

JULY 15, 1966

NUMBER FOURTEEN

LET US BREAK BREAD TOGETHER

MEANINGFUL SUNDAY EVENING SERVICES

BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

NEWS and NEEDS...

CAMEROON, AFRICA. Rev. Elmer Strauss requests prayer for Brother Thomas Kwenchi, their former tutor, who has gone blind in the past year. He is living with the Strausses. Mrs. Strauss teaches him touch typing, and Mr. Strauss teaches him to use the gramophone and to find his way about.

CAMEROON, AFRICA. There has been and will be a corn shortage at Ndu until harvest time in July and August. Churches have been selling the corn from the church farms to the Baptist Bible Training Centre, Ndu, for which we are grateful, as reported by Rev. Elmer Strauss, principal.

CAMEROON, AFRICA. Mr. Henry Fluth, Minneapolis, who visited Cameroon, reported that the Africans are also mission minded in that an offering from the Africans of \$1,000 was sent for the work in Brazil. Our missionaries request your continued prayer support.

MR. HISASHI MURAKAMI, Japan, and B. D. graduate of North American Baptist Seminary, Sioux Falls, graduated cum laude from Eastern Theological Seminary with a Master's Degree in June, having completed a two-year graduate course in one year. Mr. and Mrs. Hisashi Murakami will be returning to pastor the church at Tsu, Japan, at the end of the summer.

OSAKA BIBLICAL SEMINARY. The construction of the Osaka Biblical Seminary, Japan, began July 1, 1966, and is to be completed Feb. 28, 1967. "We are grateful to God for the significant step in the development of O.B.S. and hope the Home Administration Committee will also rejoice with us in this encouraging report."

CAMEROON BAPTIST CONVENTION. The executive secretary of the CBC, Rev. John Nfor reports that there are now 449 churches, with either church teachers or pastors numbering 320, and a total membership of 27,278. Sunday School enrollment stands at 20,409, and 3,386 persons were baptized and added to the church this past year.



Eastern Photo

THE PRAYER OF A CAMPER

*God of the Hills, grant me Thy strength to go back into the cities without faltering,
Strength to do my daily task without tiring and with enthusiasm,
Strength to help my neighbor who has no hills to remember.*

*God of the Lake, grant me Thy peace and Thy restfulness,
Peace to bring into a world of hurry and confusion,
Restfulness to carry to the tired one whom I shall meet every day;
Content to do small things with a freedom from littleness;
Self control for the unexpected emergency and patience for the wearisome task;
With deep depths within my soul to bear with me through the crowded places:
And the laughter of the sunny waves to brighten the cheerless spots in the long winter.*

*God of the Stars, may I take back the gift of friendship and of love for all.
Fill me with a great tenderness for the needy person at every turning.
Grant that in all my perplexities and every-day decisions I may keep an open mind.*

*God of the Wilderness, with thy pure winds from the northland, blow away my pettiness;
With the harsher winds of winter drive away my selfishness and hypocrisy;
Fill me with the breadth and the depth, and the height of Thy wilderness;
May I live out the truths which Thou hast taught me by every thought and word and deed.*

—From the **New Hymnal for American Youth**
H. Augustine Smith, Fleming H. Revell Co.

Editorial

I AM ONLY ONE!

Guest Editorial by Mrs. John Binder of Westchester, Illinois

Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul,

and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. (Matt. 22:36-39)

Much has been written about being involved in civil rights movements, freedom marches, Viet Nam and other forms of demonstrations. Whether right or wrong, most of us are not involved in these. There is an involvement which can give one or two most indescribable, but deeply moving experiences. One is the feeling of uncontainable joy at having been used by God to lead someone into a personal relationship with Christ. The other is that of involvement with our "neighbor."

We can speak easily about being concerned about another person. Still most of us cling to a basic concern of "me first" and then, "If I ever get time, I'll . . ." Many of us, though Christians, live the secular philosophy of looking out for self first, because no one else will. This we do no matter how many people we trample over, ignore or hurt in our paths.

We find difficulty in taking time to "love our neighbor"—too many responsibilities in the home, church, school, community or on the job. We stumble over the bodies of our immediate families and those with whom we work, looking for someone to love for Christ. We save our consciences when it comes to a meaningful relationship with other people—those in and outside the church—by the fact that we are so very involved with church boards, communities, special emphases and attendance at worship services.

There come times of crisis when the love of God is sensed so strongly that we cannot believe the statement by some that "God is dead." This experience of the love of God comes usually through a relationship found in "Thou shalt love thy neighbor . . ." For those who do not experience the love of a neighbor, possibly only despair is felt.

Recently a very critical illness occurred in our family. Most of us live life hoping we will not have to face this, at least not until we are quite old. It is amazing how God provides strength and comfort—and how he provides blessings through involvement. Small acts of love and concern and time taken for intercession on our behalf by you and others are so meaningful to us that expression of gratitude is difficult. We know God loves, because his people express his love.

Many of us are afraid to become involved with another person and his problems. Agreed, some of us can go only so far in supporting and helping another person, and then we must gently put him into the care of someone else. We must risk ourselves, take up our "neighbor's" burdens, so he senses Christ's love for him, and if he has not, comes to know the joy of salvation.

Through risking self we may have to admit that we are learning to love. We may falter. We may feel he does not care, but through the risking of self comes a new power and a new sense of fulfillment—an indescribable, awesome experience—in which we and our neighbors know that God truly is alive and loves.

"I am only one. But still I am one.
I cannot do everything, but still I can do some thing,
And I will not refuse to do the something that I can do."
(Mrs. B. Overstreet.)

BAPTIST HERALD CONTENTS

Volume 44

No. 14

July 15, 1966

★

Cover	Luoma Photo
News and Needs	2
"The Prayer of A Camper"	2
Editorial	
"I Am Only One!"	3
Mrs. John Binder	3
"Meaningful Sunday Evening Services"	4
Rev. Everett A. Barker	4
"How Big Is Your Church?"	5
Rev. Bill G. West	5
"Faithful to the Great Commission"	6
Mrs. Erika Borrmann	6
"Let Us Break Bread Together"	8
Rev. Bob Brown	8
Denominational Contributions of NAB	
Churches	10
The Mission of North American Baptist Churches	11
Speak Up!	
Dr. A. Dale Ihrle	12
"CBYF Congress—Silled to Capacity"	14
What's Happening	15
Golden Wedding Anniversary	
Mr. and Mrs. G. Roth	15
"Quickened by God's Word"	16
Rev. Melville Stewart	16
"On the Move With Christ"	16
Rev. Frank Walker	16
"The Minister's Workshop"	16
Dr. Roy Seibel	16
"New Educational Unit, Temple Baptist, Lodi"	17
Rev. Eldon G. Schroeder	17
Sunday School Lessons	
Rev. B. C. Schreiber	18
Our Denomination in Action	19
Obituary	23
Rev. August Kraemer—In Memoriam	24
May Contributions	24
Our Stewardship Program	24
Seventh Pastors' Conference	24

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Martin L. Leuschner, D.D., Editor

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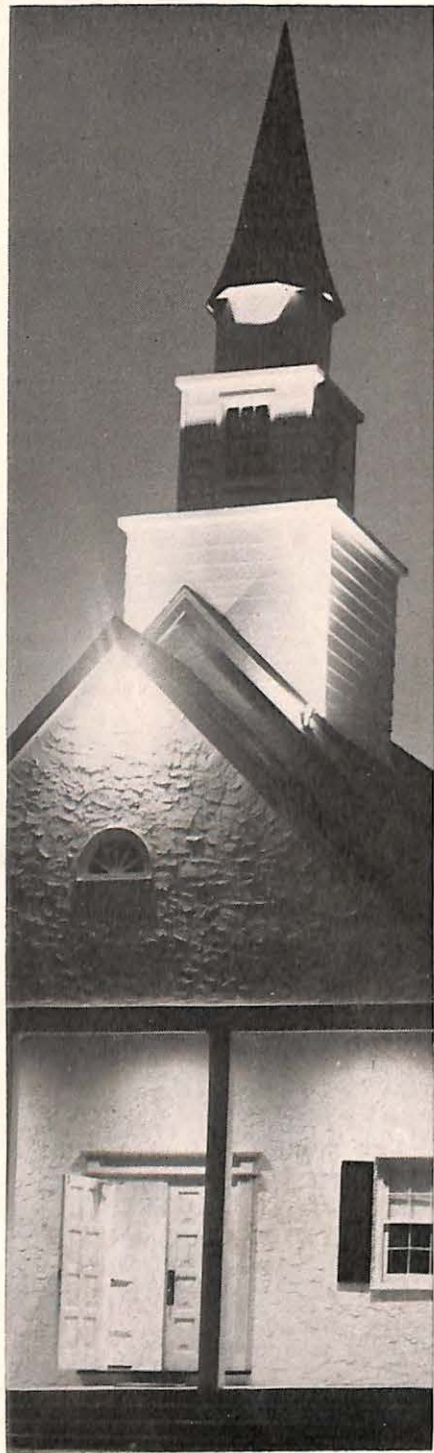
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A. Devaney Photo

MEANINGFUL SUNDAY EVENING SERVICES

by Rev. Everett A. Barker, of Lorraine, Kansas

service. It was intended to be an informal hour with a concern for and appeal to the unconverted. Since World War II, and even before, there has been an attendance decline so that today few established churches have a larger attendance or greater interest than previously, and the evangelistic emphasis is limited. Church extension projects, mushrooming suburban churches and some local differences are exceptions, however, even these pastors have found it a challenge to enlist people of a different background.

A general observation of the historical denominational churches reveals that large numbers have abandoned the evening service with most continuing an evening youth program. This statement can vary tremendously with the country and region, namely, Canada, the South and some rural areas. However, in urban America the trend for this service is toward adjustment or extinction. Most smaller, evangelical denominations continue their evening program.

Among churches which continue, one may find a small attendance (numerically and proportionately), poor singing and the faithful saints who attend out of habit or a feeling of loyalty to the church program. These circumstances can become depressing to the pastor who finds little challenge which ultimately results in a cycle of discouragement to all. There are few preachers, such as the late C. H. Spurgeon, George W. Truett and Peter Marshall, who can consistently command the interest of people in two Sunday sermons.

REASONS FOR DECLINE

Let us now consider some of the reasons for this decline: the TELEVISION viewing habit has made an impact by breaking the consistent attendance of some Christians. The MOBILITY of people makes it possible to travel greater distances to visit relatives and recreation areas on Sundays and week-ends. The AFFLUENCE of Americans and Canadians enables them to travel, own summer homes, purchase boats, enjoy winter sports and live more leisurely, which all tend to detract from the local church. Let us also be fair in recognizing that the average church PROGRAM is more demanding than in decades past, so that workers are busy and tired. Other critics have suggested pulpit weakness and declining sermon influence. There are undoubtedly other reasons, but basic is a trend which does not deem Sunday evening participation as essential to the full Christian life.

CHANGES AND TRENDS

Traditionally, in Baptist churches this service has been referred to as the evangelistic service in contradistinction to the morning worship

A minority of churches have a successful evening service in attendance, enthusiasm, fellowship and blessing. With some (this includes many N.A.B. churches) this service is still a strong tradition which forms a solid base upon which to build. Programming has much to contribute in various situations by use of special speakers, films, music (bordering on Christian entertainment) which appeal to a "floating group" from churches having no service or similar attraction. This approach can be self-defeating unless one can continue the spiral of programming. Nevertheless, resourceful pastors and churches have been successful with this method.

CHALLENGE AND SUGGESTION

(1) The evening service must fulfill a different need and be adaptable to changing trends. Pastors and leaders need to sit down and realistically evaluate the function, purpose and value of their service in the total church program.

(2) Informality compared to the morning service with as inspiring a music program as is possible through song leading, songs and accompaniment. The use of an orchestra has been instituted in our program once a month, and the alternate evenings have one or two instrumentalists accompanying.

(3) The use of a story for children reaches their level. It makes them feel that something special is provided for them.

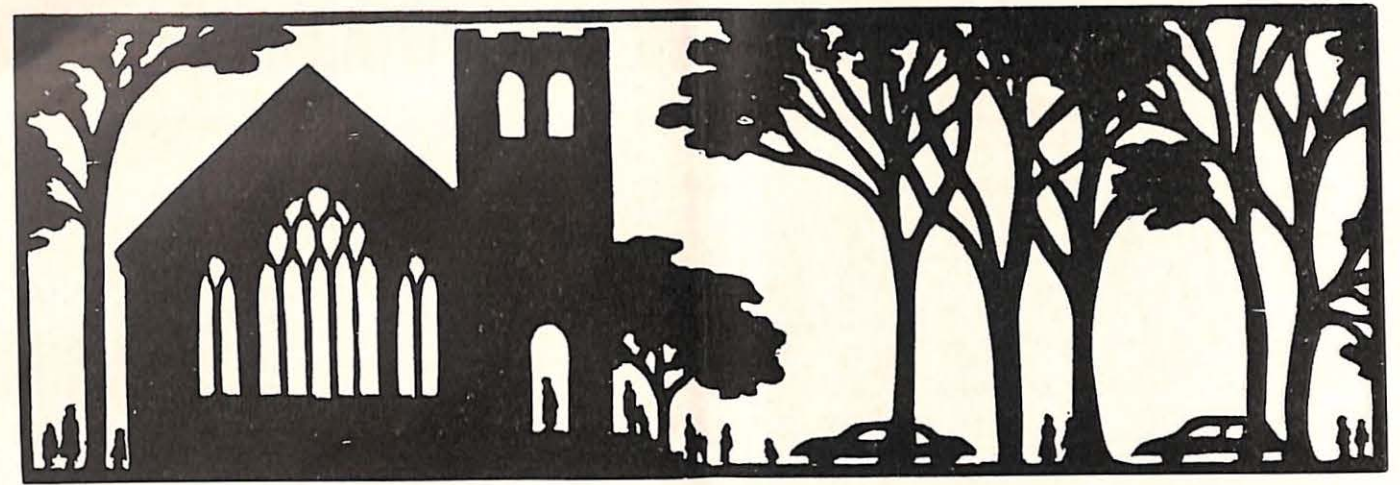
(4) Greater individual participation helps in training for and serving in the Lord's work. Many churches develop their young people by enlisting their services once a month or once each quarter. Our church has made it a practice to avail itself of the young people as pianists and organists with the result that we have and are now training five or six for this ministry.

(5) The discretionary use of films can make a vital contribution since the eye-gate is a valuable method of learning. One church had a series of films with group discussion afterwards.

(6) Special occasions of anniversaries, Laymen's Sunday, Youth Sunday, and so forth, can effectively utilize the time, since "busyness" is a problem in cities and rural areas.

(7) People are conscious of time, so that it may be well for ministers to condense the sermon by using relevant material. Much can be said in a limited period of time, if the sermon is carefully thought through and written out, if necessary. Radio preaching with its time limitation can be an invaluable

(Continued on page 17)



HOW BIG IS YOUR CHURCH?

By Rev. Bill G. West, Okmulgee, Oklahoma

The following resolution was adopted by the N.A.B. General Conference in Sacramento, Calif., in 1964:

WHEREAS, we as followers of Christ have promised to walk in His ways,

BE IT RESOLVED: That we willingly become true stewards of our time, talent and finances by supporting the work in our churches in all three phases, especially in dividing our churches' total income more equitably between our own expenses and that of missions.

IT IS GENERALLY agreed among students of the Old Testament that Israel did not realize the full destiny as a nation that God had intended. Perhaps the most important thing that God communicated to the children of Israel at Mount Sinai was the fact that he had chosen them and delivered them so that they might be a kingdom of priests—a nation of missionaries whose highest calling it was to teach the world that Jehovah was God.

DESTINY FORFEITED

Israel became a nation but never became a nation of missionaries. Jonah's attitude was no isolated case. It was the spirit of his nation. The day came in the history of Israel when it was a proud boast never to have set foot on Gentile soil. Can you imagine a nation of missionaries bragging about never having left the country?

Israel forfeited her destiny under God because of a paralyzing preventionism from which she could never free herself. As every student of the Bible knows, the consequences were exceedingly grave.

There are indications that Baptists are infected with the same malady that strangled the life out of Israel. The mission giving of many Baptist churches suggests that their missionary spirit

just about ends at the church property line.

Many churches are very bold and aggressive in local needs such as buildings, equipment, or programs. We have learned to say in very pious tones, "We must build big for the future," or "The memorial we erect to God must be appropriate" or "Our young people must have something to do." There is truth in all these statements, but some churches have so many staff members, buildings, and programs, some of which are only remotely related to bringing people to Christ, that they cannot afford even to think about investing much in kingdom extension outside of town. This is preventionism.

MUCH PRIDE

Some churches take great pride in being missionary but do very little about it. They set a percentage for mission giving that is completely out of proportion to their ability. Then when the air conditioning bill runs high in the summer, they pay it out of mission funds. This is preventionism.

Many churches ought to give two or three times as much to missions as they do. Ten per cent is a good amount for some churches to give, but it is an unbiblical heresy that a church ought to "tith" to missions. The Christian should give a tenth of his income to God's work through the local church, but this is the starting point that the Bible prescribes, not the stopping place. The New Testament teaches proportionate giving with the tithe as the minimum. There are few churches that could not give at least a tenth of their receipts to world missions, but this should be the minimum and not the maximum that a church does for outside causes.

The reason many churches do not give any more to missions than they do is not because they have any real objections to missions. It is because

they are paralyzed by selfishness and preventionism. They have never gotten beyond the theology of the little song the children sing: "Jesus loves me, this I know."

A CURE FOR SELFISHNESS

Doing more for missions for many churches is not a financial matter, it is a spiritual one. It is a matter of beginning to share the heartache of God that all peoples of the world call him Father. God is waiting for many of his people to get their minds off themselves and put them on the endless sea of gaunt, hollow-eyed, hungry-hearted people of the world. God is concerned that Baptists quit being local and selfish in their perspective and begin to extend themselves for something beside new buildings.

Some churches that have had schism and unhappiness for years would have a revival of fellowship and joy if they would throw themselves into mission giving. God cannot and will not bless a selfish person or church. But if a church will determine to live dangerously and self-forgetfully for Jesus in mission giving, God will give that church more blessings than it can imagine.

But how can a church stop being self-centered and start being unselfish? It can happen through the life of one person. It may be a deacon or any respected member of the church. If one person will begin to take a quiet but firm world view at budget time and in business conferences, often it is not very long before the spirit begins to spread to others until it becomes a contagion.

The fact is that this is usually the way it happens. Most of the time when God has a lesson for some of his people, he reveals his heart to one person, and then through that person to the group. Through Moses God revealed the Commandments. The proph-

(Continued on page 7)

FAITHFUL TO THE GREAT COMMISSION

By Mrs. Erika Borrmann, Secretary to Dr. Richard Schilke, General Missionary Secretary

THE ANNUAL SESSIONS of the Board of Missions of the N.A.B. General Missionary Society for 1966 are history. Three and a half days, April 26-29, were packed with work, heavy responsibilities, and a keen awareness of doing something for God's business and kingdom.

Each day the sessions began with a short devotion and prayer underlining our responsibility in regard to the Great Commission. All of us are included in his: "Go Ye . . ." Leaders for these devotional moments were Rev. Joseph Sonnenberg, Rev. Albert Fadenrecht, Rev. Gordon Huisinga, and Rev. Iver Walker.

● **Report of the General Missionary Secretary, Dr. Richard Schilke.** Dr. Schilke pictured the great task before the Board in the sum total of requests. The combined mission fields, consisting of our mission-aided churches here at home, the home mission fields among the Indian and Spanish-American people, church extension and the foreign mission fields in Cameroon, Nigeria, and Japan, as well as the proposed new mission field in South America, had made known their needs totaling \$563,000 plus \$88,250 in special requests, a gigantic figure and a gigantic task. Dr. Schilke reminded the Board members that the budget had to be cut to an amount which promised to be accepted by the Finance Committee and the General Council. This meant looking at each request seriously, always having the whole picture in mind, and being aware of the fact that we did not reach our goal in meeting our budget for the fiscal year which just closed. If our people meet the present commitments and can give us the finances for a planned advance, we will advance. If we fall short, then advance cannot be granted. People are willing to give for something new, but often forget that we have to have the means to sup-

port our present missionary force. Those endeavors, which we have built up over the years and which are bearing fruit now, cannot be dropped suddenly, only to do something new.

● **Evangelism.** Rev. Daniel Fuchs, Director of Evangelism and Church Extension, reported the advances being made. During 1965 a total of 3,477 new members were received into our churches. The total number of churches stands at 329 and the total membership at 53,711.

It was recommended to continue the program of volunteer pastor evangelists and Bible teachers. A committee called the "Evangelism Resource Committee" consisting of representatives from the Department of Christian Education, both Directors of God's Volunteers, and the Director of Evangelism and Church Extension was approved.

● **God's Volunteers.** It was reported that a new station wagon was needed for God's Volunteers; that 24 young people applied for God's Volunteers, 12 of whom were appointed; that the Volunteers will train in September at the Christian Training Institute, Edmonton; and that 50 churches requested the services of the Volunteers for 1966-67.

● **Church Extension.** Five churches previously supported by Church Extension funds were turned over to the Missionary Society to become home mission supported; three churches are supported jointly by the BOM and church extension; 15 churches are supported by church extension funds; 18 new church extension fields are under consideration, and eight church extension projects need to build first units this year. We now have over 20 church extension committees on the local conference or association level across the country.

● **Mission-Aided Churches and Pastors.** Each local conference Mission Secre-

tary and District Secretary told of the needs, circumstances, and difficulties of the needy churches, so that the BOM members were able to form opinions and vote intelligently. During the past year 46 churches received mission support. Seven churches became self-supporting.

● **Indian Mission.** The report on the Indian Mission was given by the Northern District Secretary, Rev. William Sturhahn, while the Mission Secretary, Rev. Willy Muller, presented the budget needs. Both underscored the need that our missionaries should be able to converse in the Cree language. Finances were approved for Rev. David Harrison so that he can take a language course in Cree. It was also requested that Mr. and Mrs. Peter Aaldyk, who served on a student basis while at C.T.I., be appointed as missionaries to replace Rev. and Mrs. R. Neuman who had resigned. This was done, and the Aaldyks began their ministry on May 1 on the Bull Reserve. Here, too, the indigenous church set-up is sought.

● **Spanish-American Mission.** Dr. J. C. Gunst, District Secretary, reported on both fields, the San Luis Valley and the Rio Grande Valley, where we have four missionary couples serving. He pointed out that both fields are as different as day and night. The mentality and economic circumstances vary so much that it is necessary to be on guard not to put the same standard to each field. He reported on the newly opened Baptist Health Center in Monte Vista, San Luis Valley. This Health Center is on a self-supporting basis, while our missionaries try to minister to the spiritual needs. In the Rio Grande Valley our attention was drawn to the new meeting place at Edinburg, the newest station in our Spanish-American work.

● **Austria.** The transfer of the Austrian mission to the Baptist Union of Ger-

many has now been fully completed. With March 31, 1966, our financial responsibility has ended.

● **Cameroon.** Reports on the Cameroon Baptist Mission were given by Miss Esther Schultz, Mr. Henry Fluth, and Dr. George A. Dunger. Rev. Fred C. Folkerts had written reports. In this way the members of the Board received a good picture of the achievements, as well as the needs and growing pains of our Cameroon Mission field.

Placement of missionaries, requests for new appointments both for full time and short term missionaries, financial requests concerning scholarships, building needs, and so forth were weighed carefully. The salary question was reviewed for our missionaries, as well as the children's allowances and the grants for education, keeping in mind the rise in the cost of living all over the world. We are aware that it is necessary for our missionaries to send their children to boarding schools which often is a special hardship for parents and children. This we cannot change but year after year the Board tries its best to help them in giving them an adequate salary and allowances. For this reason it is so important that the budget is met, for this is our first obligation to make sure that our appointed missionaries are as much as possible free from worries, in order to be able to do what the Lord and we as a denomination want them to do.

Special attention was focused on the Mambila field. This part was cut off from Cameroon when Cameroon received its independence, and now belongs to Nigeria. Our Baptist Christians are calling for help. During the last year Miss Minnie Kuhn served there, as well as Dr. and Mrs. Jerome C. Fluth, and now Dr. Lothar Lichtenfeld. There are many difficulties to overcome in view of the varying government regulations. There is no doubt about the crying need, but much wisdom is needed in order to take the correct steps at the right time.

It is impossible to list all matters pertaining to Cameroon. Our hearts were saddened by the resignation of Missionary Esther Schultz. The Board drew up a letter of appreciation for her services.

It was also necessary for Rev. George W. Lang to resign as Field Secretary for Cameroon Baptist Mission for health reasons. The Board appointed Rev. Fred C. Folkerts to succeed him.

The Board appointed four short term missionaries: Miss LaVerna Mehlhaff, Parkston, S. D.; Miss Carol McGee, Forest Park, Ill.; Miss Geraldine Martin, Dayton, Ohio; and Mr. Jarvis Schlafmann, Turtle Lake, N. D.; and one couple, Mr. and Mrs. Berndt Lemke, Edmonton, Alta., was appointed for full time service in the field of education. They also appointed a medical doctor and his wife, Dr. and Mrs. Dieter Lemke, Edmonton, Alta., to be loaned to the government in Cameroon and another medical doctor and his wife, Dr. and Mrs. Willie Gutowski,

Winnipeg, Man., to be loaned to the Baptist Union of Germany for service in Sierra Leone, Africa. We are very grateful to the Lord for these candidates. More are needed in the field of education.

● **Japan.** Again our missionaries requested the appointment of another couple for Japan, but we had no candidates for this field. We need to make it a matter of prayer that workers for this field may be found. During the year several missionary homes were provided. The work goes ahead. The building program at Osaka Biblical Seminary will soon be started after a delay of several years. Prices are soaring in Japan. An additional amount of money was requested for this first unit in this building program in which we cooperate with the Mennonite Brethren Conference and the Baptist General Conference.

● **Brazil, South America.** We are happy to report that we have the necessary two missionary couples for the start of this work. The BOM appointed Rev. and Mrs. Richard Rabenhorst, Watertown, Wis., and Rev. and Mrs. Herman Effa, Linton, N. D. They will leave the U.S.A. by the end of July to attend language school at Campinas, Sao Paulo, Brazil, for one year and then take up the mission work.

● **Other Business.** The date for the next meeting was set for April 25-28, 1967. The members of the Board expressed themselves concerning the policy of missionary support. As shown in this report we are working on a budget basis, while other missions, especially independent missions send their missionaries out to secure their support before going to the mission field. It was of interest to listen to the experiences and knowledge of many of the brethren who stated that other missions work with a far greater overhead expense, some up to 80%, which means that those missionaries have to send 80¢ from every dollar they receive from churches to their headquarters. The members were pleasantly surprised to note that out of the budget figures that the Missionary Society expenses are about 9% of the whole budget for missions. All expressed their desire that we remain by our policy in order to make the most of every dollar which is given for the cause of missions.

HOW BIG IS YOUR CHURCH

(Continued from page 5)

ets were men through whom God warned of judgment upon sin. When it came time for Gentiles to begin to come into the Christian church in great numbers, God explained it to Peter through the conversion of Cornelius, and through him to the church at Jerusalem.

You, friend, may be the one God has chosen to lead your church out of the paralysis of preventionism into the joy of serious mission giving.

(The above article is taken from the Nov. 4, 1965 issue of *The Watchman-Examiner*).

CHURCH CONTRIBUTIONS

(Continued from page 11)

Texas	354.61	2.90
Crawford, Canaan	637.55	10.12
Dallas, North Highlands	298.10	3.52
Donna, Central Valley	291.68	11.67
Elm Creek (LaVerna)		
Gatesville, Bethel Heights		
Greenville, (Burton)	605.94	7.97
Kyle, Immanuel	2,893.87	65.77
Rio Grande City		
Garcia's Ranch	126.00	2.93
Waco, Central	2,123.90	9.07
Miscellaneous	2,402.22	
Total—Southern Conference	\$ 13,117.55	\$16.48

Total—Southern Conference —\$ 13,117.55 \$16.48

SOUTHWESTERN CONFERENCE

	Contributions Received	Per Capita Giving
Colorado		
Center, Spanish		
American Mission	79.96	
Del Norte, Bethel	90.07	\$ 3.00
Greeley, Sherwood Park	658.08	11.75
LaSalle, First	1,002.19	7.11
Monte Vista, Grace	34.58	
Kansas		
Bethany, near Vesper	2,186.26	24.56
Bison, First	1,192.58	16.11
Dickinson County, First	1,544.71	16.16
Durham, First	2,953.96	19.43
Ebenezer, near Elmo	1,205.83	10.13
Ellinwood, First	2,433.62	13.75
Hoisington, Calvary	119.36	4.97
Junction City, Highland	366.10	11.44
Lorraine, First	29,958.03	104.02
Marion, Emmanuel	2,600.16	19.85
Stafford, Calvary	8,680.06	37.74
Strassburg, near Marion	3,161.49	26.13
Wichita, Memory Lane	88.20	1.44
Nebraska		
Beatrice, West Side	1,618.12	13.15
Columbus, Redeemer	882.06	29.40
Creston	604.61	14.06
Shell Creek near Columbus	2,161.99	24.85
Oklahoma		
Cherokee, Bethel	444.49	12.01
Corn, Calvary	2,114.39	14.89
Enid, West Broadway	669.31	39.37
Gotebo, Salem (church disbanded)	42.50	
Immanuel, near Loyal	3,505.30	50.80
Okeene, Zion	3,244.35	23.51
Shattuck, Ebenezer	2,444.40	32.59
Miscellaneous	4,034.98	
Total—Southwestern Conference	\$ 80,121.74	\$31.06

DENOMINATION IN ACTION

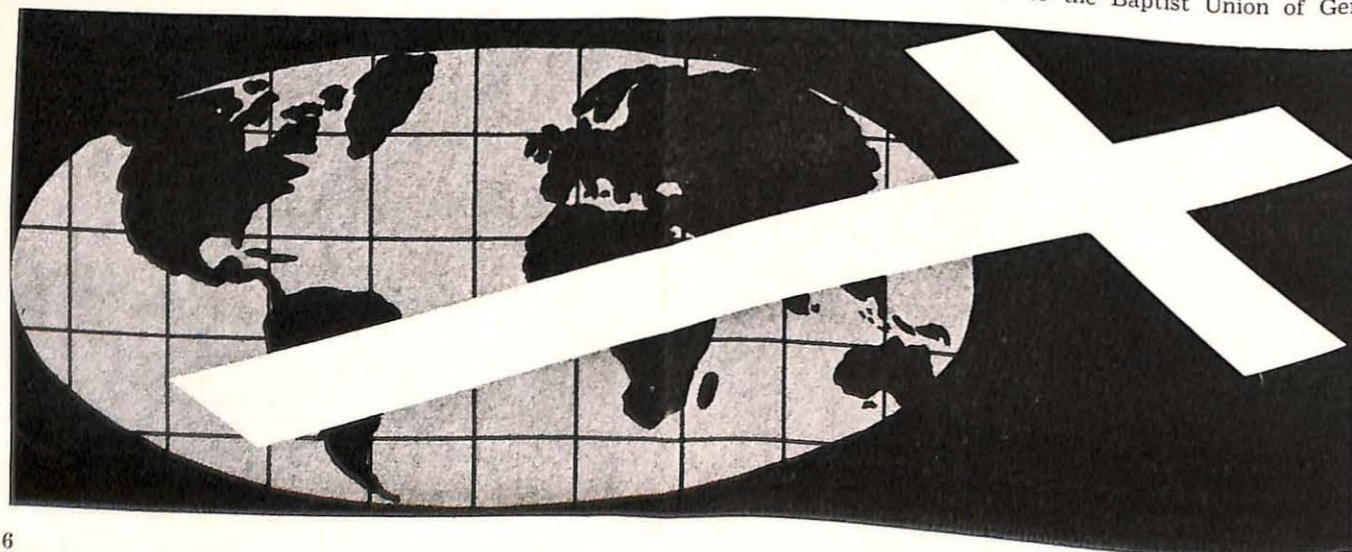
(Continued from page 22)

plary lives which would truly be a witness in this world of darkness. A missionary conference was conducted in conjunction with our other N.A.B. churches of this area in February. They proved to be most enlightening.

The church was pleased to welcome our interim Assistant Pastor and his wife, Dr. and Mrs. W. J. Appel, on March 30. A delightful meal which added immeasurably to the good fellowship of the evening was prepared by the ladies of the church.

On Palm Sunday the choirs, under the direction of Mr. H. Sturhahn, presented us with the moving cantata, "On the Passion of Christ," by David H. Williams. (Mrs. R. Zindler, Reporter).

ELK GROVE, CALIF. At the First Baptist Church of Elk Grove May 8, 1966, Mother's Day, there was a Dedication of Children during the morning worship service. The service included the introduction, the vows and prayer of dedication. There were six couples and eleven small children. After which the pastor, Rev. Merle Brenner, gave the morning message, "A Mother's Concern and A Nation's Destiny." (Mrs. Leonard Fandrich, Reporter).





A. Devaney Photo

let us break bread together

by Bob Brown, pastor
Trinity Baptist Church,
Lexington, Kentucky

THE MODERN URBAN and suburban church is afflicted with many ills. Most have a large membership. Our church is typical. For the most part our people only know one another as they meet at the church building for worship and certain meetings.

They come from varied social, religious, educational, and economic backgrounds.

For a variety of reasons this cosmopolitan group of individuals have joined the same church. They sing together, pray together, and give together in public worship services. Their "togetherness" normally ends. We want more than this for our people.

If the church is to be a household of faith, a fellowship of suffering, a congregation of servants, it must be more than a collection of worshippers. We acknowledge with embarrassment that we are not able to even call many of our fellow church members by name, much less become involved with them in the ministry of reconciliation.

There are groups in the church that find some common areas of concern. Certain boards and committees establish some personal relationships that are helpful. Various class groups and circles become knit together. We sponsor activities for our young people that put them together in a personal way.

For the most part, we are not clearly identified, and involvement is missing.

We decided it was time for us to take "church" outside of the church building. There was a way for our people to become related to one another

in a more intimate and lasting relationship. There was a way for us to do a more personal, and consequently a more effective kind of evangelism.

We are trying a return to the apostolic practice of meeting from house to house and "breaking bread" together. Our efforts in this direction have only recently begun, but our results have been most satisfying. For obvious reasons the names have been changed.

Fred and Cecile Simpson have been members of our church for six years. Fred is an insurance salesman. He is a deacon in the church, and she is active in the ladies group. They recently invited four couples to their home for coffee and cake. They carefully chose their guests.

Joe and Martha Grice had recently joined the church. They were reasonably regular in attendance but were shy and apparently friendless. They had not joined any of the church's organizations. When Fred asked them to his home, he didn't even know if they had children. He didn't know where Joe worked, but he did remember that they were from Georgia. They were cordial and seemed to be pleased with the invitation to the Simpsons.

Cecile called Sylvia Dixon. She was a member of the church but had become completely inactive. During an unhappy marriage and subsequent divorce, Sylvia had "dropped out" of church. Now she was remarried and was in fact a new mother. Fred and Cecile didn't know her husband. Sylvia

Dixon was surprised at the invitation and thought Cecile was giving a jewelry party. Cecile explained that this was a little get together for some folks from the church.

The Turners were active church members. Dick Turner and Joe served together as deacons and often drank coffee after a meeting. They also knew one another in the Kiwanis club. Their wives were only casual friends. Joe didn't know that Dick was seriously troubled about his job—a cut in salary at best, dismissal at the worst. Peggy Turner wanted to move back to Jacksonville to be with her aged parents. The Turners were glad for an evening out. The Simpson invitation was accepted.

Fred and Cecile had talked over the back fence a few times with their new neighbors, the Fields. They had invited them to church. Betty Fields had explained that Sunday was Bill's only day to rest; they went to the lake on weekends, and they always were reluctant to go to a new church "where they didn't know anyone."

The possibilities of this little party are obvious. It is difficult to sit in someone's home around a table and not become involved. The church is stronger because of this involvement. Barriers, real or imagined, can be overcome in this atmosphere. The stage is set for some interchangeable ministering.

The new couple in church, Mr. and Mrs. Grice, made some new friends. It developed later that Mr. Grice had

some serious questions about his spiritual experience and felt comfortable enough to discuss this at some length with Fred. The mature and secure deacon was able to give help to his new friend.

The Dixons came back to church. Sylvia Dixon had felt that the people in the church had condemned her for her divorce and remarriage. The love and interest of the Simpsons were reassuring to her, and in a few weeks her husband had joined her church. His interest could be turned directly to the "get together."

The church wasn't really affected by the Turners. He lost his job, and they did move back to Jacksonville. It was of course impossible to measure or appraise the help that the Simpsons gave in that one evening.

The most profitable results of the Simpsons' effort were with the Fields. They were not Christians. It was several weeks and several invitations before they went to church with the Simpsons. Finally the Simpsons had a cook out for the pastor's family and the Fields. Sitting in the backyard after dinner, we were able to lead the Fields to the Lord.

The church that develops these small cells of fellowship will become a better church. Difficulties of communication and understanding can be overcome. Lonely, neglected people will find those who care. Potential outcasts can be involved.

There is an unlimited evangelistic opportunity in breaking bread from house to house. It has long been a custom to invite the pastor into our homes for a meal. An extra place setting and we can also invite a prospective church member.

In the warm, friendly atmosphere of the home in an unharried way the prospect can be cultivated by the pastor and the host.

The sincere Christian can invite the unlisted person to his home for dinner prior to or after a service at the church. He can tell the prospect that they are invited to dinner Sunday, after the worship service. The service itself would open the doors for conversation and witnessing around the table.

During a revival the church members can invite the unchurched into their homes for an evening meal and then attend the service. Or the prospect can be asked to attend the revival service and then to stop by a Christian home for refreshments after church.

We have found it is often easier to witness to a guest, than to go into a home and witness to your host. This is not to suggest that visitation is passé or ineffective. However it is not the only way.

We have found that with this emphasis, our membership which is scattered all over the city, can become little cells of evangelistic outreach in their own area. Although our church has always had converts regularly, we have witnessed a more consistent "adding to the church" than ever before. We have also had more involvement in suffering, less tension, and more cooperation.

July 15, 1966

There is more evangelistic emphasis by more people and more cohesion than ever before.

Paul Stevens, of the Southern Baptist Radio and Television Commission, has suggested during a revival that a series of morning coffees be arranged by the ladies in their homes. These women would invite their neighbors in.

The pastor and evangelist could stop by for a few minutes to meet the ladies, have prayer for the revival, and say a brief word about the revival. There could be at least four of these meetings during a morning and contact could be made with thirty to forty ladies, most of whom would be unenlisted and unsaved.

Our Lord was often found at the table of his followers. The guests at these dinners were not limited to those who believed. It was not restricted to groups of people who already knew and loved one another. The early church apparently followed his lead and went from house to house breaking bread.

It is obvious that our lay people have to do this. It is difficult, if not impossible, for a pastor to invite people in for dinner. He would have to overlook some people and would incur the charge of playing favorites. The lay people can do this, carefully choosing their guests.

Finally, we might remember the story Jesus told about inviting the poor, the maimed, the halt and the blind (Luke 14:21). There is something potentially revolutionary in this. Imagine the impact in your church if several families deliberately chose a dinner guest list composed of the poor, the uncouth, the unlovely, the afflicted, and the outcast.

What would be said in your community if that architect deacon, Phil Smith and his family entertained Rosie Filson and her three children. She lives on welfare in a two room shack? Or if he invited Mr. and Mrs. Furniss?

Mr. Furniss had a stroke and can't talk, he drools, and would have to come in his wheel chair. Or the Negro that cleans up the office? Or the Prentiss family with their hyperactive retarded child? Or the blind man who runs the newsstand in the post office?

The reaction by those who are skeptical of Christian motives can only be imagined. Probably no other one thing would be more impressive to our cynical and non-Christian critics.

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SUNDAY SCHOOL LESSONS

(Continued from page 18)

member what he has done for us and what he is continuing to do.

Questions for Discussion

1. Does resting on Sunday mean a cessation of all activity? How is it possible to work and still rest?

2. When Jesus said, "My Father worketh hitherto, and I work," did he imply that every day is the same with God?

3. In what other areas can we improve the observance of the Lord's Day?

A TEACHING GUIDE

Date: August 7, 1966

Theme: GOD'S WAY IN THE HOME

Scripture: Exodus 20:12; Mark 7:9-13; Luke 2:51-52; Ephesians 6:1-4

THE CENTRAL THOUGHT: Our relationship with God will become evident in our relationship in the home.

INTRODUCTION: So far the commandments have dealt with man's relationship with God. Two other relationships are affected by this: one's relationship to himself and one's relationship to others. The quality of the second two depend upon a close and loving relationship with God. One can love himself and his neighbor to the degree that one loves God.

All three relationships, however, must be given a good foundation in the home. If the parents fail here there will be failure all down the line. The home life becomes evident in the church life, in the community and on into an ever widening circle. The relationship in the home affects the world. And the tragic fact is that we feel it in the world. The family unit is breaking down at such a rapid rate that there are not enough marriage and family counselors to repair the damage nor are there enough homes for disturbed children. We have lost the consciousness of the motto on the kitchen wall which reminded us that "God is the head of this house, the unseen guest at every meal, the silent listener to every conversation."

I. GOD'S CONCERN FOR THE HOME. Exodus 20:12.

This commandment looks a little strange on the surface, because it seems as if the first and primary responsibility is that of the children for their parents. But the context takes a great deal for granted. Honoring parents involves the acceptance of authority. It means giving freely of respect and obedience to someone who is worthy of it, and whom you recognize as a loving, affectionate and kind adult. Above all, it must be someone whom you can love and trust and with whom you can feel secure and comfortable. If the parent demands honor merely because of his authority and proceeds to discipline his children without love, then he does not deserve honor—from his child or from anyone else.

II. GOD'S COMMANDMENT DISHONORED. Mark 7:9-13.

This is an example of how the Jewish people got around the commandments. Jesus reminded them of what Moses originally said and what they now say. In a very superficial and hypocritical way they claimed to put God first by declaring their money or property to be Corban, that is, dedicated to God. This procedure prevented

(Continued on page 17)

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.

REACTIONS TO MAY 19 "SPEAK UP!"—"EDMONTON VS. SIOUX FALLS"

Dear Dr. Ihrie:

I noted with considerable interest the article concerning the competition between C.T.I. and the Seminary at Sioux Falls. You stated that your feelings are based on a very limited study of the situation, and you certainly are treading on thin ice by making rash statements as you do in your reply.

In comparing the Seminary and C.T.I., academic standards are highly stressed in your reply, and this for one thing really has me puzzled. Do you know that there are men graduating from our Seminary who were unable to complete high school in the province of Alberta (a prerequisite for entering C. T. I.), much less able to enter our university (as many C. T. I. students do). Furthermore, the B. A.'s many Seminary students are carrying from an inferior American college, are not recognized by Canadian and many U. S. universities. If entrance requirements are synonymous with academic standards, it would seem our Seminary is guilty of taking academic short cuts.

What puzzled me the most about the entire discourse was, that you yourself being a spiritual leader, made no reference to spiritual values. Nowhere in the New Testament do I find academic standards being the sole basis of men being called into the Lord's service. Granted that education and training are important, according to I Corinthians 1:26-31, there are other requirements necessary to qualify a man to preach the gospel, other than a B.A., B.D. or even a Ph.D.

Christ said in Matthew 7:16, "Ye shall know them by their fruits. . . ." and this I believe should be the ultimate test of a man's ability to serve the Lord. There are many capable men serving in our Northern Conference who have graduated from C.T.I. Suggesting that such men are not academically fit to serve our churches and questioning whether such should be ordained is certainly undermining the leadership in our conference. This leaves little room for the commissioning of God.

As you stated, your feelings are based on limited study, and being on thin ice besides, I would say to you, Beware—these conditions are conducive to bring about fatal results.

Yours truly,
(Mrs.) E. Kresier.

Dear Brother Ihrie:

Your comments under "Speak Up" in the May 19 issue of the *Baptist*

if he avails himself of extra seminars on counseling and pastoral work? What if the ministry to the Bible college man is a sacred calling, while the other views it as a profession? Do not these "ifs" make a flat statement such as you have made highly precarious?

Why not tell your readers that the reason for two schools is that the North Central accrediting association would never recognize our Seminary, if it incorporated some of the features of the C.T.I. program, and that recognition is more important than the type, quality and spirituality of our Christian education program.

Yours in Christ,
William W. Sibley

Dear Dr. Ihrie:

I had intended to write a lengthy reply to a recent letter written by Mr. Gerhard Kalmbach and particularly your own comments on the letter, but will refrain from doing so in order to give others an opportunity to express their feelings. I would just like to make this remark: after observing C.T.I. graduates on the field for the last six years, I am fully convinced that they render a ministry which is in no way inferior to that of Seminary graduates.

Bernard Schalm

Dear Brother Ihrie:

Let me say first that I consider your column a stimulating and refreshing addition to the *Baptist Herald*. This possibility for frank and open discussion will bring us closer together and strengthen our fellowship.

In regard to the letter "Edmonton vs. Sioux Falls" by Brother Kalmbach and your comments upon it, I would like to make the following remarks.

Br. Kalmbach asked for arguments for the existence of two separate schools in our denomination. Let me offer three. The first I would call the "border argument" for want of a better name. This has nothing to do with nationalism or false patriotism. It is merely the recognition of an existent phenomena. A survey of the biographical sketches of our ministers in the "Annual 1966" shows that (a) with very few exceptions our ministers from the U. S. do not cross the border to serve in Canada; (b) a great number of Canadian students who took their training at our Seminary or other non-denominational schools remain to serve in the U. S., while only few of them return to Canada.

It is easy to see the consequences of such a one-sided immigration. Faced with a critical shortage of ministers, especially in Canada, the General Conference in 1958 voted to implement a theological program at C.T.I. In view of the many churches now served by C.T.I. graduates, the decision appears to have been a wise one.

The next argument points to the

differences in the programs of our schools. Approximately 75% of the students at C.T.I. are young people who prepare themselves for better service in their respective home churches or take courses in the Collegiate Division. Both of these programs cannot be offered by the Seminary, because of the higher accreditation requirements it has to meet. The importance of these programs at C.T.I. is underlined by the fact that many students who enrolled in these programs became aware of God's call in view of the needs of the field and went on to become ministers and missionaries. The benefits that come to the local churches are perhaps more difficult to assess. Yet, I would like to think that the value of trained Christian laymen is considerable. The fact that a number of our young people are reached by our own educational institutions in itself, even if only for a part of their training, is an opportunity of great potential.

The last argument emphasizes the need to give more priority to educational advance in our denomination. The educational frontier is as great a mission field as any other. Important decisions about the future of the Church of Jesus Christ will be shaped here. If we neglect the possibilities the present offers to us and fail to invest more into our educational institutions, we might soon be faced with a situation where we have not only a shortage of missionaries but lose our youth also. At a time when the "death of God" is already proclaimed in theological schools, let alone secular institutions, it becomes indeed paramount to provide for more of our own young people various Christ-centered programs of education and to attract as many of them as possible to our schools. Clearly, to have two schools for this task is better than to have only one, especially in view of the fact that we as a denomination are spread over the entire continent, and that schools tend to draw predominantly from their surrounding areas. To limit our educational task to the training of ministers alone indicates a lack of vision for the educational frontier and an ignorance of the contemporary trends in secular education.

Brother Kalmbach feels that two schools might be too much of a load for our denomination. But is it really? Other denominations have shown that it can be done if the importance of our own schools is recognized. The Mennonite Church with a membership of 63,000 supports two colleges and several academies. The General Conference Mennonite Church with 38,000 members supports two colleges and a junior college. The Moravian Church has always put much emphasis on missionary work. Yet, it has four schools of higher education in addition to a well-known seminary. Its membership is 52,000. The idea to amalgamate our two schools sounds attractive, yet is hardly realistic for the above rea-

sons. Must we "struggle along" with two schools? No other solution is really possible. All worthwhile undertakings of Christians are connected with struggle and sacrifice. However, a big enough vision might lighten the load considerably.

Surely, there need not be institutional rivalry between our two schools and mature believers. This brings me to your comment to Brother Kalmbach's letter. As a graduate of C.T.I., I find it difficult to explain the purpose of your remarks. Often enough we have been made aware that once we enroll at C.T.I., we are earmarked for small rural churches. Now you as the moderator of our denomination have stated publicly, and it matters little whether it is in the subjunctive mood or not, that "our churches make a serious mistake if they assume that a graduate of the C.T.I. is qualified for the ministry in our day." It is rather doubtful whether assertions of this nature will diminish rivalry.

The difference between a qualified and a non-qualified minister rests, according to your comment, on two years of college education. Is this not a bit extreme? The same issue of the *Baptist Herald* that features "Edmonton vs. Sioux Falls" quotes Oswald C. J. Hoffmann as saying that "fathers are more concerned about the college their boys are going to attend than the kind of men they will turn out to be." Do we as a denomination commit the same fallacy? Do not personal and spiritual characteristics play a far greater role in the effectiveness of a minister than two years of college? The Ph.D. is not necessarily the best minister.

I am the last person to devalue education. I admit that a student who completes both college and seminary has had a better opportunity to prepare himself than a student on the B.Th. level. Whether he did so, is another question. By attending the "easy" college, perhaps majoring in household economics and concentrating on "mickey mouse courses," a student can easily dispell all your doubts as to his qualifications. But he may not be as qualified as a B.Th. student who took his studies more seriously. Again, standards of education differ. It is a well-known secret that it is more difficult to obtain junior college standing here in Alberta than complete a college education in some colleges in the U. S.

The basic fallacy of your argument is an equation of education with a college degree. I suggest to you that a degree is not necessarily an indication of a good education.

You ask us to thank God for the schools we have. But how can we really thank God for a school that turns out graduates not qualified for the ministry? By implication you accuse all those who take their theological training at C.T.I. of dishonesty and lack of incentive. This appears to me at least to be a dangerous general-

ization, but perhaps I only misunderstood you?

Respectfully,
W. Waitkus

DR. IHRIE'S COMMENT:

Thank you for your forthright expressions and your willingness to "speak up." This I appreciate. Be assured of my firm belief that there must be variations of opinion and perspectives within the body of Christ ("Can the hand say to the foot I have no need of thee?"), and that we are all better off spiritually for being able to express ourselves freely and openly among all the brethren. This is Baptist, too; it is when we bury our feelings through fear that the Holy Spirit is limited. It is indeed a mark of Christian love and confidence in each other when we can say what we think among our Christian fellows. "Perfect love casteth out fear."

Now in further discussion of the questions concerning the respective roles of C.T.I. and the Seminary: (1) The discussion of academic preparation for the ministry in no way implies that spiritual qualifications are unimportant. My point is that the one cannot substitute for the other. My conviction is that there is no power in the ministry except the power of the Holy Spirit, and that he can only use instruments properly prepared for his work. (2) The citing of high standards of ministerial training for the future in no way reflects on any of us who have received our training in the past. Most of us would go on further with our education, if we could do it over again. My feeling that our pastors should have both college and seminary as a basis for ordination is not a criticism of those who have less, but a call to the finest possible preparation for the ministry. (3) In any discussion of our schools there is no aspersion cast on any faculty member. To recognize that C.T.I. is not a seminary does not cast reflection on its faculty any more than to say that the University of Alberta is not a seminary. To say that a college degree is not a seminary degree is not a criticism of any institution at all. To draw institutional embarrassment or criticism from my previous comments is, I believe, a non sequitur.

One thing more: although I am of the opinion that the ministry in our day requires both college and seminary, I am fully aware that such a feeling will never become the law of the Medes and the Persians, and that others have quite a different mind in the matter. This is what makes our Christian fellowship so rich. Our opinions vary; our love for Christ and his Word and our love for each other does not. Very few men have a more tender feeling for pastoral brethren than I, I believe. Whether our various academic back-grounds have included college, seminary, high school, or nothing—we need each other. Our task is to labor together for the strongest possible future ministry among our beloved churches.



Covenant Heights Bible Camp Dining Hall with Longs Peak in the background, Colorado.

AMIDST THE beautiful scenery of the Rockies at the Covenant Heights Bible Camp, Estes Park, Colo., youth from Canada and the United States will meet to discuss and to more deeply understand the implications of the theme, "Lord, I Believe—Help my Unbelief," for their lives in this rapidly changing world. We regret that we cannot accept any more pre-registrations, because our facilities were filled to capacity by the end of June.

Persons near Chicago, east of Chicago or from Iowa are encouraged to travel with the C.B.Y.F. group leaving Chicago on the Burlington Railroad's "Denver Zephyr." The train leaves from Union Station, Chicago, 6:00 P. M. August 21, arrives Denver, August 22, at noon and arrives back in Chicago at 10:30 A. M., August 29. Special round trip rates will be between \$42.00 and \$54.00 depending on the number of persons in our group traveling by train.

The program gives opportunities for depth study and discussion of the real issues facing youth today, as well as thrilling experiences of fun and fellowship. Pray for the youth as they travel and for the Congress program that it might be a vital Christian experience.

MONDAY, AUGUST 22

1:30- 4:00 P. M. Registration and Recreation
 4:00- 5:00 Congress Staff Meeting
 5:15 Dinner
 6:45-7:45 Keynote Message: Rev. John Binder
 8:00- 9:00 Get Acquainted and Election of Youth President and First Lady
 9:00-10:00 Free Time and Snack Time
 10:00-10:45 Free Time or Film: "Magnificent Heritage"
 11:00 Cabin Devotions
 11:30 Lights Out

TUESDAY—SATURDAY MORNINGS

7:00 A.M. Rising
 7:30 Meditation in Cathedral of the Pines—Breakfast
 8:30- 9:30 Congress Theme Presentation—Prof. Gerald L. Borchert
 9:35-10:45 Theme Discussion Groups
 10:50-11:45 Colloquy
 11:45 Congress Staff Meeting
 12:00 Noon Lunch

TUESDAY AFTERNOON AND EVENING

1:30- 4:00 P.M. Hike to Lost Cabin and Recreation
 4:00- 5:00 Interest Groups (by choice): (1) "Dynamic Teaching"—Prof. Arnold Rapske; (2) "Choos-

ing A College"—Campus Chaplains; (3) "Christian Calling and Vocation"—Prof. Roy Seibel; (4) "How Can Youth Groups Be Involved in Missions"—Missionary Gerry Glasenapp; (5) "Communicating the Gospel"—Stan Johnson; (6) "Life on A College Campus"—Campus Chaplains; (7) "The Ministry of NAB"—Dr. J. C. Gunst
 5:15 Dinner

6:45- 7:45 Choir Rehearsal
 8:00- 9:00 Roll Call of States and Provinces
 9:00-10:00 Free Time and Snack Time
 10:00-10:45 Congress Sing; Meditation: Prof. Roy Seibel
 11:00 Cabin Devotions
 11:30 Lights Out

WEDNESDAY AFTERNOON AND EVENING

12:00- 4:00 P.M. Bus Trip to Bear Lake and Cookout
 4:00- 5:00 Interest Groups (repeated)
 5:15 Dinner
 6:45- 7:45 Choir Rehearsal
 8:00- 9:00 Film: "Without Onions"
 9:00-10:00 Free Time and Snack Time
 10:00-10:45 Congress Sing; God's Volunteers
 11:00 Cabin Devotions

11:30 Lights Out

THURSDAY AFTERNOON AND EVENING

1:30- 4:00 P.M. Swimming, Horseback Riding, Various Recreation
 4:00- 5:00 Interest Groups (Repeated)
 5:15 Dinner
 6:45- 7:45 Choir Rehearsal
 8:00- 9:00 Drama: "One Man's Moon"; "What Is Missions Today?"; Miss Gerry Glasenapp
 9:00-10:00 Free Time and Snack Time
 10:00-10:45 Congress Sing; CTI and Seminary Presentations
 11:00 Cabin Devotions
 11:30 Lights Out

FRIDAY AFTERNOON AND EVENING

1:30- 4:00 P.M. Hike to Twin Sisters, Various Recreation
 4:00- 5:00 Teen "Pop" Music I: "Sketch" Erickson
 5:15 Dinner
 6:45- 7:45 Choir Rehearsal
 8:00- 9:00 Teen "Pop" Music II: "Sketch" Erickson
 9:00-10:00 Free Time and Snack Time
 10:00-10:45 Congress Musicale, Director Gordon Nelson
 11:00 Cabin Devotions
 11:30 Lights Out

SATURDAY AFTERNOON AND EVENING

1:30- 4:00 P.M. Various Recreation, Horseback Riding
 4:00- 5:00 Teen "Pop" Music III: "Sketch" Erickson
 5:15 Dinner
 6:45- 7:45 Choir Rehearsal
 8:00- 9:00 Dedication Message: Rev. Connie Salios
 9:00-10:00 "Fire of Faith"
 11:00 Cabin Devotions
 11:30 Lights Out

SUNDAY, AUGUST 28

7:00 A.M. Rising
 7:30 Meditation in Cathedral of the Pines—Breakfast
 8:30-Noon Tramway Ride up Prospect Mountain; Worship Service: Dr. J. C. Gunst, Speaker
 12:00 Noon Dinner
 1:30 P.M. Departure



Mr. and Mrs. G. Roth, Edmonton, who recently celebrated their golden wedding anniversary.

GOLDEN WEDDING ANNIVERSARY of Mr. and Mrs. G. Roth, Edmonton, Alberta

An open house was held at their home, April 3, hosted by their children, at which time over two hundred guests called. Good wishes, cards, wires and

● The program of the 35th General Conference of North American Baptist churches to be held July 10-16, 1967, in Detroit, Mich., has been announced by Rev. H. J. Waltereit, Chairman of the Program Committee. The theme will be "The Conquering Faith in This Age of Crisis" with I John 5:5 as the Scripture text and "Strong Son of God, Immortal Love," as theme hymn.

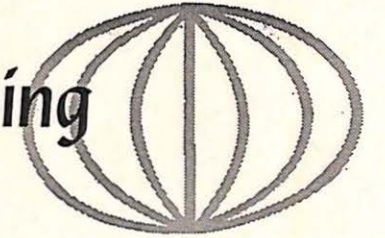
Prof. Gerald L. Borchert, North

Sask., beginning August 1.

● Mr. Merv Noah, assistant to the pastor at the Riverview Baptist Church, St. Paul, Minn., resigned from this position. He and his family moved to North Dakota where he is serving as the interim pastor for the Mott and Hettinger Baptist Churches for the summer months.

● Rev. Arthur Patzia, pastor of the Carbon Baptist Church, Carbon, Alta.,

what's happening



American Baptist Seminary, will be the Bible Hour speaker with Dr. Herschel Hobbs, pastor of First Baptist Church, Oklahoma City, Okla., Dr. Josef Nordenhaug, General Secretary, Baptist World Alliance; Dr. John H. McCombe, Executive Secretary, American Bible Society; and Dr. C. Emanuel Carlson, Executive Director, Baptist Joint Committee on Public Affairs, as some of the featured speakers.

● Mr. Paul Mohninger has accepted the call to become the pastor of the Raymore Baptist Church, Raymore,

since 1963 presented his resignation to the church on May 29. The resignation is effective August 28. Mr. Patzia's plans are to enroll in the Graduate School of Religion at McMaster University, Hamilton, Ont., for doctoral study. At McMaster he has been awarded a scholarship and a graduate teaching fellowship.

● Rev. and Mrs. Arthur Patzia of Carbon, Alta., were blessed with a son, Michael Arthur, their first child, born on May 29. Rev. Patzia is pastor of the Carbon Baptist Church.

gifts were received by the honored couple. Greetings were also sent by Rt. Hon. Lester Pearson, Prime Minister of Canada; Rt. Hon. John Diefenbaker, leader of the opposition in the House of Commons; Hon. E. C. Manning, Premier of Alberta; Lt. Gov. Grant McEwan of Alberta; Terrance J. Nugent M. P. and Mayor Vincent Dantzer of Edmonton. The observance was a time of joy, recalling the many years of happiness and blessings of the Most High who has guided their lives.

Following the open house, the family and original bridal attendants, Mr. and Mrs. Sam Wuerch of Edmonton (Mrs. Wuerch is a sister to Mr. Roth), gathered for an anniversary dinner in a beautiful setting (at the New Edmonton Inn). This occasion highlighted the series of celebrations. A beautiful wedding cake graced the table, and many artistic floral arrangements gave a festive air. Mr. Roderick O. Johnston, a son-in-law, served as Master of Ceremonies. Devotions were led by Rev. Edgar W. Klatt, son-in-law. His message was based on Psalm 91 and found application in the lives of the honored couple. Mr. and Mrs. Wuerch, all the children and grandchildren recalled happy incidents. Tributes, singing, spe-

cial poems and musical numbers by each family member highlighted the evening. The two youngest grandchildren, Karen and Aubrey Roth, recited the 23rd Psalm as their tribute.

Mr. and Mrs. Roth came to know Christ as personal Savior and were baptized in the First Baptist Church of Leduc in 1906. They were reared in the Leduc district and were members of the First Baptist Church there for 55 years. The Rev. Frederick Hoffman united them in marriage in this church.

God blessed them with five children: (Lillian) Mrs. Edgar W. Klatt, (Inez) Mrs. Roderick O. Johnston, and Arvin of Edmonton, Alta.; (Velma) Mrs. Willis F. Hiltzman, Salem, Ill., and Dennis, Leduc, Alta. There are nine grandchildren.

In 1958 Mr. Roth retired and moved to Edmonton. Here they later joined the Capilano Baptist Church, where they are faithful members. Wherever they have lived, they have been respected. Their friendliness and outgoing personalities have netted them a vast host of friends.

Truly, God has blessed this couple in a marvelous way. (Mrs. Edgar Klatt, Reporter.)

CBYF Congress — Filled to Capacity

August 22-28, 1966, Estes Park, Colorado

"Quickened by God's Word"

Atlantic Conference Sessions
by Rev. Melville Stewart

Delegates and visitors were warmly welcomed by Rev. Fred Sonnenberg, host pastor of the Pilgrim Baptist Church of Philadelphia, Pa., for the Atlantic Conference sessions, May 12-15. Following the theme, "Quickened by God's Word," refreshing devotionals were brought by Rev. Keith Fuller, Rev. Melville Stewart, and Rev. William Wetzold. Challenging messages were brought by Rev. Herbert Hiller, Rev. Harold Gieseke, and Rev. Gary Miller. Denominational representatives were Rev. David Draewell, Secretary of Stewardship and Higher Education, Rev. Rubin Kern, Eastern District Secretary, and Miss Esther Schultz, missionary. Rev. Rubin Kern brought a stimulating and informative message to the men's fellowship focusing on the pastor-church relationship. It was our delight to have Rev. David Draewell as the keynote speaker of the conference. His closing message, "High Level Living," challenged the individual to be quickened by God's Word to a whole soul commitment to the Lordship of Jesus Christ. The choir of Pilgrim Baptist Church appropriately concluded the conference with a doxology of praise by singing the "Hallelujah Chorus."

It was a special joy to be able once again to share the closeness of fellowship in Christ in an atmosphere of gracious Christian hospitality. One of the highlights of the conference was the manifest reliance upon the authority of Holy Scripture, the honoring of the Spirit's work in leading and illumination, and the challenge of the necessity of individual involvement in the bearing of a living witness to a world that needs to be quickened by God's Word.

"On The Move With Christ"

Central Conference Sessions
by Rev. Frank Walker

Soul searching messages, a cordial atmosphere, and good food characterized the 86th annual Central Conference of North American Baptist Churches. We who attended are grateful to the host church, North Sheridan Baptist Church, and its pastor, Rev. Richard Paetzl, for their efforts in our behalf. A thanks also to the friendly little city (more widely known as the home of Caterpillar and the Bradley Braves) for making our stay so pleasant.

"On the Move with Christ" was the theme with the verse, Phil. 3:14, and the theme hymn, "Higher Ground." Our conference moderator, Rev. Waltereit, did a fine job of keeping things

The Minister's Workshop

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

by Dr. Roy Seibel, North American Baptist Seminary,
Sioux Falls, South Dakota

TOWARD A NEW CONCEPT OF EVANGELISM

LESS THAN a decade ago evangelism was considered "off beat" by many church leaders. It was a subject which drew very little attention.

The situation now is beginning to change. As an integral part of the current reappraisal of the church, an attempt is being made to redefine its mission. This has led to a shift of evangelism from the periphery to a more central concern.

A significant segment of those who once disregarded evangelism now are exploring new avenues of communicating the message of the church, as they understand it. An increasing number of evangelical churches are reaching beyond rigid institutionalized programs to discover a new vitality in a variety of approaches.

This time of constant flux makes it imperative that we clarify our concept of the Gospel message and search our inner feelings to discover how deeply involved we are in its proclamation.

In the past, evangelism frequently meant simply an affirmation of the Great Commission and an evangelistic campaign once a year. Relics of this inadequate approach can linger unconsciously in our own thinking and limit our practical expression of evangelism. The question requires careful examination of all available evidence to reaffirm the fundamental concepts of evangelism and to relate them to practical methods which reach men today. The form must necessarily flow from the concept.

FOUR STEPS CAN BE SUGGESTED IN THIS SEARCH.

(1) Read a wide selection of provocative books on evangelism. Many good books are coming off the press

flowing smoothly throughout the conference.

The conference was favored with a welcome address by Dr. Bruce Dunn of Grace Presbyterian Church of Peoria. Friday brought two fine messages. In the morning a devotional message by Rev. Robert Roxburgh of Glen Ellyn, Ill., on the theme verse. Dr. Jack Scott brought us the evening inspirational message, "Be Ye Ready," (to preach, sacrifice, to die for the cause of Christ). Saturday, the election was held, Rev. Adolph Braun is our moderator for the coming year.

today which require our attention. The pastor must resist the temptation to read only those books which conform to his bias. We often need the stimulus of another point of view to clarify our own.

(2) Examine new methods which are employed today. Some approaches seem to appeal simply because they are a novelty, but others offer effective avenues of outreach. In some cases what appears to be a new concept is nothing more than a reshuffle of old ideas without adding a new vitality. Study of the new forms frequently offers stimulus for ideas which can be adapted to our own situation.

(3) Reread the New Testament with special emphasis on the Book of Acts in order to determine the biblical basis for the new approaches to evangelism. Such an exercise can help us gain a fresh view of the biblical teaching and discover its relevance for our day.

(4) Allow the Holy Spirit the freedom to direct us into new and creative ways to enter into meaningful relationships with people about us. Only God at work in our lives can use us as bridges for the carrying of his message of redemptive love in the cross of Christ.

Sometimes God may find it necessary to change the course of our direction from what we consider to be the way in the same manner as Paul was turned from Asia and Bithynia in order to receive the vision of an entirely new mission in Troas. (Acts 16:6-10.)

It is essential that we relate the expression of evangelism to the Person of the Holy Spirit. To reduce evangelism to a method is to destroy its very essence. Evangelism is not a method; it is God using redeemed men to reach men with the Gospel of a new relationship through the atoning work of Jesus Christ.

We of Central Conference congratulate Adolph, and pledge our support in his behalf for the greater cause of Christ. This was followed by a devotional message delivered by Rev. Robert Penner, Lansing, Mich.

Guest missionary was Mrs. George Lang. We heard her testimony. The ladies were favored with a message from her at the Saturday noon luncheon.

A fine banquet was held on Saturday evening with the guest speaker, Prof. Roy Seibel, bringing the message. A
(Continued on page 17)

THE NEWLY constructed Educational Building of Temple Baptist Church, 75 N. Crescent Avenue, Lodi, Calif., was dedicated on Sunday, May 15, 1966, with a public service at 2:30 P. M. The 16,000 square foot facility is a concrete block building with a red tiled roof matching the existing church building. The two-story structure, carpeted throughout, will provide additional classroom space for children, youth and adults.

Ground breaking services for this unit were held on May 16, 1965, just one year prior to the day of dedication. This building project marks the completion of the third phase of building for members of Temple Baptist Church. Hundreds of hours of labor and great quantities of material were donated by members and friends making it possible to build and equip the new facility for \$130,000.00

In 1948, 173 charter members built a \$60,000.00 first unit in addition to a parsonage, on what was then the west side of Lodi. At that time only vineyards existed to the west of the current church site. Rev. Arthur Weiser served the congregation from 1948-1952. It was during the pastorate of Rev. Robert Schreiber, 1952-1962, that the second phase of building was completed. The sanctuary-classroom addition, costing \$143,000.00, was dedicated on June 17, 1956. Four years later the church found it necessary to purchase a new parsonage on South Crescent Avenue and convert the former pastor's residence into youth Sunday school classrooms. The dedication service brought to completion many hours of planning which began over five years ago. The present congregation of over 600 members has been pastored by Rev. Eldon G. Schroeder since 1962.

SUNDAY SCHOOL LESSONS

(Continued from page 9)

anyone laying claim to their possessions. It belonged to God even though they did not give it to God. This same religious "trick" was later used as an excuse for not taking care of parents in their old age.

III. GOD'S BEST EXAMPLE OF A HOME. Luke 2:51-52.

There is not much said about the childhood of Jesus. But God must have thought a great deal of the home because he arranged it in his divine will that his Son should be born there. For his physical life he needed the love and affection of a father and mother. He grew as a child should grow. He submitted to their training and discipline. As a boy he realized that he would have to be an example for children as well as for adults.

Questions for Discussion

1. Is the fifth commandment taken very seriously today? Where does its weakness lie?

2. Are homes for senior citizens a better arrangement than to have them live with their children?

July 15, 1966

New Educational Unit, Temple Baptist, Lodi

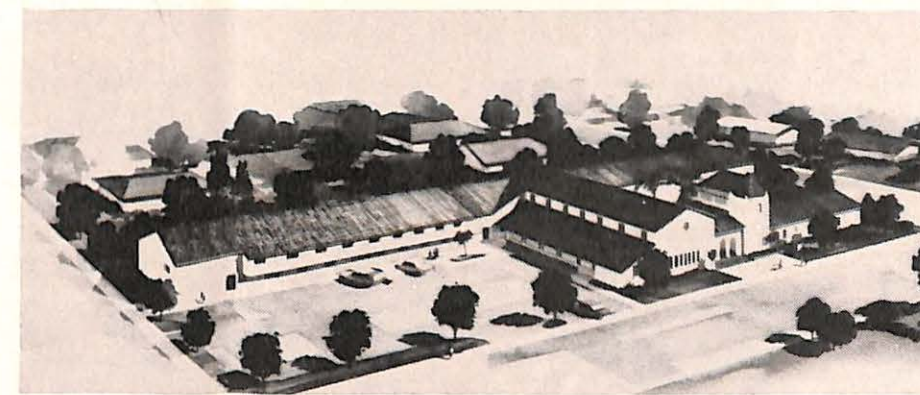
by Rev. Eldon G. Schroeder, Pastor

The retiring church building committee is composed of the following members: Rex Gigax, chairman, Ted Entzi, Lawrence Fowler, Verne Howen, David Weigum, Moderator Calvin Lohr, D. C. E. Robert Radcliffe and pastor Eldon G. Schroeder. Building supervisor for the project was Lawrence Fowler.

Guest speaker at the 11:00 A. M. worship service and the 2:30 dedication service was the Rev. Joseph Sonnenberg, Western District Secretary, Portland, Ore. His afternoon address was titled, "Dedicated to the Pursuit of Excellence in Christian Training." Pastors from other North American Baptist Churches in the area participated throughout the service. Mr. Robert Radcliffe, Director of Christian

Education, Temple Baptist Church, since 1964, led the congregation in the act of dedication. Special music was provided by the church choir under the direction of Boyd Barth, accompanied by Aimee Sawatsky, organist.

Immediately following the service all were cordially invited to tour the entire church plant, especially visiting the new educational building and the re-modeled area (prayer room, choir room, educational office, church library and fireside room). Open house was also scheduled for the newly relocated church cottage at 812 W. Pine Street, which is now the residence for Mr. and Mrs. Robert Radcliffe. Refreshments were served in the church social hall by the Women's Missionary Society.



The Temple Baptist Church, Lodi, Calif., with its newly constructed educational building.

3. How can you love and discipline your children at the same time? How is it possible to over-discipline them or over-love them?

ON THE MOVE

(Continued from page 16)

special program was planned for the young people with the highlight being the message from Dr. Douglas Gallagher of Cleveland on Saturday morning.

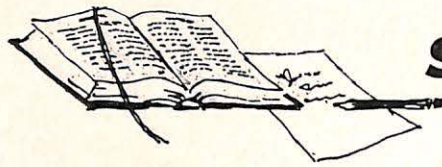
A note of thanks to Rev. Bert Itterman for his fine song leadership, to the choir of the host church, to the ladies trio, and for the other special messages in song with which the conference was favored. There was a free sharing of ideas which enhanced the spirit of the conference. We trust this will evoke some action on the part of the participants in the future.

We of Central Conference look forward to our next conference which will be held at the Colonial Village Baptist Church, Lansing, Mich., in 1967.

NURSE WANTED

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

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



sunday school lessons

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

A TEACHING GUIDE

Date: July 24, 1966

Theme: SINCERITY BEFORE GOD

Scripture: Exodus 20:7; Matthew 5:33-37; Mark 7:5-8; Titus 1:16

THE CENTRAL THOUGHT: True reverence for God will be evident in our talk and in our walk—in truth, justice and personal purity.

INTRODUCTION: If you once forfeit the confidence of your fellowmen, you will find it very difficult to regain their respect. Abraham Lincoln is credited with saying, "It is true that you may fool all the people some of the time; you can even fool some of the people all the time; but you can't fool the biggest fool is he who tries to match his wits with God, and God cannot be fooled by anyone at anytime. Yet how many people still try to impress God with their own importance and their self-righteousness."

The third commandment was expressed in simple language, and in its original form and content there seemed to be little need for further interpretation and expansion. But the many traditions which were added over a period of hundreds of years made the most meaningless. In many instances the traditions actually became the means of evading and canceling the law of God. The standard of God was set aside and a human standard was substituted in its place. Sometimes these human religious standards impressed the people but never God.

I. REVERENCE FOR GOD'S NAME. Exodus 20:7.

The third commandment does not refer specifically to cursing and swearing as related to profanity, although it certainly includes this. All of us, who consider God's name to be holy, have experienced a cringing and wincing of the body and spirit as we listened to some blasphemer take the Lord's name in vain. This commandment has an important place in Jewish religion in the avoidance of perjury, because the violation of an oath in God's name was a religious sin.

II. TRUTHFULNESS IN GOD'S NAME. Matthew 5:33-37.

Jewish people to reveal how far the truth. Their traditions have taken the place of the original commandments. These words do not infer that Jesus disregarded the Scriptures. Jesus manifested the law in its most complete form. It was not only moral and legal but also spiritual. Jesus came to add

the love and sincerity of the heart. Honesty should therefore be an expression of Christian character and not a matter of legal pressure.

III. SINCERITY IN GOD'S NAME. Mark 7:5-8.

Notice that the scribes and Pharisees did not accuse the disciples of breaking the commandments of God. No part of the Mosaic law was involved. It was simply a matter of oral tradition which was handed down from generation to generation until they became doctrines. There was no divine authority for such teaching.

IV. GOOD WORKS IN GOD'S NAME. Titus 1:16.

The scribes and Pharisees were guilty of robbing the people of the truths of divine revelation. Human opinions, no matter how noble or good, are no substitute for the word of God. Perhaps today we are content in our Christian life because we believe the right things. But how far are we removed from *doing* the right things? Profession of God must be accompanied by service to God.

Questions for Discussion

1. Is it enough to be sincere? Was not the Apostle Paul sincere before his conversion?
2. Is it easy to recognize a hypocrite? How many disciples thought that Judas was a traitor?
3. Do we follow any traditions today which are not specifically biblical?

A TEACHING GUIDE

Date: July 31, 1966

Theme: REMEMBER THE LORD'S DAY

Scripture: Exodus 20:8-11; Luke 6:6-11; John 5:16-18

THE CENTRAL THOUGHT: The best way to keep the Lord's Day holy is to be filled with the Holy Spirit.

INTRODUCTION: In the light of our present way of life this seems like a strange commandment. The industrial revolution has brought about a highly mechanized age. It has made us so dependent on public utilities that it would create a major catastrophe if we tried in any way to keep the Sabbath as originally intended for the Jewish people. Our security, our health and our very lives would be in jeopardy.

As a result of all these changes in modern life there is little said about Sabbath breaking and few ministers preach sermons on the fourth com-

mandment. Yet there are areas where God has reason to be displeased with us. The recreational revolution has swept across the country to such an extent that God's holy day has become the nation's number one holiday. Sunday has become Funday. The question is whether we as Christians can force the world to keep God's day holy. Shall it be kept by civil law or by obedient love? Shall we force it upon everybody by legislation or shall we be stronger in our evangelistic witness, so that people will be led to honor and to love God in order that they might willingly and joyfully worship and serve the Lord, not only on the Sabbath, but every day?

I. REST FOR BODY AND SOUL. Exodus 20:8-11.

God's resting on the Sabbath may be looked upon as an example to his creatures. He did it more for our benefit and not because he was tired. We need it for rest and relaxation. The body has its limitations. God recognizes that the flesh is weak. Proper rest is necessary for a strong, healthy body. When God said, "six days shalt thou labor," he made it clear that there is no room in his creation for the lazy and the indolent. The Sabbath was made for those who deserve it.

II. A DAY FOR SERVICE. Luke 6:6-11.

We can sense the highly legalistic concept they had or the law and the absence of any spiritual or practical value. Jesus was aware of their presence and purpose, and he did not disappoint them. While he healed the withered hand, Jesus at the same time exposed the withered minds and hearts of the Jewish leaders.

The most unchristian way to observe Sunday is to criticize and do nothing. The Lord's Day was not given to us to waste but to use.

III. A DAY FOR WORSHIP. John 5:16-18.

This portion of Scripture is actually a study in worship and work. Jesus had gone to Jerusalem to take part in a Jewish feast. As usual the scribes and Pharisees were on the spot, trying to gather evidence both civil and religious against him. The fact that he referred to God as his Father angered them more than anything else. He was now accused of Sabbath breaking and blasphemy.

God, who created man, was at work redeeming him. The Lord's Day should therefore be used to worship God through Jesus Christ in order to re-

(Continued on page 9)

OUR DENOMINATION IN ACTION

CBY (youth) fellowship

CORN, OKLAHOMA. The Calvary Baptist C.B.Y.F. young people attended the annual Spring Banquet held at Okeene, Zion Baptist Church, on March 19. Twenty young people from Corn attended. The theme was "Search For Tomorrow" with the theme verse being John 5:39. The meal was delicious, and the program was excellent. The guest speaker was Rev. Edgar Klatt, and God's Volunteers Team No. 1 rendered specials in music and testimony. Everyone was deeply blessed. (Judy Leppke, Reporter.)

GACKLE, N. D. May 15 was designated Senior Day at the Grace Baptist Church of Gackle, N. D., as we honored eight school senior students that attend our Sunday school. School faculty members, relatives and friends of the seniors filled the church to capacity. The program consisted of a poem written by Mrs. Jalmer Anderson mentioning each graduate by name. The poems "If for Boys" and "If for Girls" were also read. The solo, "Whatever He Wants for Me," and a reading on "Nature Study" by Walter L. Wilson preceded our guest speaker, Rev. L. J. Otteson, who used the seniors motto "Not Sunset but Dawn" to bring us an inspirational message in words and song with help from his entire family and two accordions. The program came to a stirring climax as the picture of Christ as Pilot was displayed on the flannel board with colored lights.

Refreshments were served in the church parlor following a short program on the lighter side. The seniors were seated at a table decorated in their colors. Their motto was displayed on the wall behind them. The church presented them with the book, "The Girl in the Mirror," by Vonda Kay Vandyke to the two girls and the "Goal and the Glory" by Ted Simonson to the six boys. (Mrs. Jalmer Anderson, Reporter.)

Woman's missionary societies

HETTINGER, N. DAK. The Grace Baptist Ladies Missionary Society honored their oldest member, Mrs. Katie Beck, on her 78th birthday with a surprise card and gift shower at the home of her daughter, Mrs. Clara Havron. Mrs. Beck is a charter member of the missionary society, which was organized 40 years ago. Mrs. Beck gives thanks to her Lord for the good health she has been able to enjoy and for

still being able to live alone in her own home. (Mrs. Kenneth Wilson, Secretary).



Mrs. Katie Beck, Charter Member of W.M.S., Hettinger, N. D.

MARION, KANSAS. We feel we are going forward in the name of our Lord. In March we had various blessings. The W.M.U. had their annual missionary program with Rev. B. A. Itterman of the Lakeshore Baptist Church, Stevensville, Mich. He spoke enthusiastically about church extension. He was also the speaker for Deeper Life meetings on family living for the week of March 20 to 25.

An Easter cantata, "Hallelujah, What A Saviour," was given Easter Sunday evening under the capable direction of Mrs. Don Decker. A Mother-Daughter Banquet with the theme "Hats Off to Mothers," was held in the church parlors with the Marion Emmanuel King's Daughters preparing and serving the bountiful meal. Mrs. John Warkentin was the guest speaker. The church is enthusiastically looking forward to a building project of two rest rooms, a nursery and two class rooms. The project will begin soon. (Mrs. Roland Stenzel, Reporter.)

EDMONTON, ALTA., CENTRAL.

On the evening of March 27, the WMU of Central Baptist Church, Edmonton, presented its annual program. This included several group songs, as well as special music and poems. Our president, Mrs. Willi Dykau, spoke on the meaning and purposes of our organization. A very stirring and informative play, "Soul Winning," was presented. This portrayed very clearly how a Christian could bring the message of

salvation to the unsaved. At the same time, it was a message to the unsaved.

On May 6 at our mother and daughter evening, we were privileged to honor six mothers of our society who had faithfully served as members for 25 years. We now have 53 members. The Lord has blessed us abundantly, and we thank him for it. (Mrs. B. Jeske, Reporter).

HILDA, ALTA. On Tuesday, May 3, the Women's Missionary Society of the Hilda Baptist Church held their annual Mother and Daughter Fellowship. Every mother had a daughter, real or adopted. The theme of the evening was "Hats Off to Mom." The program featured a welcome and singing led by the chairman, Mrs. Tillie Anderst; scripture and prayer by Mrs. Dorothy Schatz; a recitation, "Thankful"; a poem, "Your Mother"; a duet, "My Mother's Prayer"; a skit, "Remembrance"; a panel presentation by some mothers and daughters, "The Precious Treasure"; a reading, "What is a Girl"; a piano solo; and a candle-light service followed. The program was closed with a song, "Faith of Our Mothers," and prayer. Lunch was then served. The evening was a very enriching fellowship for both mothers and daughters.

On Mother's Day, May 8, the Junior and Senior CBY presented a short Mother's Day program before the evening message. The president of the Senior CBY, Clifford Anderst, was chairman. The program consisted of a song service, prayer, an instrumental, a reading, and a poem. Five girls presented a special number dedicated to the mothers. Rev. Rapske then gave the message. We wish to thank the CBY for their enjoyable program. (Mrs. Alvin Reiling, Reporter.)

ELK GROVE, CALIF. The First Baptist Church of Elk Grove, Calif., held its annual Mother-Daughter Tea at 7:30 p.m. May 13, 1966, in the church social hall which was beautifully decorated. The theme was "God's Rose Garden" with 150 present.

Our president of the women's group, Mrs. Ida Dolliver, opened the program with a welcome followed by a solo sung by Mrs. Geni Palmer. Mrs. Lor-



The WMS of the Central Baptist Church, Edmonton, Alta., with Mrs. R. Hohensee, pastor's wife, and Mrs. W. Dykau, WMS president (first row, first and second from left).

rairie Dockter read a poem, "The Wild, White Rose," and our ladies trio consisting of Mrs. Geni Palmer, Miss Beverly Ranger and Miss Grace Rauser sang. A pageant was presented entitled, "Parade of Roses" moderated by Mrs. Miriam Brenner, our pastor's wife.

We presented rose plants to the youngest mother, Mrs. Diana Logan, the oldest mother, Mrs. Maple Hillman of Lodi, and the mother with the most daughters, Mrs. Marie Baldwin of Sacramento. Mrs. Ida Dolliver closed the program in prayer.

Cake with a rose on each piece, hors d'oeuvres, coffee, and tea were served as refreshments. Chairwomen for the event were Mrs. Lorraine Dockter, entertainment; Mrs. Ruth Rauser and Mrs. Lorraine Wentz, refreshments; and Mrs. Ruth Krammerer, decorations. It was a fine evening of fellowship for everyone. (Mrs. Leonard Fandrich, Reporter).

FOREST PARK, ILL. On May 3, 1966, the Women's Missionary Guild of the Forest Park Baptist Church, Forest Park, Ill., held its annual Mother-Daughter Banquet, arranged by Mrs. H. J. Mollenhauer, program chairman, and her committee. The delicious meal was prepared by Mrs. Henry Grote and the men of the church were our very "chic" waiters.

The theme for the banquet was

missions, featuring Mrs. George W. Lang in her African costume as missionary speaker. The pillars of the church were made to look like palm trees. On the tables grass huts and palm trees with monkeys inspired the imagination of the 150 persons present.

Mrs. Bruce Rich made a very charming toastmistress. The parade of hats representing the twelve months of the year was a great success and featured mothers with their daughters. Mrs. David Draewell and Mrs. Connie Salios rendered a beautiful duet. Mrs. Gerhardt Koch took charge of the installation service and the following are the officers for the new term: Erna Redlich, president; Adelaide Klatt; 1st vice-president; Mary Leypoldt, 2nd vice-president; Mrs. G. K. Zimmerman, recording secretary; Mrs. F. H. Woyke and Mrs. Alwin Giegler, co-corresponding secretaries; Lena Wuensch, treasurer. (E. Redlich, Reporter).

BUFFALO CENTER, IOWA. The Mission Band and the Mission Circle sponsored our first Mother-Daughter Luncheon on the evening of May 6. The program, given entirely by local talent, consisted of devotions, music, readings, a skit and special vocal numbers. More than 130 were present for this happy occasion. (Mrs. Deane Jurgens, Reporter).

would continue to walk with their Lord. The hand of fellowship was extended to them the same evening at which time the Lord's Supper was observed. (Eberhard Hess, Pastor.)



Persons baptized on Easter Sunday at the Central Baptist Church, Yorkton, Sask., by Rev. Walter Kerber, pastor, and Rev. Peter Schroeder, Estherhazy church extension pastor.

YORKTON, SASKATCHEWAN. On Easter Sunday evening the Central Baptist Church was privileged in having a combined baptismal service with Estherhazy Baptist Church, which is a church extension field. Rev. Peter Schroeder of Estherhazy brought the message entitled "Through Gates of Splendor." He then baptized five candidates, and Rev. Walter Kerber of Yorkton baptized eight on the confession of their faith in Jesus Christ. Following this, an impressive communion service was led by Rev. Kerber. Each candidate was welcomed into the fellowship of the church, as well as one member by letter to Estherhazy, and two were added by transfer of membership to Central Baptist. (Hertha Rowden, Reporter).

WATERTOWN, WIS. On Easter Sunday evening an impressive baptismal service was held at the First Baptist Church of Watertown. Misses Sandra Cudnochowski and Roseanna Cudnochowski were baptized on profession of their faith in Jesus Christ, by Rev. Paul Meister, pastor. (Mrs. J. J. Abel, Reporter).

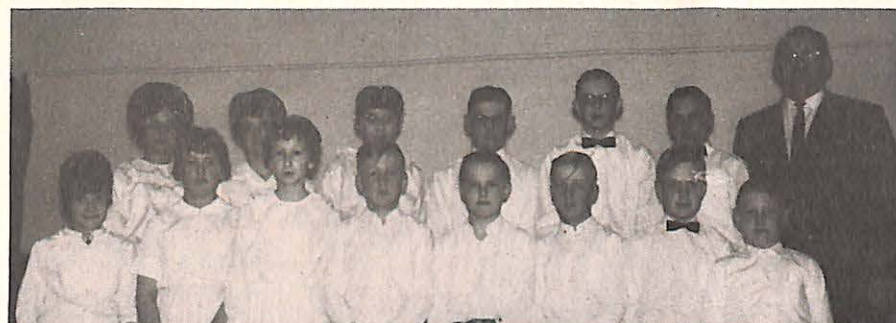
POUND, WISCONSIN. With praise to our Lord we of the Pioneer Baptist Church are happy to report that on Easter Sunday one adult, Mr. Wilbert Cudnochsky, and one young girl, Miss Carline Gumin, were baptized by Rev. E. S. Fenske. In the evening worship service these two and Mrs. Wilbert Cudnochsky were welcomed into the church.

A farewell was held in the evening for Rev. and Mrs. Fenske who have moved to Germantown, N. D. Leo Gross, moderator, was in charge of the meeting. Speaking for the Sunday school was William Konstanski, John Slempek for the deacons Harry Patz for the trustees, Mrs. John Matrisch for the Women's Missionary Society, Miss Barbara Salesky for the C.B.Y.F., and Miss Carolyn Gross for the Sunshine group of which Mrs. Fenske was director. Miss Judy Gross sang a solo, "God Be with You Till We Meet Again." Rev. and Mrs. Fenske were

given an opportunity to express themselves. We wish them God's richest blessing. (Mrs. Emily Matrisch, Reporter).

SPRINGSIDE, SASK. Springside Baptist Church, is happy to report many activities and blessings with their new pastor and wife, Rev. and Mrs. Robert Hoffman, formerly of Startup, Wash. Our large mixed choir rendered a lovely Easter cantata entitled "The Greatest Story Yet Untold" under the direction of Mr. Martin Arndt.

On May 1 at a very impressive evening service, we witnessed fourteen young people following the Lord in baptism. Included in this group were our pastor's children, Brenda and Dwayne. After the baptism they were accepted and welcomed to the Lord's Table. The highlight on Mother's Day was a challenging play presented by our young people entitled "Two Shall See the Light." This play was written



Fourteen who were recently baptized at the Springside Baptist Church, Sask., by Pastor R. Hoffman.

evangelistic services & baptisms



Rev. Richard Hohensee and eight young people who were baptized on Palm Sunday at the Central Baptist Church, Edmonton, Alta.

EDMONTON, ALTA., CENTRAL. On Palm Sunday evening, members and friends of the Central Baptist Church, Edmonton, were blessed as our pastor, the Rev. Richard Hohensee, baptized eight young people. The Rev. William Sturhahn, Northern District Secretary, was the guest speaker for this joyous occasion and brought a heart-searching message on "Faith." On Sunday, May 1, these eight young people were given the hand of fellowship and received into the church at our regular communion service. May the Lord bless these young people and grant them much joy as they grow spiritually. (Mrs. B. Jeske, Reporter).

OSOYOOS, BRITISH COLUMBIA. Evangelistic meetings were held in the Osoyoos Baptist Church from Feb. 21 to 27 with Rev. C. T. Remple of Calgary, Alta. The meetings were well attended, and Rev. Remple gave challenging messages. Some people attended who had never entered a Baptist church or a protestant church proper. We praise God that his Word has been sown and hope and pray that it will continue to bear fruit. The church also had the joy of witnessing a baptismal service on May 8, at which four young persons gave public expression of the change in their inner lives through Christ, signifying that they

special events

EDMONTON, ALTA., NAMAOPARK. On Easter Sunday morning, the Namao Park Baptist Church of Edmonton, Alta., mixed choir presented an Easter cantata, "No Greater Love," under the direction of Mr. W. Weber. Mrs. N. Kilpatrick was organist and Miss L. Larson, pianist. Once again we were truly blessed with the wonderful story of Easter in song.

Commencing Sunday evening, April 24 through May 1, we at Namao Park Baptist Church enjoyed evangelistic meetings with Rev. Sibley. He brought very inspiring messages and also told stories for the children. All who attended received many blessings from these days. (Mrs. H. Mandzie, Reporter).

SWAN RIVER, MANITOBA. The Women's Missionary Society of the Temple Baptist Church, Swan River, Man., presented their annual program on April 3, with various group numbers, readings, special numbers, and a short play. In February we spent three evenings at the church completing our White Cross quota and also had our elections with Mrs. Milton Kern as our new president.

On Good Friday morning we had a

dedication service for our new communion table which was donated by Mr. John Taubensee, in memory of his wife who was a pioneer member of our church. In the evening our choir again blessed our hearts with their presentation of the cantata, "King of Glory." It was wonderful to see the church filled to capacity. On May 5 we had the privilege of having the CTI Choristers with us. May the Lord richly bless these dedicated young people as they serve their Lord and Master in this way. (Mrs. Dave Binder, Reporter).

WOODSIDE, N. Y., IMMANUEL. There was a day of praises and thanksgiving this Palm Sunday for pastor and congregation, when we could witness the baptism of 10 precious souls, most of them the fruits of last fall's revival campaign by Pastor Hiller. Further blessings were experienced with God's Volunteers Team II under the efficient leadership of Rev. Connie Salios from March 23 to April 3. They did a most commendable work, distributing literature and canvassing more than a thousand homes, at times being assisted by our own people. All the inspiring services were well attended; decisions were made daily, giving us the joy of awaiting an additional increase of membership in a forthcoming baptism.

It is our pleasure to enjoy the junior choir directed by Mrs. Hoffman. Our junior CBY is active with Mrs. A. Tillman as leader. A great potential lies in our large Sunday school. We are busy teaching our youngsters and reaching out to others. Under the direction of our Sunday school superintendent, Mr. G. Fritzke, with the increased staff and Sunday school rooms, we hope to accomplish great things for the Lord. (Mrs. R. Ziolkowski, Reporter).

Easter Sunday was a great day. A full house all day, with Pastor and Mrs. Husmann visiting, the uplifting Resurrection Messages by the Reverends H. Hiller and Assaf Husmann, and closing the day with word and song, a grand performance of our combined choirs, ably conducted by our own Bro. Emil Guddat were the highlights. But sorrow and grief came the following day. While the church was rejoicing, our beloved Brother A. Zimmermann, former student at Moody and now trained for service with U. S. Air Force, crashed to his death in the afternoon. He is the only son of our bereaved sister, a widow. "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).

An Easter Vacation Bible School under Mrs. Hiller's inspiring leadership and a faithful staff was held April 11-15 with 55 scholars enlisted. It was a real success, an incentive for more explanation of Holy Scripture! (Robert Herzog, Reporter).

BUFFALO, N. Y., TEMPLE. The Lord has blessed us again through the winter and spring season. We have had meetings with special missionary emphasis and have seen pictures of the various mission fields which have been an inspiration to us. We had a very special blessing on Palm Sunday evening when our choir, under the direction of Mrs. F. W. Benke, beautifully rendered the cantata, "For God So Loved," by John Peterson. We did appreciate our guest soloist, Mr. Donald Wessel of Bethel Baptist Church, and the efforts of our excellent choir. We were happy to have a large and appreciative audience.

On Easter Pastor Benke again was privileged to baptize four of our young boys who received the hand of fellowship on the first Sunday in May. May they grow in their Christian life to serve our Lord through Temple Church.

Several of our young men are in the service of our country at the present time, and we miss them and commit them into our heavenly Father's care. We are looking forward to their return in the future to again serve with their talents in Temple Church. Our prayer is that God may continue to bless here at Temple and supply all our spiritual and physical needs. To him be all the glory. (Mrs. Hulda Hartman, Reporter).

NORTH FREEDOM, WIS. Thursday evening, March 10, was the Father and Son Banquet of the North Freedom Baptist Church. A delicious dinner was served by the women of the church. After the dinner pictures of Germany and Switzerland were shown by Mrs. Milton Wilhelm. The North Freedom Baptist Church held its Easter Sunrise Service at the Methodist Memorial Church, which is being preserved as an example of an old time country church. A total of 77 attended. A breakfast was enjoyed at our home church following the service. (Louise G. Favre, Reporter).



REV. AUGUST KRAEMER
of Vancouver, British Columbia
1883 — 1966

REV. A. KRAEMER—IN MEMORIAM

On May 3, 1966, the Rev. August Kraemer, one of God's dedicated servants, passed away peacefully to meet the Lord whom he loved and with whom he walked in close fellowship.

He came to the United States from a non-Baptist home in Germany at the age of 18 trained as a locksmith. He found Jesus Christ and accepted him as his Savior and Lord during that first year in America. Very soon after that he made the decision to become a pastor and entered the seminary at Rochester, N. Y., and graduated in 1911. In this same year he was married to Margaret Brupbacher. The couple entered ministerial service in Lemberg, Sask., in the horse and buggy days. He was ordained on November 17, 1912, at Lemberg.

There followed years of struggle financially, struggle against the cold of winter; struggles that were mo-

tivated by the compulsion to seek the lost and nurture them into Christian maturity. They took place in Carington, N. D.; LaCrosse, Wis.; Fessenden, N. D.; a 14 year ministry at the Central Baptist Church, Edmonton Alta.; Medicine Hat, Alta.; Ste. Rose, Man.; and finally Calmar, Alta. For several months he served as interim pastor in Bethany Baptist, Vancouver, B. C. In his conversations with me, (and he loved to talk) he often mentioned the spiritual battles he faced in dealing with the "saints." Once, his life was threatened by a man who hated Christians. For 42 years he bore the burdens of the pastorate. His life was poured out for the spiritual well-being of others.

In addition to his pastoral duties, he served as member and as secretary of the Northern Conference Mission Committee. During the time when our Conference had an orphanage in St. Joseph, Mich., Rev. Kraemer served as Canadian representative in assisting orphans to this home. During the wave of immigration in the "twenties," he had the task of helping many find work, find a place to live, and

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JULY 1966
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Proverbs 1-31

find a place in the life of the church. Throughout his ministry he paid much attention to the young people. During his later years in Canada, he was an active promoter of the Bible School movement. When the Christian Training Institute opened in 1939, he was a part-time teacher.

To honor his memory, the family has

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established "The Rev. August Kraemer Library Memorial Fund." This fund will be turned over to the Christian Training Institute Library. Friends who wish to share in this fund may send their contributions to Professor W. Muller, 10810—78 Ave., who is in charge of the fund.

OBITUARY

(Continued from page 23)

He helped in laying the groundwork for the Christian Training Institute. His was a life dedicated to the helping of others; a life in which prayer and service were vital elements. Survivors include his wife, Hilda; one daughter, Mrs. (Marie) E. Klingspon of Trenton, Ont.; one son, Constable Gordon Kraemer, of Vancouver; two step-children, Mrs. (Eveleen) A. Rapske and Constable Donald Rumpel, both of Edmonton, Alta., and seven grandchildren.

ARNOLD RAPSKE, for the family

MAY CONTRIBUTIONS—N.A.B. GENERAL CONFERENCE

CONTRIBUTIONS FOR ALL PURPOSES

Conferences	May 1966	May 1965	May 1964
Atlantic -----	\$ 1,936.97	\$ 3,514.61	\$ 2,305.73
Central -----	10,920.74	6,603.63	7,532.39
Dakota -----	6,083.64	4,439.85	2,707.60
Eastern -----	3,577.99	1,010.73	1,820.72
Northern -----	8,024.44	10,023.22	3,965.66
Northwestern -----	7,562.82	4,294.96	3,025.63
Pacific -----	7,518.82	7,724.66	10,373.74
Southern -----	656.74	921.39	395.50
Southwestern -----	2,118.64	1,821.08	884.91
Inter-Conference -----	1,709.10	1,469.73	1,832.63
Total Contributions -----	\$ 50,109.90	\$ 41,823.86	\$ 34,844.51

CONTRIBUTIONS RECEIVED

	Budget Contributions	Budget Contributions	Budget Contributions
For the month of May, 1966 -----	\$ 45,510.20	\$ 4,599.70	\$ 50,109.90
For the month of May, 1965 -----	40,070.29	1,753.57	41,823.86
For the month of May, 1964 -----	33,303.60	1,540.91	34,844.51

CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1966 to May 31, 1966 -----	\$129,033.70	\$ 11,324.36	\$140,358.06
April 1, 1965 to May 31, 1965 -----	107,453.93	6,287.36	113,741.29
April 1, 1964 to May 31, 1964 -----	122,043.69	7,386.94	129,430.63

