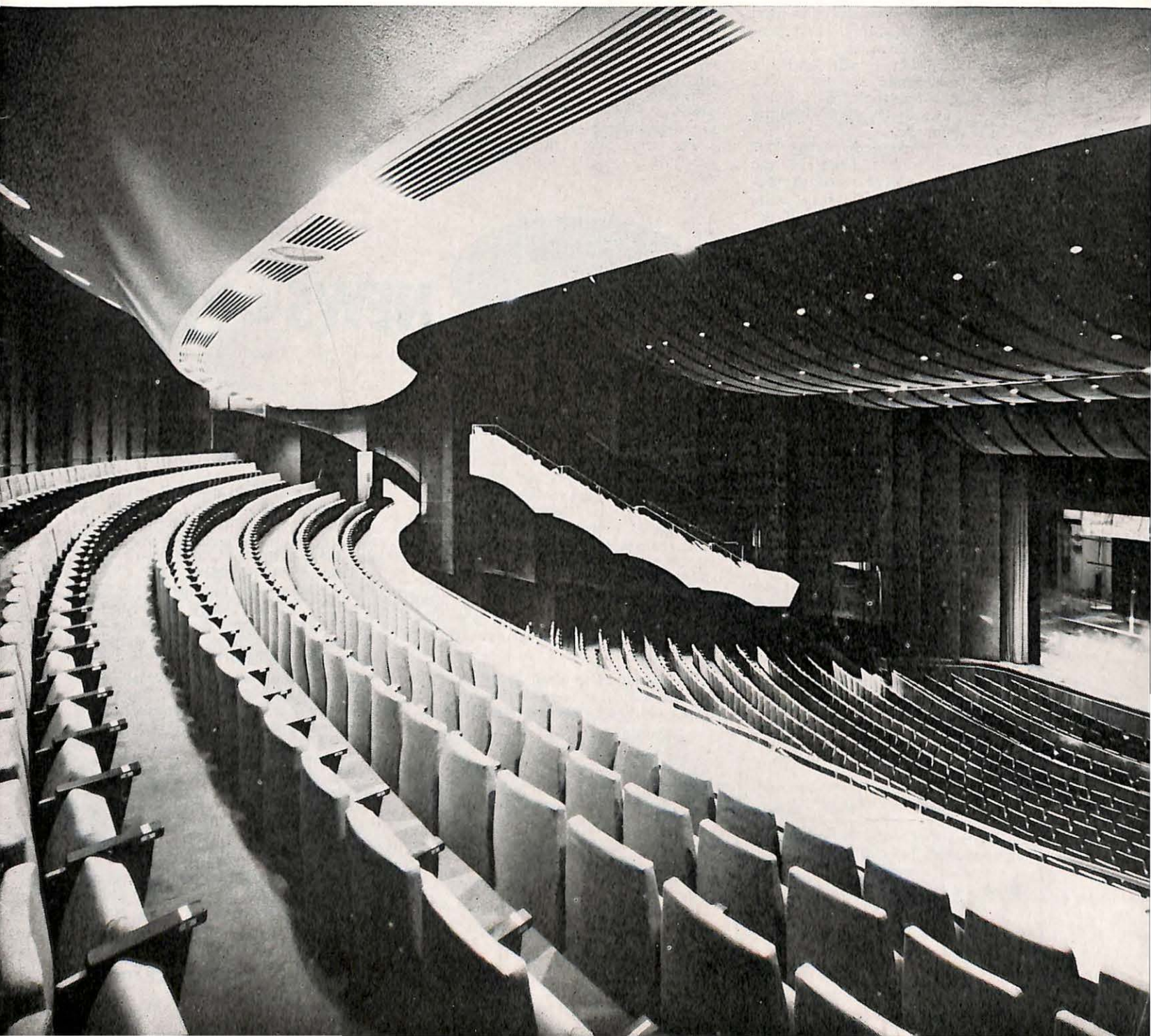


BAPTIST HERALD

OCTOBER 15, 1969

CENTENNIAL CONCERT HALL — WINNIPEG, MAN.



AS I SEE IT

Religious News Analyzed

by Paul Siewert

At the annual Religious Liberty Conference held in Washington, D. C. in August, Baptists were roundly rebuked for their obvious silence on such issues as the changing abortion laws. The accusation was probably justified. There are times when silence is wisdom. But there are obviously times when we are silent only because we don't want to tackle a sticky issue.

There was a time when "abortion" was a dirty word and was seldom used on the public media. Some pious people had a way of dismissing the matter from discussion by dramatically quoting: "Thou shalt not kill." The dialogue died right there. But today we don't get away with such dramatic dogmatism anymore.

We are being reminded that our Christian culture has been in the business of killing ever since the beginning. We endorse killing in wars, in the gas chambers, and in self defense. But abortion is different, we say. This does not involve the protection of life. However, the fact is that it does. What about the mother who has been told that giving birth would mean her death. What is worse, destroying the life of a prenatal being or delivering a child that will make itself motherless along with several other already born children? And now that we have advanced medically to the point that we can accurately determine that a certain child if born will be deformed and completely helpless and will have to live like a vegetable; what do we do with this new knowledge and responsibility?

Certainly the Bible is explicit about the sanctity of life. And it is also obvious that the new civil libertines are advocating freedom in abortion, not for any noble reasons, but for the facilitation of selfish lustfulness. But this does not absolve the fact that we have been very slow in stating just where the boundaries and responsibilities lie.

Chuckle with Bruno

A bachelor is a man who never finds out how many faults he has.

The clothes that make the woman are the same ones that can break the man.

"Of course two can live as cheaply as one," said a father to a friend. "My wife and I live just as cheaply as our daughter does at the university."

High Court Agrees To Hear Church Tax Exemption Case

WASHINGTON (BPA) The United States Supreme Court has agreed to hear a case that challenges tax exemption for property owned by religious organizations and which is used exclusively for religious purposes.

Frederick Walz of New York City contends that such exemption is a violation of his religious freedom as well as that of all others similarly situated. Specifically he claims that the First Amendment and the Fourteenth Amendment of the federal constitution are violated by tax exemption of property owned by religious bodies and which is used exclusively for religious purposes.

The First Amendment prohibits an establishment of religion and guarantees religious liberty. The Fourteenth provides for "due process of law" for all citizens.

Walz claims that tax exemption for church real estate forces an involuntary payment by non-members. He contends that such payments are in effect a confiscation of property without due process of law.

The case arose in the Tax Com-



NEWS & VIEWS

mission of the City of New York in 1967 when Walz challenged the New York law allowing real estate tax exemption to religious organizations. After the Commission denied his claim, he appealed to the Special Term of the Supreme Court of New York and later to the Appellate Division. Both courts upheld the Tax Commission.

Walz describes himself as "a religious person," a Christian, but not a member of any religious organization. He rejects religious organizations as "hostile."

Walz is a New York property owner, an attorney, and is arguing his own case before the courts.

In his appeal to the Supreme Court Walz posed the question, "Did the Court of Appeals err in holding that the real property tax exemption of religious organizations is not in violation of the First and the Fourteenth Amendments of the federal constitution?"

The Supreme Court will hear arguments in the case next fall or winter and will probably announce its decision next spring.

SBC Defeats Motion Requiring Writers to Sign Statements

NEW ORLEANS (BP)—A packed house of some 13,000 messengers to the Southern Baptist Convention here narrowly defeated a motion that would require writers and seminary professors to sign doctrinal statements.

Instead, they approved a substitute motion that instructed the convention, "to call the attention of agencies the doctrinal statement framed after careful discussion in 1963 and vigorously urge elected trustees to be diligent in seeing that programs assigned them are carried out consistent with that statement, and not contrary to it."

The first motion called for all writers of Sunday School and Training Union literature and seminary professors to sign statements "affirming their personal belief in the authority, the doctrinal integrity and the infallibility of the entire Bible."

Sullivan said the first motion refers only to seven of two dozen agencies, includes only the one item of doctrine—the infallibility of the Bible—and places the burden with the writer or professor rather than with the convention-elected trustees of the

institutions.

"My motion," Sullivan said, "places the burden of responsibility on elected trustees, which keeps it right organizationally."

He added: "We couldn't even publish Amazing Grace because we wouldn't be able to find the writer."

Other motions included the recommendations that:

Convention president W. A. Criswell be given the authority to place a petition before the U. S. Supreme Court urging that the Bible be "returned to the schools to be studied as a book of literature."

The committee on Order of Business allot twice as much time next year for discussion of motions.

Three more resolutions were introduced: One called for the convention to recognize the validity of the conscientious objector, whether or not he came to his decision within the church, and urged the federal government to grant amnesty to "young men who say in their own way, they must obey God rather than men."

One resolution urged "that we fraternally urge all agencies, publications and churches—in racial matters as in spiritual matters—to seek first the kingdom of God."

Editorial

Sweaty or Contemplative Christianity

A minister, who has led his congregation in the peace, antipoverty and civil rights causes from the first, and who has been arrested or jailed occasionally as a result, says a young man recently remarked to him in a counseling session, "Look, all this sweaty Christianity is fine, and I realize the church has got to be involved or it's dead. But what about the inner life?"

The question points up what seems to be a gradually dawning awareness in religious circles that concern for external conditions sometimes may distract from spiritual ministrations—that people want bread for the soul, as well as groceries on the table. The contemporary appeal of some oriental fads also suggest this hunger for psychic nurture.

So we are likely to see a swing toward the meditative disciplines, the beginning of more emphasis on the introspective, contemplative, studious side of Christianity. It has always been part of the faith, sometimes lopsidedly a predominant part of it, but the recent pendulum has been the other way, and a balancing out process may be ahead. Signs are already showing up in the heavy demand for religious courses in colleges and universities.

This does not mean any letdown in the church effort to break out of the sanctuary and into the world. This will go on. The new generation insists that convictions be authenticated in action—as did Jesus.

Some may stand off and say, "Well, I have never gone over board with this 'sweaty Christianity' bit. So I don't need to level off." Some of us who have never joined a march or risked anything to secure equal rights and justice for all may smugly judge those who have been involved and are now looking for some "bread for the soul." Do we really have this right? How would the conditions in our nation be if some would not have become involved as they did? And how much do we, who were not involved in the social issues of our day, long for "bread for our souls" and the souls of others.

If we are not actively involved in the situations of people, our Christianity can become very static and stale. When we honestly try to meet the needs of people, whether their need is bread on the table or bread for their souls, that is when our Christianity comes alive and is given serious consideration.

—J.B.

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Program Plans For the 1970 General Conference

by Donald Miller

THE REASONS for attending the 36th General Conference to be held in Winnipeg, Manitoba, August 4-9, 1970, will obviously be many and varied.

MANY NEEDS

"I feel the need for an extended fellowship—a fellowship beyond the local church," one conference enthusiast told the writer. "I'm not going primarily for addresses and that sort of thing, I'm going for fellowship."

Another conference enthusiast is looking for something else. "I'm more interested in inspiration," he said. "Sometimes I feel we get too involved in issues."

But it is primarily issues that is attracting another conference-goer. "As a concerned individual I want to be there because of the issues to be studied and voted upon. I think this next conference will be especially important in that regard because of the Merger Study Report."

Still another feels a close affinity to our missionaries. "I want to meet our missionaries. That's why I'm going," he said.

There is also the desire for information. "I want to find out what's going on in our conference," a student said. "People want to get a feeling for our conference. They want to know

who the influential pastors are. Are the radicals getting a hearing or are the conservatives getting a hearing?"

There are also those who are frank to admit that they're going out of a sense of duty, which may not seem very glamorous but which nevertheless is crucial. "It's our conference and I feel an obligation to go," one man said.

"There are also incidental tidbits," someone confessed. "Things like sight-seeing, excursions, tours, shopping, combined vacations, relaxation and just being there."

The Program Committee, well aware of the many and mixed motives that prompt people to attend a General Conference, has planned for a wide variety of needs, interests, responsibilities and backgrounds.

CONFERENCE THEME

Centering around the theme, "Christ For Our Generation," the conference will have two significant thrusts—the needs of our generation and the wonderful sufficiency of Christ in meeting our needs. The theme is likewise two-fold in its Biblical basis—one from the Old Testament: "One generation shall praise thy works to another, and declare thy mighty acts" (Psalm 145:4), and the other from the New Testament: "Jesus Christ the same yesterday, and today, and forever" (Hebrews 13:8).

EVENING SPEAKERS

The evening services will emphasize inspiration and involvement. Opening Tuesday evening, the conference will begin with a key-note address by Mr. Stanley Johnson, Conference Moderator. Centering on the uniqueness of Christ as "the way," it will set the theme for the entire week.

On Wednesday evening the speaker will be the Rev. Harold W. Gieseke, pastor of the Calvary Baptist Church in Bethlehem, Pa. He will address himself to the moral relativism of our day and present Christ as "the truth."

Thursday evening's speaker will be Dr. Joseph H. Jackson, a Negro pastor who is President of the National Baptist Convention, U.S.A. He will affirm Christ as the source of "real life."

Friday evening, the Rev. Paul Siewert, pastor of the Ebenezer Baptist Church in Vancouver, B. C. will speak a good word for "the church." The Saturday evening banquet will feature Bill Glass, formerly of the Cleveland Browns, as speaker. His message will point to Christ as the way of "victory" in life.

Soloists, choral groups and instrumentalists will perform during the evening sessions. The evening programs will also include presentations depicting the various facets of our ministry in stewardship.

DAYTIME SESSIONS

Daytime sessions will include Bible

studies, panel discussions, missionary moments, denominational reports, fraternal greetings, personal testimonies, conference business, noon luncheon meetings, controversial issues and informal gatherings. The Bible study hour will be led each morning by Professor Werner Waitkus of the North American Baptist College, Edmonton, Alta.

An Open Forum, planned for Saturday morning, will give delegates the opportunity of asking questions of denominational executives and discussing unofficially pertinent items of business. The Forum will be moderated by the Conference Moderator. Saturday afternoon will allow time for tours, sight-seeing, shopping and relaxation.

The conference will close on Sunday afternoon with a stirring missionary cantata, "The Last Commandment," rendered by combined choirs of the Winnipeg area churches. A significant part of the service will include the commissioning of new missionaries.

FELLOWSHIP OPPORTUNITIES

Opportunities for fellowship will prevail throughout the conference, especially at mealtime and after-service gatherings. The Missionary Tea on Friday afternoon will provide opportunities for delegates and friends to greet missionaries returned from fields of service.

Two parallel services in the German language will be held—one on Wednesday evening and the other on Saturday evening. Also, plans are underway for special youth activities, featuring discussions, workshops and informal gatherings.

CORDIAL INVITATION

We recognize that many and varied will be the motives that will bring us to the General Conference. And understandably so. Our backgrounds, interests, needs and responsibilities are not all the same. And so some of us will come primarily to see our friends; some to be inspired; some to be informed; some to grapple with issues; some to conduct business and some, just to be there. All are important. And yet in the midst of this diversity there will be a unity, if our fellowship is in Christ.

So, we invite you to come to the conference. The program, we hope, will be broad enough and balanced enough so that everyone can find something which will please him and through which God's mission can be carried on.

Pray that God will make our witness in Winnipeg a strong and abiding one.

The Rev. Donald Miller is the director of public relations for the North American Baptist Seminary and the Chairman of the 1970 General Conference Program Committee.



Pictured are the Program Committee members for the 1970 General Conference: The Rev. Donald N. Miller, Chairman, the Rev. John Binder, Secretary, Mrs. Herbert Hiller, the Rev. Walter C. Damrau, the Rev. Elton O. Kirstein, Mr. Albert Lake, Miss Bonnie Faivre, the Rev. Jothan G. Benke, the Rev. Manfred Taubensee, the Rev. Paul Siewert, Mr. Arnold Mauch, Mrs. Paul Kohman, Mr. Myron Kronenberger, the Rev. Allan Kranz, the Rev. Walter Stein, Mr. Stanley Johnson and the Rev. G. K. Zimmerman. (The Rev. Bruce Rich and Dr. Richard Schilke also sat in the meeting part of the time.)

Traveling Through Canada

As You travel to the 1970 General Conference in Winnipeg

by Wm. Sturhahn

CANADA IS a big, beautiful and bountiful country. More than two-thirds of its 3,800,000 square miles of land is rugged, wild and nearly untouched by civilization's and technology's hand of "polluted advance." Yet, its 21 million people have at their service the most up-to-date institutions of learning; their cities are towering and alive; their methods of farming, lumbering and manufacturing are among the world's most advanced. To say that its people are bi-lingual is really incorrect for its people are heterogeneous, made up of British, French, German, Ukrainian and many other language groups. It's impossible to define Canada—or Canadians. The area is too vast, too diverse; its people too varied in outlook and origin to earn the designation "typical" (from "The Land and People" by Helen Champion). Since in the summer of 1970 all roads will lead to the N.A.B. General Conference City of Winnipeg, and presumably many people will use their automobile to get there, I should like to describe attractions of Canada from three geographic directions.

Let us come first from the East. Sweeping along the Eastern seaboard you should stop at the small fishing villages of Nova Scotia, New Brunswick or take the French atmosphere of the Gaspé Peninsula of Quebec. Of course, you will stop in Quebec and Montreal with their quaint and unique attractions originating in the bi-cultural history and development of these cities. The St. Lawrence Seaway is worth a little off-the-beaten-track trip. Its gigantic locks through which flow a steady line of ocean freighters and private yachts, will impress you as technical achievements of the

United States and Canadian engineering. In the city of St. Catharines—where we have two NAB churches—you can get so close to the Welland Canal, that you can almost touch the side of a ship.

You come to the cultural centers of eastern Canada. Montreal continues its show of "Man and His World," Toronto with its famous symphony orchestra at O'Keefe Centre; the National Art Gallery of Canada and the impressive capital buildings in Ottawa; the small Ontario town of Stratford commands the spotlight by the magnificent Shakespearean festival during the season from June to October.

But we must be on our way westward. From the Ontario peninsula you have a choice of routes. You will probably want to pass through Sudbury, the center of the world's largest nickel mines—perched on top of the granite rocks of the "Canadian Shield." Follow the Trans-Canada Highway through its vast forests, lakes and rocks. Tourists contend that the highway north of Lake Superior to Ft. William, Ont., is among the world's most thrilling drives. I hope that you will have sunshine. If time permits, stop at one of the numerous pulp and paper mills. I have always been awed by the enormous pyramids of wood in Marathon. You will pass through Kenora, center of the famous "Lake of the Woods" resort area. You are 100 miles from Winnipeg and a welcome awaits you.

People from the west coast should make certain that they head north as far as Vancouver. A trip to Victoria, on the southern tip of Vancouver Island, with its famous Butchart Gardens is worth your time and cost. If

you can afford an extra tour, I would suggest a boat trip along the west coast, with its fabulous forested islands, to Prince Rupert, B. C. A good highway brings you to Prince George, and Jasper, B. C. It's a magnificent ride over the Cariboo country. From Vancouver you will travel eastward. Instead of following the Trans-Canada highway from Hope to Kamloops, why not visit the Okanagan Valley, following Highway No. 3 through Princeton and Penticton.

Kelowna is the fruit center of Canada, and best of all—we have two strong NAB churches. Pastors and friends will welcome you and load you down with fresh fruits. From here you have two choices of travel—the direct highway over the magnificent Rogers Pass and Kicking Horse Pass to Lake Louise and Banff—or the southern route via Grand Forks, Trail and Creston. Here you should pause to enjoy the rich fruits and orchards. We have a new NAB church in this lovely valley. From Cranbrook be sure to turn north towards Radium Hot Springs. Pause a day, and enjoy the hospitality and baths of this attractive place. And now—on to Banff. We need not elaborate on the wonders of this beauty spot in the Canadian Rockies. Be sure to take a trip to the Upper Hot Springs, and enjoy a swim in the pool or a health treatment. You have a long trip ahead. So, do not linger. The most awesome range of mountains with the colossal Columbia Icefields will want you to head north from Banff to Jasper. Take your time and take pictures. The end of the line is Jasper. A trip to Mt. Edith Cawell with Angel Glacier is a "must." Don't forget to stop at Jasper Park

Lodge. Leave your car and walk through those trails along the lake. You might have reached Jasper by following the Canadian National Railroad line from Kamloops over the now completed Yellowhead Pass route, passing beneath the giant of the Canadian Rockies—Mt. Robson.

From Jasper we head eastward, gradually leaving the shade of the Rockies, entering the vast Canadian prairies. Edmonton is an attractive, modern city. Above all, it is the home of ten NAB churches and our own NAB College. Be sure to see the new campus. It is located on the south side, just one mile south of the city limit, and one mile west of the Calgary trail.

In case you chose not to go north to Jasper, you will reach Calgary from Banff in a two hour drive. Calgary, the city of the foothills and of the "Stampede." For sheer excitement you could not beat a day's visit to see the chuck wagon races. Calgary is the

home of four NAB churches.

Now you are on the prairies, which spread before you in an unending mosaic of pasture, grain fields and black soil. Our prairie cities—Medicine Hat, Regina and Saskatoon will offer you hospitality and accommodation. Welcome to Winnipeg, a city of 500,000, hostess to the NAB General Conference.

You may come straight north into Winnipeg from the U. S. midwest. Someone else will write about the attractions within our city. What is there to see northward? In a pamphlet we have described three exciting post-General Conference tours.

- 1) Follow the early explorers in a CNR train trip to The Pas, Thompson and the northernmost seaport of Churchill on the great Hudson Bay.
- 2) The newest luxury liner "The Lord Selkirk" sails northward on Lake Winnipeg, a distance of 300 miles, stops at Indian settlements up to

Norway House.

- 3) Fishermen will want to join a "Fishermen's Special" trip to The Pas, to bag the Walleye and Lake Trout.

Aside from the above organized tours, there are numerous spots of beauty and attraction. Winnipeg's playgrounds, the vast White Shell Park and Forest Reserve with modern facilities. Our own Manitoba Baptist Camp grounds are located on Lake Nutimik. Then there is a trip to Clear Lake in the Riding Mountains, or southward to the Peace Gardens on the Manitoba-Dakota border.

From whichever direction you come or by whatever mode of travel you use to come to Winnipeg, there are people to meet and things to see. All of these will enrich your life if you travel with an open mind and heart.

The Rev. Wm. Sturhahn is the Northern District Secretary of the North American Baptist General Conference, Winnipeg, Man.

Winnipeg Welcomes NAB's For 1970

by E. B. Streuber

BEAUTIFUL blue sky, invigorating fresh air, glowing sunsets, wonderful NAB fellowship—this is Winnipeg, August 4-9, 1970!

Visitors are impressed with Winnipeg's peaceful coexistence of blue sky, clean air and large industrial operations including oil refineries—a phenomena in our highly-civilized world.

Although nature has given Winnipeg some not so enviable records in summer and winter temperatures, floods and blizzards, it consistently has an abundance of sunshine throughout the year.

In 1870, three years before Winnipeg was incorporated, it was Fort Garry, a Hudson Bay Company trading post of 215 people at the confluence of the Red and Assiniboine Rivers. Today greater Winnipeg has over 525,000 people in an area exceeding 200 square miles.

Winnipeg is virtually the geographical center of North America, 60 miles north of the U.S.A. border, at an altitude of 760 feet above mean sea level. Established in early fur-trading days as a supply depot Winnipeg grew as a distribution point on the rail and road route linking eastern and western Canada and also the prairies to the United States. Winnipeg's gateway to the north serves not only the farming community, but also the important mining and hydro-electric complexes, en route to Fort Churchill, Manitoba's only ocean port linking it via the Arctic Ocean to European ports. Jet service from large new passenger and cargo terminals

goes in all four directions including the polar route to Europe. It has been forecast that due to its strategic geographical location Winnipeg will become the world's major air terminal.

The great wheat growing prairies gave Winnipeg its initial prosperity and has made it today the greatest grain center on the American continent. Tremendous strides in industrial development has placed manufacturing over agriculture as its primary industry and the city ranks as Canada's fifth largest manufacturing center. It is one of the leading needle trade centers acknowledged for its sportswear fashions and the third largest fur market of Canada. Winnipeg ranks with Chicago as a major meat packing center. Across the river in la belle St. Boniface are the largest stockyards in the British Commonwealth. Several huge oil refineries process crude oil brought over 800 miles by pipeline from Alberta.

Many retail shopping areas provide quality merchandise and visitors particularly enjoy the excellent display of fine bone china, woolen goods, leather goods and furs. Downtown shopping area including several seven story department stores surround many modern and brand-new hotels and motels.

With numerous ethnic groups come varying cultures and festivals. This provides colorful pageantry and excellence in various arts. Music particularly is fostered by all groups and Winnipeg's annual musical festival with over 25,000 entries of individuals and choirs is world famous. Over 300

churches in traditional and modern styles of architecture provide places of worship for people of all faiths.

Extensive medical research in cancer and viruses and specialized open heart surgery has given Winnipeg a high rating in the medical world. A world conference convened by the Union of Pure and Applied Physics will be held at the University of Manitoba which has two of the world's largest spectrometers.

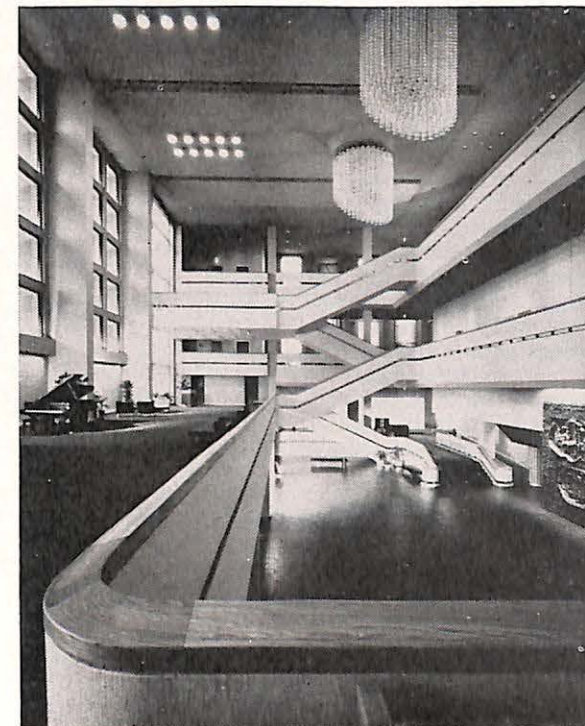
Excellent golf courses and facilities for all sports are available including English cricket. Assiniboine Park with over 600 acres in grassy lawns, shaded walks through woods of giant elms and oak, beautiful floral gardens, also has a zoo acknowledged to be one of the best in North America for its natural habitat setting. Numerous parks of varying sizes are throughout the city. Between 50-100 miles from Winnipeg are innumerable lakes and rivers ready for all water activities particularly excellent fishing.

Modern Winnipeg has wide clean streets, fine residential areas with boulevards and trees, open sky, invigorating air, wonderful friendly people, lots of "Gemuetlichkeit." You are heartily welcome to enjoy all this plus inspiring NAB fellowship, August 4-9, 1970, in Winnipeg. See you there!

Mr. E. B. Streuber is a member of the McDermot Avenue Baptist Church, Winnipeg, Man. He serves as the chairman of the local arrangements committee for the 1970 General Conference.

The Centennial Concert Hall

by H. J. Schultz



Main foyer of Centennial Concert Hall, Winnipeg.

WHEN THE Winnipeg churches invited the North American Baptist General Conference for the 1970 meeting, the construction of the new Centennial Concert Hall was approaching completion. Built as part of the Manitoba Centennial Center, it was opened in March 1968.

The Manitoba Centennial Center is located at the fringe of Winnipeg's business district across the new City Hall, in walking distance of several large hotels and department stores. The Centennial Center commemorates the 1967 Canada Centennial and the 1970 Centennial of the province of Manitoba. Besides the Concert Hall it includes a Planetarium which was opened shortly after the Concert Hall. The Manitoba Museum of Man and Nature, and the Manitoba Theater Center, are both scheduled to be completed during 1970.

Parking for 125 cars is provided within the Center, and an additional 650 cars can be parked in the Civic Parking Garage which can be reached through an underground passage.

The Concert Hall will accommodate all public and business meetings of the General Conference. Two simultaneous meetings in the German language are planned and will be held in the old Playhouse Theatre, just across from

the Concert Hall.

Let us take a walk through the Centennial Concert Hall. Entering from Main Street we come into the large main lobby and to the registration and information desks which will help you find your way in the City and in the Centennial Center. You can leave your coat and any other personal belongings which you do not need during the meetings in the wardrobe area.

On each side of the main lobby is a staircase which leads us to the spacious side lobbies. Here we will find the exhibits and displays of our various departments such as Woman's Missionary Union, Department of Christian Education, Foreign and Home Mission and others. These lobbies will also be used for various other activities such as the missionary tea, and for meeting your friends before and after the meetings.

From the side lobbies we enter the main hall where the seats are arranged in continuous rows without any aisles. None of the 1500 seats on the main floor are more than 100 feet from the stage-platform. Another 750 seats are on the two balconies. The hall has been designed mainly for the various types of musical performances, but a good sound amplifi-

cation system will make any speaker being heard on all seats. And from every seat we are able to see the stage which is large enough to accommodate our large choirs or any drama which may be presented.

For group discussions and other smaller meetings we go to the backstage area where three rehearsal rooms and various dressing rooms of different sizes are at our disposal. A board room and two smaller lounges may be used for different committee meetings. Other rooms are available for nursery and kindergarten children. The restaurant of the Center has not yet been finished, only a small coffee shop is in operation. Meals will therefore have to be gotten outside the conference center. Except for this, the host committee has been successful in centralizing all functions for the convenience of the delegates to the 1970 General Conference.

Mr. H. J. Schultz is an architect with Smith, Carter and Associates, who were the architects of the Centennial Concert Hall. Mr. Schultz was manager of the Hall project. He is also the church clerk, McDermot Avenue Baptist Church, Winnipeg, Man.

Results of Ministerial Compensation Survey

A General Council Report

by David Draewell

IN 1964, a survey of the salaries paid to our conference ministers was undertaken by the Committee on Higher Education of our denomination. The CHE became involved in the survey because of its concern for recruiting more young people for church-related occupations and its feeling that unfair salaries paid by some churches may inhibit the response of young people to the leading of God in their lives. The survey and its resultant publicity proved to be helpful to many pastors as churches began to take a new look at their responsibilities

page.

In general, the survey results revealed a situation of growing instability within our denomination. Since the 1964 survey, salaries in many smaller churches have almost stood still. When compared to the cost of living increases in the past four years, many actually declined. On the other hand, many medium and larger size churches have made real efforts to not only keep pace with an inflationary economy but also to improve their pastor's real financial position through sizable annual salary increases. Com-

vious one, seemed to reveal that salaries are related more closely to the size of the church being served than to any other single factor. While obviously there are notable exceptions to the pattern, in general we may say that the larger the church the better the salary. The figures showing average cash salaries as well as the total compensations paid by the churches bear this out.

This same fact is seen in a dramatic way by noting that the average cash salary and total compensation paid to assistant pastors and directors of Christian education is *higher* than the average amounts paid to pastors participating in the survey. This seeming anomaly is understood by the fact that only our larger churches employ assistants and DCE's. It is not unusual for a seminary graduate, who because of his experience takes a staff position in a larger church, to receive a higher salary than most experienced pastors do in their smaller churches. In fact when many assistants and DCE's decide to become pastors, they receive a cut in pay!

The current survey revealed an average cash salary for pastors of \$5,165. The average of total compensation paid by the church including cash salary, value of housing and utilities, retirement benefits, insurance and medical benefits, car allowance, etcetera was \$7,450. Average figures, however, can never be equated with adequate or fair patterns of compensation. There are probably few who would deny that all the survey averages are too low. The church which pays only the average figure has little reason to be self satisfied with its compensation pattern.

The parsonage, or a housing allow-

ance in lieu of a parsonage, continues to be an important fringe benefit to pastors. The average value of this benefit revealed in the survey was \$1,301. Less than one-half of the respondents indicated that they also received a utilities allowance. The average amount of this benefit was \$446.

Retirement benefits averaged \$315. Though now received by more than 200 pastors, they are still at a very low level when compared to industry standards.

Probably most attention should be drawn to the need for a more realistic understanding of car allowance. Most responsible business organizations provide a proper expense allowance for employees who are asked to use their autos for company business. Sometimes this expense allowance is figured on a per-mile-driven basis. Sometimes it is a lump sum which covers annual

churches having less than 100 members answered "Yes" to this question. Slightly less than one-half of the pastors of churches having 100 to 299 members answered affirmatively. A sprinkling of "Yes" responses was also found among pastors serving every other size of church. The largest source of supplemental income was provided through employment secured by the pastor's wife.

The last item on the 1968-69 questionnaire, which did not appear on the previous one was the word: "Remarks." It has been most interesting and significant to note the remarks made by our pastors just after they finished putting down on paper information relating to the compensation which they receive. A subsequent article will elaborate on these feelings expressed by those who serve in our churches today.

TABLE 1 — CASH SALARY RECEIVED

Church Size	1968-69 Survey			1964 Survey	
	No. of Responses	High	Low	Average	Average
0-49	26	\$5,700	\$1,500	\$3,820	\$3,230
50-99	63	8,600	2,600	4,404	3,700
100-199	100	10,200	2,280	4,972	4,050
200-299	48	8,800	3,600	5,745	4,190
300-399	17	10,500	4,200	6,621	4,920
400-499	7	9,600	4,800	7,193	4,990
500 & up	10	11,500	6,000	8,130	5,808
Assistants & D.C.E.'s	13	8,000	3,366	5,548	No separate figures were determined \$4,200
Survey Average for Pastors	271			\$5,165	

in providing for the material needs of their undershepherds.

The denomination's Pastoral Placement Committee decided to update this salary information. Requests for guidance in the matter of salaries had often come from our churches. To secure the needed information, forms were sent to all ministers serving NAB churches. Pastors were assured that the information which they gave would be kept confidential. Though the financial data received together with an interpretation of the same would be made public, the names of specific individuals and churches would not be disclosed.

An indication of the interest which ministers had in the survey was seen in their response. There were 284 individuals who completed and returned the questionnaires. This was an increase of 27% over the 1964 survey.

The survey results were tabulated and presented to the General Council in May, 1969. The figures included only full-time ministering staff members of our churches. After examination and discussion of the data presented, the Council adopted a series of strong recommendations to our churches which appear on the opposite

paring the 1964 survey results with those of the January, 1969, survey, we see that there is a rapidly growing gap between the inadequate salaries paid by some churches and the more adequate compensation offered by others. There is no doubt that while pastors and prospective pastors do not choose their life's work because of monetary reward, an increasing number are leaving the ministry because their financial needs are not being met by the churches which they serve.

This survey, like that of the pre-

TABLE 2 — TOTAL COMPENSATION FROM CHURCH

(Includes cash salary, value of housing and utilities, retirement benefits, insurance and medical benefits, car allowance, etc.)

Church Size	1968-69 Survey			1964 Survey	
	No. of Responses	High	Low	Average	Average
0-49	26	\$ 8,750	\$2,128	\$ 6,070	\$4,121
50-99	63	9,524	4,000	6,170	5,058
100-199	100	15,925	3,940	7,274	5,523
200-299	48	10,328	5,570	8,152	6,353
300-399	17	13,170	7,700	9,729	7,474
400-499	7	12,896	8,050	10,430	7,078
500 and up	10	12,500	8,430	10,929	8,044
Assistants & D.C.E.'s	13	10,540	5,125	8,001	No separate figures were determined \$5,758
Survey Average for Pastors	271			\$ 7,450	

TABLE 3 — SUMMARY RESULTS
1968-69 Survey

Item	PASTORS		ASSISTANTS & D.C.E.'s	
	Survey Averages	Number of Responses	Survey Averages	Number of Responses
Cash Salary	\$5,165	271	\$5,548	13
Housing allowance or estimated rental value of parsonage	1,301	263	2,196	8
Utilities Allowance	446	119	650	2
Retirement and Insurance Benefits	315	206	350	8
Medical and Hospitalization premiums paid by church	254	35	350	2
Value of gifts in lieu of salary	141	87	63	2
Additional compensation from church	161	52	300	2
Total compensation received from church	6,969	271	7,610	13
Car Allowance	773	157	609	10
Annual Car Expense	1,239	211	971	9
Total compensation from church including car allowance	7,450	271	8,001	13
Annual fees from weddings, funerals, etc.	63	180	72	6
Honoraria received outside church	124	84	67	3

car expense. In either case, depreciation and repair costs are taken into consideration in addition to running expenses. When businesses do not offer an expense allowance, they normally provide a car for their employee's use.

The current survey reveals, however, that only slightly more than one-half of the respondents receive any car allowance whatsoever. Among those who do, the average amount received was \$773. This is a long way from covering the average amount expended by a pastor of \$1,239. Thus, most congregations in this way seem to force a contribution from the pastor to cover an item which should be understood as church expense.

The survey further pointed out that pastors receive additional financial assistance, though on a minimal level, from wedding and funeral fees and honoraria received outside the church. The average annual figure for the total of all of these items was \$207.

A new question asked in the 1968-69 survey was: "Does your family depend upon other income to take care of its needs." The majority of pastors of

RECOMMENDATIONS FROM THE GENERAL COUNCIL CONCERNING MINISTERIAL COMPENSATION

As a result of information gleaned from the recent survey of ministerial compensation and to reemphasize some previous General Council actions concerning pastor salaries, the General Council in May, 1969, adopted the following recommendations:

1. The General Council recommends to the churches that the responsibility for an annual review of the minister's compensation be officially delegated to a duly constituted committee or board of the church. This annual review should take into consideration the salary advance needed in an inflationary economy to keep ones purchasing power from decreasing as well as raises deserved through effective service, added experience and education, etc.

2. The General Council recommends to the churches that a minister's salary at least equal that of the community's wage scale for public school teachers having equivalent education and experience.

3. The General Council wishes to point out to the churches the unfairness of withholding needed and deserved salary increases from their pastors during building programs and heavy indebtedness periods.

4. The General Council encourages our churches to assume their rightful responsibilities with respect to automobile expense. If a church expects its pastor to use a car for church business, it should either provide one for his use or pay all proper expenses incurred through the pastor's use of his own vehicle.

5. The General Council encourages our churches to assume full payment of their pastor's other legitimate business expenses such as:

- Those incurred through his representing the church at local and General Conference sessions.
- Those incurred through his entertainment of church groups and guest speakers.
- Those incurred through his service in the conference or association camping programs.
- Those incurred by his participation in local and General Conference Pastors' Retreats or Conferences.
- Those incurred in the carrying out of his office responsibilities such as purchase of letterhead, stamps, supplies, etc.

NOTE: The expenses referred to in No. 4 and No. 5 above should not be regarded as part of the pastor's salary as they are, in the truest sense, expenses of church operation.

6. The General Council recommends that each church pay in full its pastor's annual dues to the Denominational Pension Fund and offer him additional assistance as well in his retirement program. This additional assistance should enable the pastor to participate in governmental and/or private retirement programs which are necessary to provide adequately for his retirement years.

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

8. The General Council suggests to the churches a consideration of paid study leaves for pastors to enable them to take refresher courses which will make for their more effective ministry in the future.

9. The General Council recommends that churches which are not able financially to respond to the above recommendations consider pooling resources with other nearby NAB churches in congregational mergers or becoming one of two or more churches served by the same pastor.

The Rev. David Draewell is the secretary of stewardship and higher education.

Visitation Evangelism

by Adolf Braun

THE CHURCH is in trouble today. It is being criticized, bombarded, condemned and, more recently, called upon to pay millions in reparations to the black community for its injustices to them. However, I believe that slavery has never had a worse enemy than the true church. The true preaching and teaching of Jesus Christ is what has set men free. However, some of its ministers are very unfaithful to their calling. A recent survey of 1500 ministers revealed that 50% did not believe in a personal devil; 60% did not believe in angels; 73% did not think a new birth was necessary; 80% denied the existence of hell; 86% said there was no need for the shed blood of Christ; 89% said they did not believe in the supernatural birth of Christ.

General William Booth, founder of the Salvation Army, said, "I am of the opinion that the chief dangers that confront the coming century will be religion without the Holy Spirit, Christianity without Christ, forgiveness without repentance, salvation without regeneration, and heaven without hell." God is permitting the Christian church to be sifted, tested and tried to see if it loves Him; for He has a greater trust than the earthly church in store for those who will endure to the end and be found trustworthy to rule with Him in His Kingdom. Our job now is to go into the highways and byways and compel souls to come to God's house to fill it; then preach and teach them as we strive for quality above quantity. The church's biggest failure is in not trying harder to win the lost to the way of Christ.

THE CHURCH IS CONFUSED. We are providing our own interference. Bishop Emrick of Detroit said, "Some women's groups meet in order to raise money to meet the budget in order that we might have a place to meet to raise money to meet the budget." The church is something like the centipede confused by the remarks of the passers-by:

"The centipede was happy quite
Until the Toad for fun
Said, 'Pray, which leg comes after
which?'"

This worked her mind to such a pitch
She lay distracted in the ditch
Considering how to run."

Samuel Shoemaker, Rector of the Calvary Episcopal Church of New York City, in his book **Extraordinary Living for Ordinary Men**, in the chapter entitled "Can Our Kind of Church Change Our World?" said, "Let's face it. We create committees

and commissions and take up the time of our best laymen with things that cannot possibly awaken the church or change the world. If the Holy Spirit is not dead, He can still speak; but what He says may cause us to go outside the ecclesiastical formula. It must be perfectly obvious that the whole church from top to bottom needs a deeper conversion, a profounder experience of the power of the Holy Spirit. "What can we do? (1) Confess our wholesale failure while thanking God for what He has done in spite of us; (2) Let us in deep penitence surrender to God for our sins, not just other people's; (3) Learn to pray with others. *Where two or three are gathered together in my name.* We need groups of people all over, praying; (4) We need the strengthening fellowship of such groups; (5) Then we shall be able to witness to others by life and by word. I have no doubt about the faith. I have the gravest doubt about what the church is doing to make the faith live in and for the world. I believe the church must push aside the lumbering mass of organizations with which it is now encumbered and take a fresh look at its work in the world. There is but one question that ought to concern every one of us at every level: Can we so yield ourselves to the Holy Spirit that He can fill us with power to take this world for Jesus Christ? The church has no other real concern."

WE LIVE IN A SOFT-MINDED AGE. Sentiment seems to rule over mercy and truth. Sentiment without truth has confused, blurred and corrupted our very foundations. "If the foundations be destroyed, what can the righteous do?" said the psalmist in Psalm 11:3. Our lust for pleasure, honor and comfort has blinded us from our real purpose so that we spend much time and money on substitutes in place of the real spiritual work which only results in causing a hardening of the heart. An example of a soft head and a hard heart is pictured by Balaam and the ass. Balaam was approached with a promise of money and honor if he would curse Israel for Balak. He went to God in prayer, asking God's permission and God said, "No." The next day Balak's servants came back with better promises of more money and more honor and better clothing. So he prayed a second time for permission to curse Israel. This time God said, "Go." But the ass could see the angel of the Lord in the way and Balaam's blindness caused him to curse the ass because he wouldn't go. Here is a classic example where a jackass had better spiritual sight than the prophet of

God who was blinded by the promise of money and honor of men. We need tough minds and soft hearts today. If our minds are soft, we will compromise our principles and our Lord's Word and thus be found unfaithful. If our hearts are hardened, neither God's Word nor God's mercy will be able to penetrate.

Jesus had a tough mind and a soft heart. No one could persuade Him to change His views on the will and the Word of God. He did not think the law of God was too old-fashioned. He often quoted the law as settled in heaven. Even the threat of crucifixion did not sway Him from His determined mind. The council of the Sanhedrin, the scribes and the Pharisees and even the lawyers could not sway Him. In the last hour of His life on earth He refused to change His views to please the public though all forsook Him.

Yet was there ever a man with a heart as soft and full of mercy and love and forgiveness as was that of Jesus? When a woman taken in adultery was brought to Him, He said, "Neither do I condemn thee; go and sin no more." Was there ever love as His heart showed, Who willingly was ridiculed, lied about, spit upon and crucified for our sins, so we might have eternal life and life abundant through His sacrifice? Was there ever forgiveness as that shown on the cross by Jesus when He looked down on His executioners and His revilers and said, "Father, forgive them, for they know not what they do"?

MONEY AND METHODS ARE SECONDARY TO THE MAN AND GOD'S MESSAGE. The office does not make the man; the man makes the office. We sometimes think that if we only had enough money and better methods we could do the job. R. E. Spears, in his book **Missionary Leadership** said, "Men succeed not because they use successful methods. They use these methods simply because they open themselves to the energy of the divine will which is ever seeking unhindered channels for its flow through human lives." E. M. Bounds in his book **Preachers and Prayer** said, "Men are God's method. The church is looking for better methods; God is looking for better men." Let us not only be Christian scientists searching for truth and better materials and methods by which to teach it; let us also be Jehovah's witnesses showing the truth by our committed lives and witnessing tongues. Social action, educational striving for degrees, poverty programs, civil rights, etc. are all good in their places. But they will never and can never serve as a suitable substitute

for simple obedience in witnessing. "Obedience is better than sacrifice." You don't have to change the message. You update the language and gear the truth for our times.

WE MUST SHARE OUR FAITH. It is the world's only hope. Unless we believe that it's the world's only hope, we probably won't share it. If our faith doesn't move us, we will not move anyone else by it. I read of a young lady who became a communist. Before she did, she said she was seeking for the truth. She attended a number of churches in the New England area; but she said that every church she entered seemed to her to have no passion, no burden, no real concern. So she joined the communist party. What a tragedy!

THE PASTOR MUST TAKE THE LEAD. He must preach the Word without fear or favor. Mr. Max E. Garmen spoke on the businessman's viewpoint at the Baptist World Alliance in 1965 saying, "Ministers can be more effective if they use plain simple truths of the Bible spoken in clear, unmistakable language backed up by the authority of what the Bible says. If you believe the Bible to be the divinely inspired Word of God, say so in loud, unequivocal terms. Don't tell us about Tillich or Bultman or Barth, or any other philosopher or modern theologian or any of these people. Tell us about Jesus Christ. Give us the words that the Holy Spirit put down for us to study and to learn and to know in God's Book. Open up the Book to us and help us to understand it. Help us to know ourselves better in the light of the Word." We need to get more of the Bible into the Baptists; for we are an ignorant people in spite of all of our education today. Hosea (4:6) says, "My people are destroyed for lack of knowledge; thou shalt be no more priests to me, seeing thou hast forgotten the law of thy God."

WE NEED TO PREACH AND TEACH A NEW APPRECIATION FOR THE WORD OF GOD. Dr. William Lyon Phillips, professor of English Literature at Yale University for more than 30 years, a man who was a literary giant and received 15 honorary degrees, after teaching for 37 years said in his book **Human Nature in the Bible**, "Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can among Europeans and Americans, form a proper substitute. I thoroughly believe in a university education for both men and women. But I believe the knowledge of the Bible without a college course is more valuable than a college course

without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women, more accurately charted than in the works of any modern novelist or playwright. You can learn more of human nature by reading the Bible than by living in New York City." We are commissioned to reach all we can for Christ, to teach all we reach, to win all we teach, to train all we win, and to enlist all we train that the work of Christ may go on reaching, teaching, winning, training and enlisting.

THE PASTOR MUST SET A PRIORITY LIST FOR CHURCH MEETINGS. He must begin by eliminating unnecessary meetings which often compete with the necessary programs of the church. Unnecessary meetings end up robbing the best lay people of time and thereby contribute to the breakdown of the home and rob them of their true spiritual life. The unnecessary meetings also cause a wrong view of the purpose of the church, misdirecting zeal into club-like sessions where the people think they are serving God by warming fires in the kitchen instead of in the pulpit. If there is prayer in the pew, there will be fire in the pulpit. Unless we believe that man must be born anew by repenting of his sins and receiving God's Spirit to give him new life and power to live unto God, we will not even begin to witness as we ought. Unless we let our people know we believe the Sunday services are important for their attendance, the Wednesday night service is important for their spiritual growth, other things will become more interesting. If we do not have the right to expect members to attend these services which are established by the church, then we should have our churches vote on whether or not they think these meetings to be important enough to be retained. Every member who absents himself from the Sunday services unnecessarily is encouraging the doors of the church to be closed for those services. The church needs to become militant again, toughminded on the principles that Christ set down, but with a soft heart in forgiving those who do repent.

THE PASTOR IS TO LEAD IN VISITATION. More things are caught than taught. He must show them by his own zeal and sacrifice that he is concerned. The Apostle Paul ceased not to teach and preach Jesus Christ. Too many of us are content as long as we add a few new members to the church. We must add new converts. Kermit Long said, "We pastors are no longer fishers of men. We are keepers of an aquarium and we spend

most of our time swiping fish from each other's bowls." Those whom God has used have had a clear understanding of their responsibility under God to people at their door-step. We must "go" to those of our neighbors in our community.

THE PASTOR MUST TEACH HIS LAYMEN THE COMMISSION OF CHRIST TO WITNESS. Sunday School teachers and deacons ought to be equally concerned about the lost. We must challenge them to "go." You can't spell "gospel" without "go." Howard Butt, a supermarket millionaire of Texas, said, "In my home church there are 1600 ministers; that is, members, and one or more pastors. The pastor is to teach and train the ministers. Every laymen in the church ought to be a servant of Christ, witnessing. Sermon listening is incomplete until sermon doing is going on. The priesthood of all believers must be revitalized."

THE PASTOR MUST PROVIDE MATERIALS AS HELPS FOR THE VISITORS. He can give them the ten commandments for visitation, manuals on visitation, tracts on salvation, on Christian growth, on the church, on baptism, on the Lord's Supper, having Bible studies on basic doctrines of the church, etc. But the visitor will learn best by going out and doing it. Jesus put a great deal of emphasis on doing the will of His Father. One retired man spent his retired years in visiting for his church. He won over 600 people in those years. He did not have a great method. He said he had a great product.

LET US BURDEN OUR PEOPLE WITH THE BURDEN OF THE LORD. God wants all to come to repentance and the entire world to live according to His righteousness. Let us pray for the Lord of the harvest to send forth laborers into His harvest and He will raise up workers in His vineyard. If they are burdened and want to go witnessing for our Lord, we should provide the tools and let them go to work. As they work, they ask questions, and we must anticipate those questions and answer them in our preaching and teaching. Then let us be ready to receive new babes into the nursery, feeding them the milk of the Word that they may grow thereby into mature Christians who in turn can go out witnessing for our Lord. We are born to witness. We are born to reproduce.

The Rev. Adolph Braun is the pastor of the Redeemer Baptist Church, Warren, Mich. The above message (slightly condensed) was given at the Family Conference, Green Lake, Wisc., July 16, 1969.

What Do You Want With Me Jesus?

A Report of the 1969 Youth Congress

by Valerie Woermke

WHAT DO YOU WANT WITH ME, JESUS? This was the question for which 260 North American Baptist young people sought an answer at the third, triennial Youth Congress. The American Baptist Assembly grounds at Green Lake, Wisc., was the scene of the congress which was held from August 23-30, with young people from as far west as California and British Columbia and as far east as New York and Ontario.

The Congress opened on Saturday evening with a dramatic presentation entitled **Two in a Trap**. The characters were portrayed by Dorothy Norman and Denise Smith. A musical group from our seminary called "The Certain Sounds" favoured us with a musical selection. Afterwards, refreshments were served as we enjoyed a time of informal fellowship.

The question that occupied our minds on Sunday was **What Is Commitment, Jesus?** In the stillness of early morning we let God speak to our hearts during a lakeside communion fellowship. The highlight of that eve-



Many young people participated in the Free Speech dialogue. Here Ken Feske is posing a question.



The Rev. Joe Sonnenberg interacted during the Free Speech, with the young people. Rudy Matheuzik moderated the sessions.

ning was the roll call of states and provinces. State and provincial flags were on display and both the Canadian and U.S.A. national anthems were proudly sung. And what would any youth congress be without the election of a president and his first lady! The honour of the Presidency fell to Mr. Ken Pudlas of Vancouver, B. C., and his first lady was Miss Sue Salem of Stafford, Kansas.

On Monday our thoughts were directed to the question **How Will You Help Me, Jesus?** Breakfast was served from 7:00-8:00 a.m. At 9:00 a.m. the Rev. Joe Sonnenberg, president elect of our North American Baptist College in Edmonton, Alta., made the theme presentation. After this, we divided into discussion groups with about ten to a group in order to talk over what had been said. Then we assembled again for a period of free speech during which each group leader presented questions which had arisen in his particular group. We, the youth, were allowed to speak our minds while the counsellors listened to us. In this

way, we were able to probe daily many of "life's questions." Most days from 1:15-2:00 there was a session called "Let's Talk About It." During this session, congress staff and resource persons were available to talk with those interested in college, areas of Christian service, God's Volunteers groups, morality, witnessing, or whatever we chose. All afternoon until 5:30 we were free to enjoy the beautiful eleven hundred acres of the assembly grounds in whatever way we wished. Everyone took full advantage of the many facilities. There were more than 110 buildings to explore, a swimming pool, horseback riding, a challenging golf course, bicycle riding, shuffle board, horseshoes, sailing, water skiing, rowing, speed boating, a river boat cruise, two and a half miles of shoreline, basketball courts, baseball diamonds, and so on. Many of the afternoon activities took the form of friendly competitions between Canada and the United States or between the campers and the staff in football, softball, or volleyball. After supper,

those campers who enjoyed singing had the privilege of practicing as members of the congress choir. The choir had a taping session on Friday night where songs which had been sung throughout the week were recorded. The tapes were available for sale to the campers upon request. This was all done under the direction of the Rev. James DeBoer of Vancouver, B. C.

The evening activities varied daily. On Monday night we explored "The Dating Game" with Dr. Earl Wilson, assistant professor of educational psychology at the University of Nebraska Teachers College. Afterwards, Mr. David Wick led a fireside sing time in the outdoor theatre. Each night at 11:00 before bed, dorm devotions were held as everyone talked over the day's activities.

On Tuesday morning instead of discussion groups, two teams debated, "Can Every Christian Successfully Share With Others?" Many interesting points were raised on both sides contributing to the day's theme,

What Is My Mission, Jesus? That evening the feature motion picture, "Downbeat," spoke to us. The Holy Spirit was at work in many lives throughout the course of the film influencing many to "give their all" for our Lord. Before bed we could "Sing or Swim." We had a choice of participating in a singspiration or taking a quick dip in the pool.

Where Is My Mission, Jesus? was Wednesday's theme. That evening we were presented with highlights of youth service opportunities. All past, present, and future God's Volunteers had a part in the program. They sang as a choir, some sang solos, and some sang duets. The Rev. Bernie Thole shared what being a Volunteer had meant to him. Three G.V.'s acted out a typical witnessing scene making use of a little booklet called "The Four Spiritual Laws." The "Go . . . Tell Singers" from N.A.B. College sang for us as did a choir made up of all past, present, and future N.A.B.C. students. Both Miss Lucille Wipf, missionary to Japan, and the Rev. Dempsey Harris, missionary pastor among the Latin Americans in the Rio Grande Valley of Texas, shared their work with us.

"**This Is My Mission, Jesus!**" we all exclaimed on Thursday. From 8:00-9:00 p.m. we enjoyed "Expressions of Youth" as talents were exercised.

Then the Rev. Ron Mayforth of Calgary, Alta., spoke to us in a service of dedication.

On Friday, we asked, "**How Can I Share My Faith, Jesus?**" After the theme presentation we participated in dialogue conversation. There were four topics—Holy Spirit (Are the gifts of the Holy Spirit relevant today?); Universalism (Is everyone a Christian?); Situation Ethics (Am I my own authority?); Religious Differences (Is Christianity better than other religions?). Each camper chose to attend the group whose topic appealed to him. The closing activity on Friday night was a campfire where we sang and shared with each other what God had done in our lives throughout the Congress.

We, the youth, who attended the Congress, would like to thank the Congress Director, the Rev. Bruce Rich, and all those who shared in the task of planning the week's activities. Although many of us came to the Congress as strangers to each other, it was easy to see as the week went on that with Christ in common, no one is a stranger. I'm sure that not one of us will ever be the same after Green Lake! !

Miss Valerie Woermke is from Innprior, Ont.



Connie Schatz, Grace Heupel and Kathy Malcolm of the Go . . . Tell Singers.



Dr. Earl Wilson, "The Dating Game."



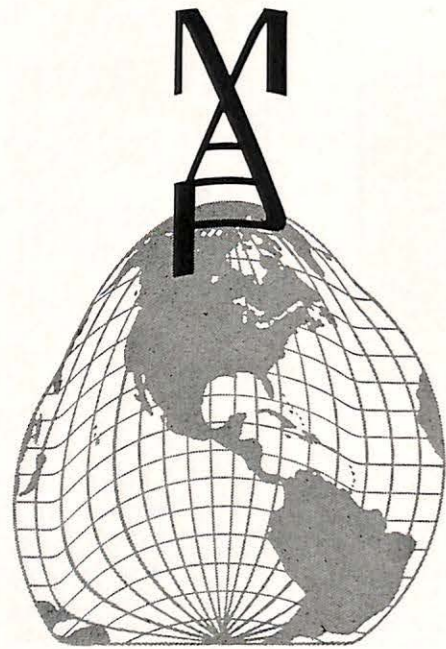
The Rev. Robert Radcliffe interacted with one of many small discussion groups.



The Rev. Ronald Mayforth, Dedication Service speaker.



Miss Lucille Wipf, missionary to Japan and the Rev. Dempsey Harris, missionary to Mexican-Americans in Texas, visiting with Miss Leslie Lindeman of Aplington, Iowa.



Church Giving Increased Through MAP

by Walter Schmidt

WITH A yearly missionary budget of \$3,000 the Bethany Baptist Church of Milwaukee, Wisc., covenanted a total of \$18,150 for MAP (Plan A 50-50). Fifty-two covenants were received of which twelve public school attending high school or college students and young people. Considerable fact that our church membership is 155 and that our regular church is pleased with the results of our MAP campaign. Preparation for this campaign began early last fall. MAP was presented to our church council and, after prayerful consideration, the council recommended the church the adoption of Plan A. This plan was adopted because we still have an indebtedness on our fellowship hall, constructed some years ago, and because present plans call for the future construction of a new church sanctuary above this fellowship hall. Committees were appointed to facilitate the further presentation of this program. Our MAP planning committee met often to report and coordinate the work of the various committees. A new poster was placed at a different location in the church building every week and soon, wherever you were, you could see a poster telling about MAP. Announcements were made from the pulpit each Sunday. Four Sundays preceding the MAP dinner a phase of our Mission Advance Program was shared in detail from the pulpit. At our weekly prayer service we prayed for the various aspects of MAP which were brought to our attention. MAP was presented to all the church organizations and prayer

for this program could be heard at the appointed meetings. An appeal was often made in Sunday school for the support of MAP. Two letters were mailed to every church member telling about MAP. With the second letter a customized brochure was enclosed with a message from the pastor and a layman of our church presenting our denominational and local church needs.

At our MAP dinner meeting in March, the Rev. David Draewell was the guest speaker. More than 100 church members and friends were present for this occasion. There was no charge, as everyone was a guest of the church. The decorations also served as an advertisement for MAP. Many from the church were enlisted to help prepare this dinner and program. Our own church needs were presented through a series of dramatic incidents depicting the need for a new church sanctuary. The dramatization was done by our young people under the direction of Mr. Myron Dudek. Mr. Draewell did an excellent job in presenting our denominational needs and ample time was given for questions. At the close of this dinner meeting 45 covenants were made totaling \$14,880.

The MAP planning committee met less than one week after the dinner meeting to summarize what had been accomplished. The members of our Church stewardship committee took the responsibility of contacting personally those who had not yet made a covenant. It was made clear the following Sunday that everyone who had not made a covenant would be contacted within the following three weeks. A time limit was set for our follow-up campaign. A report of MAP covenants to date was printed on the

back page of our church bulletins. The people were told they could secure covenant envelopes from one of the church ushers or a member of the stewardship committee. The names of those on the stewardship committee were announced from the pulpit and listed in the bulletin. An appeal was again made for full cooperation from every church member.

The follow-up program resulted in seven more covenants totaling \$3,270. Many other church members assured the follow-up committee they would contribute to MAP even though they felt they couldn't stipulate an amount and return a signed covenant.

Many of our church members were spiritually motivated by MAP to increase their contributions for our entire denominational program while meeting further needs of our local church program. Some felt our local needs were so pressing that they couldn't support the MAP program just now. In their hearts, as with many who are supporting MAP, is the burning desire that we might soon be able to build our new church sanctuary.

Our local church needs have been met and our regular church budget has not suffered thus far. Since the beginning of March this year, when our dinner meeting was held, cash contributions to MAP have totaled \$2,269.11. This amount in the first five months indicates we are well on the way toward reaching the covenanted amount over the three-year period. We are happy to be a part of our MISSION ADVANCE PROGRAM!

The Rev. Walter Schmidt is the pastor of the Bethany Baptist Church Milwaukee, Wisc.

Ideas

For Christian Education

Edited by Dorothy Pritzkau

The Mentally Retarded

NEARLY 6 million Americans are mentally retarded. Mental retardation is a condition, not an illness. Although it cannot be cured, its effects can be lessened by correct treatment. Statistics reveal that out of thirty mentally retarded persons, twenty five are "educable" (able to read fourth or fifth grade level by about age sixteen; develops at one half to three fourths the rate of a normal child); four are "trainable" (unable to learn academic skills beyond rote learning of some words and numbers; can learn to dress himself, eat and keep clean; develops at one fourth to one half the rate of the normal child); one is "totally dependent" (unable to learn any skills and requires total care).

What happens to the retarded child at church? What can he hope to achieve? Our objective should be the same as with a normal child—to guide him to know God and Jesus as his Savior, and to provide experiences in religious expression for him, to help him see the relation of religion to life.

The mildly retarded child may be placed in the regular class, if it is not too large, and given special consideration. More to be desired is a special class for the retarded children of the church and perhaps the community.

Prospects for such a class may not be obvious. Many families with retarded children tend to withdraw from church and community contacts. Quite often, too, the retarded child feels inferior and left out because he cannot keep up with the activities of the other children. He may withdraw and drop out of the church activities completely.

The Teacher

Teaching the retarded child requires the same skills and attitudes that one should have in teaching any class. However, the teacher of retarded children must be unendingly patient and must love children deeply.

The teacher must focus his attention on the understanding and ability, the mental age, of the child rather than making any assumptions based on the child's physical size. In retardation the mental age lags behind the chronological age by various degrees.

The teacher's attitude is of great importance. First of all he must have an attitude of acceptance. Each child must be accepted as an individual with needs and feelings. Love for the child is vital and the child needs to know

that his teacher loves him.

Training for the teachers will be necessary before going into such a teaching program. This training should include the required reading of several books on mental retardation. Films are available which acquaint teachers with the problems and potential of retarded children. A bibliography of books, films and other materials on retarded children is available from the Department of Christian Education upon request. Professional counsel from a doctor, a psychologist or a social worker may prove helpful but is not absolutely necessary.

The teacher must not try to measure the success of his ministry as he would in teaching a normal class. Some of the children may be able to make Christian decisions while others will show no sign of response or comprehension at all.

The Child

The retardate's attention span is short. Therefore a variety of activities is necessary. In order for the child to assimilate a story, song or verse and its meaning, it should be repeated a number of times. For instance, the same story should be used for several consecutive sessions before a new one is introduced. Repetition should not, however, become a drill.

Concepts which are taught should be illustrated concretely. An abstract concept is difficult for the child to understand. For instance, in teaching the concept of God's love, the child first needs to experience the teacher's and his parent's love for him. He must be given the opportunity to express love to others through his actions and words in class and at home.

When a picture is used to illustrate a concept, it should be simple with little background to distract from the main figure. Flannelgraph stories should be simple and brief. Other effective teaching aids are puppets and things to see, touch and handle. An experienced teacher states that "you have to approach the child through all of his senses."

Music can be used very effectively with retarded children. It can help to improve the mental and muscular coordination necessary for speech. In addition, it is an acceptable way for hyperactive and restless children to release their energy. Exercises, marching songs and simple games are also helpful to control the wiggles. Emphasis must always be placed on what

the child can do rather than on what he cannot do. Therefore, praise is important. Prizes, recognition and special awards catch the interest of the retardate and motivate him to try harder.

Loneliness is something which everyone experiences at one time or another. For the retarded child, however, it may become a way of life. He does not fit in with his age group, he cannot keep up; therefore, he retreats. He may also be rejected by his age mates. He needs to know that the teacher is a friend from whom he need not retreat and who will never reject him.

There will be discipline problems even among retarded children. These can be minimized by keeping trouble makers apart and by keeping the classroom neat, attractive and cheerful. Decorations should be kept simple so that they do not distract the child. Probably the best deterrent to discipline problems is the atmosphere of acceptance, love and good will in the room.

Mentally retarded children have been called "God's special children." Too often they become "God's forgotten children." As we mentally survey our church and community, what is our observation? Is this ministry being neglected? Can we step in to meet the need?

If you wish to receive a copy of the bibliography of books, films and other materials on mental retardation, address your request to the Department of Christian Education, North American Baptist General Conference, 7308 Madison Street, Forest Park, Illinois 60130. A copy is being sent to all pastors.

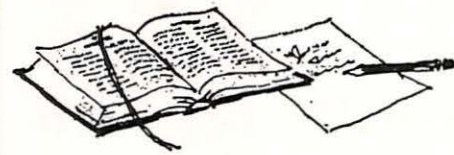
SUNDAY SCHOOL LESSONS

(Continued from page 16)

But Jehovah revealed that how we live is part of any meaningful religion because our faith concerns all of our life.

QUESTIONS FOR DISCUSSION

- (1) Describe the kind of task the prophet was to perform.
- (2) Does the possibility of God's judgment on your nation cause you to be concerned?
- (3) "America and Canada are Christian nations." Do you agree? Why or why not?



Sunday School Lessons

by James A. Schacher

THE TEACHING GUIDE

Date: October 26, 1969

THEME: REFORMS AMONG GOD'S PEOPLE

Scripture: II Kings 18:1-6; 23:21-25

CENTRAL THOUGHT. When God's people are renewed inwardly it will also affect their outward actions.

INTRODUCTION. During the reign of Hezekiah's father, Ahaz, numerous steps had been taken which encouraged idolatry. He had burned his son as a sacrifice and had offered incense on the heathenish high places. Furthermore Ahaz fought Syria and Israel by buying the mighty support of Assyria with silver and gold taken from the Temple. It was this kind of a situation which Hezekiah inherited. His prompt action refuted his father's policies.

I. HEZEKIAH REVISED JUDAH'S WORSHIP PRACTICES. II Kings 18:1-4. Hezekiah, like a janitor after a state basketball tournament, set to work cleaning house. He destroyed the worship centers of the idols and even crushed the bronze serpent Moses had made.

This was a thorough reform as far as the outward objects of worship were concerned. It is too bad that Hezekiah's son, Manasseh, was not transformed in his heart at this time. Later Manasseh was to earn the distinction of doing more sacrilegious deeds than even the heathen Amorites (21:11). This is like a man who, as a sixth grader, was totally unaware of a revival that broke out in the church where he attended Sunday School. Later on he went to a Christian college but transferred just before another outpouring from heaven fell. In both cases he was so near and yet so far. He was surrounded before and after by the Master's touch. But he missed it. So did Manasseh.

II. HEZEKIAH'S ACTIONS WERE BASED ON AN INNER ATTITUDE. II Kings 18:5-6. The renewal at this time affected more than the outer veneer. Hezekiah "trusted" in Jehovah (Who is the real Hero since He was the unseen influence behind this king). This earned him the description that no king before or after him was more loyal to God. The danger of pleasing people is always present in the public service of God. God's message must do more than achieve applause. Apparently Hezekiah's reform stemmed from genuine obedience. Later Jesus was to emphasize this truth in the Parable of the Pharisee and the Publican. The same idea is evident in Christ's explanation that inner hatred and concealed lust ranks

in seriousness with the more obvious acts of murder and adultery.

The keynote in this passage is the marriage between attitude and action. The outlook of Hezekiah's heart laid the foundation for the measures he implemented.

III. JOSIAH REVITALIZED PURITY OF WORSHIP. II Kings 23:21-25. It seems incredible that observance of a major festival such as the Passover could have disappeared from Judah's religious life. But after all the intervening years Josiah reinstated this event. The Jewish people responded to it in a thrilling way, perhaps like the rediscovery of the altar call in a Kansas Methodist Church which had neglected it for a decade.

God worked in the Old Testament days of law which Paul likened to the disciplinary ways of a school-teacher (Galatians 3:19-24). How great ought to be our expectations that He will revive those who live in the day of faith, spirit, grace, and liberty (Galatians 3:1-5; 5:1-5).

QUESTIONS FOR DISCUSSION

(1) Are these reforms actually instances of true revival or were they merely an outward show? Defend your answer.

(2) List similarities and differences between the actions of Hezekiah and Josiah.

(3) Describe a time of refreshing that your church experienced. How long ago was it?

A TEACHING GUIDE

Date: November 2, 1969

THEME: GOD'S JUDGMENT ON JUDAH

Scripture: Jeremiah 26:1-6; 52:12-16

THE CENTRAL THOUGHT. God's spokesmen warned that unethical living invites doom. History reveals that this is true.

INTRODUCTION. In spite of the helpful changes which Josiah introduced continued to imitate the tendency of her northern sister, Israel. In the thirteenth year of King Josiah the Prophet Jeremiah entered the scene. Like Billy Graham of today he trumpeted the warning that common people needed to repent or perish. As the people thronged about, he delivered a famous sermon in which he declared that God would not protect His Temple in Jerusalem any more than He had preserved the sanctuary in Shiloh (Jeremiah 7:12). He asserted that they dared not consider the Temple as a good-luck charm. The Jews reacted violently. Only the assistance of some of the "elders" prevented mob

action. In Jeremiah's defense they explained that when the Prophet Micah had made the same prophecy the nation had responded by turning back to God and repenting of their evil.

I. THE PROPHETS WERE GOD'S SPOKESMEN. Jeremiah 26:1-3. In response to the persistent idolatry of the Jewish people God employed spokesmen to warn them of coming judgment. These men were the prophets. Their main job was not to predict the future. Rather it was to tell forth God's Word. The prophets were often described as "seers" who possessed insight into the events of the day (I Samuel 9:9; I Chronicles 9:22). In later times this term is used to emphasize the idea that they spoke by delegated authority; that is, one who announced messages because He had been chosen for this task. They were the forerunners of today's preachers and evangelists. The difference is that the prophets received direct revelation and inspiration from God. In our time those who proclaim God's message receive their basic content from this record, which contains the first-hand account of God's Mind.

II. THE PROPHETS WARNED AGAINST TRUSTING IN THE TEMPLE. Jeremiah 26:4-6. Part of the meaning of the Covenant originally was that the Hebrews would be punished for faithlessness. After repeated warnings the trumpet of judgment now sounded. Judah could have learned its lesson from the fall of the northern neighbor, Israel. But the message went unheeded. People today often feel that God will never let "Christian" America fall. Who would be left to halt the strangling spread of Communism? Surely God will not desert His people! But this sounds too much like the Jews' trust that the Holy Temple would never be permitted to be desecrated. Yet it, in actual fact, did happen.

III. THE WARNING OF THE PROPHETS WAS FULFILLED. Jeremiah 52:12-16. It happened! Not once, but three times Judah fell in armed conflict to the enemy. Finally, only the poor people were allowed to remain. The rats ran through the ruins of the temple undisturbed. The glory of David's Kingdom was demolished. God's decrees are inviolable. They came to pass. This teaches us that God is both righteous and faithful. He holds men accountable for their deeds and will reward them in accordance. This was a relatively unique idea—that one's ethical conduct was related to worship. Many religions simply required sacrifices to be brought and rituals to be observed.

(Continued on page 15)

Sense of Mission and Concern

Introducing
the Rev. & Mrs. Douglas B. Woyke
Missionary Appointees to Japan

by Richard Schilke



DOUGLAS AND Sharon Woyke gave Japan as the country of their first choice for missionary service. Both declared themselves willing to consider appointment elsewhere, but Japan took first place in their heart. To the question, "Why do you prefer that country?" Douglas said: "I have no idea why I prefer it other than I believe that God has called me there, and the people there need Jesus Christ as much as anyone else." And Sharon said: "This is where we feel that God has called us."

In his first letter to the General Missionary Secretary, at the time when Douglas was serving on God's Volunteers, he wrote: "I have definitely felt God's call to be a missionary to Japan. I realized this under the ministry of the Rev. Walter Sukut and Mr. Hisashi Murakami. I am planning to take the three-year B. D. program at our Seminary. Then I will possibly take a year of graduate school for the service in Japan." This call of God to Japan remained with him through seminary training.

Loving Concern from Parents

Douglas Bernard Woyke was born on Jan. 21, 1943, at Minneapolis, Minn., to Mr. and Mrs. Ben Woyke. "I was raised in a Christian home," he wrote. "My father was gone quite a bit of the time working on the road. My mother is a warm, compassionate, Christian person who has deep feelings for other people." Discipline in the home came mainly from his mother. "It was strict but never harsh," he said. "We were always disciplined in love." Both parents are "definitely very sympathetic" towards missions and the missionary purpose of their only son. Their second child is a daughter, Marilyn, who also served a

year in God's Volunteers and is now married to a seminary graduate.

Sharon LaRue Woyke nee Schlafmann was born June 6, 1943, at Underwood, N. D., to Mr. and Mrs. Jacob Schlafmann. She was raised on a farm near Turtle Lake, N. D., and enjoyed farm activities, animals, sports, and traveling. "Our home was a Christian one," she wrote. "My parents made a public profession of their faith during the early years of their marriage. My earliest memory of Christian training was the Bible stories at bedtime. Then as we grew up, it was not uncommon to hear our parents pray for us by name." Concerning her missionary purpose, Sharon says of her parents: "They follow the conference missions with interest. They give their full support to our plans." Their second child and only son Jarvis served as a short-term missionary in Cameroon for a period of two years, 1966-68.

Personal Concern for Christ

It is a real privilege to be born into a Christian home and experience the loving concern of Christian parents but that is not enough in any person's life. Both Douglas and Sharon experienced this as they grew up. They sensed their own need of a vital personal experience with Christ as Savior and the loving concern of their parents was of great help to them.

Douglas says: "I received Jesus in my home. I felt the call of God into the ministry most forcefully in my home. We were encouraged to participate in the activities of the church in our home." At the age of ten, June 21, 1953, Douglas was baptized on confession of his faith by the Rev. Adam Huber and became a member of the Faith Baptist Church in Minneapolis, Minn. As he grew in his Chris-

tian life, he participated in many church activities such as singing in the choir and in quartets, directing the choir, teaching in Sunday school, and holding various offices in youth organizations.

Sharon says: "I accepted Jesus when I was in the sixth grade and was baptized the following summer. This was in June, 1955. She was baptized by the Rev. Alfred Bibelheimer and became a member of the Turtle Lake Baptist Church in Turtle Lake, N. D. Church activities gave her many opportunities for Christian growth but camp attendance played a major part in her Christian growth. Of it she says: "The most outstanding influence in developing my sense of mission was the annual week at Bible camp. I attended camp each summer from the fourth grade through my junior year of college."

Sense of Concern for Service

"Here at camp," Sharon says, "I heard and learned to know many of our missionaries, especially Laura Reddig. In my years as a counselor, I became more aware of the need of Christian workers and was amazed that God was able to use me there at camp. This seemed to open my eyes, and helped me to be more open to God's leading."

Following her graduation from Turtle Lake High School, Sharon enrolled in 1961 at the North Dakota State University in Fargo, N. D., and graduated in 1965 with a B. S. degree in home economics. College years were trying years and she says: "It was during this time that I really began to examine my faith. I am thankful for the Rev. Leon Bill and the church in West Fargo for the interest and guidance they gave. I hate to think

where I may have turned without the support of these friends. From my doubts, my Christian faith grew and I began to feel God leading toward Christian service." Following her graduation from university she was led into the service of God's Volunteers for a year. This year she considers as a special year of God's leading both in service and in her personal life. It was during this year that her friendship with another volunteer, Douglas Woyke, developed into a vital relationship with one another.

Following his graduation from Patrick Henry High School in Minneapolis, Douglas enrolled in 1961 at the University of Minnesota and graduated in 1965 with a B.A. degree in psychology. While at the University he concentrated on his studies and did not enter any extra-curricular organizations. Concerning his university experiences he writes: "I think it was at the university that I began to feel a sense of need for Christian ministers more acutely. I began to wonder what I could do to bring Jesus to these students who seemingly had no meaning in life." The call of God became very real to him and he pre-enrolled at our seminary in Sioux Falls, S. D. However, before enrolling at the seminary, he took off a year to serve on God's Volunteers. Of it he wrote in that first letter referred to at the

beginning of this article: "We are indeed having a wonderful year on God's Volunteers. I often think how much other young people could also gain from this experience. I am grateful to our denomination for this opportunity."

Following a year on God's Volunteers, Douglas entered our seminary to prepare himself for the gospel ministry in missionary service. After the second year he and Sharon Schlafmann were married on June 29, 1968. In May, 1969, he graduated from seminary with the M. Div. degree.

Missionary Concern for Other People

In his university days Douglas was concerned to bring Jesus to students. In his experience on God's Volunteers he learned the practical aspect of this witness and his concern gained maturity. In his application for missionary service he writes: "I am aware of people who need help, e.g. men at the Union Gospel Mission, young people who are hard core unemployables. I think this sense of community concern has gained world wide perspective. I now can become concerned about the starvation in Biafra or the race problems here in the U. S. because Jesus was concerned about these problems. My sense of mission and concern for people has grown in all areas of my life as my relationship to

Jesus has deepened and matured."

The application of Douglas and Sharon Woyke for missionary service in Japan was gladly received and appointment as missionaries to Japan came at the annual session of the Board of Missions in April, 1969. On June 15, 1969, Douglas Woyke was ordained into the Christian ministry by his home church, Faith Baptist in Minneapolis. During the days of the Northwestern Conference, also in his home church, Douglas and Sharon Woyke were commissioned to missionary service on July 25, 1969. The writer had the privilege of bringing the commissioning address.

On August 29, 1969, the Rev and Mrs. Douglas Woyke left Minneapolis for Yokohama, Japan. The first two years in Japan will be devoted to a study of the Japanese language at the Japan Missionary Language Institute in Tokyo. We pray that God may sustain them in these two years of language study and lead them into a fruitful life of missionary activity in Japan and to a greater sense of awareness of their mission and concern to bring Christ to the people in Japan.

Dr. Richard Schilke is the general missionary secretary for the North American Baptist General Conference.

● A "Conference on the Ministry," the first in the Seminary's history, will be held November 28-30, 1969. This is a conference for serious minded college-age young people who are interested in spending a weekend on the North American Baptist Seminary campus for the purpose of discussing questions relating to church-related occupations.

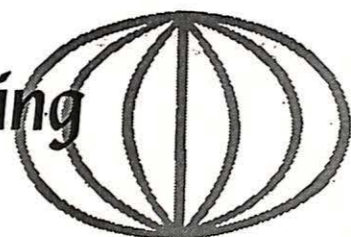
The conference will allow young people to interrelate with faculty members, students, pastors and other church leaders regarding various aspects of the ministry. It will also give young people an opportunity to get a "feel" for the life and style of theological education at the North American Baptist Seminary.

The program includes "talk" groups, dialogue, a symposium, informal discussions with students, interviews with faculty, a worship service, several presentations, open house and tours.

The conference will include young people from our churches within the eight state area of North Dakota, South Dakota, Iowa, Wisconsin, Illinois, Minnesota, Nebraska and Kansas.

Pastors and friends of the Seminary have been invited to nominate qualified young people. It has been suggested that churches may want to give serious consideration to assisting young people from their own church with travel expenses so that no one is denied this unique opportunity due to financial reasons.

what's happening



● The Rev. Iver Walker will become the pastor of the Cedarloo Baptist Church, Cedar Falls, S. D., effective November 1, 1969. He previously served the Herreid Baptist Church, Herreid, S. D.

● The Rev. Klaus H. Tonn will become the pastor of the First Baptist Church, Moosehorn, Man., effective about November or December 1969.

● The Rev. J. D. Fissel, pastor of the Clinton Hill Baptist Church, Union City, N. J., died September 9, 1969.

● Mr. Edward Klatt, a professor at the North American Baptist College, has resigned to continue graduate studies.

● Dr. Josef Nordenhaug, general secretary for the Baptist World Alliance, Wash. D. C., died September 18, 1969, at the age of 66. Dr. Robert Denny, Nordenbaug next July, is being asked

to assume the duties of general secretary immediately.

● The Rev. Donald Ganstrom will become the pastor of the Riviera Baptist Church, Salem, Ore., effective December 1, 1969. He previously served the Bethel Baptist Church, Anaheim, Calif.

● The NAB YOUTH Congress was held at the American Baptist Assembly at Green Lake, Wis., August 23-30. The Rev. Joe Sonnenberg, western district secretary, was the main speaker in presenting the various aspects of the theme, "What Do You Want With Me, Jesus?" The average attendance was 235 with a total registration of 261. Twenty-seven staff personnel interacted with the youth on a personal level. The Holy Spirit performed quietly and convincingly in the lives of many present. Tangible evidence of concern for others was shown through a mission offering of \$350.

Our Churches in Action

PACIFIC CONFERENCE WMU REPORTS ANNUAL PROGRAM

TACOMA, WASH. The Women's Missionary Union of the Pacific Conference had its program at Calvary Baptist Church, Tacoma, Washington, on Thursday evening, July 31. New pastors and wives were introduced and welcomed into the conference by Dr. Louis Johnson, Vice-moderator. Musical selections were rendered by Miss Lynnette Cole and Mr. Randy Bice.

Mrs. Adam Huber, Broadcast Editor, brought greetings from the WMU and reported that the Broadcast is now 25 years old and that all former editors are living and will contribute to a special commemorative issue.

Missionary George Black spoke on "Communicating Christ in our Changing World."

The annual luncheon and business meeting was held Friday, August 1. President, presided. Mrs. Myrl Thiesies was the devotional speaker.

"Fill all my Visions" was sung by Mrs. Fred Janz, Mrs. Wilbur Reich, and Mrs. Joe Sonnenberg.

Mrs. Richard Tusant spoke on the exciting Christian life.

The missionary societies of Sherwood Forest, Redmond, Wash., and Sunshine Ridge, North Surrey, B. C., were welcomed into the Pacific Conference WMU.

A memorial duet, "Whispering Hope," was sung by Mrs. Harvey Mehlhaff and Mrs. Dick Ferguson.

Mrs. Louis Johnson installed the newly elected officers: President, Mrs. Henry Schmunk; Vice-President of British Columbia Association, Mrs. Robert Jaster; Vice President of Oregon Association, Mrs. Wilbur Reich; Assistant Secretary-Treasurer, Mrs. Walter Schmitke. (Melba Penner, reporter.)

BAPTISMAL SERVICE HELD IN FIRST CHURCH

LEDUC, ALTA. On Pentecost Sunday, May 25, the First Baptist Church of Leduc held a baptism service in which our pastor the Rev. Norman Dreger, baptized nine candidates upon profession of their faith in Jesus Christ.



The following Sunday the hand of fellowship was extended to them. The baptismal candidates are pictured with the Rev. Dreger. (Mrs. Elsie Miller, reporter.)

CHURCH HOLDS FAREWELL SERVICE FOR PASTOR

LEDUC, ALTA. On Sunday, August 10, the First Baptist Church of Leduc regretfully bade farewell to the Rev. Norman Dreger and family. After almost five years of faithful service the Rev. Dreger felt led to accept the call extended to him from the Namao Baptist Church of Edmonton. The various organizations spoke words of appreciation and the church presented them with a gift of remembrance. (Mrs. Elsie Miller, reporter.)

ZION CHURCH HAS BAPTISM AND FAREWELL FOR PASTOR

OKEENE, OKLA. On Sunday evening, August 17, the Rev. Karl Bieber, pastor of the Zion Baptist Church of Okeene, Okla., extended the hand of fellowship to six

new members. Five by baptism and one by profession of faith and previous baptism. Communion service was observed and following this a farewell reception was held for Pastor Bieber and family who have served us so faithfully these past eight years. We wish them God's blessings as they begin a new ministry in Jamesburg, N. J. (Mrs. Weldon Leisher, reporter.)

FIRST BAPTIST COMMEMORATES 75TH ANNIVERSARY

LEDUC, ALTA. On June 20-22 the First Baptist Church of Leduc commemorated the 75th anniversary of the church (1894-1969).



Friday, June 20, was the opening meeting with the Rev. Norman Dreger serving as chairman. Many friends of neighboring churches attended. Greetings were extended by a representative of the Province of Alberta, the Leduc Ministerial Association, Dr. E. P. Wahl, the Rev. Fred Mueller, whose father was founder of the church and others. The message was brought by the Rev. Philip Daum, a former pastor of the church.

On Saturday, June 21, an anniversary picnic was held. A singspiration and a timely meditation was given by the Rev. Lloyd Krieser from Temple Baptist Church.

On Sunday, June 22 the message was brought by the Rev. Rubin Kern, a spiritual son of the church. Special music was rendered by the ladies' choir and by Professor Edward Link of the NABC at the afternoon service. The Rev. Daniel Fuchs brought the closing message.

The church was organized on July 20, 1894, with 162 charter members. The Rev. F. A. Mueller was the founder of the church. His two sons, the Rev. Fred Mueller and the Rev. John Mueller, along with their two sisters, Mrs. the Rev. Hannah Falkenberg, were special guests as well as the Reverends Rubin Kern (Eastern District Secretary), Philip Daum and Daniel Fuchs (Assistant General Missionary Secretary). Pastors who served the church since its organization were: the Reverend F. A. Mueller, Gustave Shunke, F. Hoffman, Frank Orthner, G. M. Bienert, E. P. Wahl, Philip Potzner, Philip Daum, Eric Gutsche, J. B. Kornelewski, Carsten Seecamp, Jacob Kraenzler, Fred Knalson, Paul Siewert, Norman Dreger. The church is also thankful to the Lord for the sons and daughters of the church who went into Christian service. These are: the Reverends Rubin Kern, Otto Patzia, Jothan Benke, Lawrence Bienert, Heinz Grabia, Mr. Victor Priebe, Mr. Raymond Suetter, Mrs. Agnes (Priebe) Mashner, Mrs. Cecelia (Priebe) Schwanke, Mrs. Lydia (Brown) Lee, Mrs. Martha (Min) Reschke, Mrs. Myrtle (Hein) Funnell, Mrs. Lillian (Roth) Klatt, Mrs. Georgene (Kern) Breitkreuz, Mrs. Ruby (Brown) Driedinger (deceased).

At the present time the church consists of 224 members with an active Sunday school, Women's Missionary Society, sewing circle, mixed choir, ladies' choir, male choir, junior choir, junior CBYF and a senior BYF. A new manse was also constructed in 1967 and dedicated on May 26, 1968. The present church building is pictured below. (Mrs. Elsie Miller, reporter.)

BISMARCK QUARTET GIVES PROGRAM AT FIRST CHURCH

LINTON, N. D. It was a privilege to have the Male Quartet of the Bismarck Baptist Church with us on Sunday evening, September 7. Dr. Vanderbeck brought a short message on "The Doubting Thomas." An offering was received which went toward furnishing a room in the recently completed Nursing Wing of the Bismarck Baptist Home for the Aged. A fellowship hour followed and the quartet treated us to several more numbers. The members of the quartet are Milton Hochhalter, Elmer Fandrich, Larry Moser and Ray Kiemele, with Mrs. Milton Hochhalter at the piano. Ray is the son of Mrs. Carolina Kiemele of Linton. (Mrs. Gottlieb Kremer, reporter.)

FIRST CHURCH DEDICATES NEW PULPIT FURNITURE

CHANCELLOR, S. D. The First Baptist Church of Chancellor had the joy of dedicating new pulpit furniture in the morning worship service on September 7, 1969. The purchase of this furniture was made possible with memorial gifts. Participating in the service with our pastor, Dr. C. Seecamp, were Raymond DeNeui, chairman of the board of Deacons and Donald Hoogestraat, chairman of the board of Trustees.

Recent improvements include the painting of our church and parsonage on the outside. The sanctuary, class rooms and basement auditorium were redecorated and the foyer and stairways carpeted. (Mrs. Raymond De Neui, reporter.)

ZION CHURCH OBSERVES PASTOR DAMRAU'S 40TH YEAR IN THE MINISTRY

ROCHESTER, N. Y. The Zion Baptist Church, Rochester, N. Y., honored their pastor, the Rev. Walter Damrau on his 40th anniversary of his ordination into the ministry. The Rev. Daniel Fuchs, Assistant General Missionary Secretary, was the speaker for the occasion. He also brought the messages for the two morning services.

The honor was particularly appropriate because it was observed on his birthday and on the 40th wedding anniversary of the Rev. and Mrs. Damrau. (Mrs. Gerda Ross, reporter.)

COUPLE OBSERVES 50TH WEDDING ANNIVERSARY



MCLAUGHLIN, S. D. Mr. and Mrs. Philip Moser of McLaughlin, S. D., pictured, were honored by their children and grandchildren and the members of the First Baptist Church of McLaughlin, S. D. on their 50th wedding anniversary.

A program was presented by the children and Pastor Klingenberg brought a brief message. The program was followed with a time of fellowship.

Mr. and Mrs. Philip Moser were married on March 11, 1919, in Herreid, S. D. by the Rev. Benz. They lived in the McIntosh area until their retirement when they moved to McLaughlin, S. D. They were active in both churches. (J. Klingenberg, pastor.)

WMS OF FIRST CHURCH OBSERVES ANNUAL FLOWER SUNDAY

LEDUC, ALTA. The Women's Missionary Society of the First Baptist Church of Leduc, Alta., observed their annual flower Sunday on August 24. The church was decorated with many bouquets of live flowers and the ladies of the WMS were in charge of the evening church service under the leadership of our president, Mrs. Myrtle Kern. The program consisted of group songs, poems, readings and several special numbers all dealing with flowers. An offering was received which was designated for missions. (Mrs. Elsie Miller, reporter.)

REDEEMER BAPTIST CHURCH IS DEDICATED

ST. PAUL, MINN. Friday, September 5, 1969, a homecoming family dinner was held in fellowship with about 200 attending. The program consisted of a deacons' quartet, Bienhoff Sisters trio and movies of the progress of the building from groundbreaking to completion. Sunday was the *great day of dedication*. A half hour organ recital preceded the service. A trio number, "Bless This House," plus the choir number, "Great Is The Lord," added to the beauty and sacredness of the service. "A Sense Of What Is Vital," was the message brought by Dr. Frank Veninga in the morning and, "I Love The Church, O God," at the 3:00 P.M. service. The act of dedication was led by moderator, Richard Kampfer. Greetings from the Church-at-large was given by Dr. J. C. Gunst. The report of the building committee was given by Harvey Stanke. The dedication prayer was led by Fred Paul.



There are some unique features in the Redeemer Baptist Church. The half circle of eight rows of cushioned pews affords a spacious, worshipful sanctuary seating 300. The overflow rooms seat an additional 150. The new electric organ and piano and wonderful acoustics of the building bring joy and blessing to the music and singing. A large presently being used for class rooms and adopts as a temporary fellowship hall.

Plans of an addition of a fellowship hall and office facilities have been drawn as phase two and three of the complete structure. The name, Dayton's Bluff Baptist Church, has been changed to Redeemer Baptist Church. Both the outside and inside of the building are pictured. (Mrs. Harvey Stanke, reporter.)

VBS OBSERVED IN CANORA CHURCH

CANORA, SASK. On Monday, August 11, 1969, the Canora Baptist Church of Canora, Sask., began a week of Vacation Bible School. We were well pleased to see children from all faiths attend the Bible school. The total enrollment reached 31 children.

The closing program was held on Friday of that week. Parents and children alike marked it as a highlight of the summer. (Hans Serger, reporter.)

FIRST CHURCH HOLD VBS

LEDUC, ALTA. Vacation Bible School was held at the First Baptist Church of Leduc from August 11-15 with

an enrollment of over 100 children. The closing program was on August 17. The Rev. Joseph Harrison conducted the Bible School with singing, films and object lesson. (Mrs. Elsie Miller, reporter.)

FOUR ARE BAPTIZED IN GRACE CHURCH

OCHRE RIVER, MAN. On March 30, it was the joy of the pastor of Grace Baptist Church of Ochre River, in a joint service with First Baptist, Dauphin, to step into the waters of baptism with four of our young people



Pastor Unrau is pictured with Fred Ammon, Kenneth Schroeder, Kathleen Prikker and Kathy Geertsema. That same night the hand of fellowship was extended by the pastor to the candidates to become members of our church. We then jointly gathered around the Lord's Table. (D. Unrau, reporter.)

ARLYN THIELENHAUS IS WELCOMED TO PARKSTON CHURCH

PARKSTON, S. D. The Parkston Baptist Church welcomed Pastor and Mrs. Arlyn Thielenhaus at a reception held on August 17. The various church groups extended a welcome followed by interim Pastor Bert Itterman delivering the message. A reception was held in the church auditorium, followed by the ladies presenting a gift of groceries to the Thielenhauses.

The Parkston Baptist Church has received five new members by baptism and one by letter: Mr. and Mrs. Herman Holt, Mrs. William Bartel, Yvonne Itterman, and Bruce Itterman were received by baptism; Mr. William Bartel by letter. (Mrs. Janet Hofer, reporter.)

VBS HELD IN BETHEL CHURCH

MISSOULA, MONT. June 9-13 the Bethel Baptist Church conducted a Vacation Bible School. God blessed this undertaking with an enrollment of 409, 52 decisions for Christ and a staff of over 90. This week of blessing brought a revival to many. (Mrs. Donna Moran reporter.)

COUPLE OBSERVES 50TH WEDDING ANNIVERSARY



LEDUC, ALTA. Mr. and Mrs. Rudolph Grabia of the First Baptist Church of Leduc, pictured celebrated their Golden Wedding Anniversary on Sunday, June 29, 1969. Their children, grandchildren and relatives met at their farm home for a time of fellowship. The evening church service was in their honor with the Rev. Norman Dreger, pastor of the church serving as chairman. The church presented the couple with a small gift as an expression of their appreciation and love.

Mr. and Mrs. Rudolph Grabia were married on July 2, 1919, and have been active church members, serving in various organizations of the church. Mr. Grabia served as a deacon and adult Sunday school teacher for many years. They have five children which were all present. They are Waldmere of Edmonton, Mrs. (Violet) Burritt of Calgary, Mrs. (Lorraine) Reirson of Edmonton, Mrs. Ruth Hammer of Chillawack, B. C. and Ivan of Leduc. (Mrs. Elsie Miller, reporter.)

COUPLE OBSERVES 50TH WEDDING ANNIVERSARY



HERREID, S. D. Open house, in observance of the golden wedding anniversary of Mr. and Mrs. Andrew Huber of Herreid, was held at the Herreid Baptist Church on Sunday, June 22.

There were 195 registered guests and 100 attended the supper. All children and grandchildren were present, except three grandchildren.

Mr. and Mrs. Huber were married June 22, 1919 in the First Little Baptist Church

in Herreid with Rev. H. G. Bens officiating.

The Hubers were blessed with four children. One boy and three girls. They are Wilbert, Marcella, Grace and Lilly Etta. There are 18 grandchildren, and one great grandchild.

SUNKIST CHURCH GAINS 39 NEW MEMBERS

ANAHEIM, CALIF. On May 18, we welcomed our new Minister of Youth, Bill Loge with his wife, Jean, and son, John.

A new college group was started. Their motto is, "To share Christ." On June 8, 16 candidates were baptized by our pastor, the Rev. Wm. Hoover. The hand of fellowship was extended the following Sunday to 39 new members, the largest group ever taken in at one time; 23 of them came in by letter or profession of faith. Pastor Hoover is pictured with the new members.



June 15 also marked our third anniversary of the Women's Missionary Society. We have 93 members, who also meet in five circles.

Our new Youth and Fellowship building was finished ahead of time, on July 20. This helped us to have a successful Vacation Bible School with Mrs. Hoover, the pastor's wife, as director. We had an enrollment of 251 children, and 18 decisions were made. More than \$100.00 was collected for missionaries. Careful follow-up work is done by every department.

Many members of our church are taking Christian Life and Witness classes in preparation for the Billy Graham Crusade Sept. 26-Oct. 5. (Ruth Issler, reporter.)

VBS IS HELD AT GRANT PARK CHURCH

WINNIPEG, MAN. Vacation Bible School was held at Grant Park Baptist Church from August 18-22, with an enrollment of 111 children plus a staff of 30 teachers and helpers. Gospel Light material was used.

Responsible for the leadership was Lorn Bergstresser, Superintendent, with Mrs. Edna Frers as Assistant. Departmental superintendents were: Mrs. Myra Neuman, Mrs. Margaret Braun, Melvin Bergstresser and John Frers.

Instead of a closing program we had a combined Sunday School-VBS picnic.

During the Bible School, one decision for Christ was made. (Irma Bergstresser, reporter.)

GRANT PARK CHURCH SAYS FAREWELL TO PASTOR

WINNIPEG, MAN. After five and a half years it was necessary for Grant Park Baptist Church to say farewell

on Sunday, July 27, to our beloved pastor and family, the Rev. and Mrs. Donald Richter, Randy and Joel.

During the morning service, representatives of the various organizations expressed their appreciation and good wishes, to which the Rev. and Mrs. Richter responded. In the afternoon service, our neighboring churches were invited to bring their greetings and to bid farewell to our pastor and his family.

As the Rev. Richter takes up his new duties at our Forest Park office, our very best wishes go with him and his family. (Irma Bergstresser, reporter.)

ALLEN WILCKE IS ORDAINED IN HOME CHURCH

DALLAS, ORE. Allen L. Wilcke was ordained for the gospel ministry at the Salt Creek Baptist Church on Sunday, August 24, 1969.

The ordaining council met and thoroughly questioned the candidate, studied his qualifications and recommended his ordination.

The minutes of the council were read by the Rev. Bernard R. Fritzsche, council secretary. The Rev. Hans J. Wilcke, father of the candidate, preached the ordination sermon, "Set apart for What?"

Dr. Robert Schreiber, council moderator, led in the Ordaining Prayer.

A male quartet number, "Marvellous and Wonderful," was sung by Delbert Tilgner, Dale Wilcke, Ken May and



Richard Schmitke. The Rev. Fritzsche gave the charge and Dr. Schreiber extended the hand of fellowship and welcome to the Baptist ministry. Mr. Abia Haas, Salt Creek Church moderator, is pictured presenting the Ordaining Certificate to Allen, with the father, pastor Wilcke, and Dr. Schreiber looking on. (Jan. M. Overholser, reporter.)

WILLOW RANCHO CHURCH WELCOMES NEW PASTOR

SACRAMENTO, CALIF. On Sunday evening, September 7, 1969. A welcoming reception was held in honor of the Rev. Arthur Brust, his wife, Sena, and their two children. Lodi, First Baptist and Temple Baptist, Elk Grove, and Lincoln Village of Sacramento participated in the service. Nearly five hundred were present to welcome the Brust family.

Pastor Brust challenged us to serve our Lord and each other, to encourage one another, to lead and to have fellowship, so that it may truly be said of our church, "Behold how they love one another." (Mrs. Clifford Filler, reporter.)

FOUR ARE BAPTIZED AT FAITH CHURCH

VERNON, B. C. Pictured with the pastor, the Rev. Alex Sootzman, are four who were baptized on August 10, 1969:



(l. to r.) Bernhard Draht, Angelika Taron, Ingrid Baron and Sigrid Koch. Following the baptism a communion service was held.

The Vernon Faith Baptist Church also extended the hand

of fellowship to Mr. and Mrs. Werner Henseleit of Edmonton. (Mrs. Joyce Frank, reporter.)

MOTHER PRESENTS DAUGHTER WITH SCRIPTURE MEMORY AWARD



ABERDEEN, S. D. Mrs. Seidel, sponsor of the Scripture Memory Program had the pleasure of presenting a picture of Christ to her daughter, Sheryl, who completed nine years of Scripture memory. Mother and daughter are pictured during the presentation. (Willard Tesky, reporter.)

NEW CHURCH EXTENSION PASTOR WELCOMED

DENVER, COLO. A reception was given on August 17 by 60 people, friends of Denver and members of the First Baptist Church, La Salle and the Sherwood Park Baptist Church, Greeley, for the Rev. and Mrs. Mervin Kramer and daughters who have recently arrived in Denver to take charge of a Church Extension Project.

The Rev. R. Grenz of Greeley was in charge of the service. Music was presented by the churches of La Salle and Greeley. Words of welcome and greetings were given informally stressing faith and prayer. The Rev. and Mrs. Kramer responded by asking all for their prayers and support. The Rev. Milton Falkenberg of La Salle and the Rev. David Harrison, Hoisington, Kansas, vacationing in the area, shared in the service. (Mervin Kramer, reporter.)

VBS AND CHURCH MEMBERSHIP CLASSES HELD AT EMMANUEL CHURCH

MORRIS, MAN. We observed Children's Day the second Sunday in June. During the month of July the children enjoyed our Camp at Lake Nutimik. Our Vacation Bible School was held July 7-11. An average of 134 children, workers, and adults were reported. The offering for missions amounted to \$32.48. A German Adult Bible Class was taught by the pastor.

During the month of August the pastor gave instructions in Scriptural baptism and church membership. Wednesday, August 20, the church heard the testimony of Mrs. Helmut Lehmann regarding her conversion and baptism some time ago. She was received into the fellowship of the church. The church also heard the testimony of her husband, Helmut Lehmann. On Sunday evening, August 20, the pastor baptized Brother Lehmann upon confession of his faith in Christ. After the baptismal service the pastor extended the hand of fellowship to both Mr. and Mrs. Helmut Lehmann and presented them with a Bible. (Henry Pfeifer, reporter.)

BAPTISM AND MUSICAL PROGRAMS HIGHLIGHT CHURCH SERVICES

ASHLEY, N. D. A baptismal service was held at the Ashley Baptist Church Sunday evening, July 27, at which time 15 young people and one adult were baptized upon confession of their faith in Jesus Christ by the Rev. Etan Pelzer, pastor of the church.

Following the service the right hand of fellowship was extended to them and to another man and his wife and daughter who came by transfer of letter, after which the Communion Service was observed.

Those by letter were Mr. and Mrs. Alan Haas and Candace.

On August 10, three young men, "The Certain Sounds," of the North American Baptist Seminary of Sioux Falls, S. D., presented a musical program.

On August 17 the young people of the Berlin Baptist Church near Fredonia, N. D., gave an inspiring musical program. (Mrs. Carl Fischer, reporter.)

Obituaries



JACOB BUYER of Carbon, Alberta

Jacob Buyer was born December 11, 1885, in South Russia. In 1905 he immigrated to North Dakota. Jacob Buyer and Frederika Meidinger were married in 1907. In 1918 the family came to the Carbon district.

Mrs. Buyer passed away in 1938. This marriage had been blessed with five children. In 1940 Jacob Buyer and Katharina Zimmerman were united in marriage. Mr. and Mrs. Buyer moved to Calgary in 1943, and then relocated to Carbon in 1962. He passed away September 3, 1969 at the age of 83 years.

He leaves to mourn his beloved wife, Katharina; three sons: Andrew of Brady, Mont., Adam and Arthur of Carbon, Alta.; two daughters: Mrs. Elma Schell and Mrs. Rose Schell both of Vernon, B.C.; two step-sons: Alvin Lippert of Minneapolis, Minn. and Lt. Col. Clarence Zimmerman of Highlands, Calif.; two step-daughters: Mrs. Viola Doerr of Ashley, N. D. and Mrs. Ione Huether of Minneapolis, Minn.; 13 grandchildren and 12 great-grandchildren, and a host of friends and relatives.

Carbon Baptist Church
Carbon, Alberta

B. E. MILNER, pastor

BERTHA GIENGER of Lodi, California

Bertha Gienger, December 28, 1907-September 4, 1969, was a native of Lincoln Valley, N. D. She came to Lodi, with her parents in 1920. In 1924 she married Jak Martin. Two children were born to that union. Accidental death came to her husband in 1935. She was united in marriage to Samuel Gienger in 1939.

She experienced salvation in 1924 and became a member of the Mennonite Church. For the past sixteen years she was a member of First Baptist. She served in many areas through the Women's Missionary Society. At the present time she was serving as church historian and news reporter. She was known for artistic flower arrangements.

She is survived by her husband, Samuel Gienger; one son, Russell Martin of Lodi; one daughter, June Martin of Reno, Nev.; six brothers: William Baumbach of Lodi, George Baumbach of McClusky, N. D., Charles Baumbach of Reedley, Calif., Henry Baumbach of Galt, Calif., Robert Baumbach of Lodi, Calif., and Ed Baumbach of Acampo, Calif.; one sister, Mrs. Louise Springer of Yakima, Wash., and four grandchildren.

First Baptist Church
Lodi, California

WILLIS POTRATZ, pastor

JUDITH ANN BERNDT of Rochester, New York

Judith, devoted pastor's wife and mother of three children, died on August 22, 1969 as the result of a car accident while the family was vacationing in Maine.

She was born to Mr. and Mrs. Alex Stewart on September 16, 1936, at Ballston Spa, N. Y. Following graduation from high school, she attended the University of Rochester where she received her B.S. and M.S. degrees.

On July 4, 1960 she was united in marriage with the Rev. Herbert W. Berndt. Three children were born to this union, Julie Elizabeth and Jeffrey Allan now age 8, and Kristine Lynn age 7.

Judith and her husband served the pastorate of the Grace Baptist Church of Racine, Wis. from 1962 to 1965. She was a member of the nursing faculty at the Nursing School of Sioux Valley Hospitals, Sioux Falls, S. D., and the University of Rochester. She was active in Inter-Varsity Christian Fellowship and the Nurses Christian Fellowship and served as advisor of the University of Rochester Chapter of the Nurses Christian Fellowship. Her membership was at the Andrews Street Baptist Church at the time of her death.

A memorial service was held at the church on August 26. Her three brothers-in-law, who are pastors, assisted in the service. Her husband gave the funeral sermon. A service was also held at Ballston Spa, N. Y., where burial took place.

She is survived by her husband and three children; her parents, Mr. and Mrs. Alex Stewart of Ballston Spa, N. Y.; three sisters: Mrs. William (Helen) Brownson, Mrs. Malcolm (Florence) Brown and Mrs. George (Janet) Nichols; one brother, Edward Stewart.

Andrews Street Baptist Church
Rochester, New York

WILMER QUIRING, pastor

ALBERT JESSER of Underwood, North Dakota

Rev. Albert A. (Bob) Jesser was born May 29, 1930 in Underwood, N. D. He went to be with his Lord on Saturday, July 19, 1969. Rev. Jesser accepted Christ as his Saviour in 1949. Shortly after he was baptized and became a member of the First Baptist Church of Underwood, N. D. He attended Northwestern Bible College in Minneapolis for three years. He was ordained into the ministry in 1953 in the First Baptist Church of Underwood and served as an evangelist for two years.

In 1953 it was detected that Rev. Jesser had multiple sclerosis. Bob was in a wheelchair for four years and bedridden for eight more years preceding his death. To all who knew him in these years Bob was a tremendous example of Christian enthusiasm and perseverance in the face of suffering and hardship.

Rev. Jesser is survived by his parents, Mr. and Mrs. Fred Jesser of Underwood, and three brothers and four sisters. The funeral service was held in the First Baptist Church of Underwood with Rev. Oliver Bender officiating, assisted by Rev. Harry Heidt of Sawyer, North Dakota.

First Baptist Church
Underwood, North Dakota
OLIVER BENDER, pastor

DANIEL RETZ of Ebenezer, Saskatchewan

Mr. Daniel Retz was born on March 22, 1909. He came to Canada with his parents in 1920, and settled in the Ebenezer district. At an early age Daniel accepted Christ as his Saviour and was baptized and became a member of the West Ebenezer Baptist Church where he remained a member until the church dissolved. At that time Daniel transferred his membership to the Ebenezer Baptist Church in Ebenezer. Daniel became a deacon and served in that position until the Lord called him home on August 1, 1969.

Brother Retz married Miss Tobeia Retz in 1946 and God gave them three daughters: Shirley, Mrs. Alvin Fritzsche, Yorkton, DeLore, Regina, Gloria, at home. He was 60 years old when the Lord called him home.

Left to mourn his departure are his wife, three daughters and one sister, Mrs. Wanda Wagner. Also a great number of devoted relatives and friends.

Ebenezer Baptist Church
Ebenezer, Saskatchewan
NORMAN TAYLOR, pastor

CAROLINE SCHANZ of Gotebo, Oklahoma

Mrs. Caroline Schanz was born in Austria January 31, 1834 and went to be with her Lord on August 21, 1969 at the age of 85 years. At the age of four she came with her parents to America who settled near Coryell City, Tex. She was united in marriage to Ferdinand Schanz on September 18, 1906. In 1910 they moved to a farm near Gotebo, Okla., which was still her residence at the time of her death.

At the age of 14 she was saved and joined the Canaan Baptist Church at Coryell City. After moving to Gotebo she joined the Salem Baptist Church and was a faithful member until it disbanded in 1964. Since then she attended the Bible Mennonite Brethren Church until her health no longer permitted her to attend.

She is survived by a daughter, Viola, a daughter-in-law, Edna, one brother, Henry Hodel of McGregor, Tex., and a host of relatives and friends.

She was predeceased by her husband, a son, Werner, and a grandson, Roland.

Gotebo, Oklahoma
VIOLA SCHANZ

HULDA RIEW of Detroit, Michigan

Mrs. Hulda Riew was born in Wolhynia, Russia, on January 11, 1890. Around 1902, her family moved to Tinnwalde, Germany, where she met Daniel Riew, whom she married on April 18, 1912. This marriage was

blessed with six children, three boys and three girls. Two oldest boys died in infancy. In 1913, the couple emigrated to the United States and settled in Detroit.

Our sister had accepted the Savior before leaving Germany, was baptized in 1914 by the Rev. Draewell and became a member of the Ebenezer Baptist Church. The family transferred their membership to the Burns Ave. Church (now Grosse Pointe Woods), and in 1936 to the Conner Ave. Church (now Ridgemoor), each time for reasons of language. Mrs. Riew was a faithful member of the Ladies Missionary Society and the White Cross Circle.

In February 1966 she suffered a stroke, but she recovered although paralyzed on the right side. The Lord took her home peacefully on September 4, 1969, following another massive stroke.

She leaves to mourn her passing her husband, Daniel; one son, Elmer, St. Clair Shores, Mich.; three daughters: Mrs. Edith (Emily) Yager, Mrs. Alice (Ernest) Timm, and Mrs. Esther (Robert) White, all of Warren, Mich.; nine grandchildren, three great-grandchildren, as well as a host of other relatives and friends.

Ridgemoor Baptist Church
East Detroit, Michigan
H. J. WALTEREIT, pastor

WILLIAM STADING of Wishek, North Dakota

William Stading was born at Danzig, Russia, November 24, 1879, and passed away on September 7, 1969, at the age of 90 years.

He came to America with his parents in 1888 and settled at Mound City, S. D.

In 1906 William Stading married Kathrine Koth. They settled in Ashley, North Dakota, and in 1917 moved to Wishek where Mr. Stading resided until his death.

He received Christ as his Saviour and was baptized June, 1905 by the Rev. J. Jaeger, Tyndall, S. D. where he became a member of the Baptist church. He transferred his membership from Ashley Baptist to the First Baptist of Wishek where he served as Sunday school superintendent and as church clerk.

Mr. Stading was preceded in death by his wife, one daughter, Eleanor, and three infants. He leaves to mourn his passing his daughters: Mrs. George (Edna) Thomas, Minneapolis, Minn.; Mrs. Gertrude Mehause, Sheffield, Iowa; Mrs. Edward (Viola) Kautz, Wishek, N. D.; Mrs. Dan (Barbara) Thomas, Rock Island, Ill.; Mrs. Lester (Eloise) Heidkross, Sheffield, Iowa; Miss Alice Stading, Minneapolis, Minn.; one brother, Sam and three sisters: Mrs. Marie Burgdorf, Mrs. Mathilda Geldt, Mrs. Johanna Donner; eleven grandchildren and ten great-grandchildren.

First Baptist Church
Wishek, North Dakota
CLEMENCE AUCH, pastor

AMANDA GUTZMAN of Madison, South Dakota

Amanda Gutzman was born on February 18, 1886, at Friedenstal, Wolhynia, Russia. In 1908 she moved to Germany and then came to the United States in 1910 to Flint, Michigan. On October 16, 1913, she married Adolph Gutzman in St. Paul, Minn. and moved to Madison, S. Dak., in 1916.

At the age of nine she accepted Christ as her Saviour and was baptized by the Rev. August Hirsch. Her Christian faith was expressed in her continued interest in the church work, especially through the Women's Missionary Society.

On September 7, she peacefully went to be with the Lord.

Survivors besides her widower and daughter, Mrs. Howard Fletchall, are two brothers, Arthur and Gust Freigan; a sister Olga Bresh; five grandchildren and six great-grandchildren. She was preceded in death by sons Alfred and Harold, a brother, three sisters and one grandchild.

West Center Street Baptist Church
Madison, South Dakota
JOTHAN G. BENKE, pastor



WE THE WOMEN

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

SPIRITUAL WORSHIP

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth"—John 4:24

Many years ago John Ruskin wrote: "What greater calamity can fall upon a nation than the loss of worship! Then all things go to decay. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by hope of other worlds, and age is without honor. Society lives for trifles, and when men die we do not mention them."

To a point we find ourselves in such an age. All about us people speak disparagingly of the sacred things of life, take no time to become quiet, to meditate or concentrate on Him who has given us life and the opportunity to make a living. What does this do to us as Christians? Are we allowing secularism and formalism to spoil our spiritual worship, whether it be in church or in devotions about the family table, as did the people of old who worshipped God with their lips, while their hearts were far away from Him? So many distracting things crowd around us, making the sacred mundane, that it requires the strictest discipline to retain the quiet hour and the cultivation of the art of true worship.

What is this worship, well-pleasing unto God and a source of strength to the worshipper? In medieval days, when much land was held by overlords, any man wishing to live on a portion of that land went through an ancient ritual. Such a vassal, as he held between his two palms a bit of actual earth, would kneel and place his two clasped hands between the hands of the overlord, saying, "Your Worth-ship!" Thus he symbolized publicly his indebtedness for being allowed to hold such property in trust



BOOK REVIEWS

by B. C. Schreiber

HOLY BOOK AND HOLY TRADITION. By F. F. Bruce and E. G. Rupp, Grand Rapids, Mich. Wm. B. Eerdmans Publishing Co. \$5.95.

Francis Bacon said, "Some books are to be tasted, others to be swallowed, and a few should be chewed and digested." This one certainly belongs in the last category.

These twelve lectures were given by various European theologians at the Faculty of Theology of Manchester University. The colloquium, or formal conference, was called to clarify the relation of Scripture and tradition, including the non-Christian religions. It was for this reason that the sacred books of ancient Egypt were also included along with Islam, Torah, Rabbinical, Catholic and others.

"A little knowledge is a dangerous thing," but in this case a little knowledge of Hebrew and Greek would be very helpful while reading this volume.

The notes after each chapter shows evidence of scholarship and thorough research.

for a little time. From this word "worship" grew. We too must recognize our Heavenly Father as the Over-Lord of all our earthly possessions, and realize that any true worship implies a quiet and confident placing into His hands of some share of the gifts He has bestowed.

Each one of us women is holding something "in trust" for our lifetime which is to be placed worshipfully into the Master's Hand, and used as He directs. It may be our varied skills, abilities and vital energies, or even the gift of our trained children whom we seek to raise to His glory.

Worship in meaningful experience realizes in us the divine image and imparts to our lives true worth, for we become like unto what we consistently worship, admire, adore.

THE YOUTH YEARS. By William H. R. Willkens, Valley Forge, Pa. The Judson Press. \$4.50.

Youth has its excitement, but it also has its problems. Not all of them are of their own making by any means. Adults unwittingly add to their frustrations because they forget so easily what it was like to be an adolescent.

The most serious section in the first chapter is youth's involvement in crime. Perhaps the statistics are not so surprising as they are shocking. No one has ever come up with a massive effort to guide young people in a more constructive use of their time and energy.

Problem areas are analyzed and discussed briefly. The author believes that young people have a readiness for building a faith because they are searching for something which gives meaning to life. Here the home and the church can lead them to a practical idealism which will appeal to their eagerness to find a cause that will make a difference in the world into which they were born.

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