

BAPTIST HERALD

OCTOBER 1, 1969



AS I SEE IT

Religious News Analyzed

by Paul Siewert

To pick up the newspaper and be barraged with vivid descriptions of race, campus, or political riots is no longer provocative. However, to be faced with columns of equal fury with a religious flavor is quite capturing.

The noted coverage of the tragic clashes between Protestants and Catholics in Ireland has reached the attention of almost everyone. At first we asked whether reporters were paying homage to destiny for supplying new color to the fast receding glamour of anarchy news. But it was soon discovered that the explosions in Ireland were more malignant than first expected.

Christians in many parts of the world, who have tried desperately to salvage as much of the dignity of Christianity as possible, have been delivered some very sad and embarrassing tokens; while the gloating cynic has had a hay-day parading his venom of "I always told you it was a farce."

To try to write an exhaustive analysis of who is right and who is wrong in this sickening event would obviously be ludicrous. No doubt there have been injustices on both sides. And to simply deplore the intolerance, religious bigotry, and social injustice that precipitated this explosion will hardly heal the wounds or erase the scars that will be left.

Though the sympathizers of both factions may feel that justice is on their side, it is hard to believe that Christ is on either side. If the basic precepts of Christ, "Thou shalt love the Lord thy God. . . . Thou shalt love thy neighbor as thyself," were given any measure of credence the whole scheme of things in Ireland, as well as other countries, would obviously be different.

Maybe the heretics who said that religion is an opiate had a point. Without the supremacy of Christ, even so called Christianity is an empty gong.

BWA EXECUTIVE COMMITTEE MEETS IN AUSTRIA

BADEN BEI WIEN, AUSTRIA.—The fewer than 800 Baptists in Austria played host here to 130 Baptist leaders from 31 countries.

The Executive Committee and the Study Commissions of the Baptist World Alliance came to this historic and picturesque health resort just outside Vienna for their annual meetings, August 2-6.

Richard Rabenau, the Vienna business man who serves as president of the 750-member Baptist Union of

Austria, welcomed the visitors who represent 30 million Baptists in 120 countries. "We did not realize the responsibility our small group was undertaking when we invited you," he smiled, "but we are very happy that you are here."

William R. Tolbert, president of the Alliance, responded to the welcome and challenged members of the Executive Committee to become involved in confronting spiritual challenges of the current day in the same spirit of "Meticulous planning, dogged determination, unshrinking faith and relentless sacrifice" that enabled the scientific community to so recently put a man on the moon.

Delegates in attendance included members from seven Eastern nations—Czechoslovakia, D.D.R. (East Germany), Hungary, Poland, Romania, Yugoslavia, and the U.S.S.R.

Disappointment was voiced however in the inability of two Cuban delegates to attend. Reports said that last minute developments prevented their leaving Cuba.

BAPTIST LEADER CALLS FOR RECONCILIATION

BADEN BEI WIEN, AUSTRIA.—The general secretary of the Baptist



World Alliance has pleaded for reconciliation of "groups within the Christian community" who are engaged in "a tug of war between those who stress the spiritual and those who emphasize the social aspects of the gospel."

Josef Nordenhaug, addressing the annual meeting of the Executive Committee of the Baptist World Alliance, declared that "this cutting of the gospel in two is alien to it."

"The New Testament clearly teaches that faith and work are inseparable. Soren Kierkegaard warned his contemporaries against making Christianity a teaching rather than an experience," Dr. Nordenhaug said, continuing:

"The great tragedy of our time is that we are prone to pay lip service to the love of God while neglecting our neighbor as a person."

The committee also heard reports from three associate secretaries. Robert S. Denny estimated an attendance of about 8,000 persons from 70 countries at the Baptist World Congress in Tokyo, July 12-18, 1970. He said that 214 tour groups are being organized in North America, and that a charter plane is planned from Europe.

C. Ronald Goulding of London, associate secretary for Europe, said that

the work of the European Baptist Federation, representing one and a half million Baptists on the continent, had "progressed from communication to cooperation." Baptist Unions in the several countries are helping each other in objects of common concern and planning cooperative projects together.

Baptists contributed \$101,598 to relief causes through the Baptist World Alliance the first six months of 1969, Associate Secretary Frank H. Woyke reported. It has been used to assist refugees and meet emergency situations on every continent except Australia. He pointed out that whereas the Alliance has not personnel of its own for relief administration, existing channels are used, with national bodies, such as those in India, Nigeria, and Vietnam being asked to distribute the assistance where possible.

The committee adopted an Alliance operating budget of \$199,000 for 1971, up 10% from the \$181,000 objective for 1970. The Alliance's 83 member bodies were urged to increase their allocation to the fellowship "by at least 10%" in order to finance the growing program. The budget presentation was made by Carl W. Tiller, a Washington, D. C., layman, who is

western treasurer of the Alliance.

The Executive Committee of the Baptist World Alliance set a goal of \$160,000 for undertakings in relief and rehabilitation projects in 1970.

In addition to distribution of food and medicines, the relief program contains items for self help projects in Latin America and Africa. Sewing machines, equipment for furniture construction, and housing are among items listed.

The committee voted also to continue into 1970 a current program urging individual Baptists to contribute "one day's pay" annually for world relief.

Chuckle with Bruno

A Pennsylvania Dutchman running away from a fight said, "I'd rather be a coward for fifteen minutes than a corpse for the rest of my life."

Foreman: "Look here, Jack, you heard the big boss say that the job must be finished tonight."

Jack: "All right, I'll have it done tonight if it takes me till tomorrow morning."

Editorial

We Never Get the Full Picture

Three men were in a heated discussion about religion one day. The first man said that the Christian faith was basically a complicated philosophy of life, which only the great minds could really begin to understand. The second man took exception to those remarks. He was the typical activist, and he retorted, "No, the Christian faith is what you do. Faith without works is dead." The third man, a more sensitive character, paused and then interrupted, "Don't you think that faith is really something you feel? Isn't it a matter of worship and commitment?"

Each man was correct, yet each man was wrong. The man who plays the violin, or the clarinet, or the trumpet in an orchestra may play with artistry and precision, but he is not the orchestra. It takes the blending of many instruments, many skills, many moods, to make a good orchestra; and, in like manner, it takes more than any one expression of it to make the Christian faith.

Christianity has many shades from hyperfundamentalism to radical liberalism. Some Christians are involved in social action and couldn't care less about preaching the gospel. Some are busy winning souls and couldn't care less about feeding the hungry.

Who is right and who is wrong? Are the extremes of both ends wrong and the middle-of-the-roads right? Probably none are completely wrong or completely right. Those in the extremes are probably very much off balance and those who are in the middle have left out some very significant factors.

An atheistic university professor was constantly ridiculing the idea that there is a God in his classes. One day a student asked him, "What percent of the knowledge of the world do you understand?" The professor replied, "About three per cent." The student quickly responded, "Don't you think that God might exist in the other 97%?"

We all have a tendency to jump to conclusions before we see the full picture or even a good part of it.

Since we never seem to get the full picture, we should feel an obligation to listen carefully and conscientiously to different points of view.

We're talking about dialogue, about the free and open exchange of ideas. We're not talking about the compromise of principle, or about the sacrifice of conviction. Opinions should not be thoughtlessly discarded, beliefs abandoned or goals forgotten. However, principle, conviction and belief are better served by an *open* than a *closed* mind, by talking *with* instead of *at* each other.

A good guideline for all of us who never get the full picture is given by St. Augustine of Hippo: "In necessary things, unity; in doubtful things, liberty; in all things, charity." J.B.

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Thanksgiving in Canada

by J. W. Goltz

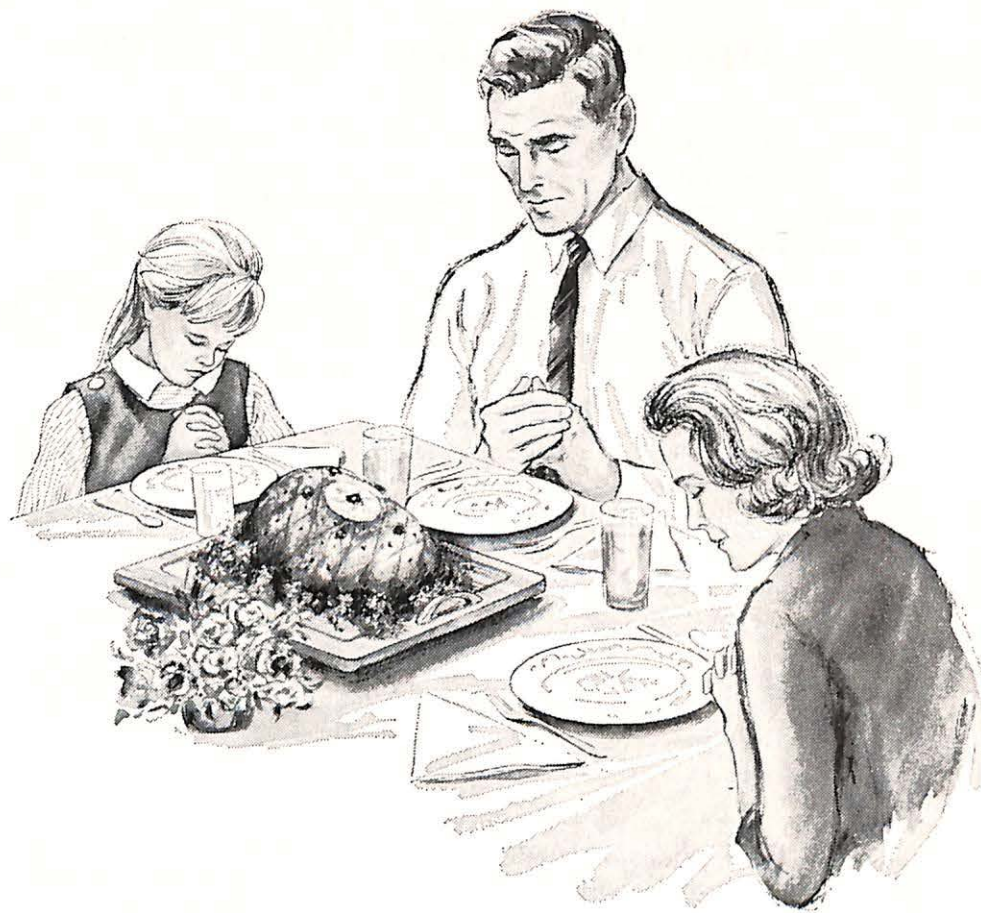
THE OBSERVANCE of Thanksgiving Day is a popular and joyous occasion for people of the United States and Canada. This is an important day in many of our North American Baptist Churches for it is the day on which, in a special way, we express our gratefulness to God the blessings showered upon us during the preceding year.

The observance of this day in Canada and the United States has many elements in common, yet there are significant differences in its origin in Canada as compared to the United States.

The first American Thanksgiving was celebrated less than a year after the Plymouth colonists had become established in the new land. The first winter in Massachusetts had been extremely hard, with the result that more than half the members of the colony had died. But the summer of 1621 brought encouragement and hope with an adequate corn harvest, so that Governor Bradford declared a three-day feast for the purpose of prayer and celebration.

It is interesting that the original celebration of Thanksgiving day in Canada had more of a political orientation, compared to the harvest home festival of the United States. The first official recorded celebration of this day took place in the year 1763, when the people of Halifax, Nova Scotia, proclaimed a day of Thanksgiving for the conclusion of the Peace of Paris which ended the Seven Years' War between Great Britain on one side, and France, Spain, and Portugal on the other. One of the terms of the treaty was that Great Britain receive Canada from France. In Lower Canada, now Quebec, the first Thanksgiving was proclaimed in 1798. In Upper Canada, now Ontario, the first Thanksgiving Day was proclaimed in 1816 in thanks for the end of the war between Great Britain and Napoleon. After confederation, when the first four provinces of Canada were united, the first Thanksgiving proclamation was issued in 1871 in thanks for the restoration to health of the Prince of Wales.

The earlier political orientation of Thanksgiving was gradually lost, however, and the celebration increasingly became a sort of general thanksgiving and harvest home festival. The first annual Thanksgiving as now observed was proclaimed October 9, 1879, and observed November 6, 1879. Since then it has been proclaimed annually. For



some time the date corresponded to that in the United States, but it was felt that this was too late and too near Christmas. The date was then changed to October and generally set for a Thursday. Later the date was changed to the third Monday of October.

This observance was again changed following the First World War, when it was encouraged as an expression of thanksgiving for the end of the war. By the Armistice Day Act, June 4, 1921, Thanksgiving Day and Armistice Day became merged. Thus, for a number of years, Armistice Day was Thanksgiving Day, and was observed on the Monday of the week in which November 11th fell. In 1931 the Act establishing Armistice Day was amended and the name of the holiday changed to Remembrance Day. Thanksgiving Day was again proclaimed as an October holiday, and is usually observed on the second Monday in October.

In common with the American observance, this day became more of a harvest home festival which was an expression of thanks to God for plen-

tiful crops. This day is an important family day, celebrated with big dinners and joyous reunions. It is also a day for religious meditation, church services, and prayer.

This celebration has much in common with the Old Testament Feast of Tabernacles or Ingathering which marked the completion of the harvest, and historically commemorated the wanderings in the wilderness. During this festival people lived in booths and tents in Jerusalem to remind themselves of how their forefathers wandered in the wilderness and lived in booths. The booths made of the boughs of trees suggested the vintage life, but they were also a reminder of the march through the wilderness (Lev. 23:43). It is interesting to note that the sacrifices of this feast were more numerous than at any other feast. "They shall not appear before the Lord empty-handed; every man shall give as he is able, according to the blessing of the Lord your God which he has given you" (Deut. 16:16, 17). There is an interesting parallel

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BAPTIST HERALD

Magnolia's Outreach Program

by Kenneth L. Fischer



OVER THE past 13 years the Pastors and Boards of the Magnolia Baptist Church of Anaheim Calif., have worked out a system of visitation and outreach which is continually being reworked and revised as new things and new methods come to mind.

Can a large church retain the small church personal closeness and feeling of friendliness? Is it possible to have the advantages of both a large and a small church? The answer to these questions is a large resounding NO—UNLESS MEMBERS are willing to give of their time and effort on a continuing basis. Actually there is no "magic formula" for a successful church (that is successful in terms of winning persons for Christ). It really all boils down to cooperation and hard work.

In preparing this article it seemed appropriate to take a hypothetical family and give an account of various ways they are contacted by our members.

I. THE VISITING "SMITH'S"

One Sunday morning William Smith, his wife, Molly, college age son, Mark, high school daughter, Lois, and small son, Bob, who had newly moved into Orange County visited the Magnolia Baptist Church. They were greeted at the door by a Deacon who had been assigned for that purpose, and by the head usher, Mr. Joe Largent, who immediately introduced them to a family or two in the church.

During the "welcome period" they were asked to stand with other first time visitors and give their names. The Pastor asked the family sitting in the front of them to turn around and shake hands with them. An usher gave them a brochure which contains a welcome from all the Pastors, a schedule of services, a list of activities—such as Nursery, Sunday school, Children's Church, Women's and Men's groups and Youth groups. It

also gives "Our Reason for Existing" (Evangelism and Education); our church affiliations; procedure for becoming a member; and benefits of the Pastor's Class.

The Smith's are also given a welcome badge to attach to their clothing so that members may recognize them as first time visitors and give them a hearty welcome.

All the people of the congregation are asked to fill in an attendance card (one side for members and the other for non-members).

On Monday morning a letter of welcome is sent by the Pastor to the first time visitors. On Tuesday morning a staff of 6 volunteer women come in to do attendance records. Three of these work on Sunday school attendance and three on church attendance. Each member of the church has an attendance record card which can be marked with a check mark for each Sunday's attendance. A visitation card is made up for the Smith family with a small map drawn for the visitation teams. This card is placed in a group of four cards for a visitation team which is composed of either two men or two women. It is wise to visit this family the same week, if possible. Women go out on Tuesday morning and men on Thursday evening.

The "Outreach Teams" were recently doubled in size. The Pastor invited a large group of men to his home one evening and challenged them with the necessity of reaching more people of our community. 45 men signed up to go out once a week. Most of them go out on Thursday to visit newcomers, parents of Sunday school and Vacation Bible school children, and others whose names we have been given. Another smaller group goes out Tuesdays on a door-to-door evangelization mission under the leadership of Mr. Jim Turner. Mr. Turner also teaches a class on witnessing during the Sunday school hour and all

are urged to attend this class for three months.

The Pastor invited a large group of women to his home one afternoon and 36 signed up to call on one of the following groups: shut-ins, first time visitors, hospital patients, parents of Sunday School children, church membership. The women who call on shut-ins take a cassette tape recording of the Sunday morning service.

The cards of youth who attend are given to Pastor Wayne Bibelheimer. He sends a personal note to them inviting them to the youth meetings. Then the cards are given to the vice president of the youth group in which the young person would belong. The vice president plans the visitation program. The college age recently had 20 youth in their group to go calling on Thursday evening. In addition to calling on visiting youth, they call on members of the church who have not been faithful in attending youth meetings, their own members, and any other youth whose names are furnished to them. Their purpose is evangelization as well as to give a friendly welcome to other youth activities.

Visitation falls off during the summer months, especially among the women, with children home and vacations it is difficult. However, generally a large upsurge takes place in the fall. A nursery is provided for the children of the mothers who go out on visitation.

II. THE SMITH'S "COMING INTO MEMBERSHIP"

After visiting for a few weeks. William and Molly Smith, and their three children: Mark, Lois and Bob, decide to join the Magnolia Church. One Sunday morning as the invitation is given, they walk down the aisle where they are met by the Pastor. He talks to each of them asking them if they have accepted Christ, after which he introduces them to a member of the

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Board of Deacons and Deaconesses, who takes them to a counseling room. If the Deacon finds that one of the family has never accepted Christ, he goes through the plan of salvation, carefully explaining the necessity for an individual decision. He then prays with that person, should he wish to make a decision. He enrolls the family in the Pastor's class. He invites the adults to start the class the following Sunday during the Sunday school hour, and the youth to attend during the evening youth hour. He then has them fill in an "Application for Membership" form and gives them a sheet explaining the Pastor's class study and a booklet to read.

William, Molly and Mark begin the Pastor's class the next Sunday morning. The class runs for three or four months, during which time they become personally acquainted with the Pastor and with other new members. They study doctrine, facets of the Christian life, the church members' responsibilities, and the Magnolia Church's organization, missions, and affiliations.

Lois attends a class with other high school and junior high youth which the Pastor teaches on Sunday afternoon during the youth hour. Bob attends a class taught by one of two women who teach primaries and juniors until they are well versed in doctrine and have learned the Books of the Bible and some memory verses. They are then promoted into the Pastor's class for the final few weeks of their study.

During the time they are in the Pastor's class, an attendance record is kept. They are visited by a visitation team from time to time.

III. THE SMITH'S "BECOMING MEMBERS"

The Smith family have all completed the Pastor's class and have stated their desire to come into membership. Are they now forgotten? Far from it, as now comes the most intensive watch-care program, called "The Shepherding Program."

As the church increased in size, it became increasingly apparent that the Pastors could call on only the ill, the bereaved and those in need of special help. As in the book of Acts, chapter 6, the Deacons were given the responsibility of caring for many of the needs of the "flock." Each Deacon was given a small "congregation" of his own of about 15 to 20 families in neighborhood groups. He visits them, calls them on the phone, and makes a special effort to greet them at church. He notes any problems, spiritual or otherwise, on a report he hands in each month at the Deacon Board meeting, or calls the Pastor if the problem is more urgent.

Instead of the regular prayer meeting, twice a year the "flock" gets together on a Wednesday night for Bible study and prayer with their "Deacon" in charge. At that time they draw

names for prayer partners, testify, and become better acquainted with their small group. Occasionally a Deacon or member of the flock will invite others in the flock to their homes for fellowship. As a family or individual receives the right hand of fellowship he is given a card with the name of his "Shepherding Deacon," whom he is encouraged to call if he has a special need.

The women who keep the attendance books give the Pastor a list of all who missed more than two or three Sundays in a month's time. These names are then given to the shepherding Deacon who then makes contact with the family. If there is illness or a problem he notifies the Pastor.

The Deaconesses on the board join with other women in visiting women, in visiting the ill and bereaved, and in buying groceries for the needy or caring for other benevolent needs.

IV. THE SMITH'S "SAVED TO SERVE"

The Minister of Christian Education, the Rev. Earl Broce, and the Minister of Youth, the Rev. Wayne Bibelheimer, try to get all new members working. A recent survey showed that there are 746 tasks in the Magnolia Church, which includes Officers; Boards; Committees; Sunday school, Youth, Children's Church workers; Women's and Men's Work; choirs; visitation; jail, mission and convalescent home teams. While some people, of course, work in more than one area, it was determined that 68% of the resident members over 15 years of age are serving actively. We believe that a participating member is generally a happy member.

V. MAGNOLIA'S VISITATION PROGRAM (A RECAP)

The "machinery" of the Visitation Program is the record system.

- (1) The Attendance cards—for members and non-members.
- (2) The Attendance Record books—for members and regularly attending non-members.
- (3) The Visitation cards—for a continuing record of visits.

(These cards were developed by Mrs. Lenore Honline, and are available from "P.C." Records, Bos 176, Yorba Linda, Cal. 92686)

Several volunteer women have served as the "brains" of the Record and Visitation program. The present ones on duty are Mrs. Pat Gilbert, Mrs. Wanitta Maddox and Mrs. Dorothy Largent. They organize and keep track of all visitation.

But the "heart and working force" of the visitation program are the individuals, men, women and youth, who go out every week to do the work of the Lord in evangelization, in caring for needs, and in bringing people into the fellowship of the church. As Pastor of Magnolia Church, I have been grateful for the "heart and work-

ing force" of this church.

The Rev. Kenneth L. Fischer is the pastor of the Magnolia Baptist Church, Anaheim, Calif.

THANKSGIVING IN CANADA

(Continued from page 4)

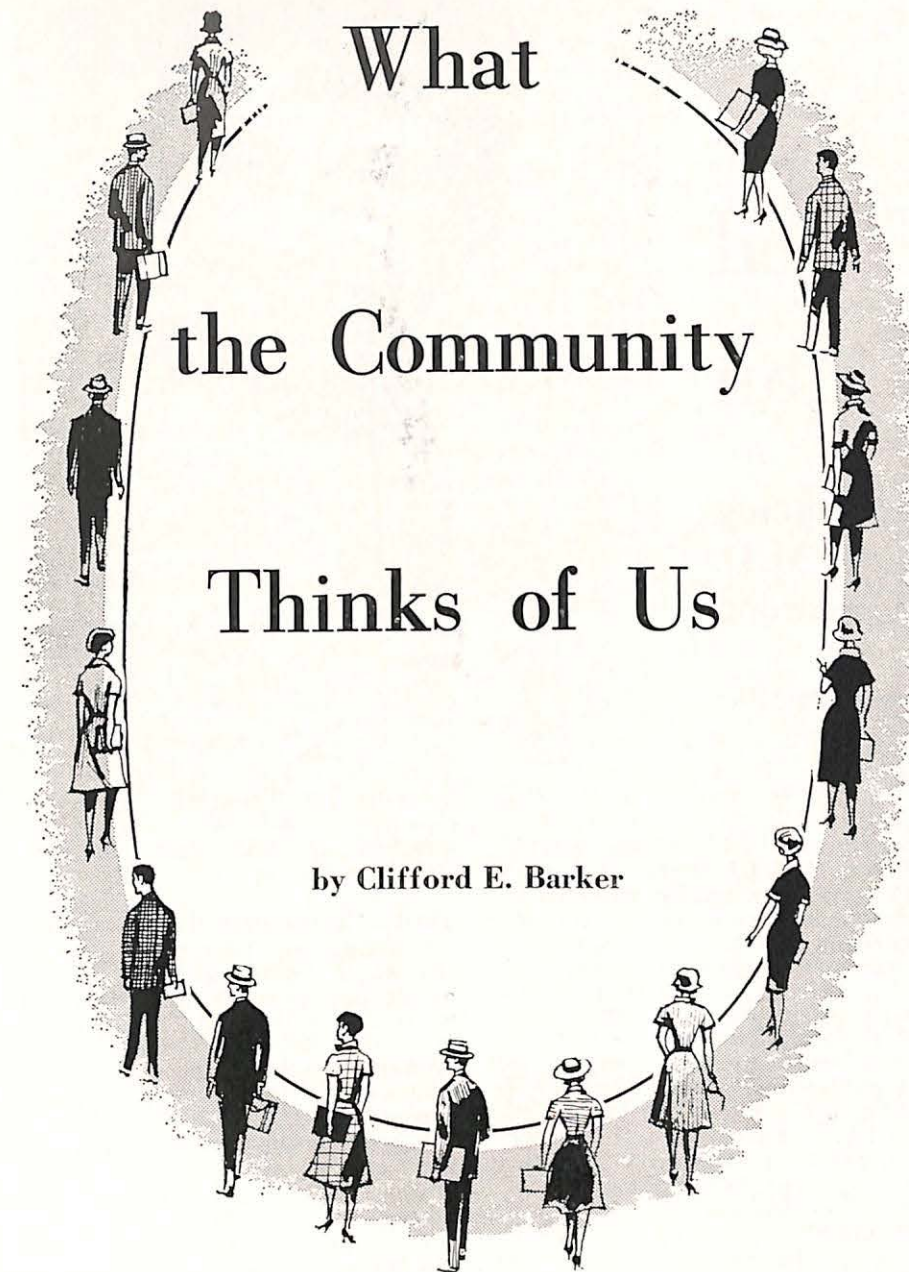
here to the receiving of a special missionary offering at the Thanksgiving service. Thus the association of the harvest and mission festival has strong Biblical undergirding. This association is beautifully observed in many of our churches, particularly in our rural churches, when a special missionary offering is received which is an appropriate expression of gratefulness for the blessings of God.

The question could be raised as to what significance such an observance has in our urban churches, where our people no longer have any connection with the completion of the harvest, or in most cases are entirely removed from an agricultural base. This question becomes even more significant when seen in the light of the rapid urbanization taking place in both the United States and Canada. What will the future observance of this feast be like?

Unless this day is maintained as a meaningful celebration, it will increasingly lose its significance for many of our people. In order to be meaningful it will need to be relevant to the needs and experiences of the people involved. It is true that Thanksgiving is an attitude which should be present at all times, but surely it is appropriate to set aside one day of the entire year in which, in a special way, we recollect and give thanks for the blessings received which are often taken for granted—home, family, job, food and clothing, peace, church, spiritual opportunities and growth.

The ultimate significance of Thanksgiving Day is experienced only as it becomes personal for each one of us. One of the greatest dangers each one of us faces in our age of affluence is to place far too much emphasis upon external circumstances, and to gauge our Thanksgiving accordingly. We must take our circumstances into consideration, but the most meaningful expression of thanksgiving will originate from a personal relationship to God which will enable us to praise him with the sacrifices of our lips and of our lives (Heb. 13:15; Rom. 12:1, 2), regardless of the circumstances in which we may find ourselves. As we progressively experience this relationship we will be able to observe Thanksgiving Day in a meaningful way regardless of whether we live in the United States or in Canada, in the city or the country, in physical abundance or in physical need.

The Rev. J. Walter Goltz is professor of Missions, Evangelism and Homiletics at the NAB College in Edmonton, Canada.



WHAT DOES the community think of us? Not much! Not that the community doesn't like us; not that we have done something to offend the community. The fact is we have done nothing to the community. And that is where the trouble lies.

The community is not hostile to our church. It is just that they do not think much of us because we evidently have done nothing to command their attention and to cause them to think about us. The community hardly knows we exist and has practically no understanding of what we exist for.

These statements may sound extreme but they are true. I know they are true because the people of our community told me so. Let me tell you how it all came about.

When I first heard of the Crusade of the Americas somehow my heart wasn't fully in it. The idea that during

a set time and in a prescribed manner the Baptists of the western world would make an all-out assault upon the lost souls of this hemisphere seemed rather artificial to me. But as the Crusade gained momentum I became shamefully aware that those who had taken the Crusade seriously were leading the lost to Christ. And us? We were still claiming souls for Christ with the velocity of a tired turtle counting telephone poles.

Obviously our outreach was falling far short of the mark. But why? It was good news for us to learn that Professor Elmer Towns of the Trinity Evangelical Divinity School in Deerfield, Ill., had an evaluation program to answer just such questions. In response to our petition he and the six young men in his class on "Church Planning for Christian Education" began an extensive evaluation of our

church from every angle. During their several visits to our church, through their intensive interrogation and extensive investigation, they began to uncover some of our shortcomings.

Take this for example. During one of the evaluation meetings professor Towns was frequently assured that our church is a friendly church. Not willing to take us at our word he quietly left the meeting while everyone else was engaged in conversation. A few minutes later he returned with a rather upsetting verdict. "I thought you said this is a friendly church? This is not a friendly church." I inwardly rebelled at his boldness. He had never been present on Sunday morning to see the gracious manner in which our visitors are greeted. "He simply doesn't know our people and the true warmth of friendship within our church," I thought.

Then he went on to explain that while standing outside the church he stopped the first eight persons to walk past and told them he was trying to find out if this was a friendly church. He asked each of them if they had ever been inside the church and then he asked if they had ever been invited. Not one of them, all of whom lived within walking distance of the church, had ever been inside the church nor had they ever been invited!

Of course there could be valid reasons why some of them had never been invited. Perhaps they were new in the community. Perhaps they were not home when someone from the church came calling. At any rate I wanted to know if there was a good reason or not. I began to fear that perhaps our friendliness was known only to ourselves.

During the weeks that followed a startling revelation began to unfold. I wanted to know what the community thinks of our church so I went out to ask them. I was concerned as to what influence our church has in its immediate neighborhood and how far this influence reaches throughout our city of about 75,000 people.

This is what I found. Within a three block area of the church only one had ever been inside the church. Also, only one in every eleven recalled having ever been invited, and these were invited by God's Volunteers who canvassed the neighborhood. As to their opinion of the church, more than half of the people could express no opinion whatsoever, either good, bad or indifferent. The few opinions which were expressed fell along these lines: "It's a pretty little church," "It's nice," "It don't cause no disturbance." As to the influence which our church has had upon its community, not one person who was interviewed could state one way in which our church had influenced him. Some people living within four blocks of the church were not even aware of its existence. And people who had lived for years next to some of our long standing members

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To Serve God By Serving Man

Introducing
Miss Helen Marie Schmidt, M.D.
Missionary appointee to Cameroon

By Richard Schilke



IN THE application form, Miss Helen Marie Schmidt answered the question "What is your missionary purpose?" by stating: "To serve God by serving man as a medical missionary." This statement was made 11 years ago when she graduated from university and before she took up her studies in medicine. She has persisted throughout these years in reaching this goal and sought in every way to be ready for it when the time came. There were many discouragements along the way and there were times when the vision of this goal grew dim; but by God's grace the vision again grew brighter and the goal came nearer.

Basic Christian Experiences for Serving Man

Helen Marie Schmidt was born on November 16, 1936, at Spokane, Washington to Mr. and Mrs. Ben G. Schmidt as the second of three children. About her family she gives this testimony: "I was born . . . to wonderful Christian parents. My whole life centered around the church with my parents and my older and younger brothers." That testimony speaks unmistakably of the interest the parents had in bringing up their children in the fear of God. At the age of nine Helen came to know Christ as her personal Savior and Lord. Shortly thereafter she was baptized on Dec. 31, 1945, by the Rev. James Halbert and became a member of the Arthur Street Baptist Church, now known as the Terrace Heights Baptist Church in Spokane, Washington. Again in her testimony she said: "These events (conversion and baptism) took place

under the leadership of my parents and Rev. Halbert." Here was a close working together between parents and pastor under the guidance of God's Holy Spirit who alone brings salvation.

Thus Miss Schmidt's concept of serving God by serving man is not based on humanitarian or other interests, noble as these may be, but on a vital experience with the Son of God, who of himself said, "the Son of Man is not come to be ministered unto, but to minister. . . ." It is on the basis of this experience that she also took "Jesus Christ, the Son of God, as the supreme example of perfect living." She desired that Christ live in her and through her and serve himself through her.

Commitment of Life for Serving Man

Helen's Christian activity found expression in serving in her church as well as civic organizations. She held various offices in the Pacific Northwest Association. She was second place winner in the Greater Spokane National Science Fair, which won her a trip to the National Science Fair in Indiana. She loved various sports activities and held a senior life saving certificate in swimming. She served as camp counselor. She took part in community projects. In every way she tried "to show the love of Christ" by serving man.

Concerning one of these camps in her early Christian life 20 years ago she said: "I dedicated my life to full-time Christian service in a service led by the Rev. Fred E. Klein, then at Colfax, Washington. Even in the seventh grade the Lord seemed to be directing my life into medicine. That

direction has been very real ever since."

Years of Preparation for Serving Man

Following her high school graduation, Helen enrolled at the University of Washington in Seattle in 1954 and graduated in 1958 with her B.A. degree. That fall she enrolled at the Woman's Medical College of Pennsylvania in Philadelphia. The Pennsylvania Medical Mission Society gave her a scholarship which took care of 25% of the cost and her parents provided 50% of the cost. That left another 25% of the cost to be financed. Hope of this additional financing was given her in a tentative scholarship through the channels of the American Baptist Convention but it meant that she would also become a member of one of their churches and be committed to their mission field. She would rather be committed to her own conference and to its mission field. Our Board of Missions received her inquiry at that time and agreed to grant her a provisional \$600 a year scholarship. Thus this further need was provided.

The second year at the medical college was a most trying year for Helen. She was almost ready to give up at the end of that year but was encouraged by her adviser to continue. In 1963 she received her M. D. degree. For her internship she went back to Seattle. At the end of her internship there was no immediate opening for her in Cameroon and so she enrolled in a surgical course. Repeated openings did come in Cameroon for her but she did not want to interrupt her studies and requested that other

candidates in the medical area be moved up ahead of her and given the appointment, thus enabling her to complete the four years of post-graduate work in surgery by 1968.

A Practical Opportunity in Serving Man

In the summer of 1968 Dr. Schmidt received an invitation to relieve a doctor in Petersburg, Alaska, for several weeks in order that he might have his needed rest and vacation. She accepted that invitation, little realizing that the few weeks would become a full year. Shortly after his vacation this doctor died very unexpectedly and Dr. Schmidt was left the responsibility of his practice. There was only one other doctor in that town. Conscientiously she could not leave before someone else was found to take over the practice.

Concerning this experience in Petersburg, Alaska, Dr. Schmidt writes: "Here for the first time I have seen what life without God can be. I have been very protected from this in my ivory towers. On the surface the community of 3,000 is all peace and serenity. Underneath in a short six months I have seen selfishness, backbiting and back stabbing, drunkenness, adultery, fornication, mental illness and physical ills. As a light-house stands a little Southern Baptist Church which I joined. . . . The need is great but the workers are few. All around me I see opportunities for

getting involved but I hesitate to start projects that would make it difficult for me to leave here. A nearby community of some 500 Thlingit Indians is in need of at least a weekly clinic for meeting its physical needs and plenty of opportunity exists for Christian witness." What better practical opportunity could have come in preparation for the mission field than this opportunity in serving man?

Serving Man as a Medical Missionary

Once again the opening in Cameroon presented itself and this time Dr. Schmidt felt that now was the time to consider it and go. Her four years of surgical studies were completed. A year of practical experience in the rural area in Alaska was gained. Her final examinations could be postponed until 1970 and so she offered to go for one year at this time and then return for a year to complete her final examinations in surgery. Bansa Baptist Hospital also at this time asked for the service of a second doctor. Dr. Dieter W. Lemke in succeeding Dr. Peter E. Fehr at Bansa Baptist Hospital definitely felt that the work there was beyond the strength of one doctor. We agree. Appointment of Dr. Helen Marie Schmidt then came in April, 1969, as medical missionary doctor to Cameroon with placement at Bansa Baptist Hospital. To be sure, there may be other areas in Cameroon where Dr. Schmidt may also be asked to serve for service of a missionary

is always there where the need is greatest. At the Pacific Conference in Tacoma, Wash., July 30 to August 3, 1969, Dr. Schmidt was commissioned to missionary service in Cameroon.

Again in her application Dr. Schmidt had another word of testimony concerning her parents. She said: "My parents are definitely in sympathy with my future plans for missionary service." How great that sympathy and support was could not be known at that time but it was only lately revealed. The Lord blessed her parents in a material way in a business enterprise which they recently sold. Through part of the proceeds they established a fund from which their daughter will be fully supported. This wonderful act of these servants and stewards of God enables this mission expansion and we praise God and thank them.

The last Sunday, August 24, before departure for Cameroon was spent in Philadelphia and among friends at Pilgrim Baptist Church where as a student Dr. Schmidt found a home away from home. On August 25 she joined seven others in New York (see Baptist Herald issue of September 1) and left for Cameroon, Africa where she more fully desires to serve her Lord by serving man in his physical and spiritual needs.

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

Mission Home in Brazil— Product of Sacrifice, Love and MAP

by Herman Effa

IN SEPTEMBER, 1969, our North American Baptist General Missionary Society purchased a mission home for \$12,500.00. The home is located in Caxias do Sul, Rio Grande do Sul and serves as Headquarters of our "Missao Batista Riograndense do Brasil."

The Herman Effas are presently living in the home. Construction was not complete at the time of purchase but has now been completed by our missionaries.

The \$12,500.00 for the purchase was donated by the Rev. and Mrs. J. C. Kraenzler. Rev. Kraenzler, who served faithfully as pastor of many of our North American Baptist Churches, has since been called to his eternal home. The Mission Home in Caxias do Sul, R. S., Brazil, serves as a fitting memorial to their prayers and concerns for Missions and as a further challenge to our North American Baptist General Conference members in the Mission Advance Program (MAP).

A silver plaque, recognizing this contribution has been placed in the home. The translation of the script reads:



Mission home at Caxias do Sul, Brazil.

"Donation"

This home was donated to the Missao Batista Riograndense do Brasil by the Rev. and Mrs. J. C. Kraenzler Caxias do Sul September 1968 North American Baptist General Conference

The Rev. Herman Effa is A North American Baptist General Conference missionary in Brazil.

WHAT THE COMMUNITY

(Continued from page 7)

claimed not to know anyone who attended our church!

Why do I blushing share these embarrassing facts? I do so to shock myself into remembering that we are surrounded by a job undone. But I also share them as a challenge to other churches to take an honest look at the influence which they are having in their communities. Sometimes the wonderful fellowship within the church blinds us to the fact that we are not reaching outside the church. I am compelled to believe that we are not the only church to have misjudged its impact on the community. Do you have the courage to hear what your community might say about your church?

The famed Scottish poet, Robert Burns, upon seeing a louse on a lady's bonnet in church was inspired to write a poem which concludes with these words:

"O would some Power the gift give us
To see ourselves as others see us!
It would from many a blunder free us,
And foolish notion."

It is the beginning of new things
to see ourselves as others see us.

The Rev. Clifford E. Barker is the pastor of the Immanuel Baptist Church, Kenosha, Wisc.

October 1, 1969

BAPTIST HERALD

Progress at the New Church In St. Catharines, Ontario

by Henry Schumacher

LET ME give you an honest appraisal of our church extension work here. Not long ago we had a visitor in our home. A woman, who although she was still young had her share of problems in this life. She sat quietly and sedately and spoke in a soft voice. For years she had sought the truth of God that would satisfy her inner spiritual desires, but she could not find the peace of heart that she desired. Thus, discouraged and physically sick she was near to despair. We came into contact with her first of all through one of our families and our Vacation Bible School. Not long afterwards she asked for some literature so that she might study some of the things we believed.

Now, sitting in our living room with the pastor's wife she said: "Dr. Graham in his book 'Peace With God' talks about being born again. I feel that I have taken this first step and am ready to take the next one, I would like to start going to your church and Sunday school with my children." What a joy to bring her peace of heart and soul.

Again, on a Sunday not long ago, after Sunday school there was the usual bustle and hurry to get ready for the service, when one of the teachers said: "Pastor I would like you to talk to a little girl in my class." It is sometimes difficult to take time for these things when you want to get the service started, but here she was, a sincere little girl, who made her commitment to Christ so willingly. A precious jewel for the Master's crown.

The city noises go on everlastingly with cars, boats, trailers and people rushing to the lakes and resort areas for a good time on the weekend. Countless numbers of others sleeping in on Sunday morning to make up for the sleep they lost being up too late the night before. Still others taking advantage of Sunday to do their washing or to mow the lawn or some other chore around the place. We are surrounded on every side with people, new construction and development, and yet how few there are who really have even the smallest interest in the things of God and the Christian church.

Yes, we have found some hungry hearts and open minds to the things of God, but not many. We cannot say that the growth of our work has been phenomenal and that crowds have

thronged our doors to hear the message of Christ. Such imagined success often lies only in the mind of would be promoters. Those who have come to Christ have been won primarily by one of our families be-friending another family and by diligently cultivating this friendship. The work that we are doing is difficult and often very discouraging. Day after day we face open opposition against the Christian witness, the inroads of cults and isms and the advances of other churches who are also seeking to build up their work. In spite of all these things we have made good progress. In a little more than a year we have gathered enough Christians to organize a

CHURCH EXTENSION BUILDERS' PROJECT FOR OCTOBER, 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. Henry Schumacher, 5 Prince Charles Drive, St. Catharines, Ont., Canada.



Rev. and Mrs. Henry Schumacher and family.

church. We now have a membership of 27 and our usual attendance on Sunday morning is from 40 to 50. We have a Sunday school with a similar attendance. A mid-week prayer meeting and a ladies Missionary Society, a Youth Group and the boys' and girls' work just being organized. We have purchased two acres of land as a future site for a church building and in general set out plans for our future development.

However, we do not want you to get the idea that our work here will expand and rise by the hundreds in a short time. It will take much hard work and many years of faithful labour and witness in order to bring this work to full development. We work in a large city where many other churches can offer more in the line of talent and facilities than we are able to. But we will continue to work and plan, surely, determinedly so that we will make progress and advance as God directs and leads us.

WE CHALLENGE YOU—will you help us? Will you pray for us? Will you give to this work sacrificially? God will keep the records and someday you will have the rewards.

The Rev. Henry Schumacher is the pastor of the New Church Extension Project in St. Catharines, Ontario.



Count Me a Partner

MAP and the Immanuel Baptist Church

by Herbert Hiller

SO WROTE the apostle Paul to his affluent friend Philemon to help him receive back his runaway slave Onesimus. Whatever were the reasons for leaving, he probably did not escape his way to the Imperial City where, under Paul's preaching, he was genuinely converted and became the apostle's spiritual son and "a beloved brother." In his short letter of 25 verses, overflowing with brotherliness, politeness, courtesy and tact, Paul ventures to aid Philemon in overcoming his reluctance to restore Onesimus into his household, by saying, "If you count me a partner, receive him as you receive me. If he has done you any wrong, or owes you anything, charge it to my account. Here, I will write you back" (vs. 17-19—Good News for Modern Man).

"Count me a partner"—so said many concerned members of the Immanuel Baptist Church Woodside, N. Y., when they heard of the needs of the Mission Advance Program. Even though a considerable number of them had come from different countries and backgrounds in fairly recent years, and had their spiritual roots in years, and had elsewhere, they wanted fellowships as partners; not silent dormitory partners, but active, helpful partners. Remembering that they were bought with a price and drawn into the service of Him who is ever finding runaway sinners to bring them back to the Father, how could they neglect their responsibility and neglect the privilege of doing their part? Moreover, who wants to be a chiseler, bargaining with God, or a mere hitch-

hiker, footloose and fancyfree, when he can be a happy participant, a profitable partner in Christ's redemptive work? Since Immanuel Church has a sizeable building debt, we felt compelled to adopt Plan A of the MAP program whereby the contributions and covenants would be equally shared by the denomination and the church. Yet pervading all considerations was the conviction: We are together in this mission and we know it is costly. Anyone with such an attitude and persuasion is bound to make a generous response because what is done is motivated by Christian concern.

However, when a challenge like that of MAP goes forth, touching one of the most sensitive nerves in the human being, there are always those who have great difficulties to overcome. They are due in part to adverse circumstances, but more often to weak interest and loyalty, to hardening of spiritual arteries, long-standing inhibitions and prejudices, remembered wrongs, hurts and disappointments. There are all sorts of unpleasanties, unstated or expressed, complaints, reasons or excuses—all of which block the flow of good-will and of a glad, generous response. As the needs of the Lord's work and the financial goal of the project are being presented and the promotional materials discussed, it becomes quite obvious what needs to be done, but because of insufficient motivation, weak propelling power, some people don't get off the ground.

One is led to conclude that no matter how important the cause or how enthusiastically presented, it is the spiritual spark of inspiration of a powerful, throbbing motor within that "makes the going great."

We ask, "What will sufficiently motivate people, already widely involved and committed, for happy participation in our Missionary Advance Program?" The answer lies in pondering the sacrificial Love of God in Christ, His imperial commands, the promptings of His Spirit through the example of others, the privilege of becoming a partner in Christ's redemptive work among needy people, and in being a part of the solution to this world's many problems. God knows what it takes and how to make people sensitive and responsive to the need, and He will make it known to those who seek to do His will.

While times have greatly changed in almost every respect, the human situation is basically the same as in Bible times—there is the affluent Philemon, the restless Onesimus breaking out of the fetters of slavery and boredom, and the mediating spiritual champion Paul who, by God's grace, brought the two together for team-work in Christ's mission. According to the Gospel, "Reconciliation is our Business" and we must promote and back it with the same ready helpfulness as expressed in Paul's plea, "Count me a partner!"

The members of the Immanuel Baptist Church of Woodside, N. Y., responded to partnership in MAP to the extent of \$18,000 under Plan A. They consider it a privilege to be a partner with Christ in carrying out the Great Commission: "Teach all nations. . . . Be my witnesses" (Matt. 28, Acts 1).

Dr. Herbert Hiller is the pastor of the Immanuel Baptist Church, Woodside, N. Y.

October 1, 1969



The Tower at the Green Lake assembly grounds.

NAB Family Conference Flash-Back

Almost 1,000 North American Baptists gathered at Green Lake, Wis., for the NAB Family Conference, July 12-19, 1969. There were 968 registered delegates, children and day guests. This was the first time that the pastors and laymen had a joint conference.

The pastors, the pastors' wives, the laymen and the laywomen had separate workshops and discussions during the day but all joined together for a 45-minute Bible study each morning and for the evening services.

There was a wide variety of activities planned for adults, youth and children. The magnificent assembly grounds, facilities and services at Green Lake set the mood for a most enriching experience in Christian fellowship.

The speakers, Dr. Roy Seibel, the

Rev. George Black, the Rev. Oryn Meinerts, the Rev. Willis Potratz, the Rev. Walter Kerber, Dr. Charles Kiker, Dr. Paul E. Loth, Dr. Jack Scott, Dr. Bernard Schalm, Dr. Douglas Gallagher, the Rev. Adolph Braun, the Rev. Mervin Kramer, the Rev. Elton Kirstein, the Rev. Donald Miller, the Rev. John Ziegler, Mr. Carl Guenther and other panel members each from their own perspective, focused on the conference theme "Communicating Christ to Modern Man."

The program was guided very effectively by the president of the Ministers' Fellowship, the Rev. Clemence Auch; the program chairmen, the Rev. John Ziegler and Mr. Gerhard Panke; the denominational advisors, the Rev. Reinhold Kerstan, for the pastors and the Rev. Everett Barker for the laymen; the president of the WMU, Mrs. Herbert Hiller; the president of the

Ministers' Wives Fellowship, Mrs. Everett Barker; the conference announcer, the Rev. Donald Decker. Due to illness the president of the Baptist Men, Mr. Arnold L. Mauch, was not able to be present.

Music is always a highlight when North American Baptists get together. And this was no exception as Dr. and Mrs. Herbert Pankratz directed choirs, quartets, trios and other groups sang and others led the conference in musical interludes.

The majority evaluations after the conference wholeheartedly agreed that they wanted a repeat joint conference of pastors and laymen in the future.

Some of the messages and presentations given at the conference will be printed in future issues of the BAPTIST HERALD.

IT WAS SAID AT THE FAMILY CONFERENCE

"Young people are asking more questions today. They want to know what evangelism means. But they don't understand words. They would like it to be put into action." (Dr. Roy Seibel)

"They no longer trust definitions. They are also aware that evangelism cannot be done by definition, but by doing." (Dr. Roy Seibel)

"Do I really believe that the Great Commission can be carried out? Do I believe the Great Commission enough to really care? It is devastating to be honest." (Dr. Roy Seibel)

"The answer to the church's problem is in tarrying and then going forth, assured of the power and direction of the Holy Spirit. We must go forth in tenderness." (The Rev.

Willis Potratz)

"To tarry is the one thing the modern church will not do. It will give money, erect buildings, listen to sermons, gather in convention, lobby for social legislation, seek new members, parade in the streets, quarrel over theology, unite, divide; indeed it will do almost anything except that which it is commanded to do—tarry. We need to do much that we are doing but we must do much more, and that requires that we tarry for power, instruction and inspiration from God." (Dr. Lawrence Slaught, quoted by the Rev. Willis Potratz)

"It is going to be very costly in terms of prayer, sacrifice, money and missionaries if we are going to do what has to be done among the young people in Cameroon." (Missionary Oryn Meinerts)

(Continued on page 18)



Panel discussion: Mr. Lincoln Love (l. to r.), Mr. Robert Cherdon, Mr. R. H. Mulder and Mr. Ray Engelbrecht.



Dr. Jack Scott, the evening speaker.



The Rev. George Black (l. to r.), the Rev. Oryn Meinerts, Mr. Carl Guenther, Jr., and the Rev. Leon Franck.



Dr. Paul Loth, the morning Bible study speaker.



Waiting to eat



Panel discussion: The Rev. Donald Miller (l. to r.), the Rev. Elton Kirstein, the Rev. John Ziegler and the Rev. Reinhold Kerstan.



The Rev. Clemence Auch, president of the Minister's Fellowship.



Panel discussion: Dr. Bernard Schalm (l. to r.), the Rev. Donald Miller, Dr. Douglas Gallagher.



The Rev. Willis Potratz, one of the evening speakers.



Panel discussion: the Rev. Adolf Braun (l. to r.), the Rev. Paul Meister and the Rev. Mervin Kramer.



The Rev. John Ziegler, one of the program chairmen.



The Rev. Donald Decker, conference announcer.



Pastors and laymen discuss problems related to witnessing as Christians.



The Rev. Walter Kerber speaking



The Rev. Walter Kerber, the Rev. Isador Faszer and the Rev. Harold



Time for fellowship: The Rev. G. K. Zimmerman is standing in the foreground on the right.

Greater Works Shall Ye Do

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

WE THE WOMEN

REPORT OF THE PASTOR'S WIVES SESSIONS AT GREEN LAKE

by Darline Bill

THE PASTORS' wives experienced many blessings and challenges as we met at Green Lake, Wisc., each morning during our Conference, July 12-17, under the able leadership of our President, Mrs. Everett Barker. "The WMU and You" was presented by our National President, Mrs. Herbert Hiller, and Mrs. Edward Kopf. The ideas shared were



Dr. David Busby, associate professor of pastoral psychology, Trinity Evangelical Divinity School, Deerfield, Ill., speaking to the women's sessions

very helpful. A new film on White Cross, "Unto the Least of These" will be available to our societies in September. Thoughts and experiences on "Being an Effective Helpmate" were shared by three of our pastors' wives—Mrs. Don Decker, Mrs. Raymond Harsch, and Mrs. Clarence Walth—from their respective field of service—the rural community, a newly established church, and the metropolitan area.

Mrs. Harold Weiss shared these thoughts in her devotional: We must be committed to daily communion with God. We must be committed to daily expressions of love to God and those around us. And we must be committed to a life of service for Christ.

Mrs. Kenneth Fenner commented that a pastor's wife should be a spiritual leader, be neat, and feminine, in her remarks prior to a style show depicting the right and wrong ways to dress for various occasions. Mrs. Henry Ramus shared ideas for themes, decorations, and types of entertaining we may do in our home. The proper way

to entertain formally was presented by Mrs. Ted Hirsch. She also gave suggestions for receptions. Mrs. Walter Sukut shared ideas of making service in the church a joy for young people. By serving others with their talents, young people will receive much more than by being served.

The officers for the Pastors Wives Fellowship for the next three years are: President-Mrs. Willis Potratz; Vice-President-Mrs. Bernard Fritzke; Secretary-Treasurer—Mrs. LeRoy Kiemele.

I believe each of us can truly say, "The Spirit of the Lord was present."

Mrs. Darline Bill, Sioux Falls, S. D.

Impression and Blessings of the Family Conference

by Mrs. Raymond Engebrecht

Having attended several Laymen's Conferences at Green Lake in former years, it was a wonderful privilege to meet together with the Ministers' wives. The fellowship during these days was indeed a mountaintop experience, as we shared ideas and experiences—the main objective being how to become more effective witnesses for Jesus Christ.

This feeling of fellowship was evident not only in our laywomen and ministers' wives meetings, but also as we gathered for Bible study with Dr. Paul E. Loth each morning, and again each evening when Dr. Jack Scott brought challenging messages on the Conference Theme "Communicating Christ to Modern Man." The messages were especially fitting for the crucial times in which we live.

Meeting separately on Tuesday morning the laywomen met with the laymen. Their panel discussion "Communicating Christ Through the Home" proved to be very beneficial.

One of the highlights of the Con-



Ministers' wives in discussion.



Mrs. Everett Barker, president of the Minister's Wives Fellowship.

ference for laywomen and Ministers' wives was hearing Dr. David Busby, a Christian Psychologist. His lecture and the time of questioning and talk-back were extremely interesting and helpful.

During the business session the laywomen appointed a Committee, consisting of Mrs. John Sonnenberg, Mrs. Harm Sherman and Mrs. Leonard Bell, to work together with the Ministers' Wives Fellowship in planning future Family Conferences.

Our National WMU President, Mrs. Herbert Hiller, as well as several of our National Officers were in attendance, and it was good to meet them and hear their reports. Several of our missionaries were also in attendance and we appreciated their testimonies as well as the slides shown by Mrs. Ruby Salzman.

The daily devotions, the Conference choir and all the special musical numbers helped to make this a joyous experience, and I praise God that I was privileged to attend.

Mrs. Raymond Engebrecht, Waco, Texas

Ideas For Christian Education

Edited by Dorothy Pritzkau

THE NEW Testament church lived in the fresh experience of the resurrection. It faced baffling differences of opinion, beliefs, and styles of life. It struggled against opposition. It was stretched between life in Christ and life in the world.

The church today enjoys the same experience of the resurrection. It too is placed between Christian and the world. Today's world challenges the church with its message of Good News to greet the man on the street in the name of Jesus Christ.

The neighbor, the storekeeper, the nurse, the student, the politician, the house-wife, the laborer, the farmer, the union leader among many may be those in the world who the local church can reach. The challenge is to introduce Jesus Christ in a style that opens the way for them to believe and be saved.

NEW TURNS ON THE ROAD

In addition to the personal reasons people give for not receiving Jesus Christ as Savior and Lord, there are new turns that are being taken on the road of history which reveal that the broad highway does not lead to heaven. To know even a little about some of these new turns in our modern world is to be in a better position to assist those searching for the turn that will lead them to God.

- ...the development of non-religious and non-Christian values.
- ...the birth of scientism which denies faith and the supernatural and teaches that only what can be proved logically from observed phenomenon is believable.
- ...the replacement of traditional patterns and attitudes with new styles of living and behavior.
- ...the growing sexual revolution.
- ...the change in family life because of the car, the working mother, television, and juvenile gangs.
- ...the shift from rural to urban society.
- ...the explosion of knowledge and need for continuing education.
- ...the rapid pace of living and inflation.
- ...the concept of the welfare state.
- ...the myth or reality of the shorter work week.

THAT CERTAIN ROAD

The consultant program is a means to assist the local church in learning how to be more effective in helping people find the turn that leads to Jesus Christ. The Department of Christian Education has planned the consultant program so that it is flexible and can be adapted to the special needs in each local church. The possibility of topics to meet special needs is limited only by imagination and ability. Some of the topics are:

- ...how to organize and supervise the cradle roll.
- ...teaching worship; teaching missions; memory work.
- ...long-rang planning.
- ...the seven laws of learning; counseling youth.
- ...children's church and junior church.
- ...weekday clubs and activities.
- ...planning youth meetings and programs.
- ...trends in Christian camping; developing a camping program.
- ...Sunday school contests and special programs.
- ...the story—its use and purpose in teaching.
- ...recreation, picnics, and socials.
- ...leading a child, youth, or adult to Christ.
- ...visitation.
- ...building plans and equipment needs.
- ...Bible geography.
- ...teaching temperance and Christian values.
- ...branch Sunday schools.
- ...the rural Sunday school and church.

FOR EXAMPLE . . .

A local church hears more and more questions from youth on sex, permissiveness, alcohol, divorce, family authority, drugs, tobacco, and glue sniffing. Unable in itself to meet the need for answers, the local church would write to the Department of Christian Education stating the need and asking for assistance. If more than a written reply or booklet is required, the Department of Christian Education would devise a plan. A consultant—a specialist in the area of need—would be contacted so that he could assist the local church. A series of meetings or a retreat or a seminar or some plan would be devised which would be suitable to the consultant and the

Consultant Program

by Donald Richter

church. The church would no doubt wish to grant expenses and an honorarium. A final evaluation would be made to test whether or not the plan has helped.

STEPS TO BE TAKEN

1. The local church recognizes a need and writes to the Department of Christian Education stating the need and asking for assistance.
2. The Department of Christian Education receives the request, evaluates the problem, and devises a plan.
3. The Department of Christian Education replies to the church suggesting a plan and a consultant.
4. The local church receives the plan and contacts the consultant to make arrangements.
5. The sessions are held and finally evaluated by the local church and the consultant, who submit reports to the Department of Christian Education.
6. The Department of Christian Education follows through any further needs to assist the local church in fullest measure.

QUESTIONS AND ANSWERS

Can this program help us? Yes, it can. It can freshen faith, give new ideas to reach the unbeliever, and provide happiness in doing it.

Who is a consultant? Persons who are known by the Department of Christian Education as having special skills growing out of training and/or experience, have a vital Christian life, show mental and spiritual growth, are mature, and are winsome, encouraging, and enthusiastic.

What does a consultant really do? Such things as lead workshops, leadership training courses, evaluate programs and prepare proposals, present the curriculum, counsel persons in the church, lead discussions, speak at services, and assist in camp planning and development.

When does the program begin? It is already underway.

Where does the local church write?

Donald Richter, Assistant Secretary
Department of Christian Education
7308 Madison Street
Forest Park, Illinois 60130



Sunday School Lessons

by James A. Schacher

THE TEACHING GUIDE

Date: October 12, 1969

THEME: THE LORD GOD OR BAAL?

Scripture: I Kings 18:30-39

THE CENTRAL THOUGHT. God not only provides victory in crisis events, but accompanies us in the days after the mountain-top experiences.

INTRODUCTION. In chapter 18 Elijah confronted King Ahab and challenged his prophets to a test. Ahab accepted the terms of the match and assembled the prophets of Baal on Mount Carmel. They were given first chance. But their god did not hear. Elijah humorously teased and razed them. Then it was his turn.

I. THE CONFLICT BETWEEN GOD AND BAAL. I Kings 18:30-35. Elijah erected an altar for Jehovah out of twelve stones. After eliminating any possible charge of fraud by dousing the altar with water he was prepared for the moment of truth.

This scene represents the constant struggle between true Jehovah worship and idolatry throughout Israel's centuries. More enduring than the Vietnam War, it parallels the conflict underlying the entire history of man. The New Testament labels this as the tension between God and the world (I John 2).

It has become unfashionable in our time to speak of "worldliness." But there is still a battle between the sacred and the secular. Thomas J. J. Altizer teaches that God actually died on the cross and now ceases to exist. He feels that in order for modern man to achieve his true selfhood he must not yield to this demon God of the Bible. Man must exalt himself and the profane in order that the false religion of submission may be overcome. How accurately Paul described this "Death of God" theology in Romans 1.

"Worldliness" relates to the entire secular sphere which opposes spiritual things. It springs from inner motives of carnality such as bitterness, pride, lust, and ambition. It expresses itself in judging others, dishonesty, extra-marital sex and neglect of worship, witnessing, tithing and daily devotions. In short it is the war of Satan's club versus God's team.

II. THE TRIUMPH OF GOD OVER BAAL. I Kings 18:36-39. As in the case of Gideon and the fleece, God "came through." The fire fell and cremated the water-soaked sacrifice. The verdict was in. Jehovah is God. Then the prophets of Baal were executed and Elijah ran his famous footrace

amid the cloudburst which ended the drought. He beat Ahab's chariot to Jezreel.

But then Jezebel's ire exploded. After all, Elijah was causing her to lose her religion. In true human style, the victorious Elijah, who boldly confronted Ahab in spite of his servant's fears (I Kings 18:7-16) and who openly clashed with the prophets of Baal, now turned and fled from Jezebel.

Is this a picture of the experiences of many saints throughout history? God has won the battle. He is established as the unchallenged Ruler of the world and yet His followers faint in the middle of the race.

The Christian is said to be "crucified" with Christ (Romans 6:6). He is "dead" to sin (Romans 6:7-18). But yet he sins (Romans 7). Victory is already accomplished. But human beings fail to live in triumph over the already unlocked handcuffs of sin.

QUESTIONS FOR DISCUSSION

(1) What does the conflict between Baal and Jehovah have to do with "worldliness?"

(2) Is it proper for Christians to put God on the spot like Elijah did?

(3) Why is it that Christians often fail to maintain their mountain top experiences in everyday life?

THE TEACHING GUIDE

Date: October 19, 1969

THEME: GOD'S JUDGMENT ON ISRAEL

Scripture: II Kings 17:9-18

THE CENTRAL THOUGHT. That which hinders pure friendship with God is idolatry and spiritual adultery. It is certain to be punished.

INTRODUCTION. It is important to get the class to participate in the lesson. Too often one's mind begins to wander. Therefore, have various individuals look up the passages to which reference is made outside of the printed text. Let them chew on the passage. Give them questions which will draw out their own ideas.

The tribe of Judah had many failures, but the people of Israel bypassed them in idolatry. Frequently God warned them. This lesson is an example. But the message of woe was not received in sincerity and faith.

I. ISRAEL ACTED UNFAITHFUL. II Kings 17:9-12. The chief contribution of the Hebrew race to religion is recorded in many history books as the concept of monotheism—the belief and worship of one God. But this was not always true. To be sure, there was worship of Jehovah, but there existed

at the same time the veneration of other gods. In fact the explicit statement is made that "they worshiped the Lord and at the same time served their gods according to the custom of the nations from among whom they had been exiled" (II Kings 17:33, *Berkeley Bible*). In reality this was not monotheism, but henotheism—the belief in one God, though not to the exclusion of belief in others.

It seems incredible that they could have done this after Jehovah's supernatural acts had supported them through the Exodus, the Wilderness Wanderings, and the Conquest of Canaan. But they persisted in following idols. How similar is our stubbornness in failing to love our neighbors, to seek reconciliation from our enemies, to attend church regularly and to witness consistently. It is so easy to see Israel's failures—why can we not see our own?

II. GOD WARNED ISRAEL. II Kings 17:13-15. The adultery of the Prophet Hosea's mate was used by God to portray the spiritual immorality of the Northern Kingdom. To climax the message Hosea bought back his prostitute wife when she was shamefully reduced to the level of a slave. This act represented God's continuing steadfast love.

Another prophet, Amos, came from the south. He deserted his herds to announce to Israel the threatening doom. His major achievement was to stir up the hostility and opposition of Amaziah the priest. People did not pay attention to God's prophets.

III. GOD PUNISHED ISRAEL. II Kings 17:16-18. Judgment fell. The Assyrians invaded the country, overran the strongholds, and pacified the countryside through intermarriage. God turned His mercy away from the religious renegades and Israel disappeared from history.

There is a time of punishment for all rebels. This event was a preview of the great Day of the Lord which is yet coming. As certainly as the penalty arrived in that time so definitely it is coming again.

QUESTIONS FOR DISCUSSION

(1) "The Kingdom of Israel did not believe in monotheism." Do you agree with this statement?

(2) Find the verses in which each of the following words are found. Then pick out the odd word that does not belong with the others: "high place, Baal, Asherah, covenant, divination."

(3) Can you tell about an experience in which you felt God was disciplining you because of a certain sin?

BAPTIST HERALD

● Mr. Edward McKeehan has resigned as the director of Christian education, Ebenezer Baptist Church, Detroit, Mich., to go into teaching.

● The Rev. Earl Wanamaker has become the pastor of the Hilda Baptist Church, Hilda, Alta., and the First Baptist Church, Golden Prairie, Sask., effective September 1, 1969. He previously served a church in Stonewall, Man.

● Mr. Helmuth Strauss has resigned as pastor of the New Leipzig Baptist Church, New Leipzig, N. D. His future plans are not known.

● Mrs. Herb Berndt, wife of the Rev. Herb Berndt, Rochester, N. Y., was killed in a car accident while the family was travelling on vacation August 22, 1969. Two of the three children were seriously injured but Mr. Berndt was uninjured. Mrs. Berndt was driving when the accident occurred.

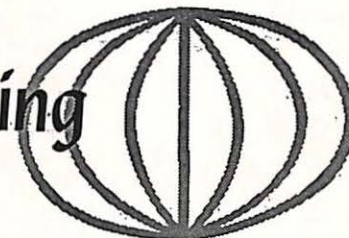
● The Rev. Henry Pfeifer becomes the pastor of the Napoleon Baptist Church, Napoleon, N. D., effective October 1, 1969. He previously served the Immanuel Baptist Church, Morris, Man.

● As of January 1, 1970, the First Baptist Church of Selfridge will no longer exist as an organized Baptist church. The members who already have been attending neighboring churches are urged to request their letter of transfer before this date.

● The Rev. Fred Ohlmann becomes the pastor of the Onoway Baptist Church, Onoway, Alta., effective October 1, 1969. He previously served the Zion Baptist Church, Drumheller, Alta.

● Mrs. Tillie Erickson (formerly the widow of the Rev. Ernest Hahn) was remarried on August 2 at Midale, Sask., to Mr. Don Erickson. Her new address is Box 152, Midale, Sask.

what's happening



● The Rev. Franz Schmidt has become the pastor of the Bethel Baptist Church, Edmonton, Alta.

● The Rev. and Mrs. Lloyd Kwast, Cameroon, Africa, announce the birth of a girl, Rhoda Renee, born August 27, 1969. They now have four children.

● The Annual Meeting of the Bismarck Baptist Home will be held at the Home in Bismarck, N. D., October 6-7, 1969. The Board will meet all day on the sixth and part of the seventh. The Annual program will be at 2 p.m., October 7.

● The College Singers from Cameroon, Africa, arrived in New York City at 3:15 a.m., Sept. 4. They were met at the airport by Dr. and Mrs. Herbert Hiller, the Rev. and Mrs. Alphonz Lamprecht, the Rev. and Mrs. Isador Faszer, Mr. and Mrs. Edwin Marklein and Dr. Richard Schilke.

As the group arrived dressed in colorful African dress, people at the airport stood in amazement at this sight. The Ridgewood Baptist Church of New York was the host for a Thursday evening dinner for the College Singers. Dr. Schilke and Mr. Marklein welcomed the group.

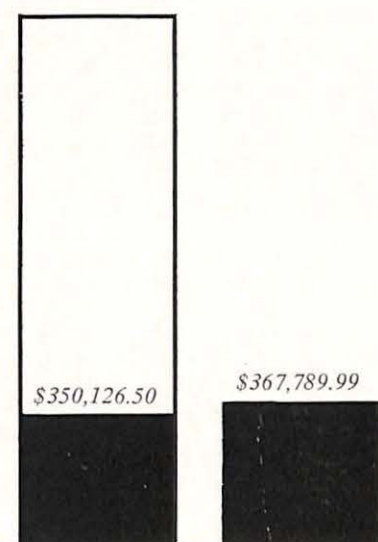
Already at the first rehearsal impressed listeners said, "They are out of this world."

October 1, 1969

OUR STEWARDSHIP RECORD

N.A.B. BASIC MISSION PROGRAM
April–August 1969

\$1,380,000 Approved Goal



This Year Last Year
5 Months Giving

Answer to Prayer

A favorite song of mine closes with these words: "I believe in miracles, For I believe in God!" That song is singing its way through my head and heart these days because of the way God answered prayer in regard to visas for the Jos school children.

I am sure that many who heard about the situation were praying and would want to know that the visas did come through,—practically at the last minute, but come through they did. The Lord used the efforts of Harold Lang who has been in charge of travel papers, etc. in Victoria, and a conversation of Norman and Marilyn Wolfe with a Nigerian official, who was visiting in their Victoria home, to open the way so that the visas were secured in time.

Our sincere thanks to all who prayed about this, and we thankfully praise our faithful God and Father.

It is not that any of us parents are glad to see our children leave us for four-and-a-half months at a time. It is just that the alternative, of teaching children at home becomes more complicated in fourth grade and beyond, especially if the teacher-mother has other responsibilities on her mission station.

These are the children who are presently in Jos attending Hillcrest School and staying at various hostels (boarding homes) there: Karen Fluth, Johnny Lang Stephen Folkerts, Mark Lang Kathy Fluth, Anita Haupt, Tim Keple, Gwen Lang, Holly Strauss, Cheryl Haupt, Danny Lang and Amy Strauss.

Please pray for them as they work, study, and play.

Sincerely,
Lenore Lang, Ndu, West Cameroon



MISSION ADVANCE PROGRAM

Building to Teach and Witness

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

Total Cash Received
as of August 31
\$348,759.68

NAB FAMILY CONFERENCE

(Continued from page 13)

"Request from an atheist: 'We don't believe in God but will you be our pastor?'" (The Rev. Walter Kerber)

"Church Extension works best when one family wins another family for Christ." (The Rev. Walter Kerber)

"We must be aware of a new concept of ministry in which we do not always have the thought of receiving." (Dr. Charles W. Kiker)

"Job had some very good friends until they decided to come to God's defense." (Dr. Charles W. Kiker)

"No matter how good the message, it is not really meaningful unless it has feet." (Dr. Charles W. Kiker)

"In speaking of the personal and social gospel: The cross has both horizontal and vertical beams, and if we leave one of them off we lose something." (Dr. Charles W. Kiker)

"We are so depersonalized that we have to revolt or bend our IBM card in order to be identified as a person." (Dr. Paul Loth)

"We are in a great conflict in which we are engaged in a battle for the minds of men." (Dr. Jack Scott)

"We capture the minds of men by persuasion and not by compulsion or by regimentation." (Dr. Jack Scott)

"Modern man is not some generic term. He is the fellow you work with, he is your neighbor, he is the person who attends the same PTA." (Dr. Jack Scott)

"Modern man is more concerned with the relevance of the Bible than with the truth of the Bible." (Dr. Jack Scott)

"If a man will not accept the gospel and believe the gospel than I'm not going to dilute it for him." (Dr. Jack Scott)

"Jesus Christ becomes relevant to us at the point of our needs." (Dr. Jack Scott)

Jack Scott)

"Every Christ becomes relevant to us at the point of our needs." (Dr. Jack Scott)

"The church's weakest link is comprised of those who profess the gospel and do nothing about it." (Dr. Douglas Gallagher)

"To the early Christians the world was the center of evangelism and not the church." (Dr. Bernard Schalm)

"The offense of the cross is sometimes due to the offense of the minister." (Dr. Bernard Schalm)

"Pulpit evangelism seems to imply that it is the responsibility of the preacher and not the laity." (Dr. Bernard Schalm)

"It is possible to be lonely in a crowd; it is possible to be lonely in a church." (Dr. Jack Scott)

"Many people are trying desperately to turn on a light because they can find no meaning to life. Christ is the light that can bring meaning to life." (Dr. Jack Scott)

"Jesus Christ did not only come to give us eternal life, but a new quality of life." (Dr. Jack Scott)

"A missionary is too often stereotyped. He is imagined wearing khaki

shorts, a white shirt, and knee socks, carrying a Bible in one hand and a walking stick in the other." (Oryn Meinerts)

"The missionary has a multiple purpose. We are concerned about people knowing Christ, yet are involved with ministry, rather than preaching. We train Cameroonians to reach their people through a direct evangelistic approach." (George Black)

"Beware lest when you fight a monster you become a monster." (Dr. Jack Scott)

"It takes more faith to believe the present scientific explanations than to believe the supernatural in Genesis." (Dr. Jack Scott)

"Christianity does not adjust itself to this world but tries to adjust the world to the truth." (Dr. Jack Scott)

"We need to be dogmatic, doctrinal, direct and diligent in our preaching." (Dr. Jack Scott)

"Basic for a strong home is a relationship to God." (Dr. Paul Loth)

"The Lord is sufficient to solve the problems of our home." (Dr. Paul Loth)

"We need to be saturated by the word of God." (Dr. Paul Loth).



Dr. Herbert Pankratz directing the mass choir.

Our Churches in Action

NW CONFERENCE CBVF MEETS IN MINNEAPOLIS

MINNEAPOLIS, MINN. July 23-27, Faith Baptist Church, Minneapolis hosted the Northwestern Conference. Youth activities included a hayride, a film and business meeting, and a singspiration. The highlight of the conference was the banquet with missionary Rev. George Black as guest speaker.

The officers for 1969-70 are President: Bob Lick, Milwaukee, Wis., Vice-President: Joan Muelethaler, Elgin, Iowa, Secretary-Treasurer: Cindy Fritko, Minneapolis, Minn., Advisor: Rev. Ron Derman, Cedar Rapids, Iowa. (Rita Lick, reporter.)

FIRST BAPTIST YOUTH FELLOWSHIP GO ON FIELD TRIP

PAUL, IDAHO. Fourteen young people from the First Baptist Youth Fellowship journeyed to Nampa, Idaho, on July 19, where they visited the Idaho State School and hospital. They also visited the State Museum and zoo.

A large folding door has been purchased to place

between the sanctuary and the fellowship hall. Half the cost has been paid by Mr. August Vilhauer in memory of his late wife.

Five new members received the hand of fellowship in July and several are awaiting baptism.

We are thankful that attendance has been good at Wednesday night prayer meetings and on Sunday. (Mrs. Don Coker, reporter.)

MUSICAL GROUPS PRESENT PROGRAMS IN FIRST BAPTIST CHURCH

PAUL, IDAHO. Members and friends of the First Baptist Church were privileged to hear a musical presentation by The Sound of Eight, a group of young people from the Capilano Baptist Church, Edmonton, Alta., on August 10.

On August 24, 1969 The Youth Chorus from The United Church of Christ, American Falls, Idaho, presented a concert of Christian music for the Paul Baptist Church. (Mrs. Don Coker, reporter.)

THREE RECEIVE SCRIPTURE MEMORY AWARDS

HUNTER, KAN. Sunday evening, July 13, a program was given by the Scripture Memory Department. Twelve boys and girls have completed this year's work and are eligible to attend Scripture Memory Camp at Camp Wood.

Jocelyn Wirth, Marilyn Schulz and Kent Dressler were presented the picture of "Sallman's Head of Christ" from the Sunday school upon completion of nine years of Scripture Memory. (Mrs. Melvin Schulz, reporter.)

FIRST BAPTIST OBSERVES 25TH ANNIVERSARY

SUMNER, IOWA. The Baptist history in the Sumner area dates back to 1893, although it was not until 1944 that a place of worship was acquired and dedicated in the town of Sumner. The church started with 28 charter members as a branch of the Elgin Baptist Church. When the church was first organized, Sunday school and worship services were held Sunday afternoon with the Rev. Paul Zoschke who came from Elgin, Iowa.

With the approval of the parent church of Elgin we became independent and self-supporting and called a full time pastor, the Rev. Wm. Jeschke. Other pastors to serve



were F. W. Mashner, J. C. Kraenzler, Harry Haas and M. Vanderbeck, interim pastor. The Rev. Daniel Heringer has served the church since last July, 1968. He is pictured on the left with Mrs. Heringer and the Rev. and Mrs. Zoschke are on the right. Two sons of the church were ordained; the Rev. Lorimer Potratz, now serving the Baptist Church of Ventura, N. Dak., and the Rev. Willis Potratz, pastor of the First Baptist Church of Lodi, Calif.

For the anniversary service on May 25, the Rev. Paul F. Zoschke, the first pastor to serve the congregation, was the guest speaker. Greetings were extended to the church by the Rev. Meth of Elgin, the Rev. R. Derman, Cedar Rapids, and the Rev. Lynn King, pastor of the United Methodist Church, Sumner. The history of the church was read by Mrs. M. B. Potratz, Clerk, and letters of greetings from the churches and charter members were read by the clerk and Mr. Louis Horsley, Vice-Moderator. A bouquet of seven red roses were given in memory of the seven charter members who are deceased. (Mrs. M. B. Potratz, clerk.)

WOMEN HOLD TEA AT SASKATCHEWAN ASSOCIATION

ESTERHAZY, SASK. The Women's program and tea of the Saskatchewan Association was held on June 13 with 85 ladies present. Mrs. Schroeder, president, was in charge of the program which opened with the theme song, "Living for Jesus." Mrs. Reimer, president of the host church welcomed those present. Guest speaker, Miss Eunice Kern, missionary from Africa was presented with a gift. She spoke about the educational work in Cameroon. The offering was equally divided for Church Extension and Cameroon.

Newly elected officers who will serve for two years are: President, Mrs. Isabel Hoffman, Springside; Treasurer, Mrs. Grace Bohn, Ebenezer; Reporter, Mrs. Vera Roson, Balgonie. Other officers who will serve for one year: Vice-President, Mrs. Evelyn Muth, Yorkton; Secretary, Mrs. Rose Minke, Springside; Member at Large, Mrs. Selma Kuehn, Yorkton. (Rose Minke, reporter.)

FIRST CHURCH HOLDS VBS

EUREKA, S. D. The First Baptist Church in Eureka held their Vacation Bible School from June 2-6. The school was under the direction of Rev. Fred Fuchs with Mrs. Fuchs

in charge of music.

The week was concluded with a program by the students. (Mrs. Herbert Heupel, reporter.)

BELLWOOD CHURCH INSTALLS NEW PASTOR

BELLWOOD, ILL. The Rev. Leo H. Reck Jr. was installed as the new pastor of the First Baptist Church, Bellwood, Illinois on July 20th. Members and friends were present to welcome Rev. Reck and his wife, Susan.

The congregation was led in singing by Robert Davis. The Church Moderator, William Nabors, gave the welcome and recognition. The Rev. John Reimer, President, NABGC Chicago Area Ministerial Association and pastor of the Eastside Baptist Church, Chicago, and the Rev. B. F. Korts, pastor of the Zion Lutheran Church in Bellwood and representative of the Bellwood Ministerial Association, extended greetings. Rev. Henry Ramus, Director of Children's Work, NABGC, read the Scripture, and Rev. John Binder, Editor of the Baptist Herald gave a challenging message: "I Want My Pastor to Be . . . I Want My Congregation to Be." The response by the church was given by Paul Grupp, Chairman of Board of Deacons after which the Rev. Reck gave the response. Rev. G. K. Zimmerman, Executive Secretary, NABC, led in the prayer of dedication and Pete Tedeschi made the declaration. Special music was supplied by the church choir and soloist Miss Sandy Doyle. They were accompanied at the organ by Mrs. Lucile Scheu.

Pastor Reck is a graduate of the University of Minnesota, the Bethel Theological Seminary and the Princeton Theological Seminary. (Liz Tedeschi, reporter.)

CURIOS FROM CAMEROON ENLIVEN PEORIA CHURCH DRIVE-IN SERVICES

PEORIA, ILL. North Sheridan Baptist Church, Peoria, Ill., which originated Drive-In church services several years ago, conducted that type of service each Sunday night in July, 1969.

The general topic of the series conducted by the new pastor, the Rev. Edwin Michelson, in the church parking lot was "The Wonders of the World." His messages were based on the Seven Wonders of the World, matched by the wonders of God's eternal world. He displayed African curios during the object lesson portion, using such items as African spears, drums, masks and related articles he accumulated while serving as a North American Baptist



(Peoria Journal Star Photo)

missionary for 12 years in Cameroon, Africa. The Rev. Michelson is pictured with some of the African curios he used during the Drive-In services.

One of the services featured William Carr, principal of Peoria Christian School.

Those attending the services remained in their cars as the services were broadcast through the church's amplifying facilities. (Walter E. Kohrs, reporter.)

MISSIONARIES ARE COMMISSIONED AT NORTHWESTERN CONFERENCE

MINNEAPOLIS, MINN. The 89th annual sessions of the Northwestern Conference were held July 23-27 at the Faith Baptist Church of Minneapolis, Minn. The Conference Theme "Do You Understand" was most effective.

One of the highlights of the conference, was the Com-



missioning Service for our new missionaries to Japan, Mr. and Mrs. Douglas Woyke, of the Faith Baptist Church. Dr. Richard Schilke, the speaker at this service, is pictured with the Woykes.

The 1969-1970 officers elected are the Rev. George Breitzkreuz, Moderator; the Rev. John Ziegler, Moderator-Elect; and Blaine Fluth, Recording Secretary. (Harold Drenth, reporter.)

FIRST BAPTIST CHURCH INSTALLS NEW PASTOR



Pastor Neighbors and family.

TRENTON, ILL. A service of installation was held in the First Baptist Church of Trenton, Ill., on Sunday, July 27, for the new pastor, Mr. Bob Neighbors.

Words of welcome were spoken by pastors of neighboring churches and by heads of organizations within the church. Mr. Neighbors was formerly pastor of the Belleville Baptist Church. The Rev. Charles Williams brought the installation message and charge to the pastor and to the congregation.

The Neighbors also held an Open House at the parsonage. (Mrs. Elmer Ranz, reporter.)

PASTOR AND FAMILY ARE WELCOMED TO ST. JOSEPH CHURCH



ST. JOSEPH, MICH. A reception was held for the Rev. and Mrs. Charles Littman and their son, Alan, at the First Baptist Church of St. Joseph, Mich.

Mr. Clarence Peterson emceed the program, introducing the following members: Mrs. Elmer Parchert, president of the Women's Missionary Guild, Mr. Rein Tillman, Chairman of the Board of Deacons, Mr. David Culver, Church Modera-

tor, Mr. Eric Buckleitner, Chairman of the Board of Trustees, our Youth Director, Mr. John Borchers and Mr. Gene Wilson, Sunday school superintendent. After the Rev. and Mrs. Littman were welcomed by each department they both gave a short response.

The Rev. Littman came to us from Edmonton, Alta. Canada, and preached his first sermon on Sunday, July 13. (Hilda A. Seel, reporter.)

GERMAN CHURCHES IN ONTARIO HOLD ANNUAL CONFERENCE

HAMILTON, ONT. On Pentecost weekend in June the German Baptist Churches of southern Ontario held their annual joint conference.

The Sunday school teachers heard lectures on children in the problem years. They took part in a model lesson in the form of a dramatized parable designed for student participation.

The deacons and other church officers met in a parallel session to look critically at today's church life in the light of the New Testament.

The necessity for something more than just coexistence of the church and world was stressed; rather, we need to strive for a pro-existence, i.e. a church existence for the world. We must strive for a true unity of all believers, not to be able to present a more credible church, but to present a more credible Christ.

Dr. Peters, the president of Waterloo Lutheran University, addressed the joint Young Peoples' Groups on the topic of commitment.

The effects of the Holy Spirit on the life of the Church were presented by Dr. Peters during the Sunday afternoon session.

A service of song and praise concluded the conference. (B. H. Kamutzki, reporter.)

VBS IS HELD AT BELLWOOD CHURCH

BELLWOOD, ILL. "Let's Go With Christ" was the theme of the Vacation Bible School held for one week at The Bellwood Baptist Church.

The school was under the direction of Mrs. Pete Tedeschi. We had an enrollment of 71 with an average of 69. The children's mission offering amounted to \$45.00, divided between Rev. David Burgess who will be leaving in August as God's Volunteer for the Cameroon, and the training assistance for missionary children in Cameroon. The closing program summarized the week's activities. Liz Tedeschi, reporter.)

MUSICAL GROUP PRESENTS PROGRAM AT TRINITY CHURCH

PORTLAND, ORE. The Continental Singers and Orchestra, directed by Will Renzema, performed at Trinity Baptist on July 15. This group of young musicians will continue their evangelistic outreach to South America this summer. Their new "now" method of presenting their music and testimonies was enjoyed by a large audience.

During the Sunday morning service on July 27, Dr. Robert Schreiber had the privilege of commissioning Miss Nancy Grover who will return to Africa in August for her second tour of duty as a short term missionary teacher at the Joseph Merrick Baptist College at Ndu, Cameroon.

For July evening services, Trinity conducted dialogue sermons on "Changes in Family Settings," "Roles and Controls," "Values and Goals," and "Christians in a Changing World." Pastor Bob or Pastor Fred introduced the subject briefly and then invited participation from the congregation. (Mrs. Miriam Krueger, reporter.)

WOMEN'S MISSIONARY SOCIETY OBSERVES 72nd ANNIVERSARY

KYLE, TEX. The Women's Missionary Society held their Annual program Sunday, March 23. This was our 72nd Anniversary and guest speaker was Miss Minnie Knispel from the First Church of San Marcos. She told about her trip to the Caribbean.

The Rev. Wm. Barsh used Luke 1-11 and encouraged us to "Launch out in the deep."

June 8th we had the privilege of having Miss Hannah Nteff from Mary Hardin Baylor of Belton, Texas, where she is a student from Cameroon, Africa. She also sang a solo and informed us about mission work in Cameroon.

July 30th the WMS had its Annual Family Night in the beautiful back yard of our pastor, the Rev. and Mrs. Barsh, with a picnic supper and a short devotion by our pastor.

Mrs. Walter Hill is president of our WMS. (Mrs. Arthur Schmeltekoff, reporter.)

TEMPLE CHURCH ADDS 14 TO MEMBERSHIP

SWAN RIVER, MAN. The Temple Baptist Church, Swan River, Man., had the Rev. Ron Mayforth of Calgary Alta., for a week of meetings. Our pastor, the Rev. Kurt Redschlag also had the privilege of baptizing ten candidates, who were extended the hand of fellowship at the com-



munion service along with two other couples who came by transfer of letter. Pastor Redschlag is pictured on the left with the new members. (Dave Binder, reporter.)

DETROIT AREA WMU HOLDS SPRING LUNCHEON

EAST DETROIT, MICH. The Women's Missionary Union of the Detroit Area churches held their annual Spring Luncheon at the Ridgemont Baptist Church.

The program included the installation of the new officers by the Rev. Eugene Stroh of the Bible Baptist Church. The officers are Mrs. Kenneth Fenner, President, Mrs. Bert Mitchell, 1st Vice-Pres., Mrs. Herbert Barsuhn, 2nd Vice-Pres., Mrs. Ray Herhuth, Sec'y., Mrs. George Purdy, Treas. and Mrs. John Sonnenberg, Historian.

The highlight of our meeting was an address by the Rev. Richard Mayforth who was home on furlough from Japan. (Erma Mitchell, reporter.)

SOUTHERN CONFERENCE REPORT

BURTON, TEX. The 86th annual sessions of the Southern Conference were held at Greenvine Baptist Church, Burton, Texas, June 26-29. The theme of the conference was "Spiritual Steadfastness" using Hebrews 6:19-20. Guest speakers at the conference were Dr. Charles Kiker, NAB College, the Rev. and Mrs. William D. Harris, Edinburg, Tex., a trio from NAB Seminary composed of Rudie Matheuszik, Ulrich Laser and Mark Hildebrand, and Dr. J. C. Gunst, Central District Secretary.

The business sessions were presided over very ably by our moderator, the Rev. Elton Kirstein. Reports from the churches were encouraging and baptisms increased over last year. Our church extension in Houston is steadily growing. Since January 1969 ten new members have joined the church, bringing the total membership to 30.

During the WMU program, Mrs. Ernest Hill, Kyle, gave a history of the WMU of the Southern Conference which celebrated its 75th anniversary this year. Mrs. W. D. Harris spoke to those attending the WMU luncheon about the work they are doing with the Spanish Americans in Edinburg. John Craig, Director of Teen Liberators, Inc., specializing in helping teenage drug addicts, made us aware of this danger among youth. (Ann Bieber, reporter.)

CALVARY CHURCH DEDICATES NEW PARSONAGE

ABERDEEN, S. D. The Calvary Baptist Church, of Aberdeen, S. D., was able to purchase a new parsonage, and we had the dedication service with the Rev. Thomas Lutz of Wessington Springs, as guest speaker.



Pictured are the Lutzes and the Kerns in front of the new parsonage. (Mr. Willard Tesky, reporter.)

SOUTHWESTERN CONFERENCE REPORT

ENID, OKLA. The West Broadway Baptist Church of Enid, Oklahoma, was host to the Southwestern Conference August 5-8. The theme was "Winning Persons to Christ." Guest speakers attending the Conference were the Rev. John Binder, Promotional Coordinator from Forest Park, Ill., Dr. J. C. Gunst, Central District Secretary from Minneapolis, Minn., Mrs. Herbert Hiller, WMU president from Woodside, N. Y., and the Rev. and Mrs. David Keiry and family, missionaries to the Spanish-Americans in Del Norte, Colo. Special music was provided by Mrs. Ruth Bohlen and the Strassburg Men's Chorus.

Attendance at the meetings was good. Moderator Rev. David Priestly presided. The Conference elected to raise \$20,000 for a church extension project in Boulder, Colo.

The Conference Banquet was the highlight Thursday night. The Rev. John Binder delivered the message. Friday morning began with a breakfast for the WMU followed by the business meeting and a mission report from Mrs. David Keiry. The Conference closed with the Women's and Men's Luncheons Friday noon. (Mary Jane Hill, reporter.)

MERCER BAPTIST CHURCH ADDS SEVEN MORE TO THE MEMBERSHIP

MERCER, N. D. It was a joyful day for the Mercer Baptist Church of Mercer, N. D. on August 10, 1969, when seven candidates were baptized on confession of their faith by Rev. E. S. Fenske at Postals Lake, 10 miles north



of Mercer. The Rev. Fenske is pictured on the left with the candidates.

They were given the hand of fellowship on communion Sunday, August 24, 1969. (Sam Rust, Jr., reporter.)

EASTERN CONFERENCE WOMEN HOLD ANNUAL RETREAT

CANANDAIGUA, N. Y. The annual retreat for the women of the Eastern Conference churches was held at the LeTourneau Christian Camp, Canandaigua, N. Y., chaired by our president Mrs. Fred Mashner of Erie, Pa.

The theme, "The Chain of Christian Concern," II Cor. 5:19, conveyed a challenge and inspiration to the 135 women gathered from fifteen of our churches. Our song leader, Mrs. W. Kerber and our pianist Mrs. G. Panke, led us in singing. Mrs. Eichler of Erie, Pa., led the opening devotional service. Mrs. H. Hiller, our guest speaker, reminded us that our lives are God's gift to us; what we do with them is our gift to God. Other speakers were Mrs. E. Hoffman, Buffalo, N. Y., and Mrs. H. Schumacher, St. Catharines, Ont. Mrs. W. Quiring of Rochester, N. Y., showed pictures she had taken on a recent tour of the Holy Land. Newly elected executives are: President, Mrs. W. Kerber, Buffalo, N. Y.; Vice-President, Mrs. J. Herr, Rochester, N. Y.; Recording Secretary, Mrs. I. Woermke, Arnprior, Ont.; Treasurer, Mrs. H. Johnston, Pittsburgh, Pa. (Mrs. Leslie Kauffeldt, reporter.)

CHURCH WELCOMES PASTOR AND WIFE AFTER TRIP TO HOLYLAND

CRAWFORD, TEX. On July 14, Brother and Mrs. Oliver Ringering left on a trip to the Holy Land. On August 5, they were welcomed home with a surprise supper in their honor. They had much to tell and pictures to show.

From August 17-22, we had our revival with Brother LeRoy Schauer, of Central Baptist in Waco, Tex. Stories for the children and special music were presented every night. (Mrs. Sandra Gauer, reporter.)

COUPLE OBSERVES 50TH WEDDING ANNIVERSARY



Oneway Baptist Church.

Mr. and Mrs. Wollenberg have five children and fifteen grandchildren. One son, John, is the pastor of the Trinity Baptist Church in Kelowna, B. C. (John Wollenberg, reporter.)

VBS HELD IN MISSIONARY BAPTIST CHURCH

PARMA, OHIO. Vacation Bible School, under the theme, "Let's Go With Christ," was held June 23-27. Fifteen staff members worked with 50 boys and girls. Five girls made first-time decisions for Christ. Denominational missions were emphasized. The offering of \$28.49 was designed for missions in Brazil. (Rev. Erhard Knoll, reporter.)

MUSICAL GROUPS GIVE CONCERTS IN LINTON CHURCH

LINTON, N. D. We had "The Certain Sounds" of the NAB Seminary with us on Sunday, August 3, for an evening concert. We also had an opportunity to become acquainted with Mrs. Vanderbeck who had arrived that week. The Berlin Baptist CBY presented a musical program during the evening gospel hour. The Bismarck Baptist Church Quartet presented a program on September 7. and the Cameroon College Singers will be in the area in October. (Mrs. Gottlieb Kremer, reporter.)

DR. M. VANDERBECK WELCOMED TO FIRST BAPTIST OF LINTON

LINTON, N. D. Dr. M. Vanderbeck arrived in Linton to become pastor of the First Baptist Church on July 16, following the resignation of the Rev. E. J. Faul which became effective July 15. Dr. Vanderbeck met many of the church folk at the midweek service on the 16. His first Sunday was July 20. Following the evening service, a fellowship hour was held to welcome him into the church fellowship. (Mrs. Gottlieb Kremer, reporter.)

COUPLE OBSERVES 50TH WEDDING ANNIVERSARY



when they retired and moved to Wishek, N. Dak. They are the parents of six daughters.

Mr. and Mrs. Hoff are members of the Venturia Baptist Church in which they have been active all of their married life. (Mrs. M. Hoffman, reporter.)

PACIFIC CONFERENCE REPORT

TACOMA, WASH. The Calvary Baptist Church of Tacoma, Wash., was host to the Pacific Conference July 30-August 3. The theme was "Communicating Christ in

Our Changing World." The Rev. Joe Sonnenberg spoke on "The Urban Revolution;" the Rev. Donald Miller on "The Christian In Our Changing World," "The Home In Our Changing World" and "Communicating Christ in our Cities;" and the Rev. Merle Brenner spoke on "The Church in Our Changing World." Missionary George Black spoke at the Women's Missionary Union program on Thursday evening and at the Men's Breakfast on Saturday morning and also participated in the Commissioning Service Sunday evening. The Women's Missionary Union Luncheon was held on Friday with Mrs. Richard Tusan as speaker. Friday evening was Baptist Men's Night with a Christian layman, Mr. K. Ray Barnes as speaker. The Rev. Connie Salios spoke at the banquet Saturday evening. The Rev. Willis Potratz delivered the Sunday morning message.

The Conference came to a close with the Commissioning Service on Sunday evening. Dr. and Mrs. Louis Johnson, Dr. Helen Schmidt and Mr. Curtis Radke are going to Cameroon, and Mr. and Mrs. Ralph Nelson to Brazil.

At the business sessions, capably chaired by Dr. Louis Johnson, one new church, the Sunshine Ridge Baptist of Surrey, B. C., was received into the fellowship of the Conference. The newly elected officers are; moderator, the Rev. Edgar Wesner; vice-moderator, Mr. Sam Rich; recording secretary, the Rev. Jerry Foghtance; statistical secretary, the Rev. LeRoy Kiemle; the Rev. Fred Janz, Youth Representative to the Committee on Christian Education. The 1970 Conference will be abbreviated sessions at Winnipeg, Man., just prior to the General Conference sessions. (Rev. Edmond Hohn, reporter.)

SPRINGSIDE WMS REPORTS ACTIVITIES

SPRINGSIDE, SASK. On May 4, the Women's Missionary Society presented their annual program. The play, "Circle of Concern," was presented.

On May 5, a Mother-Daughter program was held with June Pinder in charge. Mrs. Emilie Breitkreuz, 80 years, the oldest mother present and Mrs. Elsie Mantay, mother with the most daughters, seven, were each presented with a corsage by the president, Lydia Pullman.

On May 28, our ladies were host to the annual Fellowship Tea with over 100 ladies present. "One Day More" was presented with ladies from Ebenezer, Yorkton, Melville, Fenwood, Esterhazy and Springside taking part. The guest speaker was Miss Betty Eichorst, missionary from Africa.

A farewell was held for Miss Eichorst on June 29. She left in July for Africa to resume her duties as a missionary nurse. (Rose Minke, Reporter.)

UNIQUE VBS HELD AT BETHEL BAPTIST

ANAHEIM, CALIF. In a program of community outreach, and in an effort to promote fellowship and cooperation, we invited our local Mexican Baptist Church to join with us in our Vacation Bible School this year. Their pastor and a number of their teachers helped staff our school and 78 of our total enrollment of 283 were Mexican children.

The Missionary offering was designated for the purchase of chairs for the Mexican Church. At the closing program, which was well attended by both churches, \$98.00 was presented to them.



Jerry Hackett, Youth Director, Donna Stevens, VBS Director, the Rev. Donald Ganstrom and the Rev. Pedro Moreon are pictured. (Adel Stabbert, reporter.)

Obituaries



FRIEDA MARIE KRUGER
of Madison, South Dakota
Frieda Marie Krueger, born on January 12, 1897, was called to her eternal home on August 1 at the age of 72 years.

On March 3, 1907, she was baptized by the Rev. R. J. Hack and became a member of the West Center Street Baptist Church.

She married John H. Krueger at Madison on November 14, 1916. Her home was in Lake County all her life except for 12 years when she resided in Sioux Falls, S. Dak.

Survivors include a son, Lawrence, of Madison; two daughters: Mrs. Clifford Borns, Madison, and Mrs. Andrew Rosin, Sioux Falls; a brother, Oscar C. Mueller, Hot Springs; two sisters: Mrs. Harriet Sample, Madison, and Mrs. Laura Nehring, Stillwater, Minn. She was preceded in death by her husband in 1939, three brothers and one grandson.

West Center Street Baptist Church

Madison, South Dakota
JOTHAN G. BENKE, pastor

LENA WENGER
of Clermont, Iowa
Mrs. Lena Wenger was born February 15, 1885, in Sumner, Iowa. She received Christ as her Savior as a young girl and was baptized at the age of 13 by the Rev. Hack. September 11, 1898, and became a member of the First Baptist Church of Elgin, Iowa. Through the years she was active in the work of the Women's Missionary Society.

On March 24, 1909, she married Alfred H. Wenger and lived in the Elgin-Clermont area. She passed on to her heavenly reward June 23, at the age of 84 years.

Those who mourn her passing are her son, Lester of Elgin and Isabelle (Mrs. Sheldon A. Weber) of San Mateo, California; one brother, Richard Krueger of Madison, S. Dak.; two sisters: Mrs. Clara Blatherwick of Sioux Falls, S. Dak., and Mrs. Oscar Mueller of Hot Springs, S. Dak.; five grandchildren and two great-grandchildren.

First Baptist Church
Elgin, Iowa
ORVILLE H. METH, pastor

GOTTLIEB ITTERMAN
of Orlando, Florida
The Rev. Gottlieb Itterman was born on May 18, 1881, in Nakolt, Kiove, Russia, and went to be with the Lord on July 27, 1969. He was born again at the age of sixteen and shortly thereafter was baptized and joined the Neudorf Baptist Church in Russia.

He was united in marriage to Anna Pohl on November 2, 1905. A year later they emigrated to Canada settling at first in Winnipeg, Manitoba. Five children were born to this union. Two sons died in infancy.

Though the Rev. Itterman was not ordained to the Gospel ministry until July, 1924, in Medicine Hat, Alta., he served from time to time as lay preacher. After his ordination he served in the following churches of our denomination: Rosenfeld, Sask., 1924-26; Fenwood, Sask., 1926-29; Yorkton, Sask., 1929-30; Morris, Sask., 1930-34; Saskatoon, Sask., as home missionary and co-pastor, 1934-36; again in Rosenfeld, Sask., 1936-41, and finally closing his ministry in Streeter, N. Dak., from 1941 to 1945. He retired to Jamestown, N. Dak., later moving to Sioux Falls, S. Dak., and finally to Orlando, Florida.

He leaves to mourn his departure his wife, Mrs. Anna Itterman, two sons: Arthur, of Chattanooga, Tenn. and Nelson of Rochester, N. Y., a daughter, Esther. Mrs. John Reimer of Chicago, Ill.; three brothers: Robert and David of Winnipeg, Man., and Albert of Orlando, Florida; eight grandchildren and nine great-grandchildren.

First Baptist Church
Orlando, Florida

THE FAMILY, by Esther Reimer

RENA WENDELBURG
of Stafford, Kansas
Rena Wendelburg was born July 5, 1891, in Los Angeles, California. She passed away to be with the Lord on July 26, 1969, at the age of 78 years.

At the age of three she moved with her family to Montrose, Missouri. There she joined the United Presbyterian Church. After

moving to Stafford, Kansas in 1905 she was baptized on the confession of her personal faith in Jesus Christ and was received into the membership of the Calvary Baptist Church.

She attended the Stafford public schools and for several years worked as a telephone operator.

She is survived by her daughter, Thelma of Stafford, and a niece, Mrs. Harold Miles, of Hutchinson.

Calvary Baptist Church

Stafford, Kansas
JAMES SCHACHER, pastor

EMIL SCHNEIDER
of Hettinger, North Dakota
Mr. Emil Schneider was born September 25, 1896, in Crimea, Russia, and passed away April 23, 1969, in Hettinger, North Dakota, at the age of 72.

On June 7, 1921, he was united in marriage to Bertha Miller at Tuttle, North Dakota and to this union were born 12 children.

At the age of 23 he made a public profession of his faith in Jesus Christ and later followed the Lord in baptism at the hands of the Rev. R. Sigmund. He was an active member of the Grace Baptist Church, Hettinger, where he served several terms as treasurer and trustee.

Surviving him are his wife Bertha, his sons: Irvin, Clifford, Hugo, Stanley and Robert, and daughters: Mrs. Duane (Vera) Wahl, Mrs. Orville (Loretta) Fischer, Mrs. Grady (Doreen) Edwards, Mrs. John (Ella Mae) Silvey, Mrs. David (Cleo) Hettessheimer and Mrs. Le Roy (Phyllis) Nielson and 32 grandchildren.

He was preceded in death by a daughter Mrs. Kenneth (Hilda) Remington and two grandchildren.

Grace Baptist Church
Hettinger, North Dakota

MERV NOAH, pastor

EMMA MARIE SCHMIDT
of Manitowoc, Wisconsin
Mrs. Gustav Schmidt was born February 22, 1884, in Wolynia, Russia. She died June 9, 1969, at Manitowoc, Wis.

She was married to Emil Carl Wegner on February 25, 1901. This union was blessed with five daughters, one of which died in infancy. In 1914, Mr. Wegner left for a trip to the United States. With the outbreak of World War I, he was prevented from returning and was re-united with his family six years later in 1921 in Fessenden, N.D. In 1924, the family moved to Milwaukee, Wis., where Mr. Wegner preceded her in death on June 13, 1931. She was remarried on June 30, 1933, to Gustav Schmidt of Antigo, Wis. He preceded her in death on February 9, 1955. Mrs. Schmidt continued to make her home in Antigo until March, 1969, when she moved to Manitowoc, Wisconsin.

Mrs. Schmidt accepted Christ as her personal Savior at an early age and was baptized on confession of her faith by the Rev. J. Hinz in 1913.

She is survived by four daughters: Mrs. Walter (Lydia) Wenzel of Johnson Creek, Wis.; Mrs. Herbert (Martha) Schmidman of Two Rivers, Wis.; Mrs. Jacob (Olga) Kraenzler, widow of the Rev. Jacob Kranzler, Manitowoc, Wis.; and Mrs. James (Evangeline) Vaughn of San Antonio, Tex.; two step daughters, a foster daughter and three step sons; two sisters, Mrs. Mary Itterman of Milwaukee, Wis. and Mrs. Martha Henne in Europe. Two brothers: Julius Krueger of Kansas City, Mo., and Bernard Krueger in Europe; five grandchildren and nine step-grandchildren.

First Baptist Church
Manitowoc, Wisconsin

BRUCE P. HUFFER, pastor

KATE VAUGHAN
of Portland, Oregon
Mrs. Kate Vaughan, was born in Poland on May 31, 1891. She moved to Portland and was a member of Immanuel Baptist Sunday School since its inception. She was baptized on November 23, 1905, and became a member of the Immanuel Baptist Church. She served her Lord faithfully as Cradle Roll Superintendent, and taught the Primary Sunday School Class for 18 years. She

was an active member of the Women's Missionary Society and the Friendship Sunday School Class.

On July 24, she fell asleep peacefully. Mrs. Vaughan was preceded in death by her husband, Enoc Earl Vaughan who died in 1956. She leaves to mourn her brother, Henry Scheideman, and a host of other relatives and friends.

Immanuel Baptist Church

Portland, Oregon
RICHARD GRABKE, pastor

ALBERTINA LANDGRAFF
of Kelowna, British Columbia

Mrs. Albertina Landgraft was born on October 9, 1884 in Wolynian Russia. In her early youth she accepted Christ as her personal Savior and was baptized by the Rev. Jeschke and united with the Baptist Church in Lutzk in Wolynian in 1906. On March 15, 1905 she was united in the bonds of holy matrimony with Adolf Landgraft. This union was blessed with nine children. Mr. Landgraft predeceased his wife in 1941.

In 1913 the Landgraft family migrated to Canada and settled in Winnipeg, Man. and in 1917 moved to the Yorkton, Sask. area. In 1958 Mrs. Landgraft moved to Kelowna where she resided until the time of her death. She reached the age of 84 years. She leaves to mourn three sons: Bernard of Winnipeg, Man., Leonard of Port Coquitlam B. C., Lawrence of Regina, Sask.; six daughters: Hedwig, Mrs. Otto Hait of Kelowna, Adeline, Mrs. John Anderson of Vancouver, B.C., Ida, Mrs. Herman Richter of Yorkton, Sask., Alma, Mrs. William Jeschke of Kimberly, B.C., Ruth, Mrs. John Logan of Port Coquitlam, B.C., Gladys, Mrs. George Hareus of White Fox, Sask.; 37 grandchildren and 26 great-grandchildren.

Trinity Baptist Church

Kelowna, British Columbia

JOHN WOLLENBERG, pastor

JOHN HEITZMANN
of Lodi, California
John Heitzmann was born at Bridgewater, S. D., on May 7, 1888, and died on August 21, 1969. After growing to manhood in the Dakotas, he came to California in 1921. He accepted Christ in 1908 and was baptized near Denhoff, North Dakota. Some years later, according to his own testimony, he backslid. In 1942 he rededicated his life to Christ and became a member of First Baptist Church of Lodi.

He is survived by his wife, Anna, whom he married in 1948; five brothers: Fred and Herbert of McClusky, N. D., Adam of College Place, Wash., August of Billings, Mont., and Ben of Ashley, N. D.; two sisters: Mrs. Katie Vietz of McClusky, N. D., and Mrs. Annie Triebwasser of Emery, S. D.

First Baptist Church

Lodi, California

WILLIS POTRATZ, pastor

GERTRUDE ESTHER JUNG
of Madison, South Dakota
Mrs. Gertrude Esther Jung was born on October 30, 1895, in Elgin, Iowa. On September 19, 1923, she married Edwin Jung of Madison, S. D., who preceded her in death in 1965. Mrs. Jung was called to her heavenly home on August 22 at the age of 73 years.

She received Christ as her personal Savior and on March 3, 1907, was baptized by the Rev. R. J. Hack and united with the West Center Street Baptist Church. Her Christian faith was expressed in her continued interest in the Lord's work, especially through the Women's Missionary Society.

Survivors include four daughters: Mrs. Kenneth Deer, Omaha, Neb.; Mrs. Iver Walker, Herreid, S. D.; Mrs. Melvin Heitzman, Alexandria, S. D.; Mrs. Warren Weeldreyer, Sioux Falls, S. D.; two sons, Dennis and Dean of Madison; three sisters: Mrs. Carl Frautschy, Wentworth; Mrs. Harry Dirksen and Mrs. Hilmar Richter of Madison; 15 grandchildren. Three brothers and two sisters preceded her in death.

West Center Street Baptist Church

Madison, South Dakota

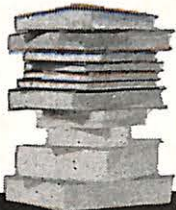
JOTHAN G. BENKE, pastor

ADELAIDE ORTHNER
of Miami, Florida

Miss Adelaide Orthner was born in Austria, December 16, 1886. She entered Moody Bible Institute in 1917, and graduated in courses of religious education and nursing. In 1910 she was ordained as missionary and nurse in the Chicago Baptist churches. Later she served in the Immanuel Baptist Church in Portland, Ore., and for ten years in the Harlem Baptist church in New York City. Upon her retirement in 1930 she settled in Miami, Fla., and was active in Sunday school and women's work.

After a severe illness the good Lord called her home on July 13, 1969. She is survived by the Rev. Frank Orthner, N.Y., Carl Orthner, Burlington, Iowa, Philip Orthner, Dallas, Tex., Joseph Orthner, Coral Gables, Fla. and Mrs. Robert D. Preiss, Coral Gables, Fla.

FRANK ORTHNER, reporter



BOOK REVIEWS

by B. C. Schreiber

MEANINGFUL LEARNING IN THE CHURCH by Donald M. Joy. Winona Lake, Ind. Light and Life Press. \$2.50.

"If we seek to imitate the *method* of Jesus without acquiring His deep sense of understanding for persons, we will find ourselves engaged in 'Christian Education' which is not Christian."

"Unfortunately, the researchers have rarely tried to measure the complicated kinds of learning that might remain beyond the 'purely factual.'"

"How can I know what I think until I feel what I do?"

The above quotes are some of the meaningful thoughts expressed by the author. He follows a well-balanced learning program which is God-centered person-centered, Bible-centered. However, he does not offer simple solutions to complex and unusual opportunities which confront us. The need is for creative and discovery-oriented teaching. His simple, though not easy, formula is suggested in four words: intersect, investigate, infer and implement.

The book is highly recommended for advanced teacher training courses.

CANT YOU HERE ME CALLING? by Lawrence Carter. New York, N. Y. Seabury Press. \$4.95.

In case you take the trouble to look again, the spelling in the title is correct as far as the book is concerned. Its explanation is found in the prologue.

What does a minister do when he comes into a church where eight hundred people can be seated comfortably, and he sees a total of ninety persons scattered among the rows and rows of pews? As a normal human being, he feels the cold hand of defeat and failure. This is true in particular if the church happens to be trapped in a

no man's land, an urban, run-down, inter-city area where police do not care to go; although they make a show of bravery cruising up and down the streets in their prowler cars.

This is an Episcopalian minister's experience in the Hoover-Adams area of down-town Los Angeles. Here he worked as best as he knew how and tried to minister to the needs of all races and color. There are no "evangelistic" services; no account given of the number of souls saved. He will no doubt be criticized and condemned by orthodox ministers, living in comfortable parsonages and ministering to respectable Christian people.

THE CENTRALITY OF PREACHING IN THE TOTAL TASK OF THE MINISTRY. By John Killinger, Waco, Texas. Word Books, Publisher. \$3.95.

"Over and over, the story is the same. A young man goes to the seminary and winds up in a church. He tries to enlighten the congregation . . . though he is hardly in his parish a month before he begins to feel frightened and confused. . . ."

"There is nothing like preaching, when it is imaginatively conceived and faithfully executed, to bring order and meaning into a man's entire ministry."

"You cannot lead into greener pastures the sheep who have been cropping too long in one place if you have only been gleaning in that burned-out field yourself. . . . Determine once and for all that you will set no instant puddings before your people, but that you shall provide them every time with a sane gospel immersed in life and fired by imagination."

There is more of the same throughout this volume as the author takes the minister through a meaningful worship service, pastoral care, Christian education and administration. No

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

pastor or seminary student should be without it.

DIALOGUE PREACHING. By William D. Thompson and Gordon C. Bennet, Valley Forge, Pa. Judson Press. \$4.95.

"Dialogue," said Ruel Howe, "is an interaction between persons in which one of them seeks to give himself as he is to the other, and seeks also to know the other as the other is." In preaching it is an act within the context of public worship in which two or more persons engage in verbal exchange as the sermon or message.

Illustrations of dialogue preaching are presented all the way from a discussion of death to the confrontation of a hippie.

Bound by tradition of countless generations it would be extremely difficult for many ministers even to try such an approach. Only those who have the courage to attempt something novel need apply. Above all, capable persons are not easy to find in the average congregation. Some areas of theology and practical thing, however, would lend themselves readily to the dialogue method. Laymen may need an outlet for their self-expression, and this may help them to get something "off their chests."

THE GOSPEL OF JOHN. By Herschel H. Hobbs, Grand Rapids, Mich. Baker Book House. \$6.95.

An exposition written by an experienced minister is much more practical for the study of the Scriptures and for preaching purposes than one written by a theologian. But then few if any theologians write expositions.

The author's outline of the fourth Gospel follows a simple expository form. However, this does not mean that the critical portions of the Gospel are all treated in an easy-flowing Sunday school vocabulary. There is evidence of scholarship and much historical research.

A similar work was completed by Dr. Hobbs on the Gospels of Matthew and Luke.

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