardboard box for a catalog. This is all right for

a beginning but enthusiasm will soon die and circulation drop to zero if the library does not expand and improve its facilities. The library should not be a dumping ground for church members discarded, wornout and outdated books. If donated books are requested, it should be done with the reservation that the Library Committee be allowed to add only those gifts that fill a need.

The Library must have a place on the Church Budget if it is to survive. New books should be added continually if readers are to be kept coming. There are ways to supplement the library budget. Church members can be asked to donate books as a memorial to a loved one, choosing from a "want list." At Harbor Trinity Church, there is a Library Day each year when new books are displayed that members can purchase for the library. Refreshments are served after the Sunday evening service and an informal hour is spent around large tables where the books are shown. In this way, the budget has been supplemented with about \$150.00 worth of books each year.

The library was organized seven years ago at Harbor Trinity. It opened its doors with a collection of approximately 300 books. Today, there are 1500 books on the shelves and a separate Audio-visual department. When the new educational unit for the church was in the planning stage, the building committee included a room for the library in the blueprints. It was decided to locate the library as close to the center of activity as possible.

(Continued on page 17)



Sunday School Lessons

by James A. Schacher

A TEACHING GUIDE

Date: September 15, 1968

THEME: ESTHER SAVES HER PEOPLE

Scripture: Esther 4:8, 13-16; 7:1-7

THE CENTRAL THOUGHT. God has a plan for history. His Chosen People, the Jews, have a special task to perform. Therefore God has preserved them in various ways throughout the centuries. His providence will sustain all who follow Him, according to His overall purpose.

INTRODUCTION. Esther was a Jewish woman who became Queen of Persia and was the instrument by whom the Jews were spared from extermination.

The stage is set by the action of the pagan Queen Vashti. Showing stellar character, herself, she refused to parade her beauty before the nobles. Consternation reigned in the royal circles. The great fear was that the wives of other princes would rebuff their husbands as well because "the Queen did it." King Ahasuerus decided to demote Vashti and select a new wife to replace her.

Esther entered the beauty contest with many other maidens. Providentially she was the winner. This proves the opportunity for Esther to intervene on behalf of her people. Even though the name of God does not appear in this book, nor are worship or the Temple mentioned, yet this nationalistic manuscript reveals how God acted to sustain the Messianic chain.

I. THE CRISIS IS COMMUNICATED. Esther 4:8, 13-14. After Esther was chosen Queen, Mordecai became the target of Haman's anger. Since Mordecai would not bow to him, Haman conspires with King Ahasuerus to slaughter all the Jews.

When the decree was publicized, the Jews began to mourn, weep and lie down in sackcloth and ashes. Esther heard of this strange action and so sent a messenger to Mordecai. He informs her of their plight.

At first Esther hesitated to appeal to the king. If she went without invitation to see the monarch it could mean death. So Mordecai again communicates to warn her that her life is in jeopardy as well.

When a crisis comes, many people do not know how to act. This is why preparation is critical. For the family in a tornado, the patient with cancer, the individual in a car mishap it is often too late when calamity strikes.

II. THE KING IS CONSULTED. Esther 4:15-16; 7:1-4. Esther decided

to take the risk and appear before the king. Arrayed in her royal garments she obtained the pleasure of King Ahasuerus. He promised to give up to half of his kingdom to her. Then Esther presents her plea.

Since there is no reference to God's role in this it is more difficult to apply to our Christian setting. But one thing is parallel. God performs His will. Using Esther in the king's court or manna on the ground, His will comes to pass.

III. THE ENEMY IS CONFRONTED. Esther 7:5-7. Esther requested that her people be spared. She blamed, Haman, face-to-face across the table for their plight.

Esther's petition posed a problem for the king because the laws of the Medes and the Persians could never be changed. How could he counter-act the earlier edict? Ahasuerus walked out onto his patio. When he returned Haman had fallen onto the Queen's couch. The King used this as an apparent assault upon the Queen to convict Haman. This villain was blindfolded and taken to the gallows. To protect the Jews the plan was chosen to arm them. The defense worked well and the Jews were spared.

Questions for Discussion

- (1) Would you describe Esther as courageous or cowardly?
- (2) How can you prepare to be ready for a personal crisis?
- (3) What role did God play in this story?

A TEACHING GUIDE

Date: September 22, 1968

THEME: MISSION TO THE NATIONS

Scripture: Jonah 3:1-5, 10; 4:1-4, 11

THE CENTRAL THOUGHT. God calls His people to tell about His message. To avoid this responsibility is to invite serious repercussions. In spite of human frailty God will accomplish His aim.

INTRODUCTION. The setting for the story obviously comes before the Fall of Nineveh in 612 B. C. The idea that Jonah could not accept, when God called him to be a witness, is that God cares for all the nations of the world. It had been revealed to Abraham that Israel would be a blessing to all families of the earth.

Jonah tried to flee from God's call. Finally thrown overboard from a ship he is swallowed by a fish. This causes him to give an affirmative reply to God. Though he acted in outward conformity as a missionary he maintained inner reservations. It was dif-

icult for Jonah to cast off his nationalistic allegiance and minister to a cruel and evil people, the Assyrians.

This is not primarily a fish story. It is rather the record of a great missionary endeavor within the context of the Old Testament.

I. A PROPHET RESPONDS. Jonah 3:1-4. This was a second chance for Jonah. He had flunked the first examination. But God did not abandon him. After his experience in the fish's belly Jonah finally agreed to go to Nineveh. However, his message shows no glimmer of hope for the Assyrians. A strange evangelist—he merely declared that destruction was on the way.

Jonah's tardy obedience raises the possibility that many youth today are fleeing vocational Christian service. Engineering provides cash. Medicine offers prestige. Laboratory research often allows the prospect of ideal working conditions. What are you doing to counteract this? Would you befriend a youth and encourage him in seeking God's will? Would you encourage your own teen-ager? Could your church subscribe to a Christian magazine for its youth? Would you write a letter to a college student?

II. A NATION REPENTS. Jonah 3:5, 10; 4:1-4, 11. Nineveh repented in sackcloth and ashes. This comprises one of the great missionary triumphs of history. It is true that God is not willing that any should perish. He wants to save the African national, Ho Chi Minh, as well as some relative of yours who may have hardened his heart.

Jonah fumed and chafed because his message succeeded! He was not doing well to be angry. Our churches must evaluate to see if they are ready for revival. What would happen if new blood threatened those cliquish clans? Would fresh ideas of new converts be tolerated if an organizational shake-up were threatened?

Questions for Discussion

- (1) What can you do to solve the problem of shortage of ministers?
- (2) Would we be prepared for the harsh publicity if a Jew were converted in our neighborhood? Are we ready for revival?

A TEACHING GUIDE

Date: September 29, 1968

THEME: LIVING IN HOPE

Scripture: Isaiah 61:1-2, 8-11;

Luke 2:25-26

THE CENTRAL THOUGHT. The hope of the ages is that there is a day coming when God will break into

this world of woe and will establish His reign. The Old Testament anticipates this in a unique prelude to the coming of Jesus.

INTRODUCTION. Isaiah 61 poetically describes a future time when there shall be great joy. The Messianic hope is spelled out in glowing terms. Thus the minds of the devout were concentrating on the coming of the Lord's Anointed. What Isaiah declared Simeon tasted.

I. THE ANNOUNCEMENT OF A MESSIAH. Isaiah 61:1-2. This passage is a beautiful description of a coming hope. It inspired many Jews with the expectation of the Messiah in spite of centuries of spiritual darkness before the coming of Christ.

Notice the task which is to be accomplished—helping the needy. The benevolent factors which Jesus started continue through the service of the little Christs, that is, the Christians.

It is urgent that churches do more to assist the stricken and needy. It is impossible to possess the compassion of Christ and at the same time fail to take practical steps to alleviate suffering.

II. THE DESCRIPTION OF AN IDEAL. Isaiah 61:8-11. There is a day coming when justice shall prevail, even the Gentiles will be blessed, and great joy and fruitfulness shall result.

This discloses the high water mark of history. South of Minneapolis, Minnesota, on U.S. 169, is a road sign which designates the exact level of the water in a past flood. The height of the river had risen above the road. This is the "high water" mark. Even so Isaiah establishes the high water point of expectation. Throughout chapters 60-66 a scene of divine triumph, tranquil peace, prosperity and praise is painted. God's light replaces that of the sun. There will no longer be a helpless infant nor senile aged. There shall be no more sorrow or crying. There shall be a new heaven and a new earth.

III. A DREAM REALIZED. Luke 2:25-26. In the long years between the Testaments, God did not speak through the prophets. It would have been so easy to surrender faith and hope. But Simeon was given the promise of seeing the Lord's Christ. May we not lose hope that some day we shall see Him face to face.

Questions for Discussion

- (1) How can we begin to do our job of binding up the broken hearted?
- (2) Some say that the hope of the world rests in the advance of peace and the achievements of science. Others feel that it lies in a Divine intervention. What is the difference between these views?
- (3) "It is easy to lose hope when we must wait so long." What is your reaction to this?

September 1, 1968

THE CHURCH LIBRARY

(Continued from page 15)

The results have been rewarding for the circulation has increased many times over since moving into the new quarters. Much of the success of the library can be determined by the location!

BOOK SELECTION

Book selection is an important area of the Library Committee's job. Because most churches start with very small budgets, each book should be carefully chosen to insure its usefulness. The ideal situation is to read each book before purchase. This is not always possible however, so the Librarian and the Committee must rely on reviews to guide in purchasing books. All the leading Christian periodicals have book review sections. As these reviews are read, notes can be taken on individual cards, of the books favorably reviewed. In this way, there is always a list ready when it comes time to purchase new books. There are basic book lists to help a librarian get started. These should be consulted to insure a well rounded collection. A Church library should contain books on every phase of the Christian religion. Besides the Bible, in different versions, the library should have commentaries, Bible dictionaries and encyclopedias, books on archeology, church history, doctrine, theology, Christian life, devotional texts, worship, Sunday school and church administration, youth work, missions and biography. Good adult fiction will get heavy use as well as books on recreation. The children are enthusiastic users of the library so this age group should have its own section with the shelves stocked with good literature.

Audio-visuals also come under the administration of the library. A sizeable collection of flannelgraph lessons will be welcomed by the Sunday school teachers. Films and filmstrips give variety to the teaching ministry. This area can be handled by a special audio-visual librarian who orders the films and equipment and makes all the arrangement for their showing on Sunday morning, etc. He also keeps the machines in good working condition.

PROMOTION

Church librarians are often so enthusiastic about their libraries they believe church members will also recognize its usefulness and automatically take advantage of it. Unfortunately, this is not true. Promoting the Library is a week by week job. Ideas that have proven effective vary from church to church. Mediums that work one place may not work in another. Books must be attractive to be appealing. One of the best tested methods to lure readers is the use of plastic covers for books jackets. Colorful posters and bulletin boards help advertise the books in the library. The church paper should

have an article from the library in each issue. Book lists (i.e.: Christian home, Bible and science, etc.) inserted in the Sunday bulletin from time to time are good advertisements. Book reviewing in Sunday school departments, youth groups or women's missionary circles is another means of promoting your library. Other suggestions are summer reading programs, story hours, memorial book programs and a Library Day at church.

The Church Library movement is still in its infancy, yet this is an area of church work that can be as vital and rewarding as the teaching ministry of the church. Books can change lives, enrich the soul and help build character. Your church can have the opportunity to place these books in the hands of its members.

Mrs. Margaret F. Stark, is the Librarian at the Harbor Trinity Baptist Church, Costa Mesa, California.

A bibliography of material helpful to church librarians is available upon request to the Department of Christian Education, North American Baptist General Conference, 7308 Madison Street, Forest Park, Illinois 60130.

NEWS AND VIEWS

(Continued from page 2)

Total gifts to the denomination during the last fiscal year were put at \$7 million. The GARBC missionary force stands at 1,500 representing a constituency of 180,000 Regular Baptists.

The addition of 63 new churches and a loss of 11 increases the number of churches in the fellowship from 1,264 to 1,316.

'NEW WORK IN NEWARK' ENGAGES YOUTHFUL EVANGELISTS

NEWARK, N. Y. (EP)—Some 200 collegians will have spent the summer here in a joint effort to reach out into the local neighborhoods with an evangelistic message.

"If hate can spread in sneakers, so can love," one member of the contingent of Campus Crusade for Christ workers said.

In streets and park areas of Newark the students will be involved in street parties, musical happenings (some sponsored by Christian Arts, Inc.), sports and recreation of all kinds.

The students are organized in "action groups" of from five to ten people. Each group concentrates in a certain neighborhood, getting to know the people and being available to meet the needs of the people, whether it's fixing a basketball net or a sliding embankment or listening to someone's problem.

Said one: "We want to share what Jesus Christ can do in a person's life . . . to bridge the gap with love and concern."

(Continued on page 24)

● **Rev. Kenneth Fenner** has resigned from the First Baptist Church in St. Joseph, Mich. to accept the call to the Bethel Baptist Church in St. Clair Shores, Mich.

● **Rev. Jack R. Kruegel** has resigned from the Northside Baptist Church in Sioux Falls, S. D. to become the assistant to the pastor as minister of church properties at the First Baptist Church in Minneapolis, Minn.

● **Rev. Daniel Fuchs** returned from South America where he attended the sessions of the co-ordinating Committee of the Crusade of the Americas. He also had an opportunity of visiting our missionaries in Brazil.

● **Rev. Bill Cowell** has resigned as pastor of the Calvary Baptist Church Hoisington, Kansas to become the pastor of the Emmanuel Baptist Church, Marion, Kansas, effective October 1, 1968.

● **Rev. Herbert J. Freeman** resigned from the Forest Park Baptist Church, Forest Park, Ill. and accepted the call to the Fleischmann Memorial Baptist Church in Philadelphia, Pa. effective September 3. His new home address will be 4017 North 9th Street, Philadelphia, Pennsylvania 19140.

● **August 10, 1968** was the date of the marriage of two of our conference missionaries to Cameroon, Miss Pa-

Kom T. T. C., P.M.B. Belo
P. O. Bamenda
Fed. Republic of Cameroon,
West Africa

Rev. and Mrs. William B. Keple
C.B.M., West Cameroon
B.T.T.C., Great Soppo
P. O. Box 65, Buea
Fed. Republic of Cameroon,
West Africa

Miss Dorothy Ann Loeweke
C.B.M., West Cameroon
B.T.T.C., Great Soppo
P. O. Box 65, Buea
Fed. Republic of Cameroon,
West Africa

Miss Carolyn Lea Okert
Hillcrest School
P. O. Box 652
Jos, Nigeria, West Africa

Mr. Raymond A. Seutter
Mr. Henry Dreger
Mr. Hans J. Specht
C.B.M., West Cameroon
Joseph Merrick College, Ndu
P.M.B. via Bamenda
Fed. Republic of Cameroon,
West Africa

Mr. and Mrs. Norman L. Wolfe
C.B.M., West Cameroon
Saker Baptist College
P. O. Box 29, Victoria
Fed. Republic of Cameroon,
West Africa

Miss Gertrude Schatz
C.B.M., West Cameroon
Banso Baptist Hospital
P.M.B., P. O. Bamenda
Fed. Republic of Cameroon,
West Africa

**NEW FILMSTRIP
BRAZIL! AWAKE . . .
AND RESTLESS.**

**Tape and Script—22 Minutes
Rental \$2.00 Purchase Price \$10.00**

Beginning with scenes of the Baptist World Congress, when we first became aware of missionary opportunities, the filmstrip gives a vivid portrayal of our work since the decision to launch out into South America at the N. A. B. General Conference in Sacramento.

Dr. R. Schilke's capable photography, together with the help of professional script writing and production, has made this filmstrip and recording an audio visual presentation which will be welcomed by all of our churches. The voice of Dr. Billy Graham, as well as the voices of our missionaries, are included in the narration.

Order from:
**Promotion Department
7308 Madison Street
Forest Park, Illinois 60130**

tricia Anne Heller and Rev. Oryn Gene Meinerts. The ceremony, officiated by Rev. Milton W. Zeeb, took place at Pilgrim Baptist Church, Philadelphia, Pa. It was followed by a lovely reception in the Fellowship Hall prepared by the Women's Missionary Society of Pilgrim Church.

After one year of visiting our conference churches and study at the Seminary in Sioux Falls, S. D. and Mrs. Meinerts will return to the Cameroon Mission Field to serve the Lord together where God by His providence led them to each other. We pray God's eternal blessing upon Oryn and Pat, and may their happiness and inspiration, and their trust in the Lord be a source of strength for life. (M. W. Zeeb, reporter.)

NEW ADDRESSES

Rev. Richard Goetze
19 Lockheed Blvd.
Weston, Ontario, Canada

Mr. and Mrs. Elmer A. Breikreuz
C.B.M., West Cameroon
Joseph Merrick Baptist College, Ndu
P.M.B. via Bamenda
Fed. Republic of Cameroon,
West Africa

Mr. and Mrs. Lindley J. Reimer
C.B.M., West Cameroon

● **Rev. and Mrs. Harold Lang** and family have returned to Cameroon for another term of service. Rev. and Mrs. William Keple, newly appointed missionaries have accompanied them. Both will stop in Jos, Nigeria where they will leave their oldest children to attend school.

● **Miss Carolyn Lea Okert** has arrived safely in Jos, Nigeria where she will teach at the Hillcrest School for missionary children.

● **Mr. Hans Specht**, short term missionary has left for Cameroon by way of Germany.

● **Dr. and Mrs. Ernest Zimbelman** and family and Dr. and Mrs. Peter Fehr and family as well as Rev. Oryn Meinerts have returned from the Cameroon for a year of furlough.

● **Rev. Fred Merke** has resigned from the church in Lethbridge, Alta. to accept the call to the German Baptist Mission Church in Chicago, Ill.

Our Churches in Action

WOMEN HOLD ANNUAL PROGRAM

SPRINGSIDE, SASK. The annual program of the Women's Missionary Society was held on May 5. The theme was "Missions" and the playlet used was written by Mrs. Herman Effa entitled, "Brazil Needs Him Too." The offering was designated for Brazil mission work and amounted to \$150.00.

On May 24, over twenty ladies of our Society attended a Friendship Tea in Esterhazy with Yorkton, Ebenezer and Melville-Fenwood Societies participating. There was a special number from each Society and the film, "Through Gates of Splendor," was shown.

On June 5, at our regular meeting, we were privileged to have Miss Erna Hoffman, a missionary from South Africa home on furlough. She showed slides and spoke to us about her work. (Mrs. Rose Minke, reporter.)

BRENTVIEW HAS INSPIRING ACTIVITIES

CALGARY, ALTA. On Sunday, June 2, the hand of fellowship was extended to eleven new members by Pastor Ronald Mayforth. Following the evening service there was a time of fellowship in which all of the members received into the church since January, 1968 were introduced.

On June 3, the young people honored eight graduates at a banquet, as a highlight of their year's activities. Each of the graduates was presented with a modern translation of the New Testament. Rev. Mayforth gave a challenging message from the Book of Timothy.

On Sunday, June 16, the choir of the Brentview Baptist Church, under the direction of Mr. Ernie Radke, presented the cantata, "The Greatest Story Yet Untold," by Eugene Clark. (Mrs. Marvin Busenius, reporter.)

BABY SHOWERS GIVEN FOR CHRISTIAN EDUCATION DIRECTOR'S WIFE

ANAHEIM, CALIF. Two baby showers were recently given for Mrs. Jerry Hackett, wife of Bethel Baptist's Director of Christian Education. The young girls of the church from junior through college age shared in the first shower, given in the home of Mrs. Harold Maurer. The second event was held in the church Fellowship Hall, sponsored by the Women's Missionary Society.

Missionary Society president Mrs. Walter Gooden was in charge of the program; Mrs. Bob Hilliker, decorations; Mrs. Lillian Schoolcraft, prizes and favors; and Mrs. Ed Pressel, refreshments. (Adel Stabbert, reporter.)

KURT BRENNER IS ORDAINED AT FELLOWSHIP BAPTIST CHAPEL

WARREN, MICH. On Tuesday afternoon, June 25, 1968, representatives from seven Detroit area churches met at Fellowship Baptist Chapel to organize a council to consider the ordination of Kurt Brenner, recent graduate of our North American Baptist Seminary. Special guests, Dr. Donald Madvig of the North American Baptist Seminary, and Rev. James DeBoer, Christian Education Director of the Ebenezer Baptist Church, Vancouver, British Columbia, were granted Council member status.

Rev. Adolph Braun was elected as moderator and Rev. Eugene Stroh as clerk. Mr. Egon Boesler, moderator of Fellowship Baptist Chapel, presented the candidate.

Mr. Brenner gave a systematic presentation of his doctrinal views and was commended by the council for the gracious manner in which he responded to questions. The council voted to recommend that Fellowship Baptist Chapel proceed with ordination.

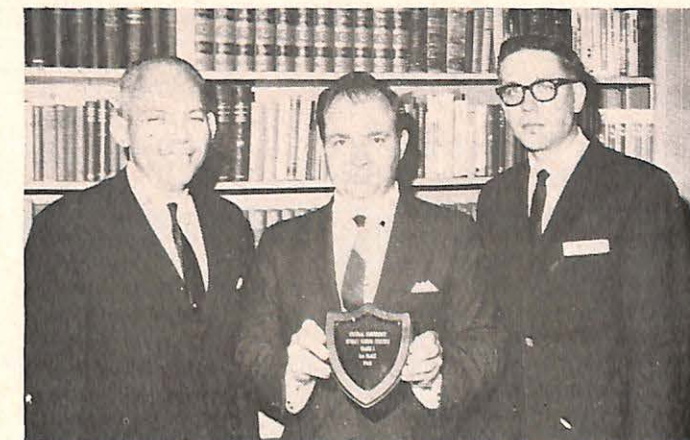
The evening ordination service was conducted under the leadership of host pastor, Rev. Frank Walker. The candidate's father, Mr. Paul Brenner, read the Scripture passage in II Corinthians 5:11-21. A trumpet solo "How Great Thou Art," was played by a long time friend of the candidate, Mr.

Carl Landt. Rev. James DeBoer led in prayer. The ordination message was given by Dr. Donald Madvig, and the ordination prayer was offered by Rev. Adolph Braun. The charge to the church was given by Dr. A. Dale Ihrle and the charge to the candidate by Rev. Chester Dundas. The candidate's pastor, Rev. Frank Walker, welcomed Mr. Brenner into the Gospel ministry and the fellowship of North American Baptist churches. A love offering was received for Rev. and Mrs. Kurt Brenner and the Fellowship Chapel presented the couple with an additional gift. The candidate responded with words of appreciation to God, his family, his church, his instructors and all people who had a part in the shaping and molding of his life. Rev. H. J. Waltereit concluded the service of ordination with the benediction.

Rev. Kurt Brenner has accepted the call to the Berlin Baptist Church in North Dakota. (Rev. Eugene K. Stroh, reporter.)

COLONIAL VILLAGE FIRST IN ATTENDANCE CAMPAIGN

LANSING, MICH. Through the cooperation of Pastor Robert Penner, Mr. David Howard, Director of Christian Education, and the entire Sunday School staff, our church was awarded an attendance plaque presented at the Central Conference.



Pictured above, left to right, are Rev. Robert Penner; Walter Kuhn, Sunday School Superintendent; David Howard, Director of Christian Education.

A more detailed report appeared in the August 1 issue of the BAPTIST HERALD. (Walter Kuhn, reporter.)

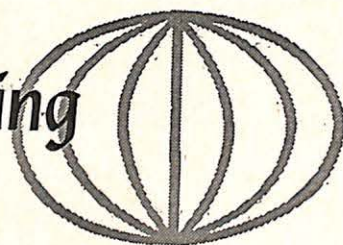
CHURCH HOLDS FULL WEEK OF VACATION BIBLE SCHOOL

MT. STERLING, MO. The Mt. Sterling Baptist Church held its Vacation Bible School on May 20-24. We had morning and afternoon sessions. The theme of our Bible School was "God's Son For Our World." We had an average attendance of 33 with 5 teachers and workers. Friday noon we held our Bible School picnic. On Sunday evening, May 26, we held our Bible School Program. This was a great success and our offering amounted to \$76.35. (Mrs. Sherah Heidbrink, reporter.)

EASTERN CONFERENCE W.M.U. MEETS AT CAMP LeTOURNEAU FOR RETREAT

Mrs. C. Walth, pastor's wife of the Foster Ave. Church and Miss Pat Heller, Missionary to Cameroon, brought inspirational and effective messages and discussion sessions to the 135 women of the Eastern Conference who attended the Retreat at Camp LeTourneau, New York. Laywomen of the conference contributed much as they took part in

what's happening



periods of devotions, music, and the discussion sessions. Church Extension work was encouraged as we witnessed a presentation of the progress of our churches in Burlington and St. Catharines, Ontario. Using John 14:12, the theme verse of our national WMU, as our basis, the women were encouraged to go beyond themselves in serving and living more dedicated lives for Him. (Mrs. Eleanor Quiring, reporter.)

CAPILANO CHURCH IS ACTIVE AND GROWING

EDMONTON, ALTA. On June 9, eight new members were received into the fellowship of the Capilano Baptist Church. Four came by baptism and four by letters and on confession of faith. Choir robes were also dedicated after a well presented cantata under the directorship of



Mr. Robert Neske. These robes pictured above, were made possible through the generous donation of Mr. and Mrs. Dick Garrett.

The church became self-supporting this year and raised the pastor's salary by \$600.00. The Wednesday night services are a real joy to the pastor with an attendance between 35 and 45 with fifty per cent young people. During the school year we render a good ministry to the students of the North American Baptist College. (Gustave G. Rauser, reporter.)

COUPLE CELEBRATES 50TH WEDDING ANNIVERSARY

MILWAUKEE, WIS. Mr. and Mrs. Heinrich Treu, mem-



bers of the German Zion Baptist Church of Milwaukee, Wis. celebrated their 50th wedding anniversary with their family, relatives and members of the church on June 9. A service was held in their honor. Rev. Reinhold Kerstan spoke on Psalm 23. After the service, a supper was given in the lower auditorium. Then the children of Mr. and Mrs. Treu gave a program honoring their parents with special musical numbers, poems and reminiscences.

Mr. and Mrs. Treu were married June 11, 1918 in East Prussia. In 1951 they came to the U.S.A. and resided in Hillsboro, Kansas, and Omaha, Nebraska. In 1955 they made their home in Milwaukee and became faithful members of the German Zion Baptist Church. Mr. and Mrs.

Treu have 4 sons, 1 daughter and 11 grandchildren. We rejoice with them in their celebration of God's blessings through the years. (Mrs. Klaus Mueller, reporter.)

NAB SEMINARY GRADUATE IS ORDAINED

MINNEAPOLIS, MINN. The ordination of J. Wayne Bibelheimer into the Gospel Ministry took place Sunday



evening, June 9th, upon recommendation of the Council. The picture shows Dr. Ralph E. Powell of our Seminary giving the charge to Wayne. The pastor, Rev. Donald N. Miller, delivered the ordination sermon, "The Man For Others."

With an offering of over \$189.00 and a time of fellowship in the lower auditorium, we ended the day wishing Wayne and his wife (married June 22nd at the Kenosha, Wisconsin church). God's richest blessings upon their Youth Ministry in the Magnolia Baptist Church of Anaheim, California. (Mrs. Flora H. Woyke, reporter.)

FOUR RECEIVE SCRIPTURE MEMORY AWARDS

GOODRICH, N. DAK. On Sunday, June 9, during the morning worship service, four young people received Scripture Memory Grand Awards. Scripture was recited by memory by the graduates. A message, "Let No Man Despise Your Youth," was given by our pastor, Harry Johnson. Eighteen other children received prizes for an-



other year of memory work completed. Pictured above are the graduates: Debra Adam, Debra Felchle, Pastor Johnson, Terrance Mauch, Mrs. Walter Schmidt, sponsor, and Byron Brodehl. (Mrs. Albert Schmidt, reporter.)

REV. HOFFMANN BEGINS MINISTRY IN TEMPLE CHURCH

CHEEKTOWANGA, N. Y. On June 30 we were privileged to enjoy a program by the North American Baptist College "Echoes." They also appeared on station WDCX-FM, a Christian radio station in Buffalo.

In the evening an hour of fellowship was held as Rev. W. Neale Carr, our interim pastor, brought his ministry to a close. Rev. Carr, who is also manager of Station WDCX-FM, served us faithfully during the past five months as we awaited the arrival of our pastor.

Our new pastor, Rev. Ernest A. Hoffmann, and his family arrived July 2. Rev. Hoffmann preached his first sermon on July 7, after which an informal reception was held.

It is a joy to have the Hoffmann family with us, and we are looking forward to his ministry at Temple. (Mrs. Carol Ley, reporter.)

REV. PHILIP DAUM HONORED ON HIS 50TH YEAR IN THE CHRISTIAN MINISTRY

VANCOUVER, B. C. A vibrant spirit of praise and rejoicing echoed through the Ebenezer Baptist Church, Vancouver, B. C. as hundreds gathered for services honoring Rev. Philip Daum on his 50th anniversary in the Gospel ministry. Though this theme was noted throughout all the Sunday services on June 23, the evening worship service gave special recognition to Rev. Daum as a denominational worker, pastor, personal worker, and father. A special citation was presented to Rev. Daum by the church, conveying congratulations on this unusual milestone of Christian service.



Rev. Philip Daum

God's special touch of grace came in the life of Bro. Daum back in 1908. As the way of salvation through Jesus Christ was made clear, Bro. Daum responded. He was baptized by Rev. Robert Fenske in Fenwood, Sask. Though Bro. Daum was aware of the need for pastors and missionaries, it was not until a couple of years later that he became fully aware that God was calling him. The drama of the call was much akin to that of Samuel of the Old Testament. One day as Bro. Daum was retired in a small building on the farm, he heard a voice calling his name. Thinking that someone was calling him, he arose and checked the yard for the source of the voice. No one could be seen. Upon retiring again, the same experience was repeated twice. By now it became evident to Bro. Daum that this was not a human, but a divine voice. This was the beginning of a great adventure in intimate fellowship with Christ.

In 1912 Bro. Daum entered the North American Baptist Seminary which was then located in Rochester, N. Y. He labored untrudgingly for six years and graduated in 1918.

These were pioneer days and life was fraught with physical hardships and spiritual testings. For a man to endure such frontiers and still stand strong and refreshed in the Lord is nothing short of a miracle.

In 1918 Rev. Daum took on his first pastorate in Whitemouth, Manitoba. Here he was ordained and served the local Baptist church until 1921. He then moved to Morris, Manitoba and became pastor of the Emmanuel Baptist Church, which he served until 1923. Responding to the call of the west, Rev. Daum pioneered in the beginning stages of several churches in the area of Leduc, Alberta until 1928.

At the request of our denominational fellowship, he took on the task of Northern Conference missionary, 1929-1932. He then returned to the pastorate and served the First Baptist Church of Leduc, Alta. 1933-1936. From here he was led again to an enlarged ministry as Northern Conference district missionary and colonization secretary. He served in this position until 1945.

Again Rev. Daum moved westward and took on the challenge of establishing the Baptist work in Chilliwack, B. C. In 1950 he saw the challenge of northern B. C. and moved to Prince George, where he served until 1957. Not only did the church flourish but a far reaching evangelistic ministry was realized through a radio ministry.

It was from this ministry that the Lord directed Rev. Daum to the Ebenezer Baptist Church, Vancouver, B. C. where his ministry is highly cherished and deeply appreciated. (Paul Siewert, reporter.)

SOUTHERN CONFERENCE MEETS IN MOWATA CHURCH

BRANCH, LA. The Mowata Baptist Church of Branch, Louisiana hosted the 85th annual sessions of the Southern Conference July 11-14. The Theme, "Learning to Witness," was developed by Dr. J. C. Gunst, Rev. Everett A. Barker, Rev. Connie Salios, and Missionaries Rev. and Mrs. Robert Sandoval and Rev. Dempsey Harris. Miss Hannah Nteff, one of our Cameroonian girls studying at Mary Hardin Baylor College, challenged the audience at the Friday evening service.

Other special highlights of the Conference were the opening service Thursday evening, in charge of the Men's Brotherhood, the W. M. U. luncheon, the Men's Breakfast, and the Youth Rally Saturday evening. The testimony of Alma Guerrero, a new Christian from Camargo, Mexico, warmed the hearts of all present.

Moderator Adolph Hill had the privilege of welcoming two new pastors, Rev. Oliver Bender, Donna, Texas and Rev. LeRoy Schauer, Waco, Texas, and the newly organized Anderson Road Baptist Church and pastor, Rev. Elton Kirstein, of Houston, Texas, into the Southern Conference Fellowship. (Mrs. Elton Kirstein, reporter.)

PASTOR HONORED AT FAREWELL

LANSING, MICH. The congregation of the Colonial Village Baptist Church honored Rev. and Mrs. Robert F. Penner and family Sunday evening July 21, with a farewell program. Appreciation was expressed by Mr. Walt Kuhn, Sunday School Superintendent; Miss Bonnie Morgan, Director of Visitation and Women's Work; Mr. John Adler, Chairman of the Board of Deacons. Special music, consisting of favorite selections of the Penner family, were arranged by Mr. and Mrs. Oscar Baier. Miss Anne Dachtler presented Mrs. Penner with a beautiful corsage and Mrs. Elaine Garnaat presented her with a gift, both from the Women's Missionary Society. Diane and David received gifts from the Young People's organization. A gift from the church was presented to the Penner family by the Church Moderator, Mr. Dean Brodberg.

Pastor Penner had served the Colonial Village Baptist Church for eight and a half years, and resigned in order to take up his ministry with Bethel Baptist Church, Missoula, Montana. (Miss Bonnie Morgan, reporter.)



Rev. Penner and family



Mr. and Mrs. Julius Hammer

COUPLE OBSERVES 50TH WEDDING ANNIVERSARY

LEDUC, ALTA. The First Baptist Church of Leduc recently honored Mr. and Mrs. Julius Hammer on their golden wedding anniversary. Special numbers in music and song besides congratulations from the various organizations and family were given. Rev. N. Dreger gave a short talk. The church presented the couple with a plaque in honor of the occasion. A time of fellowship and refreshments took place in the lower auditorium of the church.

Mr. and Mrs. Julius Hammer were married on May 1, 1918 by Rev. Frank Orthner of New York who sent a message of congratulations. Mr. and Mrs. Hammer have been members of the First Baptist Church for over 60 years. They have three children: Vera (Mrs. John McKay),

Irma, Alberta; and Gordon and Raymond of Leduc, Alberta. May the Lord continue to bless their journey through life together. (Mrs. Gus Miller, reporter.)

CHURCH HONORS REV. THEODORE FREY ON HIS 90TH BIRTHDAY

STAFFORD, KAN. The Calvary Baptist Church of Stafford Kansas was the setting for a special recognition of the 90th birthday of Rev. Theodore Frey of St. John, Sunday, June 30.

He was a pastor of a number of our churches in several conferences. He and his wife moved to St. John, Kansas when they retired in 1952 to be near their daughter and husband. He is presently a member of the Calvary Baptist Church, Stafford. The Rev. James Schacher was in charge with Bob Hall, son-in-law of Mr. Frey, playing the organ prelude.



Rev. Theodore Frey

Charles Thole read Scripture and prayed. Mrs. Warren Miller, granddaughter of Rev. Frey, sang a solo followed by his life's history read by Mr. Frey's daughter, Mrs. H. L. George. The male quartet sang "There Is No Friend Like Jesus." "Christian Greeting," by Rev. Paul Zoschke was presented via tape recorder. Henry Schimpf and Mrs. Stalcup sang a duet in German. Greetings were extended by telegram from his home church, Trinity Baptist Church, Portland, Oregon.

Refreshments were served to the relatives and many friends who were present for the joyous occasion.

Mrs. Frey went to be with the Lord over a year ago. (Mrs. J. B. Giedinghagen, reporter.)

NAB COLLEGE ECHOES PRESENT PROGRAM

ALPENA, MICH. On July 16 the Ripley Baptist Church enjoyed the evening of music provided so outstandingly by the six dedicated young people. A time of refreshments after the service provided a chance to become acquainted and also find out more about our N.A.B. College. (Mrs. Lillian L. Pinkel, reporter.)

INTERIM PASTOR GIVEN FAREWELL

ASHLEY, N. D. On Sunday, June 30, Dr. M. Vanderbeck brought his farewell messages to the church. In the morning at a Communion service he gave the right hand of fellowship to 14 people representing five families.

On Wednesday, July 3, the church met for a time of fellowship after the regular meeting. The heads of the different departments expressed their appreciation to Dr. Vanderbeck for the six months that he served us in the interim. A love gift was presented to him by individuals as well by the church. Dr. Vanderbeck will be leaving to serve the Bethany Baptist Church at Hutchinson, Minnesota. (Mr. Wilbur Opp, reporter.)

CHURCH REPORTS MONTH OF SPECIAL BLESSINGS

POUND, WIS. June started out with great blessings and continued throughout the month. The first Sunday at the Communion service, the five young people, who were baptized the previous Sunday, were welcomed into the fellowship of our church.

We were privileged to have two young peoples groups with us: one from St. Paul Bible College and one from St. Paul Bible College and one from the North American

We were privileged to have two young people groups ministered to us with music and testimony.

Vacation Bible School was held June 10-14 with Paster Guenther as director.

Father and Son banquet was June 14 with about eighty

fathers, sons and guests present. Paul Patza local layman showed slides of his recent trip to Africa.

Junior Bible Camp was held at Northland Mission Camp in Dunbar. Ten of our boys and girls were in attendance. (Mrs. Emily Mattrisch, reporter.)

CHURCH HONORS DR. E. P. WAHL'S 50 YEARS OF CHRISTIAN MINISTRY

LEDUC, ALTA. On Sunday evening, June 23, the church honored Dr. and Mrs. E. P. Wahl for completing 50 years in the Christian ministry. Congratulations were extended by Mrs. Minnie Grunwald on behalf of the W.M.S. which was organized while Dr. Wahl was minister of this church from 1922 to 1926. Mr. Rudolph Grabia, honorary deacon, spoke on behalf of the church and presented the Wahls with a gift.

Dr. Wahl responded with words of thanks and reminiscing of the years spent here. He also showed some pictures taken during his years of ministry which were interesting to the older members. A time of fellowship and lunch was enjoyed after the service.

Dr. Wahl was instrumental in organizing the first Bible school in this area and also founded the Christian Training Institute of Edmonton now known as the N.A.B. College. (Mrs. Gus Miller, reporter.)

THREE NEW MEMBERS ADDED TO FIRST BAPTIST

WATERTOWN, WIS. During the communion service, on July 7th, Rev. Paul Meister heartily welcomed three new members into the fellowship of the First Baptist Church of Watertown, Wisconsin. They are Mr. and Mrs. Frank H. Goertz and Mrs. Gary Stewart. (Mrs. J. J. Abel, reporter.)

CHURCH HAS FAREWELL FOR PASTOR AND FAMILY

WETASKIWIN, ALTA. June 23 the members of the Calvary Baptist Church gathered for a farewell service in honor of Rev. and Mrs. Leverette and their family. Mr. Albert Strohschein, moderator of the church, presided. Representatives of the various organizations of the church gave expression of appreciation of the pastor and his wife's work during the three years of their ministry. The Leverettes were then presented with a farewell gift of money by the church. Rev. and Mrs. Leverette expressed their thanks and appreciation with words that shall not soon be forgotten. After the service a fellowship lunch was held in the church basement.

Rev. and Mrs. Leverette will reside in Southwest Edmonton where he will be the pastor of Greenfield Baptist Church. (Mrs. H. Schielke, reporter.)

WILLOW RANCHO CHURCH REPORTS VARIOUS ACTIVITIES

SACRAMENTO, CALIF. May and June were full of significant events following the dedication of our new sanctuary and educational unit.

On May 5, we hosted the Greater Sacramento Area as vocal artist Tony Fontaine sang to an audience of six hundred.

An evening, honoring mothers was enjoyed by the women of the church; the theme, "Candlelight and Roses."

Next came an unusual wedding reception for our pastor's son and new bride, Mr. and Mrs. Vaughn Johnson, who were already on their wedding trip having been recently married in Nebraska.

The first baptismal service in our new sanctuary was highlighted by the baptism of Mr. Charles Williams, age 72.

On May 28 we welcomed Mr. and Mrs. Phil Williams of the Sioux Falls Seminary as our summer youth directors.

An energetic young group, "The Contemporaries," presented Christ and the Gospel in a new and refreshing way through an artistic production of light, movement, and song.

Vacation Bible School was the week of June 17-24, with Mrs. Jeff Mahnke in charge.

On Sunday evening, June 30, we were thrilled to hear the songs and testimonies of fifty of our young people who had just returned from Hume Lake. (Betty Lore, reporter.)

Obituaries



EDWIN F. SENTS of Aplington, Iowa

Edwin F. Sents was born April 10, 1923 in Grundy County, Iowa, the son of Fred and Reka Junker Sents. He lived his entire life in Grundy County.

In his youth Edwin confessed Jesus Christ as his personal Savior and was baptized December 5, 1937 by the Rev. C. Fred Lehr. On December 12, 1937 he was received into the membership of the Aplington Baptist Church.

He served overseas in World War II. Since his discharge December 9, 1945, he has been engaged in farming.

On March 26, 1946 he was united in marriage to Bertha Frey. To this union were born three children: one daughter and two sons.

Edwin was a member of Aplington Amvets Post 102 and the American Legion of Parkersburg.

He passed from this life July 11, at Allen Hospital in Waterloo, following a brief illness.

He is survived and mourned by his wife, Bertha; a daughter, Norma (Mrs. Clifford Weichers) of Ames; two sons, Darrell and Darwin, both at home; his parents, Mr. and Mrs. Fred Sents of Aplington; two sisters, Mrs. Bennie Heikens of Wellsburg, and Mrs. Harold Hahn of Parkersburg; three brothers: Rudolph and Lester, all of Aplington; and other relatives and friends.

The funeral service was conducted on Monday afternoon, July 15, from the Aplington Baptist Church, with the pastor, the Rev. Donald Patet, officiating. Interment was in Pleasant View Cemetery in Aplington. Military honors were rendered by the Aplington Amvet Post.

Aplington Baptist Church
Aplington, Iowa
DONALD PATET, pastor

AUGUST GOLTZ of Minitonas, Manitoba

August Goltz, beloved husband and father, went to be with the Lord June 25, 1968. He was born August 9, 1899 in Porosof, Poland. After accepting Christ as His Lord and Savior he was baptized by Rev. M. Jeske. On July 5, 1924 he was married to Martha Zatzman.

In the prime of his life he and his young family emigrated to Canada in 1918. They settled near Minitonas, Manitoba. He farmed until 1966 when he retired.

Br. Goltz was an active member of the First Baptist Church in Minitonas. His many activities included singing in the choir for over 40 years, Sunday school superintendent for many years, and in his later years he served as a deacon.

He leaves to mourn his passing his beloved wife Martha, eight children: Mrs. Anne Jeske of Edmonton, Alberta; Mrs. Ruth Hayes and Mrs. Helen Gottfried, both of Winnipeg, Manitoba; Mrs. Hilda Dykau, Mrs. Iris Assenheimer, Rev. J. W. Goltz, Mr. Wm. H. Goltz, all of Edmonton, Alberta; and Mrs. Susan Cooper of Winnipeg, Manitoba; 19 grandchildren, 3 sisters: Mrs. Lena Flks, Mrs. Olga Andres, Mrs. Lydia Dvorak, all of Minitonas, and many relatives and friends.

First Baptist Church
Minitonas, Manitoba
E. HEES, pastor

SIMON KISON of Spokane, Washington

Simon Kison was born October 20, 1889 in Kulm, Russia. At the age of about 3, he came to this country and lived and grew up on a farm at Ritzville, Washington.

He was called to serve in World War I on the European fronts and served courageously until the end of the war.

He returned to work in Spokane at several business establishments. He was baptized and received into membership of the Arthur Street Baptist Church. He was very active in the choir, Sunday school and all church services. He was given the honorary lifetime Deacon's position. He worked faithfully in the building of the new church, now called the Terrace Heights Baptist Church. He was faithful in attendance until the day of his death. Mr. Kison is survived by two sisters, Mrs. Bertha Siewert and Mrs. Alvina Stokke of Spokane, and a number of nieces, nephews and other relatives, and friends.

Mr. Kison went to be with the Lord on June 11, 1968. Funeral services were conducted in the chapel of the Hazen and Yaeger Funeral Home with Rev. Myrl E. Thiesies officiating.

"Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).
Terrace Heights Baptist Church
Spokane, Washington
MYRL E. THIESIES, pastor

MRS. FRED SETTJE of Corona, South Dakota

Born in Nebraska on Feb. 9, 1890 to Mr. and Mrs. Henry Meyer, Mrs. Fred Settje passed away in Milbank, South Dakota on July 11, 1968 at the age of 78.

She was converted early and baptized at nine years of age, joining the Shell Creek Baptist Church at Columbus, Nebraska. In 1911 she transferred her membership to the Baptist Church at Creston, Nebraska, and in 1930 it was moved to the First Baptist Church of Corona, S. Dak.

In 1911 she married Fred Settje. The family moved to Corona, S. Dak. in 1930. Two of their children preceded their parents in death, and Mr. Settje died in 1962.

Left to mourn her passing are her three daughters: Esther, Mrs. Joseph DeLeo of Rockville, Maryland; Marjory, Mrs. Gordon Johnson of Fargo, North Dakota; and Shirley, Mrs. John Molini of Norfolk, Nebraska; her six sons: Lawrence of Anaheim, California; Marvin and Elton of Corona, South Dakota; Harold of Scotland, South Dakota; Edward of Corona, California, and Victor of Hood River, Oregon; her 38 grandchildren and her one great-grandchild. We feel her loss, but we know heaven feels her gain.

First Baptist Church
Corona, South Dakota
L. D. POTRATZ, pastor

EZRA B. KOENIG of Underwood, North Dakota

Ezra B. Koenig, son of Jacob and Christian (Koth) Koenig, was born March 25, 1922 at Underwood, North Dakota.

He grew up in Underwood and graduated from the Underwood High School. He had been employed at the Underwood Lumber Yards, Standard Service Station at Riverdale and managed a Standard Oil Station at Garrison and later at Underwood for 10 years prior to moving to Fargo, N. Dakota where he was presently employed by the Farm Bureau as Sales Representative for the state of North Dakota. While living in Underwood he was a member of the local civic organizations.

He passed away in a Motel at Denver, Colorado on his first day of vacation Tuesday, May 21, 1968 at the age of 46.

He never married and is survived by 3 brothers: Ferdinand of Underwood, Reuben of Underwood, and Paul of Lakota, N. Dakota; 2 sisters: Mrs. Jacob (Ruth) Bender of Tacoma, Washington, Mrs. Walter (Lena) Fuchs of Dickinson, N. Dakota. He was preceded in death by his parents.

First Baptist Church
Underwood, North Dakota
WALTER L. WEBER, pastor

CARL W. CARLSON of Underwood, North Dakota

Carl W. Carlson, son of David and Emily (Benson) Carlson, was born February 22, 1888 near Coleharbor, North Dakota. He attended school there and later a business college in Mankato, Minn. He was employed as a bookkeeper at Los Angeles, Calif. for 2 years.

In 1915 he married Christine Sigurdson at Coleharbor. They farmed S.W. of Coleharbor until 1924 when he became a rural route mail carrier for nearly 25 years. He retired in 1950 and later became a bookkeeper for the Underwood Creamery until his retirement 5 years ago. In 1965 Mr. and Mrs. Carlson had the privilege of celebrating their golden wedding anniversary.

Mr. Carlson served as president of the Coleharbor Bank, member of the school board, Superintendent and Sunday school teacher of the Coleharbor Baptist Church and was a member of the Garrison Masonic Lodge. In 1958 he transferred his membership to the First Baptist Church of Underwood where he served as church treasurer for a number of years. He had received Jesus Christ as his Savior and was baptized as a young man.

He had been in poor health for several years and since March of this year has been a patient at Trinity Hospital of Minot a

number of times. He passed away at the age of 80 on July 4, 1968 shortly after arrival at the Trinity Hospital.

In addition to his widow he is survived by 2 sons: Donald of Missoula, Montana, and Carl W. Jr. of Minot, N. D.; 2 daughters: Mrs. Arthur (Betty) Nelson of Mankato, Minn. and Mrs. Warren (Beverly) Lindbloom of Minot, N. D.; 1 sister, Miss Lillian Carlson of Seattle, Washington; 11 grandchildren and 1 great-grandchild. He was preceded in death by his parents, 3 brothers and 4 sisters.

First Baptist Church
Underwood, North Dakota
WALTER L. WEBER, pastor

ELIZABETH HEINLE of Anamoose, North Dakota

Elizabeth Heinle was born on September 23, 1883 to Peter and Margaret Heil at Robach, Russia. She passed away on June 26, 1968 at Bismarck, N. D. at the age of 84 years. She came with her parents to Menno, South Dakota in 1889 and then moved to Martin, North Dakota in 1895.

On November 11, 1902 she was united in marriage with Henry Heinle. They homesteaded north of Denhoff, N. D. After her marriage she accepted Christ as her personal Savior and became a charter member of the Lincoln Valley Baptist Church. Here she served her Lord faithfully.

In 1943 she and her husband retired from the farm and moved to Anamoose, where she again identified herself with the group of believers. Her husband passed away in 1954. She continued to reside in Anamoose until December 1967 when she went to the Bismarck Baptist Home for the aging.

Besides her husband, two children preceded their mother in death during their infancy, a son Reubin at the age of 18 years. Surviving her are three sons: Theodore of Portland, Ore.; Reinhold of Goodrich, N.D.; Adolph of Jamestown, N.D.; and five daughters: Martha Heinle of McClusky, Mrs. Gus (Frieda) Blumhagen of Jamestown, Mrs. Walter (Edna) Fiesl of Martin, Mrs. Gus (Elsie) Geinger, and Mrs. Elroy (Alice) Stotz of Anamoose all in North Dakota; 14 grandchildren and 16 great-grandchildren.

The memorial service was held July 1st at the Anamoose Baptist Church, with words of comfort brought from Revelation 14:13.

Anamoose Baptist Church
Anamoose, North Dakota
OSCAR FRITZKE, pastor

BERTA BUCHHOLZ of Winnipeg, Manitoba

Berta Buchholz nee Leschert was born February 26, 1882 in Tomaschewo, Poland and died in the General Hospital in Winnipeg on June 19, 1968 at the age of 86 years.

At the age of 18 she accepted the Lord and was baptized by Pastor Assmann and joined the church in Tomaschewo.

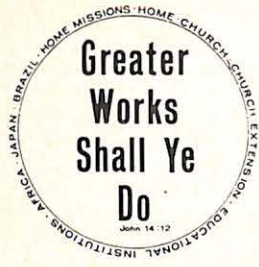
She married Karl Buchholz in 1914 and the marriage was blessed with 6 children, of which 3 preceded her in death. Her son, Arthur, was killed in the last world war on the east front; her husband died on December 5, 1944; and her daughter, Hildegard, died in September 1967.

After the last world war, she and her children had to leave their homestead and finally settled in Niedersachsen where she lived until 1952. On April 1, 1952 Mrs. Buchholz came to Canada and lived with her three daughters in Winnipeg. She joined the McDermot Baptist Church where she was a faithful member until her death.

Mrs. Buchholz never had an easy life. She went through much sorrow but her faith in the Lord gave her the power to bear it all.

She leaves to mourn: two daughters, Helene and Margarete; one son, Wilmar and his family; four grandchildren; and many friends, neighbors and members of her church.

Comfort was found in Psalm 126.
McDermot Baptist Church
Winnipeg, Manitoba
WALTER STEIN, pastor



WE THE WOMEN

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

CENTRAL CONFERENCE WMU

Back on September 20, 1895, the Central Conference Women's Union was organized with 828 members. A constitution was adopted and first officers elected were: Mrs. J. C. Grimmel, pres.; Mrs. G. Meier, vice-pres.; Mrs. S. Leicht, secretary, and Mrs. T. J. Jaeschke, Treas. Our Central Conference Women's Union has now grown to 42 societies with a membership of 1500, and an average attendance at our conference of 150 ladies. Our area consists of the central states from Mt. Sterling, Missouri on the west through Illinois, Indiana, Michigan, Ohio on the east, and Windsor, Ont. on the north, making it both a rural and urban group of women.

Through the years our purpose has been to develop more successful missionary activities through mutual inspiration, instruction and encouragement. At our conference last year we had 173 members in attendance. After a very inspiring talk by our Missionary Mrs. June Haupt from Cameroon, we divided the ladies into three groups for Work Shops. These were: Program led by Mrs. Marvin Taepler, St. Clair Shores, Mich.; Missions by Mrs. Herbert Pankratz, Foster Avenue, Chicago, Ill.; and White Cross led by Mrs. H. J. Waltereit of Ridgemont, Detroit, Mich. These discussion groups created more interest in the work of God's Kingdom and the missionary work in the local societies.

We are very proud that the women of the Central Conference have students studying for Christian service on their hearts and have furnished various scholarships for girls. These were given to students attending the

Baptist Missionary Training School, others in nursing training, and scholarships were given to students studying at our Seminary in Sioux Falls since 1959. At our next executive meeting a recommendation will be made to increase our Scholarship Fund. We uphold these students in prayer as they work to accomplish much for our Savior in this important work.

Mrs. Herbert A. Siemund
Central Conference WMU Pres.
1966-68

NEWS AND VIEWS

(Continued from page 17)

ANGOLA TO EVICT MISSIONARIES

PHILADELPHIA (EP)—Most foreign Christian workers of the United Church of Canada and the United Church of Christ (US) are to be withdrawn from Angola, according to the Presbyterian Record.

The decision was allegedly made because the Portuguese government has a policy "apparently intended to extinguish Protestant missionary activity in Angola."

The new policy is expected to affect 16 missionaries. Six are members of the American church and 10 of the United Church of Canada. All missionaries who are due or overdue to receive furloughs were directed to return home by June 30.

The government apparently has harassed missionaries by requiring them to register a month in advance to travel beyond a strip 15 miles on either side of the main east-west road in Angola. Bible and Bible study material, even after censorship, have been confiscated. Meetings for worship have been banned in certain areas.

Western missionaries have not been physically abused, the report said, but African Protestants have allegedly been tortured.

JEWISH LEADER CITES BIBLE IN BACKING GUARANTEED INCOME

WASHINGTON, D. C. (EP)—Biblical law was cited by an official of the American Jewish Congress in supporting a guaranteed annual income at a Congressional hearing.

Speaking before the Joint Economic Committee of the Senate and House

of Representatives, Howard M. Squadron cited the Pentateuch in endorsing a federally financed system of cash payments to families and individuals whose incomes fall below the subsistence level.

"The Pentateuch, the core of Jewish law," he said, "proclaims that the poor have both the moral and legal right to be supported."

In Jewish agrarian society, Mr. Squadron noted, this meant the right to "that which grows in the corner of the field," and in the post-agrarian economy of Judea it became a right to public assistance.

"The traditional Jewish attitude toward the poor," he said, "is non-judgmental. Poverty is not considered the fault of the poor."

DR. KING'S FATHER STRESSES COMMITMENT TO NON-VIOLENCE

ATLANTA, GA. (ABNS)—The Rev. Martin Luther King, Sr., continuing to make no comment on the slaying of his son, made an impassioned plea for commitment to non-violence at the biennial convention of the Lutheran Church in America here.

Mr. King said he would withhold personal comment about the assassination of his famous son until what he sees as a plot against the civil rights leader and the Kennedy brothers is cleared up.

"Until they break through and find out where the money came from, no man's life is worth speaking about," he stated. "We must be brothers now. They only criticized Jesus for eating with, and helping, the poor. But they killed him when he went into the Temple and began fooling with the power structure."

The American Baptist clergyman said he did not hate the man charged with slaying his son and did not want him killed.

Mr. King pointed out that he was pinch-hitting at the LCA convention for the widow of his son, adding, "Maybe I've said something that makes you wish you hadn't invited me. My son would dress up his words in nice clothes. I say them with no clothes on."

He described himself as a "hurt, half-a-man, bloody but unbowed," and said he would continue the non-violent path of his son.

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