

JULY 1, 1966

NUMBER THIRTEEN

CAESAR OR GOD?

GOD'S WORD IN A NEW AGE

BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

NEWS and NEEDS...

DR. AND MRS. EUGENE R. STOCKDALE AND FAMILY, missionaries to Cameroon, Africa, arrived in the United States in early June for their furlough. Dr. Stockdale has been serving as a medical doctor at the Bamenda New Hope Settlement, Mbingo.

DR. RICHARD SCHILKE HAS ANNOUNCED that another White Cross shipment was mailed to the Cameroon Baptist Mission, Africa, on May 31. The shipment consisted of 36 bales and 11 cases of hospital supplies, the weight of which was over 5,000 lbs.

MR. AND MRS. RICHARD RABENHORST OF WATERTOWN, Wis., appointed as missionaries to our new mission work in Brazil, recently visited churches in Illinois and Michigan (June 12-26) on deputation assignments.

THE BOARD OF MISSIONS AT ITS ANNUAL meeting in April appointed four additional short term missionaries to serve for a two year term in Cameroon, Africa. They are Miss Carol Ann McGee, member of the Forest Park Baptist Church, Ill.; Miss Geraldine Martin, member of the Community Baptist Church, Xenia, Ohio; Miss LaVerna Mehlhaff, member of the Parkston Baptist Church, S. D.; and Mr. Jarvis Schalfmann, member of the Turtle Lake Baptist Church, N. D. They plan to leave for Africa in August.

7th PASTORS' CONFERENCE

to be held at the
North American Baptist Seminary
Sioux Falls, South Dakota
August 10-14, 1966

Theme: BUILDING THE CHURCH
Special Speakers: DR. WILLIAM R. ESTEP JR., Professor of Church History, Southwestern Theological Seminary, Fort Worth, Texas.

DR. DONALD MADVIG, Professor of Old Testament, North American Baptist Seminary.

REV. GEORGE W. LANG, missionary, Cameroon, Africa.

DR. RALPH POWELL, Professor of Theology and Philosophy of Religion, North American Baptist Seminary.

Stimulating Workshops—Fellowship Special Programs for Pastors' Wives Child care provided (mornings only)

Send your registration now to:
President Frank Veninga
North American Baptist Seminary
1605 South Euclid Avenue
Sioux Falls, South Dakota 57105

NEXT ISSUE

Missions Decisions
Church Giving

BAPTIST HERALD

Editorial

FREEDOM! LIBERTY!

Guest Editorial by Prof. Arnold Rapske of Edmonton, Alberta

Independence. Liberty. Freedom. Democracy. These words have a special meaning to citizens of Canada and the United States. The privileges and opportunities enjoyed by people in America are eagerly sought after in many parts of the world.

There is the freedom to give voice to your convictions without too much fear that there will be recrimination. There is the freedom of movement from one part of the country to another; a freedom that is also creating some problems. The economic opportunities in America afford a high standard of living for a large segment of the population. The educational opportunities available to gifted young people enable them to choose almost any profession and achieve success in it. Where, but in America, can a person easily change his status provided, of course, that he is white. And, perhaps most valuable to a minority of citizens, is the freedom of worship and the freedom to propagate one's faith, seeking to win converts.

To many Canadian and United States citizens freedom or liberty means these things. But is there not a danger lurking in the shadow of every one of the freedoms mentioned? Liberty yields maximum benefits when it is tempered by restraints. The liberty of a railroad bed is very restrictive. It does not permit the train to wander off into the fields. Yet it is this very restriction which yields the optimum freedom and efficiency to a train. So, too, with the liberties we enjoy. There is a danger in losing the benefits of our freedoms by default. In the case of the freedom to propagate our faith, for example, there lies the danger in missing the blessings of this freedom by simply failing to take advantage of the opportunity to teach the message of the Good News to the present generation. As there are freedoms such as this one that are not being activated, so there are still areas where the liberties of many are not the liberties of all.

The danger in the concept of liberty is that it is basically selfish and sinful. Its appeal is to the baser passions of man. Man in seeking freedom desires the opportunity to assert his own will and give it expression. If he aims at economic gain, he wants no one to restrict him in the pursuit of this goal. If it is expression of libertine desires, he wants restrictions of society removed. This is not liberty; this is vicious license.

The Church of Jesus Christ faces a difficult and unpopular task as it seeks to interpret the true meaning of liberty to a people who are not eager to listen. It is the task of showing mankind the possibility of true and lasting liberty in Jesus Christ. Here is liberty that finds its highest expression in slavery—slavery to a wonderful Master. Restrictions of course, but restrictions that issue in true liberty. Whom the Son makes free, he is free indeed.

July 1, 1966

BAPTIST HERALD CONTENTS

Volume 44

No. 13

July 1, 1966

★

Cover	A. Devaney, Inc., Photo
"We Hold These Truths"	
Declaration of Independence	2
News and Needs	2
7th Pastors' Conference	2
Editorial	
"Freedom! Liberty!"	3
"Caesar or God?"	
Dr. Herbert Pankratz	4
Pastors' Wives Program	5
"Your Youth and Military Duty"	
Chaplain Leslie P. Albus	6
"God's Word for A New Age"	
Dr. Billy Graham	8
"Christian Citizenship in Cameroon"	
Rev. George W. Lang	10
Speak Up!	
Dr. A. Dale Ihrie	11
"Freedom and Responsibility"	
Gardner Taylor	12
The Minister's Workshop	
Prof. Arnold Rapske	13
We, the Women	
Mrs. David Draewell	13
God's Volunteers	
Rev. Daniel Fuchs, Wenzel Hanik, Marlene Bender	14
What's Happening	15
"116th Commencement Activities"	
Mr. Harry Hiller	16
"The Journeymen"	16
"Twenty-fifth C.T.I. Commencement"	
Prof. Arnold Rapske	17
"The Collegiate Chorales"	17
Sunday School Lessons	
Rev. B. C. Schreiber	18
Our Denomination in Action	19
Local Conference Sessions	22
Obituaries	23
C.B.Y.F.	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.

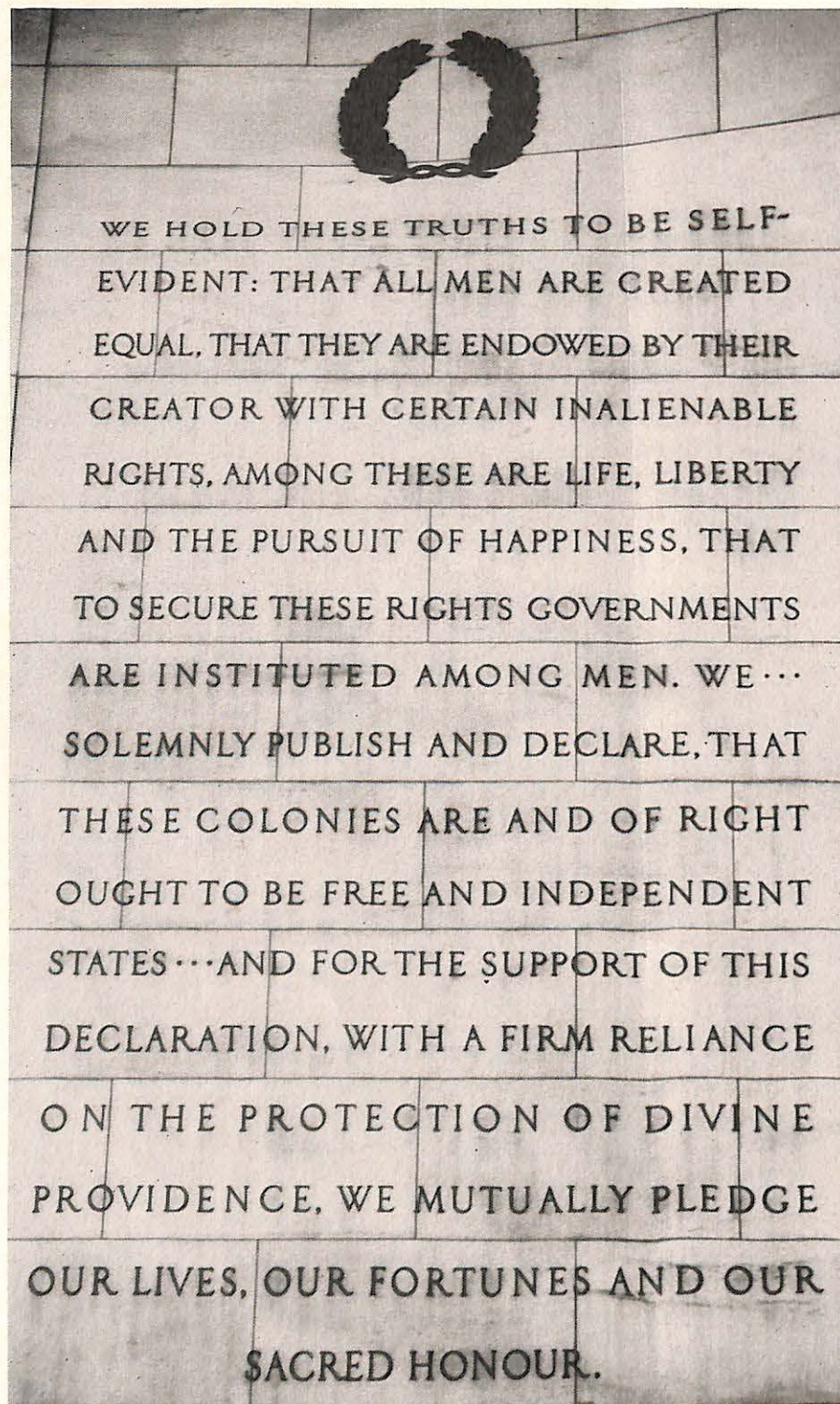
ADVERTISING RATES: \$4.00 per inch, single column, 2 1/4 inches wide.

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 Newton, Kansas. Send change of address Form 3579 to the Roger Williams Press, 7308 Madison St., Forest Park, Illinois 60130.

(Printed in U.S.A.)



Luoma Photo

In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms. The first is **FREEDOM OF SPEECH AND EXPRESSION**—everywhere in the world. The second is **FREEDOM OF EVERY PERSON TO WORSHIP GOD IN HIS OWN WAY**—everywhere in the world. The third is **FREEDOM FROM WANT** . . . everywhere in the world. The fourth is **FREEDOM FROM FEAR** . . . anywhere in the world.—Franklin D. Roosevelt.

CAESAR OR GOD? This is the false dichotomy that one segment of Christianity would have us accept. You have to choose one or the other, and "never the twain shall meet." Perhaps it flows from a misunderstanding of "be ye separated," or "ye are in the world but not of the world." Such a view certainly does not take into account Jesus' own dictum that we should "render unto Caesar that which is Caesar's and unto God that which is God's." Evidently the Christian has a dual responsibility to fulfill. Something is to be rendered to Caesar by the Christian. The spiritual side has been amply discussed on many occasions, but

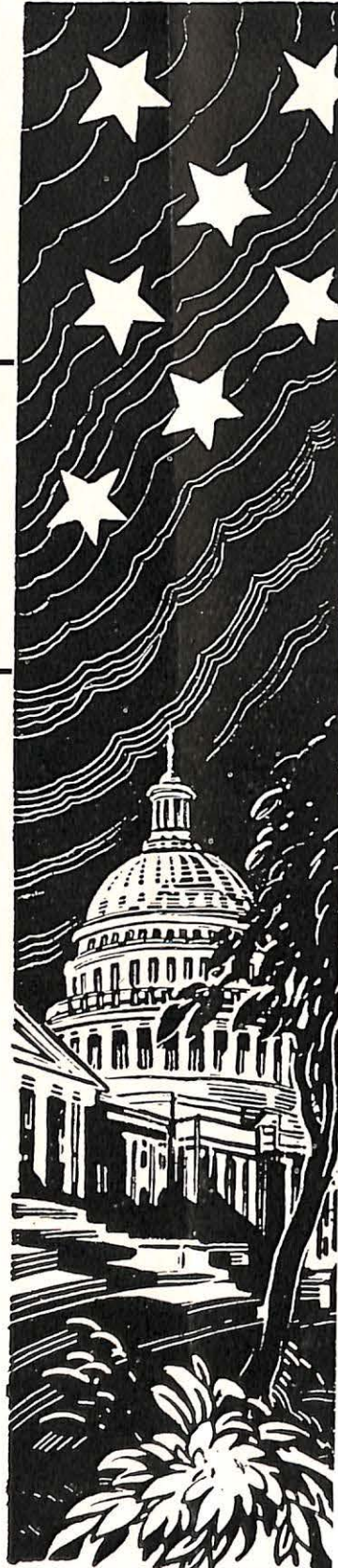
CAESAR

does Caesar's due (in our day at least) go beyond a grudging payment of taxes? In short, in our democratic society does the Christian's responsibility toward his government and his fellow man go beyond a passive acquiescence to the authorities and require some kind of positive participation?

This question was, in part, contained within a panel discussion held recently (May 14, 1966) at the Pastors' and Laymen's Luncheon held in Peoria, Ill., as part of the sessions of the Central Conference. Following the meal and business portion, a panel consisting of three Illinois pastors (the Reverends Roxburgh of Glenbard, Freeman of Forest Park, and Walth of Foster Avenue) and three Illinois laymen (Messrs. Stone of Peoria, Hoffman of Foster Avenue, and Johns of Forest Park) spoke to the topic, "What should be the attitude and conduct of Christian laymen and pastors toward social issues of our day?" No one of the six participants had been picked with a particular viewpoint in mind or with the idea of pitting pastors against laymen. What transpired was a frank, stimulating presentation of issues, both by the panel and by the audience.

A few of the key ideas put forth were as follows:

- (1) The range of "social issues" is broad and affects all of us at one point or another—war, crime, delinquency, civil rights, housing, marriage and the family, dope, alcoholism, and so forth.
- (2) We must face these issues not only with a proper attitude but with some form of conduct.



Cobb Shinn

OR GOD?

by DR. HERBERT PANKRATZ of Chicago, Illinois

tivity.

(6) Social evils in this world are the result of man's own sin and mismanagement. They cannot be solved by more mismanagement, however well-intentioned. The church's main thrust must always be through spiritual rather than secular means, through regenerated lives, through conversion. However, this must be understood to include a Christian teaching ministry and Christian action, not merely personal salvation.

Such were the main conclusions emerging from the discussion of May 14. Interest was high and had more time been available it may be that some of these conclusions could have taken a more specific and definite shape. The big question still remains (granting that the church of Christ has a responsibility in the areas mentioned above): How shall we proceed? In my opinion we need the following:

- (1) further free and open discussion of these issues by Christian groups, whether in men's or women's gatherings, youth meetings, and adult fellowships;
- (2) broader and more accurate information concerning the facts of these issues, rather than reliance on hearsay or half-truths;
- (3) a thorough searching of the Scriptures to consider our responsibility in these areas in the light of the Gospel message;
- (4) prayer, yea much prayer, to search our own hearts, receive Divine guidance, and receive Divine power to carry out God's will for us as he may re-

(3) It is hypocritical to profess sympathy for a certain cause, if we do not wish to be involved in any way (e.g., championing integrated housing for *someone else* but avoiding it for yourself).

(4) The church has reached the point of realizing it has been remiss in fulfilling its responsibility in certain areas. The big question is, *how* shall the church proceed to carry out its obligations?

(5) Clearly we do not wish to turn our pulpits into social forums. On the other hand we must recognize that there is a social side to Christian living (Matthew 25: 31-46; James 1:22-27), that the Gospel message *includes* such ac-

veal it. Only through such prayer can old prejudices be cast aside, love for others be strengthened, and a passive attitude be transformed into a positive one.

(5) The setting up of goals, some may require group effort while others may proceed on an individual basis. What these may be and how they shall be implemented will vary from one church and one community to another. We should allow the leading of the Holy Spirit to furnish specific answers, but by all means we should invoke his guidance!

What might be some possible implications of this approach? In our denomination we no longer have to be "sold" on the merit of missions, particularly foreign missions. We give freely and generously to the Cameroon work, for example, to include not only a preaching ministry but also education and hospital care (e.g., the work among the lepers at Banso).

Shall we be less concerned about our fellow man here at home? Is it easier to feel compassion for our African brother, because he is far away? Is it more difficult to show the same love toward our Negro brother at home precisely, because he is near to us? Do we salve our conscience in the latter situation by being generous in the former? "The Jews and the Samaritans had no dealings with each other" until Jesus came. Where is our Samaria? It may be right in our midst.

In the realm of political action, should government be left to the professional politicians? Are we not proud of a Governor Hatfield of Oregon? But how many such governors can we expect if the average Christian shows no concern in his local ward? Could the ward healer flourish if Christians attended neighborhood political meetings (as individuals, mind you) and brought pressure to bear *against* evil situations and *for* good causes? Have we a right to criticize bad government if we have, out of some misguided piety, divorced ourselves from all contact with the government process? What a revolution for good we might accomplish if we would descend upon the local scene and make our presence felt! What a surprise this would be!

As one of the panel members pointed out so well, one reason why the government has stepped into certain areas of social reform is because the church has not shown sufficient concern. Also, legislation has often run ahead of our consciences, making us aware of our responsibilities and un-Christian attitudes where before we were either ignorant or unaware. (A good case in point here would be civil rights legislation. However, we may be dismayed at some of the methods and attendant violence in this movement. We certainly have come a long way from the earlier indulgent, half-amused, Uncle Tom view of the Negro.) Should not the Christian be found in the forefront of greater brotherhood, born out of his Christian convictions, rather than have the trail blazed by way of violence and bloodshed on the

PASTORS' WIVES PROGRAM, August 11-13, 1966

To be held at the North American Baptist Seminary, 1605 S. Euclid Ave., Sioux Falls, South Dakota, August 10-14, 1966, in conjunction with the Pastors' Conference.

THURSDAY, AUGUST 11, 1966

PRESIDER: Mrs. Herbert Hiller, President

9:15- 9:30 A.M.—Devotions: Mrs. Alphonz Lamprecht, Ridgewood, N. Y.

9:30- 9:40 A.M.—"THE MISSIONARY IN THE PARSONAGE AND CHURCH," Missionary Speaker.

9:40- 9:50 A.M.—"GOD'S VOLUNTEERS IN CHURCH AND HOME," Directors Klatt and Salios.

9:50-10:00—Discussion.

10:00-10:20 A.M.—Special music, group singing, stretch break, getting acquainted.

Music Chairwoman: Mrs. Walter Hoffman, Plum Creek, S. D. Appointment of Nominating Committee.

10:20-10:45 A.M.—Panel: "THE FAMILY IN THE PARSONAGE" (On raising P.K's.)

Chairwoman: Mrs. Louis Johnson, Sacramento, Calif.

Panel members: Mrs. Donald Gantstrom, Tacoma; Mrs. C. Seecamp, Appleton; and Mrs. Clarence Walth, Chicago.

10:45-11:00 A.M.—Discussion.

11:00 A.M.—Music.

11:05-11:35 A.M.—Buzz Sessions: "INVOLVEMENTS OF A PASTOR'S WIFE."

Group I—Urban Wives. Chairwomen: Mrs. E. A. Hoffmann, Mrs. John Wobig, Mrs. Herman Riffel.

Group II—Rural Wives. Chairwomen: Mrs. Orville Meth, Mrs. John Wollenberg, Mrs. Lyle Wacker.

Group III—General Workers' Wives. Chairwoman: Mrs. Frank Woyke.

11:35-11:45 A.M.—Concluding discussion in separate buzz sessions.

11:45-12:00 A.M.—Sharing findings.

FRIDAY, AUGUST 12, 1966

PRESIDER: Mrs. Leland Friesen, Vice-President

part of secular authorities? What claim have we to the spirit of Christ, if we neglect our responsibilities so grossly? The same might be said on behalf of Christian interest in combating crime, dope addiction, delinquency, and other problems.

The time has come for re-examination, for soul-searching. Either we are who we have claimed to be, or we are bogus imitators of Christ who have never taken his Gospel seriously. How can we claim to love God whom we have not seen, if we cannot love our fellow man whom we have seen and see around us every day? This is most

9:15- 9:30 A.M.—Devotions: Mrs. Richard Schilke, Forest Park, Ill.

9:30-10:00 A.M.—"THE P. W. PROMOTING OUR WMU," Mrs. Elton Kirstein.

"THE FINE ARTS IN THE PARSONAGE," Mrs. E. B. Link.

"THE P. W. 'ON THE MOVE'," Mrs. Everett Barker.

10:00-10:15 A.M.—Discussion.

10:15-10:30 A.M.—Special Music, group singing, stretch break.

10:30-11:30 A.M.—"AN ETHICAL STANDARD FOR PASTORS' WIVES." Lecturer: Dr. George A. Lang, NAB Seminary.

Discussion. 11:00-12:00 A.M.—"FLOWER ARRANGEMENTS." (Demonstrated by a local florist.)

SATURDAY, AUGUST 13, 1966

PRESIDER: Mrs. Herbert Hiller, President

9:15- 9:30 A.M.—Devotions: Mrs. E. S. Fenske, Germantown, N. D.

9:30-10:00 A.M.—"BOOKS: HOW TO REVIEW."

10:00-10:30 A.M.—Business: elections and reports.

10:30-10:45 A.M.—Stretch and sing.

10:45-11:30 A.M.—Discussion: Should we organize a Seminary Auxiliary? Leaders: Dr. Frank Veninga and Prof. Roy Seibel.

11:30 A.M.—Noon—Closing challenge by Dr. Frank Veninga.

NOTE: Pastors' wives are welcome to attend the morning prayer time and evening services of the Pastor's Conference.

There will be *child care* provided each morning, so that the mothers will be free to attend the sessions.

Favorite recipe exchange. Each pastor's wife is asked to bring her favorite recipe, mimeographed, on ½ sheet of paper, about 150 copies, so each pastor's wife can pick one up.

difficult to do in our immediate circle. This is where we must begin, with God's help. (Dr. Pankratz is the music director of the Foster Avenue Baptist Church, Chicago, and Dean of Instructional Affairs at Harper Junior College.)

Hotomatic Gas Water Heater #3
Will supply all the hot water needed for Baptists, Church Kitchens, Rest Rooms. Heats 450 GPH, 20° rise in temperature. Write for free folders on water heaters, Fiberglass Baptists, spires and crosses. Also Electric Water Heaters.
LITTLE GIANT MFG. CO.
907 7th Street, Orange, Texas

Your Youth and Military Duty

By Chaplain (Lt. Col.) Leslie P. Albus, U. S. Army, Camp Drum, New York.

MANY young men and some young women are entering the service of their country every month. Some enlist while others are drafted. What is the impact of military service on these young lives?

There are those who say, "They are being thrown to the wolves." Still others state, "It will make men of them." There is also a group that is firmly convinced that this is a sure way to ruin our future generations. These last usually consist of two groups. The first group, which really has no first hand information, is comprised of people who have never had military service. The second group has had service, but regarded it, either through their own or someone else's deficiency, as a non-contributory part of their lives.

With this in mind, it is difficult to state just how the military affects these young people. A general conclusion is that you usually get out of anything about what you put into it. It follows closely that training received before such an experience is contributory to the experience which follows.

If one were to look at our general populace today, considering both the adult and youth, and segregate those who have had service and those who have not, some startling conclusions might be revealed. Some of the things for which service life has been blamed might be found to have other basic

causes.

In a statement in our newspapers recently, someone commented that in U. S. Service families in Europe, many of the problems of the homeland are not experienced. This seems to indicate, that in one instance at least, the pre-service age people are effected in producing a reputation not enjoyed at home. This is possibly due to the idea of regimentation experienced by their fathers.

Anything that brings an awareness of responsibility is a character building device. In the military service the young man or young woman senses this awareness. Again, how they respond to it is dependent on the training of their formative years.

True, there are youngsters who find themselves in difficulty in the military. If there were none in civilian life, one could say the military was an unwholesome influence, but the incidents are outside as well as inside. Besides this, there is the factor that the military person is more often given the adverse publicity. He has the disadvantage of being marked by his uniform and singled out. No one says much about the ones who regularly attend church, teach Sunday school and are ambassadors of good will in foreign lands. There are many of these. Chaplains in overseas areas will vouch for them. Now, again, we raise the question, "What has the military done for

them?" It has been an avenue of experience. It is also interesting to note the number of our clergymen who have had military experience which has helped to lead them into a consciousness of God's calling.

AUTHORITY OF GOD

Any discussion on this subject always brings out the fact that an understanding of the position of God in the human life is often obtained in the stress of military life. This is not the question of "Foxhole Religion" which will not be discussed in this article. It is the question of the authority of God over man. A long time ago a soldier, on occupation duty away from his home, a Roman Centurian, came to Jesus with a request that the Master heal his servant who was seriously ill at his home miles away. Jesus was willing to go to the man. The Centurian then said what some deem to be a strange thing. He said, "It is not needful for you to come, just say the word and my servant will be healed." Then to clarify his position, he further said, "I understand authority, I say to one go, and he goes, to another I say come and he comes."

Jesus replied, "I have not found such faith in Israel." He knew exactly what the soldier was talking about. God was the authority—what he said came to pass. All that was needed was for his Son to say the word.

The Centurian had learned this in his own pagan army. How much more should the soldier in the army of a Christian nation understand that he is a member of the services of "One Nation under God."

This does not infer that people in the services automatically become paragons of virtue. The service is simply an accelerated form of civilian life. What happens in a young man's life in the service simply happens sooner than it would have if he were a civilian, but the mold is cast, and it will come to pass based on past in-

the opportunity not only to participate in these activities but also are urged to become leaders. These activities have as officers and directors non-chaplain personnel. Chaplains are only advisors.

The chaplain has an elaborate counselling program. The main purpose of which is not merely to help the man who is in difficulty or who has problems. It is rather the pastor-parishioner relationship for which the chaplain strives. The chaplain is willing at any time to discuss a man's future plans. It is incidental whether these



Chaplain Albus with a pre-school group of a vacation church school held at Camp Drum, N. Y.

doctrination and experience.

The question as to what part the chaplain plays in effecting young peoples' lives in the service is often asked. There are myriads of answers. Simply stated, the chaplain's place in the military is a direct counterpart of the clergy's place in civilian life. True, he has the status of a military officer, but any Chaplain who places more stress on this status than he does on his divine calling ought to drop his commission as a chaplain and become a line officer. He can do the service no good as an officer only. He must remain a chaplain.

CHAPEL PROGRAM

The primary concern of the chaplain is the chapel program. This program is much broader than many people think. Aside from Sunday preaching services, chaplains now operate some of the largest Sunday schools in the world. In conjunction with these Sunday schools, hundreds of vacation church schools are held. Any type of program that any church has conceived has been operated in the army by chaplains.

A great many chaplains operate nurseries for the younger children. There are, in connection with the Chapel program, programs for every age group headed up generally under the three titles of "Protestant Men of the Chapel," "Protestant Women of the Chapel," and "Protestant Youth of the Chapel." Servicemen are offered

plans are of a particularly religious nature, or if they refer to the man's secular life. In this line the chaplain must be very careful not to let the officer-enlisted man barrier arise. Most of our chaplains have been able to successfully circumvent this barrier.

Many criticisms have come regarding the fact that the chaplain is not an evangelist. This is not true. The chaplain does not necessarily conduct meetings urging men to "hit the sawdust trail." He must be a master at the process of convincing men by his life and action that the Christian way is the way of life, and in this means become the evangel of the gospel. This is one facet of the chaplain program that is very difficult for the chaplain's civilian counterpart to understand, but the record will show that many servicemen have been influenced by a truly Christian chaplain to lead lives of service in their home churches. Many young clergymen who have had military service have been led to the call of God by these same chaplains.

The contention of the military services has always been that when they move a young man out of his civilian environment, in order to keep him American, a part of what he knows as American must follow him into the service. The chaplain is the means by which his local church follows him into the service. This chaplain therefore offers to him every tenet, if possible, that he was offered by the church back home.

GOD AND COUNTRY

In the opinion of the writer there is no conflict between faith in God and loyalty to country. Students of the Bible who understand the story used earlier in this article should readily understand this. The secular press has endeavored to make a conflict where none exists. The extremely narrow-minded Christian has put up his own bars and made for himself a conflict, but it really is not there. The young serviceman or woman is far wiser in these matters than those who stay at home would suspect. True, he may meet greater temptations and his spiritual battle may be more severe, but this only serves to temper his Christianity. The problem really does not lie in division of loyalty. The problem lies in the concept of what the nation we serve is. Too often the home life of the young American in our day produces the idea that the nation is a task master restricting one or a great benevolent society caring for one. The concept fostered by our armed services and expressed in our oath of allegiance to the flag, "One Nation under God," if understood, should erase any conflict of loyalty between nation and God. The only time such a conflict should arise would be when a nation becomes pagan. Let us hope that this will never happen to our nation. It can only happen when the clergymen of the nation, be they military or non-military, lose sight of their sacred mission.

The mission of the chaplain, stated often by the Army Chief of Chaplains, is "to bring men to God and God to men."

FREE LITERATURE FOR YOUTH ENTERING MILITARY SERVICE

"You and Military Service"
"Why Didn't Somebody Tell Me?"
"Christian Stand Guard"

Send requests for materials to

North American Baptist Headquarters
c/o Promotional Department
Box 6 Forest Park, Illinois 60130

SUNDAY SCHOOL LESSONS

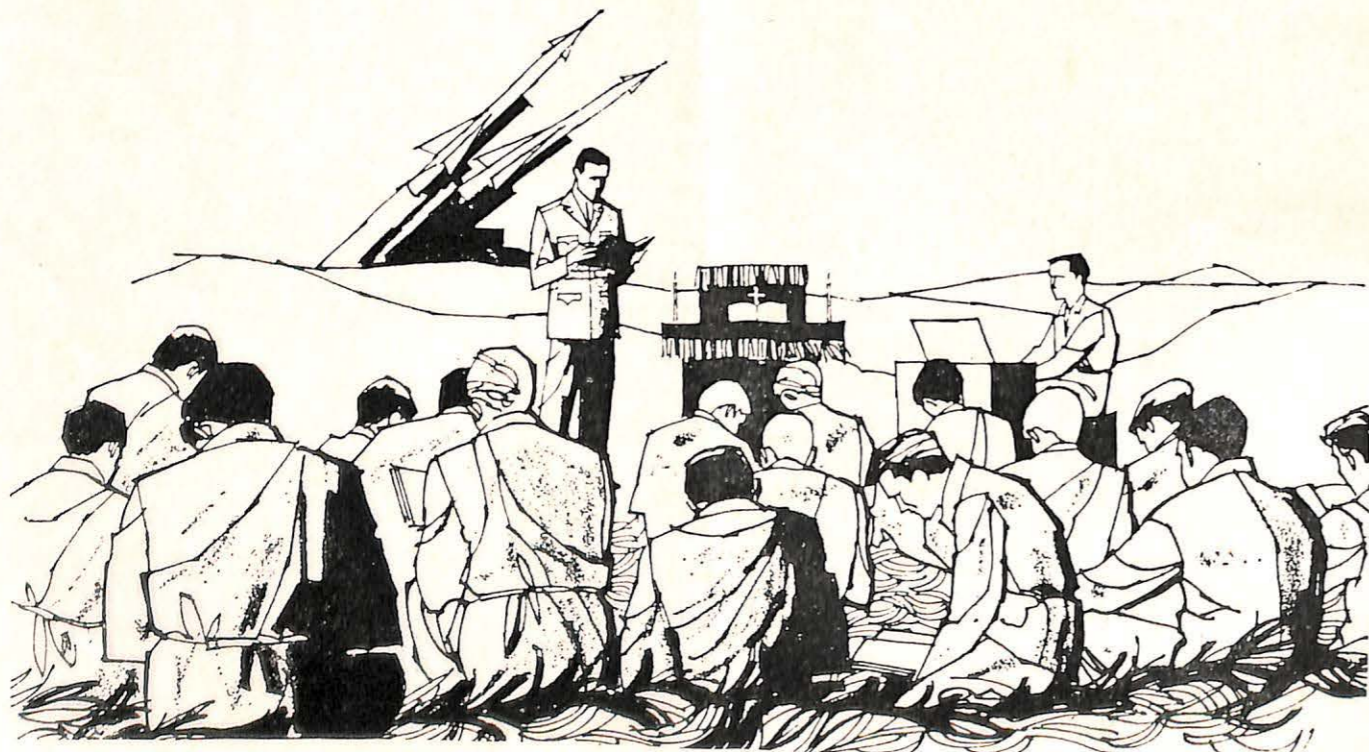
(Continued from page 18)

A sermon on the meaning of worship can sometimes be the best evangelistic approach.

Holy places are not as important to God as holy people. We are to be the temple of the Holy Spirit.

Questions for Discussion

1. What does it mean to have direct access to God?
2. Did Jesus indicate that no temple or house of God was necessary for worship?
3. Can pictures or statues of Christ be an aid to worship? When do they become a hindrance?



THE WORD "evangelist" in the New Testament means "herald" or "publisher." The greatest evangelist in the world is the published Word of God. The greatest method of evangelism is the distribution of the Scriptures. Thus the American Bible Society has been one of the greatest evangelistic agencies in the history of the Christian church.

It has been well over four centuries since William Tyndale was sentenced to death for translating the Bible into English.

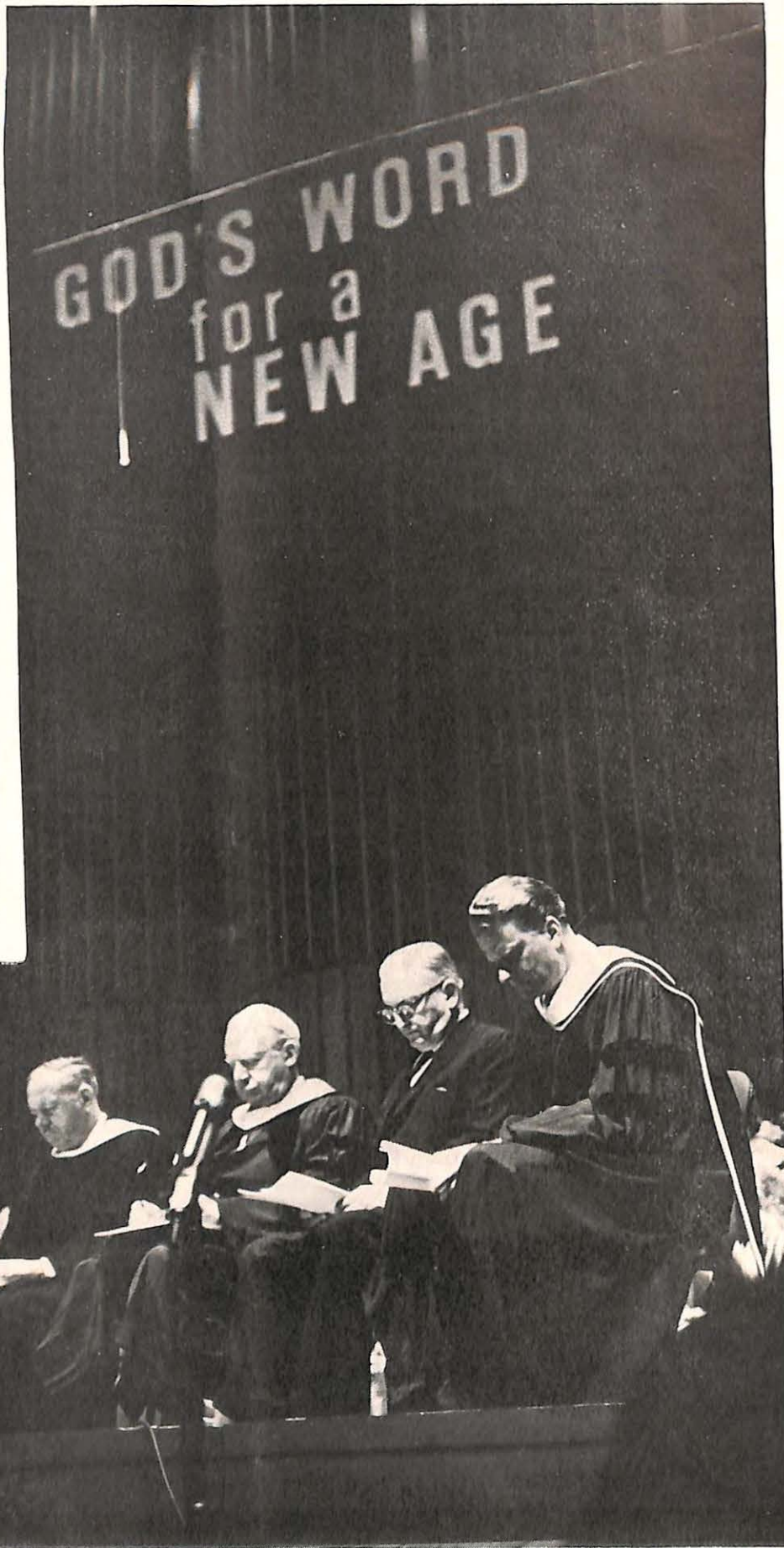
This week as we commemorate the 150th Anniversary of the American Bible Society, . . . we find in Tyndale's ashes not only a symbol of the impact that the Bible has made in our world, but also we find a symbol of the price paid by many heroes of the faith to give us our Bible.

The American Declaration of Independence and the Constitution are based on the precepts of this Book. Without it there would have been no America!

One of the greatest tragedies of America today is that the Bible is an open book available to everyone, but to millions of Americans it is a closed book; either because they leave it unread or because they read it without applying its teaching to themselves.

Men somehow think that in an age of scientific achievement—when knowledge is doubling every 15 years—that this ancient book is out of date. However, I am convinced that the Bible is just as relevant for the 20th Century as it was for the First Century.

America is facing a moral crisis that will ultimately determine the future of this nation. The security of America is not being threatened by Communism



Excerpts from Dr. Billy Graham's speech at the 150th Anniversary of the American Bible Society.

abroad so much as it is being threatened by immorality at home. We are in the midst of a major moral revolution that is just as important for the survival of America as the revolution led by George Washington and his co-patriots nearly 200 years ago.

ADRIFT WITHOUT ANSWERS

We are adrift without answers. No single authority rules our conduct. No church lays down the moral law for all. No tribal customs and taboos define the limits of our immoralities. We are free to be prejudiced or promiscuous; to cheat or chisel. We are left floundering in a money-motivated, sex-obsessed, big city-dominated society. We must figure out for ourselves how to apply the traditional moral principles to the problems of our time.

We are rapidly becoming a secularized society. We are unwittingly accepting the idea that man is simply a physical being, that life on this planet is all there is. This materialism and secularism has captured millions of people in Europe and America. Millions are now explaining the universe without a reference to God—morality without the Ten Commandments, personality without a soul, the good life without hope of immortality. This is all just blatant secularism and humanism. It means that "time" encompasses everything; that "eternity" does not exist; that material considerations are the only ones that matter.

If God is dead, if moral values are the pitiful superstitions of a previous unenlightened age, if the soul is an illusion, if prayer is a childish folly, if immortality is an idiotic dream, then there is nothing left but this physical existence, and this is basic secular philosophy! The word "secular" sums up this conception of life. It accurately describes the dominant thought of millions of Americans today.

We see this trend in the great social programs that have now been instituted by federal, state and local governments. Little mention of the moral and spiritual side of men is made in discussions of the "great society." "Eat, drink and be merry" is the prevailing slogan of our generation and all too often of many of our churches.

"LAISSEZ-FAIRE"

Today I want you to look at the tragic consequences of this moral confusion. There are only two ways in which it can express itself . . . if we accept the fact that man is only an animal, that God is dead, that only this life counts, then there are only two alternatives. One is the complete "laissez-faire" or a complete external control. If man is an animal and nothing more, you must face the fact that his animal instincts of selfishness, greed, jealousy, lust, rebellion and indulgence must either be allowed to run totally free or they must be controlled by the state. One is total license and the other is total control.

STATE CONTROL

The second alternative is state con-

trol. We now see government moving into every area of our lives. Some economic intellectuals of the country are insisting on almost totalitarian control. They are bent upon planning life, organizing life, and establishing the absolutism of the state.

These two philosophies are not enemies as many suppose—they are actually twin brothers. They are the offspring of the same materialistic view of men and the same secularistic view of life and society.

Whichever one wins, "the American way of life" is doomed.

BIBLE AS AUTHORITY

There is a third alternative. It is a return to the Bible as the authoritative guide for our national life. It is the acceptance of the moral principles laid down by the Ten Commandments and the Sermon on the Mount as the guide lines of every area of our lives. Our secularistic view of man would have to be abandoned. The emphasis on materialism would have to be replaced by an emphasis on the moral and spiritual nature of man. We would have to embrace wholeheartedly the Christian view of men and life as our forefathers did, and we would have to do it voluntarily!

The primary thrust of the Bible is alien to the secular orientation of our day. The Bible proclaims absolutes at a time when relativism is the prevailing philosophy of the Western World, and when ultimate truth is regarded as an impossibility. Relativism tries to assure us that nothing is permanent and eternal, that all things are subject to change. They say that the religion of today may be untrue tomorrow; the ethics of today may be completely reversed tomorrow; the immoralities of today may be the norm tomorrow.

However, once you start reading the Bible and believing it to be the Word of the Living God, the picture changes. Absolutes become fixed principles by which men guide their course from one generation to another. They are not subject to prevailing circumstances nor superseded by the latest discoveries of science and theories of modern sociologists.

I am convinced that only as we abandon secularism and embrace the Biblical concept of man, can America be saved. Christ strongly emphasized that man shall not live by bread alone. We today are emphasizing secular education—have vast programs to feed and develop our bodies, but we have little or no program to develop the moral and spiritual side of man. Thus man is in danger of becoming one-sided—bored, miserable, and unhappy in the midst of affluency.

We need a return to personal, old-fashioned, Biblical discipline. We must start by having a personal encounter with a living God, through Jesus Christ his Son.

Once again the times require the Biblical spirit of self-control, industry, honesty, conscientiousness and patri-

tism. It is "righteousness that exalteth a nation." The higher standard of living that we are enjoying and the tremendous world opportunities of leadership that Americans are being presented with must be accompanied with a corresponding development of our moral character, if we as a nation are to be a blessing and not a curse to the world.

A RETURN TO THE BIBLE

A return to the Bible would change the moral tone of our nation.

A return to the Bible would strengthen our home life. We are in the process of de-spiritualizing the home. Television has brought into our living rooms the nightclubs, the cocktail lounge, the crime syndicate, and the prostitutes.

A return to the Bible would reverse the terrifying crime statistics.

A return to the Bible would do more for race relations than any single thing we could possibly do. It was after his conversion to Christ that William Wilberforce set about to take the shackles off slavery in England. It was Lincoln's concept of man, learned from many hours of reading the Bible, that led to a driving passion to free the slaves in America. The teaching of this same Bible could take the bigotry, hate and prejudice out of the hearts of men today.

A return to the Bible would put sex in the right perspective. The abnormal extra-marital use of sex is a result of our depraved, sinful nature. It takes that which is holy and drags it down into the gutter. It makes a plaything of the most creative, the most sacred gift God has given to man.

A return to the Bible would give purpose to our young people. The marching students in our university centers are crying out for meaning in life. They want to know that life makes sense.

A return to the Bible would also restore a high sense of destiny to our nation. The man who founded our nation had a high view of what our nation should be under God. True, some of them were not what they should have been, but at least they believed that faith in God and reverence for him gave man a dignity he could not otherwise have. They were men who sought for guidance of Almighty God in affairs of the nation. They prayed in times of crisis, and they got answers to their prayers.

We are applauded by the world for our industrial and technological know-how, but we are seldom praised for our faith, morality, and devotion. God has entrusted us with moral and spiritual destiny. We have a story to tell to the nations.

A return to the Bible would bring our nation to its finest hour. It would preserve for our children the greatness and the freedoms that our fathers handed us.

But to make it more personal, a re-
(Continued on page 24)

Christian Citizenship in Cameroon

Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven. Matthew 5:16.

By Rev. George W. Lang, Missionary, Cameroon, West Africa

WHEN A PERSON becomes a Christian, his "new life" is to be evident not only within himself and within his family circle, but also in his relation to his community and country. Christian men and women should also show themselves to be Christian citizens.

In the Cameroon, the opportunity for Baptists to serve as Christian citizens in an independent country has dated from October 1, 1961. On this date the British High Commissioner left the country and a Cameroonian Prime Minister, Mr. John Foncha, took over as the administrative head of the State of West Cameroon. The President of East Cameroon, Mr. Amadou Adhidjou, extended his area of responsibility to include West Cameroon as well.

From this time the running of the country rested much more on the shoulders of the Cameroonians. Many new governmental and political positions were opened up to the Cameroonian. This was brought about by the fact that most of the British administrative staff left the country and also because many new local administrative

are intended to be a part of the school atmosphere. The Baptist Education Secretary and the two Supervisors are concerned that good Baptist teachers teach in these schools to serve as good examples for the children. Our two Baptist Teacher Training Centers



The District Officer of Nkambe Division delivering the Independence Address on Oct. 1, 1961.

stress spiritual values and the development of character, so that the teachers coming out can train their pupils accordingly. All of this emphasis represents an important contribution to good citizenship. The development of Christian character is the only real sound basis of good citizenship in Cameroon or in any other country.

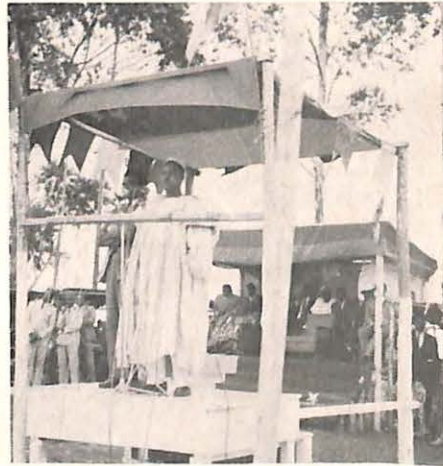
Some of the Baptist teachers serve on the town or divisional councils of their local area. At Ndu, for example, there is a town planning board. The function of this board is to determine future planning for the development of that town or village with respect to such matters as the placement of houses, churches, schools, and market places. The Chairman of this Board is the Ndu Chief. A number of the members of this Board are Baptist teachers. The contribution that these make is a valuable one.

A Division includes many towns and villages. Each Division has a council which discusses matters of finance, education, medical services, and so forth. Mr. L. Y. Ngalla, a Baptist teacher and assistant school manager, has been a very influential member on this board. On one occasion when the President of all of Cameroon came to the area for a visit, Mr. Ngalla was selected to read the welcome speech. He also has been active in helping to prepare the budget and taking it down to Buea, the State capitol, for discus-

sion and approval. Mr. Ngalla has wielded significant influence in this Divisional Council, and he has done it in a fine Christian way.

Mr. Nsame, formerly a Baptist school teacher, has been in national politics for quite a few years. During many of these years he has served as a member of the House of Assembly at Buea as the result of elections held in his constituency in and around Ndu. The House of Assembly discusses and decides issues pertaining to the whole country. Several years ago, Mr. Nsame was also appointed as a member of the Federal House of Assembly at Yaounde. Hence, Mr. Nsame's years of service to this country have been considerable.

There are several other Baptists who serve as members of the House of Assembly. One is Mr. Tamfu. He is affiliated with the C.P.N.C. (Cameroon Peoples National Congress) Party which is the Opposition Party. This Opposition Party continues its work, although its numbers in the House of Assembly are small. The Party in power is the K.N.D.P. (Kameroun National Democratic Party). The Vice-President, Prime Minister, and most of the House of Assembly members are in this Party.



President Amadou Adhidjou, (standing at right), President of Federal Republic of Cameroon, addressing an audience at Nkambe when on a visiting tour of West Cameroon.

Several years ago, one of our Baptist pastors, Pastor D. Nyanganji, felt led to enter politics. He won the election in the Mbem area, where he ran. He served for a number of months until the next election. He did his best to put into practice his Christian convictions and to serve as a real witness for



Pastor Nyanganji, a Baptist Pastor, who served as a member of the House of Assembly for sometime. Today he is a teacher at the Baptist Bible Training Center.

the Lord. At the present time Pastor Nyanganji is serving very effectively as a teacher at our Baptist Bible Training Center.

In addition to Baptists serving in elected political positions, others serve in administrative capacities. One former Baptist teacher is serving as a cattle control officer; a well educated Baptist young lady has the responsibility as a divisional education officer; another young man who received his education in the United States is carrying out responsibilities in the government agricultural department. Baptist boys coming out from our Cameroon Protestant College (Secondary School) are serving as clerks in various government departments.

As the Cameroon continues to develop as a country in the future, even more people will be needed to serve. With our Girls Secondary School at Victoria and our Boys Secondary School at Ndu in addition to our Teacher Training Centers, it is our hope that a goodly number of faithful Baptist young people with promise and an adequate education will find their places in governmental and political posts so that through their lives the witness of Christ's light can be seen and felt.

(Continued from page 21)

BUFFALO CENTER, IOWA. On Sunday evening, April 24, Pastor G. W. Blackburn baptized 15 young people upon confession of their faith in the Lord Jesus Christ. At the communion service on May 1 these were received into the church by extending to them the right hand of fellowship. We praise the Lord for his wonderful grace toward us in this way. (Mrs. Deane Jurgens, Reporter).

July 1, 1966

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.

ON CHRISTIAN UNITY

Dear Dr. Ihrie:

Although we are not members of an N.A.B. church (Is there one in Denver?) we do keep up with the news of them through the *Baptist Herald*, a gift from my parents, who are members in another state.

Therefore, I do not expect to see my letter in print; yet, I do feel constrained to write you regarding your answer to "A True Baptist" in the April 21 issue. Any discussion of Roman Catholicism quite rightly brings up the question of Christian unity, about which the last paragraph in your letter deals in particular.

I could wish that space had allowed you to state your reasons for having "no enthusiasm for amalgamating all believers in one organic union or the dissolving of all Christian groups into one political entity." Surely you do not mean the former half of this statement if our blessed Lord does the amalgamating. Allow me to quote from Clay Cooper's article in "Christian Victory" (March, 1966): "When we say the New Testament-patterned church is a united church, we are quick to say what we do not mean by 'united.' We do not mean a man-made organic ecumenicity. We mean a spiritual organism. The true Church isn't going to be ecumenicized, it already is. It is already 'world-wide in extent and influence' if we accept Webster's definition of 'ecumenical.' No legislation is required to bring this about, no ballots, no convocations, no politics. We do not have to decide to be united, we are united. It is as the hymn-writer put it, 'One in hope and doctrine, one in charity.' Unity of the Church is not something to be attained in the future. It is an accomplished fact now."

However, I can heartily join in with the latter part of your statement that neither have I any enthusiasm for "dissolving all Christian groups into one political entity."

Words, as you will agree, are terribly important. I prefer to believe you were excessively fatigued when you wrote the paragraph that I am referring to. Please, please, Dr. Ihrie, do not tell me that you, a respected leader of much influence among North American Baptists in our nation will equate "professing Christian groups" with "believers everywhere." If your letter was correctly printed, this is exactly what you have said.

Allow me to comment on your quote, "I do believe in cooperation with all professedly Christian groups in areas of life where such cooperation might strengthen the cause of freedom, mor-

ality, or human welfare."

Will you not agree that where the best is in evidence, we should not settle for merely the better? If we cooperate with all *professedly Christian groups*, will that not necessitate a compromise in our doctrine which Paul warns against in Gal. 1:7-9 and II John 10, 11? Is there not a biblical separation which may manifest more of God's love than a man-willed cooperation? Roman Catholicism professes to be a Christian group. Will not your belief in such cooperation lead eventually to a union with them and domination by them?

Will you not agree that the only real freedom is freedom from sin and that it is only the Son of God who makes us free through the new birth? How, then, can we strengthen the cause of freedom through cooperation with those who do not believe the new birth a necessity in order to become a Christian? (I am aware that *on the surface*, there is a Catholic doctrine that is compatible with Baptist doctrine; however, they turn around and deny the same doctrine they profess to believe in by putting authority of man above the authority of the Word of God.)

Will you not also agree that the highest morality one can attain to is the Ten Commandments? If we really love God, then we will strictly adhere to his Truth, and anything that falls short of this is immoral, right? How, then, can we strengthen the cause of morality by cooperating with all professedly Christian groups? Is this not an impossibility? Then, it just naturally follows that such cooperation is not going to contribute to the benefit or welfare of any human being either.

Again, I feel that your statement about I Cor. 12 needs enlarging upon and clarifying. Obviously, no two people are exactly alike, whether they be believers or unbelievers. If you mean by this statement that our cooperation should be with people "not exactly like me in their doctrine" that is quite different than saying our cooperation should be with people "not exactly like me in their talents."

When you state that "such cooperation is to apply among believers everywhere," I can heartily agree. Only please, let's not confuse it with "ecumenism." This is "nourishing," "perfecting," "edifying" of the body of Christ (Eph. 4:12-15), is it not?

Most sincerely,
(Mrs.) Florence M. Downen

DR. IHRIE'S REPLY

Thank you for your fine comments.

FREEDOM AND RESPONSIBILITY

By Gardner Taylor of Brooklyn, New York

THEOLOGIAN Paul Tillich suggests that there are what he calls "history-bearing groups" who from time to time by their aim and dedication give for awhile to history its direction. Such a group, he says, has a "vocational consciousness." They believe that they and the fullness of time are met to bring to pass some radical shift in the way men look at themselves and the way they look at their fellows.

True or not, there is noticeable in the earth today a community of people committed to the proposition that freedom shall cover the earth "as the waters cover the sea." This "history-bearing group" is not defined by geography. Nor are they of one color, of one sect. They are black and white, Jew and Gentile, Catholic and Protestant. They move under an imperious faith that this is freedom's hour on history's clock and that they are the chosen of God to proclaim the fullness of time. This nameless legion cries out for freedom and reaches forth for responsibility.

Freedom is responsibility. There was a day when in many lands men tried by every ingenious argument to justify human slavery. The idea was advanced that slaves do not have to take the hazards of free men who must fend for themselves, making decisions, reaching conclusions, committing themselves to a course of action. It remained for Avery Craven, the historian, to point out that it is wrong for one human to own another, in any measure. It is wrong, Craven implied, because all men will to be free and yearn to fulfill some purpose. They will court whatever hazards there may be. They will confront whatever responsibilities may exist.

RESPONSIBILITY OF CHOICE

Freedom is the responsibility of choice. Not man, but God in his wisdom endowed men with that precious and perilous gift. One hears the evidence of that gift honored in Israel's history by Joshua. He stands before the assembled congregation and sets before the people their responsibility to decide their course, "Choose ye this day whom you will serve." Again and again the Lord Christ honored that freedom which is found in the responsibility of choice. His huge "if" rings with the thunder of a mighty option before which men stand and about which they in their freedom must make decision. "If any man will be my disciple, let him deny himself, and take up his cross and follow me." Freedom is the bright responsibility of choice, the competence for which God in his wisdom has given to men everywhere and of every estate.

HAZARD OF CHOICE

Freedom is prerogative and hazard to choose the wrong, but freedom involves responsibility to choose the right. The gift of mind is one of the loftiest and holiest endowments which God has bestowed upon men. Men so endowed are under responsibility to think beyond slogans, to reason beyond the indigenous prejudices of region or race or religion.

This responsibility to commit our freedom on the side of truth and justice is enlightened and empowered by those examples which God has given us. One can trace the judgment of God, and his will, in the tragic failure and crashing fall of nations once mighty who would not heed the cry of justice and whose houses are now left unto them desolate. One can hear the sovereign will and determination of the God of the nations echoing in the cry of Amos, "Let judgment run down as water and righteousness as a mighty stream." And we hear Micah's voice thundering in the land, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Without freedom, responsibility is a mockery of mind and blasphemy against God. Is there any greater affront to the God of justice than to hold men responsible for civilized conduct while denying to them those communal institutions by which men come to understand how one acts civilized?

We who stand on the awesome level-



Gardner Taylor has been pastor of the Concord Baptist Church of Christ in Brooklyn, New York, since 1948. This article is a condensation of his address at the Baptist World Congress, 1965.

ness of Calvary stand in sublime emancipation, the glorious liberty of the sons of God. A man touched by Christ and his Cross is free from the limitations of geography and old parochialisms of class and color, for "if any man be in Christ he is a new creation, old things are passed away; behold all things are become new." A man to whom Christ is truly real is free from poisonous divisions that separate human souls punitively and arbitrarily, since for those who have put on Christ, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ." A man so confronted, convicted, converted and confirmed of Jesus Christ is free from the edict of any demonic order for he is given "a new commandment . . . that ye love one another."

THE CHRISTIAN OBLIGATION

We who know Jesus Christ as Lord and Savior are likewise responsible, for we are sent of him as he was sent of the Father; responsible, for we are summoned to be the "light of the world"; responsible to men everywhere and of every estate, for our "God so loved the world he gave his only begotten Son that whosoever believeth on him should not perish." We are the community of the responsible, for we are under orders to commit ourselves to his purposes until "The kingdoms of this world are become . . ."—every bastion of bigotry, every installation of pride, every pocket of rebellion, every rebel frontier, every castle of pretension, every region of false servility must become—"the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

To be short of this bright glory, as surely we are, is to need desperately to seek his grace. To be headed toward it is the luster of our destiny. To reach it is to come at last to "a perfect man, unto the measure of the stature of the fullness of Christ."

(Reprinted by permission of *The Baptist World*, March, 1966).

DENOMINATIONAL PLACEMATS

These attractively designed placemats briefly sketching the purpose, history and outreach of the North American Baptist General Conference under the theme, "The Everlasting God," are available to any church, camp, conference, or home at 1 cent apiece.

Write: North American Baptist Headquarters, c/o Promotional Department, Box 6, Forest Park, Illinois 60130.

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 Professor Arnold Rapske, CTI Faculty
Edmonton, Alberta

THE PASTOR AND HIS BOOKS

A PASTOR whose messages reflect depth of thought, insight, and wisdom is a man who usually does a great deal of reading. The first essential to a pastor's library is an attitude toward books. The pastor must want to have a good library and to want it more than other items that may be nice to have but which are not essential to the task of the ministry. Since people tend to get the things they really want, the matter of wanting books is a pre-requisite to what follows.

The time to start a good library is during the time of pastoral training. Here the prospective pastor has the opportunity to get the advice of his professors on key works. He can go to the library shelves and screen the books that he may want to buy later. It is imperative that he record his observations for future reference. In this record should appear the author's name, the title, the publisher, year of publication, and number of pages and the price. A few sentences given on the impression of the value of the book completes this record. The principle underlying this kind of study is to be very careful in the selection of books so that the shelves do not become cluttered with useless material. In selection the matter of balance should be remembered. It is essential that a pastor have a good set of works that give excellent evangelical expositions of the books of the Bible. It is usually better to get works on individual books of the Bible than to buy a commentary on the entire Bible. The pastor should then decide the other areas of his ministry in which resources are necessary. Building a library is a very personal matter, and each pastor should not hesitate to be individualistic. The problem facing the pastor may be to know which books are worth buying. Here periodicals can be quite useful. *Christianity Today* is one that will help the pastor stay up to date on what is being published. Another resource that is extremely useful is the annual Southern Baptist Book Store Catalogue. Here is a guide which categorizes the areas in which the pastor may want to buy books. It is not limited to books published by Southern Baptists. Another way to find out what is being published is to write to publishers such as Baker Book House, Zondervan, Eerd-

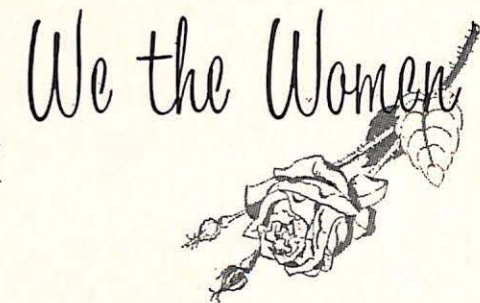
mans, Broadman, I.V.C.F., Judson, and Moody for their catalogues.

Having decided what he wants, how can the pastor get what he wants for the least amount of money? Some books may be available from dealers in second-hand books. For example, many American books are available from British used book concerns. One is James Thin, 53-59 South Bridge, Edinburgh, Scotland, another is Blackwells Ltd., Broad Street, Oxford, England. These dealers will send catalogues on request. New books may be purchased through Roger Williams Press.

And then, from where will the money come to buy books? A dentist may go into debt in order to be fully equipped to open up an office. A pastor must simply budget a certain amount of his income for the tools of his ministry. He may want to designate all remunerations for services at weddings or funerals for books. When churches ordain a man they often receive a special offering which is designated for the purchase of books. The pastor's wife may, upon the advice of her husband, purchase a much-needed book as a birthday or Christmas gift. Some churches give a gift of money to the pastor at special occasions. A portion could be earmarked for books.

Apart from purchase of books, a pastor can sometimes secure a book by borrowing it from someone. This may be a fellow pastor; it may be a pastor of different denomination. In some conferences lending plans have been operated by pastors. Each pastor buys one book, and then it is circulated to several pastors for their personal pursuit before it returns to the owner. The public library should not be overlooked. Some pastors may even use their influence in recommending to the public library some books that they would find profitable. Perhaps the church library could be used to buy books that would be useful to the pastor. Churches provide a stove and refrigerator, why not some books? Another source of borrowing books is a service that is usually available through a public library. This is called inter-library loan. The public library will borrow from another library a book which is requested but not locally available. Pastors should not forget that there is a lending library available at our headquarters in Forest Park. It is limited but, nevertheless, in some areas would prove useful.

A word of caution is needed when



OUR DENOMINATION IN ACTION

MRS. DAVID DRAEWELL

of Elmhurst, Illinois
Woman's Missionary Union General
Council Representative

For sometime before the sessions of the General Council, a question kept coming into my mind. That question was, "What will I be able to share of these sessions with the women of our many societies?"

It was my duty this year to report to the Council on behalf of our Woman's Missionary Union. This report, written by our WMU President, was shared with you in this column in the May 19th issue of the *Baptist Herald*. You, as women, should be pleased with this report. It indicates that you have been working; our program is expanding, and we are making good progress toward attaining the goals that were set for this triennium. But, lest we become content, we must always remember the challenge before us is greater than the accomplishments behind us.

During the days of these meetings, reports were given on all phases of our conference work. You would be far from bored, but rather you would be excited to learn of our denomination in action as evidenced in these reports. Recommendations and requests were also made. You will be reading of these decisions shortly. Of particular interest to our missionary societies is the appointment of two couples to begin our missionary work in Brazil. This will expand our mission interest and prayers in our local groups. Begin praying now for these new missionaries in their preparation to go to the field, and as they go to language school.

"But seek ye first the kingdom of God . . ." (Matt. 6:33) was the verse given as a devotional thought one morning. This thought should be uppermost in our minds, as we plan our action as individuals. It will then carry through to our WMU and our entire denomination.

it comes to lending books from the pastor's library. Books seem to be the easiest thing to lose. Very often, once loaned, they are lost.

The intelligent pastor who loves his work and who has a deep desire to minister effectively to the congregation, will pay attention to his books, and he can get his hands on them if he really wants to.

GOD'S VOLUNTEERS

A NOTE OF APPRECIATION

by Rev. Daniel Fuchs
Director of Evangelism and
Church Extension

The 1965-66 God's Volunteers teams brought their ministry to a close with a well-attended rally on Wednesday evening, May 18, at our Foster Avenue Baptist Church in Chicago, Ill. Both Team I and Team II, together with their respective directors, Rev. Edgar Klatt and Rev. Connie Salios, participated in an interesting program of music and message. The Foster Avenue Baptist Church with its congenial pastor, Rev. Clarence Walth, had arranged for a fellowship hour with refreshments at the close of the rally.

"This year has been one of the most wonderful years of my life. I certainly praise and thank the Lord for it. This is one of the greatest and most beneficial programs our denomination offers." Such were the testimonies of twelve Christian young people who were thrilled with their experiences as God's Volunteers during the past eight months. Their ministry of personal evangelism in the various churches was a tremendously enriching experience for each Volunteer personally, as well as benefit to the churches where they ministered.

We have cause to rejoice over the dynamic witness of the 1965-66 God's Volunteers Teams in our churches during the past God's Volunteers season. Both teams together with their directors deserve our sincere appreciation and thanks for faithful service rendered. We wish to gratefully acknowledge their contribution to the larger work of evangelism in our Conference and wish them God's continued abundant blessings in all of their future plans.

D. Fuchs
Director of Evangelism and
Church Extension

GOD'S VOLUNTEERS TEAM I

PRAISE GOD from whom all blessings flow, Praise him all creatures here below." How true these words are even as our tour has ended, and we look back on a year full of spiritual highlights.

Corn, Oklahoma! Forty decisions were made, including five first time decisions and four decisions for church



Team I (left to right) Carolyn Browen, Douglas Woyke, Bernice Werk, Wenzel Hanik, Erica Loewer, Rev. Edgar Klatt, director, and Sharon Schlafmann.

membership. Our calls with church members were profitable and stimulating.

The next stop at Redeemer Baptist Church, Columbus, Nebr., was another spiritual highlight for us. We canvassed over 1,300 homes during our two weeks there. Rev. Klatt being ill in Edmonton we called Rev. Chester Strobel, pastor of the Beatrice, Nebr., church to be our guest evangelist. The Redeemer church, though young, with their pastor, LeRoy Schauer, are doing a great work despite hardships. The

gospel is brought forth in a field where the population is predominantly Catholic.

On our way to Cedar Falls, Iowa, we stopped off at the Northside Baptist Church and presented a program. As this church had been our starting campaign last October, it brought back many memories.

At Cedar Falls we canvassed once again. We saw the need in this field and saw the church growing. Rev. Fritzke and his church members welcomed us, and soon we felt at home. Canvassing around the church we made 1,861 calls. Our attendance with an average of 118 per service was most encouraging. To our joy five first time decisions were made. We saw how the spirit works still today. Because of one 19 year old girl, her two

brothers and one sister came out to church and made decisions to walk with Christ!

Upon arriving in Minneapolis we stopped at Doug Woyke's home. After moving in at our respective homes and a hearty supper, we relaxed with Doug's family.

The next day our work at the Brook Park Baptist Church began. Rev. Henry Ramus and the team members followed up a previous canvass. Rev. Herman Palfenier served as our guest evangelist. To our great joy a girl came forward to accept Christ as her Savior.

The Faith Baptist Church proved another challenge. Along with Rev. Miller and church members we made all kinds of calls—sick calls, canvassing, prospects. During our services several people came forward for rededications. This, our final campaign went much too quickly, and soon we were on the road again for our three nights' extended tour. Wausau, Wisc. Milwaukee, Wisc., and the Foster Avenue Baptist Church, Chicago, Ill., were on the agenda. In Chicago we had the joy of having a combined program with Team II.

After the final service our team left by train for Minneapolis where we parted. Ricky Loewer heading back to Louisiana to attend the summer ses-

sion at Louisiana State University; Carolyn Browen planning to work as a nurse at our Home for the Aged at Bismarck, N. D.; Sharon Schlafmann working at our North Dakota camp for the summer before starting to teach at Worthington, Minn.; Bernice Werk planning to work as a book-keeper at Melville, Sask.; Doug Woyke planning to work for the summer before going to the Seminary preparing himself for missionary service in Japan; Wenzel Hanik working at Vernon for the summer before going to the Christian Training Institute in Edmonton, Alta. in September.

Our year may have ended but we look back on the year with fond memories. Most important of all we remember the many friends we have made along the way. We can truly say with Paul, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. (Wenzel Hanik, Reporter).

GOD'S VOLUNTEERS TEAM II

"To know him and make him known" in these last crusades proved to be a great challenge. As our year has come to a close, we can only follow this motto and live it for the rest of our lives.

From March 23 to April 3 the team served at the Immanuel Baptist Church in Woodside, N. Y. Rev. H. Hiller is the pastor. We worked along with him and his congregation in a canvass of the community. Each afternoon we went calling door-to-door and spoke to people about Christ. We located many that could be brought into the churches and many to be reached with salvation.

Our evening services were held from March 27 to April 3 with a very good attendance each evening. A new experience for many of us was to serve in the German services both Sunday mornings. We saw the Lord work here and bring souls to himself.

Easter Sunday was spent at the Littleton Baptist Church in Parsippany, N. J. We served in this church April 6-7 where Rev. G. Huisinga is the pastor. Our services began April 10, but from the previous Wednesday we were doing visitation in the community. There was some prospect calling along with a follow-up of a survey already taken. Here, too, we found many people who can be reached with the Gospel.

We also had an opportunity to serve in a community Good Friday service as well as the one at the church. Youth groups and a home for the aged were also part of service for the Lord.

It was a joy to serve at the Second Baptist Church, Union City, N. J., from April 20-May 1. This church was without a pastor, so we had more of an opportunity to serve with the church members. Each afternoon and evening

(Continued on page 24)

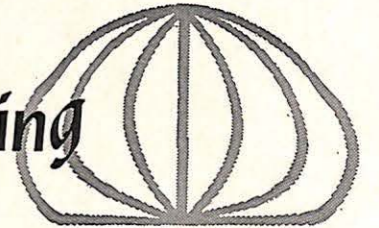
● Rev. and Mrs. LeRoy Kiemele of North Freedom, Wis., announce the birth of their second child, a boy, named Kevin LeRoy, on May 8. Rev. Kiemele is the pastor of the North Freedom Baptist Church.

● Prof. Donald Madvig, Associate Professor of Old Testament at the North American Baptist Seminary, Sioux Falls, S. D., received the Ph.D. degree from Brandeis University, Waltham, Mass., on June 12.

● Dr. Ben Lawrence, former missionary to Cameroon, Africa, has accepted a two year position of administrative internship under the Chancellor of Oregon State System of Higher Education in Eugene, Oregon.

● Rev. William Hoover, pastor of the Bethel Baptist Church, Anaheim, Calif., has resigned as pastor of that church and has accepted the call to become the pastor of the Sunkist Baptist Church, Anaheim, a new daughter

what's happening



● Rev. R. C. Stading, pastor of the Washburn Baptist Church, Washburn, N. D., since 1960, resigned from the Washburn Church and has accepted the call to become the pastor of the Grace Baptist Church, Gackle, N. D., beginning on July 17. He succeeds Rev. Bernard Edinger, now of Colfax, Wash.

● Mr. and Mrs. Clyde Pratt, members of the First Baptist Church, Watertown, Wis., observed their 45th wedding anniversary on April 30. A program honoring the couple was held at the church, at which time the couple renewed their vows. A reception followed the program in the fellowship hall.

● Rev. Rudolph Rapske, pastor of the Hilda Baptist Church, Hilda, Alta., since 1963, presented his resignation to the church in May. He has accepted the position of Superintendent of the Evergreen Baptist Home, White Rock, B. C., Canada. He succeeds Mr. Ertman A. Bredin who has served as superintendent of this home for the aged for approximately three years.

● Mr. Richard Fuchs, son of Rev. and Mrs. Daniel Fuchs of Oak Park, Ill., left June 22 by plane with the Oak Park-River Forest Symphony Orchestra. The group, which consists of 85 members, will tour the continent of Europe. They will be performing for audiences in Germany, France, England, Switzerland, Austria and other parts of Europe. Richard is a member (violinist) of the Youth Orchestra of Greater Chicago as well as of the Oak Park-River Forest Symphony Orchestra. He gave his violin recital at the Fine Arts Building in Chicago on May 22 and was accompanied by his sister, Dorothy, at the piano.

church of the Bethel Church.

● Prof. Roy Seibel, Director of Public Relations and Professor of Applied Theology at the North American Baptist Seminary, Sioux Falls, S. D., received the Ph.D. degree from the University of Minnesota, Minneapolis, Minn., on June 11.

● Rev. Jake W. Neudorf, Pastor of the Fenwood Baptist Church, Fenwood, Sask., presented his resignation to the church and has announced that he has accepted the call to serve as the pastor of the church extension project in Creston, B. C. He succeeds Rev. Rudolf Milbrandt.

● Miss Janet Krause and Miss Nancy Norman, members of the First Baptist Church of Watertown, Wis., will be making a nine nation tour with the Sioux Falls College Choir on this summer. Leaving Sioux Falls on July 12 they will visit eight European capitals and nine nations returning to the college campus on August 9. The trip is under the direction of Prof. Stanley DeFries, Head of the Music Department of Sioux Falls College. (Mrs. J. J. Abel, Reporter).

● The First Baptist Church of Watertown, Wis., has joyfully accepted the responsibility of partially supporting two of its own members, Richard and Beth Rabenhorst, as they begin their missionary work in Brazil, South America. It will also continue the partial support of Miss Ruth Rabenhorst and Miss Minnie Ruth Rabenhorst missionaries. The church feels blessed by God in that he has called three of its own members to the distant harvest fields for souls. (Mrs. J. J. Abel, Reporter).



Team II (left to right) Nancy Green, Wally Fus, Shirley Bertram, Don Ziemer, Imgard Tiede, Rev. Connie Salios, director, and Marlene Bender.

116th Commencement Activities of the Seminary

By Mr. Harry Hiller, Middler Student from Woodside, N. Y.



Some of the participants in the 116th Commencement Service of the North American Baptist Seminary: (from left) Mr. Herman Bleeker, Chairman of the Board of Trustees; Dr. Frank Veninga, President of NABS; Dr. Jesse Ziegler, Associate Director of the American Association of Theological Schools, Dr. George Dunger, Professor of Missions and Rev. David Draewell, Secretary of Stewardship and Higher Education.

“THE CHURCH is primarily a servant church and does not exist just for the edification of the people within its walls.” This was the central thrust made by Dr. Jesse Ziegler of the American Association of Theological Schools at the commencement service of the North American Baptist Seminary, Sioux Falls, S. D., on Sunday, May 22, 1966, at which time the Bachelor of Divinity degree was conferred on nine seniors by Dr. Frank Veninga, president.

Official commencement activity began on Saturday night with the annual graduation banquet in the fellowship

hall of the First Baptist Church. Rev. Thomas Lutz of Wessington Springs, S. D., served as the congenial master of ceremonies. Miss Joyce Ringering used appropriate mottoes to present the seniors who in turn presented their wives and relatives. More than 300 guests attended the banquet to make it one of the largest in the history of the Seminary.

The banquet address was brought by Rev. David Draewell of Forest Park, Ill., on “God’s Accompanists.” He pointed out that the servant of God is not to be in the spotlight or seek applause but merely plays the intro-

duction in God’s music to bring others to Christ. One of the most difficult tasks of an accompanist, Rev. Draewell stated, is to convey the proper mood. It is possible that our joy may not be God’s joy. He reflected on some events, even within the context of the church, when the people are happy, but God is left out. Only when we learn to know God’s music, his Word, and the person of the Lord Jesus Christ can we serve as God’s accompanists.

The sanctuary of the Trinity Baptist Church was filled to capacity on Sunday morning for the baccalaureate service. In his message, “The Master’s Anointing,” Prof. Reuben Omak of Bethel Seminary, St. Paul, Minn., stated that the Spirit of the Lord has anointed us to a ministry of compassion. The ministry of Jesus was one of depth as he met men at the level of life’s ultimate issues. Because of this, nothing less will suffice for us.

No one will forget the impressive pomp and ceremony of the academic procession at the commencement service. Although each graduate rejoiced at the completion of his seminary training, he realized that the learning process must continue, as Dr. Ziegler challenged the seniors with the message, “Begin to minister—continue to learn.” He emphatically stated that the pastor must be a minister to people not only in their “gatheredness” and “sentness” but also in their decisions in the every day world. It is imperative that the minister first learn the riches of Christ and then share these treasures with others.

The Seminary family is pleased to report that all of the seniors have found a place of service or have plans to continue study.

The Journeymen

The 1966 quartet of the North American Baptist Seminary, Sioux Falls, South Dakota



The Journeymen Quartet

THE North American Baptist Seminary, Sioux Falls, S. D., takes pleasure in announcing the tour planned by the Journeymen Quartet in approximately 74 churches and youth camps during the summer months. The team is composed of Jim Green, Mountain Home, Idaho, first tenor; Wayne Bibelheimer, Minneapolis, Minn., second tenor; Victor Gunst, Minneapolis, Minn., baritone; and Fred Jantz, Anaheim, Calif., bass. The itinerary is as follows:

May 31, First, Baileyville, Ill.; June 1, Immanuel, Brookfield, Wis.; June 2, Immanuel, Kenosha, Wis.; June 3, Forest Park, Ill.; June 5, First, St. Joseph, Mich.; June 6, Bethel, St. Claire Shores, Mich.; June 7, Fellowship, Warren, Mich.; June 8, First, Neustadt, Ont.; June 9, Central, Kitchener, Ont.; June 10, Temple, Buffalo, N. Y.; June 11, Youth Rally, Erie, Pa.; June 12 A.M., South Hills, Erie, Pa.; June 12 P.M., Parma Heights, Ohio; June 13, Foster Avenue, Chicago, Ill.; June 14, Oak Street, Burlington, Iowa.

(Continued on page 24)

Twenty-Fifth C. T. I. Commencement

By Professor Arnold Rapske of Edmonton, Alberta

COMMENCEMENT for Christian Training Institute students came as a culmination of much serious study. This was another milestone, another turning point in life. For the theological graduates, Fritz Goliath and Leonard Strelau, it meant the beginning of a full-time ministry as pastor of a local church, for Mr. Goliath in the Onway Baptist Church in Alberta and for Mr. Strelau in the Southey Baptist Church in Saskatchewan. For Mr. Peter Aaldyk it marked the embarking into full-time missionary service on the Hobbema Indian Reservation. Fifteen students who had completed their Bible School training were given a lay leadership training certificate. These look forward to lay ministries in local churches. Thirteen students enrolled in the Senior Matriculation program participated in the graduation anticipating completion of their course of studies in June.

The festivities began with the traditional graduation banquet. It was an

honor to have as guest speaker, Rev. Peter Schroeder, the first graduate of the Theological Department. Highlights of the evening came in the speeches of the class representatives. They expressed thankfulness to parents and faculty. One could sense a deep appreciation on their part for the existence of our training institution. A token of their appreciation was given tangible expression in a gift of an overhead projector and a dry-copier machine to the school.

The baccalaureate service was held at the McKernon Baptist Church. “Living by Faith” was the title of a fine message presented by our Northern District Secretary, Rev. William Sturhahn.

The commencement exercises took place at the Central Baptist Church. Dr. Herbert Pankratz of Chicago, Illinois, served as guest speaker for the occasion. He spoke on the theme, “Lose Your Life for Christ’s Sake.” Mrs. Pankratz and her two daughters con-



Miss Caroline Kern, Bible School graduate and student president, presenting the graduation class gift to Christian Training Institute President Dr. A. S. Felberg.

tributed several vocal selections to the commencement program. The President of the Alumni Association, Mr. Wayne Ohlhauser, invited graduates to join other alumni in supporting the ministry of our institution. The Jubilee Choristers brought the afternoon program to a close with the challenging song, “Go Ye Into All The World.”

With each graduation, the Christian Training Institute adds to the ranks of workers in our Lord’s harvest field. The doors stand open to other young people who through training intend to render more effective service to their Lord.

The Collegiate Choralaires

The 1966 promotional team representing the Christian Training Institute, Edmonton, Alberta.

THE Christian Training Institute summer promotional quartet and accompanist, The Collegiate Choralaires, for 1966, consists of Jordis Schamuhn, Leduc, Alta.; Terrance Jarosch, St. Paul, Minn.; David Follock, Mullingar, Sask.; Gloria Anderst, Hilda, Alta.; and Edna Ohlmann, Drumheller, Alta. This versatile group presents a program with mixed quartet, ladies trio and trumpet selections, as well as with bi-lingual preaching. The itinerary consisting of approximately 90 appearances includes NAB churches in the West and Mid-west of the United States and five provinces of Canada. The schedule is as follows:

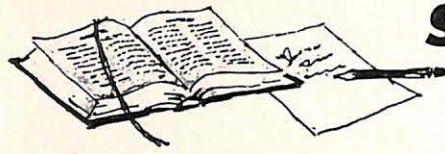
May 17, Temple, Leduc, Alta.; May 18, Bethany, Lethbridge, Alta.; May 19, Bethel, Missoula, Mont.; May 20, Calvary, Billings, Mont.; May 21, Sidney, Mont.; May 22 A.M., First, Plevna, Mont.; May 23, New Leipzig, N. D.; May 24, McLaughlin, S. D.; May 25, Herreid, S. D.; May 26, Eureka, S. D.; May 27, Aberdeen, S. D.; May 28, Plum Creek, S. D.; May 29 A.M., Trinity, Sioux Falls, S. D., P.M., First, Emery, S. D.; May 30, Creston, Nebr.; May 31, Marion, Kan.; June 1, Stafford, Kan.; June 2, Okeene, Okla.; June 3, North Highlands, Dallas, Texas; June 4, Crawford, Texas; June 5 A.M., Central, Waco, Texas; P.M., Kyle, Texas; June 8, Westbrook, Santa Ana, Calif. June 9, Inglewood Knolls, Calif.;

June 10, Magnolia, Anaheim, Calif.; June 12 A.M., Upper Bay, Santa Ana Heights, Calif.; P.M., Bethel, Anaheim, Calif.; June 14, Swain Oaks, Stockton, Calif.; June 15, First, Elk Grove, Calif.; June 16, Willow Rancho, Sacramento, Calif.; June 17, Stafford, Wilsonville, Ore.; June 19 A.M., First, Lodi, Calif.; P.M., Temple, Lodi, Calif.; June 21, Salt Creek, Dallas, Ore.; June 22, Trinity, Portland, Ore.; June 23, Glencullen, Portland, Ore.; June 24, Immanuel, Portland, Ore.; June 26 A.M., Calvary, Tacoma, Wash.; P.M., Cypress, Seattle, Wash.; June 27, Startup, Wash.; June 28, Ebenezer, Vancouver, B. C.; June 29, Trinity, Kelowna, B. C.; June 30, Rally, Prince George, B. C.; July 1, Emmanuel, Valleyview, Alta.

July 3 A.M., First, Leduc, Alta.; P.M., McKernan, Edmonton, Alta.; July 4, Trochu, Alta.; July 5, Drumheller, Alta.; July 6, Rally, Calgary, Alta.; July 7, Hilda, Alta.; July 8, Golden Prairie, Sask.; July 10 A.M., Southey, Sask.; P.M., Rally, Regina, Sask.; July 11, Oak Bank, Man.; July 12, Grand Forks, N. D.; July 13, W. Fargo, N. D.;

July 14, Hutchinson, Minn.; July 15, Randolph, Minn.; July 17 A.M., Riverview, W. St. Paul, Minn.; P.M., Faith, Minneapolis, Minn.; July 18, North Freedom, Wis.; July 19, Baptist Mission, Chicago, Ill.; July 20, Forest Park, Ill.; July 21, Foster Avenue, Chicago, Ill.; July 22, First German, Benton Harbor, Mich.; July 24 A.M., Redeemer, Warren, Mich.; P.M., Grosse Pointe, Grosse Pointe, Mich.; July 25, Ridgemont, E. Detroit, Mich.; July 26, Bethel, Windsor, Ont.

July 27, Neustadt, Ont.; July 28, Rally, Kitchener, Ont.; July 29, St. Catharines, Ont.; July 30, Burlington, Ont.; July 31 A.M., Hamilton, Ont.; P.M., German, Toronto, Ont.; Aug. 1, Waterloo, Ont.; Aug. 2, Arnprior, Ont.; Aug. 3, Calvary, Killaloe, Ont.; Aug. 4, Sudbury, Ont.; Aug. 5, Rally, Milwaukee, Wis.; Aug. 7 A.M., Wausau, Wis.; P.M., LaCrosse, Wis.; Aug. 9, Morris, Man.; Aug. 10, German, Winnipeg, Man.; Aug. 11, Ebenezer, Sask.; Aug. 12, Springside, Sask.; Aug. 13, Melville, Sask.; Aug. 14 A.M., Raymore, Sask.; P.M., Rally, Saskatoon, Sask.



sunday school lessons

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

A TEACHING GUIDE

Date: July 10, 1966

Theme:

SUPREME LOYALTY TO GOD

Scripture: Exodus 20:3; I Kings 18:17-21; Matthew 4:8-10; Mark 12:28-30.

THE CENTRAL THOUGHT: The reason God has so little influence with mankind is because so many are trying to live on a "me-first" basis.

INTRODUCTION: Last week we discussed the Author of the Ten Commandments and his right to command. It makes a great deal of difference as to who does the commanding. No private would ever dare to command a sergeant, much less a general. God is our Commander in Chief, and there should be no question in our minds as to who gives the orders and who takes them. The Commandments are rooted in the very nature of God, and they have divine authority.

The following lessons present the Commandments in their biblical order and in the setting of the Old Testament in which they were applied. In order to make them more meaningful for us today, the New Testament adds the deeper spiritual significance which reveals the difference between outward observance and conformity with inward loving obedience. This is the fulfillment of the law which Jesus spoke about in Matthew 5:17.

I. GOD'S FIRST REQUIREMENT. Exodus 20:3.

The primary truth in the first commandment is its emphasis on unconditional loyalty to God. He demands our devotion. He is, in the Old Testament terminology, a jealous God, and it makes a great deal of difference to him whether or not we put him first in our lives. The right decision should be important to us, for he wants to make us his beneficiaries for all of his blessings.

Many people, however, still become slaves of other gods, for as Martin Luther pointed out, "Whatever thy heart clings to and relies upon, that is thy god." It may be money, pleasure, fame, personal plans or ambitions.

II. A TIME FOR DECISION. I Kings 18:17-21.

Here is one of the most dramatic battles in history: Ahab and Jezebel as representatives of Baal as over against Elijah, the representative of Jehovah. Because of the king and queen's wrong choice judgment had to be passed on Israel. The sad part is that innocent people are often victims of the sins of others.

Elijah challenged them to a definite choice. A half-hearted or neutral choice is never acceptable to God.

III. CHRIST—OUR PERFECT DEMONSTRATION. Matthew 4:8-10.

The test of a man's life is how he meets temptation. Satan tried desperately to turn Jesus aside from his divine purpose and how it was to be accomplished. He was tempting Jesus to do it by sensationalism. This temptation comes to us in one form or another. It would mean a divided loyalty—sharing the glory with God. Notice that all the temptations or testings of Jesus can be studied in the light of the use or misuse of Scripture.

IV. THE COMPLETE COMMANDMENT. Mark 12:28-30.

The Jewish leaders, with whom Jesus dealt, were not loyal to the law of Moses, but to the traditions of their fathers. Jesus focused their attention on loyalty to God in the first commandment. Unless a person is wholeheartedly (heart, soul, mind, strength) loyal to God the keeping of any other commandments is a poor substitute. You cannot serve God with just a portion of your life, with a fraction of your love or with a fragment of your time.

Question for Discussion

1. Can we serve God and something else, if we put God first?
2. Is it all right to use your talents to earn a living?
3. If the commandments can be summed up in a sentence or two, why is it necessary to have all the rest?

A TEACHING GUIDE

Date: July 17, 1966

Theme: TRUE WORSHIP OF GOD

Scripture: Exodus 20:4-6; John 4:7-10, 19-24

THE CENTRAL THOUGHT: "The dearest idol I have known, whate'er that idol be, help me to tear it from thy throne, and worship only thee"—William Cowper

INTRODUCTION: Many people still think of worship in relation to a building, temple or cathedral. Hundreds of years ago places of worship were built so large and so elaborately that people were taxed to the utmost to pay for labor and material. Today these great cathedrals are largely used as tourist attractions and are looked upon as museums. The Cathedral of St. John the Divine in New York City and the Washington Cathedral in our nation's capitol have been in the build-

ing process for over fifty years. Time will tell whether they will attract more tourists than worshippers.

True worship is not confined to a place or a time. It is spiritual fellowship with God. This can be enjoyed anytime and anywhere by those who worship in spirit and in truth. Many Christians go to the same church every Sunday, sit in the same pew, recite the same ritual, sing the old familiar songs, listen to the sermons and never experience the holy presence of God. It has simply become a respectable habit, and the desire of the soul to reach out for God has long since faded into the background.

I. WORSHIPING A LIVING GOD. Exodus 20:4-6.

In comparison to other pagan cultures, it was sometimes found difficult for Israel to worship a God which could not be seen. But the Creator can be seen and experienced in his creation. Symbols of God are sometimes dangerous, because they often take the place of God. The ark of the covenant was dangerous, because it was looked upon as the dwelling place of God who actually preferred to dwell in the hearts of the people. The brazen serpent which Moses set up for the healing of those who were bitten by fiery serpents was carefully and reverently saved, so that it actually became a religious fetish (II Kings 18:4).

Many people today bow down to science which is the work of their own hands. This has become a form of idolatry. Dependence on science has replaced dependence on God.

II. OUR NEED OF WORSHIPING GOD. John 4:7-10.

The New Testament application of this commandment seems far removed from the original. At this point in Jewish history it was not a matter of bowing down to a graven image, but of bowing down in the right place. But the desire and need for worship still seemed to be at the very heart of religion. The greatest saint as well as the greatest sinner felt the pull of God in their souls. In this instance Jesus approached the most unlikely of all people—a woman with a sordid past.

III. REALITY IN WORSHIPING GOD. John 4:19-24.

Jesus taught us how to turn ordinary conversation into a message that can turn the heart to God. Without condemning the woman about her sinful past, he was able to lead her to understand what life with God is like.

(Continued on page 7)

BAPTIST HERALD

OUR DENOMINATION IN ACTION

special events

ELK GROVE, CALIF., FIRST. At the First Baptist Church of Elk Grove, Calif., May is Family Month. The theme of the month was "Standards for Family Life." A series of messages centered on the following aims to strengthen the Family Life: F-faithful church attendance, A-allow for Personality differences, M-Mothers Day and dedication of children, I-insist on family worship, L-love members of your family, and Y-ield your children to the Lord's service.

Pastor of the church, Rev. Merle Brenner, also spoke on "Standards of Conduct for Christian Parents and Children," and "Prayer in the Home." For the closing there was a family pot-luck dinner night in the church social room. (Mrs. Leonard Fandrick, Reporter).

WILLOW RANCHO, SACRAMENTO, CALIF. "Ten years in retrospect" was the theme of the annual Men's Fellowship banquet on April 29. Delicious food, delightful fellowship, and a time of remembering was in store for the approximately 200 in attendance. The Best Time Singers of Sacramento were special guests. They are a group of high school and college young people who sing at churches in the area and at various functions, giving their testimonies in word and song. They are sponsored by Youth for Christ. On April 24th it was our joy to again witness the baptism of two new believers, these being a young married couple. This couple together with Rev. Walter Berkan, his wife and one daughter were extended the hand of fellowship during the Communion Service on Sunday evening, May 1. Dr. Louis R. Johnson is the pastor. (Mrs. W. W. Rueb, reporter).

ELK GROVE, CALIF., FIRST. The Men's Fellowship of the First Baptist Church, Elk Grove, sponsored a turkey dinner and program in honor of the athletes of the church and community Tuesday, May 3, at 7 p.m. Members and coaches of the championship varsity and Jr. varsity squads of the Elk Grove Senior High School basketball teams were special guests. Paul Neumann, member of the San Francisco Warriors professional basketball team, the featured speaker for the program, in which local men and talent also participate.

Men and boys of the community were invited to attend. Fathers brought their sons or other boys interested in athletics as their guests. (Mrs. Leonard Fandrick, Reporter).

KANKAKEE, ILL. The Christian Service Brigade officially received its

charter (No. 2646) Sunday evening, April 17. Rev. Dick Kelly presented the charter to committee chairman, Mr. Elijah Petty. Captain Keith Halteman presented official membership cards to the fellows. Eighteen fellows have joined since the club's beginning in January. "We are very pleased with the growth of Brigade and the way it has helped to round out our total youth program. The potential represented in this program is tremendous," comments Oliver Strong, Director of Christian Education.



The Christian Service Brigade of the Immanuel Baptist Church, Kankakee, Ill.

GEORGE, IOWA, CENTRAL. April 19, the Father-Son Banquet held at the Central Baptist Church centered around the theme "Praying Hands." Carl Dreesman, president of the men's group, gave a short address of welcome and led in the singing of hymns with Jerry Kruse as accompanist. The toast to the fathers was given by Harm Anning and response to the sons by Kenneth Harms. Carl Dreesman and son, David, sang a duet, after which Rev. Drenth, our pastor, led in prayer. The guest speaker was Rev. Kenneth Unruh, pastor of the First Baptist Church. His message was based on "Praying Hands," which was inspiring and very timely in these days. The banquet intermingled with Christian Fellowship was enjoyed by all.

On Sunday evening, March 27, Mr. Bill Trampe, of the First Baptist Church, Steamboat Rock, Iowa, gave an inspiring message regarding the project of church extension in Iowa among our N.A.B. churches. Mr. Trampe very vividly expressed the importance of this work.

Sunday evening, March 13, we enjoyed the Christian Radio Station, K.N.W.C., Sioux Falls, S. D., Rally held at the Central Baptist Church, George. Rev. Russel G. Blank, Radio Chaplain, was the featured speaker. Some of the radio personnel were also present and gave their personal testimony. Colored slides were shown of the work and ministry of this station. An offering of \$83.00 was received for this worthwhile work. (Julia Oltmann, Reporter).

GOLDEN WEDDING, MR. AND MRS. ARLA HARPER. Mr. and Mrs. Arla Harper celebrated their golden

wedding anniversary at the Creston Baptist Church, Creston. A program included a vocal duet by their granddaughters, Sandra and Barbara Friskup, Fremont, a poem read by Cheryl Harper, Humphrey, a history of the couple read by Mrs. Boyd Meyer, and a talk by the Rev. James Schacher. Mmes. Waldo Prichard, Omaha, and Boyd Meyer presided at the serving table which featured gold and white streamers, gold candles and a 3-tier cake topped with a 50th ornament and gold roses. Members of the Dorcas Society assisted with the serving. Sandra Friskup and Cheryl Harper were in charge of gifts. Barbara Friskup registered the guests including the couple's wedding attendants, Sarah Anson Jones, Fremont, and Walter Anson, Kearney, sister and brother of Mrs. Harper. Mrs. Harper, the former Theddie Anson, had a gold orchid corsage, and Mr. Harper and the attendants had white carnations. They have four children, Marvin Dale of Humphrey, Mrs. Inez Friskup, Fremont, Mrs. Roberta Mathews, Arizona, and Mrs. Arline Winterline, California. They have 10 grandchildren and three great-grandchildren. The Harpers are members of the Creston Baptist Church. (Mrs. Orton Hulsebus, Reporter).



Mr. and Mrs. Arla Harper of Creston, Nebr., members of the Creston Baptist Church, at their golden wedding anniversary.

SIDNEY, MONT. The First Baptist Church of Sidney, welcomed Rev. and Mrs. William Effa and family with a reception on April 3. A fellowship dinner at the church was followed by a program of special musical numbers

and welcomes from representatives of various church boards and organizations. Mr. Gene Nordberg was master of ceremonies. Rev. Effa responded for the family. Several other pastors of Sidney churches also welcomed Rev. Effa and his family to Sidney and to the ministerial fellowship.

Rev. Harold Lillie of Virginia, Minn., served the church as interim pastor during the month of March. The church has recently purchased three more lots adjoining the present church property. Two adjoining lots were purchased in 1965. (Mrs. Earl Backhaus, Reporter).

BILLINGS, MONT. An Easter cantata entitled, "The Glory of the Cross," arranged by Rosemary Hadler, was presented by a 30 voice mixed choir from Calvary Baptist Church on Palm Sunday at Grace Baptist Church, Laurel, Mont. Refreshing moments of fellowship followed the concert at Laurel. It was presented again on Easter Sunday evening at Calvary Baptist Church, Billings, with Mr. Lloyd Graham as the director and Miss Janice Grenz as accompanist. Duet and solo parts were sung by Mrs. C. Aldinger, Stanley Grenz, Sharon Miller, Phyllis Fuchs, Karoline Sigmund, Joanne Koptie and Mrs. E. Opp. May the glory of the cross and the hope of the risen Savior remain in our hearts until we meet him face to face. (Mrs. Raymond Koch, Reporter).



The choir of the Calvary Baptist Church, Billings, Mont., who recently presented "The Glory of the Cross."

BETHEL BAPTIST, BUFFALO, N. Y.

Bethel Baptist Church, Amherst (Buffalo), New York, Rev. Albert Fadenrecht, Pastor, held its 7th Annual Missionary Conference March 27-30, with Miss Esther Schultz and Mr. and Mrs. Donald Witt, missionaries to Cameroon, as speakers. Sharing in the conference were the Austin Street and Temple Baptist Churches. Special highlights of the conference were a family fellowship dinner, "Sunday School Night," and a missionary poster and display contest. A very unusual and gratifying expression of praise for the work of our denominational missionaries was given by a native of Bali, Cameroon, who is now an International Student at the State University College of New York at Buffalo. After the Tuesday evening service, at which Mrs. Witt had been speaking of the work at Bali, where the Witts had served for four years, she conducted a question-answer period. At this time

Elias asked if he might speak, and he thus praised the work of our missionaries, although he is a Presbyterian. (Mrs. Virginia Fadenrecht, Reporter).



Rev. Henry Barnet of the Stafford Baptist Church, Wilsonville, Ore., with five girls who were baptized on Easter Sunday. From left to right, Crystal Thurman, Rev. Barnet, Debbie Moser, Cindy Thurman, Kathy Moser and Rebecca Oppel.

WILSONVILLE, OREGON. Easter Sunday began early at the Stafford Baptist Church, Wilsonville, with sunrise services starting at 6:30 a.m. Our guest speaker was Rev. Eric Kuhn, Superintendent of the Baptist Home for the Aged in Portland. Rev. Kuhn brought us a wonderful Easter message. He and Mrs. Kuhn favored us with two lovely vocal duets. Although the weather was drizzly, our spirits were not dampened, because we were celebrating the resurrection of our Lord and Savior. Following this service the ladies of the church served a delicious ham and egg breakfast to 55 people.

Later, at the usual time, our Sunday school classes convened; then our regular morning worship service with our pastor, Rev. Henry Barnet bringing us a Spirit-filled message from God's Word. Our two junior church groups, under the supervision of Mrs. Barnet and Elsie Cole, sang two beautiful songs of praise to our risen Lord.

In the evening at 7 p.m. a baptismal service was held in which five young girls, having accepted Christ as their personal Saviour and having attended an instruction class in baptism, followed the Lord through the waters of baptism. Those candidates baptized by Rev. Barnet were: Rebecca Oppel, Crystal Thurman, Cindy Thurman, Debbie Moser and Kathy Moser. We pray that these precious young souls may grow in the grace and knowledge of our Lord.

To conclude this wonderful Easter day, our choir, under the direction of Bob Chamberlain, sang a beautiful Easter cantata entitled, "Hallelujah! What A Saviour!", written by John W. Peterson. (Mrs. David F. Oppel, Reporter).

MEDICINE HAT, ALTA., TEMPLE. The Temple Baptist Church, Medicine Hat, met for special meetings in Feb-

ruary with Rev. Bert Milner of Prince George, B. C., as evangelist. Although no great results were witnessed, we were all spiritually uplifted by his messages.

On Palm Sunday, April 3, the Ladies Mission Society presented their annual program with the Easter season being portrayed in pantomime as Christ arose from the tomb. Once again we were made to realize that he is a living God, and to have life everlasting we must believe in him.

On Sunday evening, April 17, the mixed choir rendered a variety program centered on the Christ which was crucified and arose. It was enjoyed by members and visitors alike. After the program we gathered in the lower auditorium for refreshments and to bid farewell to Doctor and Mrs. L. Taranger and Brenda, who are going to the mission field in India to work in the hospital, while another doctor and his family come back to America on furlough. May we remember the Tarangers in our prayers and pray that the Lord will bless them in their work for him. (Emma Weber, Reporter).

ORDINATION SERVICE FOR MR. BILL EVERETTE COWELL. The Calvary Baptist Church of Hoisington, Kansas, called for an ordination council to meet at their church in order to examine and set apart for the Ministry Mr. Bill Cowell, pastor of the church. The council convened Friday, April 29, at 2:30 P.M. with delegates present from most of our Kansas N.A.B. churches. The council session was opened by Mr. Bill Copas, moderator of the church, as he led in the singing of a hymn, scripture reading, and prayer. Rev. Clemence Auch was elected as the moderator and Rev. Kenneth Schmuland as the clerk of the council.

Mr. Copas presented the candidate, Mr. Cowell, to the council. The candidate gave his personal testimony and conversion experience, his call to the ministry, and presented very clearly his doctrinal statement. The council went into private session and unanimously voted to recommend to the church that they proceed with the ordination of the candidate.

Rev. Clemence Auch, council moderator, was in charge of the ordination service. Following the singing of "The Church's One Foundation," Rev. Melvin Warkentin read Romans 1:1-17 and led in prayer. The council clerk read the minutes of the council session after which an offering was received to be given to the candidate to be used to purchase books or other professional equipment. The Rev. D. M. Landis (a former pastor of the candidate, now retired) of Newton, Kansas, sang two solos during the service. The Rev. Edgar Wesner of the Calvary Baptist Church of Stafford gave the ordination message, "God's Servant to the Saints," based on Romans 1:1-17. Rev. Everett Barker led in the ordination prayer after which Mr. and Mrs. Cowell sang the fitting song: "We Are The Lord's." Rev. Henry Lang chal-

lenged the church to support their Pastor in prayer. Rev. Donald Decker gave the charge to the candidate, and Rev. Edwin Walter welcomed the candidate into the ministry. Rev. David Priestley presented the ordination certificate. The newly ordained Pastor, Rev. Bill Cowell, then pronounced the Benediction. (Kenneth Schmuland, Clerk).

DEDICATION SERVICE OF GRACE BAPTIST CHURCH WEST FARGO, N. DAK.

Sunday, April 24, was a day of great rejoicing for the members and friends of the Grace Baptist Church of West Fargo, N. Dak. The dedication service



New Educational Unit of the Grace Baptist Church, West Fargo, N. Dak.

evangelistic services & Baptisms



Shown with Pastor Paetzel in front of the baptistry of North Sheridan Baptist Church, Peoria, Ill., are (from left) Al Mingus, 10; Jim Piersall, 11; Sherri Rucker, 11; and Deanna Rucker, 10. They were baptized Easter Sunday morning.

PEORIA, ILLINOIS. Easter Sunday at North Sheridan Baptist church began with C.B.Y. members attending a sunrise service at Bradley University fieldhouse. This was followed by a breakfast at the parsonage. At the Easter morning worship service, the pastor spoke on "The Hour of Tri-

umph." The church choir presented the John W. Peterson cantata, "No Greater Love," Easter Sunday afternoon under the direction of Gerald Bowers. The presentation was followed by a coffee hour for all attending. Two baptismal services were held on March 27 and April 10. Pictures of the candidates appear elsewhere in this issue of the Baptist Herald (Walter Kohrs, Reporter).

for our new educational unit was held in the afternoon at 2:30. Several of our sister churches joined us in this happy event. A girls trio sang "The Solid Rock." Words of welcome were brought by Pastor Leon Bill. Letters of congratulations were presented, as well as flowers. Our guest speaker was Dr. J. C. Gunst, Central District Secretary. His message was entitled "Equipped To Teach The Gospel." Historical highlights were given by Pastor Bill.

The cost of the new unit was \$40,000. With a total of the present facilities it is now valued at approximately \$85,000. In closing the choir sang a very fitting number, "Give God The Glory." The dedication prayer was led by Pastor Bill. (Mrs. Norman Bertsch, Reporter).

The cost of the new unit was \$40,000. With a total of the present facilities it is now valued at approximately \$85,000. In closing the choir sang a very fitting number, "Give God The Glory." The dedication prayer was led by Pastor Bill. (Mrs. Norman Bertsch, Reporter).



Rev. C. Wiebe and persons recently baptized at the Nokomis Baptist Church, Saskatchewan.

NOKOMIS, SASKATCHEWAN. On Good Friday evening the Women's Missionary Society of Nokomis presented their 43rd annual program. The Easter story, "From Night to Light," was effectively portrayed through song and narration. The society consists of 20 members, with Mrs. C. Wiebe as president. The offering of the evening was designated for the W.M.U. mission project.

On Easter Sunday morning the congregation of the Temple Baptist Church of Jansen, joined with us at Nokomis for a baptismal service. We rejoiced with the nine candidates who stepped into the waters of baptism; three of which were from Jansen and were baptized by their pastor, Rev. E. Klingenberg and six by our pastor, Rev. C. Wiebe. During the Easter Sunday evening service, Rev. Wiebe had the joy of receiving the newly baptized persons into the fellowship of the church. "O give thanks unto the Lord, for he is good; for his mercy endureth for ever." (Mrs. Milton Nornberg, Reporter).



New members recently received into the Calvary Baptist Church, Corn, Okla., (front row) Percy Ratzlaff, Roger Fleming, Donnie Veal, Kathleen Kroeker, Martha Carol Kroeker, Cardova Martins, Sherri Reimer; (back row) Eddie Veal, Keith Hamburger, Bob Gossen, with Rev. Lyle Wacker, pastor.

CORN, OKLAHOMA. On Easter Sunday evening, April 10, a baptismal service was held in the Calvary Baptist Church. There were eight baptized, and two others joined the church with them. Later all ten were welcomed to the Lord's table in the communion 24th. (Judy Leppke, Reporter).

(Continued on page 11)

GOD'S WORD

(Continued from page 9)

turn to the Bible would also give inner peace and security that our people are desperately looking for, in a day when one-half of all hospital beds are occupied by mental patients, when we are taking millions of sleeping pills, tranquilizers and pep pills, when thousands are experimenting with LSD, how wonderful to hear the words of Christ: "My peace I give unto you."

Woodrow Wilson once said, "Give the Bible back to the people, unadulterated, unaltered, unexplained, uncheapered, and then see it work for the whole nation."

EVERYDAY CHOICES

Just as Christianity began with the dedication of a few in an isolated upper room so it can be revived by a handful who dare to give Christ all they have. Just as a drop of ink stains a glass of water, so the humblest man in the exercise of his moral choices affects the course of history. Those who throw up their hands in futility have succumbed to the Marxist fallacy of regarding history as an irreversible process. The tide of history can be changed. And the basic process of history results from simple, everyday moral choices that individuals make.

When you make a decision to read the Bible daily, to live a disciplined moral life, when you make your decision to surrender to the Christ revealed in this Book, it is America making its decision through you.

Christ was a very simple teacher. The common people heard him gladly and understood what he was talking about. I am convinced that the Bible needs no defense. Our greatest need at this hour is to turn the Bible loose throughout the world, distribute it, get people to read it and live by it.

Congratulations to the American Bible Society on your 150th Anniversary. Keep evangelizing by distributing and translating the Bible. You could be used to help save our world from the doom that Mr. U Thant gloomily predicted in Strasbourg last week.

God's Word, unchanging and living, for a new age.

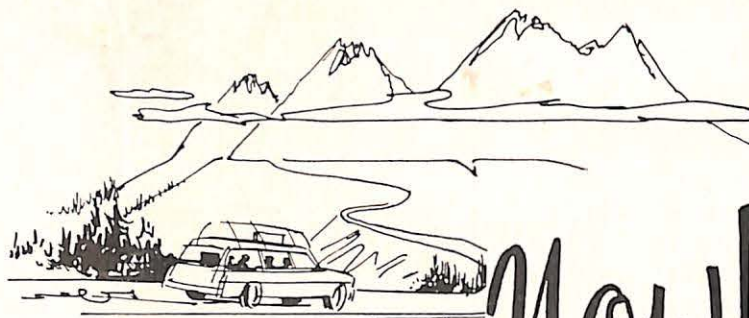
GOD'S VOLUNTEERS

(Continued from page 15)

that we went calling we had enthusiastic members to go with us.

We held several evening services, in which one evening we had our sister churches attend. We also served in their two youth groups and participated in the service at the mission in New York City. The Lord was with us and used us to bring souls to him and to draw others closer to himself.

Our last crusade was at the Snowview Baptist Church in Parma, Ohio. We began a canvass of the church area on May 3 during the afternoons. In the evenings we did prospect calling with church members. Friday evening was



YOUTH MAKE PLANS

ATTEND THE "CBYF CONGRESS"

at Estes Park, Colorado

August 22-28, 1966

Get the program leaflet and pre-registration form from your pastor or write to the Director of Youth Work,

7308 Madison Street, Forest Park, Illinois, 60130

youth calling with eleven young people out to witness.

Sunday, May 8, our services began with a good attendance each evening until our closing service on the 15th. This was a wonderful campaign to close our year, because the Lord truly did work in the lives of these church members.

On our way to Chicago, where we held a closing service with Team I at the Foster Avenue Baptist Church, we had a service at the Community Baptist Church, Xenia, Ohio, and the First Baptist Church in St. Joseph, Mich.

It has been a wonderful year for all of us. We thank the Lord for giving us this opportunity of service. The experience we have had will last a lifetime; the wondrous works of his creation have been an inspiration; and the Christian fellowship we have had will always be remembered. (Marlene Bender, Reporter.)

JOURNEYMEN

(Continued from page 16)

June 15-18, Iowa CBY Camp; June 19 A.M., Shell Creek, Nebr.; June 19 P.M., Redeemer, Columbus, Nebr.; June 20, First, Sumner, Nebr.; June 21, Sherwood Park, Greeley, Colo.; June 22, Glen Eyrie, Colo.; June 25—July 2, Hume Lake Camp, Calif.; July 3 A.M., Inglewood Knolls, Inglewood, Calif.; July 3 P.M., Magnolia, Anaheim, Calif.; July 5, University, Santa Ana Heights, Calif.; July 6, Harbor Trinity, Costa Mesa, Calif.; July 7, Bethel, Anaheim, Calif.; July 8, First, Yucaipa, Calif.; July 10 A.M., Temple, Lodi, Calif.; July 10 P.M., Lincoln Village, Sacramento, Calif.; July 12, Salt Creek, Dallas, Ore.

July 13, Bethany, Portland, Ore.; July 14-17, Idaho Camp; July 17 P.M., First, Colfax, Wash.; July 18, Terrace

Heights, Spokane, Wash.; July 19, Bethel, Missoula, Mont.; July 20, Bethany, Lethbridge, Alta.; July 21, Temple, Calgary, Alta.; July 22, Carbon, Alta.; July 24 A.M., Capilano, Edmonton, Alta.; July 24 P.M., McKernan, Edmonton, Alta.; July 25, Temple, Leduc, Alta.; July 26, Parkdale, Drumheller, Alta.; July 27, Hudson Bay Park, Saskatoon, Sask.; July 28, Nokomis, Sask.; July 29, Central, Yorkton, Sask.; July 31 A.M., McDermot, Winnipeg, Man.

July 31 P.M., Morris, Man.; Aug. 1, Grace, West Fargo, N. D.; Aug. 2, Fessenden, N. D.; Aug. 3, First, Minot, N. D.; Aug. 4, First, Goodrich, N. D.; Aug. 5, Hebron, N. D.; Aug. 6, Youth Rally, Herreid, S. D.; Aug. 7 A.M., Herreid, S. D.; Aug. 7 P.M., Calvary, Aberdeen, S. D.; Aug. 8, First, Corona, S. D.; Aug. 9, First, Avon, S. D.; Aug. 10, Beatrice, Nebr.; Aug. 11, Emmanuel, Marion, Kan.; Aug. 12, Stafford, Kan.; Aug. 14 A.M., First Ellinwood, Kan.; Aug. 14 P.M., Lorraine, Kan.

Aug. 15, Victor, Iowa; Aug. 16, Cedar Falls, Iowa; Aug. 17, Elgin, Iowa; Aug. 21 A.M., Riverview, West St. Paul, Minn.; Aug. 21 P.M., Faith, Minneapolis, Minn.; Aug. 22, Wessington Springs, S. D.; Aug. 23, Ashley, N. D.; Aug. 24, Isabel, S. D.; Aug. 25, Rapid City, S. D.; Aug. 26-28, CBYF Congress, Estes Park, Colo.

BIBLE BOOK OF THE MONTH

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

JULY

Isaiah 22-53