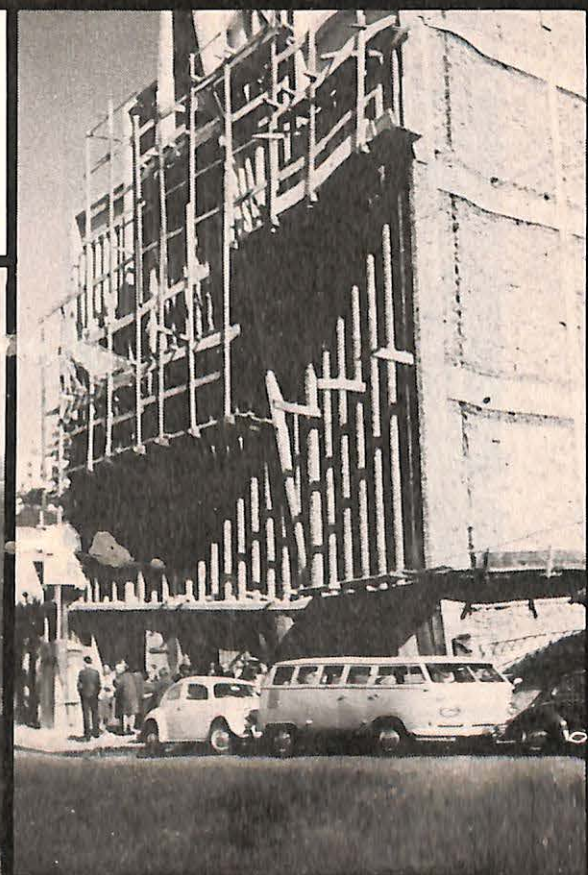


# BAPTIST HERALD

FEBRUARY 1, 1969



**BRAZIL**





## AS I SEE IT

Religious News Analyzed

by Paul Siewert

SOME TIME ago I read a proverb that said, "Real freedom is self-government, not self-expression." I have a sneaky suspicion that most of us are just a little weary of the modern liberty seekers who equate freedom with self-expression.

Freedom of self-expression can be a very treasured blessing, but it can also be our most vicious enemy. I suggest that it is high time that we ask ourselves whether we are fit to have freedom of self-expression. Is freedom of self-expression actually a virtue? Is not freedom without discipline, actually licentiousness?

The man behind bars needs freedom, but not freedom of self-expression. After all, what got him behind bars? Was it not the fact that he gave free vent to his carnal nature—which was self-expression? You turn an angry dog loose and he'll terrorize the community. That's self-expression for him. But you turn a disciplined search dog loose, and he'll save somebody's life. That too is self-expression for him. The difference is in the inner nature.

Is this not one of the reasons why Jesus said: "Except a man be born again?" It has been said, "Love God, and then do as you please." How much of this qualified self-expression do we have today?

Rev. Paul Siewert, Pastor, Ebenezer Baptist Church, Vancouver, B.C.



**TOKYO PROGRAM PLANNERS.** Mrs. R. L. Mathis, a Southern Baptist (USA) women's leader and a vice president of the Baptist World Alliance, has been named chairman of the program committee for the 12th Baptist World Congress at Tokyo. She is shown here (left) with Pastor Yoshikazu Nakajima, president of the Japan Baptist Convention, and Josef Nordenhaug, general secretary of the Alliance.

## PROGRAM PLANNING ADVANCES FOR 1970 BAPTIST WORLD CONGRESS

WASHINGTON, D. C.—Japanese Baptists have been asked to suggest the theme for the Baptist World Congress in Tokyo July 12-18, 1970.

Mrs. R. L. Mathis, program chairman, said that various themes being considered by her committee do not translate well from English to Japanese. Both Language and cultural differences contribute to the problem.

The committee therefore has asked Japanese Baptist leaders to suggest a theme in the Japanese language, which can then be translated into other languages.

"Tokyo was chosen as the site for this 1970 congress with the thought that the presence of 12,000 or more visiting Baptists might contribute a powerful gospel witness to the Orient," Mrs. Mathis said. "For this reason it is especially important that the congress theme say something meaningful to the Japanese people."

Mrs. Mathis reported to a November 25 meeting of the Baptist World

## AMERICAN COUNCIL OF CHURCHES MAY MOVE TO VALLEY FORGE

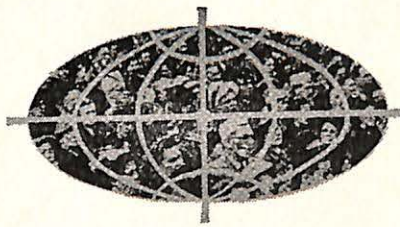
VALLEY FORGE, PA.—(ABNS)—Word from the general secretary of the American Council of Churches says that the group is considering three possible sites for a headquarters building in Valley Forge, somewhere in the vicinity of Freedoms Foundation.

The November 22 issue of CHRISTIANITY TODAY reports an "anti-McIntire" movement within the American Council of Churches.

The magazine reports that Dr. Carl McIntire, founder of the ultra-fundamentalist American and International Councils of Christian Churches, "is accusing colleagues of trying to undercut him."

At issue is the ACCC's "desire to break out of the one-man mold, and some embarrassment over McIntire's hard line methods in his radio and publishing work."

He is known for his attacks on the National and World Councils of Churches for "liberalism," for his



## NEWS & VIEWS

Alliance Administrative Sub-committee that she, Robert S. Denny, and Claude Rhea had visited in Japan earlier in November to make definite plans for auditorium and other meeting rooms for the congress. Dr. Denny is an associate secretary of the Alliance, and Dr. Rhea will be music director for the congress.

The Congress will meet for six days, beginning at 6 p.m. Sunday, July 12, and continuing through the Saturday evening session. Morning sessions will major on Bible study and an application of Christian principles to problems of the modern world. Afternoons will be given to sectional meetings for special interest groups. The evening sessions will be inspirational and evangelistic.

Budokan, a closed sports area seating 15,800 persons in an octagonal amphitheater style, has been chosen for the meeting site. Smaller auditoriums within short walking distance will be used for sectional meetings.

One oddity discovered by the arrangements group may have real appeal to the convention-goers. A regulation by the Budokan management proclaims "lights out" at 9:15 each evening. The program committee is thus putting all evening speakers on alert that the meetings will close not later than 9 p.m.

condemnation of world ecumenical groups for including members from Communist countries, and for attacks on the Roman Catholic Church.

Reports of the rift came to a head last month at the ACCC meeting held in Willow Grove, Pa., where the council voted to set up permanent headquarters at Valley Forge, despite the opposition of Dr. McIntire.

Dr. John Millheim, general secretary of the ACCC, is among the anti-McIntire leaders, as well as Dr. J. Philip Clark, president, and Donald Wair, radio-TV director.

The ACCC has in its membership 12,000 local churches and 15 denominations.

Dr. McIntire is also having trouble with a faction within the International Council of Churches. The Associated Missions boards asserted, according to Dr. McIntire in the CHRISTIAN BEACON, "that the CHRISTIAN BEACON (which Dr. McIntire edits) and the Reformation Hour are doing irreparable harm to the cause of the Twentieth Century Reformation Movement."

What this report means, said Dr. McIntire, "is that there are elements related to the ICCC which have now decided to become vocal in their opposition to my world-wide ministry in these areas."

## Editorial

## Missions and Family Planning

Does family planning have anything to do with Christian witness? Should family planning possibly be a part of the role of churches and missions?

We are told that Latin America's population growth rate is the highest in the world. It emerged from the 19th century with some 63 million people; at its current rate of growth, its population will number 750 million by the year 2000. Although Latin America is not "overpopulated" in the sense of India (whose density is the equivalent of placing all the people of North and South America in Argentina), the rapid population increase is impeding socio-economic development.

The historical basis for this alarming situation in the developing countries is of a simple and recent origin: It is the outcome of a continued high level of fertility accompanied by a drastic decline in the death rate.

Since World War II, the poor countries, with the aid of modern medicine, technology and DDT, have lowered their mortality rate 50 to 70 per cent. Meanwhile, the high birth rates, once essential to man's survival, have become a threat to the well-being of the family, the nation and mankind.

Nations have met the challenge of their particular population problems in different ways. Shortly after World War II, Japan reduced its birth rate by one half, principally by means of abortion. It now maintains one of the lowest birth rates in the developed countries.

In contrast, Chile has initiated a national family planning program to combat the high rate of illegal abortions.

In India the situation is so critical that compulsory sterilization for all men with three or more children is being considered.

In 1959, President Eisenhower stated that the field of population was not the province of the U.S. Government. However, a Supreme Court ruling in 1965 against Connecticut's anti-birth control status paved the way for greater participation by private and public interests. Now, the United States foreign aid includes technical assistance to family planning programs overseas.

The response of churches and missions to the pleas of men and women to be freed from a modern kind of human bondage has usually been one of neglect. Many missionaries, because they are either oblivious, insensitive or unprepared, hesitate to deal with the subject of responsible parenthood.

Church leaders are often hesitant to give adequate information and sex education thinking that this will lead to greater promiscuity. This is a false notion. The purpose of this kind of information and education is that every child be a wanted child.

The statement on the Christian Concept of Responsible Parenthood prepared by the National Evangelical Council in Peru has served as a guide for many church groups. It states that "family planning . . . is the total acceptance by both husband and wife of their responsibilities before God, before themselves, and before the society in which they live."

This is a task that the churches and missions need to become involved in even though it remains a sensitive issue. It is a manifestation of the Christian concern for the general welfare, health, education and economic well-being of all families.—J. B.

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A choir made up of singers from Caxias do Sul, Bento, Gonçalves, Farroupilha and Vacaria, which participated in the choir festival in Porto Alegre, directed by Herman Effa and Mrs. Effa playing the piano.



The first 5 baptismal candidates of the new Baptist work in Vacaria (front row), with layworkers Pedro and Glacy Silva (second row), and Rev. and Mrs. Herman Effa (third row).



The Jose Gomez family of the Caxias do Sul church.

# VISITING OUR MISSION IN BRAZIL

Part One by Herman and Ardath Effa

A highlight in a missionary's life is to have someone from back home come to visit the field. In this article, I would like to take all of you on an imaginary visit to our field here in Brazil. Who knows, maybe this will encourage some of you to make this trip a reality! We would like that! If you come in the months of May to September, our winter here, bring lots of warm clothes; because it gets pretty cold in this area. As for summer, it is not extremely hot here; so you can bring along the clothes you normally wear in summertime.

The first stop in your overnight flight is Rio de Janeiro. This is a city worth seeing, if your flight schedule allows it. The next flight to Porto Alegre, the capital of Rio Grande do Sul, the southernmost state in Brazil, is just a matter of a couple of hours. We will meet your plane at the international airport there and then take you in our Willys Rural to our city in Caxias do Sul, a two and one-half hour drive into the mountains.

The trip to Caxias do Sul is one of breathtaking beauty with some of the most beautiful scenery in Brazil—the beautiful valleys, planted mountainsides, flowering trees, the change from palm trees to a type of pine tree common in this area. The little fruit stands along the way selling farm produce, fruit, peanut brittle, and lovely preserves are interesting and inviting.

The many shrines impress one immediately of the deep religious life of the people, but a religion without hope, of extreme superstition and idolatry, traditional, empty. In every city that we pass are large and beautiful cathedrals. Brazil was first settled by immigrants from Portugal, who not only brought their language and customs but also their religion; so Portuguese is the language spoken, and Catholicism is the religion. Although there is religious liberty here, there is no separation of church and state; so religion is interwoven into everything,

including the school textbooks, and crucifixes and images are prominent in every building from the Houses of Government to the smallest shop. So, everyone is Catholic by tradition; unless they are among the five to ten percent who have either been converted to Protestantism or to some of the many false cults prevalent of which Spiritualism is the largest.

Here is Caxias do Sul, a city of 120,000, first settled by Italian immigrants, and the center of the grape industry. It is a lovely city of huge skyscrapers, many factories and industries and lovely shops. The Baptist work was begun here ten years ago, the first in this entire, large and heavily populated northeast region of the state. There now exists a small church of about 100 members supporting their own Brazilian pastor, Wanderley José Álvares. Through the fervor and dedication of these few Christians and their pastor and the missionary, Baptist work has begun in other parts of this city which we call "preaching points" as well as in other cities such as Vacaria, Farroupilha, and Bento Gonçalves, with the church here in Caxias being the mother church. Because the majority of the people are of Italian descent, they are very strong and loyal to their church and to Rome. The evangelical work here has therefore been more difficult and slower than in the rest of Brazil, but it is making advances and is rewarding work.

Your missionaries, the Herman Effas, live in a mission home in Caxias and work in the main church in its music, training, teaching and preaching ministry, as well as in the preaching points and congregations of the Caxias church. These preaching points have not only brought the Gospel to these other areas but have helped to strengthen the main church as well with added members.

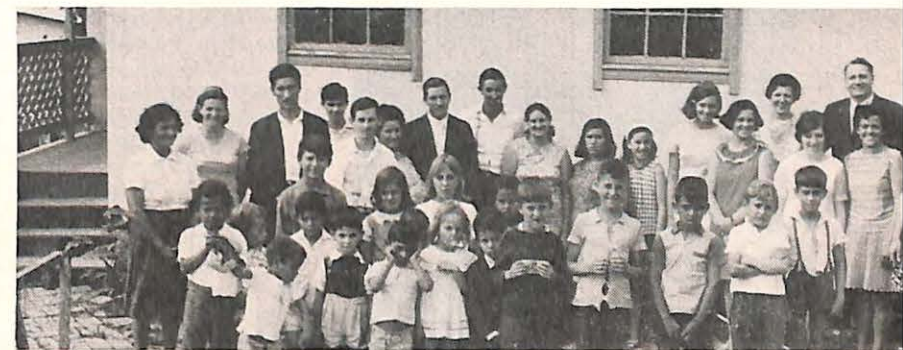
You will want to visit these preaching points. The nearest one is in Jardim da America, the slum section of Caxias do Sul. The work in carried

on in the home of Dona Olívia, one of the first converts of the Caxias church. She has graciously rented the biggest portion of her house to the church. Here, a service is held every Thursday night and a Sunday school every Sunday afternoon.

The people in this area are just "squatters," having built their shacks on government property. Thus the area is without proper sanitation, sewage and garbage disposal facilities, as you would probably guess by the smell and appearance. There is much gambling, drinking, theft, and immorality carried on here and only the Gospel can transform these lives. We rejoice for the fruits already realized from this work.

Another preaching point is in Bairro Cruzeiro, a quiet, rather poor suburb of Caxias. Here, up until recently when the rented house we met in was sold, we had services every Thursday night and Sunday school every Sunday afternoon. We are presently planning to hold our services in the basement of the home of one of our church members who has offered it rent-free, but with the requirement that the church put in the necessary flooring. Funds for this are not available as yet, but we are trusting the Lord for this need soon, so we can continue our work here. The church has received about eight families as active members through the work in this preaching point.

Our newest preaching point, "Século Vinte," has already been described in a past issue of the BAPTIST HERALD. At present we are still meeting outdoors every Sunday afternoon for services and in homes every Saturday night for indoctrination classes with those who are new converts and seeking church membership through baptism. This area is about six kilometers out of Caxias with bus service only part of the way; so it is a real sacrifice for these people to attend the main church services, but some do manage to come once in awhile. North American Baptists have provided funds



The Sunday afternoon Farroupilha congregation. The Effas are in the back row, far right.



Sunday morning group of the Caxias do Sul church following the service.

to construct a chapel in this area, but because of some indecision on the part of the city council as to the future of this area, no clear titles to property here are being issued at present. We have been offered the use of some land and are presently investigating the possibility of constructing a portable type chapel which is quite

widely used in Brazil with good results. Besides these regular preaching points in or near the city, we also have an occasional service in the local penitentiary, and open air services in the city square or other suburbs of Caxias. Our family serves in these extra meetings with our instruments (Continued on page 9)





After church "Sing-Time." Left to right—Missionaries Dick, Beth and Murrey Rabenhorst; Dulcilea and Pastor Jose Regeani, and daughters, left to right—Leila and Ivone.

# VISITING OUR MISSION IN BRAZIL

Part Two by Dick and Beth Rabenhorst



Baptist church in Bento Gonçalves.

NOW THAT you have visited the Effa family in Caxias do Sul and are a bit more acquainted with their work, come with your missionaries, the Rabenhorsts to Bento Gonçalves. Our red and white Willys Rural is waiting to take you farther into the mountains. Although it is only 25 miles from Caxias do Sul to Bento Gonçalves, the curved, rough road makes it almost an hour trip.

We have left Caxias do Sul and are entering the city of Farroupilha, where you visited earlier with the Effa family. The road from Farroupilha to Bento Gonçalves has 146 curves; so you can be sure we will not break the speed limit! The rolling hills, pine trees, and plentiful vineyards help us forget the rough ride, and now here's Bento Gonçalves—the wine capital of Brazil, the largest producer of accordeons in all of Latin America, and our home!

Bento Gonçalves, a city with about 35,000 people with Italian background, is predominately Roman Catholic. However, many people are Catholic in name only; as one young man told us, "I'm Catholic, but I didn't choose this religion, I was born into it."

The Baptist work was begun four years ago when our pastor, José Regeani, his wife and two girls moved here from another church farther west. He is an evangelist paid by the State Board of the Brazilian Baptist Convention. They began the work by inviting neighbors to their home for services, and they found many who were eager to leave their "traditional" religion and accept something which would satisfy their hungry hearts. Soon the Baptist State Board provided money for the construction of a church building, and a residence for the pastor's family in the basement.

In January 1968, the work was officially organized with 12 members as a congregation of the Caxias church. The present membership is 22; so you can tell that the work is just beginning.

The main service of the week is on Sunday evening, when usually an evangelistic challenge is presented. About

75 people usually attend. The Sunday school ministers to the 60 or more children and adults who attend with your missionaries serving as junior and youth teachers. A question, such as, "Where is Acts or Daniel located in the Bible?" is often asked, for general Bible knowledge is certainly lacking. The Catholic church throughout the centuries has kept the people from owning or even reading the Bible. Therefore one of our greatest opportunities is that of opening up the living truths as found in the Bible. We indicate in our church that "A Biblia está aberta" ("The Bible is Open") for each person to search the Scriptures and find life everlasting in Christ.

On Sunday afternoon or on Saturdays your missionaries participate, especially in the ministry of music, with the pastor and church members at the preaching points. The preaching point at Verissimos, about 10 miles from Bento, has provided the most fruit. This village is composed of army base personnel and their families, responsible for the construction of a railroad through the mountains. In a central part of the village, beside the tracks, the Gospel message is shared by way of singing of choruses and hymns, with the accompaniment of the accordion, story-telling, and preaching in the open air. Mariante Lima and his wife, Carmen, were always interested in what Pastor José was preaching. You will be interested to know that they first heard the gospel in the mountains through the radio. They wrote several letters seeking to establish contact with some "evangelical" and his Bible. Finally, Pastor José came and was able to lead Mariante and Carmen to the Lord. They have become charter members of the Bento Congregation. Four other present and former inhabitants of Verissimos are now also members of the Bento church.

The other preaching-point is in a government housing project area called "Popular Village." Families from in and outside of Bento have begun to settle here, making payments in the purchasing of their own home. Mariante Lima and his wife recently moved

to this village from Verissimos and have become the key witnesses in the work.

Preaching services are also held from time-to-time in various homes. Many times a family will request to have a service in their home; so they can invite their neighbors to hear the Gospel.

More could be said about the challenges that confront the Bento congregation in opening up preaching points in other parts of town and in nearby cities such as Garibaldi, Carlos Barbosa, Veranópolis, Guaporé; cities located an hour or less from Bento. These preaching-points and cities are open to the Gospel, providing challenges to your missionaries and Brazilian Baptist brethren as never before. Only a few years ago, an evangelical believer was put in prison here in Bento because of his true Christian testimony. Bible and tract burnings were held in Bento, even as sponsored by the Catholic Church.

Other activities of your missionaries include musical, pastoral, and evangelistic ministries. The accordion and guitar are the most popular instruments and are used well for God's glory. The Lord has blessed financially in providing an organ for use in worship and singing. The missionaries are appreciated for their abilities in organ playing and in directing a choir in Bento. Since no one else can direct the music, the people are gracious enough to accept a "green-hand." Music theory needs to be presented as well as training in singing parts. All of these are new experiences, but the Lord gives wisdom and helps the believers to make a "joyful noise."

Pastoral and evangelistic ministries are shared by both the Brazilian pastor and missionary. This affords a good learning experience in understanding and putting into practice Baptist customs. Soon the missionary learns that his ideas are not always best, and that what was done in home-town U.S.A. may not be acceptable to the Brazilian. The climate is freer for evangelism; loud-speakers are used on top of the car announcing special meet-

ings; tracts are literally "thrown out the window," and posters are pasted on light posts and fences. No "hush-hush" attitude is carried on concerning doctrines and practices of other religions. Since most of the people come from Catholic background, the Catholic Church, the Pope, and the local priest are "called-down" for advocating heretical views.

Such is the spirit among the Baptists in carrying on the *Crusade of the Americas* with the emphasis of preaching "Christ—the Only Hope." Already three such crusade campaigns have been carried on in Bento Gonçalves.

Well, since it is the third Sunday of the month, why don't you join us in our travel to the city of Lageado, the second strategic mission advance city for North American Baptists (Vacaria, being the first). You are right in saying that this 50 mile trip takes a little long, about two and one half hours over curved rocky roads. However it is easier to get there from Bento than come back, for we will travel down from the mountains to the fertile farm valleys, from the grape vines to the corn fields. Besides this contrast, our Italian Christian friend reminds us: "O povo é muito claro" ("The people are very fair complected"). He is right in indicating that here most of the people are of German descent.

The Floresta church in Porto Alegre is the mother church which continues to be responsible for the ministry of the Lageado congregation on the other Sundays. The work began and continues to develop through the work of Baptist believers who moved to the area. Brother Edson, and his family were such persons who sought help in 1966 from the Baptist State Board to begin a church. Later came the young Zanchet couple, José and his wife Lori (Krueger) and daughter Jacquelin (named after the former Jacqueline Kennedy). They originally came from the German Baptist church in Ijuí, where Professor Hugo Lueck served awhile back. These two fami-

(Continued on page 8)



Left to right—Dick Rabenhorst, Carmen and Mariante Lima, and Pastor Jose Regeani. First converts in front of their home in Verissimos.



Friends and members of the Lageado congregation. Left back, missionary, Beth Rabenhorst; Jose Zanchet and wife, Lori; man far right, Mr. Edson. Mr. and Mrs. Zanchet and Mrs. Edson are charter members of the congregation.



Brazilian farmer walking to work.

Left to right—Darcy and his wife, Terezinha; and Frida. In the front, children of Darcy and Terezinha.



... BRAZIL by Rabenhorst

(Continued from page 7)

lies serve as leaders of the new congregation as it meets in rented quarters.

You ask concerning the future of this work. Much depends upon the North American Baptists. The group of believers in Lageado as well as the pastor of the mother church expressed their desire for a resident missionary couple. Such a couple is desperately needed to continue and strengthen the work which has already gone backwards because of the lack of help. A Brazilian pastor and his wife would be excellent for this pastorate, but none are available. Our mission does have a responsibility in this problem, since this city is in our general zone of operation. More than that, the challenge and opportunities are tremendous: there is already a nucleus of good leaders, and there is a potential field of evangelism totaling more than 50,000 persons, just in Lageado and its twin city, Estrela. The city of Lageado is even more of a city of the future, now that the President Kennedy Highway from Pôrto Alegre has been completed.

Who shall fill the gap? Perhaps this question will be answered as North American Baptists share in the "Crusade of the Americas." This crusade is not just concentrating on evangelism in the U.S.A. and Canada, but also a prayer and "going" ministry related to missions in other parts of

Americas. Perhaps some couple will be willing to say: "Here are we send us!"

You would be thrilled, as we are, to see God work in transforming Brazilians. Christ becomes their only hope, giving them a new and transformed life. He makes life worth living. Such are the changed thoughts and attitudes of recent converts in Bento Goncalves, such as: Frida, one of the town's prostitutes; and Darcy, a drunkard and his wife, Terezinha, an illiterate. Frida, a blond, single lady, first had contact with the Gospel at the city cemetery about a year ago. At that time, Pastor Regeani, preached and later distributed tracts and portions of Scripture to those in attendance at this Memorial Day service. After all available Gospels were distributed, Frida had the courage to come to the front at the open-air service to ask for a portion of the Bible. Pastor Regeani sensed her sincere desire and asked a little boy to give up his Scripture portion. So it was that Frida began to come in contact with the "Living Word." Gradually, she was able to make the difficult break from her "shady" past, as she yielded herself to Christ, making Him Savior and Lord of her life.

Then came the difficult task of having her life demonstrate what she professed to believe. With joy, she was quick and eager to share the "Good News" with her neighbors. They, however, only pointed a finger at her past in saying, "What could a prostitute tell me?" Such was the

response of the neighbors, Darcy and his wife. Frida, often with tears, expressed to the pastor and your missionaries, her failure and disappointment in witnessing. However, the seed of the Word was sown, and what joy filled our hearts and the heart of Frida in seeing Terezinha and two of her children confess publicly their faith in Jesus Christ at one of our recent "Crusades of the Americas." Through the pastor's Bible studies in Terezinha's home, although unable to read or write, she learned much of the Christian life. Her testimony, and that of Frida, recently helped Darcy to seek a new life. Before he began to attend church, he was testifying to the fact of God's help in enabling him to leave drinking and smoking. Now the presence of the entire family; Darcy, Terezinha, and their three children, plus the presence of Frida in the church services, provides living examples of the power of "Christ—as the Only Hope."

Such is the challenge and joy for us as North American Baptists to share in the "Crusade of the Americas." If you are looking for an opportunity of evangelism that will tie you in with your missionaries in Brazil, this is it! The truth that "Christ is the Only Hope" can be shared through praying, giving, and going. Which shall be your part?

Rev. and Mrs. Richard Rabenhorst are North American Baptist General Conference Missionaries in Brazil.

... BRAZIL by Effa

(Continued from page 5)

and singing besides preaching and tract distribution. Here our loudspeaker system is put to good use.

Another regular preaching point of the Caxias church is in the city of Farroupilha, a city of 10,000, just 18 kilometers from Caxias. Here we meet in a house converted to a chapel. Two Baptist families form the nucleus of our work. This work has recently been given over completely to your missionaries, the Effas, and we have a combination prayer and Bible study hour plus indoctrination class every Thursday night plus a worship service and Sunday school hour every Sunday afternoon. At present, we have about seven or eight converts preparing for baptism, which would bring the membership up to about 15, enough to organize into a congregation. Although these are members of the Caxias church, they rarely attend because of the expense of bus travel (no one has his own car); so they depend entirely on what we can bring them for their spiritual nourishment. In the future, we hope to begin a Women's Missionary Society here, a youth group and a choir.

As you can imagine, it is impossible for the pastor or the missionary to serve each of these preaching points every week, so the laymen are enlisted and do a fine job. The secret of the rapid growth of the Baptist work in Brazil has been the active participation of the laymen, and many areas depend entirely upon the laymen as no pastor or missionary is available. Our Caxias church has about 6 or seven of these lay-preachers who take turns serving in the preaching points when the pastor or missionary is serving in the other areas. This requires a lay-training ministry on the part of the pastor and missionary besides the preaching and teaching ministry.

Within the past year, the Caxias church has reached beyond its immediate areas and has entered the city of Vacaria, a two-hour drive north of here, with the "Good News." You will note the change in scenery as we go to visit the work there. We eventually leave the mountains and enter a plain region, real cattle country. ("Vaca" means "cow" in Portuguese; hence the name, "Vacaria," meaning "area of cows.") The State Board of the Brazilian Baptist Convention, of which missionary Herman Effa is a part, some time ago purchased two houses and property in Vacaria in the hope of beginning a work in that city, but because of inability to support a pastor on that field, and the unavailability of one, nothing could begin.

A young couple here in the Caxias church, Pedro and Glacy Silva, had shared with us their call to the ministry, but problems involved in trying to keep an eight hour factory job and get the necessary schooling at night

in order to reach that goal seemed insurmountable. With a desire to see a work begun in Vacaria, and the apparent lack of a prospective missionary couple to come to Brazil soon to begin this work, the Lord laid it upon our heart to see if we as North American Baptists couldn't somehow give the Silvas an opportunity to get their needed education without having to hold down a secular job, and in their spare time to initiate a work in Vacaria, thus giving them some good pastoral experience as preparation for the future full-time ministry. This was approved by our N.A.B. Board of Missions and support for the Silvas was pledged.

So, we set ourselves to fixing up the two houses there, one to house the Silvas, the other to serve as a church. We built the pulpit furniture and the pews, tore out some walls, did some painting and our "house" became converted! In March 1968 the Silvas moved to the field, leaving a great gap in the Caxias church; as they were both active in the teaching, lay-preaching, and music ministry of the church; Glacy was choir director and organist. But the Caxias church was glad to send them forth as its missionaries to Vacaria.

The work was officially begun with an evangelistic campaign in which your missionaries, the Effas and Rabenhorsts, and Pastor Wanderley of the Caxias church, participated. The attendance each night was an indication of the interest of the people in the Gospel. Many made decisions for Christ. On Sunday, November 17, 1968, we experienced the joy of seeing the first-fruits of the work of the Silvas; as fine adults, two couples and one young man, stepped into the waters of baptism, testifying to their new-found faith in Christ. This small group has already enlarged its vision by opening a preaching point in another section of the city and, together with its lay-pastor, is anticipating blessings of the Lord in this new work.

But the Silvas are in Vacaria only temporarily, until they are ready to go on to seminary. They are limited in their outreach because of the lack of transportation, no car or motorcycle. Who will take their place when they leave? We need more missionary couples to enter these many cities in this area to bring the Gospel to the unevangelized or to fill in the gaps in the places such as Vacaria, where lay people are trying to carry on the work as best they can with limited facilities and training at their disposal.

There are many cities in "our" area here where a Baptist work could be begun, but workers are few, the funds of the struggling established church are very limited. There are cities right near Caxias do Sul, such as Flores de Cunha, Galopolis, Ana Rech, Forqueta, and others, where the Gospel has never been heard or preached. We hope to reach into some of these cities in the future as our time and energy

permit, but we need to build a strong mother church first. Even though our main church here in Caxias has nearly 100 members, it is still weak and struggling. Most of the members are poor; so there is always a severe financial struggle in trying to pay its own pastor and expenses, let alone have money left over to reach out into other areas. Our ministry within the church is handicapped by a lack of facilities. Sunday school rooms are few and small; there is no area where any social events could be held; the building is small and unattractive to those who feel it necessary to attend beautiful cathedrals for prestige! Although the State Board of the Brazilian Baptist Convention has purchased a large choice lot for the erection of a new temple, funds for this building are not in sight.

But, we rejoice that in spite of difficulties, we have seen spiritual victories. Take the José Gomez family for instance. José and his wife, Julia, came to Brazil from Uruguay six years ago. In his youth, José was a professional football player, but as the years went on, he turned to drink, gambling and immorality. These were trying years for the family. They never had enough money to buy groceries as José's salary would be spent on drink and pleasure. The children used to run and hide when they would see their daddy come staggering home for fear of his constant beatings and rantings. They lived in stark poverty and misery. After their move to Caxias do Sul, someone invited them to the Baptist church, and their interest grew until one day they were gloriously saved and later baptized. You would be thrilled to meet this strapping, muscular Spaniard now. He usually has a big, broad smile on his friendly face. He is one of our more active and dynamic lay-preachers. His wife sings in the choir, his five children are active in Sunday school, the oldest one recently having been baptized. He owns his own Volkswagon sedan, recently built a new home, and they are well-dressed, an evidence of the blessings of the Lord upon their lives.

Yes, the Gospel transforms, and we have already witnessed its transforming power in many lives here in this country to which God has called us. May we ever be faithful in entering the many open doors of opportunity here to proclaim this transforming Gospel to the many who are physically and spiritually miserable and poverty-stricken, whose bodies are enslaved by vices and sensuality, whose souls are seeking for liberty from sin through penances, suffering, empty prayers and confessions. You can help by praying, giving and going! We need your prayers, your material gifts, and we need YOU!

Rev. and Mrs. Herman Effa are North American Baptist General Conference missionaries in Brazil.

CONTRIBUTION SUMMARY FOR NORTH AMERICAN BAPTISTS, INC.  
December 1968

CONTRIBUTIONS FOR BASIC PROGRAM

Conferences	Dec. 1968	Dec. 1967	Dec. 1966
Atlantic	\$ 4,175.94	\$ 7,307.89	\$ 7,460.47
Central	47,685.99	32,968.69	35,434.20
Dakota	30,981.49	17,466.98	23,266.42
Eastern	7,448.61	7,453.68	5,065.67
Northern	22,610.04	21,063.85	19,926.22
Northwestern	16,676.06	10,866.16	16,771.81
Pacific	25,048.37	23,580.84	17,583.64
Southern	880.61	1,917.97	2,561.41
Southwestern	12,932.15	12,362.19	12,589.93
Inter-Conference	2,557.10	3,197.47	3,330.10
Total Basic Program	\$170,996.36	\$138,185.72	\$143,989.87

FISCAL YEAR CONTRIBUTIONS FOR BASIC PROGRAM

	Budget Contributions	Special Projects	Total Basic Program
April 1, 1968 to December 31, 1968	\$804,145.47	\$ 70,600.52	\$874,745.99
April 1, 1967 to December 31, 1967	705,969.67	85,686.21	791,655.88
April 1, 1966 to December 31, 1966	766,881.68	63,138.14	830,019.82

CAPITAL FUNDS CAMPAIGNS CONTRIBUTIONS

	Month	Fiscal Year
Northern Conference Centennial Advance for NABC	\$ 17,879.68	\$ 88,090.70
Mission Advance Program	29,762.40	165,643.51
Total	\$ 47,642.08	\$253,734.21

CONTRIBUTIONS FOR ALL PURPOSES

Total Basic Program	\$170,996.36	\$874,745.99
Capital Funds Campaigns	47,642.08	253,734.21
Total	\$218,638.44	\$1,128,480.20

OUR STEWARDSHIP RECORD

N.A.B. MISSION PROGRAM  
April - December, 1968

\$1,300,000 Approved Goal





# The Hispanic Spirit of Latin America

by John A. Mackay

The controlling spiritual influence in the life, thought, and history of the Latin American world has been the Hispanic spirit, that is, the spirit of ancient Hispania which came to the Western world as a decisive and abiding influence with the Spaniards and Portuguese who conquered the South-eastern continent.

The Hispanic spirit has expressed itself in tremendous personalities rather than in ideas. Hispanic man has been characterized by a certain boundlessness, a moving beyond.

A passionate boundlessness, a marked abnormality, a dimension beyond all ordinary norms, has marked the three ethnic types which are representative of Latin America and the Hispanic spirit today. These three types are the Mexican, the Argentinean and the Brazilian.

Modern Mexico represents the eruption of aboriginal America. It is essentially a brown man's country, where the vast majority of the people have brown blood in their veins and are prouder of their Indian inheritance than they are of any admixture of Caucasian blood.

Modern Argentina, on the other hand, is a prolongation of Europe in the Western world. Ninety-eight per cent of the population is pure white. With the possible exception of Canada, Argentina is more completely a white man's country than any country in the Western hemisphere.

Brazil may be described as a distillation of humanity, the home of "the cosmic race," as it was designated by the Mexican writer Vasconcelos. In Brazil there is no racial discrimination of any kind, in spite of a racial plurality unknown elsewhere. At a time when the Japanese were banned from entering the United States, they were free to become colonists in Brazil, and today they number more than half a million in that country.

The Hispanic spirit has also been marked by a contrasting combination of unlimited personalism and equally unlimited universalism.

## BOUNDLESS PERSONALISM

Hispanic individualism, a boundless personalism, has shown itself by a passion to possess. The land taken over by the original conquerors and now in the hands of feudal landlords is regarded by those who own it as being a part of themselves. For that reason they are unwilling to let it go. Spaniards and Latin Americans do not consider that they belong to their country so much as that their country belongs to them. Unamuno, while in exile from his native Spain, remarked to me whimsically, "Spain is not at home in these days because Miguel de Unamuno is living abroad."

He considered that he was the veritable soul, the true incarnation of his native land.

This boundless possessiveness shows itself also in the attitude toward time, which is so completely one's possession the *mañana* will be as good as today. "Vuelva usted mañana" ("Come back tomorrow"), the title of a famous essay by a Spanish satirist, is timelessly relevant both in urban areas and in the great rural spaces.

Possessiveness marked the Spanish mystics even in their attitude towards Deity. Teresa de Avila writes these lines: "This divine union of love in which I live makes God my captive and my heart free." The soul is not lost in God; it comes to possess God.

Boundless personalism manifests itself no less in the love of self-expression, doing so in a great variety of ways. It appears in the Hispanic love of social gatherings; for example, in the traditional *tertulia* held within the home. It appears also in what has been called *amistad tabernaria*, or "tavern friendship," a getting together in public places for endless conversation around the table. A further illustration is found in the boundless self-expression associated with the name of that sinister creation of Spanish drama, the notorious libertine, Don Juan Tenorio.

An important facet of vehement self-expression is linked to the Spanish word *gana*. This word, untranslatable in English, may signify inward desire or appetite, even of the most abysmal character, or the simple source of individual caprice. A Spanish writer declared that each of the great colonial commanders, the *conquistadores*, considered that he had in his pocket a document which said, "This Spaniard is authorized to do whatever he takes into his head to do (*lo que le de la gana*)." Here is history's most notable expression of what might be called anarchic freedom. This is the type of freedom which we find engraved in much of the social and political history of Latin America, the psychosis which has been responsible for the innumerable dictatorships and for the difficulty of securing stable, constitutional governments.

This boundlessness has manifested itself equally in the welding of power and in the assurance of one's ability to overcome all opposition. Unamuno, in the essay referred to above, alludes to the great Venezuelan liberator, Simón Bolívar, as the incarnation of this boundless spirit. When, at the beginning of the Independence Movement headed by Bolívar, the city of Caracas was struck by a violent earthquake and the outlook for independence was foreboding, Bolívar uttered these famous words: "If Nature fights against us, we will fight against Na-

ture and we will conquer her."

Closely related to, and derived from, the psychological trait we are discussing is the famous Hispanic sense of honor. Out of the Hispanic tradition come these words: "Let me die, but let my honor live." When a man's personal honor is bound up with the position he has taken, or with the cause for which he stands, a typical Spaniard or Latin American will not be awed by any threat of force. He would rather perish than suffer the disgrace of changing his attitude because of a threat or a sneer.

On the other hand, this same boundless personalism has infused into the Hispanic nature a limitless devotion to friends and an equal sensitivity to a friendly approach when tensions are involved. Mexicans defied American might when they were threatened early in their Social Revolution, but they adored Ambassador Dwight Morrow and the members of the Morrow family, and through them, to some extent, the country from which the Morrows came. They did so because Morrow's approach to the controversial questions that divided Mexicans and Americans was not in terms of abstract law, but in terms of personal friendship.

## BOUNDLESS UNIVERSALISM

Equally real and significant is what might be termed the boundless universalism of the Hispanic people. This universalism is found both in the Latin American craving for knowledge and in the breadth of relationships to which the people aspire.

This trait has, to begin with, a literary dimension. In general, one can find a larger number of translations from modern European and world literature in Spanish and Portuguese than in English. Spengler's *Decline of the West* appeared in a Spanish translation four years ahead of the publication of that famous work in English. The work of Søren Kierkegaard, the father of existentialism, was known among Spanish-speaking intellectuals before any of his books began to appear in English. Speaking personally, I became interested in the work of Karl Barth because I learned in South America that this great Swiss-German theologian had been influenced by Kierkegaard.

So, too, with the daily press. Until quite recently you could find much more foreign news, and in a much more objective setting, in the great newspapers of Latin America than you could find even in the *New York* or *London Times*. No people are better informed as to what is happening in the world today than are the citizens of the leading Latin American capitals.

This same universalism becomes equally manifest in the Latin American interest in mankind as a whole, and not merely in what relates to "America" or to "Americans." In this connection we North Americans would do well to ponder the words of the great Argentine president Sáenz Peña. To the words of Monroe, "America for Americans," he responded, "America for Humanity." Let us ponder also Vasconcelos' concept of the "Cosmic Race" mentioned earlier. And let us be quite clear about this: Latin Americans will never allow themselves to be dictated to as regards the people with whom they shall associate, the ideas which they shall accept, or the political structures which they shall adopt.

Today this traditional boundlessness is represented by a new revolutionary mood among the scores of millions who form the dispossessed and disinherited masses of Latin America. Let it never be forgotten that the first social revolution in the modern world broke out in Mexico in 1910 and was consolidated in 1947. There are ominous signs of social revolution in many other Latin American countries today.

This revolutionary mood, so far as its origin is concerned, has nothing whatever to do with Communism. On the other hand, there are millions of dispossessed people in the Southern Hemisphere who, because of the apathy of their governments, the refusal of the great landlords to ease their lot, and the opposition of military juntas and vested interests to real and adequate reforms, have come to regard Communists as their only friends. This is a very tragic situation, but sociologists affirm that it is true.

The revolutionary mood of Latin America will not be suppressed. The traditional boundlessness of the Hispanic spirit will soon erupt with violence unless the needs of the common people are met and social justice becomes a reality. Their problems must be solved democratically and constitutionally by those in authority, or else they will be solved volcanically, and in the not too distant future. Let Christians remember that the cause of the poor and the oppressed is a concern of the Living God, the God of the prophets, the God and Father of Our Lord Jesus Christ, and that He will not be neutral in the struggle.

Dr. John A. Mackay is President Emeritus of Princeton Theological Seminary and Adjunct Professor of Hispanic Thought at the American University's School of International Services.

This is a portion of an address that was delivered at the Symposium on "The Churches and the Changing Social Order in Latin America" held at the Church Center for the United Nations, New York, N. Y., May 6-7, 1965. Used by permission of the author.

February 1, 1969

# A Brief History of the Baptist World Alliance

by Cyril E. Bryant

Baptists live, work, and witness in 124 countries of the world. Their fellowship encompassed 29,817,707 baptized believers in 1968.

Far back in the Lushai Hills of Assam, India, there are 160 Baptist churches with 20,367 members. This Baptist membership is more than half the total population of the Lushai tribe.

In the highlands of New Guinea, people once savage have been won to the Christian way of life and are accepting baptism as a result of an airborne mission by Baptists from Australia. More than 10,000 have been converted in the first ten years of the mission activity.

In Russia, an estimated 5,400 Baptist churches are filled to overflowing several times a week as people hungry for the gospel meet to worship.

In America, Baptists affiliated in 29 different conventions and associations constitute the fastest growing major denomination in world Christendom.

But in Egypt, Spain, Ceylon, and dozens of other countries, minority groups of Baptists bear courageous witness to their faith under difficult circumstances in lands dominated by atheism, other religions, and state churches. Statistics show that 45 national Baptist groups have a membership of less than 1,000 and 45 other countries have fewer than 10,000 Baptists.

## A BOND OF FELLOWSHIP

The Baptist World Alliance serves these widely scattered Baptists as a world-wide voluntary and fraternal association for fellowship, service, and cooperation. Baptists of many conventions and nations are able, through the fellowship, to strive together for fulfillment of the Great Commission of Jesus Christ.

The constitution of the Alliance, adopted in London in 1905, sets forth the following objectives:

1. more fully to show the essential oneness of the Baptist people in the Lord Jesus Christ,
2. to impart inspiration to the brotherhood, and

3. to promote the spirit of fellowship, service, and cooperation among its members.

## THE ALLIANCE IS BORN

As early as 1678, a Baptist in England, Thomas Grantham, wished "that all congregations of Christians of the world that are baptized according to the appointment of Christ would make one consistory at least sometimes to consider matters of difference among them." One hundred twelve years later, 1790, John Rippon, a British Baptist preacher, hymn writer, and editor, urged that all the baptized ministers and people of the world arrange "a deputation from all these climes (to) meet, probably in London, to consult the ecclesiastical good of the whole..."

Rippon's suggestion for a world organization came two years before England's William Carey, the pioneer of modern missions, sailed for India, and 23 years before America's Adoniram Judson and Luther Rice launched their Baptist mission in Burma.

Still another 114 years later, John Newton Prestridge, an American editor, called for a world gathering of Baptists in his publication, *The Baptist Argus*, at Louisville, Ky. in 1904.

John Howard Shakespeare, editor of *The Baptist Times and Freeman*, London, quickly endorsed the Prestridge proposal. He and other British leaders invited the Baptists of the world to meet in London. Baptists in 23 nations responded, and the first world gathering of Baptists became an accomplished fact in Exeter Hall, London, July 11-18, 1905. Alexander Macclaren, a distinguished expository preacher, was drafted to serve as provisional president.

At the week's end the delegates voted to organize a world alliance and adopted a preamble and constitution which has experienced no radical changes through the years. While admonishing the Alliance to promote fellowship, service, and cooperation among all world Baptists, it provides that the Alliance "may in no way interfere with the independence of the churches or assume administrative functions of existing or-



ganizations."

#### COMMITTEES AND PERSONNEL

Authority for handling Alliance business between the every-five-year congress sessions rests with the Executive Committee, which is named by each congress. The current committee has 140 members from 67 different countries. There also is an Administrative Subcommittee, composed of members of the Executive who live within a "reasonable" distance of the Alliance headquarters in Washington. Chief leadership of the Alliance rests, naturally, with its president and general secretary.

William R. Tolbert, Jr. of Monrovia, Liberia, has been president since 1965 and is expected to serve until the Baptist World Congress in Tokyo in 1970. He is vice-president of the Republic of Liberia as well as pastor of a church near Monrovia and president of the Liberia Baptist Missionary and Educational Convention.

The current general secretary who in reality is the executive officer of the Alliance, is Josef Nordenhaug, a Norwegian who was elected to this post in 1960. He distinguished himself as a pastor, editor, and seminary president before coming to the Alliance secretariat.

There are three associate secretaries Robert S. Denny, serving in Washington, became associate secretary with special responsibility for youth work in 1956. C. Ronald Goulding, formerly a London pastor and past president of the European Baptist Federation, became associate secretary serving in the London office in 1965. Frank H. Woyke was named in 1968 as associate secretary in Washington with responsibilities in the areas of study commissions, world relief, and the North American Baptist Fellowship.

Until 1940, headquarters of the Alliance were in the Baptist Church House in London. Due to the constant threat of bombing and fire during the war and difficulties in international monetary transactions, the offices were moved to Washington, D. C., in 1941 at the request of the London committee. The 1947 Baptist World Congress voted for permanent transfer to Washington. A second office is operated in London, serving as headquarters for the European associate secretary.

#### CONGRESSES

War and other political unrest have made it impossible to adhere to a strict every five-year schedule for congress sessions, but there have been eleven congresses in the Alliance's first 60 years. The ten since that initial London meeting were held in Philadelphia, 1911; Stockholm, 1923; Toronto, 1928; Berlin, 1934; Atlanta, 1939; Copenhagen, 1947; Cleveland, 1950; London, 1955; Rio de Janeiro, 1960; and Miami Beach, 1965. The twelfth is being planned for Tokyo, July 12-18, 1970.

These meetings have furnished a rostrum from which gifted leaders among the nations have delivered sermons, addresses, and pronouncements that have brought inspiration which the messengers in turn have radiated to their home countries. In an atmosphere frequently charged with emotion, Baptists are alerted to needs which call for mutual aid and are given opportunity to express their united voice against any infringement of religious liberty and human rights in various parts of the world.

#### SPECIALIZED GROUPS

Divisions have been set up within the Alliance organization for specialized fellowship activities for young people, men, and women in the worldwide Baptist fellowship.

Youth work was launched with the formation of a Youth Committee during the Toronto congress in 1928.

Women have held sectional meetings at all world congresses beginning in 1923.

A Men's Department was established at the Rio congress in 1960.

#### FUNCTIONS OF THE ALLIANCE

Dr. Nordenhaug describes the work of the Alliance in five terse sentences—each representing, in his words, "a finger of the Baptist hand of fellowship."

The functions, carried out on a world-wide scale as fully as limited budgets will permit, are:

1. An agency of communication between Baptists through publications, dissemination of news, film, radio, personal visits, and correspondence;
2. A forum for study and fraternal discussion of doctrines, practice, and ways of witness to the world;
3. A channel of cooperation in extending help to each other and those in need;
4. A vigilant force for safeguarding



Nordenhaug Denny  
Secretaries of the Alliance



Goulding Woyke

religious liberty and other God-given rights;

5. A sponsor of regional and worldwide gatherings for the furtherance of the gospel.

The secretariat has served as a center for gathering and dispensing information on Baptist life around the globe. Information helpful in achieving a full program of relief, in assisting a particular area in special projects, or in understanding the particular problems of Baptists in areas where religious liberty or political safety are endangered is sought and prudently shared.

A monthly news bulletin, *The Baptist World*, was launched in January 1954 to provide the constituency of the Alliance with needed information. Cyril E. Bryant is editor.

The president and secretaries of the Alliance travel, the extent the budget will allow, to visit Baptists in many lands. Such visits serve to remind small Baptist groups in remote areas that they are part of a vast Baptist fellowship, and these visits also familiarize more affluent groups with the struggles of the brethren in difficult places.

An effort is made, through conversations with officials of the governments concerned, to present the Baptist viewpoint and argue for the freedom and human rights of people everywhere. This is a role in which the Alliance can often serve with more effectiveness than may be possible within a single convention or nation.

#### RELIEF

The relief program of the Alliance is a unique channel through which Baptists of all conventions and all nations can work together to "bear one another's burdens and so fulfill the law of Christ" (Gal. 6:2). Conventions of limited resources are able to share in actions of aid which they could not undertake alone.

#### STUDY COMMISSIONS

Baptists from all nations must know and be able to make known their fundamental convictions. This requires constant study and the formulation of clear statements "concerning the hope that is within us" (I Peter 3:15).

Study Commissions, constituted of Baptist scholars and leaders representative of Baptist thought on all continents, have been appointed "to explore pertinent questions" within the fields of Religious Liberty and Human Rights, Doctrine, Evangelism and Missions, Christian Teaching and Training, and Cooperative Christianity.

Working both by correspondence and in annual international meetings, the commissions are expected to present statements or papers to the Executive Committee for circulation or publication as study papers.

#### FINANCES

From the beginning the work of the Baptist World Alliance has been financed by a budget provided by the conventions, unions, and associations of the cooperating Baptist groups. At

first the Baptist Union of Great Britain and Ireland contributed the largest single amount to the budget of the Alliance. With the coming of World War I, the main source of financial support steadily shifted to the United States, with the Southern Baptist Convention and the American Baptist Convention assuming the major share of the Alliance budget. A total of 54 conventions in 43 countries made contributions during 1967. Many of the smaller conventions gave on a higher per capita basis than the numerically bigger conventions. Special gifts, especially on B.W.A. Sunday each February, are counted on for another source of Alliance income.

#### SUMMARY

The world fellowship has brought a

consciousness that differences between Baptists of various areas are secondary and not a test of fellowship. They see a oneness in their faith and practice and their common recognition of Christ's Lordship. This has resulted in a sense of unity that crosses racial, cultural, geographical, and political barriers.

Several Scripture verses are aptly used to describe the Alliance fellowship and its cooperative service: "That every tongue shall confess that Jesus Christ is Lord, to the glory of the Father" (Philippians 2:11). "One Lord, one faith, one baptism; one God and Father of all" (Ephesians 4:5, 6).

Cyril E. Bryant is the publications director for the Baptist World Alliance.



## YOU ARE INVITED to join the N. A. B. tour to the BAPTIST WORLD CONGRESS, TOKYO, JAPAN

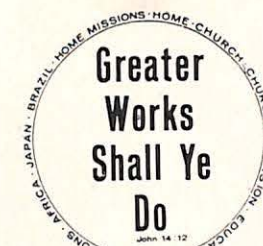
Depart June 27, 1970 and Return July 19, 1970

The tour will leave from Chicago and Seattle (or Los Angeles) and will include the Hawaiian Islands, our mission churches and stations in Japan, Expo 1970 at Osaka and the Baptist World Congress in Tokyo. Estimated cost \$1,000.

An optional extension tour to Hong Kong, Bangkok, Taipei and Formosa will be available at additional cost.

Rev. John Binder and Rev. David Draewell will serve as tour leaders with the Jim Dale Travel Agency, Forest Park, Illinois.

Further details about cost and itinerary will be made available soon.



WE  
THE  
WOMEN

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

#### 1969 PROGRAM PACKET

by Mrs. Paul Kohman

Do you have an earnest desire to introduce individuals to the Lord Jesus Christ? Are you deeply concerned about the response of our youth to God's claim upon their lives? Are you really involved alongside our missionaries and their witnessing efforts? The purpose of the 1969 English Program Packet is to help you in relating your life effectively to others for Christ's sake.

"The Chain of Christian Concern" is the theme of the new Packet. We are thinking of WMU women, by the Greater Works that we do, as the continuing links in the chain of concern which God in Christ initiated by providing salvation for us. "God has reconciled us to himself through Christ, and He has enlisted us in this service of reconciliation. He has entrusted us with the message of reconciliation" (II Cor. 5:18, 19 New English Bible).

The programs portray us as being the connecting links in three areas: personal witnessing for the Lord Jesus; assisting those who witness for Him in the Cameroon, Brazil, Japan, Spanish-American, and church extension; and claiming the lives of our children and youth for commitment to Jesus Christ, even to Christian vocations. The devotionals are planned to correlate with this theme in that they emphasize the importance of our establishing a relationship with others and then proceeding in that relationship to the point of making an effective witness for Jesus Christ.

Are we willing to be the communicating links in the chain of God's concern for those who do not know Him? Do our lives witness to the reality of a genuine Christian experience? The Scripture commands us positively in this particular area of Greater Works. "He has enlisted us . . . He has entrusted us . . ."

Will you allow the 1969 Program Packet to aid you and your missionary society in your outreach concern? The Packet will be available for \$2.25 on February 15. Order from:

Women's Missionary Union, 7308 Madison Street, Forest Park, Ill. 60130.

Mrs. Paul Kohman  
Hope, Kansas  
Program Packet Editor





## God's Volunteers Team I Reports

by Ginny Van Kirk

Our fifth Crusade held at Creston Baptist Church in Creston, British Columbia concluded on November 24, 1968.

Our first week we held meetings in the satellite areas around the city of Creston. At our first meeting in West Creston four young people accepted Jesus Christ as their personal Savior through the ministry of the team and our guest evangelist Rev. John Wollenberg from Kelowna, British Columbia, Canada.

The other surrounding areas were Canyon and Yahk. These were also fruitful meetings where God richly blessed.

Our director, Rev. Edgar Klatt was with us for the last week of our Crusade at Creston. Through his messages on salvation six young people gave their lives to the Lord and twenty-five rededicated their lives to Jesus Christ.

We also conducted a children's rally where eighty-five children came to enjoy an afternoon of song and learning more about Jesus Christ.

As a team we consider it a great privilege as we journey to each new church to serve the Lord in every way possible.

In Matthew 19:14 we read, "Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven."

When Jesus said these words He knew that adults are not the only ones who need a faith in Jesus Christ. One way of conveying the good news of Christ to children is through children's rallies.

Each member of our team has their part in making these rallies a success. We sing songs and choruses and through stories and magic object lessons we reveal to the children the love of Jesus Christ.

The magician on our team is Terry Folkerts. The following picture illustrates the magic object lesson entitled "Hidden Sins." In this object lesson

Terry uses a rubber chicken which he pulls out of a box to represent the "dead sins" in a persons life. He shows how Christ can remove these "dead sins" through faith, hope, and love. He then goes on to pull out beautiful flowers and scarfs which he uses to illustrate how beautiful and wonderful our lives can be if we let Jesus Christ rule our lives.

Please continue to pray for us as we use the talents which God has given to us for His glory and honor.



## PROMOTING CAMP ATTENDANCE

(Continued from page 15)

come to camp!" (with pictures of people and balls).

Encourage the young people to draw cartoons for camp publicity.

Post the name, picture and field service of the guest missionary. Provide a biographical sketch to all Sunday school departments and youth groups or use it in a service. Generate interest in persons who will be at camp.

Display crafts the campers made at camp.

Display a sleeping bag with a poster listing things to be taken to camp.

### Tape and Film or Slide Presentations

One pastor plans to record scenes

of camp activities, which need no explanation, on movie film. He will also tape record singing, testimonies and interviews with campers. The tape and movie will be run simultaneously. He plans to make this available to churches in his camp area.

Slide sets of camp activities with accompanying script or tape are also excellent methods of promotion and can be sent from church to church.

### FINANCIAL AID

Financial aid may not be classified as camp promotion, but is very important to both campers and parents.

A number of churches award partial or whole camp scholarships to students who complete their Scripture Memory work assignments.

The young people could be encouraged to hold a fund raising activity to help them go to camp.

The church or camp may provide camp stamps and booklets. Stamps (usually 25 cents per stamp) may be purchased any time during the year or they may be made available on a specified date. The camper may in this way pay his way to camp over a longer period of time.

Another church pays the camp fees for the young person who completes the goals of the youth program.

There will always be children who are underprivileged and do not attend church with any regularity, but who will benefit much from camp. Many times couples who have no children or whose children have grown up will be grateful for the opportunity to help such a child get to camp.

### PRAYER

Many people stressed the importance of prayer for the camp program, personnel and campers. Camp affords an unequalled opportunity for Christian living and instruction. Innumerable camps have been characterized by the amazing work of the Holy Spirit in the lives of campers. The effective prayer of concerned people has had much to do with this.

Grateful thanks and appreciation go to Rev. Earl G. Broce, Magnolia Baptist Church, Anaheim, California; Rev. Frank Mashner, South Hills Baptist Church, Erie, Pennsylvania; Rev. Bert E. Milner, Carbon Baptist Church, Carbon, Alberta; Rev. Donald Patet, Apington Baptist Church, Apington, Iowa; Rev. Edward J. Pritzkau, First Baptist Church of Elsmere, Wilmington, Delaware; Mr. Robert J. Radcliffe, Temple Baptist Church, Lodi, California; Rev. Walter Schmidt, Bethany Baptist Church, Milwaukee, Wisconsin; Rev. Loren Weber, First Baptist Church, Arnprior, Ontario; Miss Alma Zimmerman, Faith Baptist Church, Minneapolis, Minnesota. Their interest and dedication to camping is reflected in their contributions printed here.

## Ideas For Christian Education

Edited by Dorothy Pritzkau

### PERSONAL CONTACT

The type of camp promotion deemed most effective is based on persons. Many feel that the pastor is the key person in regard to contacting and encouraging children and youth to attend camp. Personal contact by campers is equally important and they must be challenged to bring others to camp with them. One pastor active in camp work states: "I personally believe that the only really successful publicity for camp is personal contact. For instance, any new people coming either to junior or youth camp generally come because we have approached them or their parents personally, or because some friend of theirs is coming to camp. I might give an illustration of what personal contact can do. Just three days before camp only three young people were planning to go to camp in spite of all my announcements and pleadings from the pulpit. One of the young men and myself began to contact all of the youth by telephone. We kept calling and talking until we had twenty who went to camp."

Counselors, too, should be encouraged to write or make contact with prospective campers.

A church might appoint a Camp Promoter. He should be an energetic camper and it will be his responsibility to recruit campers, gather finances, make announcements about and gen-

erally publicize camp.

Personal mail contact is being used by another church. They contact the youth groups in their camping area requesting the names and addresses of all young people and write each one, personally, concerning camp.

### PROGRAM AND STAFF

A good camp staff and well-planned program is excellent camp promotion. One pastor reports: "The kids have carried over their enthusiasm from one year to the next, and there seems to be no question about their going to camp. Camp is a thrilling experience for them, and when the time rolls around each year, they are ready to go."

Elements of a good staff and program include good teachers, counselors and cooks, the last as important as the rest; having a missionary at camp; good discipline; a varied program using different methods of study, teaching and discussion. Outdoor activities might include well-planned overnight hikes, camping outdoors with small groups, nature hikes.

Weekend camps work well for College-Career and Senior High groups.

A number of associations sponsor family camps in connection with junior and youth camps. A program for the adults and pre-schoolers has raised the number of children and youth attending.

### VISUAL AND AUDIO CONTACTS

A third element of camp promotion is keeping camp before parents and campers, not just a few weeks before camp begins, but many months. There are many ways to do this.

### Special Days, Services or Meetings

A church or association might sponsor a camp promotional team (speaker and musical talent) who would go to as many churches as possible.

Have a testimonial night about camp, asking persons to share their anticipation of camp or reports in retrospect.

Designate one Sunday as Camp Sunday. Present a tape-slide program on last summer's camp activities. Ask for campers' testimonies. An offering for the camp fund might be taken.

Give campers the opportunity to tell what camp meant to them and what they especially liked about camp. This could be done in an evening service, Sunday school or youth meeting.

On four or more consecutive Sunday evenings, give a counselor and/or

## Promoting Camp Attendance

camper the opportunity to share past camping experiences and what they anticipate from the approaching camp.

Have campers write a letter to someone they would like to have come to camp. Read these letters at a youth meeting. Another pastor discusses camp with the young people involving them in promotion and contact of prospective campers. Singing camp songs helps to preserve the enthusiasm and memories of camp.

### Mailings and printed materials.

Many camps produce literature which they provide to groups using the camp. These may include brochures, posters, handbooks, bulletin covers, stickers, glossy photos for printing, maps, films and filmstrips.

Some associations publish a news sheet or youth paper which should be utilized for camp publicity.

The church bulletin, newsletter, or a bulletin insert are local opportunities which should be used.

Mailings should go to participating churches. It is well to send copies to the Sunday school superintendent, youth group presidents, and previous year's campers. Bulk quantities sent should include enough so that each family and prospective camper will receive a copy.

### Posters and Bulletin Board Displays

Posters and bulletin board displays should be put up two to three months before camp begins. Have the young people change the display from time to time. Following are suggested ideas.

Post snapshots of campgrounds, campers, activities, etc., that staff or campers have taken at camp.

Post brochures giving information on camp dates, program, personnel, cost, etc.

Make a large calendar showing deadlines for pre-registration, medical forms, etc. The calendar could also be used as a "count down" with the first day of camp being "blast-off."

Post a drawing or painting of the camp area showing buildings and activity areas, or draw a map with all roads leading to camp. "Walk, ride, or fly . . . but get to camp!"

Other poster titles might be "Let's boil over about camp!" (with picture of kettle); "Let's get steamed up about camp!" (with picture of teakettle); "Don't get so balled up you can't go to camp!" or "Get on the ball and

(Continued on page 14)

### WHAT DO YOU TELL THEM WHEN THEY JOIN THE MILITARY?

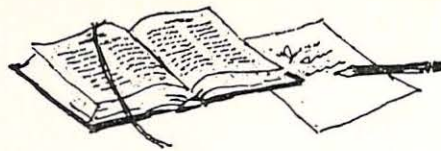
Roger Williams Press has a listing of over twenty books, booklets, and leaflets to help the young serviceman.

Roger Williams Press  
7308 Madison Street  
Forest Park, Illinois 60130

Please send a listing of helps for ministering to the military to:

Address \_\_\_\_\_





# Sunday School Lessons

by James A. Schacher

## THE TEACHING GUIDE

Date: February 16, 1969

## THE LESSON PLAN

THEME: MINISTRY ON THE SABBATH

Scripture: Mark 6:7-13, 30-34

**THE CENTRAL THOUGHT.** One of the most important aspects of Jesus' strategy was to prepare intensively a band of leaders to direct His work after He left. This He did both by command and example.

**INTRODUCTION.** Matthew 10:1-42 gives a more detailed treatment of today's lesson. But Mark's account crystallizes the key aspects of the event. The sending of the Twelve out two by two occurred at the end of the Great Galilean Ministry of Jesus. It preceded a period of retirement in which the crowds, excited by the wonder of His works around Galilee, endeavored to pursue Him.

**I. CHRIST DISPATCHES HIS MESSENGERS.** Mark 6:7-13. Jesus specialized in small group work. He trained a nucleus of twelve. Then He sent His interns out for some practical experience on their own. Their equipment consisted of spiritual dynamite. But these commandoes traveled light—no paper, no bread, no money. They carried a cane and one coat and wore sandals.

We may lament the fact that Christ is not physically here to direct our efforts today. We may sometimes feel short of finances and material resources in our mission work. But what is needed more than anything else is a Corps of dedicated Green Berets who will go out on a mission in the power of God. This is why He loaned us The One Companion, the Holy Spirit, who goes to the end of the earth with each volunteer.

**II. CHRIST WITHDRAWS HIS WORKERS.** Mark 6:30-32. Jesus found it necessary to schedule a retreat. He observed that the Disciples needed a rest. The description of their great activity, that there was hardly time to eat, sounds like a page out of the 20th Century.

Unfortunately in our time it requires work to plan carefully and to prepare for time to relax. Why not sit down and chart long-range leisure time activities? If the Disciples needed prompting then it is possible that in our faster-than-the-speed-of-sound world, we, too, may fail to observe the signal for time out. Perhaps it would benefit our families to schedule a Family Night in which we might play games, sing or work on a care-free project together.

**III. CHRIST REVEALS HIS MOTIVATION FOR SERVICE.** Mark 6:33-34.

The compassion of Christ was aroused by these sheep-like people. This might mean that they wandered about without clearly defined goals, lacking an inspirational leader. It could mark them as unprotected targets for attacking wolves. Or it might be that they were dull and incapable of creating efforts to solve their problems. As them, we may be wandering about unaware of our plight. The second half of our century promises to emerge minus objective norms and clearly outlined standards. America must be warned to return to the leadership and resources of the Nazarene.

### Questions for Discussion

- (1) Why were the Disciples not permitted to take along more equipment?
- (2) Is it a sin not to get adequate rest? Why or why not?
- (3) What qualities does Jesus possess which would help wandering sheep?

## A TEACHING GUIDE

Date: February 23, 1969

THEME: WHEN RELIGION IS VITAL

Scripture: Mark 7:1-5, 9-15

**THE CENTRAL THOUGHT.** Religious vitality does not depend on outward agreement, but on a genuine inner renewal.

**INTRODUCTION.** In chapter 6 the Galilean Ministry of Christ reaches a peak of popularity. He had just multiplied the loaves and fishes, stilled the storm and performed His usual ministry of healing and teaching. Scribes and Pharisees from Jerusalem shadowed His every move. Finally they interrupted Him to challenge the lax behavior of His Disciples. Jesus' followers crudely had disregarded the laws of cleanliness.

**I. VITAL RELIGION IS MORE THAN OBSERVING CUSTOMS.** Mark 7:1-5. The Jewish religion had become petrified. Scholars had interpreted the Old Testament and then their commentaries were reinterpreted by other men. This produced many man-made regulations. As a result when a Jew came home from the market place he had to be wary because he may have touched something which an unclean Gentile had handled. One method of purification was that he had to wash his hands by pouring water over them to the wrist. He could not rub his unclean hands together, but could rub them against a wall. Then a second washing was prescribed in order to wash away the contaminated water from the first washing. To avoid wasting this precious water, the amount used was limited to one and one-half egg shells

full. (Wm. Barclay, Edersheim, J. W. Shepard.) As ludicrous as all this is, Christians in our time often are unable to recognize the instances in which they are doing something similar.

**II. VITAL RELIGION DOES NOT WORSHIP MAN'S IDEAS.** Mark 7:9-15. Men try to play God. They would like to feel that their ideas are correct and that everyone else must try to obey them. The Bible is our final authority. But often it does not name an action as good or bad, but it states principles which must be applied to life. The kind of music to be used in church, the fashions of women's clothing, recreations, and the definition of Sunday "rest" are examples in point. In years past, ankle-length dresses and hair-in-a-bun styles were necessary for modest attire and grooming. The danger arose when these interpretations were considered as the law of God. These ideas may have been right. But since they were not stated in so many words in the Bible, Christian fairness should have permitted a difference of opinion. This would have prevented many conflicts which became a stumbling-block to younger generations. Jesus denounced this Pharisaism! Christians ought not try to force their opinion on their brothers.

**III. VITAL RELIGION REQUIRES AN INNER CHANGE.** Mark 7:14-15. The point of the passage is that real evil is not created by outside influences. The construction worker in a profane atmosphere, the typist in a dishonest insurance office and the university student or serviceman in a brazenly ungodly society are not corrupted by the others about them. They have a strong influence to be sure. But the depravity comes from within the heart of man. The inner pool of wilful rebellion is the real culprit. This does not imply that we should avoid temptation where it is at all possible. We readily would be inclined to enjoy sin. Man is inherently wicked. It is a part of his deepest self. In order to solve the problem the solution must go deeper than physical washing or changing the form of society. Man literally must receive a spiritual heart transplant in order to receive new motivation and desire.

### Questions for Discussion

- (1) List some customs or human traditions which we may be unjustified in defining as the law of God.
- (2) Do I feel uncomfortable when questions arise concerning those patterns of behavior which I've always accepted?
- (3) The main point of this passage is that men inherit a sinful nature. True or false?

**I**N JULY of 1967, when we made our way from Sioux Falls, South Dakota, where I had just recently graduated from the North American Baptist Seminary, little did we realize what was really in store for us in Lincoln, Nebraska.

I can't really recall all the particulars of that trip to Lincoln, but I do recall quite clearly the feelings of my heart. Literally, we were quite excited and yet somewhat hesitant about moving into a new and altogether strange place. Shaking in our boots because of the great challenge and opportunity that lay before us and yet deeply aware that we were headed in the right direction, we were sure that Lincoln was where God wanted us. I think half the excitement was in just being able to trust the Lord in this great venture of faith and to allow Him to use us as He wanted.

We entered Lincoln with the confidence that the Lord was truly going to bless us and His work here. I was confident that the Lord would lead us to families who would be willing to sacrifice in the present so that the future would see the fulfillment of the dreams and hopes God had placed in their hearts and minds. It was to this end that we began to pray and work.

Our first year involved much hard work and many adjustments not only to a new city but also to our first pastorate. Visits, contacts, invitations and encouragements filled most of our time, but always it seemed there was little response. Many were eager and willing to receive, but few were willing to really give of themselves and truly commit themselves to the work of starting a new church.

Then in the course of God's Providence and answered prayer, almost a year after we entered the field, the Lord sent us three fine young couples and the mother of one of the young fathers. They were all searching for a closer and deeper relationship with the Lord that could be expressed and exercised in meaningful service to Him and to man through the fellowship of His Church. God placed in their hearts the desire to meet the challenge of Regency Baptist Church. Counting the cost of such a commitment, they accepted it, and all have committed themselves as the nucleus of our church.



February 1, 1969

# A Dream Coming True

The exciting story of a new church being started in Lincoln, Nebraska

by Thomas Kramer



Pastor Thomas Kramer (far left) and candidates of the first baptismal service: (front row) Sharon Powell, Pearl Powell, Sally Shipman, (back row) Jack Powell, Darrell Shipman.

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

Out of this group of seven adults, three had never made a real commitment to the Lord. What a joy it was when during the course of the following five months, these three were led to accept Christ as their personal Savior and Lord.

The Lord sent us another young couple at the end of August, 1968, when Rev. and Mrs. Chester Strobel and family moved from Beatrice, Nebraska, where Rev. Strobel had just resigned from the pastorate of our church to take graduate studies at the University of Nebraska in preparation for the mission field in Cameroon, West

Africa. We have been most thankful for the presence of this fine family and for the fine help Rev. and Mrs. Strobel have been. He has brought to our group resourcefulness from his years of experience in his former pastorate.

You can well imagine the joy that was ours when on the morning of November 10, 1968, during our morning worship service, five adults were baptized and with the other believers present observed the Lord's Supper.

An equal highlight occurred on the evening of November 19, 1968, when a Recognition Council met in Lincoln upon invitation of our church and voted to recognize our group as a duly organized Baptist church and requested that we seek affiliation with the Southwestern Conference of our North American Baptist General Conference.

It truly is a joy to see how our twelve charter members and their families have taken on the challenge of this new work. It also is a blessing to see them become more concerned about giving of themselves and being a true witness of Christ rather than receiving only for themselves. Their lives show forth the fulfillment of the prayer of St. Francis, "For it is in giving that we receive."

Please continue to pray for us as we become better organized and more deeply involved in that which the Lord would have us do here in this great capital city of Nebraska. The Lord truly has been wonderful and gracious. We will continue to work forward the fulfillment of that dream He has placed in our hearts. Thank you for your part.

Rev. Thomas Kramer is the pastor of the Regency Baptist Church, Lincoln, Nebraska.



Party after Christmas caroling on December 15, 1968. Mrs. Kramer is serving refreshments (far left).



● **Mr. Curtis Wiens** has accepted the call to become the pastor of the First Baptist Church, Appleton, Minn., effective February 1, 1969. He graduated from the N. A. B. Seminary in January 1969.

● **Rev. Donald Miller** has resigned from the Faith Baptist Church, Minneapolis, Minn., to become the Director of Public Relations for the North American Baptist Seminary, Sioux Falls, S. D., effective March 18, 1969.

● **Mr. Lowell Routley** has resigned from the First Baptist Church, Trenton, Ill., effective December 1968.

● **Rev. Milton W. Falkenberg** has resigned from the Ventura Baptist Church, Ventura, N. D., to become the pastor of the First Baptist Church, La Salle, Colo., effective April 1, 1969.

● **Dr. Donald Madvig**, professor of Old Testament Studies at the N. A. B. Seminary has resigned to accept a call from the North Park Theological Seminary, Chicago, Ill., to become Associate Professor of Biblical Literature, effective August, 1969.

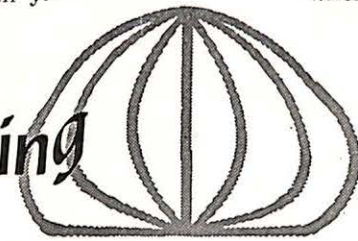
● **Rev. and Mrs. Allan Gerber** announce the birth of a daughter, Leanne Faith, September 16, 1968.

● **A tornado** passed through the city of Caxias do Sul, Brazil, destroying ten homes and damaging many more. A large portion of the roof of the house of our missionaries was torn off and considerable water damage resulted in the house. The fence and the grass was also badly damaged. The Herman Effas discovered the damage after returning from a week of special meetings in Bento Goncalves.

A new roof had to be put on the house and the floors and walls in the house had to be repaired. Mr. Effas did most of the repair work with the help of others keeping the expenditures at a minimum beyond the cost of materials.

● **Dr. and Mrs. Ernest A. Zimbelman** have resigned as missionaries to Cameroon, Africa, effective March 31, 1969. He will become a clinical psychologist with the Narramore Christian Foundation, Rosemead, California. Dr. and Mrs. Zimbelman have served for almost ten years in the Cameroon where for

## what's happening



● **Mrs. Isabelle Long**, has been appointed to the position of Registrar at the North American Baptist Seminary effective September 1, 1969, by action of the Board of Trustees. Dr. George Dunger has been acting Registrar for a number of years.

● **Mr. Robert J. Radcliffe** has resigned from the Temple Baptist Church, Lodi, Calif., to become the Director of Christian Education and Youth at the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich., effective March 1, 1969.

● **Mr. Paul Enns** has resigned from the Oak Bank Baptist Church, Oak Bank, Man., to continue his studies.

● **Rev. William S. Acton** has resigned from the Lincoln Village Baptist Church, Sacramento, Calif., effective February 1, 1969. He will serve the University Baptist Church, Santa Ana, Calif., as interim pastor.

the most part Dr. Zimbelman was the principal of the Baptist Teacher Training College at Soppo.

● **Rev. Eugene A. Kern** has resigned from the Central Baptist Church, Yorkton, Sask., to become the pastor of the Calvary Baptist Church, Aberdeen, S. D., effective March 1, 1969.

● **Solomon Gwei** received his Master of Arts degree in Education from the University of Michigan on December 14, 1968. He is continuing his studies towards a Ph.D. degree.

● **Dr. Ben Lawrence** has resigned as the Executive Director of the Oregon State Educational Coordinating Council to become the Project Director for the development of a regional management information system for the Western Interstate Commission for Higher Education with headquarters at Boulder, Colorado, effective June 30,

1969. The project will apply computer technology to the problems of decision-making in higher education.

● **Rev. and Mrs. William Neuman** announce the birth of a son, Paul Michael, December 9, 1968.

● **Rev. E. P. Wahl** is serving as interim pastor of the Rowandale Baptist Southey, Sask.

● **Rev. Paul H. Maitland** has resigned as pastor of the First Baptist Church, Baileyville, Ill.

● **Rev. Gerhard P. Poschwatta** has resigned from the Grace Baptist Church, Medicine Hat, Alta., to become the pastor of the Rowandale Baptist Church, Winnipeg, Man., effective May 1969.

● **A Crusade of the Americas** rally was held in the Metropolitan Chicago area at the Medinah Temple, December 2, 1968. About 1500 were present. The program included various musical groups and messages by Dr. Culbert Rutenber, President of the American Baptist Convention; Dr. J. H. Jackson, President of the National Baptist Convention, U. S. A., Inc. and Dr. Herschel Hobbs, Pastor of the First Baptist Church, Oklahoma City, Okla.

● **Rev. Curtis Haas** of Valley City, N. D., received the Master of Arts degree in Sociology from the University of South Dakota.

### ADDRESS CHANGES

Mr. Peter Ristau  
% Hartford Foundation Seminary  
55 Elizabeth St.  
Hartford, Connecticut 06105

Rev. John Grygo  
7940 Leland  
Norridge, Illinois 60656

Rev. Harry Hiller  
812 Westmount Towers  
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# Our Churches in Action

**SUNKIST CHURCH GAINS THIRTY-ONE NEW MEMBERS**  
ANAHEIM, CALIF.—On November 24, 1968, eleven candidates were baptized by our pastor, Rev. Wm. Hoover. The



Rev. William Hoover, third from left, and baptismal candidates.

following Sunday the hand of fellowship was extended to thirty-one new members, twenty of them coming in by letter or profession of faith. Since January 1, 1968, our church has received 99 new members. (Ruth Issler, reporter.)

### PASTOR ESTABLISHES AN EFFECTIVE VISITATION PROGRAM IN SUNKIST CHURCH

ANAHEIM, CALIF.—Our Calling Program has become an effective outreach into the community. The ladies meet every Wednesday morning for the Door-Step Evangelism Class. The calls, which are made afterwards, are sometimes very rewarding. "I guess, I needed this extra invitation," or, "You are the first one to invite me to a church," are some of the remarks. Some of our men go calling on different evenings. On Monday nights the youth of our church invite the young people. Our pastor and his wife go calling several times each week.

To help with the building fund for new Sunday school rooms, our Jet Cadets collected a truckload of old telephone directories.

Some of our members will hold a jail service every third Thursday at the Honor Farm near El Toro. The first service, which took place November 21, was well attended. (Ruth Issler, reporter.)

### SCRIPTURE MEMORY AWARD PRESENTED TO DEBBY METH



ELGIN, IA.—Sunday evening, October 27 a program was given by the Scripture Memory Department after which year pins were presented to those completing the year's work. Seventeen were enrolled. Debby Meth, grand award winner, who completed nine years of Scripture Memory work, is pictured with the sponsor, Mrs. Ray Boleyn. She received a Certificate of Completion from Headquarters and the picture of Sallmans' Head of Christ from the Sunday school. (Mrs. Fred Schaer, reporter.)

### SUNSHINE RIDGE CHURCH IS RECOGNIZED AS MEMBER OF NABGC

NORTH SURREY, B.C.—The Sunshine Ridge Baptist Church invited pastors and two church representatives from the Greater Vancouver area, also Rev. Joe Sonnenberg, Pacific Conference District Secretary and Rev. John Wollenberg, B. C. Association moderator. Rev. Ed Hohn, the pastor of the church, opened the council session with a devotional and welcomed all who had come. The council then organized, electing as moderator Rev. P. Seiwert and Rev. E. Strauss as secretary. The pastor presented a well prepared report of the history, basic doctrines and purpose of the church. The constitution was examined. The council considered all they had heard and were happy to recommend that the church be recognized by the B.C. Association and the Pacific Conference of the N.A.B. General Conference. Rev. John Wollenberg concluded the evening with a message. (E. B. Strauss, reporter.)

### UNIQUE RECEPTION HELD IN RIVERVIEW CHURCH

WEST ST. PAUL, MINN.—On Sunday evening, December 14, following the presentation of the cantata, "Song of Christmas," a reception was held for the choir, for new members accepted into the church fellowship, and for God's



Volunteers Team 2. The morning service climaxed a week of Bible study, visitation and services conducted by Rev. Salios and the team.

The previous Sunday, 16 new members, pictured below, were welcomed into the church by Rev. Raymond Yahn, 11 of whom had been baptized on December 1. (Mrs. Gerald Miller, reporter.)

### VENTURIA WMU GIVES TEA FOR MISS WEISENBURGER

VENTURIA, N.D.—The Women's Missionary Society of Ventura gave a tea in honor of our own missionary, Miss Eleanor Weisenburger, on November 11. The societies of our neighboring churches were invited to share these blessings and view the beautiful slides which Miss Weisenburger showed to us. Miss Weisenburger transported us, in spirit, to her mission field, laying upon our hearts the challenge to pray without ceasing, and bringing to our attention many of their needs. The offering was designated for medical supplies for Cameroon.

Miss Weisenburger was presented with a corsage and gift by our society. (Mrs. Delbert Bender, reporter.)

### SUCCESSFUL VACATION BIBLE SCHOOL HELD AT McDERMOT CHURCH

WINNIPEG, MAN.—The McDermot Ave. Church held a successful Vacation Bible School from August 19-23 under the able leadership of our pastor's wife, Mrs. Stein.

The theme was "Study to Show Thyself Approved Unto God." The daily offerings amounted to \$109.00 which was

### 2 VERY LOW COST TOURS TO EUROPE IN 1969

DEPARTURE JUNE 28 FROM LOS ANGELES — 22 DAYS

1. CENTRAL EUROPE—England, Holland, Germany, Switzerland, Austria, Italy, France, Belgium. ONLY \$789
2. SCANDINAVIA—England Holland, Germany, Denmark, Sweden, Norway, Belgium. ONLY \$795

Price includes air from and return to Los Angeles, plus land arrangements: Deluxe air conditioned busses, superior hotels, private bath each night, most meals Also, Holy Land tour from Chicago & Montreal—Lv. July 31 For Brochures: Dr. Frederick J. Berger, 5636 Norwich Ave., Van Nuys, Calif. 91401 Travel With Experienced Leadership



sent to Africa for the support of a student for one full year.

After a week of faithful work by Rev. and Mrs. Stein and many teachers we had our closing program on Sunday evening, August 25.

On Sunday evening, December 1, Rev. Stein had the joy of baptizing 9 young people; two married couples among them. Communion followed at which time the hand of fellowship was extended to 10 people. (Mrs. J. Lepholtz, reporter.)

#### SHERWOOD FOREST BREAKS GROUND FOR CHURCH BUILDING

REDMOND, WASH.—On Sunday, December 8, 1968 the church extension project at Redmond, Washington, the Sherwood Forest Baptist Church held a Groundbreaking Ceremony at the church property. The first phase of a three part project will now be constructed. The first unit will house a chapel seating up to 180 persons, a fellowship area, and a two story educational facility. Completion of the first unit will be toward the summer months.



Sherwood Forest Baptist was organized with official meetings on October 1, 1967 and officially recognized by the Pacific Northwest Association on December 3, 1967 and by the Pacific Conference in Anaheim, California during the month of July 1968.

Pastor John Hisel is the founding pastor of the project in Redmond. (John Hisel, reporter.)

#### FIVE RECEIVE SCRIPTURE MEMORY AWARDS

ASHLEY, N.D.—The Ashley Baptist Church Sunday school has been actively engaged in the Scripture Memorization Program for thirteen years. Our church has been honored



by having sixteen young people complete these requirements to this date.

Sunday evening, October 20, a program was given with a bird's eye view of a small portion of the verses that have been memorized during the past year. Mrs. Emil A. Sayler has been the director the past two years.

The church is justly proud that five students have completed nine years of memorization and are the Grand Prize Winners for this year. These young people were honored

during the closing minutes of this service and each was awarded a Bible, presented by the pastor, Rev. Etan Pelzer. The names of the group, pictured below, are Debora Opp, Gaylene Landsiedel, Curtis Weissner, Lance Dollinger and Delbert Buchholz. (Mrs. Carl Fischer, reporter.)

#### ASHLEY CHURCH REPORTS VARIOUS ACTIVITIES

ASHLEY, N.D.—Sunday morning, November 3, the right hand of fellowship was extended to five new members who recently had their membership transferred to the Ashley Baptist Church from other churches.

A series of Special Meetings were held at the Ashley Baptist Church from November 3-8 with Rev. Fuchs of Eureka, S.D. Rev. Fuchs cheered the hearts of the children with his timely stories and proved a blessing to all who heard his challenging and inspiring messages. Several souls were won for Christ and others rededicated their lives to the Lord. Rev. Etan Pelzer is pastor of the church.

On December 1, the Women's Missionary Society had charge of the evening service, giving a short program with special numbers in music and readings. This was followed by showing a filmstrip on our new Mission field in South America called, "Brazil! Awake . . . And Restless." (Mrs. Carl Fischer, reporter.)

#### REV. DANIEL FUCHS SPEAKS IN SOUTH CANYON CHURCH

RAPID CITY, S.D.—On Sunday, November 24 the South Canyon Baptist Church, Rapid City, South Dakota had the joy and privilege of having Rev. Daniel Fuchs with us for our mission harvest festival.

Our second thanksgiving service was held on Wednesday evening, November 27. Each one took a candle at the beginning of the service, brought it to the communion table, lit it, placed it in the holder and then shared in prayer and praise.

On December 4, the pastor's wife, Mrs. Melvin Warkentin, was pleasantly surprised on her birthday at a coffee hour by members and friends of the church. (Mrs. Wm. C. Lutz, reporter.)

#### BETHEL CHURCH DEDICATES PARSONAGE

SHEBOYGAN, WIS.—Dedication services were held Sunday, November 24, 1968 for the new parsonage of Bethel



Baptist Church. Rev. Kenneth Schmuland, pastor, received the keys to the parsonage from Don Vasselos, the builder, and Ray Kerber, representing the church's Advisory Board.

The key ceremony was preceded by the main dedication service at the church. Guest speaker was the Rev. Eldon Janzen of Forest Park, Ill., manager of Roger Williams Press. An open house and refreshments followed.

The home was build by Mr. Vasselos, a member of the church. Many of the items in the home were contributed by individual families, and the painting was done by church members. (Mrs. Maurice Joslyn, reporter.)

#### ELGIN CHURCH HAS EVANGELISTIC SERVICES AND MAP PRESENTATION

ELGIN, IA.—"Discipleship" was the theme of our fall evangelistic services with Rev. Leon Bill, Trinity Baptist Church, Sioux Falls, S.D. Special emphasis was on the small group evening meetings, the Men's Brotherhood, WMU, and CBYF and the morning "prayer breaks." The church was blessed by Rev. Bill's ministry.

Following a noon fellowship dinner on December 1, Mr.

Milton Hildebrandt, St. Paul, Minn., showed a filmstrip and presented the challenge of the Mission Advance Program. (Mrs. Fred Schaer, reporter.)

#### AVON CHURCH HAS INSPIRATIONAL EVENTS

AVON, S.D.—In September Pastor Walter Sukut conducted his first baptismal service in the Avon church when



he baptized 15 Sunday school pupils, pictured above. They were received into the fellowship of the church at the Communion service.

Lorny Van Gerpen and Philip Voigt, pictured below,



were presented with Sallman's Head of Christ for completing the 9 year Scripture Memorization Program. Twenty-four completed the program since 1962.

The Baptist Womens' Day of Prayer was observed by the women of the church on November 4 with the ladies of the Tyndall and Danzig Baptist Churches as guests.

A Missionary Conference began at the church on Sunday, November 24 with a Mission and Harvest Festival program. The guest speaker was Mrs. Oryn Meinerts. On November 26 Rev. Oryn Meinerts was the speaker and on November 27 Dr. Peter Fehr, medical doctor to Cameroon, was the speaker. (Estie Betz, reporter.)

#### FOSTER AVENUE CHURCH OBSERVES 110TH ANNIVERSARY

CHICAGO, ILL.—"The Church Moves Forward With God" was the theme of the 110th Anniversary of the Foster Avenue Church. The celebration began October 30 with "Family Night" featuring movies of the groundbreaking and construction of the present church building and annex.

November 1 was "Historical Emphasis Night." Rev. Fred Sonnenberg, former pastor of the church, was the principal speaker. At that time the church recognized several young people from the church who have entered the ministry or missionary service.

A banquet on November 2 was held at the new location of the church which had purchased our previous church building. Rev. Joe Sonnenberg, Western District Secretary and former pastor of the church, was the speaker.

Sunday, November 3 began with a combined Sunday school session. Rev. Joe Sonnenberg gave the sermon at the morning worship hour. Dr. Charles W. Koller, former President of Northern Baptist Theological Seminary, brought the message at the evening service. After communion was served, the Christian Fellowship Club male chorus closed the service with a touching rendition of, "Ich bete an die Macht der Liebe" (I worship the power of God's love) by Bartniansky. (Beatrice Scroggin, reporter.)

#### SPECIAL SERVICES HELD IN SHERWOOD PARK CHURCH

GREELEY, COLO.—Sherwood Park Baptist Church of Greeley, Colorado had special meetings the week of November 10-17 with Rev. Clarence Walth of Chicago, Illinois. One experienced salvation and seven people rededicated their lives to the Lord.

Special music was provided by the Searchlighters quartet of Denver, and the choir of the First Baptist Church of LaSalle, Colorado.

Our Sunday school presented twenty-one members with perfect attendance pins, one to nine years, on Sunday, November 17. On November 19 our pastor and his wife, Rev. and Mrs. Richard Grenz attended the Recognition Council meeting and service at Lincoln, Nebraska, for the Regency Baptist Church which organized with twelve members. (Mrs. Walter Wacker, reporter.)

#### TWIN PINES BAPTIST CHURCH IS RECOGNIZED

CEDAR RAPIDS, IA.—On November 18, 1968 a recognition council meeting took place at the Noel Ridge Baptist Church, Cedar Rapids, Iowa to consider recognizing the Twin Pines Baptist Church as a North American Baptist Church of the Iowa Association and the Northwestern Conference. Rev. Ronald Derman, pastor of the Twin Pines Baptist Church stated the purpose of the meeting.

Rev. Orville Meth, Elgin, Iowa was elected as Chairman and Rev. Jacob Ehman, Steamboat Rock, Iowa was elected as clerk.

Rev. Ronald Derman presented the Statement of Faith and the Constitution of the church to the council for consideration. After some discussion the council withdrew into private session. Having satisfied themselves, the Council voted that the officers of the council with the pastor of Twin Pines Baptist Church conduct a recognition service. This report was presented to the church assuring the church that the council approve their stand wholeheartedly.

The recognition services were held at 7:00 p.m. at the Noel Ridge Baptist Church, with the pastor and the people of the Twin Pines Baptist Church participating. Rev. Lyle Wacker was the guest speaker. Dr. J. C. Gunst brought the charge to the church. Rev. Orville Meth had the dedication prayer, Rev. Jacob Ehman, Association Moderator, brought words of greetings, and the pastor and members of the church inspired the service with songs and testimony. (Rev. Jacob Ehman, Clerk.)

#### RIDGEWOOD CHURCH PRESENTS ANNUAL CANDLE-LIGHT CHRISTMAS MUSICAL

BROOKLYN, N.Y.—Following a period of instruction by our pastor, Rev. A. Lamprecht, several believers entered the baptismal waters on Sunday morning, December 22. All were faithful in their Sunday school attendance—three boys, a mother and daughter.

On the same Sunday the choir presented the annual candlelight service of Christmas music. With song, Scripture, organ and a violin solo by Mrs. A. Lamprecht the sadness and empty darkness of the world outside were dispelled with the warmth, joy and brightness of the good news of the coming of our Savior. (Marion von Ahnen, reporter.)



## FELLOWSHIP BAPTIST ADDS SEVEN TO MEMBERSHIP

CAMROSE, ALTA.—On November 10, 1968 the Fellowship Baptist Church, Camrose, Alberta had the joy of seeing



five young girls entering the waters of baptism. Our pastor, Ron Berg, gave each the opportunity of giving their testimony.

On Sunday, November 17 these young people, together with Mr. and Mrs. Everett Tallin were extended the right hand of fellowship and became members of our church.

We are very happy in having Rev. and Mrs. Berg and family with us this past year.

Pastor Berg and candidates are pictured below. (Mrs. R. G. Soderstrom, reporter.)

## BECKY WEBER RECEIVES SCRIPTURE MEMORY AWARD



UNDERWOOD, N. D. — Miss Becky Weber of the First Baptist Church, Underwood, North Dakota was presented a Sallman's "Head of Christ" by Mr. Roland Koenig, Sunday school superintendent upon completion of nine years of Scripture Memorization (picture at right). The presentation was made on Harvest and Mission Festival Sunday, October 13, 1968. Rev. Edwin Walter, McClusky Baptist Church, was the guest speaker for the day. (Walter L. Weber, reporter.)

## MR. RON BERG IS ORDAINED

CAMROSE, ALTA.—Delegates from area churches met on November 22 at the Fellowship Baptist Church of Camrose to consider ordaining Mr. Ron David Berg to the gospel ministry. Rev. Charles Littman was elected moderator of the Council and Rev. Norman W. Dreger, Clerk. After being presented to the Council by Mr. George Soderstrom, the candidate presented his statement concerning his conversion experience, call to the ministry, preparation to the ministry and doctrinal beliefs. The council declared itself satisfied with Mr. Berg's statements and recommended ordination.

Mr. Berg, accompanied by his wife at the piano, sang The Consecration Hymn. Rev. David Berg, the father of the candidate, preached the ordination message, "The Secret of A Successful Ministry." The ordination prayer was offered by Rev. G. G. Rauser. Rev. Morley Schultz gave the charge to the candidate and Rev. Reinhard Neuman did likewise to the congregation. Professor Edward Link of the North American Baptist College welcomed him into the fellowship of the North American Baptist pastors and workers. (Norman W. Dreger, reporter.)

## HIGHLAND BAPTIST REPORTS FALL ACTIVITIES

JUNCTION CITY, KAN.—The Kansas Association met with us October 15-16. We received many blessings from our guest speakers, Missionary George Black and Layman Stanley Johnson.

On October 27, Bob Lang of Durham showed slides and told of his experiences as a God's Volunteer. On the evening of November 17, the Marion, Kansas CBYF and their spon-

sors presented a very interesting program.

We have been greatly blessed by the fellowship we have had with Chaplain and Mrs. Clinton Grenz of Ft. Riley and with Lindley and Kathleen Reimer who have now gone to Africa as short term missionaries.

We are so thankful for our pastor and his wife and family. Rev. Priestley gave unstintingly of his time and energy in the building of our church. (Mrs. Clara Zoschke, reporter.)

## MISSIONARY COUPLE REPORT BIRTH OF SON

ISABEL, S.D.—Rev. and Mrs. Benjamin Motis of Ethiopia announce the birth of their first child, a son, Timothy Neal, born November 11, 1968. Rev. and Mrs. Motis grew up in the fellowship of the Isabel Baptist Church where Rev. Motis retains his membership. They are serving with the Sudan Interior Mission. (Mrs. Mary Lou Brenner, reporter.)

## BONNIE MORGAN IS HONORED FOR 20 YEARS OF SERVICE



week trip to Hawaii as a token of the church's love and appreciation. (David Howard, reporter.)

LANSING, MICH.—Miss Bonnie Q. Morgan was honored by the Colonial Village Baptist Church, Lansing, Michigan on November 24 for her many years of service. Bonnie has served for the past 20 years as Church Missionary, Youth Director, Assistant to the Pastor, and presently as Director of Visitation and Women's Work. The program consisted of special musical numbers which were favorites of Bonnie; a challenge by Rev. Aaron Buhler, a former pastor of the church; and a fellowship hour in the lower auditorium. During the program Dean Broadberg, church moderator, presented to Bonnie a three-week trip to Hawaii as a token of the church's love and appreciation. (David Howard, reporter.)

## CALVARY BAPTIST DEDICATES NEW CHURCH



"Christ, the Chief Cornerstone." Dr. Gunst also brought the challenging message, "My Church—The House of God," at the afternoon dedication service. Rev. H. Lohr, also a former pastor of this church, now retired here, gave the dedicatory prayer.

Dr. MacCormack spoke again Sunday evening on the subject "The Perfert Church." A trio of young ladies from the Sioux Falls College, South Dakota: Becky Heerts, Luci De Boer and Diane Johnson, graced three of the services with their fine contributions in song. When the invitation was given for rededicating our lives a goodly number came forward, expressing their desire to follow the Lord more closely.

We thank God for the wonderful offering received for the building fund which amounted to almost \$4,000.00. The approximate cost of our new facilities is about \$175,000.00 including furnishings. (R. F. Dickau, reporter.)

# Obituaries



## AUGUST HEIN of Winnipeg, Manitoba

Our Brother in Christ, August Hein was born on August 21, 1897 in Poland and passed away very suddenly at his home on December 9, 1968 at the age of 71 years.

As a young man August was converted, baptized by Rev. Breklin, and became a member of the Sesulin Baptist Church.

On October 12, 1922 he was married to Olga Engel and this marriage was blessed with seven children, one of whom preceded the father in death.

In 1926 Brother Hein came with his family to Canada, settled in Winnipeg where he lived until his departure.

He became a member of the McDermot Avenue Baptist Church after he came to Winnipeg. He served as usher and trustee. He loved his church and was very willing to help whenever he was asked. August Hein leaves to mourn his beloved wife; four sons: Max, Erwin, Benjamin, Edmund; two daughters: Marianne, Mrs. Simard of Montreal. One sister, Mrs. Ben Gross of Winnipeg; nine grandchildren and a host of friends and neighbors.

McDermot Avenue Baptist Church

Winnipeg, Manitoba

WALTER STEIN, pastor

## CHRISTINA RYCKMAN of Herreid, South Dakota

Christina Ryckman, nee Moser was born in Campbell County in South Dakota on February 5, 1905.

In 1929 she was married to Gottlieb Kerher and they made their home on a farm near Pollock, S. Dak. The Lord blessed them with six children.

She professed faith in Christ as her Savior and on January 1, 1933 was baptized by Rev. Albert Alf and became a member of the Herreid Baptist Church.

In 1949 she married Wesley Ryckman and they lived on a farm near Westfield, N. Dak. They moved to Pollock in 1951 and the same year she was reinstated as a member of the Herreid Baptist Church.

Christina Ryckman, who had been living at the Lutheran Home at Eureka, S. Dak., passed away on July 20, 1968 at the Eureka Hospital at the age of 63.

Immediate relatives who preceded her in death were her husband, Wesley Ryckman, a brother, Simon Moser, Jr., three sisters and one granddaughter.

She is survived by two sons: Jake Kerher of Chile, S. America; Ervin Kerher of Newberg, Ore.; four daughters: Edna, Mrs. Eugene Hehn of Iceland; Lydia, Mrs. Delbert Rueb of Herreid, S. Dak.; Martha Kerher of Yankton, S. Dak. and Donna, Mrs. Thomas Streifel of Minneapolis, Minn.; two brothers, Jake and John Moser both of Pollock, S. Dak.; four sisters: Magdalena, Mrs. John Wolfer of Springfield, Ore.; Mrs. Lydia Wittmeier of Herreid; Lizzie, Mrs. Rudolph Renner of Aberdeen, S. Dak.; Martha, Mrs. John Ackerman of Moberg, S. Dak.; a step-sister, Lydia, Mrs. Victor Fischer of Rapid City; sixteen grandchildren.

Herreid Baptist Church

Herreid, South Dakota

IVER WALKER, pastor

## SIMON MOSER, SR. of Herreid, South Dakota

Simon Moser, Sr. was born July 27, 1876 at Wilhelmstahl, South Russia.

He married Lydia Quenzer in Russia on October 25, 1897. In 1905 they came to the United States and settled on a farm west of Mound City, S. Dak. In 1907 they homesteaded on a place northwest of Pollock, S. Dak. which was the family home until moving to the town of Pollock in 1944.

On July 10, 1910 Simon Moser professed faith in Christ as his Savior and was baptized and became a member of the Herreid Baptist Church.

Mrs. Moser died in 1940 and he married Dortha Walker in 1941. They moved to

Herreid, S. Dak. in 1955 and his second wife died in 1963.

Simon Moser, who was living at the Good Samaritan Center in Selby, S. Dak. since 1965, passed away at the Community Hospital of Moberg, S. Dak. on July 9, 1968.

He was preceded in death by a son, Simon Moser, Jr., in 1967; three daughters in infancy; a grandson, LeRoy Moser, was killed in Vietnam; four brothers and two sisters.

He is survived by two sons, Jake and John Moser both of Pollock; five daughters: Christina, Mrs. Wesley Ryckman, Eureka, S. Dak.; Magdalena, Mrs. John Wolfer of Springfield, Ore.; Mrs. Lydia Wittmeier of Herreid; Lizzie, Mrs. Rudolph Renner of Aberdeen, S. Dak.; Martha, Mrs. John Ackerman of Moberg; a step-daughter, Lydia, Mrs. Victor Fischer, Rapid City, S. Dak.; thirty-two grandchildren and sixty-one great grandchildren.

Herreid Baptist Church

Herreid, South Dakota

IVER WALKER, pastor

## LYDIA SCHAUER of Ashley, North Dakota

Mrs. Andrew (Lydia) Schauer was born September 2, 1896 in McPherson County, S.D., the daughter of John Jenner and wife Rose, nee Bender. On Saturday, November 30, she passed to her heavenly reward at 72 years of age.

On October 21, 1919 she was married to Andrew Schauer in McPherson County and together established their home five miles southwest of Ashley. They moved to Ashley in 1947.

She leaves to mourn her husband, Andrew; four children: Rev. Herbert Schauer, Portland, Oregon; Mrs. Leo (Emily) Feiock, Aberdeen, S.D.; Mrs. Marvin (Ruby) Sukut, Ellendale, N. Dak.; Mrs. Rodney (Glenna) Foubert, Webster, S.D.; and seven grandchildren. Her parents, two sisters, two brothers and two sisters remain.

Mrs. Schauer accepted the Lord at age 17 and was baptized at the Ashley Baptist church shortly after her marriage. She remained true to the Lord to the end of her life, committing herself anew into his keeping the last week of her earthly pilgrimage.

Services were held at the First Baptist Church, Ashley, N. Dak. with the Rev. Olsen, officiating.

Ashley Baptist Church

Ashley, North Dakota

THE FAMILY

## MILDRED RUTH KRUPP of Earl Grey, Saskatchewan

Mildred Ruth Krupp was born to John and Ruth Wiers on January 31, 1927 at Alpena, Michigan, U.S.A. where she grew up and also received her elementary and high school education.

She accepted Christ as her personal Savior at the age of 9, was baptized at Cicero, Illinois and then received into the fellowship of the Oak Lawn Baptist Church, Oak Lawn, Ill. She took active part in the program of the church, particularly, as an officer of the young people's group and also as a Sunday school teacher.

In 1948 the family came to Canada where they made their home on a farm in the Earl Grey district. She became a member of the Southey Baptist Church and was active in the Ladies' Missionary Society.

She was married in 1951 to Robin Douglass Krupp of Earl Grey and God has blessed their home with five children: Jean Ruth, Keith Randolph, Catherine Elizabeth, Timothy Paul, and Cheryl Gay.

Mrs. Krupp went to be with her Savior on Friday, October 11, 1968. In addition to her husband Robin, and her children, her sudden passing brings deep sorrow also to her mother, Mrs. Ruth Wiers, and her brother John, of Earl Grey, Sask., and many other relatives and friends. She was predeceased by her father John A. Wiers on Jan. 26, 1962.

Funeral services were held from the

Southey Baptist Church, Rev. Peter Schroeder of Esterhazy, Sask. officiating, assisted by Rev. W. Larstone of the Earl Grey United Church.

Southey Baptist Church  
Southey, Saskatchewan  
PETER SCHROEDER, pastor

## EMMA GOERTZEN LINDENBAUM of Cleveland, Ohio

Mrs. Emma Goertzen Lindenbaum was born on January 22, 1891 in Omaha, Nebraska and passed away in Cleveland October 27, 1969. As a young girl she moved with her family to Canton, Ohio. Here she met Jacob Lindenbaum and in 1915 they were united in marriage. Soon after their marriage they moved to Cleveland where they joined the White Avenue Baptist Church, today known as the Hillcrest Baptist Church. Both of them were lovers of music and being blessed with exceptionally good voices, they joined the church choir. For more than 54 years Mrs. Lindenbaum was known as *The Voice in the Choir*. Only two weeks before her death she still sang in the choir. She taught herself to play the piano and was always willing to play in the Midweek Service or in the Woman's Missionary Society meetings. She is being missed by all of us.

She leaves to mourn her passing her three daughters: Bernice, Dorothy and Ruth, together with the members of their families. Also three sisters: Mrs. Minnie Basher, Mrs. Lena Classen and Mrs. Anna Shetzley and a great host of friends. The pastor conducted the memorial service.

Hillcrest Baptist Church

Cleveland, Ohio

EDWARD KARY, pastor

## ANDREW FISCHER of Bismarck, North Dakota

Mr. Andrew Fischer was born in Russia on May 24, 1890. As a boy he came to America with his parents, first residing at Scotland, South Dakota, and then settling near Wilton, North Dakota. He was married to Katharine Hochhalter on June 28, 1914 and they made their home in Regan, North Dakota. In 1948 they moved to Bismarck, residing here until the time of his passing. Mr. Fischer departed from this life on December 5, 1968 at the age of 78 years.

Our brother accepted Christ as his personal Savior during his youth. Upon moving to Bismarck he was baptized by Rev. E. Kary and became a faithful member of Bismarck Baptist Church where he had served as church treasurer as well as a member of the board of deacons, board of trustees and building committee.

Mourning his passing are: his wife, with whom he had lived for more than 54 years; two sisters and two brothers; as well as a host of relatives and friends.

Bismarck Baptist Church

Bismarck, North Dakota

ALLAN STROHSCHNEIN, pastor

## DONALD W. SCHIMKE of Harvey, North Dakota

Donald W. Schimke was born on March 4, 1916 in the Township of Pony Gulch, Wells County, North Dakota, and went to be with his Lord on November 19, 1968 at the age of 52 years, 8 months, and 15 days.

He was converted at the age of eleven years and shortly thereafter was received into the membership of the Congregational Church of Harvey, North Dakota. As an adult he became convinced in his heart from reading God's Word that he should follow the Lord in baptism by immersion. Following baptism, Mr. Schimke joined the Bethel Baptist Church of Harvey. While a member of the church he served in many positions. He was Sunday school superintendent and prior to this had served a number of terms as a trustee.

At the time of his death he was serving as a member of the Board of Directors for the Bismarck Baptist Home for the Aged, and of the Church Extension Committee for the Northern North Dakota Association. Mr. Schimke was also active in community affairs.

On February 23, 1941 he was united in marriage to the former Furbie Schnabel. This union was blessed with three children. He leaves to mourn his death his wife Furbie; one son, Roger of Harvey; two daughters: Mrs. Denise (Joan) Pranhuis of Kansas City, Mo., and Bonnie of Harvey; five brothers, three sisters, two grandchildren, the members of the Bethel Baptist Church, and many other relatives and friends.

Bethel Baptist Church

Harvey, North Dakota

ALLAN KRANZ, pastor



# A Message for Baptist World Alliance Sunday

February 2, 1969

William Carey, the pioneer missionary, made Baptists look at a map, not in terms of colonization, but in terms of men and their eternal destiny.

Should there not be a large map of the world in every Baptist church to remind us that "God has no favorites" (Romans 2:11)? The map should remind us that "God so loved the *world* that he gave his only Son" (John 3:16). The map should remind us that in the fellowship and service of Jesus Christ we are members of a *world-wide* Christian family reaching out into more than 120 countries of the world.

On Baptist World Alliance Sunday, Baptists throughout the world recognize their differences, which are various and many, and emphasize their unity. It is the occasion when before God we lift this unity out of the academic and make positive that which so often remains passive.

Our Baptist unity lies not in the structure of a world church or an organization which joins together the scattered ends of our fellowship. Our unity is basic in Jesus Christ. Our unity surmounts our differences and reaches across the barriers of a divided world. "By one Spirit are we all baptized into one body" (I Corinthians 12:13).

The day in which we live is a constant and vigorous challenge to the Christian church. We live in a sad, disillusioned and revolutionary world torn asunder by its wars, confused by its politics, and bitterly prejudiced by its inequalities and injustices. Wherever we live in the world we should be concerned for the life and welfare of the society in which God has placed us. God has placed some of his people in situations that are hard, hostile and dangerous.

We take this opportunity of speaking to those of our Baptist people who are separated from their fellow believers by political barriers and where governments deny the liberty to serve Christ without hindrance. We assure them that they are remembered as an integral part of our life and work. We speak to the minority groups who so often face hardships and opposition and assure them that they have equal standing and are held in equal esteem with all our world fellowship. We would speak with one voice and declare our hate of the injustices, inequalities and prejudices which in time past crucified the Son of God and today divide man from man and nation from nation.

On this Baptist World Alliance Sunday, let us declare that a world which disregards God and the love and righteousness revealed in Christ is a world that is treading the path of inevitable destruction. "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, I testify against you this day that ye shall surely perish" (Deuteronomy 8:19).

Let us turn together to the place of our redemption and renew our love in the presence of the Saviour of the world. Let us dwell in the love that saves souls and changes enemies and inspires sacrifice and delights in service.

Let us pray for each other that the Spirit of God may be upon us and the life of Christ within us as we unite in our one task throughout the world to bring men to the knowledge of his saving power and to extend the bounds of his Kingdom.

## THE BAPTIST WORLD ALLIANCE

William R. Tolbert, President

Robert S. Denny, Associate Secretary

Josef Nordenhaug, General Secretary

C. Ronald Goulding, Associate Secretary

Frank H. Woyke, Associate Secretary

**BAPTIST HERALD**  
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