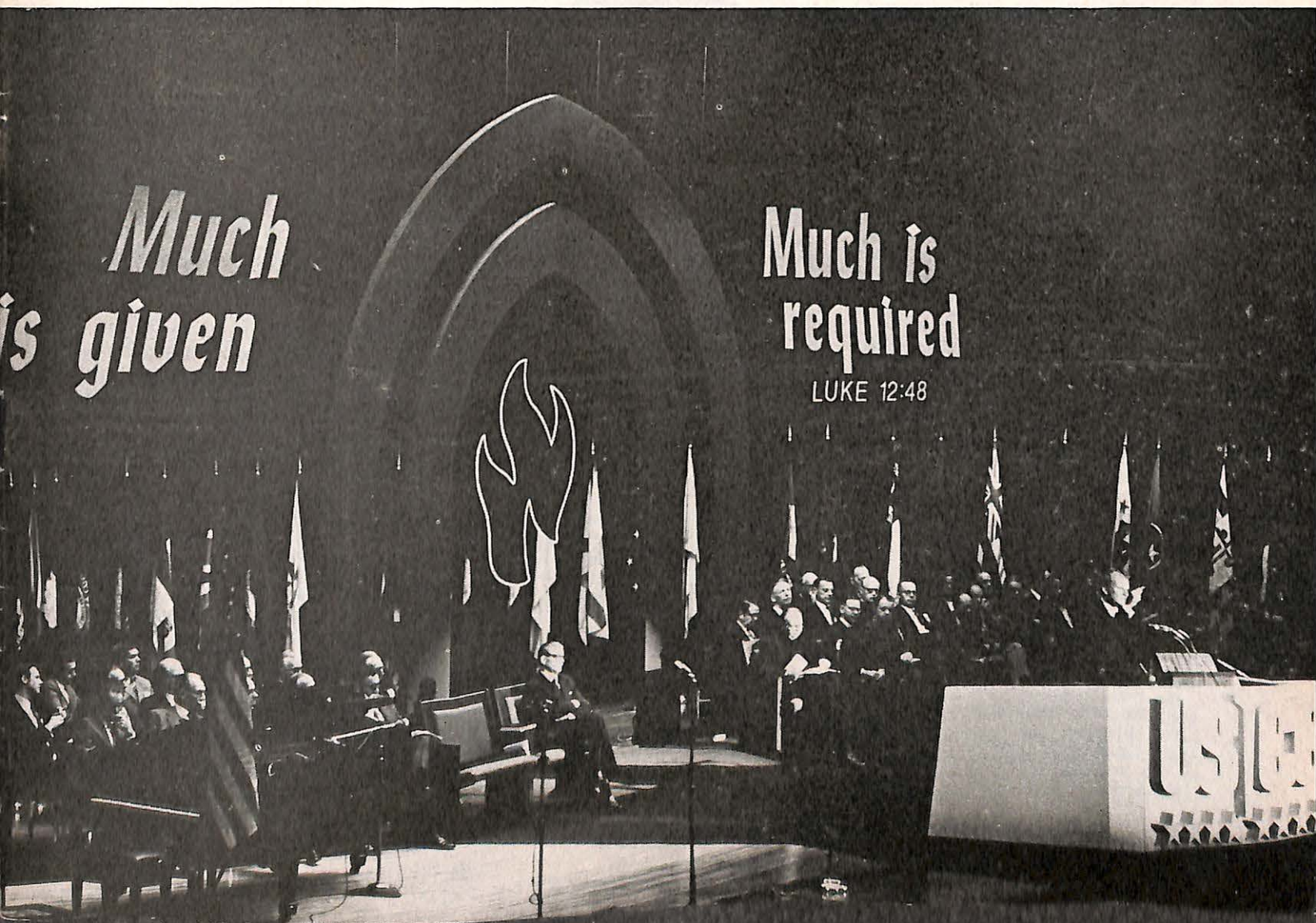


BAPTIST HERALD

NOVEMBER 1, 1969

Special Report: U.S. Congress on Evangelism



AS I SEE IT

Religious News Analyzed

by Paul Siewert

The U. S. Congress on Evangelism 8-13, brought together nearly 6,000 delegates from every State, ten foreign countries, and 93 denominations. The program included some of the most distinguished speakers, musicians, and authors of the continent. It was evangelical and provocative. It featured many unusual lectures, musical presentations, action groups, and special women's meetings. Some announced the message we need to present to the world, others analyzed the problems and hang-ups, while still others exemplified workable methods. Much of this was expected.

But very few came to the congress expecting a contribution to be made by a local hippy. Nevertheless, his unsolicited charade brought home in dramatic form some realities that could hardly be articulated otherwise. Apparently he slipped into the Wednesday evening service, with his female friend, without being noticed by the ushers. All went well until at the intermission he loudly asked for an audience with Dr. Graham, who was on the stage. This alerted the ushers, who quickly escorted them to the nearest exit. Many from the audience who saw what happened objected immediately. Keith Miller, the speaker, expressed their sentiments with, "We threw out a man who looks more like Jesus Christ than anybody else in this auditorium. We're supposed to be talking about evangelism. Those kids didn't do anything. They might have come to hear about Christ." When the hippy couple was finally returned to a front seat, they were given a standing ovation.

Personally, I hold reservations about the resemblance to Jesus, but the event did accentuate more than a lot of lectures. If we're going to include the blacks, the hippies, and the disenfranchised, etc., in our evangelism, we'd better make room for them in our churches and meeting places. Otherwise we may become glaring hypocrites.

JOSEF NORDENHAUG, INTERNATIONAL BAPTIST LEADER, DIES

WASHINGTON, D.C.—Josef Nordenhaug, general secretary of the Baptist World Alliance, died Thursday, September 18.

He had been confined to his home here for two weeks with a heart ailment. Stricken with coronary failure about 4 p.m. Thursday, he died enroute to the hospital.

Funeral services were held Sept. 22,

at Calvary Baptist Church, Washington. Dr. Nordenhaug, age 66, a Norwegian, had been chief executive officer of the international Baptist fellowship since his election at the Baptist World Congress in Rio de Janeiro, Brazil, in 1960. He had planned to retire in July 1970.

Coming to the Baptist World Alliance offices in Washington in November 1960, Dr. Nordenhaug gave enthusiastic and effective leadership to promotion of a program he described as "the five fingers of the Baptist hand of international fellowship." The activity includes the Alliance's roles as "an agency of communication, a forum for study and fraternal discussion, a channel of cooperation for relief purposes, a vigilant force for safeguarding religious liberty and other God-given rights, and a sponsor of regional and worldwide gatherings for the furtherance of the gospel." The Alliance is, briefly stated, a channel for fellowship, service, and cooperation among Baptists of the world.

Dr. Nordenhaug was married to Miss Helen Bacon Rampp of Louisville, Kentucky, in 1934. They have two children, Theodore of Macon, Georgia, and Karl in, now Mrs. Paul Ciholas of Buies Creek, North Carolina.



NEWS & VIEWS

The illness that ended in death began as Dr. Nordenhaug was preparing to speak Sunday, August 17, in Bucharest, Romania. He had attended meetings of the BWA Executive Committee at Baden bei Wien, Austria, Conference 2-6, and the European Baptist Conference in Vienna, August 6-10. He returned to his office in Washington August 22, but began a rest at home under doctor's instructions on September 3. The BWA Executive Committee of Dr. Nordenhaug's desire to retire to succeed named Robert S. Denny Baptist World Congress in Tokyo next July 12-18. Dr. Denny has been on sabbatical staff in Washington since 1956 and is the senior associate secretary.

Baptists Hold Large Meeting in Zurich

The largest Baptist meeting in Zurich, Switzerland, for at least 30 years took place during the 1969 assembly of the Swiss Baptist Union. More than 1,100 worshippers attended Sunday services during the assembly, when the auditorium of Fraumunster Church was used.

Fraumunster is one of the leading congregations of the official Reformed

Church in the city of Zurich. Its building is located in the heart of the city.

Claus Meister, Ruschlikon, president of the Swiss Baptist Union, described it as the largest Baptist meeting in Zurich since the Baptist Youth World Conference met in Zurich in 1937. Many of the 1,100 in attendance were members of Fraumunster or other non-Baptist churches. (EBPS)

SBC Messengers Oppose Racial Discrimination

NEW ORLEANS (BP) Persons attending the Southern Baptist Convention registered strong opposition to racial discrimination and favored increased emphasis on social relationships in an opinion poll conducted here.

Participants answer questions ranging from government to covers of Sunday School literature by dropping marbles beside the answers which match their opinions.

Four questions had overtones of race relations and social action. One asked if race should be a factor in considering applicants for church membership. Almost 52 per cent said no, while 40 per cent said each church must decide the matter on its own. Six per cent said yes.

Asked if they would move if colored people moved to their neighborhood in great numbers, 48 per cent of 624 persons said no, 37 per cent said maybe, and 14 per cent said definitely yes.

Forty-one per cent said the increased emphasis should be on Christian ethics and social relationships. Twenty-six per cent supported emphasis on Baptist doctrine, 15 per cent on evangelism, and 16 per cent on worship.

A question probing support for the Vietnam War indicated 60 per cent thought the United States was right in sending troops to Vietnam. Thirty-four per cent thought sending troops was a mistake.

Sixty five per cent of 219 voters strongly or mildly agreed that war is justified when other ways of settling international disputes fail. Thirty-five per cent either mildly or strongly disagreed.

Eighty-five per cent of 637 voters said that every physically fit young American male should be willing to serve in the Armed Forces.

Eighty-two per cent of 507 voters gave Richard M. Nixon approval in his handling of the presidency, while only

(Continued on page 20)

Editorial

What Was Said at and About The U. S. Congress on Evangelism

Urgent calls for Christian compassion to underscore verbal proclamation of the Gospel characterized the first interdenominational U. S. Congress on Evangelism in Minneapolis.

"We hope that the fire of evangelism will spread throughout this country with a new urgency as a result of this Congress," said Billy Graham, honorary chairman.

"What we are saying is that the world's only real hope is Christ," said Dr. Oswald C. J. Hoffmann, "Lutheran Hour" radio preacher and Congress keynoter.

"Jesus was a radical. He is revolutionary. He gives men identity by making them Sons of God. He provides community by healing the relationships of man. He provides indwelling power by indwelling men with His own life," said the Rev. Tom Skinner, black evangelist.

"The church has failed to be the church. Too long it has been a mere ambulance when it should be a fire engine, a bulldozer, a tank," said the Rev. Ralph Abernathy, SCLC president.

"We have made the Gospel seem cheap, tame and dull. We ought to be saying to the students and the people of the world, 'we too are revolutionaries! We too want to see things changed. But we believe only one revolution is big enough, and deep enough, and powerful enough to change the world. It will take everything you've got—but come join Christ's revolution,'" said Dr. Leighton Ford, Evangelist.

"We need to adapt our churches so they can receive this now generation that is accepting Jesus, but hesitate with the church," said Billy Graham.

"I have a new song in my heart because of what happened here. I'm going back home and train my people to win others for Jesus," said Pastor A. C. Anderson, Costa Mesa, Calif.

"Fundamentalist Protestants, generally regarded as the last major holdouts against ecumenical cooperation and the mixing of religion with social issues, have begun to modify their position on both counts," reported The New York Times, Sept. 14, 1969.

"From across the country, the delegates converged on Minneapolis—Mennonites, Nazarenes, Salvation Army Officers, five kinds of Baptists, four kinds of Lutherans, Wesleyan Methodists, Free Methodists, United Methodists, two distinct churches of God, various Assemblies of God and a host of Churches of Christ. They were divining new ways to spread their stock-in-trade: the Gospel," reported Newsweek, Sept. 22, 1969.

The openness of the Congress to listen and take an honest look at the contemporary scene is bound to have far-reaching effects on persons inside and outside of the churches in America. J. B.

November 1, 1969

BAPTIST HERALD CONTENTS

Volume 47 No. 18

November 1, 1969

	Page
As I See It	2
Paul Siewert	2
News & Views	3
Editorial	4
"What Was Said at and About the U. S. Congress on Evangelism"	4
"At Your Service"	4
Eldon Janzen	4
"Cliches: How to Confuse & Alienate Your Reader"	5
Lillian Harris Dean	5
Open Dialogue	7
We the Women	7
"Prayer—The Chain that Links!"	7
"Presenting the 1969-70 God's Volunteers"	8
Daniel Fuchs	8
"Evangelism in the Pulpit"	9
Bernard Schalm	9
"MAP Strengthens Stakes and Enlarges Ministries"	11
Eldon Schroeder	11
"U. S. Congress on Evangelism: Unites Christians for Action"	12
Ideas for Christian Education	15
"Missions Come Alive"	15
Henry Ramus	15
Sunday School Lessons	16
James A. Schaefer	16
"How to Discourage a Missionary on Furlough in 12 Easy Lessons"	17
Miss I. O'Nary	17
"To Serve the Savior"	18
Gary Schroeder	18
"Preparation is for Outreach"	19
Arthur Garling	19
What's Happening	20
Our Churches in Action	21
Obituaries	23

Semi-monthly Publication (Monthly in June, July & August)

of the

ROGER WILLIAMS PRESS

of the

NORTH AMERICAN BAPTIST GENERAL CONFERENCE

7308 Madison Street

Forest Park, Illinois 60130

Editor: John Binder

Editorial Assistant: Bruno Schreiber
Business Manager: Eldon Janzen

Editorial Committee: John Binder, Gerhard Panke, Donald Miller, Gerald Borchert, Eldon Janzen.

THE BAPTIST HERALD is a publication of the North American Baptist General Conference with headquarters at 7308 Madison St., Forest Park, Illinois. It also maintains an active membership in the Associated Church Press.

SUBSCRIPTION PRICE: \$3.50 per year in the United States or Canada (\$4.00 in foreign countries).—\$3.00 per year for "Church Family Subscription Plan," and for ministers and missionaries.—\$2.00 per year for students, servicemen and residents in homes for the aging.—35 cents for single copies.

ALL ADDRESS CHANGE correspondence is to be addressed to BAPTIST HERALD SUBSCRIPTION DEPARTMENT, 7308 Madison St., Forest Park, Ill., 60130. Six weeks notice required for change of address. When ordering a change, please furnish an address stencil impression from a recent issue if you can.

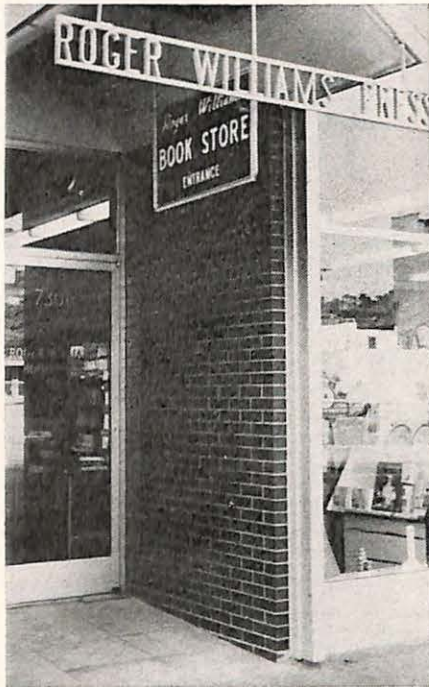
ADVERTISING RATES: \$4.00 per inch single column, 2 1/4 inches wide.

ALL EDITORIAL correspondence is to be addressed to John Binder, 7308 Madison St., Forest Park, Ill., 60130.

ALL BUSINESS correspondence is to be addressed to Eldon Janzen, 7308 Madison Street, Forest Park, Illinois 60130.

Second class postage paid at Forest Park, Illinois 60130 and at additional mailing offices. NEWS reported and views expressed in this magazine are not necessarily the position of the North American Baptist General Conference.

(Printed in U.S.A.)



The entrance to service for you.

THIS PHRASE is an appropriate one for the Roger Williams Press, for it was organized to serve the churches by taking over and coordinating the production and distribution of the several periodicals produced by the churches of that time. The ministry of Roger Williams Press has grown since that time to encompass several other areas of service as well. We shall review these areas briefly.

Included in the periodical publication area, along with the Baptist Herald, Der Sendbote and Moments With God, are two important promotional items—the Annual Conference Reports and the Sunday Bulletin Service. The Annual Conference Reports, which are published once a year, contain much valuable historical information about the churches, local Conference and General Conference sessions. A limited number of these reports are sent to each church each year with additional copies available upon request. The Sunday Bulletin Service is available on a subscription basis with an optional devotional-promotional message geared to our General Conference Ministry on the fourth page.

A second area of service, in cooperation with the Department of Christian Education, is the publication of a number of study books and other Christian Education materials. Subjects covered in these manuals range from the Christian life, missions, Baptist polity and practice, to various aspects of Christian Education. Some of the more recent titles are: *Creative Leadership in the Church*, *Objectives of Christian Education*, *Our Ministry With Older Persons*, *Our Ministry With Youth*, and

AT YOUR SERVICE

by Eldon Janzen

Theology of Evangelism. A complete listing of these titles may be secured from the Roger Williams Press.

Dynamic Junior Camping is a complete camping program, with leader's manuals for each of the three Junior years.

The Scripture Memory Program, covering the grades 1-9, has been correlated with the Roger Williams Press Sunday School materials. A regular program of revision is being carried on to keep it current with Sunday school curriculum revisions.

A third area of service is the Sunday school literature field. Four years ago we entered into an imprint agreement with a publisher and as a result we are now able to supply our churches with Sunday School literature under the name of Roger Williams Sunday School Curriculum. Initiation of this imprint program has made it economically possible for us to offer a complete line of materials, including teaching aids, immediately. The imprint program also gives us the right of editorial consultation in the revision of existing materials and in the planning and production of new materials. For those churches who do not use Roger Williams material, or find it more practical because of local conditions to use other or additional materials, we are able to supply your Sunday school curriculum needs from any major publisher.

The fourth area of service is through the Roger Williams Bookstore. We carry a wide range of religious books, Bibles, and a more limited variety of gift items in stock. We are serving an ever-increasing number of customers in our local community. However, the ministry of the bookstore reaches much farther than the local community. We are able to call in your home through our catalogue and are most happy to

receive and fill the orders you are able to give us.

A year ago we began a new service through the Roger Williams Book Club. Here we endeavor to make available, at a saving to you, some of the latest books on devotional material, biographies, Bible study helps and Christian fiction.

A number of churches have appointed publication agents, and we are indeed grateful for the way in which they represent us in their churches, and for the efficient service they render in securing the publication subscription lists for our several publications from the members and friends of their church.

Recently I read an article in which the editor of a church related book publisher commented on the present state and the future prospects of the publishers and retailers of Christian books. A survey conducted by him showed that people were reading less and less, and were becoming more and more dependent upon short magazine articles in reading for their personal edification and Christian growth. According to his article, unless there was a change in reading habits, the future is not bright for the publishers of Christian books and religious bookstores.

We are happy to be "At Your Service" for several reasons. One being that service works two ways. It is well known that denominational periodicals, such as ours, with a limited circulation cannot meet all the costs of publication through the subscription rates charged, and must make up the difference by subsidy from other sources. Being able to serve you allows the bookstore and Sunday school sales division help reduce the subsidy needed for our periodicals and thus release funds for other missionary projects.

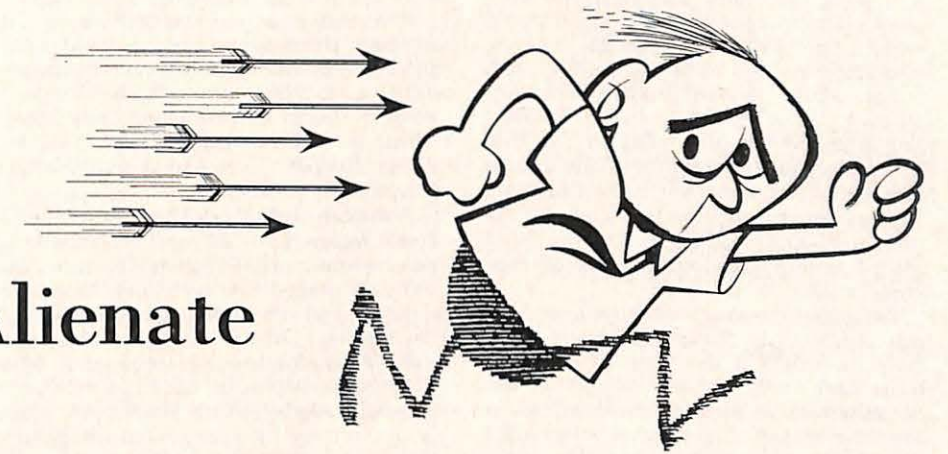
We are delighted, in view of the above-mentioned editor's comments, that we have the opportunity to place Bibles, Bible study aid, and other good books into homes where they may be read by all members of the family.

Another, and important reason, is that we are able to serve you "In the Name of Christ." Our ministry is to make known the unsearchable riches in Christ through the medium of the printed page. We thank God for His blessing on this ministry.

May we be "At Your Service" in the days to come?

The Rev. Eldon Janzen is the manager of the Roger Williams Press, Forest Park, Ill.

CLICHES: How to Confuse & Alienate Your Reader



by Lillian Harris Dean

HOW LONG has it been since you read an article mentioning "the floodgates of glory" or telling of "the mercy drops of the Lord which accompany the spread of the glad tidings on the field?"

Cliches, worn out forms of speech which no longer convey exact meaning, fill many evangelical publications with references to "burdens for souls," "the things of the Lord" and "trophies of grace reaped in the whitened harvest fields."

Although all members of evangelical groups are familiar with cliches, there is confusing variance of definition over many of these expressions. "The theological world of today" is widely denounced, but few can define what it is. "God bless you" we intone. But who can even tell exactly what that means?

I recently received a prayer circular from a missionary who signed it: "Awaiting the Shout." Fortunately I recognized that he was referring to "the rapture of the redeemed."

Cliches can be a major problem for the beginning religious journalist if he does not realize that the old way of saying things is not necessarily the most effective or the most easily understood. And the Christian writer must use imagination and caution in presenting the old Gospel in twentieth century clothes since attempts to revise old speech patterns are regarded by some Christians as akin to theological tampering.

For example, conservative reaction is sometimes directed against the new pastor who addresses God as "you" instead of "thou." And uneasiness is felt by older Christians listening to the new convert stammering his first prayers. Once the new Christian has learned "may each and every one here receive a grand and glorious blessing" and other prayer cliches, his spiritual fathers will relax.

Curtis D. MacDougall, professor of

journalism at Northwestern University, divides hackneyed and obsolete words and expressions into four major areas: figures of speech, bromides, shopworn personifications and journalese—the expressions journalists in particular have overused.

The Christian's language malady may be classified as Christianese, a foreign language spoken by an in-group which effectively shuts out those who don't have an evangelical background or have not been Christians long enough to learn the language.

The words in MacDougall's four groups are not all religious in origin. However, they are words which Christians have traditionally overused and should now begin to avoid out of respect for clear communication.

The first category, the figure of speech, uses allegory, simile or metaphor to show relationship between an expressed idea and some object or person. For instance, "as strong as a lion." When it was new—and that was at least as long ago as Samson's riddle—this simile produced a clear mental image for the reader and impress him favorably because of its originality. To be original today you have to say, "As strong as the cleaning power of the White Knight."

Christians who are careless with creativity toss around figures of speech such as heartwarming, touch our lives, fabric of our lives, carry a burden for, the wings of disaster and when the time is ripe.

Instead of saying, "At the rapture of the redeemed we shall all be presented without spot and blemish as trophies of grace before him," why can't we say, "When Christ returns to earth, our acceptance of his punishment for our sins will allow us to stand uncondemned before him." Notice that I did not say "our faith in his shed blood." Twentieth century people do not shed blood. They only bleed.

Juvenile writers should avoid figure of speech cliches like snakes. Little children are literalists. They may become terrified when told "Jesus wants to come into your heart" or "Jesus wants to give you a new heart."

How will Jesus get inside me and how will he give me a new heart? The child wonders. Will he cut me? Will it hurt? And yet children's literature still contains this type of language—and worse. Stories which describe a "black heart" which needs to be "made white" can have a very negative effect upon Negro children. Communications theorists define these cliches as "noise"—a frustrater of communication.

Why can't we just say that Jesus wants to forgive (to take away) our sins (the wrong things we have done that make Him sad and make us unable to be His friends)?

Such figure of speech cliches as mercy drops, trophies of grace and keep the prayer fires burning give Christianity a comic overcast and convince non-Christians of the irrelevancy of a faith which cannot be expressed in today's language. How would you like it if you wanted God to forgive your sins and someone handed you a tract or magazine article which read: "After you are washed in the blood, out of your belly will flow rivers of living water?" To the person unfamiliar with biblical symbolism this sounds repulsive.

Christians frequently end up writing and publishing only for the in-group. We use language that is boring or unfamiliar to those we hope to contact and then wonder why "the world" doesn't understand our attempts to evangelize. We make Christianity appear ridiculous and then console ourselves that we are "persecuted for Jesus' sake."

Bromides, the next cliché category, are flat, common-place statements such as "all out effort," "bated breath,"

OBSERVE PUBLICATION SUNDAY

November 9, 1969

Use this opportunity to encourage persons to subscribe to the BAPTIST HERALD and other periodicals and books so people can see what is available for their reading enjoyment.

Promotional helps have been sent to the church publication agents. Use the services of R. W. P.

and "We feel that we are fortunate in the extreme to obtain the services of a man of the caliber of . . ." The category contains many old fashioned words which, except for religious usages, ceased years ago to be commonly used.

For some reason many Christians believe that in order to be biblical one must speak and write in the Bible's exact words, meaning King James English. Therefore, we have Christian journalism full of "abideth's" and "endureth's" and references to "the bowels of mercy" and "the lusts of concupiscence."

The exact meanings of these bromides are unknown to many Christians since they have heard the phrases all their lives and have never analyzed the meanings. Use of such expressions is the fastest possible way to "turn-off" non-Christians.

Prayers and editorials both carry a high percentage of bromides. "We thank and praise the Lord for the clarion call which rings down through the years afresh and anew" may appear in either.

But new ways of stating old truths surprise us into attention and understanding.

For the alert Christian bromides are "painful in the extreme" and the "literary efforts" of those who use them

are "doomed to disappointment" unless the writers become more explicit and are able to "bring out a few facts."

The shopworn personification is the cliché's third classification. "Mr. Average Christian" is one such usage. Other personifications which Christian writers should avoid include Lady Luck, Man in the Street, Mother Earth, Grim Reaper, Dan Cupid and Father Time.

However, technical Christianese, the final category, is often the Christian's most serious cliché obstacle. It is usually defended as technical language needed just as much by Christianity as medical terms and calculus are needed by doctors and engineers. The defense is partially valid since Christianese includes words used particularly or entirely by evangelical Christians and may include theological terms such as redemption, atonement and justification if the reader does not understand the term's meaning. Thus the cardinal doctrines of the Church become clichés when they are delivered in uninterpreted form to the seeker for Christ.

Suppose you were ill and the doctor told you that because of *Yersinia pestis* you would have to spend three months in the hospital. Or suppose you went to the supermarket and all the can labels were written in Chinese. That's

what happens to the non-Christian who runs into Christianese witnessing, preaching or writing.

Clarity and readability are both violated by clichés. It is easy to ignore the implications of "the message of the cross" and "the cause of Christ" when you have heard these phrases several times a day for many years. And since they do not say anything in a fresh way, readers may lose interest when a writer descends to such clichés. Old clichés are like lullabies.

Clichés, especially technical Christianese, can also alienate Christians from other people. Unless we can speak and write of our faith in understandable terms, we do more harm speaking and writing than if we were to do nothing at all.

Such terms as "modernist," "fundamental doctrines" and "spiritual involvement" are technical Christianese. No two people agree on exact meaning. Because of this, the Christian writer must be very careful to provide adequate explanation if he must use these expressions. Otherwise the reader supplies his own interpretation.

Although not all Christianese words should be discarded—since theological terminology is certainly necessary—those Christianese phrases remaining on active duty should be used only with

explanation.

Unrealistic characters do not help Christians solve problems by identification. Missionary biographies often glorify men to the extent that the reader becomes discouraged about ever attaining that degree of cliché perfection. I like to read about preachers who watch too much TV, young people who are tempted to use their tithe money for new clothes and missionaries who kick the dog and slam doors. Otherwise I suspect they're phonies.

And what about cliché answers to problems? Too many stories end by having everybody "get saved." That's the evangelical answer to "and they all lived happily ever after." Such problem solving responses as "Let go and let God," given without describing how to do this, come close to blasphemy. Many readers leave Christian fiction frustrated by such cliché responses.

When I was in college a journalism professor embarrassed a fellow student before the class because the student suggested that an article he had marketed was well written.

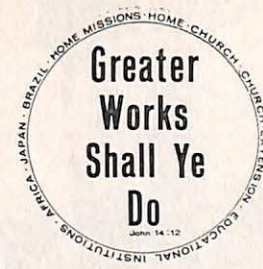
"Publication alone means nothing," scoffed the professor. "I'd still give you a 'C' on that junk."

The staffs of many small town newspapers are also journalistically untrained and perpetuate a confused image of religion by printing the undiluted efforts of beginners.

"Farewell, dear Annie, our beloved Sunday school teacher," I recently read in the obituary column of a small town newspaper, "May the Lord reward you abundantly in your home beyond the skies for the good you did for those of us who sat under you here." I hoped no one took that cliché literally.

So it's up to the writer to do his best. Real concern for communication doesn't wait for the other guy to use the red pencil or think up a fresh expression.

Reprinted by permission from *Christian Writer and Editor Magazine*, Copyright summer 1967, Christian Life Publications, Inc., Gunderson Dr. and Schmale Road, Wheaton, Ill. 60187.



WE THE WOMEN

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

PRAYER—THE CHAIN THAT LINKS

It is significant that the Baptist Day of Prayer originated in countries that had just experienced turmoil, destruction, hate - everything but love. Baptist women from 7 European countries were gathered in London, England in 1948 to see what fellowship could be salvaged in their desperation. There seemed to be one common bond: PRAYER. Out of the depths of their hearts they cried to God, sharing their agonies, loneliness and helplessness, and He, their Divine Comforter, in time healed wounds and erased deep memories. Baptist women of other countries joined this fellowship, and in 1950 the Women's Dept. of the Baptist World Alliance inspired by this magnificent example, began the custom of a Baptist Women's Day of Prayer for our worldwide sisterhood.

Throughout these years programs have been written annually by Baptist women of different countries, challenging with pertinent thoughts, questions and prayer requests. The programs go out in many languages and dialects, and are used by about 13 million women.

Ora et labora - pray and work - this is the gist of the practical Old Testament book of Nehemiah from which the theme is taken this year: "Let us Rise Up and Build." In Chapter 1 Nehemiah himself is agonizing in prayer over the plight of the devastated city of Jerusalem; in chapter 9, it is a whole people observing a national day of prayer, confessing their transgressions in sack-cloth and with fasting. Though this may seem strange to us, the idea of corporate repentance and intercession is still highly suggestive for our observance. The Scriptures tell us that the "effectual, fervent prayer of a righteous man (woman) availeth much" - how much greater must be the chain reaction of a united day of prayer when earnestly observed. And on November 3rd, Baptist women of the world will pray without ceasing around the clock. Prayer is "the tie that binds our hearts in Christian love." Let us link our prayers into a great solid chain!

The love offering taken will go towards the operation of Osaka Biblical Seminary in Japan, and to strengthen the ties of Baptist fellowship by alleviating suffering in distressed areas.

Who Reads The BAPTIST HERALD?

People who want to be in on what North American Baptists are saying and doing. That's **who**.

Why? They read the BAPTIST HERALD because it is especially designed for members of the North American Baptist General Conference churches. It gives information that you cannot get anywhere else.

If you are not reading the HERALD, you're missing a wonderful experience of being in on things.

Through the HERALD you will follow the story of

North American Baptists demonstrating their faith in Jesus Christ around the world. It will also provide reading on contemporary issues and trends from a Christian perspective.

Subscribe now to this important magazine by filling in the order form, giving it to your church publication agent or mailing it directly to the Roger Williams Press, 7308 Madison St., Forest Park, Ill. Choose the subscription plan applicable to you from those listed below.

SUBSCRIPTION ORDER FORM

BAPTIST HERALD

Please enter my subscription to the BAPTIST HERALD for one year on the following subscription plan checked:

- \$3.50 Individual Subscription plan (\$4.00 in countries other than the United States and Canada)
- \$3.00 Church Family Subscription Plan
- \$3.00 Minister and/or missionary
- \$2.00 Student, Serviceman, Resident of Home for the Aged

Date of order _____ Name _____

New Subscriber _____ or Renewal _____ Street _____

Amount attached _____ City _____

Bill me _____ State or Province _____ Zip Code _____ or Zone _____

OPEN DIALOGUE

— LETTERS TO THE EDITOR —

To the Editor:

(Re: Letter from Goettingen, Germany, BAPTIST HERALD, Sept. 1, 1969, p. 10) I was deeply disturbed to see this letter appear in the BAPTIST HERALD. I wonder if this "loose" attitude toward Sunday observance is also indicative of the attitude existing toward the resurrection of the Lord Jesus Christ? After all, why do we worship on the first day of the week? Is this not the *Lord's Day* to remind us of the grand and glorious fact of our Lord's resurrection? Did not the early Christians meet on that day (Acts 20:7; 1 Cor. 16:2) for worship and praise? How far must we go to accommodate the present Laodicean church!

Perhaps it would be well to write a letter to God suggesting that He be less stringent and more tolerant with 20th century Christians. We could remind Him that Sunday is a most unsuitable day seeing it follows hard on Saturday, the day we like to view the late movie on TV, and it is followed by "blue Monday" when we must drag ourselves back to work. We might also remind Him that we are now an af-

fluent society with boats, beaches, and week-end excursions, and that we can ill afford to sit in His House on Sunday.

I'm being rather facetious, I know, but what *does it mean* when the Lord says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters (boats, beaches, and week-end excursions, could well be included here), yea and his own life also, cannot be my disciple" (Lk. 14:26). Where do we find self-denial and self-sacrifice today! We indeed seem to be allowing the world to "squeeze us into its own mold." To "enjoy a week-end of God's wonderful nature" could well be classed as "lust of the flesh" if the Lord's Day is to be sacrificed in doing so.

We hardly need to encourage our people to forget about Sunday when many of them are already "lovers of pleasure more than lovers of God."

May we not forget the Biblical injunction "Seek ye first the kingdom of God, and his righteousness . . ." This ought also be the criterion for Sunday worship. Sincerely, Bruno Voss, pastor, River Hills, Manitoba



Team II: Floyd Forsch (l. to r.), Sharon Rau, Sheryl Anne Dreger, Helen Knoll, Marilyn Lang and Dennis Dewey.

Team I: Becky Heerts (l. to r.), Sue Ann Salem, Ken Priebe, Perry Karges, Marsha Wilkins and Eileen Busenius.

Presenting the 1969-70 God's Volunteers

by Daniel Fuchs

WE ARE delighted to present the new 1969-70 God's Volunteers teams. Three girls and two young men are from Canada; five girls and two young men are from the U.S.

At this stage of their lives when going to school or getting a job or earning money can be very important, these young people have volunteered to give almost a year of their time to help our churches in a positive, joyous ministry of personal and public evangelism. While in our world today men and women go on strike for higher pay, when prices and salaries are skyrocketing, these young people do not ask for money and receive no remuneration except a small allowance for personal expenses. Their service for Christ and our churches has its motivation in a deep and wonderful love to Christ and a genuine commitment to share God's love with others. Their concern is to encourage men, women, and young people to come to a personal encounter with Christ and through repentance and faith have their lives amazingly changed by the transforming power of God's love in Christ.

It takes courage, commitment, and training to serve in God's Volunteers. On September 2, 1969, the teams met with their directors, the Rev. Edgar Klatt and the Rev. Raymond Harsch, at our North American Baptist Seminary in Sioux Falls, S. D., for a five-week period of concentrated training. Besides the two directors, the instructors for the training period were the Rev. Leon Bill, the Rev. Rudolph Lemke, Dr. Gerald Borchert, Dr. Hugo Lueck, Dr. Roy Seibel, the Rev. Bruce Rich, and the Rev. Daniel Fuchs.

Serving on the two God's Volunteers teams for 1969-70 are:

Team I—The Rev. Edgar Klatt, director-evangelist
Eileen Busenius, Central Baptist, Edmonton, Alta.
Becky Heerts, Calvary Baptist, Parkersburg, Iowa
Sue Ann Salem, First Baptist, Ellinwood, Kansas
Marsha Wilkins, Snowview Baptist, Cleveland, Ohio

Perry Karges, Immanuel Baptist, Beulah, N. D.
Ken Priebe, Esterhazy Baptist, Esterhazy, Sask.
Team II—The Rev. Raymond Harsch, director-evangelist
Sheryl Anne Dreger, Namao Park Baptist, Edmonton, Alta.
Helen Knoll, Ebenezer Baptist, Lehr, N. D.
Marilyn Lang, McKernan Baptist, Edmonton, Alta.
Sharon Rau, Calvary Baptist, Aberdeen, S. D.
Dennis Dewey, First Baptist, Ellinwood, Kansas
Floyd Forsch, Zion Baptist, Drumheller, Alta.

Immediately after the training period each time will follow a schedule of campaigns which will take them into the following churches:

TEAM I

October 4-5, 1969
South Dakota Association, First Baptist, Chancellor, S. D.
October 7-12
First Baptist, George, Iowa
October 14-26
Northside and Trinity Baptist, Sioux Falls, S. D.
October 28-November 2
Faith Baptist, Selby, S. D.
November 4-16
First Baptist, McLaughlin, S. D.
First Baptist, McIntosh, S. D.
Isabel Baptist, Isabel, S. D.
November 18-23
New Leipzig Baptist, New Leipzig, N. D.
November 25-30
Hillside Baptist, Dickinson, N. D.
December 2-14
Temple Baptist, Lemmon, S. D.
Grace Baptist, Hettinger, N. D.
December 31-January 11, 1970
First Baptist, Avon, S. D.
January 13-25
Tyndall Baptist, Tyndall, S. D.
Danzig Baptist, Tyndall, S. D.
January 27-February 6
Sherwood Park Baptist, Greeley, Colo.
February 8-15
First Baptist, LaSalle, Colo.
February 18-March 18
Temple and First Baptist, Lodi, Calif.
Willow Rancho and Lincoln Village, Sacramento, Calif.
Swain Oaks Baptist, Stockton, Calif.
First Baptist, Elk Grove, Calif.
March 22-29
Salt Creek Baptist, Dallas, Ore.
March 31-April 10
Sherwood Forest Baptist, Redmond, Wash.
April 12-22
Immanuel Baptist, Portland, Ore.
April 26-May 8
Bethel Baptist, Missoula, Mont.
May 10-17
Calvary Baptist, Billings, Mont.

TEAM II

October 3-5, 1969
Iowa Association, First Baptist, Buffalo Center, Iowa
October 7-12
Grace Baptist, Sheffield, Iowa
October 14-24
Calvary Baptist, Aberdeen, S. D.
October 26-November 2
First Baptist, Hebron, N. D.
November 4-9
Grace Baptist, Gackle, N. D.
November 11-21
Bismarck Baptist, Bismarck, N. D.
November 23-30
Temple Baptist, Jamestown, N. D.
December 2-14
Anamoose Baptist, Anamoose, N. D.
Martin Baptist, Martin, N. D.
Rosenfeld Baptist, Anamoose, N. D.
December 30-January 11, 1970
Oak Street Baptist, Burlington, Iowa
January 13-18
First Baptist, Elgin, Iowa
January 20-February 1
Twin Pines Baptist, Cedar Rapids, Iowa
February 3-8
Bethany Baptist, Hunter, Kan.
February 10-15
Calvary Baptist, Stafford, Kan.
February 17-26
Zion Baptist, Okeene, Okla.
March 1-8
Grace Baptist, Racine, Wis.
March 10-20
Bethel Baptist, Sheboygan, Wis.
March 22-29
Bible Baptist, LaCrosse, Wis.
March 31-April 5
First Baptist, Watertown, Wis.
April 7-16
North Sheridan Baptist, Peoria, Ill.
April 19-26
First Baptist, St. Joseph, Mich.
April 28-May 8
Calvary Baptist, Killaloe, Ont.
May 10-17
First Baptist, Arnprior, Ont.

You can join hands with God's Volunteers by undergirding their ministry with your deliberate and effectual prayer support. You can also have a vital share in their wholesome and worthwhile ministry by designating your contributions "For God's Volunteers." We covet your prayer support as well as your support in mission contributions that you might share with God's Volunteers in this positive ministry of personally confronting lost persons with the good news that Christ died for their sins and rose again for their freedom from guilt.

The Rev. Daniel Fuchs is the assistant general missionary secretary and director of evangelism for the N.A.B.G.C.

EVANGELISM is the concern of every believer. Because it is so dear to us we tend to be somewhat sensitive to criticism. Studies have shown that value judgments influence one's perception. Thus our concern for evangelism may not only make us sensitive to criticism, it may also make us partially blind to the weaknesses and shortcomings of certain evangelistic methods. I hope that we can detach ourselves enough from our task so as to be able to take a more objective look at what we are doing. In the following brief analysis I would like to consider the historical and biblical precedents of evangelism. I shall conclude with a few guidelines for pulpit evangelism today.

Biblical and Historical Precedents

The Christian church has used a variety of methods in presenting its mission to the world. For the first two centuries the church went underground and lived as a minority group. With the conversion of Constantine Christianity was legalized. As a result, the church received official status and became very popular. By the Middle Ages the church functioned primarily through institutions, which played an important role in the society of that day. The coming of the Reformation with its emphasis on the priesthood of all believers, together with the industrial revolution brought forth the forms of church institutions and activities which we have today. The 20th century has witnessed the entrance of Western society into the technical and secular age. We have passed from a "closed" to an "open" society. In the closed society lines of communication radiate forth from a central core which, in Western society, was usually the community church. Pronouncements from the pulpit on Sunday influenced to a large extent the policies enacted in the mayor's office on Monday. In the open society lines of communication do not emanate from one distinct centre. There are many centres, each soliciting the attention and support of the people. What this means in effect is that the church no longer represents the focal point of a community, and the pulpit is no longer the chief agent in molding and controlling public opinion. Nor is the missionary image of the church any longer merely that of a preaching ministry to the heathen. New patterns of evangelism are needed in this technical and secular age. The reluctance on the part of the church to give up or modify the old patterns have evolved from biblical precedents. Let us, therefore, examine the book of Acts and determine the extent to which pulpit evangelism was practiced in the early church.

The most popular and certainly the most common form of evangelism today is pulpit evangelism within the context of the local church. Many pastors conclude every service with an

altar call. Two expediences have made this practice highly desirable: First, it makes the church aware every week of its mission to the world and, second, it provides an opportunity for converts to acknowledge publicly their faith in Jesus Christ. This method, however, also has serious drawbacks. Approximately 95 percent of those who attend the Sunday services are believers who come to church in order to be edified through worship. The modern shepherd who leaves the ninety-nine to find that one lost sheep often returns only to find that the ninety-nine have scattered in search of greener pastures. It has been suggested that the situation would not be as serious if the shepherd would indeed leave. Too often he stays and searches for the lost sheep among the ninety-nine. Also, there is a question here of Chris-

Evangelism in the Pulpit

by Bernard Schalm

tian stewardship. The preacher who devotes nearly all of his time and effort to reach only 5 percent of the congregation can hardly be called a wise steward of time and opportunity.

After examining the book of Acts it becomes readily apparent why this type of evangelism was foreign to the early church. In the first place, the church of the first two centuries was an underground church. There were no church buildings to accommodate the worshippers. Believers met in homes or other places which afforded secrecy. To escape detection Christians would be very careful not to disclose their place of meeting to "outsiders." In the second place, church gatherings fulfilled an altogether different purpose. The centre of evangelism was the world. The church was regarded as a workshop where believers go to

sharpen their tools; a retreat where weary and wounded soldiers retire to recuperate. It was for this reason that early Christians were so eager to frequent church services, even in the face of possible martyrdom. They met a real need in their lives. It was here that they received instruction, celebrated communion, and found new strength in fellowship and prayer (Acts 2:42).

Pulpit evangelism, of course, was not unknown to the early Christians. Except, they practiced it in the world, not in the church. There are at least 41 explicit references in the book of Acts where the church tried to reach groups of people through preaching, teaching, and other forms of oral communication. The places where the gospel was communicated included the synagogue, the temple, villages, towns, cities, market places, homes, courtrooms, schools, palaces, ships, and others. Equally diverse were the audiences to which the early Christians spoke. They comprised large crowds as on the day of Pentecost and select groups as in the palace of Felix and Festus.

Mass or pulpit evangelism in Acts was also far more spontaneous and much less organized than is true today. In 12 out of 41 recorded incidents the meetings were completely unplanned. The believers simply seized the opportunity that presented itself. It is highly probable that many of the remaining instances were equally spontaneous and informal. The early Christians, and for that matter Christians today, evangelized most effectively when they were least aware of the fact that they were evangelizing.

The presentation of the gospel assumed many forms. The writer of Acts uses at least 29 Greek verbs to describe the process whereby the gospel was communicated to the people. Contrary to what is often believed preaching assumed a secondary role. Thirty-six times Luke uses words which are best translated as "talking" or "conversing" (laleo-19, lego-17). Only thirteen times does he employ words which approximate our idea of preaching (euangelizo and kerusso). Additional words used in Acts are teaching, witnessing, answering, discussing, explaining, and others. If the example of the early church means anything to us then we should give serious consideration to the following: First, take pulpit evangelism out of the church and put it in the world where it rightfully belongs. Second, place far less emphasis on preaching and put far greater emphasis on other forms of oral communication. Finally, use far more liberty in exploring new avenues to communicate the gospel to the world.

Guidelines for Pulpit Evangelism Today

At the risk of becoming somewhat presumptuous I would like to submit for your consideration a few sugges-

tions regarding pulpit evangelism today. First, preaching, if it is to be an effective mode of communication, must be cognizant of the temper of the modern secular man. It is true, all people have sinned and come short of the glory of God; but not all people have committed the same sin, nor have they sinned for the same reasons. Man today, as always, interacts with his total environment. Responses to stimuli from the environment are learned and become part of himself. Thus man today has acquired certain likes and dislikes. He likes punctuality, independence, and change; he dislikes traditionalism and authoritarianism. We must serve the pure and unadulterated milk of the Word, but we should make very sure that the people who turn away from us do so because they don't like milk, not because they don't like the container in which it is served. Not infrequently the offense of the cross is due to the offensiveness of the preacher.

Second, evangelistic preaching should make greater use of the findings of other disciplines, especially those of the social sciences. Much research has been done in such areas as personality, learning, group dynamics, etc., which can be of great help to the pastor who is directly involved in all of these. The Holy Spirit is certainly free to act in accordance with his own will, but generally he will work in harmony with the laws of the human personality, not contrary to them.

Third, more attention should be given to the process of communication. Preaching realizes its purpose only if it communicates. Millions of dollars are spent annually to improve communication. The result has been a virtual revolution in this field. Paradoxically enough preaching, which is still the most common mode of communication in the church, has changed little if at all over the past 100 years. When a minister apologized to an elderly lady after the service, saying: "I know I preached a little too long," the lady very innocently yet very discerningly replied: "No pastor, you didn't preach too long, it just seemed long." All preaching which fails to communicate seems long. Reuel Howe in his book *The Miracle of Dialogue* calls our belief that communication takes place by simply telling people "what they ought to know" a "monological illusion." Lack of communication may be due to lack of content. It may also be due to the nature of the communication process. In an interesting study by Leavitt and Mueller it was found that a oneway communication without an opportunity for feedback developed hostility feelings in the listeners. This may well explain such responses as sitting in the rear of the church or lack of attendance. Numerous other studies attest the superiority of dialogical preaching to monological preaching.

Fourth, evangelistic preaching should have its horizons extended. Without minimizing the importance of the spir-

itual rebirth, man's existence must be seen from a multi-dimensional perspective. His relationships extend not only vertically but also horizontally. Evangelical preaching has always stressed man's vertical relationship, but it has woefully neglected his horizontal relationship. Yet one is incomplete without the other. We have produced Christians who claim to be right with God while in the wrong with the world around them. Our theology is strong, but our anthropology is weak. A restricted sermonic diet will inevitably cause apathy and boredom in the listeners. White, writing in *Christianity Today* (Dec. 6, 1968), asks: "Does not sermon preparation sometimes descend to mere imposition of a new pattern on the same limited assortment of ideas? The arrangement, the headings, the text are new, but the content is a reshuffling of familiar themes, so that after 10 minutes the congregation has caught up and passed, and can see just where the preacher will end." Carlyle speaks of this kind of exercise as "the enormous and repeated thrashing of the straw." Someone has compared the preaching of Episcopalians with that of Evangelicals as follows: "Episcopalians," said he, "present bright ideas without feeling and imagination. Evangelicals present dull ideas with much feeling and imagination."

Finally, evangelistic preaching should be far more personal. We tend to look at people in stereotypes: saved-unsaved, believer-unbeliever, saint-sinner, etc. By emphasizing what people "ought to be" we easily give the impression that we are only interested in people as they "ought to be," not as they actually are. The story is told of the evangelist pastor who served a little country church. Twenty faithful Christians gathered from Sunday to Sunday to hear their pastor explain the way of salvation. In the congregation each Sunday was also an unsaved man who had been attending that church for years. At the close of each service the pastor gave the altar call, with no response. This was followed by the closing prayer which usually ended with the plea: "... and should there be one soul here..." Really, it would have been far less embarrassing to the congregation and certainly more personal had the pastor invited the unsaved man to his study.

In conclusion I would like to make a few general observations. Whether we like it or not, indications are that pulpit evangelism as a method of winning people to Jesus Christ has entered a phase of rapid decline. It is very unlikely that this trend will be reversed. Instead of reminiscing about the glorious revival times of the past, let us use our creative powers and our sanctified common sense to search out new ways to reach mankind with the gospel. Who knows, this decentralization of the pulpit may even be of God. Perhaps we are paying too high a price for pulpit evangelism. Instead of furthering the cause of evangelism

are we per chance indirectly and unawarely contributing to its decline? The emphasis on pulpit evangelism seem to have conveyed to our people the idea that evangelism is a matter for the preacher, not the laity.

Let us not be afraid to take inventory each year of the church's ministry in the world. And by all means, let us solicit the help of discerning laymen and laywomen. And, as we assess our ministry in evangelism, let us not be like the businessman who thought he was rich, he added up only one side of the ledger—his income. We must not only count those who have been "saved," we must also count those who because of our preaching prefer to remain "unsaved."

Dr. Bernard Schalm is professor of New Testament and psychology at the NAB College, Edmonton, Alta. The above message was given in a workshop at the NAB Family Conference at Green Lake this summer.

Inspiration Insight Instruction

Offered In Five NEW
Judson Books



THE VACANT PULPIT by Jack Gilchrist. How one pulpit committee worked to find the "perfect" pastor for themselves and for their church. Paper, \$2.95



PASTORAL CARE IN CRUCIAL HUMAN SITUATIONS by Wayne E. Oates and Andrew D. Lester. From actual hospital experience, a rich compilation of practical theology for pastoral care in times of stress. Cloth, \$6.50

PRIVILEGE AND BURDEN by Robert G. Middleton. The problems of the local church and its leadership. The privileges and burdens of those who serve. Hardbound, \$4.95

SPEAKING FROM THE PULPIT by Wayne C. Mannebach and Joseph M. Mazza. A guide to effective preaching by two speech professors. An exciting view of the sermon with practical help. Cloth, \$4.95

GOD'S CHOSEN PEOPLE by Ronald Clements. A theological interpretation of the Book of Deuteronomy and its relevance to the modern church and world. Paper, \$2.50

Order these Judson Press books

from **ROGER WILLIAMS PRESS**
7308 Madison Street
Forest Park, Illinois 60130



THE MISSION Advance Program is less than one year old and ready to grow to proportions worthy of note. The idea of MAP was, as we may say, just in seed form at Sacramento in 1964, but in 1967 during the Detroit Conference it sprouted forth and was destined to live. something that was destined to live.

A series of events mark the birth and growth of MAP at Temple Baptist. On two Sunday evenings, December 1 and 8, 1968, the church advisory board discussed and considered the aims and objectives of this new venture. The outcome was a recommendation that the church participate in "procedure B" of MAP. The church now officially approved the recommendation on December 29. The church now faced the new year with a new and challenging program to carry out.

Formulating ideas on how MAP would be presented to the congregation was largely left up to the executive planning committee, appointed by the church advisory board. Since various areas of church life were represented on this committee there were plenty of suggestions offered. The whole concept of MAP and the selected "target date" was to be shared with the congregation in several ways. (1) Sunday bulletin inserts were used. (2) The brochure and several MAP letters were mailed to the entire membership. (3) Posters were placed throughout the church. (4) Frequent announcements from the pulpit, the bulletin and weekly church paper. An electronic church paper was prepared using the MAP stencil so that visually we would all be reminded of our project. (5) Sixty officers, board members and leaders of the church were briefed and shown the filmstrip on MAP. From this group about 20 volunteers actually became involved in personal solicitation. (6) A promotional rally was held during the Sunday school hour for all adult classes on April 13, one week prior to the "target date." A committee had pre-

MAP Strengthens Stakes And Enlarges Ministries

by Eldon Schroeder

pared several skits, special music and announcements, all pointing toward, "MAP SUNDAY, APRIL 20." (7) A breakfast-meeting was held in a local restaurant on Saturday morning for 24 "solicitors" at which time the Rev. Joe Sonnenberg reviewed the MAP story with the filmstrip and discussion.

The anticipated target date, April 20, had arrived! The Mission Advance Program was presented visually and through a message of challenge by the District Secretary, Rev. Sonnenberg, at the Sunday evening service. Covenant envelopes were distributed and explained in detail. The membership was given opportunity to participate that evening or return the envelope on the following Sunday. Members not in attendance that night were immediately mailed an envelope giving them an opportunity to share in the program.

What are the results? Whatever we say at this point cannot be conclusive, since MAP is still less than one year old. Many of the covenants have been "made" but not "completed," in this first year. Secondly, we can only accurately evaluate the results in light of the actual potential of the congregation. For the information of the reader, Temple Baptist Church, just 20 years old, has a membership of approximately 700, with about 100 non-residents in service, college, etc. There are about 300 separate family units. During 1968, \$80,000 was disbursed through the church budget, of which \$18,000 was designated for missions. A debt still exists on the new educational building constructed in 1966. According to our last MAP report, \$28,600. has been received in cash and covenants from approximately 130 family units. One week following the presentation 80 households had covenanted or given \$24,000.00 or 26 percent of the family units covenanted 87 percent of the total amount. The remainder was received during the following five weeks.

Personal contacting of 120 family units was carried out by about 20 "solicitors" with limited results. The great majority who participated did so in the first week or ten days without any personal contact in the home. This is rather normal in our congregation since we do not use an "Every Member Canvass" to receive commitments for

the annual budget. Therefore, members were not waiting to be "sold" on the project, but responded on their own initiative rather quickly to the initial appeal.

In addition to the financial contributions received I feel confident that as the program develops there will be additional benefits received by the church. Several benefits from the project are already obvious. (1) All of us have been made keenly aware of the tremendous needs and opportunities that exist on the mission fields. Being rather far removed from most of them we tend to overlook the fact that a "big business" is in operation. (2) The congregation has felt that it has a part of a united effort. The team spirit is strengthened. (3) Several new members in our church took a substantial share in the covenants. This is always encouraging. We know that as people become involved personally in a program they will feel more a part of the local church and the denomination. (4) There will be, no doubt, more contributed in the three year period with MAP, than without MAP. Many have been challenged and given an opportunity to share.

Sometime ago I spoke from chapter 54 of Isaiah during a morning worship service; especially concentrating on verse two where the prophet said, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen the cords, and strengthen thy stakes." Surely this verse, which was so instrumental in the ministry of William Carey, can have its influence again in our day. The challenge is constantly before us, whether from Isaiah, when he said, "Enlarge... Spare not, Lengthen..." or from Christ when He said, "Go." or Isaiah's challenge, "strengthen thy stakes," seems to aptly apply to what we are doing in MAP. More churches at home, better facilities at the seminary, new college accommodations, adequate buildings, equipment and supplies for the missionaries... these things, will strengthen our stakes and thus support our ever enlarging ministries.

The Rev. Eldon G. Schroeder is the pastor of the Temple Baptist Church, Lodi, Calif.



Oswald Hoffmann and Billy Graham meet the Press.



The N.A.B. delegates had dinner together and shared their response to the congress.



Inside Minneapolis Auditorium



Pat Boone at the Youth Turn On in the Armory.



The Spurrllows at the Youth Turn On in the Armory.



Three black speakers meet the Press: The Rev. Nelson W. Trout, the Rev. Tom Skinner and the Rev. Howard Jones.

U.S. CONGRESS ON EVANGELISM: Unites Christians for Action

NOT ONLY did the U. S. Congress on Evangelism concern itself with evangelism as most of the 95 evangelical denominations represented might interpret it, but it also delved into social concerns with equal intensity.

Maybe the planners for the congress had set out to prove that conservative evangelicals are socially aware and concerned persons. If so, even the most biased observer would have to admit the congress succeeded—so well in some cases that numbers of the 5,000 delegates were visibly shaken while others were shaking their heads.

A strong link was established by the congress with the black man's struggle for equality through such speakers as Harlem Evangelist Tom Skinner and Southern Christian Leadership Conference President Ralph Abernathy.

In addition a black caucus of some 50 delegates asked that churches confess in word and action the "sins" committed against black people, and they listed specific ways to take such action.

Another link with world peace was made by Oregon Senator Mark Hatfield, who called for an end to the War in Vietnam. Delegates also strongly applauded the public appeal of Editor Harold Lindsell of Christianity Today that President Nixon call for a special national day of prayer for an end to the war. "We've tried everything else, why not try prayer?" he asked.

No matter what preconceptions one brought to the congress, he received some surprises. One black Lutheran, Nelson Trout, said: "Many of us came with tongue-in-cheek, but we have sensed a rebirth of the church addressing itself to the world. The congress has shown an awareness that the world

sets the agenda."

Skinner called the congress the most historic church congress ever to meet in our country. "If we leave here with our heads screwed on, we can make an impact on this country."

In his opening remarks as honorary chairman and presiding officer, Evangelist Billy Graham indicated that the purpose of the congress was to create a new spirit, not necessarily to define evangelism, and also to enlist the Christians of the nation in active evangelism.

In addition to the major addresses at general sessions, there was a strong dose of 46 how-to-do-it evangelism workshops, and two massive Billy Graham-type rallies for youth and Minneapolis citizens.

Evangelism as traditionally understood by evangelicals, was not neglected at the congress. It came through strongly in many of the features, and was demonstrated in the rallies and on the streets and in hotels. But the congress did not re-hash all the old evangelistic shibboleths.

Most of the how-to-do-it workshops emphasized traditional evangelism, and it seemed to be in these conferences that the traditional came through. But even in the workshops, some of the topics were a little out of the ordinary.

Included among the 46 topics for discussion were such things as: the ministry of the laity, scripture distribution, "Do Your Thing," lay witness, the strategy for church renewal, leisure evangelism, restructuring the church for mission, church renewal through action groups, "Where The Action Is," the church in the deprived area, ministry to men in uniform, personal evangelism training, how to witness for Christ, etc.

The congress also seemed to seek to prove that the beautiful, the brave, the tough, and the successful could be Christians, as the delegates heard a former Miss America Vonda Kay Van Dyke, sports figures Bill Glass and Bobby Richardson, and movie star and singer Pat Boone. In addition there was a generous share of entertaining, swinging music and dramatic presentations.

These were the cream of the congress. The real meat came in position papers and insightful speeches.

Many would have argued that the tone of the meeting was conservative. Delegates were not above confronting each other with such questions as: "Are you a born-again believer?", or "How do you introduce a man to Christ?"

The congress is an outgrowth of the World Congress on Evangelism held in Berlin in 1966. From the start, the meeting was designed to pay for itself. Delegates footed a \$50 registration fee, or individual tickets for single sessions, in an effort to pay for the \$200,000 budget.

Most of the participants from the more than 95 denominations were middle-aged, with some youth, and Negroes present. While the black churchmen were well-represented on the program by such men as Skinner and Abernathy, they were not too well represented among the delegates, with less than two percent of the delegates present. This was attributed to two factors—the cost and a conflicting meeting of two National Baptist conventions around the time of the congress.

Regardless of the viewpoints of those who attended, most of the delegates went away highly complementary with comments about the meeting. With such

a widely diverse group, this in itself was a major accomplishment.

Perhaps the congress might well have proved that evangelicals, though they might not agree on every point, can cooperate both in evangelistic outreach and in dealing with the critical issues of the day, for this was the tenor of the entire meeting.

Editor's Note: Portions of the major addresses given at the Congress will be carried in future issues of the HERALD.

AN EVALUATION

by W. Stanley Mooneyham
J. Sherrard Rice
Sherwood E. Wirt,

"The first U. S. Congress on Evangelism can best be described, we believe, in the words of Acts 4:31: And when they had prayed, the place was shaken where they were assembled together.

"During these five days past we have seen the church in microcosm. We have seen her radiant in the splendor of her united witness to the Lord Jesus Christ. We have seen the frailty, impotence and sin of her daily walk. We have joined in the church's struggle to carry out her ministry of healing and redemptive love right here on Grant Street. We have beheld the church rocked, challenged, and even exposed by the humanity around her; and we have sought to learn all over again what it means to follow Jesus.

"We believe that what has happened this week in Minneapolis has not happened before in our lifetimes. We thank God for the experience. We believe that evangelicalism in America has had a new birth of freedom: freedom from

old cliches, freedom from narrow loyalties, freedom from restricted fellowship, freedom in Christ to proclaim the Gospel in love to the family of mankind.

"We shall go from this city in the strong conviction that we shall never be the same, and we are carrying with us a message that will make sure that our churches will never be the same. Our fervent prayer and desire is that we shall be empowered to win men and women to Jesus Christ in such a fresh and appealing way that God the Holy Spirit will be pleased to send spiritual awakening to our land and to the world.

"As the Word of God has been preached in full power from this platform, we have tasted the new wine of God's liberating spirit, and the old wineskins seem strangely inadequate to contain it. The wind of the Spirit has blown through our assembly. Together we have undergone a baptism of love, and we covet it for our churches. We do not believe as Karl Marx did that men can change the world; but we believe that God can. We dedicate ourselves to be his instruments, available to the moving of his Spirit, and responding in obedience to his command with the word of the prophet: Here am I, send me."

REFLECTIONS ON THE CONGRESS

by Allan Strohschein

WHAT HAPPENS when 4600 pastors and laymen, representing 40 million people of 93 different denominational groups, meet for one week to discuss the Christian witness in the twentieth century world? This the question which gave rise to some personal apprehensions as I registered

for the United States Congress on Evangelism and made plans to attend the sessions. I have always approached ecumenical movements or meetings with a good deal of reservation because the emphasis has tended to be on an outward pressure toward unity, rather than through a spirit of unitedness which arises in our common experience through being members of the body of Christ.

As we attended the Congress sessions there soon came an awareness that little or no emphasis would be placed on denominational affiliation. Each individual's convictions were recognized, however there was no pressure toward conformity or compromise. It was the express purpose of the executive committee of the Congress that no new organization emerge as the result of this meeting.

The concern of the Congress seemed to focus upon two themes, "The Holy Spirit," and "Effective Witnessing in Today's World." The 46 workshops conducted each afternoon related closely to more effectively communicating the gospel in relation to the needs of the present.

With such emphases, it may not seem unusual that as the Congress progressed, there grew a new awareness of the unity of all who are members of the body of Christ. The growing awareness became an overwhelming conviction as we came to the final session on Saturday morning. At this time Billy Graham addressed the Congress and concluded by challenging all delegates to kneel together in a prayer of renewed dedication to Christ. We arose from prayer, convinced that there is a oneness in Jesus Christ of all who are born again believers in Him.

(Continued on next page)

SMALL GROUPS AT THE CONGRESS

by Mrs. Paul E. Loth

THE U. S. Congress on Evangelism gave me new insight into the spiritual value of small groups. A special feature of the afternoon were group sessions from 2:30 to 4:30 p.m. These "Church-in-Action" groups were held for three afternoons, thus permitting attendance at three different sessions. There were nearly fifty topics from which to choose. Subjects included all types of evangelism: films, radio, coffee houses, small groups, laity, youth, sharing; social concerns for the urban areas, minority groups, the Jew, service men and others. The small group program and its effects were discussed in several sessions.

This particular program of small groups has increased both within and without the church today. Individuals receive help in their Christian life. This results in the growth of the local church. What is meant by the term "group"? This word, as used today "... is a technical term to describe a particular type gathering governed by certain basic guidelines," says John Hendrix in his book on **Becoming a Group**. It is in this sense that I am using the word.

Each group is self-contained. The members desire membership. A group may meet for prayer, Bible study, as a service group, or to help others.

The First Baptist Church of Sioux Falls, S. D., has approximately 25 groups with 12 to 15 in a group. Although membership of this church is about 1800, the number participating in groups is relatively small. Interested persons request group membership. Sharing experiences, evidence of love and concern for each other and for those outside the group is evident in successful groups.

The Rev. Roger Fredrikson, pastor of this church, mentioned four factors in their small groups:

- 1) a study of the Scriptures
- 2) free discussion of the passage and a sharing of relevant experiences
- 3) a time of prayer,—this may be conversational prayer, talking freely and informally to God
- 4) obedience to God, a willingness to do what God wills you to do. This requires a sensitivity to the Holy Spirit's leading.

The group leader is a layman. While he may seek help from the pastor; the pastor, unless requested, does not attend the group meeting.

Much of the value of small groups is found in the help received by individual members. Problems they discover can be overcome as others become concerned, as they study the Scripture, as prayer is offered, and as they learn to trust God. Some persons change from negative to positive thinking; others are committed to a new zeal for witnessing to others of the love of Christ for them.

Baptist Christian Education Executives Focus on Communicating With Pastors



22 Baptist Christian Education executives representing eight Baptist denominations.

BAPTIST CHRISTIAN Education Executives from eight Baptist denominations in the United States and Canada, met for their 10th annual meeting at Forest Park, Ill. on Sept. 23-24, 1969. The subject this year was "Communicating Effectively With Pastors."

To launch the theme and get at the heart of the subject, a symposium of pastors consisting of a pastor representative from each participating denomination was invited to deal with the matter of "Why Aren't We Getting Through to Pastors?" In other words, as denominational workers, how can we communicate more effectively? What are the problems, the hang-ups, the gaps? These pastor representatives really get loose.

Either directly or implied in their presentation and the discussion that followed, denominational workers were labeled in the following manner: junk mail merchants, misplaced ministers, insensitive, high flown, untrustworthy, tenacious, often out-of-date, presumers, bulldozers, unhuman, a great god of printed manna. All complained of the voluminous mailings, and that the church has been looked upon too long as "program consumption units" or "the vomiting end of the printing press."

Another pastor complained of being treated only as channels - passing on materials to people - rather than seeing them as pastors. Other summary comments were these: "Pastors do not think they are foremost educators but preachers. There is a failure of leaders to be knowledgeable of the strengths and weaknesses of pastors. Senior leaders presume too much of our knowledge and skills... There should be a follow through on good program material... When executives quit think-

ing about the program materials produced, the pastor may be just getting a hold of it... Pastors often evaluate an executive leader as one views a physician specialist... Those who provide material must also share in the success of its reception... There must be more contact and conversation with pastors on the local scene rather than just through mailings."

It was readily apparent that better attitude building is one way to strengthen relationships between pastors and general workers. Accordingly, Rev. Charles N. Forsberg, an executive director of a Ministers Council, spoke on the subject, "Developing Better Attitudes in Communication." He stressed that denominational workers must be supporters of ministers in the local church. "We must learn to listen. We need to ascertain the variety of experiences and beliefs evidenced in our churches and to build programs that can be used by persons at different levels of understanding and commitment. There is a need to learn to write and produce material that speaks to persons and not to people. Be open, be daring, and use imagination."

Dr. Gomer R. Lesch, a public relations director, spoke on the subject: "Better Methods of Communication." He defined and discussed five ways in which we may improve our communication to pastors. All of these methods were based on tests and included self, audience, message, media, and results analysis.

The Baptist Christian Education Executive group meets annually for fellowship and sharing of common concerns in such areas as program and curriculum, management and cooperation.

Ideas

For Christian Education

Edited by Dorothy Pritzkau

IT HAS BEEN well said that a school of missions is meant to be to the missionary cause what a revival is to evangelism. A carefully planned school of missions can revive your church's dedication to the missionary cause.

What is a school of missions? As the name implies, it is an opportunity to discover more about missionary endeavor and evangelization around the world and at home. It is an educational program of the church for families. It is usually graded for the different age groups, such as children, youth and adults. Or, it may have as many classes as the Sunday school. The whole church family meets once a week for study, inspiration, fellowship and worship in the area of missions. The school may last from four to eight weeks.

More Than Education

A school of missions is more than a study time about missions. It should include the elements of a revival and joyful interest in missions. A new feeling of oneness, of dedication to and enthusiasm for God's work should develop from the experience. In fact, many have reported a new spirit concerning the whole program of the church.

A school of missions is—

- learning,
- participating by practical planning and programming,
- fellowship in prayer,
- fellowship in praise against the backdrop of friendship and a common interest in God's cause in the world.

The objective is that each person may come to experience the supreme value of the Gospel of Jesus Christ for himself and for all people "of every clime and nation."

Whose Responsibility?

The school of missions is a church responsibility. The nurture of each person in the outreaching mission of the church ought to be the continuing concern of all the church organizations and official boards, as well as the pastor.

Organizationally, the board of Christian education and the committee of missionary promotion should be involved in planning. Dates should be decided upon well in advance. Many churches choose a date in early spring, others a mid-winter date.

MISSIONS COME ALIVE

by Henry Ramus

The Theme

The theme chosen should be particularly missionary in its implications. One church used the phrase, "Mission Expo," borrowed from the well-known World's Fair Expo. The four-week affair was climaxed by a giant missions exhibit created by the imagination and hard work of the eight departments of the school based on the area each one studied. Some ladies and high school students kept the refreshment table, containing foods from countries studied, replenished. The whole church came and it proved to be a grand occasion with all gaining much information about the missions of their church.

The Biblical Basis

Besides an appropriate date and an imaginative theme, three other elements should be considered. First and foremost, the Bible's teaching on what God says about missions should be presented. There are definite directions and doctrines presented in the Bible and these should be taught.

The Field

The second essential should, of course, be a look at the fields. A missionary speaker, sound color movies, filmstrips, color slides, literature, curio displays, seminars, panels, a missionary play, a missionary hymn sing, a book review based on the theme, and discussion groups all help to inform people about the church's missionary outreach as well as offer variety.

The Response

A third element of the school should be the opportunity to respond to the challenge. The school should produce a desire for personal involvement on the part of the Christian and inspire vital prayer and financial support for the "unfinished task."

The "faith promise" plan has helped many Christians to rise to the challenge of consistent, planned giving toward missions. By this plan people are encouraged to trust God to enable them to give a definite amount of money for missions during the current year. At the close of the school each one submits his faith promise. This promise should be over and above other support of the local church. This support promise made in faith is not "pledging" but a commitment made in dependence upon God's enabling. No effort should be made to collect. Boys and girls, youth, adults, Sunday

school classes and other church organizations may be solicited to respond to the challenge that a school of missions can create.

The Fellowship

Don't forget the opportunities afforded by the fellowship supper. It brings the whole family together, not just to eat supper, but also to taste the bread of unity and fellowship of the church family. The meal should be simple in preparation and arrangement with no extreme in decorations. The atmosphere should speak of missions and highlight the theme chosen. It should serve as a springboard to learning and action and not be an end in itself.

Plan Early and Carefully

All of this suggests a need for definite leadership and committee action. Choose the faculty from the local membership well in advance to enable teachers to prepare well and plan creatively. A dean may be chosen to work with the teachers, act as chairman of the steering committee and administer the school in progress. A secretary may help the dean promote the school and attend to the recording of attendance and other details.

The librarian can arrange for resource displays such as articles and pictures from missions periodicals, curios, etc., and the sale of mission study books and literature.

The pastor, of course, is an important key to the success of a school of missions. He must be enthusiastic. Through all avenues of his ministry he should seek to present the importance of its work.

Committees, such as planning, publicity, hospitality, display and exhibit, audio-visuals, activities and service projects, decorations, transportation, and nursery should function efficiently.

A Tool For Reconciliation

The work of missions is an integral part of the work of the church. Missionary education is an important part of Christian education. Our overarching objective of Christian education states: "Under the guidance of the Holy Spirit, to introduce persons to God through Jesus Christ so that they, by faith, may enter into a personal, enduring relationship with God, and to lead them into such an undivided loyalty to Christ as the Lord so that they will earnestly desire to know

(Continued on page 17)



Sunday School Lessons

by James A. Schacher

A TEACHING GUIDE

Date: November 9, 1969

THEME: THE FAITH OF GOD'S REMNANT

Scripture: Lamentations 3:19-33

THE CENTRAL THOUGHT. Men must trust God. In the midst of their trials He demonstrates mercy.

INTRODUCTION. The Book of Lamentations is largely unread and unknown. But it is literature with deep feeling and contains a poignant prayer to God. It is rooted in the experiences of the Jews following the final Fall of Jerusalem. The leading classes had been deported to Babylon. The beloved city lay in ruins. The writer could reproachfully have declared, "You were warned. Why didn't you listen?" But instead he puts into words the prevailing deep mood of gloom. Like Jesus' lament over Jerusalem (Luke 19:41-44) he described the extreme suffering of the people. In the middle of despondency the writer is able, in today's lesson, to glimpse the faithfulness of God and the hope this brought to his heart.

I. THE REMNANT POSSESSED HOPE. Lamentations 3:19-23. In the center of heartbreak and sorrow there is still hope. Like Paul who was "troubled on every side, yet not distressed; . . . perplexed, but not in despair" the poet was able to endure the shame and pain of destruction and exile.

The hope does not come by sitting down and gritting one's teeth, but by being open to God's will. Someone has said that a pain wracked person is deeply selfish. Because the agony is so great it takes up the main energy of one's thought. It is difficult to focus one's attention on other matters. But even in these circumstances the writer discovered that "Great Is Thy Faithfulness."

II. THE REMNANT WAS PRESERVED. Lamentations 3:24-27. Apparently there still remained some who trusted in Jehovah. The prophets viewed the remnant as the faithful few who would survive God's judgment. This resolved a basic intellectual problem. On the one hand God's righteousness could not permit sin to continue unpunished. But God's covenant had been established forever with the Chosen People. How could God keep His word? The solution was that the many who took the broad path would suffer destruction, but the few like Noah's family who took the narrow road would be preserved. They would continue the heritage of being a blessing to all nations.

III. THE MERCY OF GOD SUP-

PLIES MAN'S NEEDS. Lamentations 3:28-33. Throughout the ages men have struggled with the problems of evil. How could a good God tolerate pain in people? While it is a philosophical problem, it becomes very personal when tragedy strikes.

Various explanations are offered: Suffering is a necessary aspect of true free will. It exists only by God's permissive will. It is a result of man's wilful rebellion and sinfulness. Here in Lamentations the writer makes his contribution. Like Job he concludes that God is worthy of trust. He does not wrongly inflict pain, but His mercy will shine through. Our part is to rely on Him. Some physicians have said that the hardest goal for a patient to achieve is to accept his lot. This note is evident here. In the midst of affliction we can wait for God's compassion.

QUESTIONS FOR DISCUSSIONS

(1) Does Lamentations express the pain of personal suffering or national affliction? Give proof.

(2) What lessons have you learned in waiting for God's help?

(3) Can you think of instances in which human love might permit pain?

A TEACHING GUIDE

Date: November 16, 1969

THEME: THE PROMISE OF RETURN

Scripture: Isaiah 40:1-11

THE CENTRAL THOUGHT. God promises aid to the afflicted on His terms and in His time.

INTRODUCTION. Much has been written about the identity of the author of Isaiah 40 to 66. This question is important because it concerns one's underlying assumptions about the nature of God, the manner of His relationship to men and the function of the literary style of the human writers. For a Sunday school class it probably would be best to by-pass the vast amount of technical data regarding the authorship. Our purpose here is primarily to provide points of application to life. Therefore you are referred to O. T. Allis, E. J. Young, C. R. North, O. Eissfeldt and F. Delitzsch and various commentaries.

I. THE PROMISE OF THE END OF AFFLICTION. Isaiah 40:1-2. The fact is that this was written in behalf of people who were in need of comfort. The obvious historical setting is the dislocation of the Jewish people to Babylon and the corresponding hope of returning. Psalms 137 describes the despondency and heartbreak of a once proud nation. What experi-

ence of such sadness have you known? For the child it might be the death of a parent; for the teenagers it could be rejection by a girl friend; for the adult the loss of his job; for the senior citizen the repossession of his home. Here is where the merciful nature of God operates. His mercy is that facet of the divine love which is focused upon people in distress. As the Disciples in the raging storm at sea, the Gadarene demoniac and the hungry Israelite wondering in the desert all discovered, God's mercy is available to the miserable.

II. PROMISE OF THE RELIABILITY OF GOD'S WORD. Isaiah 40:3-8. The frailty and perishable aspect of human life is like the grass and flower of the field. At birth one enters upon the pathway to death. One may design a huge skyscraper, raise a large family, solve an ancient mathematical riddle and then poof! He vanishes from the surface of the globe. As the sun scorches Kentucky blue-grass in a drought so one's life withers and passes away.

This is the item of business that men often table for future consideration. But the Prophet came to the rescue. He revealed that there is another constant (dependable factor in the world besides the speed of light. It is the unvariable Word of God. The point of consolation for the Jews lay in the fact that Jehovah had promised an everlasting throne to David. They could be assured that His message would not fail. Neither the Philistines nor the Babylonians were capable of thwarting that.

III. THE PROMISE OF A CONCERNED SHEPHERD. Isaiah 40:9-11. Does this anthropomorphic (man-like) picture of God say anything to our day? Very few urbanites of our century have observed a sheep herder caressing a sick lamb or feeding his flock. But the image is one that most people can visualize because of the popularity of the Twenty-Third Psalm.

The thought suggested by the shepherd is that the shepherd sympathizes with each lamb. He nourishes and protects the sheep. God acts toward men in similar fashion. His conduct in times past and in present experiences testify that He is a "present help in the time of trouble." This does not mean that His people never suffer. The Jews were permitted the agony of the exile. But whatever the outward circumstances God nurtures and sustains those who trust in Him.

QUESTIONS FOR DISCUSSION

(1) How does one qualify to receive comfort?

(Continued on page 17)

How to Discourage A Missionary on Furlough In 12 Easy Lessons

by Miss I. O'Nary

IN ORDER to do a good job of discouraging a missionary on deputation, proper planning and forethought must be exercised. This article is a brief guide for churches to help them be more effective in the art of "discouragement." It is hoped it will make deputation work more distasteful and keep the missionary from feeling that deputation can be a fruitful ministry.

1. Do not write the missionary first. Let the missionary take the initiative. This will help to show him how anxious you are for him to come to

your church, and it may save you writing a letter.

2. Wait with answering his letter until no more than two weeks before he is to speak at your church. That way your letter may have to be forwarded to him. He may not get it at all. This will impress the missionary with the important place that your church gives to missions. Furthermore, it will keep the missionary from the sin of over-preparing.

3. Do not give the missionary any information about your church. Make him get whatever material he can from the denominational directory or other sources. He will remember your church much better that way.

4. Do not inform the missionary about other missionaries who have been at the church or about the presentations they have given. That way he will not have to worry whether he is duplicating someone's presentation.

5. Do not suggest any specific topics or areas of interest which the missionary might cover in your church. This will save you the effort of thinking about what a missionary does and how most effectively to present the work of missions.

6. Suggest to the missionary that he give one of his usual presentations. Tell him that you would like a general slide presentation. That way he will never know how he might have varied his presentation to create increased missionary interest in your church.

7. Do not read anything about the missionary before he comes to visit you. That way you can honestly ask him good questions like: "What is your name?" "In what country are you a missionary?" "What kind of work have you been doing?" An especially good question to ask a single missionary is "How is your family?" The missionary is very impressed by these questions. They indicate how interested you are in him as a person as well as how informed you are about N.A.B. missions.

8. Be late to meet the missionary if

he comes to you by public transportation, or better yet, do not meet him at all. Make him show the ingenuity that you have heard so much about missionaries exercising on the mission field. This will give added emphasis to the other efforts you have made to demonstrate your interest in missions and missionaries.

9. Keep the missionary at the parsonage. Isolate him from the people and program of the church as much as possible. If he gets the feeling that he is regarded as one who has the plague, it will be good for his spiritual life. It will cause him to rely more on God and less on human efforts.

10. Be sure that the missionary does not speak to your young people or men's group. Do all you can to convey the idea that missions is the proper interest of children and little old ladies. If you are successful in doing so, you will probably be able to keep your young people from considering anything so radical as missionary service. You also will save the men from exposure to something which cannot possibly interest them.

11. Do not have a fellowship time with your missionary after an evening service. This would encourage contact between the missionary and the members of the church. People would then find out that the missionary is an ordinary human being working for the Lord in a foreign country.

12. Never let a missionary know that his presentation has been appreciated. Missionaries never need any encouragement, and they might have problems with pride if they get the feeling they are doing something worthwhile.

With these few suggestions added to those which you can improvise for yourself, you can guarantee that missionaries on deputation have a frustrating time.

Miss I. O'Nary is a Missionary with the North American Baptist General Missionary Society who wishes to remain anonymous.

SUNDAY SCHOOL LESSONS

(Continued from page 16)

(2) What does this lesson tell about the nature of God?

(3) Outline the various paragraphs in this passage. How are they related to one another? How are they related to the topic, "The Promise of Return?"

MISSIONS COME ALIVE

(Continued from page 15)

God's will and, in the strength of the Triune God, determine to do it." That statement includes missions.

Missionary education should strive, through the best educational means available, to help each child, young person and adult to come to a maturing relationship with God through faith in Christ. It should help them to become acquainted with and involved in the work of extending the Gospel which can engender that relationship among all people of every class, race, and nation. The school of missions, well organized and conducted, can assist any church to reach this challenging objective. In fact, it could well be a time of missions come alive.

Rev. Henry G. Ramus is Director of Children's Ministry with the Department of Christian Education of the North American Baptist General Conference.

November 1, 1969

To Serve the Savior

By Gary Schroeder

FROM OUR vantage point at the entrance of the Ndu Baptist Church, we could see hundreds of people making their way down the long path toward the village. They had just witnessed the commencement service of the Baptist Bible Training Centre. A memorable event at which 26 men were sent out into the ministry of our convention churches. This commencement was especially significant since 12 of the graduates have completed the theological certificate course, which involves five years of classroom study and one year of supervised field work. Among those who went out, were men who have been in the ministry for over 30 years yet felt the need for further training in order to be more effective in the service of the Lord.

The Ndu church provided a rather unique setting this year since they are in the midst of an extension to their building. The end wall had been removed and a temporary platform was provided for the occasion. The audience was then divided with some in the original building and the remainder in the new wing that was still without a roof. Even though it was the rainy season, the Lord gave us a good day; the rains came in the late afternoon.

As the service began, the graduating class entered singing their school song.

The Baptist Bible Training Centre, This is our school in which we learn To serve the Saviour, Who is our Master,
And men from pagan fashions turn,
The empty cross is held before us,
The Symbol of our risen Lord,
The Lord Triumphant, O'er death victorious,

Conquering by His Spirit's sword.

The entire service carried this triumphant message. Greetings were given to the graduates by the local Fon who is vitally interested in the work of the Centre. The President and Executive Secretary of the Cameroon Baptist Convention challenged the men with the need for a close cooperation with fellow workers in the framework of the Convention. Our Field Secretary, the Rev. Fred Folkerts, and the pastor of the host church both brought words of encouragement and challenge.

The baccalaureate message given by

Dr. D. Lemke was an inspiring appeal to total commitment to the person of Jesus Christ. Each of us was faced with the question of the reality of this commitment in our lives, a reality which will be a living testimony of Jesus Christ.

The women's department, under the leadership of Mrs. Lenore Lang, presented several musical numbers after which the women were awarded their certificates. These women, the wives of the students, often come to the Bible school with no formal training. Here they learn to read, sew, care for their children and become a help meet for their husbands. When the awards had been handed out, Mrs. Lang reported that one of the women had received her award in that God had recently called her to the heavenly reward. Even as our hearts were saddened, there was a sense of triumph—"The Lord triumphant, O'er death victorious."

Proudly wearing their maroon gowns, 12 pastors stepped forward for their theological certificates, the first to complete this program. Following them, 14 young men in maroon and gold sweaters were awarded their certificates for having completed the regular three year course.

Pastor John Nfor, a member of the graduating class, expressed the appreciation of the student body and especially the graduates, for the opportunity they had in furthering their education. Their final request was that we continue to uphold them in prayer so that as they enter their respective ministries, the Lord will use them for His glory.

The final note of triumph was sounded as the student body under the direction of the Rev. L. Kwast, thrilled our hearts with a rendition of "How Great Thou Art."

It was truly a momentous occasion in the history of the Baptist Bible Training Centre and the life of the Cameroon Baptist Convention. May we never cease to uphold these worthy laborers in prayer and continue to support our Bible Training Centre through our missionary gifts. Our investment is in the lives of these who have dedicated themselves for the ongoing of the gospel of Christ.

The Rev. Gary Schroeder is a North American Baptist General Conference Missionary in Cameroon, Africa.



12 graduates who have completed the theological certificate course.



Baptist Bible Training Centre at Ndu.



14 who received certificate for having completed the regular three-year course.



Eight wives of pastors receive certificates.

Chuckle with Bruno

PASTORAL SWITCH

Today's shepherd is faced with the problem of whether to pursue the 99 who have strayed or remain with the one faithful.

Remember when it was only Washington's face that was on your money? Now Washington's hands are on it too.

BAPTIST HERALD



Farmer Brown's cornfield less than a year after its last harvest in Buffalo Grove.



The Louisa May Alcott school is the temporary meeting place for the Twin Grove Baptist Church.

Preparation is for Outreach

by Arthur Garling

OUTREACH is the keynote of church extension.

A church extension project is a form of outreach by the entire conference. By starting churches in the mushrooming suburbs, our established churches, associations and conferences are extending their influence for Christ in new and vital areas. This is necessary for the extension of God's Kingdom. It is also essential for the growth of the North American Baptist General Conference.

But outreach is also the keynote of church extension churches. For if a church extension project is to fulfill its highest purpose in the Kingdom and in the conference, it must also feature outreach as its key emphasis. It must not be content to foster a meaningful internal program. It must extend its influence for Christ and its service to others beyond the limits of the sanctuary and the membership roll.

Before anything significant can be done in attempting to reach the community, however, a new church must progress through two preliminary stages. First, preparation must be made for the new church and a nucleus of committed Christians must be recruited. This was accomplished at the Twin Grove Baptist Church, Buffalo Grove, Ill., largely through the initiative of the Foster Avenue Baptist Church, with the enthusiastic support of the Illinois Association of NAB churches. By August 1, 1968, a five-acre church site and a parsonage had been purchased, a pastor had been called and seven committed families had been recruited.

The second preliminary stage involves organization and consolidation, the development of a functioning, cohesive congregation. At Twin Grove Baptist this phase began in late August when a regular midweek meeting for group Bible-study, prayer and planning was started. Public services began the first Sunday of November. Over the winter membership interviews were conducted and a constitution was approved, in preparation for a recognition council and acceptance into the NAB Central Conference in May. At the same time the initial friendship among the families deepened into a warm commitment to one another in the Lord. The group became unified around the goals of meaningful fellowship and Christian outreach, so that at the time of the recognition service, May 25, 1969, it was indeed a church.

Effective outreach is only possible after the target area has been evaluated. Buffalo Grove has grown from 164 people in 1958 to 10,000 in 1969. Village officials estimate a total of 22,000 by 1972. In addition, there are a number of large housing developments under construction within five miles of the future church site.

Almost half of the new homeowners in the area are under thirty. The cost of living in the Chicago area is well above the national average. Most men work more than 40 hours per week and spend five to eight additional hours commuting. About half of the wives work full or part-time.

St. Mary's Catholic Church is the third oldest parish in the entire Chi-

cago Archdiocese and the town is currently thirty-eight per cent Catholic. The fastest growing religious segment is Jewish, presently constituting 20 per cent. The largest Protestant group is Lutheran (13 percent), with the Methodists and Presbyterians following at 7 percent and the Episcopalians at 5 percent. Baptists and United Church of Christ adherents compose 3 percent each.

It is against this background that effective outreach must be planned: a developing community of newly-settled young non-Baptist families, concerned mainly with jobs, mortgages and kids! If the Twin Grove Baptist Church is to gain a hearing for the Good News of Jesus Christ, it will have to be through identifying with and serving the community.

We have begun to reach out in various ways. Every family that moves into Buffalo Grove is visited on behalf of the church. They are given a "Twin Grove Baptist Church Welcomes You to Buffalo Grove" brochure containing information on the town and on the church. New residents in the surrounding area are contacted through spring and fall canvasses. We had a summer volleyball program in which 25 neighborhood teenagers participated and through which some heard the Gospel for perhaps the first time. We have also co-sponsored a seminar for parents on family relationships conducted by Dr. David Busby, a well-known Christian psychiatrist.

There are a number of other approaches which we anticipate using in the future, many of which hinge on the construction of a church building. Such a facility would give us greater overall program flexibility, in addition to attracting people who do not wish to worship in a school building as we are presently doing. It would also halt the expenditure of \$130 per month now being "wasted" on school rental for Sunday services.

For the Twin Grove Baptist Church a church building is an important means toward the goal of outreach. And for many of God's people throughout the NABGC it may be a focal point for the fulfillment of the Great Commission through prayer and contribution.

The Rev. Arthur Garling is the church extension pastor of the Twin Grove Baptist Church, Buffalo Grove, Ill.

CHURCH EXTENSION BUILDERS' PROJECT FOR NOVEMBER, 1969

WILL YOU PRAY AND CONTRIBUTE?

Anyone having friends or relatives in the area is encouraged to send their names and addresses to the pastor: The Rev. Arthur Garling, 1107 Bernard Drive, Buffalo Grove, Ill. 60090.



The Rev. Arthur Garling

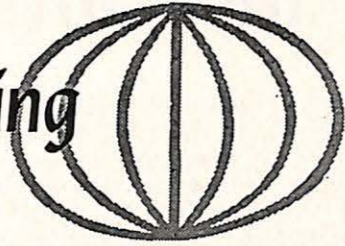
• The Rev. Herman Lohr, Parkersburg, Iowa, died Sept. 19, 1969, at the age of 82.

• The Rev. Robert Hess will become the pastor of the Glenbard Baptist Church, Glen Ellyn, Ill., effective Dec. 1969. He previously served the Ripley Boulevard Baptist Church, Alpena, Mich.

• The Canora Baptist Church, Canora, Sask., has been accepted by the Northern Conference as a North American Baptist General Conference church.

• The Elim Baptist Church, Beausejour, Man., has been accepted by the Northern Conference as a North American Baptist General Conference church.

what's happening



• The Rev. and Mrs. Jerry Edinger announce the adoption of a baby boy, Todd Douglas, on July 8, 1969. He was born June 18, 1969.

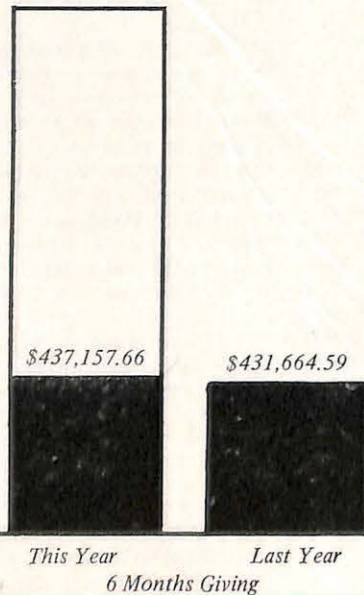
• The Rev. Paul F. Zoschke is serving as interim pastor of the Meridian Woods Baptist Church, Indianapolis, Ind., since Sept. 26, 1969.

**Welcome to the
Anderson Road Baptist Church**
5114 Anderson Road
Houston, Texas
Elton Kirstein, pastor

**ANNUAL MEETING
of
Baptist Manor
Portland, Oregon
8:00 P.M., Nov. 18, 1969**

OUR STEWARDSHIP RECORD N.A.B. BASIC MISSION PROGRAM April-September 1969

\$1,380,000 Approved Goal



NEWS & VIEWS

(Continued from page 2)

a per cent disapproved.

Sixty per cent of 511 interviewees strongly or mildly agreed that they would rather close Baptist schools than to accept financial aid from the Federal government.

Baptists to Study Role in Cooperative Christianity

WASHINGTON, D. C. (ABNS) A Baptist World Alliance study commission on cooperative Christianity will meet for the first time at Baden bei Wien, Austria, August 2-6.

Dr. James Leo Garrett, professor of Christian theology at the Southern Baptist Theological Seminary, Louisville, Ky., who will serve as commission chairman, said that papers concerning Baptist relationships with other Christians will be presented by six Baptists, one Roman Catholic, and one Mennonite.

The Commission on Cooperative Christianity is the most recently appointed of the Alliance's five study groups, all of which will meet in connection with the annual sessions of the BWA Executive Committee at Baden, August 2-6. The other groups are concerned with doctrine, religious liberty and human rights, Christian teaching and training, and evangelism and missions.

Josef Nordenhaug, general secretary of the BWA, said that approximately 100 persons are expected to participate in the annual meetings. W. R. Tolbert, president of the BWA and vice president of the Republic of Liberia, will preside over sessions of the executive committee.



MISSION ADVANCE PROGRAM

Building to Teach and Witness

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

Total Cash Received
as of Sept. 30, 1969
\$383,469.07

PERFECT TRUST

There's only God to turn to
When mind and life are sore distressed;

'Tis in His very Presence,
Yea, in His Presence we find peace and rest.

'Tis He, the Grand Physician,
To whom all pains of life are known;
'Tis He, the Grand Designer,
Whose brother—creature's mind was sown.

With myriad seeds of thinking,
Whose end reflects, or, suited to perform
By His Spirit's tutelage,
Such wonders as ne'er dreamed before!

He searchest out my lying down,
His hand is laid upon me;
And e'en when darkness seeks to cover,
From His Presence I can never flee!

Ah, 'Tis more than mind can ever,
Were Methuselah's silvered years
my own,
Begin to comprehend—
The depths His eyes have known.

Such knowledge is too wonderful
To drink in, nay, to sip I must.
'Tis mine, this Precious Presence.
Oh, 'Tis simple now to trust!

by Florence Schmunk Bauder

BAPTIST HERALD

Our Churches in Action

FIRST BAPTIST OF ARNPRIOR OBSERVES 100th ANNIVERSARY

ARNPRIOR, ONT. Hundreds of former parishioners and friends came back to Arnprior from all points in Canada and United States to help celebrate the 100th anniversary of the founding of First Baptist Church in Arnprior.



The Rev. Loren A. Weber, pastor, said "it was a tremendous weekend for everyone—and very uplifting for the people of the church."

All of the living ministers who served the church since 1924 were in attendance and participated in the ceremonies. They were the Reverends F. L. Strobel, David Zimmerman, A. E. Jaster, Leslie P. Albus, Walter Schmidt and Eldon Janzen.

First Baptist Church was established in 1869, only two years after Confederation in Canada, by a small handful of German immigrants. While early records have been lost, the first recorded minutes are still in the church's possession and are written in German script dated May 7, 1873.

The first church membership consisted of 11 people, German immigrants. In 1872 the people purchased a parcel of land from the Harrington farm and built the church which still serves the congregation. It has been renovated periodically.

The principal address was delivered by the Rev. Leslie P. Albus a former pastor who left First Baptist in 1943 to enter the United States Army Chaplain Corps from which he retired with the rank of colonel.

The speaker using as his topic "Divine Destiny" said it is for man to come to God and to have fellowship with Him. Reminiscing on the founding of First Baptist, Mr. Albus said the articles published regarding the establishment of the church simply states "they built a church." And he quoted Abraham Lincoln when he said "they will not remember what we said here—but they will never forget what we did here."

Greetings from the town of Arnprior were brought by Reeve Thomas Sullivan, while the Rev. Murray McBride, MP Lanark Renfrew, brought greetings from the Federal government.

Paul Yakabuski, MLA, presented a scroll from the Ontario government commemorating the church anniversary. The Rev. Leo Hughes, president of the Arnprior Ministerial Association, brought greetings from that group, while Rev. Eldon Janzen, Denominational Representative, neighboring North American Baptist Churches brought greetings from that body.

The Rev. Janzen also spoke at the anniversary banquet. Recently the church made some extensive renovations, including additional classroom facilities, larger lobby, lighting fixtures, a re-designed structure and chancel. Provision for future expansion have also been made. (Elsie Frieday, reporter.)

GRACE CHURCH WELCOMES NEW PASTOR AND FAMILY

WEST FARGO, N. D. On Sunday, August 17, the members of the Grace Baptist Church of West Fargo welcomed their new pastor, the Rev. and Mrs. Raymond F. Dickau and daughters, who came here from Parkersburg, Iowa.

Following a potluck supper, a welcome program was held. Words of welcome were extended by all the officers of the various organizations of the church. A boutonniere was presented to the Rev. Dickau and corsages to Mrs. Dickau and the girls. A pantry shower was held for the Dickaus. (Mrs. Otto A. Bertsch, reporter.)

CHURCH WELCOMES NEW PASTOR

MARTIN, N. D. A reception for the Rev. and Mrs. Alvin Auch and family was held at the Martin Baptist Church, Sunday, September 7. A fellowship dinner was prepared by the ladies of the Martin church and the Rosenfeld church. A short program followed. The Rev. Auch, formerly pastor at Corn, Okla., will serve both the Martin and Rosenfeld churches. (Mrs. LeJune Kost, reporter.)

PASTOR AND FAMILY ARE HONORED BY CALVARY CHURCH

CORN, OKLA. The Rev. and Mrs. Alvin Auch and children were honored with an Ice Cream Social by the Calvary Baptist Church, Sunday evening, August 17, and presented with a gift by the members of the church.

The Auchs will make their home in Martin, N. D. (L. Hoock, reporter.)

MAGNOLIA WMS MINISTERS TO OLDER PERSONS

ANAHEIM, CALIF. Under the leadership of Irene Wilson, president, the Magnolia Baptist WMS is expanding its program this year to include a ministry to the Senior Citizens of Anaheim and surrounding communities. Beginning with September, one day each week will be set aside for Convalescent-Home visitations.

A significant feature of the program, in that it will encourage reciprocal participation, is "group sings." The visiting teams aspire to a program providing opportunities for fellowship as well as witnessing. (Rosemary Query, reporter.)

FIRST CHURCH DEDICATES NEW BUILDING



GEORGE, IOWA. Less than one year after ground was broken and less than two years after the celebration of its diamond jubilee, open house was held in the new First Baptist Church in rural George, Iowa. The first worship services were held in the new sanctuary on April 20. The old church, which will be razed in the near future, still stands on the corner beside the new—a silent testimony to the

early days when it was the only building in that part of the prairie and known as "The First German Regular Baptist Church of George, Lyon County, Iowa."

Dedication services were held on June 29, 1969, with the Rev. David J. Draewell as guest speaker. The Rev. Kenneth Unruh is pastor of the church. The new, attractive sanctuary is pictured. (Mrs. Roger L. Kooiker, reporter.)

OLD TIMER GROWS PRIZE DAHLIAS

PORTLAND, ORE. Nicolaus Schnell, former member of the Trinity Baptist Church, administrator of the Baptist Manor, and a life-time gardener, still finds joy in raising prize dahlias and taking care of the garden at the Baptist Manor. Because of his age he invited a youngster, Ferdinand Schmidt, member of the Immanuel Baptist Church, to



be his neiper. Ferdinand is 92. Nicolaus is on the left and Ferdinand on the right in the picture. Both of them were born in Russia.

Nicolaus came to Portland about 60 years ago and soon earned the reputation of having the most beautiful garden. He was a constant entrant in the Tillamook County Fair with his dahlias.

As a dahlia grower he soon made a friend of Rod Rosentreter publicity chairman of the Portland Dahlia Society. Last year Rod contributed 51 dahlia tubers to Nicolaus for the Baptist Manor—all different. Mr. Rosentreter serves as Sunday school superintendent at the Immanuel Baptist Church.

(The above was condensed from a feature article written by Mrs. B. J. Noles, Society Editor, The Oregon.)

MAGNOLIA CHURCH USES PARKING LOT TO SHOW FILM

ANAHEIM, CALIF. The youth of Magnolia sponsored a showing of the movie, "The Restless Ones," on Friday evening, August 15, on the parking lot. Of the more than 500 people who attended, there were 17 decisions for Christ.

Magnolia's Vacation Bible School was attended by 548 youngsters, 48 of whom received Christ.

The various musical groups of Magnolia, under the supervision of the Rev. Wayne Bibelheimer, taped a long playing record of sacred music. The record was sold, at cost, to friends and members of Magnolia. Participant groups include the Chancel, Harmony and Youth Choirs, Youth Ensemble, Ladies Sextet, Men of Praise, and soloists: Pat Gilbert and Pam Anderson. (Rosemary Query, reporter.)

RIVIERA CHURCH LOSES PASTOR, GAINS ANOTHER

SALEM, ORE. The Rev. Donald Ganstrom of Anaheim, Calif., has accepted the call as minister to our church, and will begin December 1.

Sixteen new members by baptism were welcomed into our fellowship in the spring.

In July, Pastor Arthur Brust resigned to begin his ministry at the Willow Rancho Baptist Church of Sacramento, Calif., by September 1.

The farewell service for Pastor Brust and family was held August 23. On the same day the new parsonage, built near the church, was dedicated. The Rev. H. Wilcke of Salt Creek Baptist Church, Dallas, Ore., and the Rev. Joe Sonnenberg, District Secretary, served as guest speakers. (Mrs. Marc Saucy, reporter.)

BAPTISM AND VBS HELD AT CALVARY CHURCH

WETASKIWIN, ALTA. On August 17, a baptismal service was held at Calvary Baptist Church of Wetaskiwin, Alta., when Mrs. Beverly Kraus and Miss Cilia Tadier were baptized by the Rev. Dave Berg. The following Sunday the candidates were received into the church through the right hand of fellowship.

A successful Vacation Bible School was held evenings of the week of August 18-22. Attendance was good with 153 the first evening and 180 the last evening. The offering of \$44.42 was sent to the missionary in Africa. (Mrs. H. Schielke, reporter.)

VBS HELD AT ZION BAPTIST CHURCH

DRUMHELLER, ALTA. Zion Baptist Church held their DVBS from August 11-15 with 30 pupils enrolled.

Everyone enjoyed the fellowship with one another, and learning more about God's word.

On August 24, Mrs. F. Ohlmann presented 10 pupils with pins who have completed their Scripture Memory Course for the year. (Mrs. L. Metzger, reporter.)

PASTOR AND MRS. L. POTRATZ ARE WELCOMED TO VENTURIA CHURCH

VENTURIA, N. D. Members and friends gathered to welcome our new pastor and family the Rev. and Mrs. Potratz, Daniel, Beth, Philip, Steven and Becky. A program consisted of special greetings from various organizations of the church and special music. The Rev. Arthur Fischer from Leola was guest speaker. The Rev. and Mrs. Potratz responded with a duet. A fellowship hour was held after the program. (NyLetta V. Heupel, reporter.)

TEMPLE CHURCH OBSERVES FIFTH ANNIVERSARY

JAMESTOWN, N. D. Sunday, September 14, 1969, Temple Baptist Church of Jamestown, North Dakota, marked the fifth anniversary of the organization of our church, and we celebrated by having our third annual Harvest Mission Festival. We were honored to have as our guest speaker the Rev. Gideon Zimmerman, Executive Secretary of NABGC. He also brought the morning message at First Baptist Church in Medina.

It was also a day of renewing old acquaintances for the Rev. Zimmerman, and seeing many of his family again. Among those visiting with us were two of his brothers and a sister, besides brother Fred who is a member of our congregation. Our evening service included special music by our cherub choir, and seeing slides of the work on the Cameroon mission field, shown by the Rev. Zimmerman on his recent trip. This also marked the first anniversary of the Rev. Gordon Voegel's pastorate.

We also had the privilege of having Mr. Howard Corell of Moorhead, Minnesota present a concert of sacred music on Sunday evening, September 7. (Mrs. W. A. Taft, reporter.)

CHURCH SAYS FAREWELL TO ONE PASTOR AND WELCOMES ANOTHER

HILDA, ALTA. The Hilda Baptist Church said goodbye to one pastor and welcomed another in the short time of six weeks. The church held a farewell service for the Rev. F. Goliath and family on July 13, 1969. The Rev. Goliath is now ministering in Regina. On September 7, 1969, the Hilda Baptist Church had a welcome for Pastor Wana-maker and family. (Mrs. Alvin Reiling, reporter.)

GRACE CHURCH WELCOMES NEW PASTOR

GRAND FORKS, N. D. The Grace Baptist church of Grand Forks, N. D. had the privilege of welcoming their new pastor and family on January 19, 1969. Pastor John Thielenhaus came to us from Aberdeen, South Dakota. We had an open house for our pastor and family after the evening service.

Easter morning our choir presented the cantata, "No Greater Love," by John W. Peterson. Through the generosity of one of the choir members the church was able to purchase new choir robes. These were worn for the first time Easter morning.

(Continued on next page)

BAPTIST HERALD

Obituaries



FRED HOFFMAN of Medicine Hat, Alberta

Fred Hoffman was born in Odessa, Russia on September 7, 1891, and passed away September 8, 1969. He immigrated to Canada in 1909 and homesteaded in Hilda Alta., where he farmed until he moved to Medicine Hat in 1944.

He married twice. His first wife passed away in 1937. In 1941 he married Mrs. Mary Weber.

As a young man he was converted, baptized by the Rev. F. Bloedow and became a member of the Baptist fellowship.

He leaves to mourn his loving wife, nine children, 30 grandchildren and nine great-grandchildren. The names of his children: Mrs. A. Lorenz Evensburg, Alta., Mrs. H. Jevney, Drayton Valley, Alta., Ted, Medicine Hat, Alta., Edwin, Dawson Creek, B. C., Emil, Virden, Man., Ernie, Calgary, Alta., Robert, Springside, Sask., Raymond, Edmonton, Alta., Donald, Richmond, B. C. One step son, John Weber, Medicine Hat, Alta., plus a host of relatives and friends.

Grace Baptist Church
Medicine Hat, Alta.
C. T. REMPLE, pastor

EDMUND HILLER of Vancouver, British Columbia

Edmund Hiller was born on October 12, 1904 in Poland. Following a period of suffering the Lord chose to call him to his eternal rest on September 10, 1969.

Brother Hiller accepted Jesus Christ as his Savior early in life and was baptized in 1922. In 1930 he immigrated to Canada residing at Olds, Alta. In 1932 he moved to Vancouver, B. C., where he took up permanent residence. Following a construction accident in 1935 he moved to Kelowna, B. C. for a period of convalescence and remained there till 1937. During this period he was married to Ruth Paschold. Following their move to Vancouver, the Hillers were among the first members of the Bethany Baptist Church. During his participation in the church program he served as deacon, usher, Sunday school superintendent and sang in the Male Chorus. Left to mourn his passing are: his wife, Ruth; one son, Dr. Ronald; four brothers: Albert in White Rock, B. C., Arthur and Bruno in Vancouver, B. C., Dr. Herbert in New York; two sisters: Johanna Stewert in Vancouver, B. C. and Mildred Peter in South Carolina.

Bethany Baptist Church
Vancouver, British Columbia
ERNIE ROGALSKI, pastor

HERMAN LOHR of Parkersburg, Iowa

The Rev. Herman Lohr was born in Germany on October 26, 1886. He came to America with his parents and they settled near Hartford, Wisconsin. In 1908, he moved to Avon, S.D. for employment purposes. Here he met and married Kathryn Voigt on April 19, 1911, and they served God together for over 58 years. Previous to this, the Rev. Lohr heard God's call to enter the ministry. He attended Moody Bible Institute and Northern Baptist Seminary at Chicago, Illinois. He was ordained at Unityville, S. D. on May 24, 1922, the place of his first pastorate. This was a combined work with Spring Valley, S. D. which lasted four years.

First Baptist Church
Elk Grove, California
MERLE BRENNER, pastor

FRED H. JUNGKEIT of Sacramento, California

Fred H. Jungkeit was born October 14, 1903, in Camerose, Alta., Canada. The family moved to Anaheim, Calif. in Mr. Jungkeit's childhood years.

It was during these years that Fred accepted Christ as personal Savior. He was baptized by the Rev. Max Leuschner and united with the Bethel Baptist Church of Anaheim at the age of 14.

During his teenage years the family moved to the Lockeford, Calif. area. On February 16, 1926 Fred was united in marriage to Vera Neff. This marriage was blessed with three sons and one daughter. The Jungkeits moved from Anaheim, Calif., to Lebanon, Ore., and lived there

for 20 years. The past 18 years they lived in rural Sacramento, Calif. Mr. Jungkeit was known to all as a fine farmer and dairyman. He served his Master, Jesus Christ, in the following churches: Bethel Baptist, Anaheim, Calif.; First Baptist, Lodi, Calif.; Bethel Baptist, Salem, Ore.; First Baptist, Elk Grove, Calif.; and Willow Rancho Baptist, Sacramento, Calif. He served as Building Committee Chairman, the Finance Board, Men's Chorus, Advisory Board, Men's Brotherhood, and as Deacon. He was one of the charter members of the Willow Rancho Baptist Church.

Those who mourn his passing include: his widow, Vera, sons: Clifford, Alfred and Vernon; daughter, Doris Littke; sister, Lilly Williams; 11 grandchildren, and a host of relatives and friends.

He was preceded in death by his parents, two brothers and a sister. Following approximately six years of illness he went to his heavenly home September 2, at the age of 65 years.

Willow Rancho Baptist Church
Sacramento, California
ARTHUR BRUST, pastor

MARtha ABRAHAM
of St. Joseph, Michigan

Mrs. Abraham was born in Berlin, Germany on December 17, 1881. She died at the age of 87 on September 4, 1969. When she was a child, her parents moved to Australia. Her father, a Christian lay preacher, organized the First Baptist Church in Blenheim, Australia. When she was 16 years old she was converted and baptized by her father. In 1900 she was married to Hugo Abraham who preceded her in death in 1944.

After coming to the States she lived in Detroit, and for 13 years was a member of the Bethel Baptist Church. Later she moved to St. Joseph, Mich., and held her membership in the First Baptist Church. Survivors include a daughter, Mrs. Hilda Seel, St. Joseph; six sons: William of St. Joseph, Robert of Coldwater, Edward of St. Petersburg, Fla., Louis of Melbourne, Fla., Arthur of Fillmore, Calif., Benjamin of Coloma; ten grandchildren, 24 great-grandchildren; one great-great-grandchild; a sister, Mrs. Louise Kissau of St. Joseph and one brother, Herman Mutzelburg of St. Petersburg, Fla. Rev. Charles Littman officiated.

First Baptist Church
St. Joseph, Michigan
MRS. HILDA A. SEEL, reporter

HERBERT A. SEEL
of St. Joseph, Michigan

Herbert A. Seel, 69, died on August 20, 1969.

Mr. Seel was born in Fairplain, Benton Harbor, December 12, 1899. He had been employed at the Turner Furniture Company, Benton Harbor.

He was a member of the First Baptist Church where he served as Superintendent of the adult Sunday school department and as a member of the choir for 50 years.

Mr. Seel was baptized February 20, 1914, by the Rev. George E. Lohr, and served in the Lord's business, mostly in singing.

Surviving are his widow, the former Hilda Abraham, whom he married April 24, 1924 in St. Joseph; a son Richard of Stevensville and a daughter, Mrs. Robert (Mary) Langdon of Wonder Lake, Ill.; 11 grandchildren and one great-grandchild; a sister, Mrs. George (Lea) Quinn of Chicago, Ill.

First Baptist Church
St. Joseph, Michigan
HILDA A. SEEL, reporter

JOHN ALBRECHT
of Fargo, North Dakota

Mr. John Albrecht was born at Eureka, S. D., August 5, 1895. At the age of 18, he accepted Christ as his personal Savior. He was united in marriage to Mathilda Schauer on November 20, 1917. Three children blessed this home. He farmed in the Ashley area, and became an active member of the Ashley Baptist Church in 1922.

They moved to West Fargo in 1922, where he conducted a business until he retired. Both Mr. and Mrs. Albrecht became charter members of the Grace Baptist Church, West Fargo, N. D., when it was organized in 1955. They later moved to Fargo, but remained faithful members of Grace Baptist in West Fargo.

Mr. Albrecht passed away on September 16, at the age of 74 years. He leaves to mourn his passing his wife, three daughters: Mrs. Alvina Seibold, Cathay, N. D., Mrs. Ella Olson, Eden Prairie, Minn., Mrs. Dolores Anderson, Fargo, N. D., eight grandchildren and one sister. His parents and one brother preceded him in death.

Grace Baptist Church
West Fargo, North Dakota
RAYMOND DICKAU, pastor

June 27 we had the honor of having the ordination service for Jerry Edinger who is a member of our church. He brought the message at this service.

Each summer the Institute of Linguistics is held in our city. Many of the students come to our church, and in appreciation of their attendance and service, we had a church supper and afterward they presented the evening program.

A new parsonage has been purchased and the Thielenhaus family are the first occupants. Dedication services were held Sunday, September 14, 1969, and open house was held in the afternoon. (Mrs. Clayton Edinger, reporter.)



It Works!

It Really Works!

DISCOVERY

BYF Materials for Juniors

NEW from GOSPEL LIGHT

Your Juniors will come . . . and keep coming. **DISCOVERY** gets them involved in the action . . . finding Christ's answers through tools such as questionnaires, filmstrips and records. All of these resources come to you in handy **ACTION KITS** that contains all the ideas and plans for complete programs . . . everything you need for a group of 8 or 80 or 800 for that matter . . . and for less than a dollar a week.

DISCOVERY ACTION KITS HAVE—

- Sunday night or weekday programs
- Socials and fun
- Junior church programs
- Sunday school worship programs
- Lots of help for the sponsors
- How-To articles and tips and scores of other helps in each kit.

One **DISCOVERY ACTION KIT** containing three months of materials is yours for \$13.95. If you order continuously, four kits in a year, each kit is only \$12.50. Kits are available for examination. You are credited the total cost when the examination kit is returned.

ROGER WILLIAMS PRESS
7308 Madison Street
Forest Park, Illinois 60130

Please send a **DISCOVERY ACTION KIT** to:

Name

Church

Address

BAPTIST HERALD
7308 Madison Street
Forest Park, Illinois 60130

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

BAPTIST HERALD