

OCTOBER 7, 1965

NUMBER 20

OUR FIRST SHORT TERM MISSIONARIES

THE NEW AND THE OLD!

BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

Why Laymen's Sunday?

Sunday, October 17, 1965

LAYMEN'S Sunday is a service in which men participate directly and is designed to challenge all men of the church to a committed Christian witness. The third Sunday in October is the time set aside by thousands of Protestant churches throughout the United States and Canada when laymen share in the regular worship of their respective churches.

The purpose of Laymen's Sunday is not to minimize the importance of the ordained ministry, or to take from the minister his regular place of leadership. Rather it is to enlist and encourage all laymen to participate fully in the church's life and witness.

Laymen's Sunday offers you, the laymen of the church an impressive opportunity to witness publicly to your faith and to inspire others to accept a call to witness for Christ and his Church. You will discover untold blessing in your spiritual growth as you participate in this significant service. Your minister should of course be a "silent" partner as you work with him to fulfill the purpose of Laymen's Sunday in your church. As you work together you will find that a closer bond of Christian fellowship and understanding will have been established between you and your minister, and your church.

Why a Men's Brotherhood?

1. To unite the men of our North American Baptist General Conference into a working force for the promotion of the Lord's work.
2. To make men active in the work of the church.
3. To promote a fellowship that will be a spiritual influence to win men into the Kingdom of God, and to carry out the layman part of the General Conference program.
4. To provide a medium for exchange of good ideas, plans, programs, and to report interesting and worthwhile experiences to all member groups.
5. To encourage Christian stewardship among our men; namely, that they will pledge as the Lord helps them to do so:
 - a. a share in the building of God's Church;
 - b. with talents to be used in Christ's cause;
 - c. their tithes, or share of what has been entrusted to them as his stewards.
6. To familiarize themselves with special missionary projects, supporting them with regular contributions.

COVER PICTURE

"Lord of harvest, Thee we praise"

"God, our Maker, doth provide
For our wants to be supplied:
Come to God's own temple, come,
Raise the song of harvest-home."
—Henry Alford

OCTOBER'S EVENTS

Sunday, Oct. 10—Harvest and Mission Festival observances with special Sunday School program. Thanksgiving Day in Canada.
Oct. 17—Laymen's Sunday observances in many churches.
Oct. 31—Reformation Sunday.

MISSION NEWS AND NEEDS . . .

AUGUST CONTRIBUTIONS. The news of our giving during the month of August 1965 was encouraging. The gifts of our churches toward the Mission and Service Program of the denomination amounted to \$51,091.90 as compared with \$37,860.51 during August 1964. Our giving during the first 5 months of the fiscal year (April-Aug. 1965) has been \$293,055.58 which is almost \$20,000 higher than that of last year. Our total goal for the year is \$1,100,000.

MISSION AT TSU, JAPAN. Rev. Edwin Kern of Tsu, Japan has reported that a baptismal service was held on August 15 when three converts were baptized. The church at Tsu has a membership of 26. Three years ago there were only four members. Every Sunday afternoon is planned for some church activity to reach those without Christ. In Sept. 1965 the church started a lay-leadership training program. This is designed to give basic Biblical and practical training for S. S. teachers, deacons and other church leaders.

EXTENSION BUILDERS, OCT. 1965. The Church Extension project at the Lincoln Village Church of Sacramento, Calif., will receive the \$1.00 gifts of Church Extension Builders in Oct. 1965. Rev. William Acton, pastor, reports that the church is continuing to grow in numbers and that additional building facilities are greatly needed.

TEACHER TRAINING COLLEGE, CAMEROON. Mr. Norman Glewwe of St. Paul, Minn., one of the 8 Short Term Missionaries, is supervising the final construction work of the new Teacher Training College buildings at Belo. Rev. Gary Schroeder began the construction planning during the Summer months. The school, with Mr. Norman Haupt as principal, opened its classes in September. The site is near the Belo Maternity Center.

GOD'S VOLUNTEERS. Following the month of training during September at the NAB Seminary in Sioux Falls, S. Dak., the 12 young people composing the two teams of God's Volunteers and their directors are now on the field, witnessing for Christ. Their first engagements in October will be at the following churches and areas: Team I (Rev. E. W. Klatt, Director): North Side Church, Sioux Falls, S. Dak., Oct. 3-10; Eureka, S. Dak., Oct. 12-24; Team II (Rev. Connie Salios, Director) Bethany Church, Hutchinson, Minn., Oct. 3-10; and South Canyon Church, Rapid City, S. Dak., Oct. 12-24.

NEXT ISSUE

PUBLICATION NUMBER
Colored Cover, 28 Pages
"What Readest Thou?"

BAPTIST HERALD

Editorial

The Missionary Spotlight

The spotlight of attention has recently been focused on several unusual missionary events. Some of these represent interesting FIRSTS in our denominational missionary annals. ALL of them are of headline importance.

Following an orientation course of one week at the Forest Park headquarters office, seven young people who had enlisted as our first God's Volunteers for Cameroon were feted at a service held in the Forest Park Baptist Church for the Chicago area churches and vicinity. These are young experienced school teachers who have gone out to Africa on a brief term of two years to be largely supported financially by government funds.

But soon it became evident in the words of Dr. R. Schilke and in the spirit of this service that these were dedicated and committed young people who could best be described as "short term missionaries" and whose ministry in Cameroon can only be envisioned as a whole hearted response to the Great Commission of Christ. As a result, a commissioning prayer was offered by Rev. George W. Lang at the close of the service and the prayers of God's people went with the young people on their long trip to Africa. (See report about this service elsewhere in this issue.)

For the first time in our missionary history of 75 years on the Cameroon field, a daughter of missionary parents is returning to the land of her birth and of her childhood days. Daphne Dunger with her splendid training as a missionary nurse is already at the New Hope Settlement, working in Christ's Name among the people who remember her as "a babe in arms." The spotlight of attention is also focused on her parents, Dr. and Mrs. George A. Dunger, who are in Cameroon now for a part of his sabbatical year. Dr. Dunger is serving this fall as a teacher at the Baptist Bible Training Centre at Ndu.

For at least a semester during his furlough year, Rev. George W. Lang will serve as the teacher of missions at the North American Baptist Seminary. That is news of headline proportions that this young missionary is serving on the teaching staff of the Seminary of which his father was once the president.

Follow the spotlight again to Cameroon, Africa where a gifted young man, Mr. Paul Stolz, of Tacoma, Wash. and his wife are spending several weeks auditing the financial records and books of the Cameroon Baptist Mission and assisting the treasurer, Rev. Kenneth Goodman, with bookkeeping problems. All expenses, including those of travel and sundry costs, have been borne by Mr. and Mrs. Stolz as "a love gift" to their Lord. (This trip was interrupted by illness).

The missionary spotlight points out these interesting FIRSTS of news import on the mission field. It reveals a procession of new missionaries arriving on the field and a mission volunteers who are willing to make heavy sacrifices for Christ. The spotlight is even calling your attention to pending news from Japan where the new building and expansion plans for the Osaka Biblical Seminary can soon be announced.

Look on the harvest fields of the world. Follow the missionary spotlight to important events as they occur. Thank God for the new missionaries and the opportunities that are ours in these eventful days.

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Our First Short Term Missionaries

Introducing the first eight young people who have gone to Cameroon, Africa under the new self-support program of "God's Volunteers for Cameroon," also called "Short Term Missionaries."

By DR. R. SCHILKE, General Missionary Secretary

FOR SEVERAL YEARS the idea of Volunteer Workers for Cameroon, Africa came up in various discussions. God's Volunteers here at home have sparked this idea. If our young people so readily give of their time and talent in a ministry to our churches for a period of eight months or more without remuneration except expenses paid, would they just as readily give themselves on a similar basis to missionary service abroad?

As special cases of emergency need in Cameroon arose, the idea was tried on an individual basis. Our young people responded. Miss Alma Zimmerman from Minneapolis, Minn., volunteered in 1961 and was sent in 1962 for a period of one year to teach at Soppo, Miss Rosemarie Hackmann of Forest Park, Illinois volunteered and was sent in the spring of 1964 to serve as a nurse at Bamenda New Hope Settlement. Miss Ingrid Bergatt of Chicago, Illinois volunteered and left in August, 1964 for Ebolowa to be a teacher to missionary children.

The first named served for one year without any remuneration except her travel expense paid. The other two were given a living allowance of \$75 per month and travel expenses paid. Both have since volunteered to serve a second year and the living allowance has been slightly increased to \$100 per month. This service for Christ is deeply appreciated and hereby acknowledged.

The need for more Volunteers in Cameroon increased, particularly in the field of education. The opportunities for opening secondary schools were far greater than what we could cope with. In spite of our inability properly to staff such secondary educational institutions, our missionaries, nevertheless, felt led to begin them and to wait upon the Lord to provide the necessary staff. They themselves worked harder and taught far more hours than what reason and strength would dictate. They just could not let these opportunities slip by and be held accountable before God. Since full time missionaries as staff members could not be adequately provided for lack of funds, our Cameroon Field Committee in the summer of 1964 proposed a self-supporting program and called for *Volunteers for Cameroon*.

EIGHT YOUNG PEOPLE APPOINTED

This new program was approved by our Board of Missions and our General Council at the time of the General Conference sessions in Sacramento, California in July 1964. Upon the homecoming on furlough of Rev. G. Ben Law-

rence and in further discussion, he was asked to write it up. It appeared in the September 24, 1964 issue of the "Baptist Herald" under the heading "God's Volunteers for Cameroon." This program is now also referred to as "Short Term Missionaries." All pertinent information is contained in that article and the basis of service is well stated.

What has been the response to this challenge? A goodly number of young people have volunteered and have stated their desire to serve if they qualify. As a result eight young people have been appointed by the Board of Missions. All eight left for Cameroon, Africa during the month of August 1965 with the intention and commitment, if the Lord so permits it, to serve for a period of two academic years.

We herewith present and introduce them to the readers of the "Baptist Herald" in the hope and with the express desire that God's people pray for them and that many more young people might follow their example and volunteer for future service.

MISS WILMA A. BINDER

Wilma Binder was born on March 22, 1937 in Oliver County, N. Dak., to Mr. and Mrs. William Binder. She is second in a family of eight children, four brothers and three sisters. In June 1949 she accepted Christ as her Savior and in the summer of 1953 she was baptized by Rev. Gordon Sandau and later became a member of our Immanuel Baptist Church in Beulah, N. Dak. She graduated from the Beulah High School in Beulah, N. Dak., in 1954, attended Northwestern College in Minneapolis from 1954-57, then Westmount College in Santa Barbara, Calif., from 1957-58 where she received her B.A. degree with a major in Biology. She then taught for some time in Minnesota and in North Dakota.

Following that, she attended the University of Denver at Denver, Colorado in 1960 and graduated with her M.S. degree in 1961, majoring in Botany. For the past three years she has been teaching Junior and Senior High in Wishek, N. Dak. She has counselled teenagers and younger children at camp sessions. In Wishek she was particularly active in the Junior Department of our church and as C.B.Y.F. Advisor.

The need for Christian teachers in Cameroon has led Miss Binder to this decision to go to Cameroon for this two year period. Her purpose in missions is "to lead souls to Christ, help them to grow spiritually and educate them so that they will be able to take the message of salvation to others." Miss Bind-

er will teach at Saker Baptist College in Victoria, a college only four years old but with an enrollment of over 240 girls. She will also act in the capacity of Vice-Principal.

MISS MARY ANN FUCHS

Mary Ann Fuchs was born on Feb. 1, 1943 at Baker, Montana to Mr. and Mrs. Wm. Fuchs. She has two sisters and one brother. Early in life she accepted Christ as her Savior, was baptized by Rev. G. Beutler in 1952 and became a member of the First Baptist Church of Plevna, Montana. In 1961 she graduated from the Plevna High School and then enrolled at the Eastern Montana College at Billings, Montana where she graduated in March 1965 with a B.S. degree in Elementary Education. She has been active in church work especially in music and frequently assisted in directing church choirs. In college she led weekly devotions for interested girls and was awarded a scholarship for a woman student at the college contributing most to religion on the campus. For four years she served as a Junior High camp counselor and participated in Inter-Varsity retreats.

Miss Fuchs feels that she is best prepared for the field of teaching and desires "to reach people for Christ through the media of education." Miss Fuchs will be teaching at the Baptist Teacher Training College at Soppo, our first college in Cameroon, now in its tenth year.

MR. AND MRS. ROGER A. DERMODY

Roger Allan Dermody was born on Jan. 10, 1938 in Los Angeles, Calif., to Mr. and Mrs. Purcell J. Dermody. He has one younger sister. Upon confession of his faith he was baptized in 1961 by Rev. John Vanderbeck and became a member of the Bethel Baptist Church in Anaheim, Calif. In 1956 he graduated from Redlands High School in Redlands, Calif., and then from the University of Redlands in 1960 with a B.A. degree. He has three years of teaching experience of which the third was in the ninth and twelfth grades. On Dec. 29, 1960 he married Joan Adel Stabbert of Anaheim, Calif. Mr. and Mrs. Dermody have two children: Roger Allan Jr. born July 17, 1962 and Lynn Adele born Sept. 25, 1963.

Concerning his spiritual experience Mr. Dermody says: "Christ has given me an eternal purpose and goal which far surpasses this world." It is this purpose of Christ in his life which led him to give up his present position in a bank and to serve the next two years on the mission field.



GOD'S VOLUNTEERS FOR CAMEROON, AFRICA

Left to right: Jeannette Ruth Moeckli, Mrs. Joan Adel Dermody, Nancy Ann Grover, Mr. Roger A. Dermody, Eunice Marie Kern, Mary Ann Fuchs, and Wilma A. Binder. (When the photo was taken, Mr. Norman L. Glewwe was already in Cameroon).

Mrs. Dermody, the former Joan Adel Stabbert, was born on July 19, 1938 at Orange, Calif., to Mr. and Mrs. Herbert H. Stabbert as the younger of two daughters. Upon confession of her faith in Christ she was baptized by her grandfather, Rev. O. R. Schroeder, in 1946 and became a member of the Bethel Baptist Church in Anaheim, Calif. In 1956 she graduated from the Anaheim Senior High School and in 1960 from the University of Redlands with a B.A. degree majoring in Education. She has had three years of teaching experience. In her church she has been active in various capacities in Sunday school, youth work, and as pianist for the choir. For eight years she attended the summer camps of her church at Hume Lake, Calif. During the summer of 1958 she served at Green Lake, Wis. as a student staffer in the various camps held there.

To her Christ is a real and personal guide in her life. As to what led Mrs. Dermody as a mother of two children to consider this short term missionary service, she has the following to say: "It is a feeling that here in this mad rush of things, we are living too much in the here and now and that there is such a need to help others. I would not want my life to pass without giving, in a substantial way, of my time and efforts to missionary endeavors."

Mr. and Mrs. Dermody were lately members of the Fairview Baptist

Church in Costa Mesa, Calif., where they lived and worked. Since the fall of 1964, because of a transfer by his bank, they resided in LaFayette, Calif. They have now transferred their membership back to their home church, Bethel Baptist in Anaheim, Calif. In Cameroon they will be teaching at the Cameroon Protestant College at Bali. This is a cooperative college with the Presbyterians. It was formerly the first Protestant College in Cameroon. Our cooperation in this school began in 1956. It has had an enrollment of about 300 for the past several years.

MISS NANCY ANN GROVER

Nancy Ann Grover was born on Aug. 3, 1931 at Portland, Oregon to Mr. and Mrs. Henry V. Grover. She has one sister and two brothers. Early in life she accepted Christ as her Savior, was baptized in 1940 by Rev. Curtis Cochran and became a member of the Lents Baptist Church in Portland, Oregon. In 1949 she graduated from the Franklin High School in Portland and then enrolled at the Bible Institute of Los Angeles, Calif., in the fall of 1949, graduating with a B.A. in Christian Education in 1953. That fall she enrolled at the Cascade College in Portland and graduated in 1955 with a B.A. degree in education. Between the years of 1953 and 1963 she has taken additional work at the Portland State College which amounted to about 48 term hours. She

has been a school teacher in the Portland Public Schools since 1955, teaching mostly grades three, four, and five. This is typical of her interest in children and with this interest she also served in Vacation Bible Schools and in camps.

Miss Grover has had the desire to be of service on the mission field on a short term basis. When this Volunteer Program was announced, she immediately felt that this was the answer to her prayer and her desire. She expressed this desire in the following way: "To teach in one of the schools in the Cameroon and to help the missionaries in any way that I can while on the field." Miss Grover will be teaching at the Ndu Baptist College, a college begun only two years ago but already with an enrollment of over 140.

MISS JEANNETTE RUTH MOECKLI

Jeannette Ruth Moeckli was born on June 6, 1939 at Portland, Oregon to Mr. and Mrs. Eugene Moeckli. She has one sister and two brothers. Early in life she accepted Christ as her Savior, was baptized by Dr. John Wobig in April 1950 and became a member of our Trinity Baptist Church in Portland. In 1957 she graduated from the Franklin High School in Portland and then enrolled at the Portland State College that fall. In 1959 she transferred to the Oregon College of Education in Monmouth, Oregon and graduated in June

1961 with a B.S. degree in Elementary Education. Since 1961 she has been a teacher of fourth grade classes. In church work she has been active as a teacher of eighth grade girls in Sunday school, as superintendent of the Junior High Department, as president of the college youth group, as a member of the Board of Christian Education, in choir, and various other capacities. For several years she counselled at the Oregon Baptist Youth summer camps and also taught in Vacation Bible School. In 1963 she attended the NAB Youth Congress at Lake Geneva, Wis., and in 1964 the General Conference at Sacramento, California.

Concerning what led her to consider this short term missionary service she says: "Missionaries and their reports have always thrilled me. I definitely feel God has called me to be a teacher but during the past two years I began to feel that my preparation and experience was only a step toward a new revelation of God's will in my life. After the announcement of God's Volunteers for Africa and after talking with Rev. G. Ben Lawrence, I am sure that God is calling me to serve him there." Miss Moeckli will be teaching at the Baptist Teacher Training Centre at Soppo.

MR. NORMAN L. GLEWWE

Norman L. Glewwe was born on Jan. 31, 1942 at St. Paul, Minn., to Mr. and Mrs. Walter P. Glewwe. He has three sisters. As a junior lad he accepted Christ as his Savior, was baptized on May 11, 1952 by Rev. Edgar W. Klatt and became a member of the Riverview Baptist Church at St. Paul, Minn. In 1960 he graduated from Sibley High School in West St. Paul. In September 1960 he enrolled at the University of Minnesota and graduated this spring with a B.A. degree majoring in Architecture. He was active in various capacities among the young people of his church, the churches of the Twin Cities and statewide, serving as president of the NAB Minnesota C.B.Y.F. for a term. At the university he found an interest in Inter-Varsity Christian Fellowship. His special interest on the mission field was his interest in architecture and construction. A combination of the Volunteer Program and the need for a Builder appealed to him.

He expressed his missionary purpose as follows: "To do what I can to help make the work of missions more effective. I may not be much of a preacher, but I hope to help by at least freeing those who have such talents from tasks which hinder their basic work." Mr. Glewwe is now stationed at Belo, both teaching in the Teacher Training College and supervising the building now under way.

This Teacher Training College was at Ndu for the past two years. Its third year will begin at Belo, to which place it has been moved this past summer. Because of the urgency of the building program, Mr. Glewwe was asked to go earlier than the others. He lost no time. God helped to overcome various obstacles which were in the way and,



NORMAN GLEWWE

of St. Paul, Minnesota, a Member of the Riverview Baptist Church, West St. Paul, Minn., a Short Term missionary now serving in Cameroon, Africa.

beyond all expectations, he was ready to depart for Cameroon on August 1, 1965 accompanying the return to Cameroon of Dr. and Mrs. Ernest A. Zimbelman and family and Rev. John Nfor, Executive Secretary of the Cameroon Baptist Convention, who spent several weeks in America.

MISS EUNICE M. KERN

Eunice Marie Kern was born in May 13, 1931 at Leduc, Alberta, Canada to Mr. and Mrs. Alfred Kern. She has two younger brothers, one of whom is presently studying at our seminary in Sioux Falls, S. Dak. At the age of 11 she accepted Christ as her Savior, was baptized by Rev. Adam Huber and became a member of the Temple Baptist Church of Leduc. In 1948 she enrolled

WHO PRAYED?

Did you think of us this morning
As you breathed a word of prayer?
Did you ask for strength to help us
All our heavy burdens bear?

Did you speak of faith and courage
For the trials we must meet,
Did you ask that God might keep us
As you bowed at Jesus' feet?

Someone prayed, and strength was given
For the long and weary road.
Someone prayed and faith grew stronger
As we bent beneath our load.

Someone prayed—the way grew brighter
And we walked all unafraid.
In our heart a song of gladness—
Tell us: Was it *you* who prayed?

at the Christian Training Institute Bible Department in Edmonton. She graduated with a diploma in 1952. She became a member of our first team of God's Volunteers in 1956/57. In the summer of 1958 she had the opportunity of working together with Mrs. Walter Sukut, missionary from Japan, at Sylvan Lake Camp. This fellowship rekindled the earlier interest in her life and she felt very definitely that the Lord was calling her. At a C.T.I. Chapel service where Rev. Clemence Auch, missionary from Japan, was speaking she answered this inner call with: "Lord, here is my life, it's yours; use it as you see fit." Realizing that she did not have enough education, she enrolled again at the C.T.I., Edmonton, in the Theological Department in 1959 and then in 1961 transferred to Sioux Falls College where she graduated with her B.A. degree in 1963. Thereupon she enrolled at our seminary in Sioux Falls in the fall of 1963 and graduated with the M.R.E. degree this spring.

Her interest throughout these years has always been Japan. However, the priority need for Japan at this time was a missionary couple before a single missionary could be appointed. In view of this the Board of Missions offered her this short term appointment for Cameroon where the need for more Volunteers existed. Miss Kern recognized the leading of God in this matter that, when God closes one door temporarily, he may open another door. With this she accepted. Her placements had not yet agreed upon at the time of this writing, but it most likely it will be Saker Baptist College at Victoria.

ALL EIGHT LEFT IN AUGUST

"The last shall be first" is a biblical injunction. Mr. Glewwe was the last of the eight to have his file processed and to get ready, but he was the first to leave for Cameroon. The other seven participated in a brief one week Orientation Course at our Forest Park headquarters, August 16-21. Missionaries George W. Lang, G. Ben Lawrence, Ruby Salzman and the writer served as instructors for the week. August 20th was set aside for a missionary rally at the Forest Park Baptist Church to give our churches in the area an opportunity to become acquainted with this first team of short term missionaries. On August 23 and 24 the team left Chicago for Cameroon in two groups, accompanied by Miss Ruby Salzman and Miss Ernestina Schmidt, veteran missionaries who returned to Cameroon.

Now that they have gone, our prayers follow them. But our minds and prayers are also directed toward the processing of a second team of Short Term missionaries. The field requested twelve for 1966. Who will answer this challenge and say "Yes" to the call of God? Will you who have read this report? If you are willing to answer in this capacity, if this is God's will for you, inform the writer of this report of your desire and intention and make your decision now.

BAPTIST HERALD

The Power of Influence

What are the motivations behind the decisions by young people for Christian service? How strong has your influence been on their lives? Here are revealing answers, as tabulated from an extensive questionnaire of recent date in our General Conference.

By REV. CHESTER STROBEL of Beatrice, Nebraska

DR. GEORGE W. TRUETT related that there was once a certain judge who had resisted all attempts made to speak to him about his salvation. Dr. Truett said to him, that he should really commit himself to Christ for there were many young men in this town who looked to him for their example. The judge was stirred by that thought. He came forward at a meeting and a large number of young men followed him.

The burden of influence rests on all of us in every area of life, for there are always those looking to someone for an example.

ANSWERS TO QUESTIONNAIRE

To see just how strong an influence people have on other people when it comes to vocation, and especially church related vocations, the Committee on Higher Education of our General Conference distributed a questionnaire to all the pastors, missionaries, educators and others in church related work in our denomination. The questionnaire asked questions about persons, events and other factors that influenced the person's decision to enter a church related, or perhaps better called, a Christian Service Vocation. The writer tabulated the response to this questionnaire. The responses served as material for a thesis on motivation for Christian service.

It was quite evident that persons do influence one another. Ninety-two per cent of those answering indicated that some person or persons had influenced them in making a decision to enter a Christian service vocation. About three per cent stated that *only* the Holy Spirit directly influenced them. The great majority indicated that they believed that the Holy Spirit had used other persons to reveal God's will to them.

Of persons who exert an influence, who is the greatest influence in the lives of young people? Whom do Christian workers look back to as one whose influence brought about a decision to enter a Christian service vocation? For those who answered the questionnaire, *the minister was the most influential*. Seventy-two per cent stated that one or more ministers had been an influence in the making of their decision. Mother was a fairly strong second, and Father a rather weak third. Others given in order were evangelists, missionary speakers, Sunday school teachers, and youth workers.

These results can not be considered conclusive since the sampling of those

in Christian service vocations is rather limited. But they do indicate influence, and from these some statements can be made:

MINISTERS IN RECRUITMENT

1. *Ministers make the best recruiters.* It appeared that the most effective job was done, not by going about asking young people to give themselves to the Lord's work, but by the minister in the performance of his duties and responsibilities as a pastor and preacher, as he influenced the young people in his congregation.

This was quite clearly demonstrated by the responses to the request that the ministers who were particularly influential be named. One hundred forty-five persons gave names. They gave a total of 191 names (some gave more than one). The interesting fact was that there were 165 *different* ministers named. This indicates that it is not the great preachers, or world renowned evangelists, or even denominational leaders who had the greatest influence but rather the local pastors who lived and worked with the people in these congregations.

It must be noted also that some did not consider the minister as an influence at all. Perhaps a minister could be a harmful influence too, a block to the Holy Spirit's work and one that had to be by-passed in order that God's call could be impressed on a young person. Or it could mean that parents and others in the church were so active



REV. CHESTER STROBEL
West Side Baptist Church,
Beatrice, Nebraska

in degrading and tearing down the work and person of the minister that he could not be a positive influence.

2. *Parents are a strong influence in shaping attitudes and the willingness to respond when God calls.* Many of those responding indicated this parental influence.

The mother was more often an influence than the father. About 49 per cent gave credit to the father. Some gave both. These are low percentages when we see that 82 per cent of the replies indicated that both parents were Christians when the person was converted.

It appears that often parents are not very positive about their desire to see the Lord's will done in their children's lives. In fact, family disapproval was given by several pastors when asked why young people in their church who, at one time had indicated interest in a Christian service vocation, did not go into it.

Where parental influence was indicated, it most often came as a result of the consecrated Christian life of parents. These parents sought to bring up their children in a warm, spiritual, loving home environment. This prepared their children to hear and respond to God's call when it came.

The challenge most often given concerning the recruitment of young people was to raise the ministry to its rightful place as a "high and holy calling." This can most effectively be done by parents and others in the church by their attitude towards God's servant and the Word he preaches.

CHANNELS OF BLESSING

3. *Other people in the church, even those who WORK in the church, have not had a very positive influence on young people concerning Christian service.* There are, of course, dedicated teachers and youth workers and others who exert a great influence. Nevertheless, the responses indicate that in general these are few in number.

Numerous pastors felt that the local church should have a greater share of the responsibility for recruiting Christian workers. How often does the Holy Spirit have to find other channels to communicate God's call and, at times even his love, because the most direct channels are closed to him? When we as church members, together with pastors, parents and others, show a concern for the Lord's work and become burdened to speak, to guide, and to pray for the young people of our churches, then there will be a wholesome response to God's call.



The faithful pastor behind the pulpit of a church like this is God's gift to bring the word of edification to the church and of salvation to the lost. (Eastern Photo Service).

Pastoral Placement Problems and Procedures

The Denominational Workshop Committee has considered various areas of concern in the pastor-people relationship and in the calling of a minister and given possible solutions in seeking to assist both pastors and churches. This important report merits your prayerful attention.

By DR. FRANK VENINGA,
President of the North American Baptist Seminary
Sioux Falls, South Dakota

PASTORAL CHANGES are unavoidable and are justifiable. Few pastors are called to spend a lifetime in one church. A conscientious pastor is normally privileged to serve several pastorates during his entire ministry. There comes a time in the life of the servant of God when a pastoral change is necessary or desired. This may well be for the mutual good of the pastor and his congregation.

Being mindful of such unavoidable changes and being fully aware of existing problems and procedures, the Denominational Workshop Committee composed of the denominational secretaries, the president of the Woman's Missionary Union, the four district secretaries, and the presidents of our educational institutions, appointed a subcommittee to concern itself with pastoral placement problems and procedures in our North American Baptist Fellowship. This committee of nine worked individually and collectively and met on two occasions for thoughtful and thorough discussion and consideration and then shared its thinking during the workshop sessions in the fall of 1964 and the spring of 1965.

CALLING A MINISTER

This article conveys to our larger fellowship the areas of concern and gives possible solutions in seeking to assist both pastors and churches. Let us listen to the report of the subcommittee as presented in the form of questions and answers to the Denominational Workshop and now via the *Baptist Herald* to our constituency.

1. *There is evidence of confusion at the local church level concerning proper procedures to be followed in calling a pastor. What assistance can be given to eliminate this confusion?*

The following suggestions were made: (1) A booklet has been prepared and is being distributed, giving guidance and suggestions to churches seeking a pastor. It is entitled, "Calling a Baptist Minister." (2) A leaflet is to be prepared by the editors of our publications which will provide guidance and assistance to pastors who have a call that demands their response. This helpful leaflet will list the nature and the limitations of the help which the office at Forest Park, Ill., can render to pastors in placement needs.

2. *A number of our pastors, because of necessity and circumstance, must move to another area of service. Everyone recognizes this fact except they themselves. What can be done to help in such a situation?*

This whole matter engaged the entire committee in a long period of spirited and searching discussion. Whenever a pastor puts circumstances and personal preferences in first place, in obvious detriment to the church he serves, his ministry is suffering from a dimmed and dying vision of love and service. Marking time is no ministry at all. In order to restore his service and usefulness, a direct confrontation by a trusted friend is necessary. The committee was fully in agreement that such a tactful confrontation by a friend would do much to fan the waning flame of devotion.

3. *Some older pastors have difficulty in being placed in areas of continued Christian service. Is there any kind of special education our churches need concerning the value of a veteran minister's devoted usefulness?*

The committee agreed that in our counseling of pulpit committees and in our recommendations, we must stress the values and advantages of maturity and experience. We should encourage older pastors to make themselves available for an assistant or visitation ministry in our larger churches. We ought also to counsel older pastors so that they will adjust their thinking to the limitations that come with age and that they will seek changes in keeping with these limitations.

DIRECTORS OF EDUCATION

4. *Although many of our larger churches request recommendations for Directors of Christian Education or Associate Pastors, few multiple staff relationships appear to work out satisfactorily. Why is this? Can assistance be given?*

There are numerous reasons as to why churches face problems at this point. The position and responsibilities of the additional staff members are often not clearly defined. There are times when the Director of Christian Education by training and temperament is not suited for the position. At times the senior pastor cannot adjust himself to the idea of accepting an additional member on his team or staff of workers. Team spirit is lacking.

Then there are occasions when the

church fails fully to appreciate the work of the Director of Christian Education; or it may appreciate him too much, which, in either case, makes for friction and generally impairs the relationships and the work that needs to be done. The Department of Christian Education will prepare a leaflet giving in summary the responsibilities of the Director of Christian Education and guidelines on a workable relationship within the local church framework.

UNREST AMONG PASTORS

5. *Some of our capable pastors are being lost to the denomination because they are accepting churches in other conventions. Is there something we can do to prevent or at least to retard this erosion?*

There are numerous reasons why pastors leave our fellowship, but in the vast majority of cases they leave because they did not receive a call when they needed one. The committee was of the opinion that there is not much of an effective nature that can be recommended or done to remedy this situation.

6. *Many of our younger pastors are taking additional schooling (or hope to do so), not primarily to equip themselves better for pastoral work but to qualify for another kind of vocation—if necessary! What causes this feeling of unrest among our pastors? Can guidance be given to our pastors or to our churches to make the pastoral ministry one of increasing challenge and significance?*

It is evident that there are pastors who feel keenly a sense of insecurity. Reasons sensed for this growth and disenchantment are as follows: Personality problems emerge and get in the way of a successful ministry. In some cases family problems dull the enthusiasm for a continued ministry. There are financial problems with a growing family. In nearly every case, the pastors who contemplate leaving the pastoral ministry can envision no promotional opportunities whereby their lot can be improved.

In order to be of assistance to stem the attrition of futility to which some pastors succumb, it was suggested that our Seminary initiate a refresher course program whereby pastors who have been active for an unbroken period of six years be given the opportunity to update their calling, their theology, and their working habits as ministers of the Gospel. Although this is not a "cure all," it may be a preventative.

SALARY LEVELS

7. *It hardly seems realistic to expect a capable seminary graduate with seven years of higher education and some student pastoral experience to accept a small, rural church with very limited opportunities for service and a \$3,600.00 or less salary. This is, however, the prospect that many face. They either refuse such calls and suffer un-*

employment and at the same time put the denomination and the Seminary in a bad light with such churches, or they accept the call and in a year or so leave when they see a greener pasture elsewhere. Can guidance or help be given to the graduates and/or smaller churches?

We are pleased to state that a survey of salary levels has been conducted by the Stewardship Committee. This was done in order to ascertain where we now stand. On the basis of this survey, the General Council will be asked to suggest a salary level to our churches for adoption which will be appraised realistically in the light of present-day needs.

It is perhaps feasible that small churches within workable proximity of each other share a devoted and well-trained pastor. This would lessen the financial hardship of the churches involved and the pastor; and in the pastor's case, it would provide an additional challenge which one small church by itself could not provide. The churches, too, would be advanced and blessed through such an arrangement.

8. *Some of our churches call men from outside our ranks to become their pastors. How can these be integrated into our program and how can we best win their faithful support, especially of those who come into our fellowship with their reservations, remain on the periphery and cultivate a critical attitude based on hearsay and suspicion? Many, of course, come because of their personal appreciation of what we do and stand for.*

SUGGESTIONS TO CHURCHES

As a denomination, we are truly grateful that pastors do seek our fellowship within which to fulfill their pastoral ministry. Many of these are making a splendid contribution to the spiritual growth and advance of the denomination.

The committee made some careful observations. Pastors seeking one of our churches usually contact a pastor or some person within our denomination to recommend them. It was thought best before a recommendation is made to the church in question that the name or names of these pastors should be reported to our office in Forest Park. A church whose pulpit becomes vacant should obtain all the reliable information about the pastor seeking the pulpit as is possible.

Before a call is issued to a pastor seeking to come in from another fellowship, the District Secretary and our office at Forest Park should be contacted. The church should further be encouraged to inform the pastor seeking their pulpit coming in from another fellowship that, before any serious consideration will be given to the matter of a call, he should contact the District Secretary and/or our Forest Park office to acquaint himself with our spiritual goals and aims and our practical or methodological ways of bringing them to fruition.

9. *Do our churches have an adequate view of the pastor's role, a fair concept of his personal and family needs, and a proper idea of the pastor-member relationship?*

It was the consensus of the committee that in general our people hold a salutary view of the pastor's role. There are, however, some areas that do suggest the existence of deficiencies.

In the critical examination of a pastor's salary, churches often tend to consider only the bare and obvious essentials, forgetting that a pastor does have financial needs, all due to the work and witness of the church, which go beyond the obvious. There are some pastors and people who do encounter difficulty coming to a satisfying grip of the pastor's role. Our culture is constantly shifting, and to function against a background of constant ebb and flow demands a dynamic rather than a static view. There are both pastors and people who find it difficult to distinguish between the passing and the abiding in the pastor's role. This is an area where counseling is imperative.

THE MINISTER'S CALLING

These are areas of concern to which much thought is being given. It is our deepest desire that the pastor-people relationship always be on a high and lofty level enabling both to fulfill the high purposes of God.

The minister's calling is to be nothing less than a man of God, dedicated to the living Christ, used of the life-giving Spirit, using the lively oracles of God, preaching, living, realizing the Gospel that makes alive, that makes true, that makes righteous. God-called and chosen ministers are intended to be his instruments influencing people to do the will of God. The faithful pastor is God's gift to bring the word of edification and salvation to the church.

Our Lord instructed us to pray for laborers, and Paul makes it clear that ministers must have the supporting prayers of the people of God. The people can influence the pulpit by prayer and partnership. Ministers are very largely what the prayers or prayerlessness of their people make them. They need our prayers, our encouragement, our understanding, our help and our consideration.

The minister must find and sustain a genuine and deep motivation in the love of Christ which controls him in his pastoral ministry to all kinds and sorts of people. This ministry of all believers is the heart and core of church work and service in comparison with which all other concerns and activities are secondary and subsidiary. The dedicated minister will remember Christ's gentleness, watchfulness, considerateness, patience, compassion, readiness to help, swiftness to heal, and gladness to sacrifice.

"Therefore, my beloved brethren (pastor and people), be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain" (I Corinthians 15:58).

The New and the Old!

The Professor of Missions at the NAB Seminary spent the first months of his sabbatical year at the University of Hamburg, Germany, delivering lectures on "The Traditional Religion of Africa and the Church of Today" and becoming involved in provocative discussions with students on the campus.

By PROF. GEORGE A. DUNGER at the University of Hamburg, Germany

THE TRIP BEGAN with the planes, standing here and there on the Joe Foss Airport, Sioux Falls, S. Dak. There was a row of the latest type of military aircraft. Near the administration building the Fairchild with its high wings waited, opening its belly to admit passengers. I would be one of them. Destination—Chicago! Farther away stood several two engine Boeings of an older vintage.

But that was months ago. Then, I recall, the slight tremor and subdued roar of the jet engines. Their power, fully unleashed, sent the gleaming metal monster streaking into the sky above Minneapolis, Minn. Climbing!



"The Philosophers' Tower" (rear) and the "Auditorium Maximum" at the University of Hamburg. Dr. Dunger's office was on the 3rd floor from the top of the "Philosophers' Tower" and the 4th window from the right which is open.

Climbing until much of the man made world lay beneath, practically invisible! Three hours to New York. Another six hours to Germany.

ALONG THE ELBE

Now, walking below the steep banks of the Elbe River between Nienstedten and Blankenese, near Hamburg, Germany, I catch the sight of ships—inbound and outbound—from Japan, England, Holland, Sweden, Africa and India; and hear the sound of distant propellers, somewhere, like the low notes of a great organ. A "Constellation" flies overhead, one of the rather "old" planes of which I have seen so many these days, finding its way from Hamburg to London.

The New and the Old! The Old and

the New! That which is old in the New World is rather new in the Old World. And many people believe that which the Old World recently produced in science, education, philosophy, theology, dialectic method of approach and speculative analysis—not to speak of strange theoretical embellishments in the world of the mind and the "Beatles" and the "Lords" together with their entourage in the world of society—is new and may represent innovations within the upheavals of our times, being perhaps the somewhat unintelligible overtures of a New Age.

At the university campus there are countless ramifications into the areas

of philosophy, political, economic and social theories—sometimes with rather questionable results. Rapidly shifting values. Blurred "images" of past and present realities. People, ethnic groups, nations, culturally related masses chasing after security. University students, among them missionaries on furlough, Lutheran vicars, Reformed and Union Church pastors, and theological teachers from India and Africa, deploring the sterility of contemporary western Christianity in confrontation with world problems and the unprecedented amount and depth of pain and suffering.

Many voices are raised in seminar sessions at the university and in "Arbeitsgemeinschaften," discussing and re-exploring the mind-mines of the

scholars of the past and re-processing ancient and recent "spiritual" slagheaps in search of answers to the questions of the modern world. Not too infrequently there are announcements of guest lectures to be conducted by a brilliant philosopher of the younger generation and masses of students listen raptly to a young theologian's speculative propositions regarding "The Christ of the Future." The New and the Old! The Old and the New . . .!

UNIVERSITY OF HAMBURG

Outside, near the university there are empty spaces between ultramodern structures, like the "Staatsbibliothek" and the "Auditorium Maximum." Burned-out spaces. Gaping spaces. Like open, ugly sores on the body of a patient, recovering from skin ulcers. Many buildings bear the marks of the violence of blockbusters and the fierceness of unimaginable holocausts. Despite frightful memories and the pain of a divided "Heimat," everywhere there is evidence of forward-moving business, industry and education. This is the new Hamburg, the new Hanover, the new Frankfurt on the Main, the new Wuppertal, the new Cologne, the new Bonn. The "Old" and the "New" in terribly inextricable patterns of relentless change.

I met with several administrators of the University of Hamburg. Plans were made. Pastor Wille, M.A., the administrator of the Missionsakademie at the university, is drawn into consultation. The over-all theme of my Visiting Lectureship is "Indigenization of the Younger Churches." The general theme of my lecture is "The Traditional Religion of Africa and the Church of Today—Cultural Probe and Methodological Approach." The professor of Missionswissenschaft, Bishop S. Neile, a well known Anglican clergyman and author from England is delighted. The schedule has been determined. Now to visit with other faculty members.

Then to go to the Library of Missiology and the Ecumenical Collection. All of this is very impressive. But there is no circulation of books! The librarian and the staff are powers behind the scenes. The mature student is on his own! The collection is so valuable that only students with passes are admitted! The reference room is the researcher's sanctorum. Absolute quietness. The sound of the page being turned becomes a deep breath. Absolute quietness reigns again. The crystallized thoughts, embedded in the pages of the book, meet the gyrating mind of the re-

searcher. Gedankenanstoss! Thought-impact . . .

STUDENTS IN CLASSROOM

The "Missionsakademie an der Universität" is located in Nienstedten, a suburb of Hamburg, small of proportion but revealing, aside from the rather idyllic town center and great scenic attractions. There are large, beautiful estates, carefully kept gardens and paths, several parks, flowers and roses everywhere. Below the bluff-like bank of the Elbe River winds the "Elberferweg" lined with ancient woods and majestic oaks, lindens, beeches, chestnut and maple trees. Benches here and there invite one to a relaxing siesta. The Elbe seems to extend for miles across the bank and disappear at the horizon, downstream. Near the horizon, south of here looms the large mass of a church, its tower and steeple reminding the eye of the lowlands towards Cuxhaven where villages disappear behind dykes and the foliage of many orchards.

Among the doctoral students is an Arian Indian and his wife. He is vice president of a theological college. I met them shopping in the Nienstedten stores—for pepper and curry. He wears the usual business suit; she wears a beautifully colored sarong, little gilded Indian sandals and Indian jewelry in her thick, shiny, dark hair. In Nienstedten, one of the students is a Ghanaian. Formerly an Inspector of Schools, he is now engaged in the study of linguistics, concentrating on Aramaic. His wife took ill; she is now in the "Tropenkrankenhaus in Tiebingen." Their son, twelve years of age, lives with a German family, a few miles from here.

The time of separation has come. It is difficult to find a way—ties have become so strong that separation means pain, loneliness, deprivation for all. An African family in Nienstedten. And then there is the blind Persian student, working for his doctorate in the New Testament area. He is engaged to a charming blond Fräulein, a missionary's daughter, who in devotion and with rare, sensitive determination creates a few comforts for him and keeps his spiritual vision centered on Christ and distant Persia.

In Nienstedten—other students: Missionaries on furlough from South America, East Africa, South Africa; foreign students from Greece, Egypt, Togoland, Thailand, Malaysia, India, Hong Kong, Japan; Lutheran "Vikare." And what a happy surprise to see among them one of my "students" from the Theological Staff Institute of Johannesburg, South Africa, at which I lectured over a year ago.

UNIVERSITY BUILDINGS

I divided my time between the Missionsakademie and the University. Contrary to the Missionsakademie, the "Uni" is located in the center of Hamburg, not far from the late, "Aussenalster," and the main railroad station. The main building is the "Philosophenturm" next to which is the "Auditorium



The Togoland student (left) and the Persian student (blind with glasses) in the "Tea Kitchen" of the Missionsakademie. Here students could prepare their own meals.

Maximum." The former is a 13 story "Hochhaus." Practically every floor comprises self-contained departmental units: administration offices, faculty offices, consultation rooms, lecture rooms, seminar rooms, library, lounges, watched over by the inevitable "gatekeeper" or "Pförtner" who, without mercy and any sign of understanding relieves every student of briefcase, camera, and any other paraphernalia which might encumber the knowledge-hungry mind.

The latter, i.e., Auditorium Maximum, is an impressive assembly hall providing one lecture hall of unprecedented dimensions and acoustic qualities plus the most modern electronic and optical devices for demonstration and experimental proportion—one of them seating at least 1,500 persons—and a number of smaller lecture "rooms" seating approximately 200 persons each. My working area was the Library of Missiology and Ecumenical Collection on the 11th floor in the "Philosophenturm." Of course, the campus comprises other buildings, such as the Centers of Social Sciences, Mineralogy and Petrology, Jurisprudence and others.

DR. DUNGER'S JOB

What about my "job"? It could be described as a threefold attempt to introduce the students to the principles and methods of missions in terms of a Christian anthropological approach. First, we carried on documentary research into the resources in missions, cultural anthropology and culture change; second: preparation and delivery of lectures, aiming at basic Biblical propositions of the indigenous church;

third, we conducted so called "Arbeitsgemeinschaften" (thematic, controlled discussions) on the basis of the lectures. This work proved exceedingly challenging, very time-taking, and it left practically no strength and desire for anything "extra curricular," like trips to the world famous things to be seen in Hamburg.

A part of my "job"—rather unofficial and unspecified, yet very welcome and rewarding—was the spontaneous, personal ministry to students. Missionary students, missionary candidates, missionaries on furlough and foreign students have their peculiar problems, especially when indigenization of the younger churches moves into the focus of personal experience and responsibility as well as institutional management where age-old traditions and sanctions are challenged.

HOURS OF DISCUSSION

For example, Greek Orthodox theology and its philosophically-psychologically supportable symbolism cause grave questions in relation to African beliefs and symbolism. The Greek Orthodox Church, projecting plans for "foreign" missions, becomes involved in the modern, convulsive world. Its personnel faces the formulation of missionary principles and the actual "living" of Biblical truths in harmony with conscience and in fellowship with people, both Christian and non-Christian. How realistically—the question must be asked—can the theology of the Icons be maintained in the context of African imagery and "animistic" representations, both conceptual and real? And how effectively can this theology function in the march of ecumenical events, indigenization of the Younger Churches not excluded?

The hours spent in discussion with the very Reverend Anastasios Yanoulatos, Arhimandrite and Director of the Inter-Orthodox Missionary Centre at Athens, Greece, and the times given to prayer, cautious exploration, together with profound personal searching of heart and soul will remain unforgettable.

There was the missionary from South America, translating the New Testament into the language of "his" people—a people whose conscience had been seared and whose religious life had been so defiled by Voodooism from the Caribbean Islands that he had no name for God. What agony of soul and heart . . . to open the treasures of the love of God in Christ without knowing how to name the Father in heaven and the Loveliest of all men. . .!

And there was Ada from Togoland, just returned from successful studies at Sorbonne, France, always smiling, always whistling a tune, who lay awake at night, crying for the salvation of his people, asking God not to permit them to go the way of traditional Christianity but ever to have the "Joy of the Lord" in their hearts.

Then the last week and days at the

(Continued on page 22)

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Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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Invest in Building Churches

Your funds for investment in the building of new churches will now be received by the Church Loan Trust Fund of the denomination. If interested, do not delay your decision.

By **DR. FRANK H. WOYKE**, Executive Secretary

WE ARE PLEASED to announce that the General Council has approved additional investments in the Church Loan Trust Fund.

Readers of the "Baptist Herald" will recall the launching of the Church Loan Trust Fund more than two years ago. To meet the growing need of our churches for building purposes, the General Council at that time authorized the Church Loan Trust Fund of \$250,000 to augment the funds already made available through the revolving Church Loan Fund. The response of our people was prompt and enthusiastic, so that the Trust Fund was fully subscribed within a few months.

The building programs of our churches continue unabated, so that it has become increasingly evident that additional funds are urgently needed. On our waiting list are twenty-six churches requesting loans totalling over \$345,000. If no additional funds were added to the revolving Church Loan Fund, the waiting period would be about seven years. Even though some of the churches on the waiting list are not planning to build immediately, the waiting period is far too long. In order to relieve this situation, the General Council has authorized the investment of an additional \$150,000, thus raising the Church Loan Trust Fund ceiling from \$250,000 to \$400,000. This means that we can accept an additional \$150,000 now.

Who may make investments in this Fund? We are ready to receive investments from one and all until the new ceiling is reached—individuals, groups,

churches and church organizations.

Investments may be made in amounts of \$100 or multiples thereof. Such amounts in round figures help to simplify the bookkeeping process and calculation of interest payments here at our office.

Investments may be made for periods of from two to ten years. For investments of from five to ten years, interest is paid semi-annually at the rate of 5% per annum. For investments of from two to five years the rate of interest is 4½% per annum.

When the term of an investment expires, the funds may be offered for a further term. Unless the need for church loans should dwindle, all certificates will be accepted for a further term. Virtually all of the investments that have matured thus far have been left with us for an additional term.

Do you have funds available for investment? Why not consider placing them in the Church Loan Trust Fund? We urge you to give this appeal prayerful consideration. For further information and application forms write to: Church Loan Trust Fund, North American Baptists, Inc., 7308 Madison Street, Forest Park, Illinois.

CALLING A BAPTIST MINISTER

With the compliments of the General Council and the Pension Fund Committee, an informative, 36 page booklet, "Calling a Baptist Minister," has been sent to every NAB pastor and church clerk. This booklet will be found to be very helpful to our churches.

OUR INDIAN MISSIONARY ATTENDS WORKSHOP FOR BAPTISTS ON DEAFNESS AND REHABILITATION

Report about the workshop at Knoxville, Tennessee attended by Rev. David M. Harrison, missionary.

REV. DAVID M. HARRISON of Ponoka, Alberta, missionary to the Indians on the Montana Reserve, was one of 133 participants at a Workshop for Baptists on Deafness and Rehabilitation held at Knoxville, Tennessee, August 16-19. The workshop was sponsored by the University of Tennessee, August 16-19. The workshop was sponsored by the University of Tennessee and supported by a grant from the Vocational Rehabilitation Administration, Department of Health, Education and Welfare. The workshop was designed to acquaint Baptist workers among the deaf with the objectives and resources of the Vocational Rehabilitation Administration and to explore areas of possible mutual support between church workers and rehabilitation personnel.

Workshop participants included missionaries to the deaf, interpreters, state directors of Vocational Rehabilitation, representatives of the Federal Vocational Rehabilitation Administration, rehabilitation counsellors, and educators of the deaf. Approximately 15% of the participants were deaf. The group was comprised of representatives of several Baptist organizations as well as individuals from other church bodies.

The Workshop for Baptists was one of a series of such conferences supported by the Vocational Rehabilitation Administration for church workers at their request to make possible more effective services to the deaf by Vocational Rehabilitation personnel through the cooperation of individuals who work with the deaf in various religious capacities.

Rev. Harrison was nominated by Rev. G. K. Zimmerman, our General Secretary of Christian Education, to represent the North American Baptist denomination at the workshop. Mr. Harrison is interested in work among the deaf, since he was born partially deaf, and attended a school for the deaf for about seven years in St. Paul, Minn.

A WHOLE LIFETIME

By Jan Briand

No coins jingle in my pocket,
My clothes are mostly hand-me-downs,
Bill collectors 'round me gather
And poverty with me abounds.
Am I sad because I've nothing?
I can't keep up with neighbor Jones.
Am I sad? Full of self-pity?
My life all full of moans and groans?
No! Why should I be grieving, pray?
I am rich in blessings many,
God has given me a lifetime.
Problems, friend? I haven't any!
—Submitted by Rev. Herbert Schauer,
Portland, Oregon

BAPTIST HERALD

● The East Side Baptist Church of Chicago, Ill., extended a call recently to Rev. John Reimer of George, Iowa, pastor of the First Baptist Church of George since 1951. He accepted the call and began his ministry in the South Chicago church in August, succeeding Rev. Carl H. Palfenier.

● The Bethel Baptist Church of Indianapolis, Indiana has called Rev. Walter Coles as its pastor to succeed Rev. Richard Christleit. Mr. Coles began his ministry in the Indianapolis Church in September, according to a news item received from the church's board of deacons through Mr. Earl Gabbard.

● The Holiday Park Baptist Church, Pittsburgh, Pa., has extended a call to Rev. George E. Engel, pastor of the Yates Baptist Church, Lyndonville, New York. He has accepted the call and announced that he would begin his pastorate in the Holiday Park Church on Oct. 3, 1965, succeeding Rev. R. Dale Chaddock.

● Mr. and Mrs. Eberhard Hees of Osoyoos, British Columbia have announced the birth of a son on August 26, 1965 who has been named Kenneth Bruce. Mr. Hees has served as pastor of the Osoyoos Baptist Church since summer 1965, following his graduation from the Theological Department of the Christian Training Institute, Edmonton, Alberta.

● Dr. & Mrs. F. Veninga of Sioux Falls, S. Dak., celebrated their 25th wedding anniversary with Open House at the North American Baptist Seminary on Sunday afternoon, Sept. 12. Dr. Veninga is the president of the NAB Seminary. Many friends from the city and outlying churches extended their congratulations to the Veningas at this festive occasion.

● The Emmanuel Baptist Church of Morris, Manitoba has extended a call to Rev. Henry Pfeifer of Regina, Sask., to which he has given a favorable response. He has announced that he would begin his pastorate in the Morris church on Sunday, Oct. 3rd, succeeding Rev. John Wollenberg, now of Kelowna, B. C. Mr. Pfeifer served as the minister of the Faith Church of Regina since 1963.

● On Sunday, August 10, the Friendship Class of the Paul Baptist Church, Paul, Idaho held a surprise anniversary and swimming party at Indian Springs, Idaho honoring Rev. and Mrs. Myrl Thiesies. Gifts were also presented to them, as reported by Mrs. Don Coker. Since Sept. 12th Mr. and Mrs. Thiesies have been in Spokane, Wash., serving the Terrace Heights Baptist Church.

● The Carbon Baptist Church, Carbon, Alberta, Canada has ordered 65 copies of "Moments With God" for each of its church families. Rev. Arthur Patzia, pastor, wrote: "I am thrilled about this decision of the church, and we are praying that it will assist in the development of a family altar in each home. The same thrill accompanies the fact that this is our own quarterly and writ-

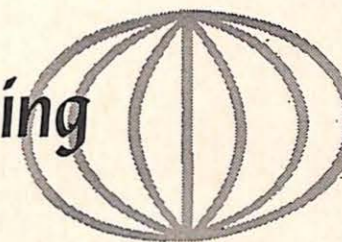
ten by men and women of our fellowship."

● Dr. and Mrs. Paul Gebauer of McMinnville, Oregon, former Cameroon missionaries, have announced the marriage of their daughter, Anne Elizabeth, to Mr. Ronald William Hardy on Saturday, August 21, in the chapel of the Andover Newton Theological School, Newton Centre, Mass. Mr. Hardy is a second year student at the seminary in Newton Centre, of which Dr. Herbert Gezork (a classmate and close friend of Dr. Paul Gebauer) has

and David Tyson Musical Team. Bible studies were also held every morning and the services featured an emphasis on youth. A sacred concert was conducted by the musical team on Saturday evening, as reported by Rev. Edgar B. Wesner, pastor of the church.

● Mr. and Mrs. Rienhart Busch of the Trinity Baptist Church of Kelowna, B. C., celebrated their silver wedding anniversary after a recent Sunday evening service. The mixed and male choirs of the church sang and Mrs. B. Spletzer recited an appropriate poem.

what's happening



been the president until this fall.

● The Ridgemont Baptist Church of East Detroit, Mich., celebrated the 25th wedding anniversary of its pastor and wife, Rev. and Mrs. H. J. Waltereit. The guest speaker for the morning worship service and the evening anniversary program was Rev. Daniel Fuchs of Forest Park, Ill. Through its representative, Mr. Milchner, the church presented a certificate to Mr. and Mrs. Waltereit for a trip to the Holy Land and extended its whole hearted congratulations to them.

● The Calvary Baptist Church, Stafford, Kansas cooperated with the First Baptist Church of the city in a week of a "Preaching Singing Mission" from Sept. 5 to 12. The evangelistic team consisted of Rev. Don Womach as minister and the Bette and Ed Stalneck

Mrs. A. Gaetz played a piano solo. Both Mr. and Mrs. Busch are serving on various church boards and in the ministry of church organizations. The pastor, Rev. John Wollenberg, reviewed their marriage vows of 25 years ago and renewed their covenant after which Rev. E. H. Nikkel led in the prayer of dedication.

● The 110th anniversary of the Pin Oak Creek Baptist Church, Mt. Sterling, Mo., was observed on Saturday and Sunday, Sept. 11 and 12. This was both an historical service and a missionary conference. Guest speakers were Dr. R. Schilke, general missionary secretary, and Rev. Fred Holzimmer, Cameroon missionary now at home on furlough. Miss Ricka Leimkuehler, church historian, has recently completed several new brochures with the history of the Leimkuehler families, the involvement of the Mt. Sterling, Mo., church in the Civil War, and further research on the early history of the Pin Oak Creek Church that was pastored more than 100 years ago by Rev. August Rauschenbusch.

● Sunday evening, Oct. 3, marked the close of a series of outstanding programs in the observance of Christian Education Week at the Oak Street Baptist Church, Burlington, Iowa. The guest speaker was Rev. Bruce Rich of the denomination. A feature of the program was a "Teachers' Recognition Service" in which the pastor, Rev. Howard Johnson, also participated. The Vacation Bible School held from August 9 to 20 had an enrollment of 197 children and an average attendance of 175. Special events were a presentation by Mrs. George W. Lang, Cameroon missionary, and her children, Danny, Gwen and Johnny, of life in an African family, and a visit by the church pastor to the various classes.

MOMENTS WITH GOD

The new NAB devotional quarterly. First issue—Oct. Nov. Dec. 1965."

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BY MRS. DELMAR WESSELER
of Lorraine, Kansas

President of the Woman's Missionary Union
"PRAY YE . . . THAT HE WILL
SEND"

BAPTIST DAY OF PRAYER 1965

On November 1st, somewhere in the world, Baptist women will be praying each minute of the day during our annual Baptist Day of Prayer. Our heart-searching topic, "Pray Ye . . . That He Will Send," will challenge many hearts as we prepare for the day. As we participate in this Prayer Day, we trust ALL hearts will be stirred with the compassion which Christ exhibited in his earthly ministry.

Our exceedingly well written program materials, which have been sent to each local president and each pastor's wife, will prove to be an excellent guide as you prepare for the day. This year we do encourage all women to come and to join in this mighty force as we consider "The Multitudes," "The Compassion of Jesus," and "the Commandment to Pray," along with many periods for prayer.

It is interesting to realize that the Baptist Women's Day of Prayer was begun in 1948 by the European Baptist women who wanted to mend the heart-break of the war through spiritual communion. Other continents took it up and it was officially adopted as a Baptist World Alliance project in 1950. Thousands of women participate each year as our program materials are interpreted into more languages, as more groups around the world join our fellowship, and as more women desire to participate.

Indeed, it is thrilling to realize that Christian women of every race and color, and also converts from many creeds will be joining us in this united prayer effort! Each sincere Christian woman, faced by a world in such great need and a world in such a desperate struggle as we see today realizes the need for united prayer.

Our Cameroonian Baptist women reported many interesting experiences and observations after participating for the first time last year. A group from the Ndu field reported, "We sang, prayed, and read the Bible. Every woman then took her turn and prayed. Many who have never prayed in our church or any group prayed that day. We wish such an arrangement could continue."

Another Cameroon woman reported that "it was a new thing to us but our pastor explained it properly to us. Many

(Continued on page 22)

From the Professor's Desk

By Professor Ralph E. Powell, North American Baptist Seminary,
Sioux Falls, South Dakota

How can we put much stock in the professed renewal of Roman Catholicism as long as the Pope rules the Church like a dictator and the claim is made that there is no salvation outside the Roman Catholic Church?

The authority and power of the Pope is one of the most important questions presently before the Roman Catholic Church. And Catholic scholars are honestly seeking to come to grips with the doctrine of the Church. They are searching the Scripture and testing their own traditional ideas with regard to the nature of the Catholic Church, its relation to other Christian bodies, and its place in the modern world. Self-examination, humility and repentance are very much the order of the day, and it is hard to question the sincerity of the new attitude that has been in evidence since the two sessions of the Second Vatican Council. While at times there may be notable exceptions to this new spirit, it has been the prevailing emphasis and the generally observed attitude during the past few years.

AUTHORITY OF THE POPE

The place, authority and function of the bishops and their relation to the office of the Pope is in the process of being clarified. For a long time it has been argued that the bishops are the successors of the apostles, and as such they do not owe their authority to the Pope, but that they receive it immediately from Christ. It is therefore contended that the Pope does not have a monopoly on ecclesiastical authority.

Hans Küng has stressed the biblical truth of the Church as a great body of all believers led by the Spirit and constituted as a royal priesthood. He contends that the First Vatican Council in 1870 never intended to make the teaching authority of the Pope unlimited and independent. It regarded him as infallible only in association with the whole Church. In this connection Karl Rahner also insists that there can never be an independence of the Pope from the Church in the matter of teaching authority. Bishops cannot be limited merely to approval of the Pope's decisions; their approval must be involved in the decision itself.

Persistent appeals have been made for remedying any one-sidedness of ecclesiastical power. In the 20th century the unity of the Church will be served more by decentralization than by any dictatorship, it is urged. While the Pope's position as head of the college of bishops is unquestioned, strong support has been gained for the position that the college possesses complete and sufficient authority. It should not be thought of in terms of obedience and subjection to the Pope.

Furthermore, ecclesiastical offices are not to be regarded merely as positions of privilege or power which elevate individuals over the Church, but they are positions of humble service within the body of Christ and subject to his Lordship. Küng and Rahner maintain that the heart of apostolic succession is one of the Word of witness to the once-for-all event of salvation in Christ, not something institutional.

NON-CATHOLIC CHRISTIANS

With regard to the traditional dogma that there is no salvation outside the Roman Catholic Church, one can hear repeated Catholic statements insisting that it was not their intention to claim that divine grace never is at work outside the Roman Church. The clear fact is that Rome has been forced to recognize that there are genuine Christians outside its walls, believers in whom the Holy Spirit is undeniably at work. All sorts of rationalizations are offered to square this reality with its traditional position, but Rome is now freely talking about the possibility of salvation outside its own boundaries. References to "separated brethren" and "the other Christians" are common today.

"At present the trend is to soft-pedal the exclusiveness of Rome," writes G. C. Berkouwer, "and to emphasize the reasons for people's estrangement from Rome. Instead of pontificating on its own priority, the Roman Church is eager to analyze the conditions under which others remain apart from her. And this approach rules out a simple 'return to Rome' attitude. . . . We do not hear a simple warning that to refuse conversion to Rome is to forfeit salvation" (*The Second Vatican Council and the New Catholicism*, pp. 196f.).

An attempted explanation for this problem of true believers being outside the Church is that there is a certain sense in which people can be members of Christ's body, the Church, without being members of the institution. They are members of the mystical body but outside the ecclesiastical organization. Sometimes the distinction between a true and complete membership in the Church and a membership of inferior grade is used.

Edmund Schlink underscores the difficulty of Rome's dilemma in recognizing non-Catholics as Christians while not recognizing non-Catholic churches as genuine churches. For all the conciliatory statements that are being made, fullness of salvation is still claimed to be found in the Roman Church. Even though Pope Paul VI speaks of non-Catholic Christians as Christ's sheep, they are wandering outside the sheepfold. Meanwhile, the

(Continued on page 17)

MY IMPRESSION OF AMERICA

By Pastor John Ngayang Nfor
Executive Secretary
Cameroon Baptist Convention

At the 10th General Session of the Cameroon Baptist Convention held in the Mizpah Baptist Church, New Town—Victoria, April 22-25, 1965, I was chosen to represent the above Convention at the 11th Baptist World Alliance Congress held at Miami Beach, Florida, U.S.A., June 25-30, 1965, and became one of the more than 17,000 delegates from about 77 countries attending the Baptist World Congress.

Arriving in the United States on June 16th, I discovered that we can prove that differing customs and ways of life are not obstacles to brotherhood among Christians. I also learned that to drive for a better world of understanding, the barriers of space and time have to be broken.

My first contact with America was indeed wonderful. I found the problem of adjustment to a different climate and society an easy one to solve. This will be a long remembered occasion, for me.

It is true that the American children have more freedom than we have in Cameroon. But that does not necessarily imply a carefree attitude. As far as I could observe, beneath this exterior of freedom, lies respect for one's parents. In American homes, I learned not to confuse fear with respect.

America is a land that looks forward hopefully to the future. You can find objectionable things as well as those which are commendable. But no one can leave your land without a feeling of respect for the country and her people.

I was also glad to attend the Laymen's Family Conference at Green Lake, Wis. The inspiring messages of Bible study led by Professor Gerald L. Borchert brought deeper inspiration to my heart. I was able to realize the desire and concern of North American Baptists for our work in Cameroon as many laymen and women visited and talked to me.

The inspiring songs and music led by Mrs. Herbert Pankratz made me feel at home and I was moved to join the choir (See choir picture on front cover, Sept. 9 issue). Leaving Green Lake, the conference in some sense to me, was not only laymen's family conference but an international Christian fellowship and spiritual revival.

Everybody left with greater desire, zeal and full determination to do something for the Lord Jesus Christ.

A THANKFUL HEART

For blessings of the fruitful season,
For work and rest, for friends and home,
For the great gifts of thought and reason
To praise and bless thee, Lord we come.
—E. Scudder.

October 7, 1965

SOUTHERN CONFERENCE AT CANAAN CHURCH

"Growing in Grace and Knowledge" (II Peter 3:17-18) served as the theme for the Southern Conference sessions held at the Canaan Church in Crawford, Texas with Rev. J. R. Ford as the host pastor. Guest speakers were Rev. David J. Draewell, secretary of Stewardship and Higher Education; Dr. J. C. Gunst, Central District secretary; and Mrs. Delmar Wesseler, president of the denomination's Woman's Union.

Dr. William Barsh of Kyle, Texas, led in the memorial service. After giving a short message, a family representative of each of the 12 deceased was asked to come forward to receive a red carnation. During this time Mrs. Barsh played "In the Sweet Bye and Bye" on the violin.

Close to the hearts of all Southern Conference members is our own mission in South Texas. Rev. George Conway, mission secretary, thrilled our hearts in reporting of the progress in Rio Grande City under the leadership of Rev. and Mrs. Robert Sandoval and in Edinburg with Rev. and Mrs. Dempsey Harris. Mr. Harris discussed the problems and possibilities in Edinburg. They have organized Bible Study classes, but as yet do not have a lot for the building of a church. Rev. Gordon Thomas of Dallas brought a brief report about our Extension Project in Dallas, Texas.

On Friday evening the W.M.U. was in charge of the program with Mrs. Milton Lippert of Waco presiding. Mrs. Delmar Wesseler brought the message on "The Crowning Grace." Dr. J. C. Gunst installed the new officers.

The final session featured our youth at the C.B.Y.F. Rally, with Miss Ruth Poerschke of the Greenvine church presiding. James Koch of Waco presented the C.B.Y.F. budget for the coming year of \$2,500. Rev. Dwight Fry of Greenvine, installed the new officers. Rev. David J. Draewell brought the closing message, "A Jewel in an Earthly Jar."

Among the resolutions that were adopted were: (1) to appoint a Camp Study Committee; (2) to appoint a Church Extension Committee to work within our conference; (3) to have a Pastors' Conference yearly; and (4) to have an annual Workers' Conference. (Mrs. Ernest Bieber, Reporter).

FROM THE PROFESSOR'S DESK

(Continued from page 16)

challenge is being held before Catholics that the Church should be in reality Christ's Church in the world, humble, repentant, renewed, serving, worthy of belief.

Dr. Berkouwer asks: "In view of Catholic calls to humility and Catholic insistence on a right to criticize the Church, may we expect a new view of the credibility of the Church . . . may we expect a changed insight that will move the Catholic Church closer to other churches?" (*Ibid.*, p. 216).



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sunday school lessons

REV. B. C. SCHREIBER, FOREST PARK, ILLINOIS

A TEACHING GUIDE

Date: October 17, 1965

Theme: **BEZALEL; DEDICATED CRAFTSMAN**

Scripture: Exodus 35:30-36a; 38:22-23

THE CENTRAL THOUGHT: We are inclined to agree with the poet who said, "All service ranks the same with God; there is no last nor first."

INTRODUCTION: There are many Bible story books written which emphasize the lives of Bible characters who are well known to us, and who are always a source of blessing and inspiration. Abraham, Isaac, Jacob, Joseph, Moses, David and many more are considered the real heroes and the story of their lives makes for exciting reading.

Today we are to study the life of a man who, as far as we know, was never recorded in any Bible story book. Christian writers and publishers probably think there would not be enough interesting material about him in order to hold the attention of children. If the name Bezalel were mentioned to adults, no one would know that he was related in any way with the Bible. Yet he performed an important and necessary function in the plan and purpose of God.

I. A DEDICATED WORKMAN. Exodus 35:30-35.

God has a personal interest in all of his children and he knows them by name. Jesus made it very emphatic when he said, "Even the very hairs of your head are all numbered" (Matt. 10:30).

When we speak of being called by God we think of the ministry or missionary field. But in a certain sense we are all called by God. Bezalel was called into this particular service just as surely as Moses was called, or Aaron or the prophets or the disciples and ministers today. The shoemaker, the carpenter, the mechanic, the tailor, the typist or bookkeeper who is interested in quality and striving for perfection has something of the divine calling in his heart and soul. Bezalel, the craftsman, had his heart attuned to God and had no trouble in hearing Lord. His work was not "secular" work for it was done in and through the Spirit of God. He did a work which Moses was not able to do, but he did not complain because he was unable to be a Moses or a prophet.

II. DEDICATED HELPERS. Exodus 35:36; 38:1-2.

It is not enough to be able to do good work. Part of the responsibility of

the artist is to recognize the gifts in others and to be able to teach and train them for service. These capable men were teaching others to use their talents for the Lord. The Scriptures emphasize the importance of a teaching ministry. It was the last command of Jesus to teach all nations. Whatever we have we are to share it with others.

All of these craftsmen had to work in Egypt under slave conditions. Now they were free to use their talent in the service of the Lord.

III. DEDICATED OFFERINGS. Exodus 36:3; 38:22, 23.

It is natural that we sometimes envy the gifted person. If all the gifts are divinely bestowed, then we are inclined to think that God has forgotten those who have very little talent. But God does not expect of us that which we do not have. Yet no one lacks the opportunity to do something. All of the talented men like Bezalel would be helpless if there were not hundreds and thousands of people who, out of a willing heart, brought an offering. Obedience to God, whether we have little or much, is the key to a happy Christian life.

Questions for Discussion

1. How can we use our ordinary talents in an extraordinary way?
2. Is the Christian who helps to build the church as important as the minister who preaches in the pulpit?
3. Must a beautiful worship service be formal and liturgical?

A TEACHING GUIDE

Date: October 24, 1965

Theme: **CALEB; FACING THE DIFFICULT**

Scripture: Numbers 13:30-32; Joshua 14:6-12

THE CENTRAL THOUGHT: Caleb had the kind of faith which made the God of heaven look big and the giants of earth look small.

INTRODUCTION: Leadership ability is both a blessing and a curse. It is a blessing when it is used for the honor and glory of God and the benefit of mankind. Such dedicated leaders are interested in two important questions: What is God's will and what is best for those who follow?

It is a curse when the person, who has the talent and ability of leadership, uses the gift to enrich himself and to demand service from his fellowmen.

For Israel it was providential that in times of great crises God provided good leaders. Moses, Joshua and Caleb were a great triumvirate who were used of God to bring the children of Israel out

of the bondage of Egypt into the freedom of the Promised Land. Each one was a model of obedience to God and his will, and each one had the best interests of the people at heart. They were human beings who were not perfect, but they never lost sight of the goal God set before them.

I. FAITH AND COURAGE. Numbers 13:30-31.

The faith of Caleb is even more striking when we realize that he was not an Israelite. That is, he was not an Israelite by blood or birth. He was a member of a tribe known as the Kenizzites who were associated with the Edomites. This particular tribe was absorbed by the tribe of Judah, and Caleb became a Judahite by adoption.

Caleb did not belittle the enemy nor the difficulty. His was not a blind faith. He gave an honest and objective report, letting them know that the people were strong and the cities were walled and great. He saw this as a great challenge and as an opportunity of exercising faith in God. There was nothing to fear as long as they had the assurance of God's presence.

II. UNBELIEF AND COWARDICE. Numbers 14:32.

One of the weaknesses of a democratic system is that the majority may have the votes but they do not always have the truth. Caleb gave the minority opinion which demanded faith and trust, but the majority in their report did not mention God, nor did they give any indication that they had any faith whatsoever. In their helpless state they forgot the helpfulness of God.

III. THE REWARD OF FAITH. Numbers 14:6-12.

Forty years earlier a portion of land was promised to Caleb. It was his share, and he rightfully asked for it. He did not claim it on the basis of his military strategy or human courage, but on the fact that he wholly followed his Lord. His was the reward of obedience and faith. He took God at his word.

Caleb could have chosen some peaceful valley and left the conquering of the giants to the younger generation. But he asked for a mountain. At a time when most old soldiers looked forward to days of ease, Caleb asked for a territory which meant more battles and more faith.

Questions for Discussion

1. Do Christians who trust God always live long and have good health?
2. Who are some of the giants which we must overcome today? Are they physical or spiritual?
3. Is it easy to get rid of cowardice?

BAPTIST HERALD

OUR DENOMINATION IN ACTION

special events

BETHANY, PORTLAND, OREGON.

The Roland Rich family was given a welcome home on Sunday, Aug. 8, by the Bethany Baptist Church of Portland, Ore. They are serving as missionaries of Wycliffe Bible Translators in Peru. Mr. Rich spoke at the morning service and then everyone was invited to stay for a big Welcome Home Sunday dinner at the church. Arthur Schulz, pastor, read scripture and offered prayer. A short program was given and Rol and Fierne were asked to speak a few words. A highlight of the program was enjoyed when their two children, Marty and Brenda, sang a couple of songs in the Arabella tongue. The Sunday evening service was turned over to the Rich's again at which they showed slides of their work as Wycliffe Bible translators in the jungles of Peru. They were presented with a love offering from the church. (Mrs. Evelyn Keehn, Reporter).



Mr. and Mrs. Roland Rich of Portland, Oregon, missionaries and Wycliffe Bible Translators in Peru, with their children: Brenda, Gary and Marty.

GOD'S VOLUNTEERS FOR AFRICA, FOREST PARK.

The Forest Park Baptist Church, Forest Park, Ill., chalked up another "first" in having a commissioning service on Friday evening, August 20, 1965, for seven young people who have gone to Cameroon, Africa as the first team of God's Volunteers for Cameroon. After the welcome by our pastor, Rev. H. J. Freeman, Dr. R. Schilke, denominational General Missionary Secretary, took charge of this inspirational service. Scripture was read by Ruby Salzman and followed by prayer by Tina Schmidt, both Cameroon missionaries. Testimonies of praise were given by Misses Ruth Rabenhorst and Daphne Dunger after which the Volunteers were introduced. It was a thrilling experience to listen to these testimonies of young people who have taken time out from their busy schedule to serve the Lord in this sacrificial way.

Special music for the evening was rendered by a trio, composed by Mary

Ann Fuchs, Jeannette Moeckli and Mrs. Roger Dermody; and a solo by Eunice Kern. Rev. G. Ben Lawrence and Rev. George W. Lang gave the brief but challenging messages after which Mr. Lang offered the commissioning prayer and benediction while the Volunteers with Ruby Salzman and Tina Schmidt, who will be returning to Africa with them, stood before the congregation. In addition, we were happy to have missionaries Geraldine Glasenapp and Mr. and Mrs. Hisashi Murakami in our midst. The churches from the surrounding area had been invited and were well represented. (E. Redlich, Reporter).



Joy Berndt (left) and Billy Fischer of Herreid, S. Dak., with the director of Scripture Memory work, Mrs. R. H. Ackerman, at the Herreid Baptist Church.

sunday school programs & events

HERREID, S. DAK. Joy Berndt and Billy Fischer of Herreid, S. Dak., who have completed their 9 years of Scripture Memory work, are pictured with their director, Mrs. R. H. Ackerman. Joy and Billy are holding the Grand Awards given to them by our denomination. Both were also presented with Bibles from the Sunday school in recognition of their achievement. Nineteen boys and girls completed course No. II and were awarded pins. Mrs. Ackerman has been assisted by Mrs. Mervin Mittelreider and Mrs. Walter Kramlich in this very important work of the church of Christ. (Mrs. Howard Conway, Reporter).

PLEVNA, MONTANA. At the First Baptist Church of Plevna, Montana in May, seven young people received their Grand Awards for completing the Scripture Memory Course. They are: Emil and Lorretta Seiler, Carol and Diane Haar, Viola and Kathleen Bechtold and Ruby Burkle. In June we had our Vacation Bible School with a good attendance and with the offerings sent for the Cameroon mission field. On August 15, we as a church bade farewell to Mary Ann Fuchs, daughter of Mr. and Mrs. Wm. Fuchs, who was leaving with God's Volunteers for Africa. We are proud to have Plevna, Montana represented in Africa. (Mrs. Walter Hochhalter, Reporter).

woman's missionary societies

RAPID CITY, S. DAK. The Ladies' Mission Circle of the South Canyon Baptist Church, Rapid City, S. Dak., held its annual Family Night on Friday, August 20. In charge of devotions was Mrs. Victor Schlottman who played the piano while Victor Schlottman led the group in singing. Mrs. Helmut Wolff, president of the group greeted the visitors, many of whom were vacationing in the area. Attendance was more than 100. Rev. W. D. Dachtler, pastor of the church, introduced a group from Rushmore Junior College. Mrs. Geo. Palmer, music instructor at the college, played "Chopin's Nocturne." Miss Nancy Lisk and Jim Healy, both students at the college, sang several duets accompanied by Mrs. Palmer. Offering for the evening went towards completions for the church kitchen. Rev. F. W. (Bill) Jung, who will be teaching History and English at the college this fall, spoke on Psalm 37. Coordinators in charge of the food and serving were Mrs. Wm. Lutz and Mrs. Eldon Odegaard. (Mrs. John Kwyzla, Jr., Reporter).

ANNIVERSARIES & RECEPTIONS

FOREST PARK, ILL. On Sunday evening, August 22, the Forest Park Baptist Church, Forest Park, Ill., bade farewell to our missionary, Miss Ruby Salzman. After a duet by Misses Adelaide Klatt and Erna Redlich, Miss Salzman spoke to us about her work in the Cameroon, Africa, and the areas in need of our special prayers. After these intimate glimpses of concern, Mrs. Herman Seegmiller pinned a beau-

tiful corsage on Miss Salzman and Mr. H. B. Johns, moderator of the church, presented her with a check for \$100 to be applied toward a car she is planning to purchase. Our pastor, Rev. H. J. Freeman, closed the service with a brief message on "Our Sister—Servant of the Church." Following the benediction, we enjoyed a time of fellowship and refreshments in the lower auditorium of the church. (E. Redlich).

October 7, 1965

50TH WEDDING ANNIVERSARY, MR. AND MRS. F. RUNTZ. Mr. and Mrs. Ferdinand Runtz of Arnprior, Ontario recently celebrated their 50th wedding anniversary. A tea was held in their honor at their home. Congratulations and best wishes were received from many friends of the couple, among which were messages from Prime Minister Pearson and other government officials. A beautiful plaque was presented to Mr. and Mrs. Runtz by the Hon. John Robarts, premier of Ontario. Mr. and Mrs. Runtz were married in the First Baptist Church of Arnprior on July 14, 1915 by Rev. Wm. Ritzman. They were blessed with 2 daughters, Doris and Vera. Doris died in 1945 at the age of 18 years. Both Mr. and Mrs. Runtz enjoy life and are in considerable good health. May God grant them many more years of wedded life together! (Mrs. Gerald Kuehl, Reporter).



Mr. and Mrs. Ferdinand Runtz of Arnprior, Ontario at their festive golden wedding anniversary celebration.

SPOKANE, WASH. The Terrace Heights Baptist Church of Spokane, Wash., has extended a call to Rev. Myrl E. Thiesies, pastor of the First Baptist Church in Paul, Idaho since 1959. He accepted the call and began his ministry Sept. 12th, succeeding Rev. Kenneth Howe, now with the Central Baptist Church of Waco, Texas. We have been blessed with the ministry of Dr. William Appel, who has been serving as interim pastor since last fall. (Mrs. Curtis Cade, Clerk).

REGINA, SASK. Mr. and Mrs. William Rosom of Regina, Sask., recently celebrated their 50th wedding anniversary at their home. The couple was married in Regina August 19, 1915 with Rev. C. Pahlmann officiating. They farmed north of Davin, Sask., until they retired to Regina in 1959. They had been active members of the Grace Baptist Church of Davin. Now they attend the Faith Baptist Church in Regina. They have two daughters: Mrs. Adolph Arndt of Brandon, Man., and Miss Doris Rosom of Regina, and one son, Albert of Davin, Sask. They have six grandchildren and two great grandchildren. A plaque and a wheat sheaf



Mr. and Mrs. William Rosom of Regina, Sask., at their 50th wedding anniversary celebration.

brooch were presented to them from the city by Mayor Baker. (Miss Doris Rosom, Reporter).

70TH WEDDING ANNIVERSARY, MR. AND MRS. WM. GEORGE. The three children of Mr. and Mrs. William George of Portland, Oregon honored their parents on their 70th wedding anniversary on June 20 with a reception at their home. They were married June 20, 1895 in Portland where they have lived throughout these years except for 9 years in Ruff, Wash. The honored couple are parents of Harvey D. George, Banks, Ore.; Mrs. Henry J. Oswald, Long Beach, Calif.; and Mrs. Roy P. Scott, Ritzville, Wash. They have 6 grandchildren and 11 great grandchildren. Mr. and Mrs. George have been faithful members of the



Mr. and Mrs. William George of Portland, Oregon, members of the Trinity Baptist Church, at their 70th wedding anniversary celebration!

Trinity Baptist Church, Portland, Ore., for many years. The pastor, Dr. John Wobig, conducted a brief service at the afternoon celebration based on Psalm 118:23-25. (Mrs. Miriam Krueger, Reporter).

VACATION BIBLE SCHOOLS

ELK GROVE, CALIF. The First Baptist Church of Elk Grove, Calif., conducted a Vacation Bible School, July 19-23, with Mrs. Manes Wageman as director and Mrs. Naomi Ehnisz as co-director. The theme was "Discovering With Christ." The enrollment was 114 with an average attendance 97. There were 42 teachers and helpers. The offering of \$48.88 was designated to purchase books for our new church library. A program by the students was presented at the Sunday school picnic held in Elk Grove Park on Sunday, July 25, during the morning service. (Mrs. Elsie Heitzmann, Reporter).

BETHLEHEM, PA. "Discovering With Christ" was the theme of the Vacation Bible School at the Calvary Baptist Church, Bethlehem, Pa. Pupil enrollment numbered 67. The average daily attendance was 59 pupils. The school was well staffed with 24 work-

ers. The leaders in each department were as follows: Mrs. C. Hunter, Pre-school; Mrs. Roy Schuyler, Primary; Mrs. C. Roper, Junior. Mrs. John Dorozowski and Mrs. Ray Cuellar were in charge of handcrafts. Mrs. Ernest Zentgraf was the director. The school opened on Monday, August 9th, and concluded with a demonstration program on Friday evening, August 13th. (David P. Gunkle, Reporter).

COMMUNITY, ST. CLAIR SHORES, MICH. The Vacation Bible School at the Community Baptist Church of St. Clair Shores, Mich., was more than our expectation this year. There was an increase over our last year's enrollment of 176 to 310 this year with a daily attendance of 202. The director, Mrs. Kay Holderbaum, with the help of 29 teachers and helpers performed a wonderful job of teaching the children. The missionary story was about a Japanese boy and the offering of \$41.00 for missions will be going to a project in Japan. There were 7 personal decisions and 32 hand decisions for Christ. The Thursday evening program was well attended by parents and children. The Bible School ended Friday with teachers and helpers being taken out to an appreciation luncheon. (Mrs. Lillian Herhuth, Reporter).



Gloria Casselmann and Robert Bieber, Grand Award winners in Scripture Memorization, Mowata Baptist Church, Branch, La.

MOWATA, BRANCH, LOUISIANA. A five day Vacation Bible School was held at the Mowata Baptist Church of Branch, Louisiana in June with a total enrollment of 76. The classes developed the theme, "Discovering With Christ." A program was given on the closing night with an overflow crowd in attendance. Fifty Spanish Bibles and 77 Spanish New Testaments were purchased with the mission offerings received each day, together with the offering at the program, and sent to our Spanish American Mission in Rio Grande City, Texas.

We had ten young people enrolled in the denominational Scripture Memory Course during the past year. Mrs. Ernest Bieber, the Scripture Memory Director, presented the awards on Sunday evening, July 11. Grand awards were presented to Gloria Casselmann and Robert Bieber. (Mrs. Henry L. Bieber, Reporter).

TEMPLE, MEDICINE HAT, ALTA. "Discovering with Christ" was the theme used in the Vacation Bible School held at the Temple Baptist Church, Calgary, Alberta, from August 2 to 6. There was a total enrollment of 127 pupils with a daily average of 107. In addition, there were 21 ladies who served as teachers or teacher helpers. The daily offerings were set aside for missions. On August 6 a special closing program was conducted with all classes participating, after which parents and friends were invited to view a splendid display of handcraft materials. The leaders of the various departments were: Mrs. B. Kerber, Beginners; Mrs. Schulz, Primary; Lorraine Bender, Juniors; and Karin Klippe, Intermediates. (Marlene Klippe, secretary).



Rev. Herman A. Pohl, (left), of Minitonas, Man., and Rev. Herbert Bushkowsky, (right), of Swan River, Man., and 14 baptismal candidates from both the Minitonas and Swan River churches.

tion Bible School from July 12 to 16, with a climactic program on July 18. Fifty-two children enrolled this year. Together with the Baptist Church of High Prairie and an Evangelical Baptist group, we had two weeks of camp on a mountain seven miles north of High Prairie. Over sixty campers were enrolled, out of whom 11 of the older campers surrendered their young lives to Christ. Not having cabins, we slept in little tents. All services and teaching periods took place in a big tent or around the camp fire. On August 1 our church met under the blue sky, under the brightly shining sun, at the swiftly flowing Smoky River to baptize three believers into Christ's death. While observing the Lord's Supper the same day, four people were added to our church. We praise the Lord for his blessings! (Reinhold Wilde, Pastor).

BAPTISMAL SERVICES

SWAN RIVER AND MINTONAS, MAN. Sunday, July 25, dawned bright and clear for our baptismal service conducted by the Temple Baptist Church of Swan River, Man., and the First Baptist Church of Minitonas, Man., at Wellman Lake. The two churches had the joy of witnessing the baptism of 14 candidates on confession of their faith in Christ. We were privileged to have two of our missionaries present, namely, Miss Lucille Wipf of Japan and Rev. Donald Harrison of our Indian Mission in Alberta. Miss Wipf was here for our Junior Camp which was held the following week. The hand of fellowship was given to the candidates at the evening service in their respective churches. Our prayer is that God might continue to bless them in their service for him. (Mrs. Dave Binder, Reporter).

BERLIN, FREDONIA, N. DAK. The Berlin Baptist Church, Fredonia, N. Dak., and the First Baptist Church, Ashley, N. Dak., held a union baptismal service on Sunday afternoon, August 15. After the morning worship service in the church, we resorted to Lake Hoskins, where a good sized

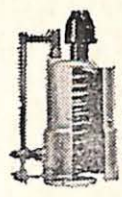


Mr. and Mrs. Albert Losli of Portland, Oregon, members of the Trinity Baptist Church, who celebrated their golden wedding anniversary on June 13, 1965 (See report in Sept. 9, 1965 issue, page 20).

GRACE, MEDICINE HAT, ALTA. A Vacation Bible School was held by the Grace Baptist Church, Medicine Hat, Alberta from August 9-13. A total of 113 boys and girls, a staff of 22 teachers and helpers, with our pastor, Rev. G. Poschwatta, as director, taught the theme, "What My Saviour Teaches Me." Our mission offerings of \$49 went to the Benke Memorial Baptist Church which is located on the Bull Reserve. The closing program which was held on Sunday night was an inspiration to all as the boys and girls recited Scripture verses, sang songs, and acted out pantomimes. The leaders of the various departments were: Mrs. Edna Croissant and Mrs. Violet Treiber, Beginners; Mrs. Poschwatta and Miss Hilda Odenbach, Primary; Miss Molly Odenbach and Miss Fay Schatz, Juniors; and Rev. G. Poschwatta, Junior Hi. (Miss Sylvia Treiber, Reporter).

VALLEYVIEW, ALBERTA. The Immanuel Baptist Church, Valleyview, Alberta in the Peace River area of Northern Alberta has been greatly blessed of God. We conducted a Vaca-

crowd had gathered. Amongst these were people of various faiths and callings who would never come to a church to witness a service of this type. The weather was most accommodating and the Spirit of God was evident as the congregation sang "Marching to Zion" and "Shall We Gather at the River?" After brief messages by Rev. J. C. Kraenzler and the pastor of the Berlin Church, David Littke, the rite of baptism was administered to five people from Ashley and three of our church. Communion and reception into the church followed on the next Sunday. (David Littke, Pastor).



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Rev. August Kraemer
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Rev. Henry Pfeifer
P. O. Box 43
Morris, Manitoba, Canada

Rev. Walter Stein
831 McDermot Avenue
Winnipeg 3, Man., Canada

WE THE WOMEN

Mrs. Delmar Wesseler

(Continued from page 16)

accepted to do it. We took the first week of November, and used the whole week for prayer. We started poorly with 9 women, but we did not give up. The second day the number went up to 25. The third day the church was filled with Christians, both women and men to the end of the week. We had one hour for prayer, that is from 5 o'clock to 6 o'clock each morning." (I wonder how far some had to trek to get to church!)

Mrs. Mildred McMurray, late president of the North American Baptist Women's Union, said, "The Baptist Women's Day of Prayer is not for the purpose of defining prayer or talking about prayer or analyzing prayer. It is a day to pray until we are compelled to act. World Crises do not allow for the luxury of just fellowship in prayer, no matter how sweet the experience, but challenge women to put God's promises to the test. 'Call unto me and I will answer thee great and mighty things which thou knowest not.' The time is propitious for Baptist women around the world to join in 'the only form of revolt against wrong that remains upright.'"

CONTRIBUTIONS SUMMARY

August, 1965

CONTRIBUTIONS FOR ALL PURPOSES

Conference	Aug. 1965	Aug. 1965	Aug. 1965
Atlantic	\$ 2,329.51	\$ 944.11	\$ 2,312.98
Central	12,410.69	9,845.20	10,967.74
Dakota	4,292.78	6,067.37	4,781.90
Eastern	1,787.96	1,233.78	374.15
Northern	5,349.32	3,543.67	2,227.82
Northwestern	4,933.80	6,014.34	4,274.33
Pacific	11,362.87	4,215.48	5,982.75
Southern	294.80	77.67	544.59
Southwestern	8,114.17	4,851.57	4,857.39
Inter-Conference	216.00	1,067.32	1,167.98
Total	\$ 51,091.90	\$ 37,860.51	\$ 37,491.63

CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Contributions	Total Contributions
For the month of August, 1965	\$ 48,010.42	\$ 3,081.48	\$ 51,091.90
For the month of August, 1964	35,445.74	2,414.77	37,860.51
For the month of August, 1963	34,515.06	2,976.57	37,491.63

CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1965 to August 31, 1965	\$276,519.24	\$ 16,536.34	\$293,055.58
April 1, 1964 to August 31, 1964	257,333.04	18,284.60	275,617.90
April 1, 1963 to August 31, 1963	250,662.32	21,862.60	272,524.92

NEW AND THE OLD

(Continued from page 11)

university and at the Missionsakademie. Review of the work done. The friendly, warm-hearted, cautioning voice of Bishop Neill: "When you put your lectures into manuscript form," Dr. Dunger, "remember, make it 'Anschaulich' (graphic, plain) because a printed lecture is something quite different from a spoken lecture." Finally the typing of the manuscript and submitting it to him and the university for reference purposes.

THE BLIND PERSIAN STUDENT

The blind Persian student and his fiancée invited me to have Sunday dinner with them. They did not know at the time that this was my last meal at the Missionsakademie. Gladly and gratefully I accepted. While we talked "Islamic," she prepared the meal in the small, common kitchen on the third floor. We ate from institutional utensils—grilled liver, fried onion, potatoes and gravy. Later, a cup of coffee. All was very good. It was a delicious meal.

It was more than good and delicious. It was a symbol of sacrificial love and loving deed. My eyes wandered to his desk. There stood the picture of his fiancée. Quite normal, I thought. Then I saw the Braille typewriter next to it, and I realized that he had never seen that pretty face—would never see it! I realized that here was not only a great love, but here was in the making a great spiritual call and a ministry that would cast its radiance into many generations to come.

I looked at her as she served him a few more potatoes. I knew that she had gone through basic nurses' training. She was scared when she saw the first human "Kadaver." This week she would take her driver's road test. Next year she would be with him in Persia, sharing with him the great spiritual responsibilities among Muslim people and Christian believers.

OUR VICTORIOUS FAITH

Before I left we prayed. Did her voice tremble when we prayed? No. Our prayer was for faith—victorious faith—through which God would change us and the world. We prayed for grace which would transform us into the image of his Son, claim many hearts for the Majestic Christ and make the nations and the world his own, that Majestic Christ Who, among the Old and the New, is the Alpha and Omega, the Unchangeable, the Ever True and Faithful.

AGE WITH HONOR

"He who would pass his declining years with honor and comfort, should, when young, consider that he may one day become old, and remember when he is old that he has once been young."

—Joseph Addison

Obituary

(Obituaries are to be limited to about 150 words. A charge of ten cents a line is made for all obituaries.)

MRS. AMY MANSFIELD

of Reedsburg, Wisconsin

Mrs. Amy Mansfield of Reedsburg, Wis., was born on May 9, 1896 and passed away on July 19, 1965 in the University Hospital in Madison. Her death came as a result of injuries suffered in a car-truck accident on July 7, from which she never regained consciousness. On confession of her faith in Christ, she was received into the fellowship of the North Freedom Baptist Church, Wis., on Oct. 10, 1962. She also belonged to the Woman's Missionary Society.

Survivors include one son, Herbert of Milwaukee, Wis.; one daughter, Mrs. Clarence Disch, Large, Florida; one grandchild and 4 great grandchildren; and one sister, Mrs. LaVerne Flower of Milwaukee. Her husband preceded her in death.

North Freedom, Wisconsin
LEROY KIEMELE, Pastor

MRS. LILY CROENI

of Portland, Oregon

Mrs. Lily Croeni of Portland, Oregon was born Sept. 22, 1889 in Elgin, Iowa and passed away on August 25, 1965 at the age of 75. Being the daughter of a minister, Rev. William Schunke, she went from Elgin, Iowa to Bethany, Portland, Oregon; then to Winnipeg, Canada. From Winnipeg she moved to Seattle, Wash. From here she moved again to Portland with her parents and settled down in the Bethany area where she met and married Ben Croeni on Feb. 11, 1921. The couple settled down in the Bethany area and here she lived until death claimed her.

She was converted to a living faith in Christ at an early age. In 1918 she transferred her letter to the Bethany Baptist church. She was very active in the life of the church serving the Lord as S.S. teacher for many years, as president of the Missionary Guild and as church organist for 28 years. She loved her Lord and the church and attended all services faithfully. She is survived by her husband, Ben; her son, Allan; her sister, Mrs. Mollie Vetter of Napa, Calif.; and her 4 grandchildren.

Bethany Baptist Church
Portland, Oregon
ARTHUR K. SCHULZ, Pastor

MR. EMIL F. SEEDORF

of Kankakee, Illinois

Mr. Emil F. Seedorf of Kankakee, Ill., was born Nov. 27, 1871 in Kankakee Township, Ill., and remained a resident of this area until his death on August 9, 1965 at the age of 93. His father was a charter member of Immanuel Baptist Church of Kankakee when it was organized in 1864, and he himself was a member for 78 years, having received Christ at the age of 15. He was especially known for Gospel hymns which he could be heard singing while working in the fields. He was always an active member of the church, attending the services faithfully and participating in the work of the church. When he was no longer able to be active, the church bestowed upon him the title of Honorary Deacon in recognition of his long and devoted service.

He had always been a generous contributor to the Lord's work and he revealed his continuing concern for the church he loved through a substantial remembrance in his will. "He being dead yet speaketh." He leaves six sons, two daughters, 15 grandchildren, 24 great grandchildren, and one sister.

Immanuel Baptist Church
Kankakee, Illinois
ROBERT SCHREIBER, Pastor

MR. NOEL E. HOLSMAN

of Portland, Oregon

Mr. Noel E. Holzman of Portland, Oregon was born in Vancouver, Wash. Feb. 9, 1905 and passed away June 29, 1965 at Madigan Hospital, Fort Lewis, Wash., at the age of

ANNUAL FALL FESTIVAL

CENTRAL BAPTIST HOME

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THURSDAY, OCTOBER 28

Sponsored by the
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of the Chicago Area Churches

FELLOWSHIP COFFEE TIME
IN THE AFTERNOON—

DINNER WILL BE SERVED
5:30 and 6:30 P.M. —

INSPIRATIONAL PROGRAM
AT 7:45 P.M.

EVERYONE INVITED

60. He married Helen Rich on July 16, 1945 in Ogden, Utah. Mr. Holzman was a retired army Chief Warrant officer, having spent 23 years in the service of his country.

After his retirement from the U.S. Army in 1958, he studied at Lewis and Clark College in Portland, Oregon and obtained his B. A. degree. The next year he pursued further studies at the University of Washington. He accepted the Lord as his Savior and joined the First Baptist Church of Monterey, Calif. On March 6, 1955 he joined the Bethany Baptist Church of Portland, Oregon. He was active in the church as deacon, S. S. teacher, member of the Board of Christian Education and as counselor for the boys work. He was always ready to serve when asked.

He is survived by his widow, Helen; two daughters: Maxine of Portland, Ore.; and Catherine of Hillsboro, Ore.; one son, Edward of Laurel, Ore.; three sisters: Mrs. Neva Thompson, Mrs. Annie Kelly, and Mrs. Caroline Nickolus; three brothers: Frank, Leonard and Lawrence; and two grandchildren.

Bethany Baptist Church
Portland, Oregon
ARTHUR K. SCHULZ, Pastor

MRS. SOPHIA LICK

of Vancouver, British Columbia

Mrs. Sophia Lick of Vancouver, B. C., was born in 1880 in Rumania. She moved to Calgary, Alberta with her parents while still in her youth. In 1898 she was married to Mr. Gustav Lick. This union was blessed with twelve children. In 1948 she moved with her husband to Vancouver, B. C. Mrs. Lick became a Christian while still in Rumania. In Calgary she was baptized and joined the Baptist Church. Since 1948 she was a member of the Ebenezer Baptist Church of Vancouver. Her love to God will continue to inspire those who remain.

She died on August 8th in her home after a lengthy illness. She reached the age of 84. She leaves to mourn her passing: her loving husband Gustav; 4 sons: Gustave of Bieseker, Alta.; August and William of Vancouver, B. C.; and Albert of Dawson Creek, B. C.; 4 daughters: Mrs. Mary Johnston living in California; Mrs. Elsie McPhail of Alberta; Mrs. Lydia Martin of Vancouver; and Mrs. Alma McMillan of Fort St. John, B. C.; two sisters: Mrs. Magdalene Morasch of Portland, Oregon and Mrs. Mary Schaup of Calgary, Alta.; 23

EDITORIAL, "NEVERTHELESS"

Dear Brother Leuschner:

Recently I was asked to tape a 3½ - 5 minute devotional program for the T. V. Station WFBG-TV in Altoona, Pa. Just about the time to do the tape, I received a copy of the BAPTIST HERALD, July 29 issue with the editorial entitled, NEVERTHELESS.

I decided to set aside the devotional program I had prepared and use this editorial on TV. I have had very fine comments on the program which was televised last week.

I just wanted you to know that your message reached many it would not have reached save for the medium of television.

Sincerely,
Chaplain Peter Pfeiffer
Hollidaysburg State Hospital
Hollidaysburg, Penn. 16648

grandchildren and 24 great grandchildren.
Ebenezer Baptist Church
Vancouver, British Columbia
PAUL SIEWERT, Pastor

MRS. EMMA PATZER

of Yorkton, Saskatchewan

Mrs. Emma Patzer of Yorkton, Sask., was called to her eternal rest and reward on July 23, 1965. She was born Nov. 5, 1891 in Russia. It pleased the Lord to take her quietly and pleasantly while she slept. She was united in marriage with Mr. Edward Patzer on Oct. 20, 1909 in Vollandin, Russia. This marriage was blessed with 11 children, six sons and five daughters.

In 1913 Mr. and Mrs. Patzer emigrated to Canada and settled in Ebenezer, Sask., where they farmed until retirement age in 1952. Mrs. Patzer made her decision for the Lord in 1923 and followed the Lord in baptism the same year. She was a fruitful member of the Central Baptist Church.

Mrs. Patzer leaves to mourn her loving husband, Mr. Edward Patzer, and nine children: Mrs. Olga Fandrey of Ebenezer; Mr. Eric Patzer of Yorkton; Mr. Arnold Patzer, Mr. Wilfred Patzer, Mr. Lawrence Patzer, Mrs. Edna Bohn, all of Ebenezer; Mrs. Alice Mayer of Drumheller, Alta.; Mr. Allan Patzer and Mr. Harold Patzer, both of Ebenezer; 20 grandchildren and 5 great grandchildren; and one sister, Mrs. Julia Weber of Springdale, Sask.

Central Baptist Church
Yorkton, Saskatchewan
WALTER KERBER, Pastor

MRS. LYDIA REICHERT

of Los Angeles, California

Mrs. Lydia Reichert, nee Buchholz of Los Angeles, Calif., was born in Johannesthal, South Russia on Nov. 15, 1884. She departed from this life to be with the Lord on August 14, 1965 at the age of 80 years and 9 months. In 1887 she came to the United States. At the age of 13 she accepted Christ as her Savior and was baptized. On April 13, 1902 she was united in holy matrimony to Samuel Reichert who preceded her in death in 1956. In 1930 she moved to Los Angeles, uniting with the 15th Street Baptist Church (now the Inglewood Knolls Baptist Church). She was a faithful worker in the work of the Lord, assuring her pastor of her prayers for the church. She was a wonderful mother, devoted to her family, always concerned for the welfare of her children, grandchildren and great grandchil-

ren. For the last 8 years she lived with her daughter Harriet, who showed her greatest concern for her mother to the very end. She leaves to mourn her passing one daughter, Harriet Schlegel; 5 sons: Raymond, John, Walter, Howard and Edward; 9 grandchildren; 6 great grandchildren; a sister; and 3 brothers.

Inglewood Knolls Baptist Church
Inglewood, California
EDMUND MITTELSTEDT, Pastor

REV. FRED W. BARTEL

of Imperial Beach, California

Greetings from "Grace Hilltop Cottage" in Imperial Beach, Calif., in the precious name of our Savior, our Lord Jesus Christ! Recently Rev. Fred W. Bartel's body was laid to rest. Rev. Kenneth C. Fenner of the First Baptist Church of St. Joseph, Mich., officiated at the memorial. It was a great privilege to be married to such a faithful servant of the Lord, and it is true we do not "sorrow," even as others which have no hope. For we believe that Jesus died and rose again, even so they also which sleep in Jesus will God bring with him" (1 Thess. 4:13, 14).

Through the 18 years of our marriage and I believe throughout his entire life, from what I have gathered from him and his loved ones, he put God in first place in his heart, life and ministry. He was the most sincere person I have ever met—a man of few words but every word was choice. He never flattered. He never compromised the Word of God in order to gain friends or prestige. On the contrary he was separated from many of his friends because of his stand for obedience to the Word. After retirement in 1954, he continued with a burning desire to win souls to Jesus Christ and at his death was pastor of a little church in our home.

He went to be with his Lord at 6:40 P.M. Saturday and in his Bible was his outline message for Sunday morning entitled, "EXPEDIENT—That I Go Away" (John 16:7). Fitting words to describe him are: "Called—Chosen—Faithful." He was born in Russia in 1890. He is survived by his wife and one daughter, (Mildred) Mrs. D. B. Kelley of Lake Andes, South Dakota, and ten grandchildren.

Imperial Beach, California
MRS. F. W. BARTEL, Correspondent

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