

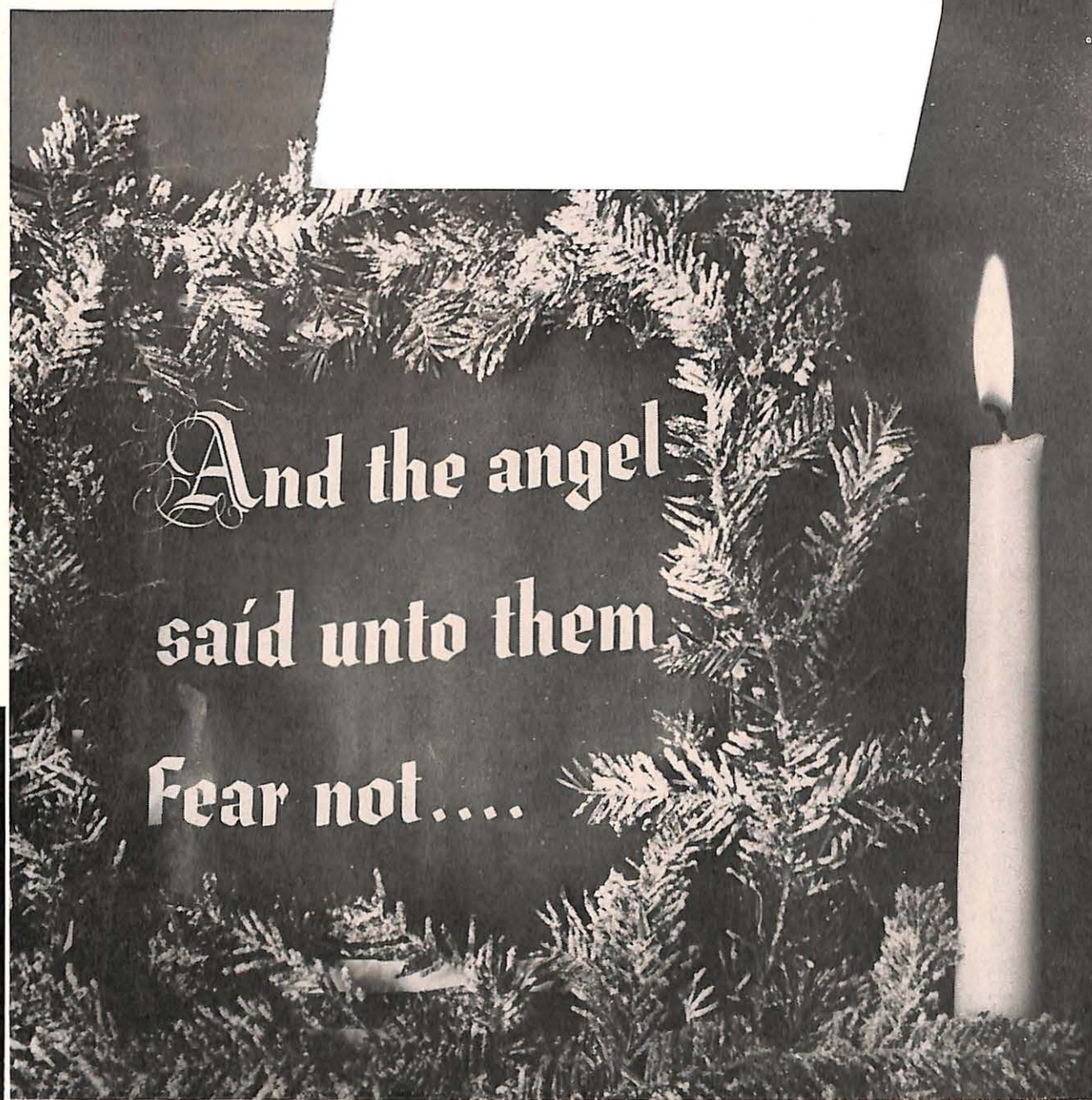
DECEMBER 1, 1966

NUMBER TWENTY-THREE

THE WORD OF PROMISE

CHRISTMAS IN BRAZIL

# BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE



# A BETTER IDEA

by David A. Redding

FATHER IN HEAVEN,  
I cannot afford to live  
Very far from You,  
For I am not very well,  
Nor very good,  
Without a God like Christ's  
To stop by often.  
Save me from making  
The common mistake of dying  
From trying to be my own  
Blind guide.

Keep me from sinking  
To some low form  
Of parasite life  
That eats unconsciously,  
Irresponsibly.  
Out of Your hand.  
I do not want to make  
A fool of myself—  
In front of the mirror,  
Or behind my make-up.

Isn't it about time, O God,  
That this belief began  
To affect my behavior,  
And I gave You some relief  
From carrying all the load  
Alone? O God,  
I want You to save the world—  
Since You have to start  
Some place,  
Give me the grace  
To let You start with me.

Save me from the wrong spirit,  
As from the wrong things;  
From being consumed  
By irrelevant interests  
And from stewing over  
Unimportant issues.  
Let me save my breath,  
My strength, for something  
You might like me to do—  
With my whole heart—  
This Christmas.

Amen.

From IF I COULD PRAY AGAIN by David  
A. Redding, Fleming H. Revell Company,  
Westwood, N. J., copyright 1965.

## NEWS and NEEDS...

### WEEK OF PRAYER

The Week of Prayer for 1967 is scheduled for Monday, January 2, to Friday, January 6. The theme is "Prayer in the Life of Learners and Teachers." The emphasis is correlated to the denominational theme for 1966-67, "Learners — Teachers for Jesus Christ."

Suggested program ideas have been made available to the pastors.

**UNIVERSAL BIBLE SUNDAY.** December 11, 1966.

**CAMEROON BAPTIST CONVENTION.** For the first time in the history of the Cameroon Baptist Convention, Sunday, Dec. 11, will be observed throughout the Convention churches as Convention Day. It is regarded as the 12th anniversary. (John N. Nfor, Executive Secretary, C. B. C.)

**GOD'S VOLUNTEERS.** Support the work of the God's Volunteers through prayer as they minister in the following churches: *Team I*—with Rev. Edgar Klatt, Nov. 29-Dec. 9 Bethel Baptist Church, Harvey, N. D.; Dec. 11-16 Rosenfeld Baptist Church, Rosenfeld, N. D.; *Team II*—with Rev. Connie Salios, Nov. 29-Dec. 9 First Baptist Church, Goodrich, N. D.; Dec. 11-16 Immanuel Baptist Church, Beulah, N. D.

**CHURCH EXTENSION PROJECT.** The Zion Baptist Church, Rochester, N. Y., with their pastor, Rev. Walter Damrau, is to be remembered in prayer and financial support through the Church Extension Builders' Fund for December.

**MISSIONARIES OF THE WEEK.** Dec. 4—Miss Berneice Westerman, Cameroon, on furlough. Dec. 11—Miss Daphne Dunger, nurse, Cameroon. Dec. 18—Miss Ernstina Schmidt, teacher, Cameroon.

**WEEK OF PRAYER.** The first week in January, 1967, has been designated as the Week of Prayer. Program ideas on the theme, "Prayer in the Life of Learners and Teachers," have been mailed to the pastors by the Department of Christian Education.

**YOUTH WEEK.** January 29-February 5, 1967. See YOUTH WORK PLANBOOK for ideas.

**SHORT TERM MISSIONARY WORK.** A new leaflet, "A Teaching Opportunity for West Cameroon," is available to interested persons, especially college young people.

**PRAYER REQUESTS.** For the large number of Africans who are being trained overseas that Christians in host countries might help them grow in

(Continued on page 15)

BAPTIST HERALD

## Editorial

# ADVENT — the Time of Hope

Guest Editorial by Rev. William Sturhahn,  
Northern District Secretary

With what anxiety must the devout Jews and prophets of the Old Testament period have been waiting for the coming of the Messiah. "He shall come . . ."; "When He comes . . .," they were told by the Holy Spirit. Years and centuries passed, and yet he did not come. Some men thought that he had come in Zerubbabel, a deliverer and king; others doubtlessly faltered in their convictions. But he came. He came in God's time, not according to man's calendar or reckoning.

Advent is a period of Hope—the hope of the fulfillment of the promises of God, the hope that somehow God's interference in the affairs of the world will clear up the messy world, the hope that the difficulties which we encounter in our walk and work may somehow melt away, the hope for a better day. Hope is a divine and biblical virtue.

People without hope are most pitiable. Job stated, "my days are swifter than a weaver's shuttle, and are spent without hope." Job has had and still has millions of co-sufferers, who see nothing but darkness and gloom for the world and for themselves. Many people live under the cloak of a pretended happiness.

The hopeful waiting of God's people was rewarded. The heavens were opened; the Messiah came. But alas, only few took note. "He came—and his own received Him not." Nevertheless, he came. This is the vital message of Advent as long and as often as the calendar shows the time.

The promise of God to prophets and saints is no longer a mere hope. It is now a reality, as real as the heat and life-giving rays of the sun are for this earth. Every Christian, every North American Baptist, every organization and plan within the denomination is dedicated to proclaim the word of Advent, "Christ Jesus came into the world." This is not just idle talk, but it is a conviction which carries a sting. The world needs help; our friends and neighbors seek council, we often cry out in anguish. Here is the message of Advent: "I have come that they might have life." Paul is now "the apostle of Christ—which is our hope."

Advent speaks of another coming of Christ—this time the ultimate fulfillment of his Lordship over all things. We believe that Paul's vision of Christ in Colossians 1 will become visibly and actually fulfilled. "For it pleased the father that in Him should all fulness dwell." Advent serves us as a constant reminder that Christ will come again—a conqueror, undisputed Lord. He will come not by the calendar of men, nor whether men approve or disapprove, but again by the will and plan of God.

Advent is a sobering and purifying event for God's people; "for we shall see Him as He is. And every man that has this hope in him purifies himself." Let Advent be a time of rejoicing, but also a time of self-examination. Christ came! Christ comes again!

December 1, 1966

## BAPTIST HERALD CONTENTS

Volume 44

No. 23

December 1, 1966

Cover	Luoma Photo
"A Better Idea"	2
Mr. David A. Redding	
News and Needs	2
Editorial	3
"Advent—the Time of Hope"	
Rev. William Sturhahn	
"The Word of Promise"	4
Rev. Herbert Hiller	
"The Meaning of True Charity"	6
Mrs. Harm Sherman	
"Christmas in Brazil"	7
Mrs. Herman Effa	
"Introducing Zion Baptist Church,	8
Rochester, New York"	
Rev. Walter C. Damrau	
"Peter and Iringaard Aaldyk"	9
"Yes, I Tithe!"	9
Mr. Robert R. Eichler	
"Our Bible College Welcomes 91 Students"	10
Prof. Arnold Rapske	
"NAB Seminary Hold Retreat"	11
Miss Carole Hell	
"Workshop for Denominational	12
Administrative Personnel"	
Rev. Daniel Fuchs	
Book Reviews	13
Speak Up!	14
Dr. A. Dale Ihrie	
What's Happening	15
Bible Book of the Month	15
We the Women	16
Mrs. Elton Kirstein	
The Minister's Workshop	16
Dr. Donald Madvig	
Action	17
"How to Organize and Plan	
Youth Retreats"	
Dr. Dick Lamphear	
Sunday School Lessons	18
Rev. B. C. Schrieber	
Our Denomination in Action	19
Obituaries	23
News and Views	24
Contributions Summary	24

Semi-monthly Publication of the  
NORTH AMERICAN BAPTIST  
GENERAL CONFERENCE

7308 Madison Street  
Forest Park, Illinois 60130

Martin L. Leuschner, D.D., Editor

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

SUBSCRIPTION PRICE: \$3.50 a year to any address in the United States or Canada —\$3.00 a year for churches under the Club Plan or Every Family Subscription Plan—\$4.00 a year to foreign countries.

CHANGE OF ADDRESS: Three weeks notice required for change of address. When ordering a change, please furnish an address stencil impression from a recent issue if you can.

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

ALL EDITORIAL correspondence is to be addressed to the Rev. Martin L. Leuschner, 7308 Madison St., Forest Park, Ill., 60130.

ALL BUSINESS correspondence is to be addressed to the Roger Williams Press, 7308 Madison Street, Forest Park, Illinois 60130.

Second class postage paid at Forest Park, Illinois and at additional mailing offices.

(Printed in U.S.A.)



# The Word of Promise

by Rev. Herbert Hiller, Immanuel Baptist Church, Woodside, New York

"GOD IS NO man to break His Word, no mortal to change His mind; He promises, and does He not perform? Does He not carry out His Word?" Numbers 23:19 (Moffat).

The Word of Promise is a word of honor, a guarantee, a pledge, an assurance, an understanding or binding contract expressed in appropriate terms of responsible speech. How precious to us were those promises made by mother and dad when we were young! We always knew that they would keep their promise. Among other things this is what they considered basic for the growth of character; therefore they stressed so often: if you make a promise, keep it at any cost, learn to do what you say you would, even if it hurts.

Such training is a valuable preparation for life, for the stability of marriage, the home, church, and sound business. Good personal and public relations depend on the faithful, prompt, and precise attention given to the pledged word. Trustworthiness is the key to a happy home life and satisfaction in business. Nations cannot live together in peace without respect for sealed agreements. Whenever in history the solemn Word of Honor is treated lightly, as of little importance, packs or peace terms are but worthless scraps of paper, and difficult days lie ahead. Because of distrust to promises given, chaos threatens mankind today, as it throws its lengthening shadow across a bewildered world.

## HUMAN UNRELIABILITY

There was a time when gentlemen walked this earth who could be trusted to keep their sacred pledge, their word of honor was as good as their bond. Because they walked with God, they proved true and faithful throughout their live-long day, but much has happened since to undermine confidence and godly sincerity which is the highest

quality of character. Craftiness, shrewd diplomacy, concealment, winding deceit and subtle maneuvering for personal benefit are playing havoc with common decencies and precipitating acts of madness. If "God is dead," his Word and promises are invalid. There is no standard for uprightness; everything is relative, and nothing really matters very much in this chaotic time. What worries us is not the "Dead Sea Scrolls" but the stagnant Dead Sea Souls.

## DIVINE DEPENDABILITY

The living God alone is the rock of our salvation in this weary, drifting world; his many promises are sure and hopeful. When in the beginning of history man in his revolt against God spoiled his original nobleness by disrupting a precious relationship, he became aware of his moral nakedness, his shame and lostness, but God took the initiative to find and restore unto him Paradise Lost.

Through the gloom of sin's bitter retribution—suffering and death—shone the gleam of a glorious promise of final victory over evil. The woman's seed shall some day crush the poison-bearing, flat serpent head (Gen. 3:15). Here begins "the highway of the saving seed," the germinal idea which is the Messianic strain running all through the Old Testament and unfolding in promises, predictions, and foregleams of the sublime event.

Meanwhile, the awful spread of sin corrupted all areas of life, poisoning thought and imagination, yea, the very springs of worship. Then the devastating flood came and destroyed the God-estranged, corrupt human race. Noah's family started anew amidst nature's changing seasons and day following night, with the divine promise that never again would the earth be destroyed by a flood. As a pledge a rainbow of seven-fold radiance was set in the sky which like a heaven-

ly bridge seemed to span the gulf between heaven and earth (Gen. 8:21 ff). Its loveliness was matched only by Jacob's vision of the Ladder of Light, extending from heaven to earth, with angels encouraging a heavenly climb.

## MESSIANIC PROPHECIES PROMISE FULFILLMENT

The enigmatic prophet Balaam saw, through the turmoil of a warring world, "a star rising out of Jacob and a sceptre out of Israel" (Num. 24:17) to win the day against all foes. Moses also foretold the raising up of a greater One from among the brethren, unto whom the people will listen (Deut. 18:15). In the parting blessing of Jacob to Judah, the father of David's tribe, the patriarch forecast the pre-eminence of Judah from which "the sceptre shall never pass nor the staff of sway, till the Hero comes into His own and makes the tribes obey" (Gen. 49:10, Moffat).

The importance of David's line is emphasized by the author of the book of Ruth who traced it from Ruth and Boaz to Jesse. King David's grand plan to make a sanctuary the heart of Jerusalem brought forth a virtual guarantee of the perpetuity of his ruling House in the Kingdom. Upon the divine promise of II Samuel 7:12-16, the Messianic hope rests, the anticipation of an ideal king from the Davidic dynasty. This prospect constantly gained momentum in the progress of the Old Testament revelation. Redemptive hope came to a burning point in the prophetic writings of the eighth century, particularly those of Isaiah where it became a sigh or a cry for Christ (64:1). He foresaw, sprouting out of the stock or stump of the almost ruined Davidic family tree, a fair and fruitful Branch (4:2, 11:1; Jer. 23:5, 33:15), endowed with all the rare qualities of a perfect ruler, a paragon of power, wisdom, and love, a very God (11:1-10). This is all very

much like what the prophets Haggai and Zechariah promised the people.

In a time of universal exhaustion only something fresh and straight from God could avail. The disastrous reign of King Ahaz contaminated true religion with demoralizing idolatry. The pillars of the social structure were tottering. Meanwhile, the threatening cloud of brutal Assyria, which everywhere turned earth's garden into a battlefield or desert, moved ominously closer toward Judah. Twice Isaiah called on the king to stabilize him: the first time leading by the hand his young son Shearjashub, the very incarnation of his message "a remnant shall return," the second time with his son Maher-shalal-hash-baz—"spoil speeds, prey hastens"—when the Assyrian army arrives. Poor boys with such names who helped the father preach, being the very incarnation of his message and his faith. Vacillating Ahaz would not be warned and continued to weary God and man with his diplomacy. At this point Isaiah broke forth with the famous Immanuel prophecy (7:14), announcing God's Royal Sign in contrast to the king's poor human ways.

The child was to be a pre-existent supernatural person, far transcending human origins, "whose goings forth have been from everlasting" (Micah 5:2) to everlasting. Though he was born in a lowly little town, conceived by divine power and born as a Holy Child, emerged through vicarious suffering and atoning death as the Living Lord, he is beyond all national limitations and bounds of time and space the last, best, and only Hope of the world. Thus Bethlehem's manger cradled the prophetic hopes of the ages. To longing Isaiah, trusting God's promises, it was given to see the dawn of a new era with such vividness and certainty that he described future events as if they had already taken place: "the people who walked in darkness 'have seen' a great light"; "for unto us a child 'is' born, unto us a child 'is' given" (9:1-7). In grateful recognition and satisfaction people will acclaim this

## SUNDAY SCHOOL LESSONS

(Continued from page 18)

it will be possible to serve God without fear and with holiness and righteousness. With this thought in mind, he was thinking not only of the restoration of Israel but the restoration of the soul.

## III. THE DEVELOPMENT OF THE PROPHETIC WITNESS. Luke 1:80.

It was John's responsibility to inform and to prepare the people for such an important occasion so that they might be ready for his coming. This was a very important mission, and it was no wonder that Jesus referred to John the Baptist as the greatest of all the prophets. His physical and spiritual development seems to indicate that he had a well-balanced life which was the result of good training in the home. The fact that he spent so much of his

wonderful God-child as the Marvelous Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, till all the earth shall be filled with his glory and of his kingdom there shall be no end.

## A DEPENDABLE LORD—DEPENDABLE PEOPLE

Yes, God keeps his promises. Divine love condescends in the Incarnation and transforms lost sinners into true and trusted friends who keep their promises with strict moral articulation. He perfects and leads to glory those who follow him as Savior King and Lord of Lords. Above all, great is his faithfulness. He who promised will certainly do it (I Thess. 5:24).

life in the desert points to the hunger and desire he had to know God better in order to be fully prepared to serve his generation.

## Questions for Discussion

1. Should all parents think of their children as being born for a special purpose?
2. How did the parents of John the Baptist fulfill their responsibilities in preparing him for his role as the forerunner of Christ?
3. In what way can ministers and missionaries prepare the way for the coming of Christ?

## CHRISTMAS IN BRAZIL

(Continued from page 7)

## NON-RELIGIOUS OBSERVANCES

In the city clubs where the wealthy, pleasure-seeking people spend Christ-



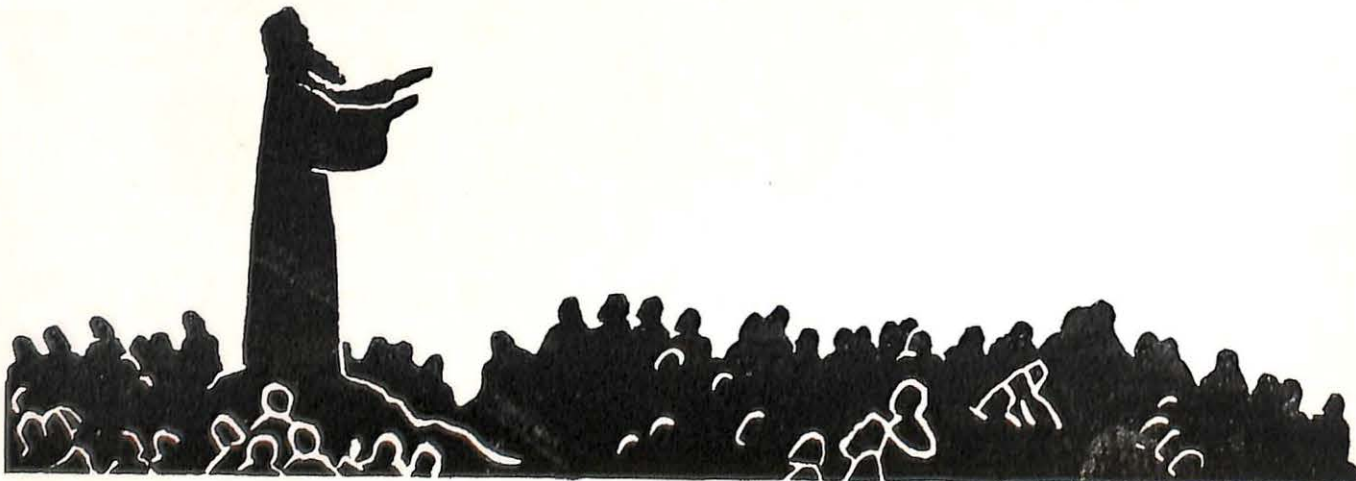
Harmon

mas, there is a late 10 or 11 o'clock dinner on Christmas Eve, which is very fancy with all the American traditions—trees, Santas and even mistletoe. There is very much to eat and much wine and champagne followed by a big ball which lasts all night.

## NEW YEAR'S DAY

New Year's day is a day of festivity as a family, when turkey, young piglet, or goat is served. It is also a day like Halloween is in the U. S., when the poorer children go door to door begging sweets, and everyone co-operates in giving out these treats.

Our first Christmas in Brazil! It will be different for us—far from loved ones and friends, in the midst of tropical heat, still not able to speak freely with our neighbors, and still trying to adjust to new customs and a new culture, but praise the Lord that Christ was born to be the Savior for the people here in Brazil, too. By next Christmas, with the help of the Lord, we hope to be able to proclaim this glorious message in the Portuguese language to those without hope here in this great land.



Harmon



# THE MEANING OF TRUE CHARITY

by Mrs. Harm Sherman  
of Aplington, Iowa

**H**AVE YOU EVER given thought as to what the word "charity" really means? Generally speaking, when we think of charity, we immediately think of "love." The word "love" conveys many different concepts to different people. In Webster's dictionary "charity" is defined as follows: Christian love; act of loving all men as brothers because they are sons of God; an act of feeling of affection or benevolence; good will to the poor and the suffering; almsgiving, etc. According to this definition charity is synonymous with Christian love.

Scripture has much to say about love, but no passage is more beautiful than Paul's description in I Corinthians 13. This portion of Scripture has been called Paul's masterpiece as well as the "most exquisite passage in the whole New Testament. It is not a poem, even though it is frequently referred to as the "Psalm of Love." It is the noblest description of Divine love ever penned.

## LOVE CHANGES LIVES

There are superstitious people who think the number thirteen is sure to bring them bad luck. We are told there are hotels that have no thirteenth floor, although they may be 18 stories high. In others, there are no rooms that bear the number 13. The number is simply left out. In the light of this, it is interesting to note that one of the finest chapters in the Bible

bears the number 13 and consists of just 13 verses. It is a chapter, however, that is admired far more than it is practiced. Henry Drummond, the English scientist and scholar, said that if a person would read this chapter every day for six months it would change his whole life.

Paul closes his love chapter by saying, "And now abideth faith, hope, charity, these three; but the greatest of these is charity (love). Jesus emphasized love as the first requirement of the Christian life. In John 15:12 we read, "This is my commandment, That ye love one another, as I have loved you." The commandment to love God and one another supersedes all other commandments of God. The love of God has been described in the following manner: "Put together all the tenderest love you know of, the strongest that has ever been poured out on you, and heap on it all the love of the human hearts in the world, and then multiply it by infinity, and you will begin, perhaps, to have some faint glimpse of what the love of God really is."

Who would not desire to grow in the exercise and possession of this wonderful quality? Who would not want to grow more and more like Jesus in this trait which so pre-eminently characterized Him? Such growth is possible if we will but heed and study God's Word.

In Colossians 3:14 we read, "And

above all these things put on charity (love), which is the bond of perfectness." Above all what things? These things are mentioned in the preceding verses—mercies, kindness, humility, meekness, long-suffering, forbearance, and forgiveness. We as Christians are to put on those things which are really manifestations of Christ. We are to have compassion as he had compassion, to be kind as he was kind, to be humble as he was humble, to be meek, to be longsuffering as he was, to forbear as he did, to forgive as he did, and to love as he did.

Since a Christian can say, "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me" (Gal. 2:20a), he should allow Christ to live his life through him. Someone has said, "If Christ has really taken up His abode in a human heart, He will be looking out the heart's windows!"

## LOVE—A TESTIMONY

A little boy on crutches was hurriedly making his way to the passenger gate of a railway station with a basket of fruit and candy. Amid the rushing passengers, a young man accidentally hit the basket, scattering its contents in all directions. He only stopped long enough to scold the boy for being so clumsy. Another young man, who was passing, saw the boy's distress and began picking up the fruit.

(Continued on page 10)

BAPTIST HERALD

# Christmas in Brazil

by Mrs. Herman Effa,  
missionary, Campinas, Brazil

**F**ELIZ NATAL! Merry Christmas!

These words we will hear often as we spend our first Christmas in Brazil among the Portuguese and many Americans here. This will be far from being the customary "White Christmas." In fact, December is one of the hotter months of the year, since it is summertime and in this tropical country, temperatures in the 100's and even up to 120 degrees can be expected. So, we will be spending a green, hot Christmas. When we arrived in Brazil in August, we thought everything was so beautiful—the poinsettias were still blooming and there were many other flowers as well as lovely green shrubs and trees; however, we were told that this was the middle of winter and that in summer (December, January and February) everything is one blaze of blossoms and greenery. The summer fruits, which are available all year round but more expensive off season, will be in abundance at Christmas time and very cheap—pineapples, oranges, mangos, grapes, tangerines, manderins, and so forth.

The children will not be having a Christmas vacation, because they will already be on vacation, since schools will be out for the summer break. This does not apply to the mothers and fathers in Language School. They will have only three or four days vacation and then continue on in the language study!

## AMERICAN OBSERVANCES

Until we can understand the Portuguese Language well enough to worship in a Brazilian church, we are attending the English Community Church for the American business people and American Missionaries here in Campinas and will be participating in the Christmas Cantata that the choir will be presenting. There will be the Language School party and program, as well as the Sunday school party and program, with the children receiving bags of candies and plastic toys, and most of the other church activities that we are accustomed to back in the United States.

As far as the material side of Christmas goes, it is also very highly commercialized here in the large cities. They sell Christmas for everyone. The legend of Santa Claus (Papai Noel) or Sao Nicolao (St. Nicholas) is well known, and many are seen in the streets and stores, usually clothed in wool and fur, with the temperatures in the 100's! The stores are decorated with snow men made of cotton and styrofoam, plus all the other glitter and glow that goes with the season. This begins in November and continues almost until Easter.

## PROTESTANT OBSERVANCES

Prior to the coming of Protestant missionaries to Brazil, Christmas was only observed in the churches by celebrating a midnight mass and the occasional display of a nativity scene. Most of the festivities were at home, and the church was not a part of Christmas. When the American missionaries came and also the German people who settled in the south, Christmas became a Christian activity. At first the people were taught to hate the Christmas tree, because the Protestants brought it to Brazil, so it was called the "Devil's Tree," but now a tree has become a customary part of Christmas.

In Protestant churches, the Sunday school programs by the children are usually held on the Saturday night before Christmas, or on Christmas Day in the evening, depending upon what day Christmas falls. Christmas Eve calls for a big festa, where everyone takes part in an adoration worship

service beginning at 11 P.M. and lasting until long after midnight. In the large churches with big choirs and orchestras, there are very special services of the reading of the Scriptures, music and singing.

After this service, there are usually big banquets in the homes, where they have turkey and all the trimmings or young goat which has been fattened up for a month in advance. Candles are lit on the trees and after the children blow them out, there is prayer and carol singing. The children put out shoes on the window sills or near the open cook stoves (where they are still used) since there are no fireplaces on which to hang stockings for treats.

## CATHOLIC OBSERVANCES

In the Catholic homes, Christmas Eve calls for Midnight Mass at church, "Missa do Gallo" (Mass of the Rooster), followed by the big Christmas supper. At this time gifts are opened. The wealthy are extravagant, and the poor have nothing. Christmas is officially terminated the sixth of January with the Day of Holy Kings ("O Dia das Santos Reis"), when groups of men dressed in grotesque or comical costumes pass from place to place, carrying a "Holy" banner which they allow a member of the household to hold while they "bless" the house and then ask for drinks. They carry instruments (guitar, accordion, and some home made ones) which they play as part of the ceremony. Usually they are half drunk.

(Continued on page 5)



December 1, 1966



# Introducing Zion Baptist Church, Rochester, New York

*The Church Extension Builders' Project for December, 1966*

by Rev. Walter C. Damrau



Zion Baptist Church Building



The Congregation of Zion Baptist with Pastor and Mrs. W. C. Damrau at extreme left.

AS SO OFTEN in history events and happenings repeat themselves, in different places with different people having a part in them, this is also true in Church Extension work in the formation of new churches. In Rochester, N. Y., a group of German-speaking immigrants early in 1964 began meeting in the Central YMCA for worship and fellowship. Their services were conducted by some of the laymen of the group, and guests speakers, served from time to time when available.

Regular Sunday morning worship was established and met a good response from a number of interested friends and families. A Sunday school was begun, and a youth group was organized. The women also started a fellowship and have had well attended meetings with stimulating programs. Midweek Bible study and prayer meetings were added and have been helpful in strengthening the faith of those who attended.

## ORGANIZED IN 1965

In December 1964 this group of believers asked Br. E. Hornbacher to come and serve them in an interim ministry. He served until June, 1965, and guided in getting a state charter as an organized Baptist church, to be known as the Zion Baptist Church of Rochester, N. Y.

During the Summer of 1965 Rev. Assaf Husmann twice came to Rochester and served the new work for a number of weeks. Under his guidance and direction the congregation was formally organized with 25 constituent members; a statement of faith was adopted, and a constitution projected. After earnest prayer and consideration, an appeal was directed to the Church

Extension Committee of the North American Baptist General Conference for aid and advice to extend the work further and give it an opportunity for continued growth.

Rev. Daniel Fuchs, Director of Church Extension, and Rev. Rubin Kern, Eastern District Secretary, came to Rochester and met with the Board of the church to discuss the merits of the request and explore the possibilities of the new work. Upon their recommendation the Church Extension Committee voted to grant aid and recognition to the Zion Baptist Church.

## PURCHASE OF A BUILDING

The congregation felt the need of a building of their own to more effectively carry on the work. The building of the Good Shepherd Lutheran congregation (who had moved) located on Winton Road North at Farmington Road was offered for sale for \$25,100. The members of Zion Church decided to purchase it. They raised \$16,100. Most of this was in gifts and some in loans toward the purchase price, and the Church Extension Fund granted a mortgage of \$9,000. The first service in the newly acquired building was held on Dec. 16, 1965.

## CALLED A PASTOR

Upon recommendation of the Church Extension Committee the Church extended a call to Rev. Walter C. Damrau of Cleveland, Ohio, to become its first pastor. He accepted and began his ministry on Feb. 1, 1966. A Recognition Council consisting of representatives of Eastern Conference churches of our fellowship was convened at Zion Church on March 19, 1966. After hearing a brief history of the congregation, their doctrinal statement and

their constitution, the Council voted to recognize Zion Church as a Baptist church and recommended it for membership in the Eastern Conference. The Conference meeting in its 115th annual meeting in April, 1966, at Toronto, Ont., voted to receive the church into full membership and extended the hand of fellowship to their delegates.

The congregation is busy renovating the building. In early June the members painted the exterior of the building. A new heating plant has just been installed, and the interior is being refurbished. Services in both the German and English languages are being conducted every Sunday with an average attendance presently of 40 or more in each service; while the midweek service averages more than 25 per week. A visitation ministry has been initiated in the neighborhood, and some of the residents have begun attending. The church in regular business session also voted to give 10% of its regular income toward NAB Missions. Vacation Bible School (our first) was held in late June with 34 children registered, and a staff of 8.

May we commend this work to our fellow-believers for your earnest prayers in our behalf. Should you visit Rochester, N. Y., at any time, we invite you to worship and fellowship with us.

## NURSE WANTED

A Christian licensed practical nurse is wanted for night duties at the North American Baptist Home for the Aged in Philadelphia, Pennsylvania. Live in.

North American Baptist Home  
7023 Rising Sun Avenue  
Philadelphia, Pa.  
Rudolph E. Jahn, Secretary

# PETER AND IRMGARD AALDYK, MISSIONARIES TO THE INDIANS

by Rev. William Sturhahn, Northern District Secretary

PETER AND IRMGARD, our present missionary couple on the Bull Indian Reserve in Alberta, are graduates of the Theological Department of our Christian Training Institute. They were called as full-time missionaries by the Board of Missions in March, 1966.

## PETER AALDYK

Peter is of Dutch ethnic background. Born in Schiedam, Holland, on April 13, 1932, he attended grade school, high school and a technical school in his home town, learning the trade of a ship builder. In this trade he became a journeyman.

Peter's home background is a typical Dutch family formally under the Reformed Church. His mother was a very religious woman, but his father being a prominent businessman had not many religious convictions. Peter has four sisters and two brothers. Al-

and to the church. This was our German Baptist Church.

In March 1958, with Rev. J. B. Kornalewski being the evangelist, Peter was converted and gave his life to Christ. He was baptized in the Kitimat Baptist Church in 1959 by Rev. Arthur Pohl.

Shortly after this, two young men from Kitimat had planned to go down to the Christian Training Institute for Bible School training. They persuaded the newly converted Peter to join them. While attending the Bible School Department, he was further persuaded to complete his high school work. Peter showed a deep spiritual conviction and concern and by influence of the teachers at our Christian Training Institute, he then decided to take up theological studies at the C.T.I.

During all this time he was not quite certain how God would lead him in the future. However, Peter had always had a deep concern for underprivileged people. When, therefore, the opportunity offered itself for C.T.I. students to minister to the Indians on our mission field, Peter was one of those who took a very active concern and part in this service. During the summer of 1965 he was placed by the Student Service Committee to minister to the Indians on the Montana Reserve. He graduated from the Christian Training Institute with a B.Th. degree in January, 1966. His call to the mission service was quite distinct during his services among the Indians. His personality and background have made him beloved and respected among our Indian people.

## IRMGARD AALDYK

Mrs. Irmgard Aaldyk, nee Kuhtrieb, was born in East Prussia, Germany. She comes from a devout Baptist family, who, following the Second World War, had to flee from their home-land to Western Germany. She was converted in Oldenburg/Holstein in the year 1949. In 1958 she immigrated from Germany to Auburn, Michigan, USA. Since she had always been deeply concerned about missions, she came to the Christian Training Institute in 1958, attended first a Bible School course, then completed her high school work and entered the Theological Department.

During these years of training she felt the definite call of the Lord to enter into Christian service. During the summer months she worked with Child Evangelism. For a short period she was in the Indian Mission work in Saskatchewan.

In the year 1962 she was married to Peter Aaldyk. They now have two children, Miriam and Marianne.



Mr. and Mrs. Peter Aaldyk.

though his home offered Peter every material and cultural advantage that he wanted and needed, Peter was in the early years of his youth attracted to foreign countries. Upon completing his apprenticeship, he travelled a good deal through Europe, being able to speak German, French and a fair English besides his native Dutch. In 1954 he went to Sweden as a draftsman and ship-builder. The standard of living in Sweden was very high, and the wages in this particular trade were excellent. However, the young, still unconverted tradesman was repelled by the low morals of life in Sweden.

In 1957 he immigrated from Sweden to Canada and landed in Vancouver. Here he was hired for a position with the Aluminum Company of Canada in Kitimat, B. C. While working in Kitimat he met a Baptist family, was invited by these people to their home

yes,  
I Tithe!



Mr. Robert R. Eichler, Material Expeditor, Hydro-mechanical Division, Zurn Industries, and member of the South Hills Baptist Church, Erie, Pa.

"Yes, I Tithe!"

by Robert R. Eichler

I believe in tithing for several reasons. The first is that the Bible teaches it; the other is, I love him and because of his great love and sacrifice, I have the promise of eternal life.

Is my tithe a way of buying my way into God's good graces? God forbid that this should be my motive! I believe that all born-again believers should tithe for the same reason that John 3:16 states: God's love and concern for the world and his sending of his Son Jesus to fulfill that love to all mankind who believe!

If you and I have not been called as pastors or missionaries, we can show our love and concern for those who are physically and spiritually hungry by making certain that those who are called can go into all the world and present Jesus as THE FRIEND and SAVIOR.

It is good to know that God can use my tithe in meeting someone else's needs. God has graciously blessed me and my family with good health that we might carry on our daily work. Have you ever thought of what a far reaching ministry could be ours as Christians and as a denomination if every wage earner would tithe? The Gospel would not be limited; our outreach would not be limited, and souls would be introduced to God and won for Christ. This is why I believe in tithing.





## OUR BIBLE COLLEGE WELCOMES 91 STUDENTS

by Prof. Arnold Rapske of the Christian Training Institute,  
Edmonton, Alberta

It is the Lord's doing, and it is marvelous in our eyes. Each year brings its new reasons for praise to God. When the board of trustees of the Christian Training Institute made the decision to discontinue the short-term Bible school training, it was a step of faith. Some predicted a drop in enrollment, but the response of the young people to God's call to train was beyond expectations. Ninety-one students decided to enroll at our Bible college this year. Of this number 55 are first year students.

A spiritual emphasis week was planned during the week of September 12-17. It began with a special prayer emphasis during the chapel periods. On Tuesday evening students and friends gathered in the chapel for the fall convocation. The message of the evening entitled, "Meaningful Christianity," was delivered by Dr. B. Schalm, Professor of New Testament. It stressed the importance of clearly understanding and clearly communicating the message of Christianity.

On Wednesday afternoon students and faculty formed a camping caravan and headed for Sylvan Lake campground and the now traditional fall retreat. The weather was exceptionally beautiful making it possible to carry out the entire program in comfort.

The first evening was a highlight. Our President, Dr. A. S. Felberg, spoke of the various parts of the program that are designed to promote the spiritual maturity of students. Then followed a time of singing and testimony around the fireplace.

It is impossible to convey in words the thrill of hearing young people express how God led them and how he wrought changes in their lives. It was very refreshing to see that even in this age when there is such a pes-

simistic attitude toward youth, there are young people who are walking with God in intimate fellowship. It was wonderful to hear how God brought them out of misery in worldly living to joy in serving and following him. One student experienced a rededication of his life to God.

Students were not only free in giving testimonies and in praying, but also they were so eager that the allotted time had to be extended. Again and again gratitude was expressed that God had led them to C.T.I.

Under the guidance of faculty members, students were led to think about the positive values in compliance to rules; to the matter of knowing and responding to God's will, and to the subject of interpersonal relationships. Discussion periods were provided to enable students to interact with these presentations. Here, too, involvement was so intense that it was difficult to bring it to a close on time.

We believe that God has his hand in the ministry of C.T.I. to our youth. We can sense the deep gratitude they feel for the Bible college training which our denomination makes available to them. We are convinced that God will expand this ministry, so that it will serve even greater numbers of our young men and women who will guide the church of tomorrow.

### CHRISTIAN FELLOWSHIP TOURS FOR 1967

It is always more enjoyable to travel with "church" people!

HOLY LAND AND AROUND THE WORLD (42 days); HOLY LAND AND EUROPEAN EXTENSION (30 days); HOLY LAND (22 days); EUROPEAN BUS TOUR of nine countries (22 days); CARIBBEAN HOLIDAY (15 days); BEAUTIFUL HAWAII (15 days). Departures in June and July, 1967, all tours by air, personally conducted, excellent land arrangements, reasonably priced.

FOR BROCHURES: Write to Berger Christian Fellowship Tours, 5636 Norwich Ave., Van Nuys, California 91401

Eleven years of travel experience

## TRUE CHARITY

(Continued from page 6)

As he placed them in the basket, he put a dollar in the cripple's hand. He smiled at the little boy and said, "I hope you have better luck next time." As he went on his way, the little fellow called, "Say, Mister, are you Jesus?" "No," answered his friend. "I'm only one of his followers." What a testimony it would be if all his followers were like that young man!

### WORLD'S PROBLEMS AND LOVE

How can we practice charity in today's world which seems to be filled with problems, problems, problems—hunger, ignorance, poverty, cold war, inner city, suburbia, slums, discrimination, name calling, crime, hatred, jealousy, speed, space, and so forth? They crowd our minds and make us uncomfortable. They require time, money, energy, and drive us to our knees to change our sense of values. How can we exert enough spiritual power to offset these problems?

The parable of the Good Samaritan gives the answer to many of the world's problems and certainly portrays the meaning of true charity. You will recall the priest and the Levite did not hurt the wounded man, but they failed to pay him the debt they owed him. What they owed him and did not pay was the difference between their passing by in harmless neglect and the noble service which the good Samaritan gave. All along life's dusty road today lie wounded men and women, robbed and left to die, so to speak. We are continually passing them by. Take a single day's life and see how many times we pass by on the other side. We are our brother's keeper. A little kindness shown to him would have proved a wonderful blessing to him. A word of cheer and encouragement would have helped him. Keeping ourselves ignorant of human needs will never excuse us for not relieving them. An old Indian prayer asks, "Help me not to pass judgment on my brother, until I have walked three miles in his moccasins."

### LOVE TO REPAY WRONG

It requires genuine Christian love (charity) to repay unkindness with kindness, to repay wrong and injustice with meekness and mercy and to give a kiss for a blow. It is difficult to learn the larger lesson of loving our neighbor as ourselves. Love and appreciation which are never expressed have little value. How needful it is to

learn that love is the queen of graces!

During this beautiful Christmas season we are reminded of the full measure of God's love in the gift of his son. The essence of Christmas is that Christ came to bridge the gap between God and man. "As my Father hath sent me, so send I you," declared our Lord. The miracle of love must be shared, and we as Christ's own are to bridge the gap by going, giving, praying and practicing true charity.

### "MERRY CHRISTMAS" IN DEEDS

During the next weeks we will probably say "Merry Christmas" dozens of times. If it comes from the depths of our heart, and if we will remember to be active in deeds of goodness and benevolence, we will do more than we realize to bring the real joy, peace, and good-will of Christmas into many troubled lives. If we go forth to minister to others, constrained by his love, we will surely see results. When we consider Christ's love for us, how can we do less than show our love to those for whom he died? If we give our best to others in the spirit of Christ, then it is reckoned as if we had given it to him, and we will experience the meaning of true charity.

## ACTION

(Continued from page 17)

Christ and God's standards for choosing his friends. Help the teenagers on the retreat to understand that other people also have problems. Don't insist on every teen being before a group or leading or entering into every single activity. Direct their thoughts to Jesus Christ. Present Christianity positively. Be calm in your counselling. Direct their strong feelings toward Christ. Make special efforts to understand the teenager. Let him know you are interested in him. At the end of the retreat, you will find that many teenagers are ready for salvation or dedication. Lead them to Christ. If he's a Christian, help him grow in Christ. Give him practical suggestions for daily devotions. If he wants a faith that is practical, show him how works follow faith. Apply Bible truths to his personal needs.

### SCHEDULING.

- 7:00 A.M. RISE AND SHINE
- 7:45 A.M. PRE-BREAKFAST DEVOTIONS
- 8:00 A.M. BREAKFAST AND CABIN CLEAN-UP
- 9:00 A.M. FIRST WORKSHOP
- 10:30 A.M. RECREATIONAL ACTIVITIES
- 11:30 A.M. BUZZ GROUP ACTIVITY, SMALL GROUP WORKSHOPS.
- 12:00 Noon LUNCH AND FREE TIME (unorganized activity)
- 2:00 P.M. SECOND WORKSHOP
- 3:30 P.M. RECREATION, COUNSELLING SERVICE
- 5:00 P.M. SUPPER AND FREE TIME
- 7:00 P.M. EVENING SESSION
- 8:30 P.M. FREE TIME
- 10:00 P.M. LIGHTS OUT



## NAB Seminary Holds Retreat

September 7-9, 1966

by Carole Hell

THE SEMINARY family begins its year quite differently from many academic institutions. The usual way is to begin with registration and immediately going into the academic program. We began with an enriching and stimulating retreat which set a high spiritual tone for the new school year.

The spirit of anticipation for great things is high, as the cars, loaded down with students, students' wives, faculty, guest speakers and our local N. A. B. pastors begin to arrive at Lake Poinsett. It does not take long to find this anticipation was not in vain. Walking back to the women's cabin the first evening after the first lecture and 'get-acquainted' time, I was wondering if the following days could retain this same deep bond of fellowship and depth of thought. It was retained as well as broadened by each lecture that followed.

With 55 participants at the retreat, it was quite an accomplishment just to begin to learn all the new names, let alone connect them with the right faces. With Merv and Tom Kramer in charge of recreation, the time of introductions was lively, fun and informative. Recreation time was a real asset in helping us get better acquainted as well as getting out the kinks and stretching one's muscles.

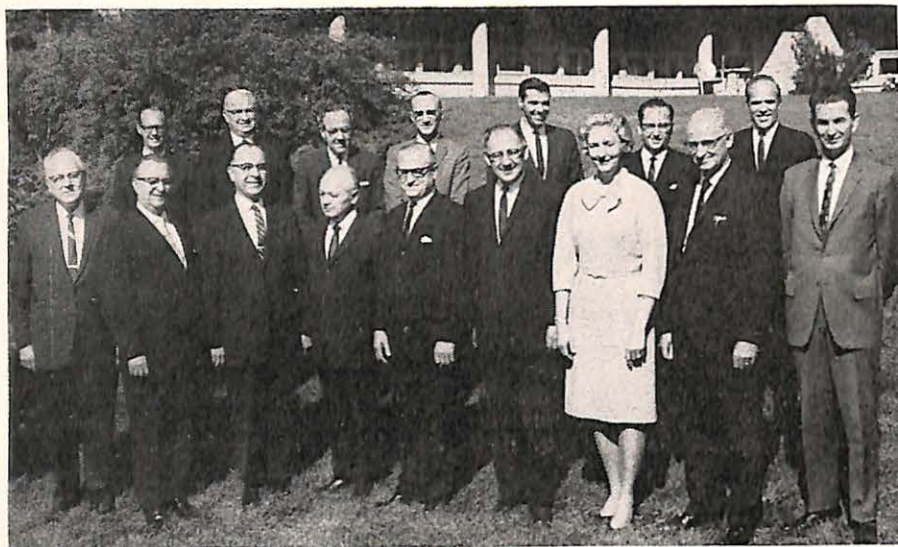
Although recreation time was an important part of the retreat, it was far surpassed by the provocative and stimulating lecture periods. We were honored to have Dr. A. Dale Ihrie of Detroit, Mich., as our guest speaker who

shared with us a series of four lectures based on the theme, "Confronting Men With Christ." Dr. Ihrie presented us with our position as servants of the Lord before going more deeply into the actual confrontation of men with Christ in our contemporary day. To supplement Dr. Ihrie's lectures concerning preparation for serving our Lord, we also had another distinguished guest. Rev. William Sturhahn, Northern District Secretary, gave a first-hand account of the responsibilities, problems and rewards in his area of service. In the Vesper Service, two men who we claim as 'our own' shared with us a part of their lives: the leading of the Lord and how he prepared them for their present place of service. Dr. Frank Veninga, our Seminary president, and Dr. Floyd Moore, our new professor of Christian Education, challenged us by sharing God's leading in their lives.

Each year the retreat committee adds something new or improves certain areas of the previous program. The "new addition" to the program this year was a Communion Service which climaxed this year's retreat with a time of self-examination and recommitment.

The retreat is now a 'past experience,' but its impact remains. Are we "Confronting Men With Christ?" Through disciplined study in various areas we are now in the process of becoming better prepared in this mission by learning to become workmen who can rightly divide the Word of Truth.





(Front row, l. to r.) D. Fuchs, A. Felberg, R. Schilke, J. Grygo, J. Gunst, F. Veninga, T. Wesseler, W. Sturhahn, E. Janzen; (back row, l. to r.) D. Draewell, F. Woyke, E. Kern, G. Zimmerman, B. Rich, J. Binder, J. Sonnenberg.

## WORKSHOP FOR DENOMINATIONAL ADMINISTRATIVE PERSONNEL

by Rev. Daniel Fuchs

A WORKSHOP for the administrative personnel of our denomination was held on Sept. 22-24, 1966, at our North American Baptist Seminary, Sioux Falls, S. D. The Workshop gave opportunity for all departments of our denomination to report concerning the work in which each department is specially engaged. The work of each department was briefly discussed with a view of co-ordinating and strengthening the total thrust of our denominational enterprise both at home and abroad.

Three provocative and helpful papers were presented to the Workshop by members of the Seminary Faculty. Dr. Roy Seibel presented a paper on "The Biblical Concept of the Call into Christian Service" in which he emphasized that all true Christian believers are called. Some are called into specialized areas of Christian service. Dr. George A. Lang submitted a timely paper on "Ordination of Ministers for the work in Churches." He dealt with such questions as: What is ordination? Who is to do the ordaining? Who is to be ordained? Dr. Frank Veninga, President of the Seminary, gave a stimulating paper on "Church-Pastor Relationships."

Dr. Frank H. Woyke, executive secretary, chaired all the sessions of the Workshop and gave helpful counsel in the various discussions. He shared with the Workshop the latest information regarding a variety of matters of a more general nature in the work of our conference. Our Minister's Pension Plan is being reviewed in hopes that benefits might be increased without increasing dues. The denominational Loan Fund Committee has pretty well caught up with loans to established

churches, so that the waiting list is not as long anymore. The Denominational Advance Planning Committee will make its reports for Denominational Advance to the General Council next May, and after the Council has acted, the recommendations will be published in our denominational periodicals and sent to all churches, so that the delegates to the General Conference will have these recommendations in advance.

Dr. J. C. Gunst, Rev. R. Kern, Rev. J. Sonnenberg and Rev. W. Sturhahn reported on their respective districts. All four districts show good progress in the ministry of our churches; although each district also has its problems and needs which are cause for special spiritual concern.

The Secretary of Stewardship and Higher Education, Rev. D. Draewell, informed the Workshop that as of the beginning of September the mission giving of our churches was \$47,000 ahead of last year. We trust and pray that this increase in mission contributions will continue. Orders for the filmstrip, "The Wilsons' Discovery," can now be filled. The film, "God's Will Through Yours," is now available on a rental basis for showing in our churches.

Rev. E. Janzen, in reporting for our Roger Williams Press and Bookstore, pointed out that an alternate bulletin service will be started as of Jan. 1, 1967, whereby our churches will have a choice between two types of Every Sunday Bulletins. A new supply of *North American Hymnals* will be ready by October 25 with no increase in price.

The WMU of our General Conference had a good year as reported by

the president, Mrs. Delmar Wesseler. The matter of advanced planning is being given consideration.

Both presidents of our schools brought encouraging reports on the ministry of our educational institutions. Dr. Frank Veninga reported a total enrollment of 44 students in the seminary this semester. All regular students entering seminary this year came from accredited colleges. According to the report of Dr. A. S. Felberg, 91 students are enrolled in the Christian Training Institute of which 18 are in the Senior Matriculation High School program. This is the first year that a full Bible College program has been put into effect.

Rev. John Grygo, editor of German Publications, reported that *Der Sendbote* is continuing to do a much appreciated ministry among German speaking people. New formats are being considered for *Der Sendbote* and other German publications.

Rev. G. K. Zimmerman, Rev. John Binder and Rev. Bruce Rich of the Department of Christian Education emphasized in their reports "our mission in Christian education." They stressed that Our Mission in Christian Education is our annual emphasis for this year 1966-67 which needs to be observed at Associations, Workers' Conferences, and in all of our local churches. Materials have been mailed to all churches, and other resource materials such as flip charts, books and leaflets are available from our Forest Park Office.

Two new God's Volunteers teams began their first campaigns for this season on October 9, as reported by Rev. D. Fuchs. God's Volunteers Prayer Partners are being enlisted in all of our churches. Our Church Extension program is making encouraging progress, although there are at least a dozen areas where we urgently need to start new churches now. More Church Extension Builders are needed.

Dr. Schilke reported that our South American missionaries arrived safely in Brazil and have now been settled, but the expenses to get them there were higher than expected. The Murakamis are back in Japan. The Osaka Biblical Seminary in Japan is in a building program, and a new unit is to be dedicated next April. In Cameroon things are moving ahead. The new God's Volunteers for Africa have arrived safely and are busy at work by now.

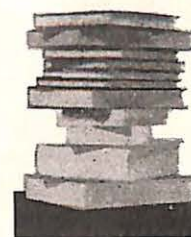
### SPEAK UP

(Continued from page 14)

do we really want democracy?"

It appears to some that the change in power structures are bound to be along racial lines. These changes will be brought about peacefully or with bloody revolutions.

My own conviction is that God has given us a reconciling gospel which transcends nation, race, and status. To preach and to live out this gospel is costly—but it is our assignment under God.



## BOOK REVIEWS

By Rev. B. C. Schreiber, Promotional Assistant

**TARBELL'S TEACHER'S GUIDE 1967**, edited by Frank S. Mead. Revell—\$3.25.

Those who follow the interdenominational Sunday School Lessons will find this an excellent help in preparing for their teaching responsibilities. Both the King James and Revised Standard versions are used plus a variety of practical suggestions and inspirational thoughts.

**ILLUSTRATING THE LESSON** by Arthur House Stainback. Revell—1967—\$1.95 (paper).

A helpful story illustrates and makes the lesson not only clear, but more interesting. These 400 illustrations are relevant to every lesson in the year.

**CHRISTMAS**, edited by Randolph House, Augsburg—\$1.50.

This popular publication is now in its 36th year and continues to be a source of blessing and inspiration for the entire family. The various articles and art work always add something new to the Christmas season and at the same time retains enough of its original purpose to maintain a spiritual nostalgia to the annual subscriber.

**POINTS FOR EMPHASIS 1967** by Clifton J. Allen. Broadman—95c.

This valuable pocket book edition is celebrating its 50th year of continued publication. It is well adapted for the busy Sunday school teacher. The arrangement of the material is excellent. Each lesson is introduced by a direction giving paragraph. The lesson explanations are written with much clearness and dedication. At the end of each lesson a "Daily Bible Reading" is offered to those who wish to gain further related Bible knowledge. (Reviewed by Rev. J. Grygo.)

**THE GIST OF THE LESSON 1967**, edited by Donald T. Kauffman, Revell—95c.

This concise exposition of the Sunday school lessons has been published since 1898. It originated by R. A. Torrey. For several years now the lesson explanations have appeared in a paperback format. The material is well prepared and offers for the student of the Word and the Sunday school teacher valuable help. (Reviewed by Rev. J. Grygo.)

**BROADMAN COMMENTS 1967**, edited by Hugh R. Peterson and five other authors. Broadman \$2.95.

This resourceful lesson commentary will be appreciated by those who wish

to be well prepared. "The Lesson in the Word," "The Lesson in Life," and "Suggestions for Teaching," are well written and should stimulate teacher and pupil. Ministers will find this volume very helpful. (Reviewed by Rev. J. Grygo.)

**THE LORD IS MY COUNSEL** by Marion E. Wade with Glenn D. Kittler. Prentice-Hall—1966—176 pages—\$3.95.

Those who are not acquainted with the Horatio Alger series of books printed a generation ago can read one, not only in a modern version, but also in a true version. Marion, or as he prefers, "Pepper" Wade has a very practical approach to the Bible. If you don't live it, you don't believe it. However, the story is also illustrative of how much it means for a boy to develop an emotional, mature stability through the influence of a loving, affectionate and understanding mother.

Faith in God and his Word will not guarantee to make a millionaire out of every Christian, even if he uses the principles of Jesus Christ in his business, but it will enable him to be a better witness in whatever area of life God has chosen him to serve him.

**YOU CAN UNDERSTAND THE BIBLE** by John R. Link. Judson—1966—224 pages—\$4.75.

Beginning with some of the problems, which often begin with early unhappy experiences in childhood, the author goes on to explain some of the difficulties encountered by those who simply believe that Bible study nothing more than reading it from cover to cover. The chapters on the translation of the Scriptures and the general approach to the understanding of God's Word should be of special significance, particularly to the layman.

Part two is in the form of a biblical introduction and study guide based on both the Old and the New Testaments.

**THE SUMMARIZED BIBLE** by Keith L. Brooks. Baker—1966—302 pages—\$3.95.

The basic outline remains the same throughout the summary of every chapter: contents, conclusion; Key Word; Strong Verse; and in most cases an allusion or reference to Christ. As the reader can imagine this allusion must of necessity often be highly symbolic and strained in order to force some similarity. However, the index of Bible events and promises make for an excellent means of reference for finding appropriate passages easily.

### ALL THE BOOKS AND CHAPTERS

**OF THE BIBLE** by Herbert Lockyer. Zondervan—1966—313 pages—\$4.95.

This is Dr. Lockyer's seventh "All" book and most of them have had a popular and practical appeal for the study of the Bible and for the purpose of sermon series. The present one is written in a simple devotional style but should not be used as a substitute for Bible reading nor for a more intensive study of Scripture. The introduction and commentary are very short but could add to the knowledge of the Bible, if time and training are at a minimum.

**PLAIN TALKS ON MATTHEW** by Manford George Gutzke. Zondervan—1966—245 pages—\$3.95.

The author has provided a very interesting and workable combination of sermon material, commentary, devotional guide and practical and spiritual application which can be used by pastor and layman. Even the chapter headings make for good topics for sermon or discussion. The life of Christ according to Matthew becomes both worshipful and more meaningful.

### WE THE WOMEN

(Continued from page 16)

ward the following mission areas: our mission work in Brazil, the Ndu Baptist Library, land purchase for a Japan chapel, and the Osaka Biblical Seminary.

The publications of our W. M. U. are of such vital importance that much consideration was given to them. A larger number of program packets will be printed this coming year in order to meet the increased demand. The new English packet will feature the theme, "The Added Touch" (Isaiah 43:10) "Ye are my witnesses," and the German packet will unfold thoughts on "In Christ's Footsteps." The *BROADCAST* and *DER RUNDUNG* are a constant source of information and inspiration, as well as the column, "We the Women," in the *Baptist Herald* and "Die Frauenecke" in *DER SENDBOTE*. Let us launch out into greater depths and continue to "Follow Him."

### MINISTER'S WORKSHOP

(Continued from page 16)

it began to be useful. Others, perhaps, lacked a workable plan for keeping fresh.

Even in the busiest pastorate the pastor who sees its value can devote fifteen minutes each day to read a few verses in the original. Once or twice a month he can spend an hour in reviewing the grammar. He ought to want to study the texts for his sermons in the original and check out the key words and expressions in the lexicons, Bible dictionaries and commentaries. Thus by combining much extensive reading (a little at a time, however) with a little intensive study, he will be amazed and gratified by his progress. Moreover, when he steps into his pulpit, he will have more assurance to say, "Thus saith the Lord."



# SPEAK UP!

An Open Forum for communication among North American Baptists moderated by **Dr. A. Dale Ihrie**, minister of the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich., and General Conference Moderator.

## INTEGRATION OF CHURCHES

Dear Dr. Ihrie,

Here is an answer to the article which appeared in the *Baptist Herald* regarding integration of our churches. His is one man's opinion; here is another man's opinion—one who has made his living among the Negroes 12 hours a day for the past 15 years and who even 30 years ago did inter-city mission work among them. II Thess. 3:1, 2: "Finally brethren pray . . . that we may be delivered from unreasonable . . . men. For all have not faith."

Unless one has three beautiful daughters like Job of old (the fairest in all the land), and he is not only willing, but giving them no choice but to marry Negro gentlemen, he is not qualified to take up as hot an iron as this one. For you see, while in the flesh, the Negro likes his babies black, and the white likes 'em white. But no matter how you turn the baby of a mixed marriage, it looks "black." And forced integration means mixed marriages. There lies the great physiological barrier. The Negro leaders should recognize this great obstacle to integration, or else it will eventually be solved or endeavored to be solved by ruthless white men who are not concerned with Christian ethics. There is a great difference between today's forced integration and a voluntary integration. Federal laws now protect against discrimination outwardly. But only the love of God can do away with it inwardly. "Come let us reason together." Integration enforced by law will bring about confusion, tension, maybe even national disaster. It violates freedom of choice. Most of the Negroes oppose mixed marriages, which will be the result of forced integration. Read leading Negro magazines. Some even reject the help of the white man in their behalf. Read carefully Representative Clayton Powers' last speech, making light of the liberal whites helping the Negroes win their battles. That is why their radical leaders preach "Black Supremacy," and their moderates call upon this generation to destroy what they call the "white Power Structure." The churches in the eyes of these men are looked upon as oddities, something foreign in their great sweep towards equality. Let me hasten to say that this is not the attitude of the born-again Christian, who is guided by the Holy Spirit. But we are dealing with a race in ferment, which is not guided by the Spirit.

The suggestion by Brother Seevers to evangelize the Negro ghettos should be paramount. But it must be

done by the Negroes themselves, with as much help from us as they request. For you see, different nationalities, especially different races, have various needs. Our missionaries are especially trained to handle this delicate situation. At the present time most Negroes resent the white man and his involvement in their affairs. The Catholic Church has a quasi integration. Due to their all powerful organization and riches, they are able to keep their downtown buildings, and through several generations gradually grow a Catholic Church in a Negro community. It is not established by preaching the Word but by baptizing babies. The white members eventually move out, especially the young generation.

Now as to Negroes moving out into the suburbs. Yes. We will be affected by it very soon. We cannot run away again. Let us therefore get one thing clear. Christ is the same. But the spiritual makeup and expression of the Negro is different from that of the white men. The majority of them would feel uneasy in our services and we in their services. Hard rules cannot be laid down. But are we not told in the Bible to be mindful of one another's limitations? Our present "limitation" is race. Let the Negro congregation gently steer a would-be white member to a white congregation, and the white congregation gently steer a would-be Negro member to a Negro congregation. Otherwise you will come face to face with mixed marriages. Does this sound radical? Not if you see the heartaches of mixed marriages. Are we not told when going to Africa to respect the customs and habits of the people? All of this has nothing to do with discrimination so-called. In this great country we have Italian churches, Dutch, German, Russian, Polish churches, not to speak of Methodist, Baptist, Pentecost, and Catholic churches. Are we discriminating? I would say not. Different needs and convictions give us the right to agree to disagree. The whole question of integration need not be, a strictly enforced law, but a generally applied rule to avoid confusion. Spirit-led men, ministers and laymen, should discuss and explain this openly in all their publications. The true church will then come to an understanding. At the present, God must be glorified, not integration. As the Apostle Paul says, "In Christ there is no Jew or Greek, bond or free, male or female." Yet, while in the flesh, "let the wife submit to the husband." God is a God of order.

Now as to the six questions which brother Seevers presented, I, in my

own way (as one man's opinion), would answer.

(1) "Will qualified young Negro students be welcomed in our Sioux Falls Seminary without reservation?" I'm sure they would.

(2) "Will fundamental Negro congregations be welcomed in our Conference without reservation?" Is there a need for it? Or is it integration for the sake of integration?

(3) "Does our denomination plan to establish new mission works in the inter-city areas, and plan to give at least as much attention and effort to the work as to our now existing missionary programs?" Practically that is impossible as of now. The Negro community as such will reject any serious effort on the part of any white in any realm including church work. (This may vary in different places.) It does not mean that we should not give all out help. The Catholic churches converted their established churches into transition churches. Thus building their church, not by preaching the Gospel, but by baptizing babies.

(4) "Will the returning missionaries be asked to show the same love and concern for our American Negroes as for our Africans?" The non-Christian Negro most likely will reject love and concern on his part. He will say, as it is stated over and over in their periodicals, "It's the white man's guilt feeling and bad conscience which prompts his concern. It's not true love toward us."

(5) "Will young people be challenged to enter this type of missionary work?" The answer is the same as in (4) with this added. If one feels called for such a work, he cannot be stopped. But he has to be called not challenged.

(6) "Does our denomination have a master plan to cope with the urgent situation and how soon will it be put in effect?" Again, the early church had no master plan with delicate and strife-ridden situations, like Rome vs. the Jews. They preached the Cross and the Resurrection: that is reconciliation towards God and new life towards man. In our day and tense situation we must be "wise as a serpent, but without guile as a dove." A true Negro Christian and a true white Christian will find ways to glorify God together, yet will be very considerate of each other while in the flesh.

—Arthur Mueller

### Dr. Ihrie's Comment:

Thank you, Mr. Mueller, for your thoughtful expression. We need all the prayer of which we are capable, all the grace God can give use, and all the guidance of the Holy Spirit has promised us in order to live with this twentieth century reality in a Christ-like manner. The issue of race will not be evaded or avoided, as you point out.

Some are asking the question this way: "With twice as many Negroes in the world as Caucasians (and three times as many with Mongolian blood),

(Continued on page 12)

● **Rev. Edgar Wesner** presented his resignation as pastor of the Calvary Baptist Church, Stafford Kan., on Oct. 30. He has accepted the call to become the pastor of the Calvary Baptist Church, Tacoma, Wash., effective Jan. 22, 1967.

● **Mr. Clifton Holland** has resigned as the Director of Christian Education at the Sunkist Baptist Church, Anaheim, Calif.

● **Rev. Wes Roberts** has accepted the position of full time Director of Youth at the Harbor Trinity Baptist Church, Costa Mesa, Calif.

● **Rev. William A. Wetzold** has resigned from the pastorate of the Central Baptist Church, Hamden, Conn. He will be entering the teaching field.

● **The Baptist Brethren Church** (Baptisten Brudergemeinde), Winnipeg, Man., was accepted into the North American Baptist General Conference at the Northern Conference sessions. Rev. Alexander Hart is the pastor.

● **Rev. Vernon L. Shive** became the pastor of the Baptist Open Bible Tabernacle, Erie, Pa., on October 23.

● **Rev. and Mrs. C. Richard Mayforth**, missionaries in Japan, announce the birth of a boy, David Richard, on Oct. 26, 1966.

● **Rev. and Mrs. Myrl E. Thiesies** announce the birth of a son, Douglas Mark, on Oct. 18, 1966. Mr. Thiesies is the pastor of the Terrace Heights Baptist Church, Spokane, Wash.

● **Miss Berneice Westerman**, missionary to Cameroon, returned the latter part of October to begin her furlough in the United States.

● **Mr. and Mrs. Herbert Stabbert** of Anaheim, Calif., spent several weeks during October visiting our mission work in Cameroon and especially their daughter and son-in-law, Mr. and Mrs. Roger Dermody, short term missionary teachers.

## NEWS AND NEEDS

(Continued from page 2)

their Christian life and conviction.

For Executive Secretary John N. Nfor as he leads the churches of the Cameroon Baptist Convention.

For a couple who will respond to student work in Japan.

For Rev. and Mrs. Hisashi Murakami and the church they serve in Tsu, Japan, as they together bear the responsibility and privilege of worship and witness in Tsu.

For the General Committee of Christian Education in session in Forest Park, Ill., Nov. 29-Dec. 1.

For well-trained, full-time Japanese faculty members for Osaka Biblical Seminary.

For a Japanese pastor for Kyoto,

● **Mr. Ken Chatlos** is now serving as Minister of Youth and also assists Pastor Willis Potratz in various areas at the Grace Baptist Church, Grand Forks, N. D. He was officially welcomed on Sept. 11. While previously stationed at the Grand Forks Air Force Base, he attended Grace Baptist Church and accepted Christ as his Savior and joined the church in 1962. He was transferred to Alaska where he completed his service in the Air Force. He attended Moody Bible Institute

## what's happening



and graduated from there in June. He is pursuing further education at the U.N.D. (Mrs. Charles Balogh, Reporter.)

● **Rev. Herbert Klingbeil** of Maywood, Ill., was called to be with the Lord on Oct. 23 following surgery for a brain tumor. He was a member of the First Baptist Church, Bellwood, Ill., where he served on many of the boards and committees. He was raised in the Evangel Baptist Church, Newark, N. J. He was serving a term as the Central Conference Secretary of Christian Education and Chairman of Adult Work. He had been Director of the Correspondence School of Moody Bible Institute for the past ten years. He is survived by his wife, Carolyn, four young children, and a brother, Rev. Kurt Klingbeil, pastor, First Baptist Church, Poughkeepsie, N. Y.

● **Miss Elsa Eichstadt** of Chicago, Ill., was married to Mr. Glen Baron on Nov. 12 at the Baptist Mission Church,

Japan, Baptist Church.

For expansion of our Gospel witness into new areas in Japan.

For special strength and guidance in fulfilling personal responsibilities on the mission field in Japan, as requested by Rev. and Mrs. Fred Moore.

For wisdom in hospital evangelism and for open doors into the medical college and other hospitals in Tsu, Japan, as requested by Missionary Joyce Batek.

**BAPTIST BIBLE TRAINING CENTER, NDU, WEST CAMEROON.** The school year opened Sept. 12 with the highest enrollment in the Center's 14 year history—105 students. This indicates a growing interest among Cameroonian Baptist young men to study for the Gospel ministry. Nearly 130

Chicago. She was secretary to Rev. David Draewell and Dr. Richard Schilke at our NAB Offices in Forest Park. Previous to that she served as the Dean of Women at the Christian Training Institute, Edmonton, Alta. They are residing in Edmonton, Alta., where Mr. Baron is completing his final year of studies at the University of Alberta.

● **The annual Baptist Christian Education Executives Conference** was held

at the American Baptist Convention Offices, Valley Forge, Pa., Nov. 2-3. Christian Education executives of seven Baptist denominations in the United States and Canada attended. Rev. Gideon Zimmerman, Rev. John Binder, and Rev. Bruce Rich from our Department of Christian Education attended these sessions. Rev. John Binder served as the Chairman of this Conference during the past year and at the sessions. The theme of the sessions was "Character Development through Christian Education." Several papers and reports were given on research of the subject.

young men made application, but only 85 could be accepted because of a teaching staff shortage. With three Cameroonian teachers, our missionaries, Rev. George A. Black and Rev. Lloyd E. Kwast serve as teaching staff. Mrs. L. Kwast teaches the wives of the students. BBTC is awaiting the arrival of Rev. and Mrs. B. E. Lemke of Edmonton, Alta., to assist in the teaching field. The number of Baptist Churches in Cameroon is growing faster than the number of men who can be trained at BBTC. This year there are over 460 Baptist churches in West Cameroon alone with fewer than 115 trained pastors to serve them. (Rev. Lloyd Kwast.)

## BIBLE BOOK OF THE MONTH

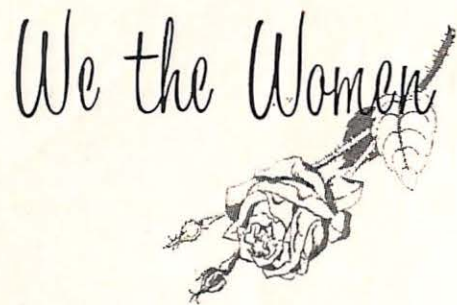
Additional Bible Readings for each day announced in "Moments With God."

**DECEMBER**

**Matthew 1-28;**

**Revelation 1-3**





## W. M. U. EXECUTIVE COMMITTEE SESSIONS—SEPTEMBER 28-30, 1966

by Mrs. Elton Kirstein,  
W. M. U. Vice-President

Our executive meetings were especially thrilling this year as plans were made for the Detroit General Conference Women's Luncheon, Program, Missionary Tea, and Display, and the projected work on the Theme and Goal Chart for the coming Triennium. It was a joy to have present in our meetings Mrs. Pat Crane, Chairman of all Women's Activities for our General Conference, and Mrs. Emanuel Wolff, our Nominating Chairman.

We realized our complete dependence upon God in the deliberations during these important days. As we spent time in prayer and devotion with our God, we were drawn closer to one another and experienced the leading of the Lord, as we meditated on the words, "Go Quickly, . . . in the strength and joy of the Lord." What a privilege it is to represent our Lord through our Woman's Missionary Union!

Mrs. Erika Borrmann told with joyful enthusiasm of the response you women had given to the White Cross work and of the enlarged shipments each year, the current year showing the record shipment of 30,042 pounds of White Cross supplies. A special "Thank-you" to you for this faithfulness and, also, for the Green Stamp books which have purchased so many needed items for the mission field. We encourage you to continue in these very wonderful works. Yes, while we were meeting in the conference room, the truck was backed up to our headquarter's office, and another shipment of White Cross material was loaded.

Consideration was given to the Annual Report Tabulations, which had been made according to our nine conferences. There is only a part of a year remaining in which to complete the goals of this triennium. Our \$75,000 goal has not as yet been met, but with continued sacrificial giving, which is so typical of you, we believe we will go over the top on our triennium goal by General Conference time in July of 1967.

Our Meals for Missions blessings have been manifold. Over \$10,000 was received this past year, and of course, as you know, was given toward the Girls' Dormitory at the Osaka Biblical Seminary in Japan. The giving from now until September 1967 will go to

(Continued on page 13)

# The Minister's Workshop

Faculty members of the NAB Seminary and of the Christian Training Institute consider the Christian minister in his study and in his involvements in life situations and problems of our day.

by Dr. Donald Madvig of the North American Baptist Seminary  
Faculty, Sioux Falls, South Dakota

## GREEK AND HEBREW IN THE PASTOR'S STUDY

Some years ago while working for a highway construction company, I learned that frost-boils on the highway are often caused by unfavorable conditions far below the surface. Adequate repairs can be made only by digging deep to remove the source of the problem. Then a good foundation must be laid for a smooth surface that will stand up.

It seems to me that some, if not much, of the shortcomings of the preaching in our churches are due to superficial preparation on the part of the preacher. Effective preaching rests firmly on at least two great pillars. One is a knowledge of people. The preacher must know their needs in order that his messages may be relevant. He must know their interests in order to gain and to hold their attention. He must know their vocabulary and manner of speaking in order to communicate. The other pillar is a thorough knowledge of the Bible. A pastor who served in the apostolic age received the following advice from his spiritual father: "Try hard to show yourself worthy of God's approval, as a laborer who need not be ashamed, driving a straight furrow, in your proclamation of the truth" (II Tim. 2:15 N.E.B.).

The pastor is a man with a divine commission to bring the message of redemption to a confused and condemned world. Winning God's approval requires hard work. People want their pastor to bring them God's Word. Moreover, the pastor himself attributes divine sanction to his message when he uses a text from the Bible. There is a very real danger, however, that he may suppose that he is declaring the Word of God when he is not. Luther (as quoted by Robert Mounce in *Eternity*) asserted, "the first business of an interpreter is to let the Biblical author say what he does instead of attributing to him what we think he ought to say."

Few will disagree that this is a serious task which calls for faithful and diligent effort. Nevertheless, many a pastor neglects or avoids one of the best resources. The consistent study of the Scriptures in the original languages is an effective means of capturing the message of God's Word.

Yes, this means work, but this is one simple reason why it pays. Often the very ease with which we read the familiar English translations is a hindrance to a real grappling with the message. There may be more efficient ways if one is looking for immediate

results, but the preacher who considers his total ministry will not look for short cuts.

While at the seminary for the Spring Convocation last year Dr. Eugene Nida, secretary of translation for the American Bible Society, stated that no translation can ever fully convey the meaning of the original. Those of you who are fluent in two languages know what he meant. For one thing, the Bible is a piece of literature. It is sometimes impossible to retain in translation both the precise meaning and the emphasis and feeling conveyed by the style. This is the explanation for the many different versions of "Silent Night," for the translator had to take certain liberties with the wording to retain the rhyme and the meter.

The use of Greek and Hebrew is very helpful in avoiding a number of pitfalls. It will guard against misunderstandings such as that of the child who was always careful to drain the last drop from the communion glass since Jesus said, "Drink ye all of it" (Matt. 26:27). It will help to guard against the mistake of those who hold that Jesus is speaking in Matt. 25:31-46 of the separation of nations, when the pronoun in Greek clearly refers to men.

The ability to use the original languages enables the pastor to use Bible study helps intelligently. In the teacher's guide for a series of lessons on the Gospel of John the writer comments on the phrase, "in the beginning," which is found in the first verse. He makes a point of the fact that the Greek lacks the definite article. Apparently he does not realize that in Greek the omission of the definite article is common in prepositional phrases even when the idea is definite. Another example of an instance where one might easily be misled is found in the Scofield Bible. There is a marginal note on Micah 4:5 suggesting a literal translation of the verse which is not at all literal. It is, in fact, definitely wrong. Without some knowledge of the languages, the pastor is limited in his use of commentaries and other Bible study aids.

But is it realistic to ask a busy pastor to spend time with Greek and Hebrew? Don't most pastors relegate their Greek testaments to shelf and wastebasket once they are out of seminary? This may be tragically true. I suspect that in a number of cases this may result from one or two things. Perhaps many terminated their study before they reached the place where

(Continued on page 13)

## HOW TO ORGANIZE AND PLAN YOUTH RETREATS

by Dick Lamphear, Director of Youth and Christian Education, Bethel Baptist Church, St. Clair Shores, Michigan

THE YOUTH retreat can be one of the most effective ways of building Christ into the lives of our teens today. If you are privileged to go on a retreat as a staff member, you will be thrilled as you become aware of the openness and freedom of the retreaters which you probably had not seen for months around your church. Retreats are normally spiritual highlights of the year. Try to work in at least two a year. More can be accomplished in the spiritual realm and in public relations in the few hours of retreating than can be accomplished in six months of youth meetings or Sunday school classes. If your retreat is to be effective, it is wise to plan well ahead to save last minute frustration over details. Speakers and facilities will normally need to be booked at least six months in advance. Normally every church has in its midst an individual who loves this type of work. A Boy Scout or a Girl Scout worker is usually very helpful in the primary stages if not in total planning. Consider as your planning committee the youth sponsors, the pastors and/or Christian Education director, and one boy and one girl teenager as representatives from their group.

**DATES.** The third and fourth week-ends in October are normally good as they allow time for varied outdoor activities with reasonably warm weather and the splendor of fall color. The two or three days following Thanksgiving are excellent as teens are in the holiday vacation and eager to spend this time in new activity. The days immediately following Christmas should be used without fail. Teens are already filled with the excitement that always comes with the Christmas holidays, and after your Christmas service their hearts are prepared for the practicality of the Christ-centered life. It is usually good to do something in February or early March as winter activities are normally excellent, and the weather can be depended upon. If your church is one that loses its families and particularly teenagers during the summer programming months, plan an "out-of-school" retreat or one-day session before you lose the teens for eight or twelve weeks. Check your church calendar now for available dates in the Spring. Perhaps it would be well for you to consider retreating with one or two other churches, thereby sharing expenses. Pastors and Christian Education Directors have much to say to our teenagers. The pastor of your church would probably like to be used for one or two sessions of an hour each to speak to the teens of his church. Within his own heart many times is the desire to speak to his teenagers, and yet there is always the difficulty



of meeting needs of the adult and the teenager at the same time in the normal church service. Let him make suggestions on areas, themes or topics that he would like to mention or speak upon to the retreating group. Not only is this good for the pastor but good for your teenagers to allow them to get to know his heart and his personality and find out the real purpose and goal of his ministry with them.

**FACILITIES.** One of the important factors to consider in your retreating is where to go, what kind of arrangements you want and the cost. If you can, pick an area with camping type atmosphere. These facilities should be close, not more than two-hour drive away from your church, with cabins or dorms that are heated. It is wise in your planning to find facilities that have a place that already has the food for you. If the food is prepared at the facilities for you, considering all the meals together, it should probably average out to \$1.25 per head. If the food is not prepared there, it is advisable to take adult mothers along or someone else that is good at preparing food to cook for you, thereby allowing your full time for your entire retreating program.

**GOALS.** What do you want to accomplish by taking your teenagers on a retreat? Probably in your church or teenage program there has not been time to impart solid Bible truths and practical, scriptural promises or to see the fellowship among the teenagers that you would really like to see. Therefore, fellowship and spiritual highlights with new experiences in Jesus Christ would probably be your goals for your retreats. Be fair with the teenager. Let him know your goal for the retreat—that you want to see a brand new, exciting work of the Lord in his life—that you want to see him come out of himself and accept new responsibilities and reveal a new vividness in his total personality. On the retreat, meet his need spiritually with solid, Bible truths and challenge delivered by an individual who can communicate to teenagers. Meet him on his mental level by showing him how real scriptural truths are and how practical they can be in his life and that they are workable in the 20th century.

Every teenager needs moments for sociability. Allow in your schedule times when he can fellowship with the

other teenagers on the retreat. Of course the teenager needs those times of physical activity to keep his mind alert—recreational activities such as volley ball, or in the snow time winter sports, or just let them ramble as they will. The trend today is to have equipment available and the sports or activities ready and at-hand but to allow the teenager himself to indulge in the type of physical activity that he feels would best suit his need. Try to get every teenager involved in recreational type activities between sessions. It is good to keep them busy the whole time of the retreat. However, do not let them feel pressured into doing the various activities that you provide. Endeavor to provide games that are going to include everyone.

**FINANCING.** You are probably thinking that if we get good facilities and have people cook our meals for us and travel to a place that is decent, this is going to cost us a great deal of money. Erase this from your mind immediately. Normally you ought to be able to do a retreat such as this for \$7.00 per head. This would include five meals, overnight lodging and probably your expenses going to and from, unless your travelling expenses would run more than that. In planning the retreat well in advance the teenagers will probably pretty much know how much to plan on, and they can adjust their financial schedule accordingly. Perhaps your group would like to undertake a project to raise the money for the whole group to have part of their way paid. This would be up to you in your first planning sessions.

You will find that on the retreat your teenagers are very energetic. Let them take part in the activities and provide plenty of these for them. If they seem to be awkward or shy, be patient and kind. Overlook their clumsiness. Today's teenager is sharp mentally. Help him on these retreat hours to discover Bible truths for himself. Challenge him with problems. Direct him in the areas to find answers to these problems. Tell him why he needs these answers and why the problems come. Invite his ideas and suggestions and most of all be comfortable to be with. Laugh with him, joke with him; know him clear through. Don't treat the teenagers like children on the retreats. Offer them responsibilities as they want to be independent. Teach him the joy of belonging to Jesus

(Continued on page 11)





# sunday school lessons

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

## A TEACHING GUIDE

Date: December 11, 1966

Theme: REDEMPTION THROUGH SUFFERING

Scripture: Isaiah 53:4-9, 12

**THE CENTRAL THOUGHT.** We do not always understand why Christ had to suffer in order to redeem us, but we do know that it was necessary.

**INTRODUCTION.** We come now to one of the greatest prophetic chapters in all of the Old Testament. It is also one of the most difficult to describe. Surely the feeling of sadness overwhelms us because something like this had to take place. It envisions the most tragic hour in history. In this descriptive passage the searchlight is also turned upon us. Only the very cold and indifferent can avoid the feelings of guilt, unworthiness and humility. However, the chapter can also be described in terms of hope, triumph and victory. There is only the highest kind of reason, love and compassion in the plan of God. Sin demands a high price, and God had to pay that price. But there is no note of defeat in God's Word. Between the beginning and the end there is often much tribulation and suffering, but the end is always pictured as being glorious.

Although there have been theories set forth that Isaiah was referring to the suffering remnant of Judah, it seems clear that only in Jesus of Nazareth has this prophecy found fulfillment. C. H. Dodd reminds us that of the twelve verses there is only one which does not appear in whole or in part in the New Testament. The fact that so many of the New Testament writers applied this chapter to the redemptive ministry of Jesus Christ seems to point to its outstanding significance for the understanding of the gospel.

The only explanation is that Isaiah was so inspired by the Spirit of God that he foresaw the coming of one who in the fullness of time would suffer and die and deliver men from sin and reconcile them to God.

**I. REDEMPTIVE SUFFERING.** Isaiah 53:4-5.

The first three verses should also be included in this part of the lesson. Here Isaiah seems to indicate that those who are looking for the Messiah will not find the kind of outward manifestations which they think belong to this kind of deliverer. His form and comeliness will not stand out above all others. Perhaps he would not even be the kind of handsome or attractive man that some churches desire in their pulpits. He is a man of sorrows and

acquainted with grief, despised and rejected so that even our faces would turn away from him. Yet he underwent the same human agonies that sinful man undergoes. He was smitten of God and afflicted, though he himself was without sin. The fact that God became flesh and dwelt among men made it necessary for him to become the Suffering Servant so that our salvation would be affected.

Isaiah's prophecies were so exact and detailed that he mentioned even the stripes or lashes Jesus received before he was crucified.

**II. THE NEED FOR REDEMPTION.** Isaiah 53:6-8.

God does not classify sinners into various categories. The self-righteous Pharisee was a stray sheep just as much as the woman caught in adultery. The thief on the cross needed salvation just as much as Peter who denied his Lord. When we are short of the glory of God it may be only an inch or a mile, but the fact remains we are still short. The Atonement is held out to every straying sinner, and God calls out to all to follow him.

**III. THE TRIUMPH OF SUFFERING** Isaiah 53:12.

So far none of the descriptions of Christ and his suffering have a note of victory in them. He is led like a sheep to the slaughter; he opened not his mouth, and finally he made his grave with the wicked. But the tragic story of his suffering and death did not end with his death. Jesus' mission was fulfilled, and therefore he was given a portion with the great. He would bring many souls into glory; therefore it was worth it all.

## Questions for Discussion

1. Why was it necessary to prophesy about Jesus' suffering and death so long in advance of the actual event?
2. What hope or help could this bring to the present suffering people of Judah?
3. What is the purpose of suffering, temptations and testings in our lives?

## A TEACHING GUIDE

Date: December 18, 1966

Theme: THE PROPHET OF THE MOST HIGH

Scripture: Luke 1:67-80

**THE CENTRAL THOUGHT.** God had made the final preparations for the sending forth of his Son to be the Savior of the world.

**INTRODUCTION.** It seems strange and almost like a miracle, to jump over

about 700 years of history and find ourselves on the verge of the fullness of time when these prophecies are about to be fulfilled. The Jewish people were approaching the climax of God's revelation of himself to mankind. God's invasion of human history in the person of his Son is the greatest event of the ages. Bible scholars tell us that there are close to four hundred references to the coming of the Messiah. The question which comes to our minds is why God had to wait so long. This is not easy to answer. We know that God's concept of time is different from that which we have. The temptation is sometimes there to influence God to set his clock and calendar according to ours. It is difficult to understand why in God's reckoning one day is as a thousand years and a thousand years as one day (II Peter 3:8).

We must also remember that God has chosen to fulfill his promises through the instrumentality of devout and dedicated men and women. For example, he needed parents like Zacharias and Elizabeth in order to bring forth a prophet like John the Baptist. Zacharias was considered one of the minor priests who conducted the temple services in Jerusalem. Officiating at the altar of incense (Luke 1:7) was a coveted assignment and was a privilege which came only once during the lifetime of a priest. It was during the performance of this important duty that he received the vision and the promise of a son.

**I. THE LONG AWAITED COMING OF THE SAVIOR.** Luke 1:67-75.

Zacharias' weakness or imperfection did not prevent him from being filled with the Holy Ghost and from prophesying. God takes into account that he must deal with human beings who have human frailties.

When we bless God, it does not have the same meaning as when God blesses us. God blesses his children in the sense that he provides for them, while his children bless him in the sense that they serve and praise him.

The process of redemption had just begun with the birth of the forerunner, John. Zacharias prophesied in the past tense as though he already saw the work of redemption accomplished. Although salvation was thought of in terms of deliverance from enemies, the real enemy is still sin in all its forms. It is the enemy within—not the hand which hates us, but the hateful thoughts in our hearts and minds.

**II. THE ESSENCE OF SALVATION.** Luke 1:76-79.

With such a new Spirit within us, (Continued on page 5)

# our denomination in action

## ANNIVERSARIES & RECEPTIONS



FIFTIETH ANNIVERSARY OF THE BETHEL BAPTIST CHURCH, PRINCE GEORGE, B.C.

The Bethel Baptist Church of Prince George is the oldest North American Baptist church in British Columbia. September 4 of this year was the day on which we observed our 50th anniversary. Our hearts were thrilled with praise to God, and joy was inscribed upon every face as we gathered from far and near to fill our chapel beyond capacity.

Together we were reminiscent with Brother John Schlitt, chairman of the board, about the pioneer work in a frontier town as launched by Rev. Abraham Hager. It is difficult for words to tell and minds to fathom the story of faith, endurance, and self-sacrifice interwoven through the earlier years. We regard it as a special gift of God's grace that the church, which was pastorless about twenty-seven out of fifty years, through the faithful service of laymen continued to exist and even prosper. Brother John Assman, the only surviving of the nineteen charter members, spoke a few words in testimony of God's guidance.

An attractive and most interesting booklet, edited by the pastor, Rev. W. Ertis, was available. It portrayed the history of the church in word and picture.

We were very limited by time with only the briefness of one afternoon to celebrate. It was a tremendous opportunity. We wish to thank the B. C. Association for making it available to us by permitting us to incorporate it into their schedule; for it afforded us the pleasure of many guests and representatives otherwise impossible. Consequently, we were privileged to hear personal words of greeting from our seminary by Dr. R. Powell, from our headquarters and our district by Rev. Joe Sonnenberg, and from the churches of our Association by Rev. G. Gebauer.

A variety of good music was provided. Especially noteworthy was the choir's rendition of D. Buxtehude's cantata, "Alles was ihr tut," with orchestral accompaniment.

Rev. P. Daum, former pastor of the church and guest speaker for the day, presented a bird's-eye view of God's great program and our weak response. May the wonderful challenge he left with us change the pattern of our lives, our church, and our community! Rev. W. Ertis, present pastor of the church, closed the memorable service with the benediction.

Around the tables laden with a delicious lunch, we were able to enjoy an informal fellowship in conclusion. (Myrtle Ertis, Reporter.)



MR. AND MRS. ALBERT KAIZER CELEBRATE 50TH ANNIVERSARY

On Aug. 14 Mr. and Mrs. Albert Kaizer of the King's Highway Baptist Church, Bridgeport, Conn., were honored at an anniversary service in observance of their 50th wedding anniversary. Mr. and Mrs. Kaizer have faithfully served the Lord for many years at the King's Highway Church. Special music at the service included a wedding solo sung by Miss Yvonne

Gilmore and the choir anthem directed by Mrs. Emma Schipul, organist and choir director. The anniversary sermon, given by Rev. William E. Christensen, pastor of the church, was entitled "The Christian Home" and was based on Psalm 127:1.

Mr. and Mrs. Kaizer were presented a white and gold Bible and a floral piece from members and friends of the church and gifts from the Women's Missionary Society and the Sunshine Society.

The couple were married Aug. 17, 1916, in New Haven, Conn. (W. E. Christensen, Pastor.)

## BETHEL BAPTIST, SHEBOYGAN, OBSERVES 75TH ANNIVERSARY

The Bethel Baptist Church observed its 75th anniversary on Sept. 24 and 25. The festivities began with a banquet on Saturday evening when 135 persons gathered together to fellowship about beautifully decorated tables, to review the past history of the church, and to partake of a bounteous dinner. Mr. Francis Guenther served ably as toastmaster; Rev. Richard Lawrenz, Manchester, Iowa, a spiritual son of the church, brought the opening message striking a responsive note for our jubilee.

On Sunday morning the Sunday school met jointly, but later grouped into two large classes with Dr. M. Vanderbeck speaking to the youth, and Rev. R. Lawrenz teaching the adult group. Many friends from far and near joined our people in the morning worship service at which time Rev. David J. Draewell brought the message, "HIGH LEVEL LIVING." His message was well received and much appreciated.

In the afternoon service we had greetings extended by the pastors of the Zion, Bethel, Bethany, and Temple Churches of Milwaukee, and through correspondence heard from the Immanuel Church of Brookfield, the Grace Church of Racine, and the Manitowoc Church. Dr. Vanderbeck brought the closing message in which he challenged all present to be alert for opportunities to serve the Lord and his cause in the days ahead.

The ladies served a delicious dinner to about 130 guests at the noon hour. Bethel Baptist Church was organized in 1891 with 29 charter members. One year later the church edifice was erected which has served as a meeting place for worship and services. Twelve pastors have served the church in the tenure of the church's history.

The church looks forward to even greater things of the Lord. (Arthur J. Fischer, Pastor.)

**CARBON, ALTA.** Friends and members of the Carbon Baptist Church met on Sept. 11 to welcome their new pastor and his wife, Rev. and Mrs. Bert E. Milner, and their five boys. Invited



to this reception also were the three churches in Carbon and the two neighboring Baptist churches, Zion and Parkdale of Drumheller. Mr. Morley Buyer presided and spoke words of welcome to all in attendance. Words of welcome were spoken by representatives of the Junior Choir, the Junior Young People, the C.B.Y.F., Homemakers' Fellowship, Ladies' Mission Society, Senior Choir, Sunday school and church. Music for the occasion was supplied by a male quartet, the senior choir, an instrumental group and a trio. Appropriate words of welcome were spoken by representatives of the neighboring churches present.

Rev. and Mrs. Milner replied by thanking the church for the reception and expressed their willingness to serve.

Dr. A. S. Felberg, Christian Training Institute, Edmonton, brought the welcome message. At the close of the meeting all officers of the church together with the Milners were asked to stand, and Dr. Felberg brought the prayer of dedication. A fellowship lunch was then held in the church basement. (David Gieck, Secretary.)

#### MR. & MRS. FRED LACHENMEIER CELEBRATE GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Fred Lachenmeier of Lehr, N. D., were honored by their children on their Golden Wedding Anniversary on July 17, in the church parlors with an Open House.

The festivities opened with a short program with Henry Lachenmeier, a son, as master of ceremonies. Mrs. Don Kramlich, Kulm, Mrs. Wm. J. Goebel, Lehr, Myron Schoop, Ipswich, S. D., Ronnie Frey, Rev. D. Herringer, Rev. E. Broeckel and Mr. John Stolz participated in the program.

Mr. and Mrs. Fred Lachenmeier were united in marriage by the Rev. Becker of Fox Valley, Sask., where they first lived. They lived in various other parts of Canada until the year 1929 when they moved to a farm near Lehr. In 1945 they moved into Lehr. They joined the local Baptist church in 1932. Four children were born to the couple: Christine (Mrs. Wm. J. Goebel) Lehr; Henry, Lodi, Calif.; Sarah (Mrs. Levi Schopp) who passed away in 1962, and one who died in infancy. There are seven living grandchildren and one great-grandchild. (Mrs. John Kranzler, Reporter.)

**HARVEY, N. D.** Aug. 28 was a happy occasion for the Harvey Baptist Church. Our new pastor, Rev. Allan Kranz, began his service at our church. In the evening the Martin and Anamoose churches helped us in a reception program for our beloved pastor, Rev. and Mrs. Allan Kranz and daughter, Nancy, formerly of Tacoma, Wash. Rev. R. Grueneich, Martin, spoke a few words to the church. Rev. Alvin Auch, Anamoose, spoke in behalf of the pastors. Other officers of the church welcomed the Kranzes to our church. Two musical numbers were rendered by the church. Rev. and Mrs. Kranz then thanked the church for the

kitchen shower, which was donated to them and expressed how we want to work and pray together for the service of the Lord.

We are grateful to God for sending us the Kranzes to serve us and are looking forward to great blessings as we labor and pray together here in Harvey. (Mrs. Henry Fuhrman, Reporter.)

**GACKLE, N. D.** Rev. and Mrs. R. C. Stading and family were honored at a reception held in the Gackle Public School on July 17. Words of welcome were given by Norman Martin, deacon, Conrad Rivinius, Sunday school superintendent, and Mrs. Norman Martin, president of the Gleaners Society. The hand of fellowship was extended to our new pastor by Mr. Harry DeWitt, Chairman of the Deacon Board.

Guest speaker for the evening was Rev. Irvin Schmuland, Temple Baptist Church, Jamestown.

Others that welcomed our new pastor into our church were Rev. Roland Erickson, chaplain, State Hospital, Jamestown, and Mr. Warren Reisch, Intern Chaplain, State Hospital, who served us faithfully in filling our pulpit while we were without the services of a pastor.

Guests from Baptist churches in Napoleon, Medina, Streeter, Lehr, Berlin and Jamestown were in attendance as well as several from our own local churches. All were invited for refreshments and fellowship in the church parlors after the reception. (Mrs. Norman Martin, Church Clerk.)

**WARREN, MICH., TRINITY.** Since November of 1965, the Trinity Baptist Church of Warren, Mich., has been without a pastor. However, we were very fortunate to have Rev. Richard Rohland as an interim pastor. Rev. Rohland is the founder and director of Protestant Youth Organization. He served our church well during his interim pastorate. A farewell reception was given following the evening service on August 28 at which time he was given a check from the church as well as layettes made by the Women's Missionary Union to be used by P.Y.O.

Our new pastor, Rev. Albert Fadenrecht, came to us from the Bethel Baptist Church in the Buffalo area and began his ministry at Trinity on Sept. 4. A welcoming reception was held after the evening service on September 11. We feel we are fortunate in having such a man of God as Rev. Fadenrecht along with his talented wife and son in the ministry of our church. (Mrs. Clarence Wheeler, Reporter.)

#### sunday school programs & events

**OCHRE RIVER, MAN.** The Grace Baptist Church, Ochre River, Man., held its VBS from Aug. 8-12. There were four classes with 32 children.

Mrs. Martha Prikker with helper, Mrs. Ruth Geertzema, taught the be-

ginners. Mrs. Lena Amman taught the primaries with helper, Miss Ella Boerchers. The juniors were taught by Mrs. Jean Roos with Miss Nettie Oltrop as helper. Our pastor, Rev. Alex Sootzman, was our director and also taught the senior class. Miss Joyce Boerchers was our pianist.

We had our closing program on Aug. 14 with singing and teachers asking questions about the week's lessons. Handwork was displayed. On Friday afternoon the boys and girls enjoyed a picnic.

We praise the Lord for a very well attended school and also for giving us joy and strength to teach the boys and girls. (Mrs. Jean Roos, Reporter.)

**ST. CLAIR SHORES, MICH., COMMUNITY.** Vacation Bible School was held for two weeks at Community Baptist, Aug. 1-11, with four days of Bible school each week. The total enrollment was 160 with daily average of 123. \$30 was collected for missions and was designated for Bibles. The evening program was well attended. We are happy to announce seven decisions for Christ.

A new type of class was conducted by Pastor Dundas for the teens. They took field trips which included visiting churches of other religions. This proved to be very interesting and informative for our teens.

Mrs. Kay Holderbaum was director again this year. (Mrs. Lillian Herhuth, Reporter.)



Two who completed the Scripture memory course at Calvary Baptist Church, Parkersburg, Iowa, are (l. to r.) Marilyn Powell, Mrs. Ada Huisinga, sponsor, and Mona Huisinga.

**RAPID CITY, S. D.** A new experience for the members of the South Canyon Baptist Church was to hold the annual Bible school in the fall rather than spring. On Aug. 1 the Bible school opened with 49 children present. This number grew as the children were encouraged to bring new friends each day. Total enrollment was 77. Many of these children were from other churches, and many have no church at all. It was a real privilege to give them the gospel.

The theme of our teaching was "God Lives Today." There was also a missionary time during which filmstrips and stories were used to acquaint the children with the spiritual needs in other lands. Special emphasis was placed on our new field in South

America for which we took up an offering each day.

A contest was used to encourage attendance, and prizes were given the winners at the closing program. (Mrs. Edwin Meyer, Reporter.)

**ARNPRIOR, ONT.** Three of our children from the Sunday school won awards for memorizing Scripture passages. They are as follows: Dana Scheel—1st year, Chris Scheel—3rd year, Bruce Holbein—completed the course and received the picture of the head of Christ. (Mrs. N. Frieday, Reporter.)

#### special events

**HEBRON, N. D.** Sept. 4 was indeed a sad day for the First Baptist Church, Hebron, N. D., as Rev. and Mrs. Ervin J. Faul and family bade farewell to the members of the church to accept the call from the First Baptist Church, Linton, N. D. We thank the Rev. Faul family for the many ways they have been a blessing to us.

In the evening a special program with Alvin Heinle, moderator, presiding, was rendered. He also led the song service. All four deacons and a representative of each organization of the church spoke words of appreciation and best wishes. Interspersed were musical numbers including the choir, which was so capably directed by Mrs. Faul for the seven years they have been with us.

Rev. and Mrs. Faul responded with words of thanks and appreciation. The Fails were presented gifts of money from each organization plus a substantial love offering from the church.

We will miss the Fails greatly and will always remember their love and kindness. Our prayer is that God will continue to bless them and use them. (Mrs. Edwin Schmidt, Reporter.)

**DALLAS, TEXAS.** Both the refreshments and the fellowship were sweet as the North Highlands Baptist Church enjoyed a time of fellowship following the evening service, Sept. 11. Much to our pastor's chagrin, the social really was a birthday celebration in honor of his birthday, Sept. 8. Pastor Gordon Thomas blushing accepted a card and check from his congregation and expressed his appreciation but deep embarrassment. He had been promoting the social for several weeks, inviting every one to come and bring a friend, only to find it to be in his honor. (Mrs. James Westgate, Reporter.)

**MARION, KAN., STRASSBURG.** The Strassburg Baptist Church, Marion, Kan., was host to the Southwestern Conference, Aug. 3-5, consisting of 26 churches from four states: Okla., Colo., Nebr. and Kan. Tabor College, Hillsboro, Kan., graciously rented their cafeteria and dormitories for our guests.

Dr. J. C. Gunst, Dr. Albert Felberg, president of CTI, and Rev. and Mrs. Earl Ahrens of San Luis Valley, Colo.,

were the guest speakers throughout the Conference.

The ladies' luncheon was the largest in attendance on record of 240 women. The men's luncheon had 102 men in attendance. The youth banquet had 200 young people to enjoy the evening of games and fellowship with Dr. Gunst as speaker. They were truly challenged. (Mrs. Roland Stenzel, Reporter.)



New parsonage dedicated at St. Bonifacius, Minn.

**ST. BONIFACIUS, MINN.** August 7 was a memorable day for all of us in the Minnetrista Baptist Church, St. Bonifacius, Minn. The new parsonage was formally dedicated to the Lord. Many of our Christian friends from our N.A.B. Churches in the Twin Cities and others from Minnesota came to us. Dr. J. C. Gunst, Central District Secretary, was our guest speaker. His theme was "Christ in the Home." Rev. H. Palfenier brought greetings and a brief message and offered the dedicatory prayer. After the act of dedication and open house, we gathered in the church basement for fellowship and a delicious lunch which the ladies of our church had prepared.

The new parsonage is built in the modern Rambler style. It has large living room, kitchen-dining room area, three bedrooms, two baths, a full walk-out basement, and the pastor's study. The kitchen is equipped with an electric range and the laundry with an electric dryer. We are thankful to our people for the planned comforts and conveniences in this home, and for the willing hearts and open hands that brought these plans to a beautiful reality. (F. E. Klein, Pastor.)

#### ORDINATION OF MR. ROBERT MAC MURDO, ISABEL, S. D.

A council met at the Isabel Baptist Church on Sept. 20 for the purpose of examining Mr. Robert MacMurdo for the gospel ministry. Twelve churches of the Central Dakota-Montana Association sent 27 delegates which made up the council. Churches from Herreid, Selby, McIntosh, McLaughlin, Isabel, Lemmon, S. D.; Hettinger, Mott, New Leipzig, Selfridge, N. D.; Plevna and Sidney, Mont., were represented.

The Council met in the afternoon. Rev. R. H. Zepik, of Selby, S. D., was elected Chairman, and Rev. Arnold Friez, Lemmon, S. D., was elected clerk of the council. After the candidate presented his conversion, call and preparation for the ministry and his doctrinal views, the council wholeheartedly declared itself satisfied and recommended to the host church to proceed with the ordination service.

The service was held the same eve-

ning. Rev. Jacob Klingenberg of McLaughlin, S. D., acted as chairman of the service. Rev. R. H. Zepik gave the ordination sermon. A ladies trio from the host church rendered a special number. At the service Mr. Mervin Noah of Hettinger and Mott, N. D., read the Scripture from Isaiah 6 and led in prayer. Pastor Klempel of McIntosh, S. D., gave the charge to the church and Pastor Ed. Kopf, Plevna, Mont., gave the charge to the candidate. Rev. Iver Walker, Herried, S. D., led in the ordination prayer, and Rev. William Effa, Sidney, Mont., welcomed Brother Mac Murdo into the ranks of the ministry and presented the certificate to the candidate. The newly ordained, Rev. Robert Mac Murdo, closed the service with the benediction. (Rev. Arnold M. Friez, Clerk.)

#### RECOGNITION SERVICE FOR OAK BANK BAPTIST

The recognition service for the Oak Bank Baptist Church, as a North American Baptist Church, formerly a mission station of the McDermot Avenue Baptist Church, Winnipeg, Man., was held on June 16, 1966. Delegates were present from the Grant Park, McDermot Avenue, Rowandale, Emmanuel, and Whiteshell Baptist Churches.

Rev. Arthur Patzia was elected temporary chairman, and Rev. Manfred Taubensee was elected permanent chairman of the council. Rev. Donald Richter was elected as the recording clerk. The pastor, Rev. Arthur Kliever, presented the doctrinal statement. Deacons of the Oak Bank Church—Mr. D. Albrecht and Mr. Koch—participated in the service.

The council declared themselves satisfied with the presentation and answers to questions and recommended the church's acceptance by the Northern Conference as a co-operating church in our denomination.

**MARION, KAN., STRASSBURG.** We are extremely proud of our youth and teen-agers. They have all gone to their various schools of higher learning. Three young men of our church are in the Army Reserve. They have just returned from their two weeks summer camp. They are Garry Vogel, Don E. Stenzel and Clifford Hett.

On Sept. 25 we observed our annual Harvest-Mission Festival. Rev. Elmer Strauss, missionary to the Cameroons, was the guest speaker.

The contractor and carpenters began to add new facilities to our present building Oct. 10. A new outside front, rest rooms, class rooms and a nursery are in the project. (Mrs. Roland Stenzel, Reporter.)

#### Woman's missionary societies

**CLEVELAND, OHIO, PARMA HEIGHTS.** A combined meeting of the Parma Heights Women's Missionary Society was held on Sept. 16. A very enjoyable potluck dinner served by the Alma Henderson Circle pre-



ceded the evening meeting. A trio of Marj Gallagher, Bernice Guenther and Mildred Mannas sang. Nan Bonesteel and Johanna Isbell did a skit on leading a person to the Lord. Nan also played a tape recording of conversations during door to door visits in which they witnessed for the Lord. The Women's Missionary Society business meeting followed. Attendance for the evening was approximately 50. (Mrs. Jean Miller, Secretary.)

**STEVENSVILLE, MICH.** The first fall meeting of the Women's Missionary Society, Lakeshore Baptist Church, Stevensville, Mich., was entitled "Safari to Africa."

The ladies enjoyed an African type potluck dinner served upon tables decorated with African curios. The speakers of the evening were Dr. and Mrs. Eugene Stockdale. In 1955 the Stockdale's were commissioned by the North American Baptist Conference to serve in the Cameroons, where they have served two terms. Mrs. Stockdale in native dress gave the ladies a glimpse into her "Day on the Mission Field." Dr. Stockdale, in African robe, narrated while showing slides of the Leper Settlement and the surrounding clinics.

While on furlough, Dr. Stockdale, his wife and four children are residing in Eau Claire, Michigan. Dr. Stockdale is affiliated with the Berrien County General Hospital during his stay here. The Stockdale's total devotion to their calling was evident throughout the evening's activities. (Mrs. Elmer J. Parchert, Reporter.)

**NORTHERN MICHIGAN.** The sixth annual ladies retreat was held Sept. 16 and 17 at Good News Camp near Gladwin with the First Baptist Church, Auburn, Round Lake Baptist Church, Gladwin, and Ripley Blvd. Baptist Church, Alpena, participating. Fifty-four women were in attendance. A get acquainted time of fun and games was held on Friday evening followed by a talk by the guest speaker, returned African missionary, Miss Esther Schultz. The theme for all programs, which were in charge of Mrs. Ronald Pinkel, was "Stars for Your Crown" with Miss Schultz centering both her Saturday morning and afternoon messages around it. This theme was also carried out in much of the special music provided by the three churches. Small crowns were used to decorate the tables and as name tags. The missionary offering taken was presented to Miss Schultz, as were a corsage and a sweater.

In the business meeting Miss Mildred Wolfe, Gladwin, was elected president. Mrs. Ronald Pinkel, Alpena, vice-president, Mrs. Janese Rechsteiner, Auburn, secretary, Mrs. Dee Ayre, Auburn, treasurer.

Retiring officers were president, Mrs. Betty Braun; vice-president, Mrs. Don Liske; secretary, Mrs. Harold Voss, and treasurer, Mrs. Delores Ford. Next year's retreat will be held on Sept. 15-16. (Mrs. Harold Voss, Secretary.)

**ONOWAY, ALBERTA.** On Sunday evening, August 28, 1966, 13 members of the Onoway Baptist Church Women's Missionary Society presented a program in conjunction with "Flower Sunday." The church platform was made to represent a garden with trees and flowers. The members sat around casual tables. Scripture was read from Psalm 145:1-13 by Mrs. Frieda Jespersen who also led in opening prayer. The sermon, "The King's Garden," which included six gardens: the Garden of Paradise, the Garden of Gethsemane, the Garden of Burial and Resurrection, the Garden of the Human Heart, the Garden of the Christian Church, and the Garden of Paradise, was presented. A poem, "The Century (Aloe) Plant," was read by Mrs. Norma Stobbe. The group rendered two hymns and a chorus, "Come Into My Heart." A duet was sung by Mrs. Lydia Neufeld and Mrs. Sigrid Goliath. Mrs. Neufeld sang the beautiful "In The Garden." The program concluded with the singing of a hymn praising God for the beauty of the earth. (Mrs. Lilli Albert, Reporter.)

## CBY {youth} fellowship

**McCLUSKY, N. D.** The CBYF of the McClusky Baptist Church presented a program to various retirement homes in the area as a special activity. During the summer months the program, "The Life of Christ," in music and word was given at the Baptist Home, Bismarck, N. D., Golden Acres Manor, Carrington, N. D., and the local retirement home in McClusky. It was a blessing to serve Christ in this manner and also to see the elderly ones from our own church who are living

## evangelistic services & baptisms



Recently received into the membership of the Baptist Church, Trochu, Alta., were (front row, l. to r.) Shelby Reichel, Garry Lechner, (middle row) Mrs. E. Kesterke, Audry Reece, Jim Lynch, Marvin Franke, (back row) by Rev. O. Fritzke; also received was Mrs. W. Thomas.

at these homes. In response to the appreciation of the folks at the homes, more such programs are planned for the next year.

In August the CBYF held a progressive supper, which was also a farewell for the members of the fellowship who would be leaving for college.

New officers chosen for the coming year are president, Kathleen Regan; vice-president, Susan Gerthe; secretary, Tim Faul; treasurer, Roberta Neuharth. Mr. and Mrs. Herb Engle have served faithfully as sponsors. (Tim Faul, Secretary.)

**SIOUX FALLS, S. D., NORTHSIDE.** Election of the Senior CBY officers was held Sept. 25. They are Jeff Buchholz, president; Robert Walkes, vice president; Steve Rezak, secretary; Loxie Buchholz treasurer; Kathy Nelson, advisor; Walter and Janice Reemtsma, youth leaders. (Kathy Walkes, Reporter.)

**SACRAMENTO, CALIF., WILLOW RANCHO.** Our young people have had a wonderful summer thanks to John Coulombe. He led them through city and country perambulations, ostentatious eating, water skiing, choir and brass practice, wheel and cushion party, lots of swimming, luau, velocipedic peregrination, pin 'n spheroid, golf tourney, banquet, introspection and worship service, and practical and Christian training. The young people gave John a surprise party at which they presented him with a book, "In the Bible," a tie clasp (with a real diamond), a bullwhip, a pair of oversized shoes and a medal inscribed "TO THE BEST YOUTH DIRECTOR IN THE WORLD." The young people took over the Sunday night service in a farewell to summer. John has returned to Biola College, but he leaves behind some beautiful memories. (Mrs. G. D. Epps, Reporter.)

**TROCHU, ALTA.** During the morning service on June 26, members and friends were blessed as our pastor, Rev. Oscar Fritzke, baptized six converts and received another by letter. The hand of fellowship was extended to them during the Lord's Supper which climaxed the evening service. (Mrs. Don Haller, Reporter.)

**SIOUX FALLS, S. D., NORTHSIDE.** On September 10-16 the Northside Baptist Church had the honor of having Rev. Walter Hoffman and his family for revival meetings. The week started with a banquet for the youth with Rev. Hoffman as guest speaker, and he and his family providing the special music.

During the week Rev. Hoffman visited many homes. Every evening an hourly meeting was held. The meetings were centered around the whole family. On the last evening some of the past members of God's Volunteers sang and made it a special evening for all who attended. (Kathy Walkes, Rep.)

# Obituary

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

### MR. CHARLES WALPUS of Los Angeles, California

Mr. Charles Walpus, son of Fred and Carolyn Walpus, was born January 18, 1886, in Dankheim, Germany. Six brothers and one sister preceded him in death.

April 3, 1909, he was united in holy marriage to Martha Kibat. This union lasted over 57 years. God blessed them with three children; two preceded him in death. In his youth he accepted the Lord as his personal Savior and was baptized.

In 1909 he came to the United States and made his home in West Virginia. In 1911 he came to Omaha, Neb., where he united with the Trinity Baptist Church where he served faithfully as librarian, in the choir and as deacon.

In 1927 he came to Los Angeles, Calif., uniting with the Fifteenth Street Baptist Church, now Inglewood Knolls Baptist Church. As an active and faithful member, he served as Sunday school teacher, as deacon, and in 1959 was elected Honorary Deacon. He was devoted to Christ and his Church. He was a wonderful husband and father. He was loved by all who knew him and will be sorely missed.

He departed from this life to be with the Lord on Sept. 17, 1966, and leaves to mourn his home going his wife, Martha; one daughter, Ann Domries, and husband David; one grandson, Robert Domries; one granddaughter, Carol Ann Justus, and husband, Leonard; one great-grandchild, Robyn Lynn; also two brothers, Emil and Paul; and four sisters: Lota Lork, Amelia Kapina, Freda Klausmeier and Emma Gletza. May God's comforting love be a source of strength to the bereaved family.

Inglewood Knolls Baptist Church  
Inglewood, California  
EDMUND MITTELSTEDT, Pastor

### MR. EDWARD DUESTERHOEFT of Anaheim, California

Edward Duesterhoeft was born July 28, 1877, in Lodz, Poland, and entered into his eternal rest on Sept. 7, having attained the age of 89 years. Although he enjoyed exceptionally good health throughout his life, a heart ailment in the last three months brought his earthly pilgrimage to an unexpected close.

His more than average life-span made it possible for him to live in many different areas. In 1913 he moved with his family to Canada, in 1916 to Milwaukee, Wis., and since 1946 he has lived in Anaheim, Calif.

In 1932 he was baptized on confession of his faith by Rev. Otto and joined the Grace Baptist Church of Milwaukee. In 1946 he became a member of the Bethel Baptist Church of Anaheim and in 1966 a charter member of the Sunkist Baptist Church. He distinguished himself as a faithful attendant at the church services and also served as trustee.

His departure is mourned by his wife, Marie, with whom he shared marital happiness for 58 years; a son, Carl Duesterhoeft, Santa Ana, Calif.; a daughter, Edith Baudisch, Laguna Hills, Calif.; as well as a host of friends. Rev. Henry Hirsch, a long-time friend of the family, participated in the funeral service and the undersigned spoke words of comfort based on Psalm 23. Sunkist Baptist Church  
Anaheim, California

WILLIAM HOOVER, Pastor

### REV. ARTHUR A. VOIGT of Tyndall, South Dakota

Arthur A. Voigt, the son of August and Wilhelmina, was born in Egelsch, Prussian Germany, Nov. 3, 1881, and passed away on Sept. 11, 1966 at the Tyndall Hospital at the age of 84 years, 10 months, and 8 days.

On Aug. 3, 1904, he was united in marriage to Minnie Brandt by the Rev. J. F. Olthoff at Avon. God granted them over

61 years together. One of his nephews, Charles Voigt, made his home with them for a number of years.

He accepted Christ as his Savior at the age of 12, and on July 2, 1893, he was baptized by the Rev. O. Olthoff and received into the membership of the Avon Baptist Church, where he was active until 1947. He engaged in farming until 1947 and also served as State Representative for three terms at Pierre, S.D. He was active in youth groups and served in various offices, such as, deacon, clerk, S.S. teacher and superintendent until he felt the call to the ministry.

He served as pastor in Mt. Sterling, Mo., and Rosenfeld, near Anamoose, N. D., for ten years. In 1957 he retired and returned to his farm near Avon. In 1962 he bought a home in Tyndall, S. D. On Feb. 5, 1961, he united with the Tyndall Baptist Church, where he remained a faithful member until his death.

Last March he and his wife moved to a retirement home in Springfield, S.D. from where he was brought to the local hospital on Aug. 21.

He is mourned by one brother, Albert, of Avon and many nieces, nephews and other relatives.

The memorial service was held at the Crosby Funeral Home and the First Baptist Church of Avon, Sept. 14, 1966. Rev. Peter J. Wiens, pastor of Avon Baptist Church, was in charge, and Rev. Voigt's pastor, Rev. David Zimmerman, brought the message on Psalm 17:15 as requested by our departed brother. Burial was in the Avon Baptist Cemetery. May God console those who mourn his passing, and may he "Be satisfied, when he awakes, with His likeness."

Tyndall and Danzig Baptist Churches  
Tyndall, South Dakota  
DAVID ZIMMERMAN, Pastor

### REV. HUGO FREDERICK SCHADE of Kitchener, Ontario

Hugo Frederick Schade was born Nov. 18, 1877, to August and Clara Schade in Dayton, Ohio. He passed away Sept. 16, 1966, at the age of 88 years and 10 months.

Mr. Schade grew up in the Mount Zion Baptist Church, Junction City, Kan., where he was influenced by Rev. H. W. Wedel to enter the Seminary at Rochester, N. Y., from which he later graduated. He began his pastorate in Elgin, Ill., served several other churches in the U.S.A., and then became the pastor of the Berlin German Baptist Church, Kitchener, Ont.

He married Miss Margaret Bingel of the Bethel Church, Buffalo, N.Y.; the marriage was performed by Rev. A. Vogel. They had one daughter, Verna, who is a missionary. Mr. Schade personally influenced his brother, Dr. Arthur Schade, to attend the N.A.B. Seminary, Rochester, N.Y.

ARTHUR A. SCHADE

### MRS. CARL (SOPHIE) ORTHNER of Burlington, Iowa

Mrs. Sophie Orthner, born near Burlington, Iowa, on October 2, 1882, to Peter and Sophie Nielsen, passed away on June 3, 1966, at the age of 83 years and eight months. She received Christ as her personal Savior at the age of 14 and upon confession of her faith was baptized by Rev. Jacob Merkel on March 29, 1896, and became a member of the Oak Street Baptist Church of Burlington where she continued a faithful member all of her years. She was a member of the Women's Service Guild.

On April 1, 1907, she was united in marriage to Carl Orthner in Dallas, Texas. In 1908 they moved to Burlington where they had since resided.

She leaves to mourn her passing her husband, Carl; two daughters: Mrs. Alfred (Esther) Nees, Rockaway, N. J., Mrs. Gordon (Elizabeth) Fromm, Wausau, Wis.; three sons: Walter, El Cyon, Calif., Robert, Burlington, Iowa, and Carl Jr., Newton, Iowa; one sister: Elizabeth Marquardt of Burlington; three brothers: David, in the state of Washington, Julius of Burlington, and Charles of Idaho; eight grandchildren, four great-grandchildren, and many other relatives and friends who miss her very much but are comforted by the assurance that "absent from the body is present with the Lord." She is now at home with her Lord who she loved and served while here on earth.

Oak Street Baptist Church  
Burlington, Iowa  
HOWARD JOHNSON, Pastor

### MRS. MARY MATZ of Startup, Washington

Mrs. Mary Matz, the daughter of Mr. and Mrs. Gottlieb Wolter, was born in Russia on Dec. 7, 1883, and passed away on Oct. 2, 1966, at the age of 82 years. She had lived in the United States 80 years and in the

Startup-Sultan area since 1935.

She accepted Christ as her Savior and was baptized in her early youth. She was a member of the Startup Baptist Church.

She leaves to mourn her passing four sons: Wallace, Lakewood, Calif., Harold, Bismarck, N. D., Lawrence, Sedro-Woolley, Wash., and Tony, Seattle, Wash.; three daughters: Mrs. William (Arpa) Jenner, Mrs. Fred (Norma) Kahler and Mrs. Ture (Leona) Lysene, all of Seattle, Wash.; one brother: Tony Wolter, Los Angeles, Calif.; four sisters: Mrs. Alma Prewitt, Los Angeles, Calif., Mrs. Cleo Walters, Modesto, Calif., Mrs. Minnie Ratkic, Vernonia, Ore., and Mrs. Hilda Young, Sultan, Wash.; ten grandchildren and 12 great-grandchildren.

Startup Baptist Church  
Startup, Washington  
KENDRICK GOULD, Pastor

### MR. JOHN B. LOTZ of Mesa, Arizona

Mr. John B. Lotz was born in Philadelphia, Pa., on May 19, 1889, and passed away in Mesa, Ariz., on July 10, 1966, at the age of 77 years.

Mr. Lotz moved to Seattle, Wash., at the age of 18, where he worked at a shipyard. He next lived in Startup for 19 years, where he operated a chicken ranch. He and his family returned to Seattle during the war where he resumed work in the shipyard. He moved his family to Sultan, Wash., in 1953, from where he moved to Mesa two years ago.

Mr. Lotz was a member of the Startup Baptist Church and the Fern Bluff Grange. He leaves to mourn his passing, his wife, Gladys, of Mesa; one son, Clifford, of Seattle, Wash., a daughter, Mrs. Clarence (Alice) Huffman, Everett, Wash., seven grandchildren and six great-grandchildren.

Startup Baptist Church  
Startup, Washington  
KENDRICK GOULD, Pastor

### DON AUSTIN RYMER of Pound, Wisconsin

Don A. Rymer was born in Chase, Oconto Co., on Sept. 24, 1888, to the late Mr. and Mrs. John Rymer. Following an illness of 22 months after a stroke, he passed away on July 1, 1966, at the age of 77 years, 9 months and 6 days.

He was united in marriage to Myrtle Gisenos on December 23, 1925. To this union five children were born. Mr. and Mrs. Rymer celebrated their 40th wedding anniversary on Nov. 7, 1965.

Mr. Rymer accepted the Lord as his Savior and was baptized with his wife and five children on July 30, 1940, by Rev. Fred Mashner. He was a faithful member of Pioneer Baptist Church, Pound, Wis. His parents, two brothers and one sister preceded him in death.

He leaves to mourn his wife, Mrs. Myrtle Rymer; two daughters: Mrs. Marian Rosner, Pound, Wis., Mrs. Evelyn Dodge of Menominee, Mich.; three sons: Lyle, Pound, Wis., Colin, Lena, Wis., and Arnold, Pound, Wis.; eleven grandchildren, many relatives and friends. Due to the absence of the pastor, funeral services were officiated by Rev. Donald Veitz of Pound on July 5, 1966, in Pioneer Baptist Church, and was laid to rest in Forest Home Cemetery at Marinette, Wis. May the Lord comfort those who mourn.

Pioneer Baptist Church  
Pound, Wisconsin  
THE FAMILY

### MRS. AUGUST KRUEGER of Ellinwood, Kansas

Mrs. August (Mildred) Krueger was born Sept. 25, 1907, in Ellinwood, Kan. where on June 7, 1929, she was married to August Krueger. They lived on a farm south of Ellinwood during their entire married life. Their marriage was blessed with birth of one son, Glen.

After a three month period of illness she was called to her eternal reward Sept. 15, 1966, at the age of 58.

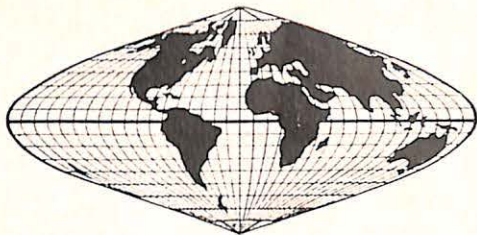
Mrs. Krueger had accepted the Lord Jesus Christ as her personal Savior as a girl and was baptized on the confession of her faith and received into the membership of the First Baptist Church in Aug. 1921, where she remained a faithful and devoted member until her death.

She leaves to mourn her passing, her loving husband, August; her son, Glen of Ellinwood; three brothers: Chester, Harold and Jack DeWitt, all of Ellinwood; three sisters: Mrs. Gertrude Scheufler, Ellinwood, Mrs. Ruby Schrader, Hudson, and Mrs. Lucille Hildebrand, Stafford, Kan.; and three grandchildren, as well as a great host of friends who learned to appreciate and love her.

At an overflow memorial service Rev. 14:13 was used as the text.

First Baptist Church  
Ellinwood, Kansas  
HAROLD E. WEISS, Pastor





# NEWS AND VIEWS

**GOSSIP THE GOSPEL.** Don Trull described the reasons for the rapid growth of New Guinea Baptists. The increase from 47 to 10,000 new converts in ten years was due to the fact that the Christians have learned to "gossip the gospel"—to acquaintances at work, on the bus, over the lunch table. (Baptist World.)

**BIBLICAL TALES.** A new book of Biblical Tales by Zenon Kosibovsky was placed on sale in Moscow and immediately became the Soviet literary sensation of the year. For the first time in a half century Russians were able to read a book described as a "Bible without sneers." All 100,000 copies were sold within a few minutes.

Only a few Russians have seen the limited editions of the Bible published by the Russian Orthodox and Baptist churches. Millions have grown up without having seen the Scriptures. Mr. Kosibovsky, an atheist, does not regard the Bible as divinely inspired, but the preface in the book reads: "The Bible is a monument of world literature reflecting the life of many generations of ancient people." (Baptist World.)

**CHRISTIANS IN THE WORLD.** The world's population is increasing at the rate of about 70,000,000 a year. The total Christian strength is increasing at the rate of about 20,000,000 a year. Although the world is approximately 32 per cent Christian now, statisticians estimate that in 84 years it will be about 15 per cent Christian. Dr. John McCombe of the American Bible So-

ciety states that the church of Christ is putting almost nothing into the hands of these people to read. "Last year all the Christian churches of the world together spent less than \$15 million for the translation, production, and distribution of God's word in all countries." \$1.5 billion is being spent by Communists for atheistic literature outside the Soviet Union. (Baptist World.)

**GOOD NEWS FOR MODERN MAN** is a new translation of the New Testament in contemporary English now available in the U. S. A. and Canada. It is published by the American Bible Society and attempts to use the common language of the day. It has been prepared to be read and understood by all who speak English, either as their native tongue or as an acquired language.

**ALCOHOL ADDICTION.** According to a report by Dr. D. C. Bews, medical director of Bell Telephone of Canada, the number of Canadians suffering from alcohol addiction has doubled in the last ten years to nearly 250,000.

**THE INHERITANCE.** (BPA) The Educational Communication Association, an interfaith corporation, has selected a Southern Baptist television film, "The Inheritance," for one of its three major awards. It is a re-creation of Biblical history from the beginning of man to the coming of Christ, and traces man's movement to a belief in one God and the development of an

ethical life within the Judaeo-Christian tradition.

**TAXING CHURCH PROPERTY.** (BPA) The U. S. Supreme Court rejected an appeal asking that tax exemption for church-owned property be declared unconstitutional. The appeal was made by some Maryland atheists and the Freethought Society of America.

**READ DIALOGUE.** (ABNS) "Real dialogue in this present day can be dangerous for Christians," said Dr. J. C. Hoekendijk. Real, open communication and dialogue with those of other faiths and followers of other ideologies has not really happened until each member of the exchange has said of the other's position, "Yes, I could believe that and live by that."

**SEPARATION OF CHURCH AND STATE.** Dr. Roland R. Hegstad, editor of LIBERTY magazine states: "While the courts are buttressing the wall of church-state separation, some of our legislators are battering it." He explained that "at least five" major bills enacted in the last few years "Seem suspect in that they offer funds to church-related institutions." He also stated: "Contrary to Sen. Dirksen, our children can pray in our schools and read the Bible there—though not as part of a religious service in which other children are forced to participate. No government agency can write a prayer and force any segment of our citizens to recite it."

**JAPANESE BAPTIST CONVENTION** voted to oppose a national movement to restore "Founder's Day," a holiday celebrating the beginning of the Japanese nation. Baptist opposition is based on the Shinto origin of the celebration. They hold that its revival would be in violation of freedom of religion as set forth in Japan's postwar constitution.

## CONTRIBUTIONS SUMMARY October 1966

### CONTRIBUTIONS FOR ALL PURPOSES

Conferences	Oct. 1966	Oct. 1965	Oct. 1964
Atlantic	\$ 3,354.99	\$ 4,217.31	\$ 3,714.41
Central	21,843.74	20,387.11	20,144.52
Dakota	18,716.22	18,592.70	14,982.75
Eastern	5,284.89	3,289.56	4,867.94
Northern	36,798.62	16,847.29	15,804.67
Northwestern	13,015.90	6,989.80	10,597.07
Pacific	14,959.19	22,356.42	26,671.43
Southern	832.62	585.65	641.53
Southwestern	11,953.57	6,213.12	14,268.91
Inter-Conference	3,006.96	4,295.19	4,248.08
Total Contributions	\$129,406.70	\$103,774.15	\$115,941.31

### CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Contributions	Total Contributions
For the month of October, 1966	\$120,657.33	\$ 8,749.37	\$129,406.70
For the month of October, 1965	93,759.68	10,014.47	103,774.15
For the month of October, 1964	106,535.30	9,406.01	115,941.31

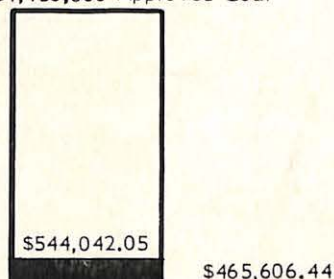
### CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1966 to October 31, 1966	\$502,008.55	\$ 42,033.50	\$544,042.05
April 1, 1965 to October 31, 1965	435,503.33	30,103.11	465,606.44
April 1, 1964 to October 31, 1964	436,749.26	33,339.13	470,088.39

## OUR STEWARDSHIP RECORD

N.A.B. MISSION PROGRAM  
April - October, 1966

\$1,150,000 Approved Goal



7 Months Giving  
This Year Last Year