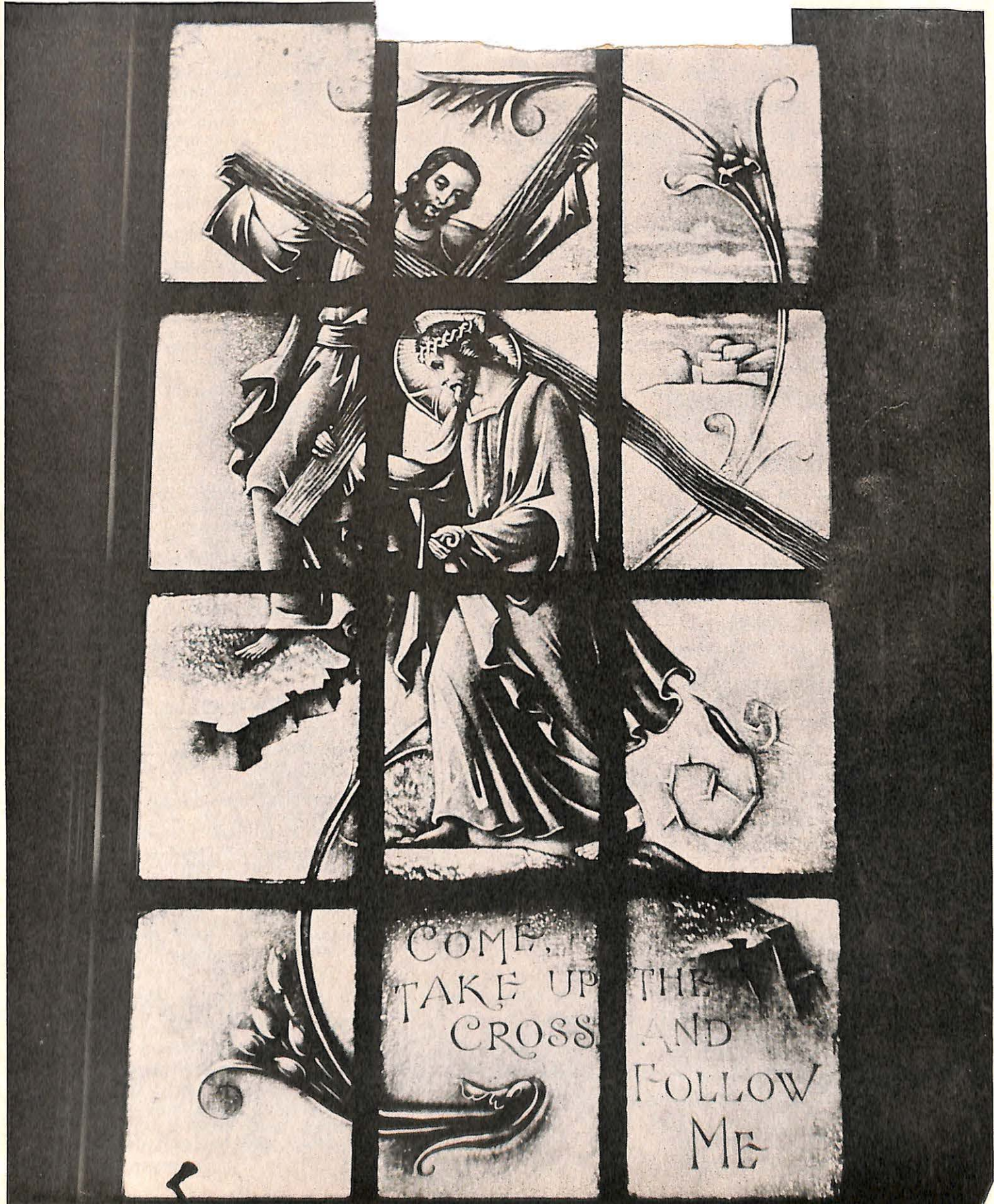


BAPTIST HERALD

August 1, 1967



COME,
TAKE UP THE
CROSS
AND
FOLLOW
ME

Upon Entering Church

by David A. Redding

SAVIOUR,
Show us how to put our faith together
On Sunday morning,
For none of us has enough
Alone.
Make this the place
Where we pool our light
To see You better.
Let smiles run easily here
Along the row,
From face to face,
And prayers leap quickly
To our lips
For the stranger
Sitting next to us—
As Christ would do,
Were He sitting
In our pew
Don't let us forget
To say a word for those
Who couldn't come today—
And others
Who didn't care to,
Who couldn't bear our cold shoulder
Any longer,
Nor the boredom
Of the sermon.
Our Father,
We don't need any defense
For what we're doing here—
If You are prominent
Among those present.

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NEWS and NEEDS...

BAPTIST HERALD. Rev. Fred Folkerts, field secretary, Cameroon Baptist Mission writes: "The *Baptist Herald* has reached missionaries in record time over the past few months through airmail service. The airmail packets have arrived in good condition and the individual copies are sent by regular mail from Bamanda and Victoria and are received by each missionary within a few days. This speedy delivery of the *Baptist Herald* means very much to those of us far away who look for news of our denomination. It keeps us up to date with a feeling that we are participating in some way with the events at home while they are taking place.

Our heartfelt thanks to the Women's Missionary Union, who has made the airmail service possible.

MR. E. K. MARTIN, the Education Secretary of our mission in Cameroon and also president for the past year of the Cameroon Baptist Convention, attended our General Conference in Detroit, Michigan, July 10-16, 1967. Mr. Martin arrived in New York in July, visited our N. A. B. churches in July and will continue to do so until August 15 when he returns to Cameroon.

STEWARDSHIP COMMITTEE. Rev. Kenneth L. Fischer, Magnolia Baptist Church, Anaheim, Calif., is the newly elected chairman of the NABGC Stewardship Committee.

NEW CHURCHES received into the Northern Conference as of April, 1967, were Creston Baptist Church, Creston, B. C.; Ellice Avenue Baptist Church, Winnipeg, Man.; German Baptist Mission, Whitemouth, Man.; and Parkdale Baptist Church, Drumheller, Alta.

PRAYER FOR ILL. During the month of June, Mrs. Frank Veninga, wife of President Frank Veninga, North American Baptist Seminary, and Mrs. Donald Madvig, wife of Professor Donald Madvig, the Seminary, were hospitalized. Mr. Edwin Marklein, prominent layman, had surgery the last of July and is to undergo more surgery the first week in August. Rev. Edgar Klatt, a director of God's Volunteers, has been ill for several months also. Continue to pray for healing for these as well as for Mrs. Erika Borrmann, former office secretary and White Cross worker, who is bedridden and in much pain.

MISSIONARY OF THE WEEK. Remember them in prayer. August 6—Rev. Oryn Gene Meinerts, Cameroon. August 13—Miss Ruth Rabenhorst, Cameroon. August 20—Rev. and Mrs. William D. Harris, Spanish-American work, Texas. August 27—Miss Barbara Kieper, Cameroon.

Editorial

The Christian Who Wasn't There

Guest editorial by Rev. R. I. Thompson, pastor
First Baptist Church, Bellwood, Illinois

BEHOLD A MYSTERY, the case of the Christian who was not there. Throughout the Scriptures we have some glaring omissions which speak of Christian failure. The lack of the sense of responsibility is quite profound at times.

Hear the lament of a man for help as he cried out, "... no man cared for my soul . . ." (Psalms 142:4b). Help was needed, but someone was missing in inaction.

A man at a pool called Bethesda, in his desperation, explains to Jesus his plight. "Sir, I have no man, when the water is troubled, to put me into the pool" (John 5:7b). This man needed so little; yet there was the disciple who was not there.

In John chapter 13 we read a beautiful account of the footwashing, but again, behold, the Christian who was not there. The disciples were there physically but not in their place of responsibility. It was Jesus who then stopped to wash the feet of the disciples and by that act taught them humility in service.

In the hour of our Lord's greatest need, in the Garden of Gethsemane, the disciples "overslept." Later, as Jesus was arrested, Mark records, "And they all forsook him, and fled" (Mark 14:50). They were not to be found, and they left him to "go it alone."

We do not have to look too far for a continuation of the story today. There are those worship services where the disciples are missing, leaving quietly yet unashamedly, after Sunday school. Or, there is that meeting to make plans for the coming year. But there was the Christian who was not there. His attendance was vitally needed for the on-going of the work. The Sunday school class could have been 100%. There was the scholar who was not there. And when the choir gets down to one or two sopranos, because the others "forgot," and the youth meeting is a failure, because the program leader had to go "somewhere" with his parents . . . behold again, the mystery of the Christian who was not there.

This missing sense of responsibility may not be a burning issue in many churches, but it would seem that it has been a smoldering one for a good while. If evangelism is dying within the church, and every visitation program is doomed to fail, as some are saying, perhaps the cause is a missing sense of loyalty to Jesus. Loyalty to him means being faithful to a group and to a people. "Whatever he saith unto you, do it" (John 2:5b).

BAPTIST HERALD CONTENTS

Volume 45

No. 15

August 1, 1967

★

Cover	Luoma Photo
"Upon Entering Church"	David A. Redding
News and Needs	2
Editorial	3
"The Christian Who Wasn't There"	R. I. Thompson
"Our Preachers"	George A. Dunger
Baptist Public Affairs	W. Barry Garrett
"Moon Shots"	Donald H. Madvig
"Are You Listening?"	Willibald Argow
"My Life Most Useful as A Medical Missionary"	Richard Schilke
Address Changes	10
News and Views	11
Speak Up!	A. Dale Ihrie
Baptist News from Around the World	13
What's Happening	13
We the Women	14
Campus Ministry	14
Resource Ideas for Christian Education	"Christian Education Calendar"
Sunday School Lessons	B. C. Schreiber
Our Denomination in Action	17
Obituaries	23
"Yes, I Tithe!"	Paul H. Stolz
Our Stewardship Record	24

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NORTH AMERICAN BAPTIST
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7308 Madison Street
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Barbara J. Binder, Editor

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Ideas to Ponder and Ideas to Realize

by George A. Dunger

THE DAILY MAIL has arrived. There are many letters which must be answered. Some pose very real problems. Among the many inquiries regarding qualifications and circumstances pertaining to seminary training are those heart-searching and troublesome questions about the Christian minister's work, his future and the future of the church. Not infrequently the statement is made: "In a year's time I can get my Master's degree, qualifying me for a fine teaching position—and my college will assist me with the payment of expenses. . . ." Other questions may sound like this: "Our preachers don't have an easy time—why should it be so difficult for them when other professionals have all kinds of advantages?" There are those of our young people who feel that they would find true happiness and satisfaction in Christian service. "But," they ask, "who are these preachers? Do I want to be one of them?" These questions cause us to ponder. We know the ideals. They should be realized. What kind of preachers are needed by our churches? What are these preachers to be and to do, according to God's Word? What kind of preachers are we, as seminary professors, producing? What kind of a man is our preacher? What kind of a

family is our preacher's family? Who are our preachers?

"Our preacher" is neither a self-made man nor does he start out with a "church" which he succeeded to gather to himself. If he does—God forgive us and spare us the consequences! Such a preacher starts at the wrong ends of the "ministry."

"OUR PREACHER" IS A PERSON RE-MADE AND CALLED BY CHRIST

Instead of starting his "ministry" with a church, the church starts with him when he is still young in the faith: pastor, deacon, officers and other members opening to him the doors of service. Both the church and the young Christian worker will soon know the meaning of ministry and whether or not it is wise and right—and safe—and God-pleasing to continue building a tower without first sitting down and calculating the cost. . . .

Provided the church leadership is dedicated to Christ, such "work-worship fellowship" strengthens the persons involved, especially the young church worker, toward the achievement of larger and more enduring spiritual tasks. It gives the Holy Spirit opportunity to cultivate the sense of spiritual essentials. It helps the persons involved to develop and apply spiritual discernment. It sharpens the sense of values, placing things into the light of God's will and eternity. It exposes the falacies of petty church and denominational politics, the hollowness of many "social functions" and the deceptions of worldly and temporal

"success" and "greatness."

Our preacher comes out of a spiritually healthy church and has been "pre-trained" by dedicated and accountable leadership. Such "pre-trained" young men and women go through their college programs not losing their faith but strengthening it. Such faith means far more than a pious face and sanctimonious language; it means a pliable, capable, competent Christian character and excellence in personal and academic performance. This person, as God's servant and supported by his church, is the most eligible and promising seminary student who in due time will make "our preacher."

"OUR PREACHER" IS INEVITABLY AND UNQUESTIONINGLY A LEADER

As such he is not the employee of the church who manages church business, keeps his congregation happy and succeeds as an all-round institutional functionary. As important as the organizational tasks of the church are from the social, economic and spiritual viewpoints, our preacher's primary tasks are preaching the gospel message in order to introduce Christ to those who do not know him, teaching the Christian way of life on Biblical authority and to lead his flock to higher spiritual ground. These tasks rightly performed, will take care of most of the "managing," "social" functions and other necessary "institutional" duties because dedicated and capable members will shoulder these burdens for Christ.

"OUR PREACHER" IS A "PROCLAIMER"

"Our preacher" is a "proclaimer" in that he gives Christ the authority to minister through him to the men, women and youth of a technologized and increasingly unrestrained and lawless age for whom the old time religion—the experiences and sentiments of bygone generations—is meaningless. This preacher recognizes the needs of desperate souls as spiritual destitution and knows that not he, not the church, but only the living Christ can satisfy them, not by reference to outworn, obsolete, and time-corroded traditional statements, but by the experiential encounter in factory, store, classroom laboratory, office, field and farm, jet plane and rocket, at the computerized production line or the conference table.

"OUR PREACHER"—A MINISTER

"Our preacher" is a minister in that he trains his people, personally and as a congregation, to fit themselves into the ever enlarging patterns of the global Christian community where new realities of fellowship and responsibility call for new approaches and new methods to achieve more complex tasks in shorter spans of time. Social dynamics assuming recognizable patterns on a world-wide scale, the pastor and the missionary jointly face the problem of youth delinquency in urban development whether this is in Cleveland, Ohio, or in Victoria, Cameroon. The

need for more effective communication by means of suitable Christian literature, visual and audio aids as well as radio work calls for united effort in which qualified people jointly encompass the situation whereby members and churches of different lands and cultures become active participants who know and appreciate each other in Christ.

"OUR PREACHER"—A TEACHER

"Our preacher" is a teacher concerned with both the impartation of spiritual values and the unfolding of the whole person through education processes. As a teacher of spiritual values he holds himself accountable in the sight of God and Man for the "care of souls" and endeavors to nourish the church toward spiritual maturity and the fulfillment of her God-given mission. Concerned with the total person and his balanced growth, our preacher has understanding of and skill in educational processes sufficient to help guide personal and group teaching-learning experiences which recognize the principles of scientifically and Christianly sound psychological development. Without laying any claim to expertise, this makes him not only a proclaimer of the gospel, a promoter of the church, but also an educator who is confident of principle and method, integrating spiritual goals with psychological drive.

Our prospective preacher has little difficulty solving the problem so very many others seem to have: "Shall it be the ministry or a profession where I can 'minister' also?" He has little difficulty because he knows that there is nothing else he can do, is permitted to do, is privileged to do, is called to do, than respond to the Master's directive: "sell all that you have. . . and come and follow me." Peter no doubt could have made a reasonably good living catching and selling fish. Christ called him to be a "fisher of men." After many soul-shaking events and deep experiences Peter is to answer his Master's question: "Do you really love me?" What will he answer? Can he say "No" to his Master? He loves him! Can he say "No!" to his fellow disciples? He loves them! And there are so many others who need Christ! Can he say "No" to them in their need? So Peter says: ". . . I love you. . ." From now on Peter is no longer really a disciple, he is prepared to be an apostle, a "sent one." His Master's love becomes the dynamic of his life. Now he serves God and ministers to those in need. . . .

"OUR PREACHER'S" CALL

Our preachers do not make light of their call into the ministry. They know they are called by Christ. They have responded to that call to be sent many times, to many people and different places. Our preacher knows that he is God's man in his God-appointed place, at God's time. He can't back away from it—if he would it would be betrayal! He stoops to labor and to care, and his life becomes ministry,

priestly and prophetic task and joy. God's Anointed One said: "I am in your midst as he who ministers."

Who are these, our preachers? They are those who are in our midst and minister.

Such are the thoughts to ponder. Such are the ideals to realize. These thoughts and ideals should be spelled out. They call for discussion. They need "working out" in prayer, among the preachers, laymen, churches, denominational administrators and theological educators.

Could it be that the Church has become secularized to the place where the Church is merely a church and a socio-cultural device with a somewhat embarrassing "religious" flavor? Could it be that the Ministry has become secularized to the place where it is merely "employment" and a profession marked by a somewhat unsatisfactory and unsatisfying dabbling in religio-psycho-sociological drives of man?

What does God say to us when we look honestly at the recent events in the troubled life of influential schools of theology, when we realize that "student recruitment" has been very meagre in most seminaries, when we look at the over-all images of the church and the ministry? Why is it that "ordained ministers" leave the "ministry" to find deeper satisfaction, better income, more security, happier social acceptance, less interpersonal tension and intergroup conflict and, therefore, an easier psychological balance in other "types" of work? Perhaps we don't even hear God speak to us. . . .

OUR PREACHERS!

Our Preachers: Be men of God whose life and work is permeated with the authority of the Word of God and its inerrancy!

Our Preachers: Be men of God who have the daring, the liberty and the joy to interpret the Scriptures grammatically and historically!

Our Preachers: Be men of God who are capable exegetes and sound expository preachers!

Our Preachers: Be men of God who in obedient love to Christ communicate with God and man, in the world, in the church, in the church school, on the mission field!

Dr. George A. Dunger is Professor of Missions and Registrar at the North American Baptist Seminary, Sioux Falls, South Dakota.

WASHINGTON. (BPA) Nine church-related schools are among 39 institutions receiving grants totaling \$361,650 to provide In-Service Institutes for secondary school science and mathematics teachers, according to announcement by the National Science Foundation (NSF).

Of the nine church-related schools to receive the new grants, there are five Roman Catholic, two Presbyterian and one each Evangelical United Brethren and Free Methodist.



W. Barry Garrett

WASHINGTON. (BPA) The U. S. House of Representatives has passed with an overwhelming majority and sent to the Senate a measure that would make it a federal crime to desecrate the United States flag.

Angered by recent flag-burning incidents, the House voted 385 to 16 to make it a federal offense punishable by a \$1,000 fine or a year in prison to "cast contempt" upon the flag "by publicly mutilating, defacing, defiling or trampling upon it."

WASHINGTON. (BPA) The libraries of 38 Baptist schools are being strengthened through the purchase of books and other educational materials made possible by federal grants, according to announcement by the U. S. Office of Education here.

The Baptist schools are among 562 church-related schools in a list of nearly 2,000 colleges and universities to receive funds for library materials. The grants, totaling more than \$24.5 million for the year ending June 30, are administered by the U. S. Office of Education under Title II-A of the Higher Education Act of 1965.

WASHINGTON. (BPA) Fourteen church-related schools are among 53 colleges and universities to receive grants totaling \$462,600 to purchase scientific equipment needed for undergraduate instruction, according to announcement by the National Science Foundation (NSF).

The grants are in addition to 493 awards, totaling almost \$4 million, that were announced earlier this spring.

Of the 14 church-related schools, there are five Roman Catholic, four Presbyterian and one each Friends, Lutheran, Methodist, Reformed and Reorganized Latter Day Saints.

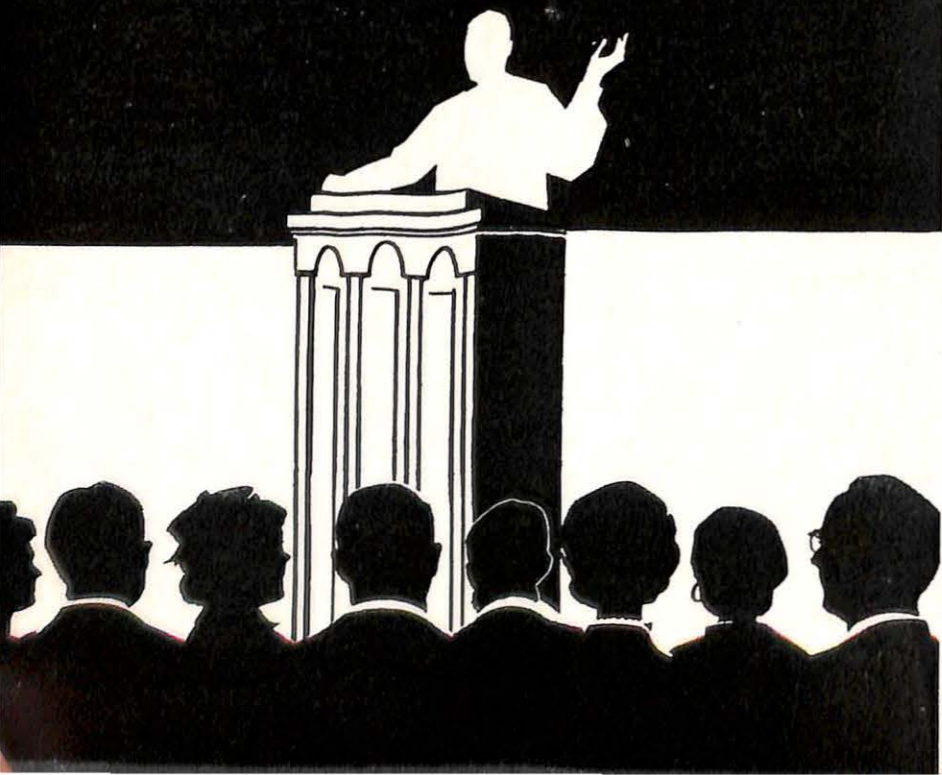
The institutions receiving grants must match the NSF funds by providing at least 50 per cent of the equipment costs.

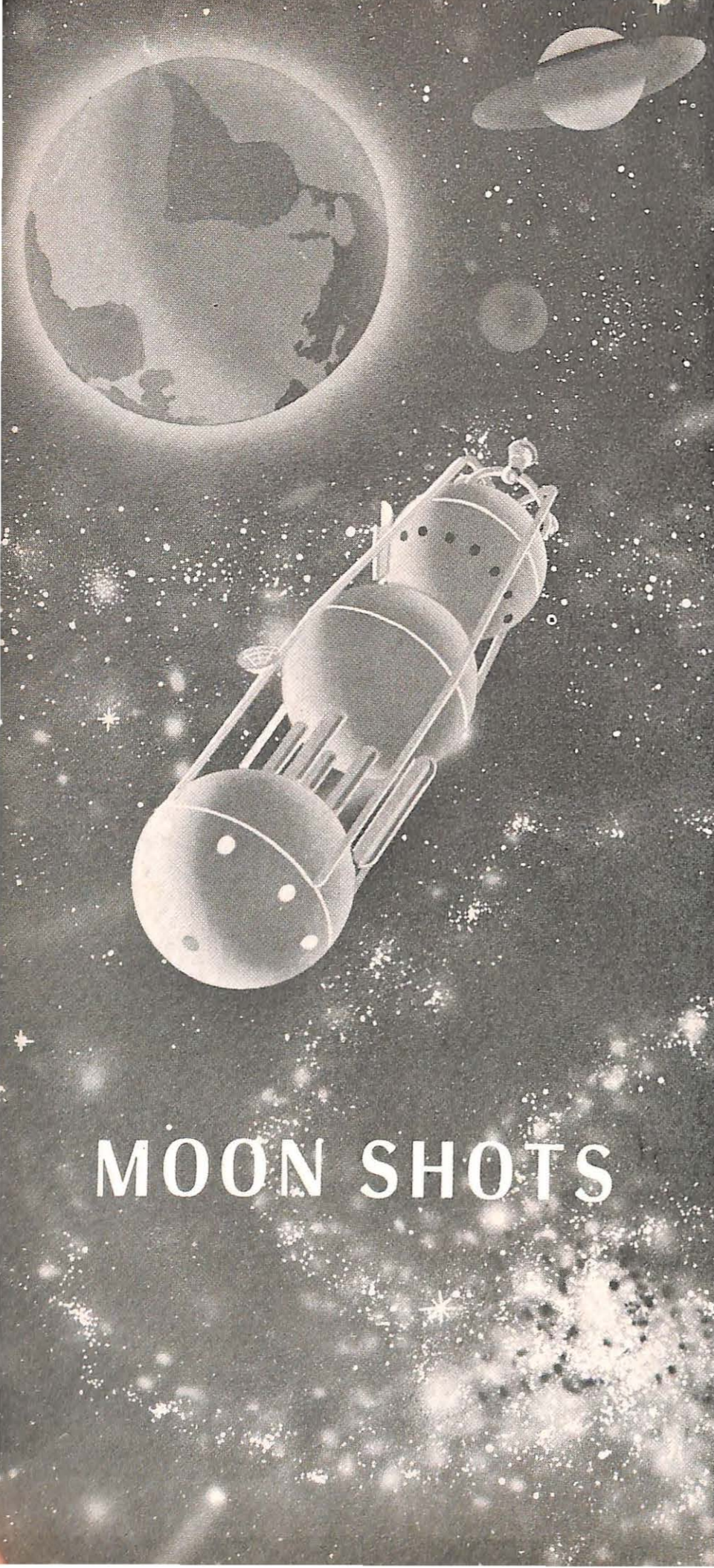
This is one of several NSF programs designed to help colleges and universities train scientists and engineers. Under the program, now in its sixth year, grants totaling more than \$40 million have assisted more than one thousand institutions.

WASHINGTON. (BPA) Baylor University School of Medicine, Houston, Texas, has received \$361,750 to continue a research contract to study viruses as related to human cancer, according to announcement by the National Institutes of Health (NIH) of the Public Health Service, U. S. Department of Health, Education, and Welfare.

(Continued on page 7)

OUR PREACHERS





MOON SHOTS

by Donald H. Madvig

THE LATE PRESIDENT Kennedy set 1970 as the goal by which time the United States should have successfully landed a man on the moon. Dr. Wernher von Braun, Head of the Marshall Space Flight Center of the National Aeronautics and Space Administration in Huntsville, Alabama, has stated that progress has exceeded Kennedy's proposed schedule so that the United States may well put a man on the moon in 1968 (see the interview reported in the *U. S. News and World Report*, December 12, 1966).

MANY QUESTIONS RAISED

The tremendous progress made in space exploration raises many questions. For example, are there any practical rewards that will come from these space probes to justify the tremendous expenditures? This question seems very appropriate in the light of an article in the August 1, 1966, issue of *U. S. News and World Report* which predicted that a shut down in the space industry would follow a successful landing on the moon.

There is, of course, great propaganda value. Von Braun conceives of the possibility of Russia's flying a manned flight around the moon before the United States is able to complete a successful landing. He estimates that this maneuver would gain for Russia 70% of the propaganda value for only 30% of the effort. But the head of the Marshall Space Flight Center sees other values as well. He concludes that no industrial country can afford not to have a space program. He says,

My firm conviction is that our space-flight program—in particular, the manned space flights—have helped tremendously to invigorate our sciences, our educational system and our industry. They have enabled industry to come up with products that the rest of the world just hasn't got to offer. (*U. S. News and World Report*, December 12, 1966)

Among other advantages he envisions the use of satellites to predict the world's food production in any given year, to study the stellar regions without the interference of atmosphere, and to provide for military observation.

The last mentioned item, the military value of space exploration, may explain much of the uneasiness which is aroused by the talk of moon shots. Though von Braun minimizes the possibility of an attack from space, many feel that every scientific advance makes our existence only so much more precarious. There is a longing to return to the security of the days before the discovery of nuclear bombs and intercontinental ballistic missiles. There is a fear that further research will only release more fearsome demons from the abyss.

In a lecture given during the 1966 Founder's Week of Bethel College and Seminary, Dr. V. Elving Anderson, Assistant Director of the Dight Institute on Human Genetics of the University of Minnesota, stated,

BAPTIST HERALD

This is the age of science, and we tend to have mixed feelings on this point. On the one hand we are extremely grateful for the advantages that science gives us, and we are proud of this. We now expect almost anything could happen. Surely we'll get to the moon. There's no doubt about it any longer because science has given us the ability to do such wonderful things. On the other hand, we are fearful. If scientists can do this, I wonder if they are going to harm us.

TRAVEL TO THE MOON AND GOD

The most serious question raised by the possibility of travel to the moon is how this can be related to the sovereignty of God and to the revelation found in the Bible.

As I stood on the front steps of a church in Indiana last summer after the Sunday evening service, an old gentleman spoke to me of his great zeal to share the Gospel with the unsaved. In the course of our conversation, in which he did most of the talking, he expressed his deep concern lest scientists were going too far in their efforts to reach the moon. He even asserted that they might find and pass the flaming sword of the cherub which guards the way to the Garden of Eden.

Now to be sure, such a statement is very bizarre; nevertheless, it is the expression of a fear which many experience when they observe the amazing developments in technology or when they consider the new vistas opening through space flight, controlled heredity, or even the creation of life. These things appear to encroach upon the sovereignty of God.

THE STATUS QUO AND WE RELAX

When the *status quo* prevails, we can rest comfortably in the assurance that "God is in his heaven and all is well with the world." But such innovations shatter that feeling of security. Is this a reasonable state of affairs? Must man cease from his research lest he imperil the mighty power of God? Can the achievements of man's puny mind really challenge the unlimited wisdom of God? Perhaps our concept of God is too small? Our age demands faith like that of the Psalmist who affirmed, God is our refuge and strength,

A very present help in trouble,
Therefore will we not fear,
Though the earth be removed,
And though the mountains be carried
into the midst of the sea,
Though the waters thereof roar and
be troubled,
Though the mountains shake with the
swelling thereof.
and
Be still and know that I am God.
(Psalm 46:1-3, 10a).

MAN ORDAINED TO CONQUER CREATION

God has ordained that man should conquer creation (Genesis 1:28). It is God's will that all things should be

placed under the feet of man (Psalm 8:6). The scientific accomplishments of man are only a foretaste of the glory of redeemed humanity, the church, in the new creation (Romans 8:21).

Actually, if you pause to reflect, you will have to agree that man's achievements in space travel, in landing devices on the moon, and so forth, far from threatening the sovereignty of God, do, in fact, testify to his great power and control. Unless the universe were orderly, unless God's laws had great stability, it would be impossible for man to do such wonders. Consider the fact that the lapse of just one second makes a difference of five miles in the splash down of a space capsule.

CHANGE OF POSSIBLE FAULTY CONCEPTS

New gains in understanding and harnessing various features of the universe which seem to contradict or cast doubt upon certain teachings of the Scripture, may only challenge our faulty concept of what the Bible teaches. This was true in the controversy with Galileo. He zealously advocated Copernican astronomy, and, in so doing, it seemed that he was endangering the honor of Scripture. For the Bible declared that the sun stood still in answer to the prayer of Joshua, and it also said that the earth was immovable. These statements, however, must not be judged as scientific descriptions, but rather as the portrayal of things as they appeared to the eye of the common man of that day. It is true that the earth is viewed as the center of the universe in the creation account. Yet one must remember that the creation account is a theological and not a scientific document. Theologically the earth is the center of the universe, for it is the place where man lives and the scene of God's marvelous act of redemption.

The article on Galileo in the *Catholic Encyclopedia* quotes this bit of wisdom from a certain Cardinal Bellarmine,

I say that if a real proof be found that the sun is fixed and does not revolve round the earth, but the earth round the sun, then it will be necessary, very carefully, to proceed to the explanation of the passages of Scripture which appear to be contrary, and we should rather say that we have misunderstood these than pronounce that to be false which is demonstrated.

UNCHANGING CHRISTIAN MESSAGE

The very unchanging nature of the Christian message causes us to resist new ideas. It is for this reason that we find it difficult to propagate the never changing Gospel with ever-changing and up-to-date methods. Moreover when we have wedded our understanding of the Bible to the world view of one of the stages of scientific achievement, it is hard to accept new insights which present a revolutionary world view. In the realm of science and religion, the statement is very often true that the accepted the-

ories of today were the heresies of yesterday.

It may always be expected that further developments in the study of nature and of Scripture will bring the two more and more into harmony since the same God reveals himself in both.

Is God's revelation, his lordship, or his kingdom menaced by America's or Russia's achievements in space? Never! "The Lord is in his holy temple, let all the earth keep silence before him" (Habakkuk 2:20).

Dr. Donald H. Madvig is associate professor of Old Testament at the North American Baptist Seminary, Sioux Falls, South Dakota.

BAPTIST PUBLIC AFFAIRS

(Continued from page 5)

WASHINGTON. (BPA) Three Baptist medical schools are among 170 schools and colleges receiving grants totaling \$30,000,000 to improve the quality of medical education, according to announcement by the Public Health Service of the U. S. Department of Health, Education, and Welfare (HEW).

The Bowman Gray School of Medicine, Winston-Salem, N. C., Baylor University School of Dentistry, Dallas, Texas, and Baylor College of Medicine, Houston, are the Baptist schools involved.

Eighteen other church-related schools will get grants totaling \$3,103,729. Of the 18, there are 12 Roman Catholic schools, three Methodist, two Seventh Day Adventist and one Jewish.

WASHINGTON. (BPA) Georgia Baptist Hospital in Atlanta is one of 13 medical centers selected by the U. S. Public Health Service to train nurses in the specialized care of acute heart victims, according to announcement by the U. S. Department of Health, Education, and Welfare (HEW).

Georgia Baptist is the only Protestant-related hospital in the program. Five of the 13 are Roman Catholic.

The nationwide network of centers, established by the National Center for Chronic Disease of the Public Health Service, will train 1000 nurses this year to fill staff positions in hospital-based intensive coronary care units. The need for coronary care unit nurses is "critical."

WASHINGTON (BPA) Rep. Clement J. Zablocki (D.,-Wis.) proposed a bill in Congress to provide Federal funds for laboratory and other special equipment for the use of children and teachers in parochial and private schools.

The new bill would be an amendment to the National Defense Education Act which currently provides such funds for public schools. Nonpublic schools are now eligible only for loans for these purposes.

Zablocki, a Roman Catholic, has long been a crusader in Congress for public funds for parochial schools.

August 1, 1967

ARE YOU LISTENING?

by Willibald Argow

DID YOU know that according to the 1965 World's Almanac there were 161,177,000 radios and transistors and 65,000,000 T V sets in the U. S.? There are no figures available for the rest of the world. Can you enumerate the number of people who listen to the programs? Is it not true that never before was there a generation of listeners as great as the present one? *Presbyterian Life* reports that station HOREMOO beams persuasive presentations of Christianity to the millions in Hokkaido, a northernmost island in Japan. An estimated two million listeners recently heard the first radio program of a new Catholic Rumanian Mass as it was broadcasted on a Hungarian radio on its regular religious hour. The "Voice of America" tries to penetrate the Iron Curtain and keep the people behind it informed of the progress of the world.

A farmer friend told me years ago, that the flavor of meat depends upon the food that an animal consumes. Do you ever stop to think, that the programs you listen to, determine your thoughts and life? Is it not true, that as "we sow a thought, we reap an act, sow an act and reap a habit, sow a habit and reap a life, sow a life and reap a destiny?"

If the many crime programs create juvenile delinquents, can it not also be proven that the better programs are producing interest in missions, and evangelistic efforts, such as the reruns of the Billy Graham campaign?

Do you recall the ads of the Edison Phonograph: the little dog with cocked ear, sitting in front of the large horn on the machine, with the caption, "Listening to the Master's Voice"?

IN PRAYER

ARE YOU LISTENING for and to the Master's voice as he says: "When you pray, enter into thy closet and when you have closed the door, pray to thy Father in secret" (Matt. 6:6). Do you ever stop to think that prayer is not a monolog, but a dialog, that Jesus desires to answer your prayers, wants to talk back? Because we do not remain to listen, prayer means so little to us and does not satisfy the longings of the soul. Is it not true, as Peter Marshall said, that "if we are too busy to pray, we are far busier than we have a right to be." We should pray, "O Lord, speak to us, make us listen to the broadcasting station that never goes off the air. Forgive us for thinking that prayer is a waste of time and help us to see that without prayer, work is a waste of time."

IN SURRENDER

ARE YOU LISTENING as the Spirit

says: "My son, give me thine heart and let thine eyes observe my ways" (Prov. 2:26), and invites you: "Come unto me, all ye that are weary and heavy laden and I will give you rest" (Matt. 11:28). You need Christ, and you will never be happy and content until you surrender unto him and receive forgiveness for your sins and enjoy fellowship with him.

IN WITNESS

ARE YOU LISTENING when Jesus says: "Follow me and I will make you fishers of men" (Matt. 4:10). Can you comprehend that according to *Christianity Today* "one hundred million persons might be born into the Christian family through the power of God today—transmitted by the dynamic power of the Gospel from darkness to light, out of death into life—if one-ninth of us, who claim to be followers of the One were really his faithful followers. The statistic dramatizes the thrilling possibilities of *one* day, any day, if we as Christians were really serious about the mission to which our Lord has called us. Would we still require 27, as Dr. Frank Woyke reported, to win ONE to our number?"

IN MINISTRY

ARE YOU LISTENING, when Jesus says: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest" (Matt. 9:38). Recently Archbishop John Mark Gannon of Erie, Pa., said to his people: "You, my dear people, responded when I asked for funds with which to build churches and schools; now I plead with you to give me your sons and daughters for priests and nuns to serve God and our churches." There is a crying need in all denominations for recruits for the ministry. During my stay at our Rochester seminary, we had 73 students at one time, who with very few exceptions, entered the ministry. Are the ears of you, our young people, deaf to Christ's call? Don't you hear him call "whom shall I send"? Why not pray earnestly about this matter, then say, "Lord, here am I, send me."

ARE YOU LISTENING, dear parents, when you pray, "thy kingdom come"? He may expect you to help answer your own prayer and encourage your loved one and consecrate him to the Lord. He has need of them.

IN GIVING

ARE YOU LISTENING when God asked: "Will a man rob God" by withholding that which rightly belongs to him? Or are you one of those who declare, that "you believe the Bible from cover to cover" and then make all kinds of excuses for not obeying his demands? Years ago, a Minnesota

businessman had a standing offer to give \$500.00 to anyone who tithed conscientiously and found that he was on the losing end. The offer was never claimed. God has promised that he will open the windows of heaven and pour out his blessings. Are you willing to accept his challenge?

IN PREPARATION

ARE YOU LISTENING "when thou goest to the house of the Lord, be more ready to hear than to give" (Eccl. 5:1). Do you realize that you may be hearing, but not listening? Do you pray, that the spirit may cleanse your heart and prepare it for the message? Or do your thoughts "go wool-gathering," so that often you may not even be able to quote the text?

IN TROUBLES

ARE YOU LISTENING for the "still small voice." Have you had any troubles come, as the prophet did? They may not be equal to those which befell him. Do you wonder that he was discouraged and disappointed and longed to hear God's still voice? You, too, have asked why such things come into a Christian's life? Perhaps you are listening for God's voice in the destructive disasters of the present time. Can you expect any more help than the prophet received? Will God still answer in "the still small voice?" Was it a stormy sea that threatened you when you cried out, "Oh, Lord help me?" Yes, the Lord said: "Peace, be still." You listened to his voice and then,

Soft as the voice of an angel,
breathing a lesson unheard,
Hope with a gentle persuasion
whispers her comforting word.
Wait, till the darkness is over,
wait, till the tempest is done,
Hope for the sunshine tomorrow
after the shower is gone.

—Alice Hawthorne.

The psalmist said, "I cried out of the depth and he heard me." You, too, have the assurance that you are not walking alone. Did he not say: "I, I am with thee always, even unto the ends of the world?"

Rev. Willibald S. Argow is a graduate of our then Rochester Theological Seminary in 1902. He served effectively as a pastor in six of our NAB churches and in a promotional capacity 42 churches. He was instrumental in initiating improvements in the General Conference program and in the administration of denominational boards and committees. In his 90's, Rev. Argow, along with Rev. Benjamin Schlipp, received the first Seminary Alumni Citations at the 35th General Conference in July, 1967.

MY LIFE MOST USEFUL AS A MEDICAL MISSIONARY

by Richard Schilke



Dr. and Mrs. Dieter Lemke and family.

Introducing Dr. and Mrs. Dieter W. Lemke, Missionary Appointees to West Cameroon.

DR. AND MRS. DIETER W. LEMKE of Edmonton, Alberta, Canada, have considered missionary service for a number of years. In his application for missionary service, Dr. Lemke said: "In 1957 when I was 22 years of age, I realized that I should become a missionary. Since I had always been painfully aware of a poor ability to preach, I thought that my life would be spent more usefully as a medical missionary." In her application Mrs. Dieter W. Lemke said: "In the spring of 1960, when the Janz Team was in Edmonton, I felt that I should dedicate myself to the Lord's work and that is what I did. Soon after that I met my husband, Dieter Lemke. I knew about his plans of becoming a missionary; so, under prayerful consideration, it became clear to me that I should serve the Lord as a missionary's wife."

Each one, separately, was influenced in the direction of missionary service. Thus when they met and joined their life together, they found that they were in agreement with that goal of life which God had set for them. What were the experiences which influenced their life and led them to give themselves to missionary service?

CHILDHOOD EXPERIENCES SET THE PATTERN

Dieter Wilhelm Lemke was born on November 21, 1934, in Marienwerder, Germany, to Mr. and Mrs. Wilhelm Lemke. He is the second among five children: one older sister, two younger brothers, and one younger sister. His brother, Berndt, preceded him to Cameroon as a missionary, and that story appeared in the January 1, 1967 issue of the *Baptist Herald*.

At the time of his birth his parents lived in what is now East Germany.

His family has been Baptist for four generations. Around the age of four he began attending Sunday school, and those experiences belong to his first pleasant recollections.

The family went through the turmoil of World War II with all of its harrowed experiences; such as evacuation, flight, loss of home and possessions. For about two years the whereabouts of his father was not known. In 1946 the family finally settled in Western Germany in a country place near Bremen. Here the family was again reunited, following the close of the war.

Concerning those troubled years, Dieter Lemke has some unforgettable experiences which molded his life and set the pattern. He says: "My first glimpse of God's power came on one Easter Sunday when I was about eight or nine years old. While looking out towards the West and helping mother do the dishes, I spotted a large number of American and British bombers approaching our town. They were carrying deathly bombs, and I was filled with fear. I ran to a back room and prayed. When I returned to the window, the planes had changed their course towards another city. . . . This assurance has etched itself deeply into my mind, and many times since, I have in various accidents, felt his almighty, shielding grace. . . . I learned to pray, trust, and expect God to help, mainly through my mother's steadfast faith."

Marlis Irma G. Lemke, nee Semler, was born on April 16, 1944, in Sichelstein, Germany, to Mr. and Mrs. Gustav Semler. She is the second of three children, with one older and one younger brother. "My parents," she says, "taught me to pray, and thus Jesus Christ was introduced to me at a very young age." In the community in which they lived there was no church, so they walked more than three miles to attend services on Sunday afternoon.

Marlis always felt that these meetings had something very special about them. When she helped in the distribution of Christian literature in her village on Sunday mornings, she had a sense of satisfaction of having done something for the Lord.

To be a Christian in her community was not always pleasant. Others shunned them and referred to them as the "holy people." Especially in her early school years, she often found herself to be alone. "Young as I was," she says, "I learned that a Christian has to tell others of the wonderful love of Jesus. I am very grateful to God that He has given me parents whose example I could follow." Thus, in her life, a pattern was set, also.

BASIC CONVICTIONS LEAD TO DECISIONS

In those years of material poverty, Dieter Lemke treasured his Bible and read it. Many songs were memorized by the family. While attending a Bible week for children near Bremen, he decided to become a follower of Jesus. At the age of 13 he was baptized by Rev. Pelludat and became a member of the Baptist church in Bremen. In the countryside where he lived, there was no organized Baptist church. Thus he sorely missed young people's work and midweek Bible studies. Consequently, his growth in Christ did not keep pace with his physical growth and his knowledge gained in school.

Marlis Semler had a personal experience with Christ at the age of 13. In 1957 the family immigrated to Canada and settled in Edmonton, Alberta. Her parents became members of the Immanuel Baptist Church in Edmonton, which was one of the newer churches consisting mainly of recent immigrants. In the fall of 1957 during evangelistic rallies held in her church, she made her decision to follow Christ. She was baptized on January

5, 1958, by Rev. Alfred Frank and became a member of the church of her parents. Here she found a place of service as a leader of girls' groups and as a Sunday school teacher.

WORTHWHILE GOALS BRING STEADFASTNESS

"Due to the absence of an organized church in our vicinity," says Dieter, "I was quite unhappy for a few years until at the age of 18 I came to Canada with my family." The family settled in Edmonton and found a church home in the Immanuel Baptist Church. Here Dieter enjoyed his Christian life and actively took part in the work of the church in its various organizations. In one of the summer camp meetings, he felt called to organize a new church group for boys, ages 10-14. He had charge of that group for three years.

It was then that he seriously began thinking about his life's work. Through the reading of missionary books, through the preaching of the Word by the pastors of his church, and by hearing missionaries on furlough, among whom he mentions Miss Minnie Kuhn and Dr. Paul Gebauer, he was influenced to consider missionary work as his life's goal. "The repeated assurances . . ." he says, "that missionaries are still needed, and the fact that my ability to speak publicly is not exceptional, caused me to consider medical work, as the most urgent need."

Following those considerations he took steps to prepare himself, so he would qualify. In Germany he had completed "Mittlere Reife," grade 10. In 1957 he enrolled in the High School Department of the Christian Training Institute in Edmonton and completed grade 12. In 1958 he enrolled in the University of Alberta in Edmonton and in 1960 he began the medical course. He received his M.D. degree in 1964. The following year he interned at the Royal Alexandra Hospital in Edmonton. Since June, 1965, he has been engaged in post-graduate study in surgery. Dr. Reuben Jespersion of Edmonton gives him the following testimony: "Dr. Lemke has done well in every department at the hospital. . . . Under difficulties he has finished his medical course. He made up his mind to become a medical missionary about eight years ago. . . . I believe that he will do excellent work under any conditions. His work in the hospital, his attitude, and his resourcefulness indicate that he is well suited for his chosen profession."

Irma Semler did not have the privilege of continuing her education beyond high school. When she met Dieter Lemke, their love and devotion to each other and their common goals soon led to marriage. They were married on October 6, 1962, the year she graduated from high school. The Lord has given them three fine sons: Markus, born on July 19, 1963; Thomas born on August 16, 1964; and Robert Peter born on May 12, 1966; all in Edmonton, Alberta. Thus, as wife and mother, she sees her role as "a mis-

sionary's wife" and desires to serve God in that role on the mission field. Her husband gives her the following testimony: "She became a stabilizing force in my life and has shared with me in much hardship and blessing. She knew of my wish to enter missionary work and has encouraged me faithfully in pursuing this goal."

MAN'S SUFFERING CALLS FOR SERVICE

We have already pointed out that Dieter Lemke chose the medical field as the field of service for his life's task. He says: "Through my abilities as a medical man . . . I hoped to relieve suffering first." He sees more than just a mere profession in the field of medicine particularly in the vocation of a medical missionary. On the mission field suffering of mankind takes on a greater magnitude. Relief from suffering is not as readily available on the mission field as it is here at home, for the simple reason that the ratio of doctor and people is far greater.

Dieter Lemke first contacted our mission office in 1962 and made known his interest, his intention, and his calling. He expressed himself willing to go to the mission field in 1965 following his year of internship. However, an opening did not come that year, so he enrolled for a year of post-graduate work in surgery. So anxious and willing was he to go that he declared himself ready to accept appointment under contract with government in a government hospital in West Cameroon. The Board of Missions gave him an appointment in the spring of 1966 with the intention that he should apply for a government contract and serve several years in a government hospital. He made his application, but for unknown reasons no such contract came forth. It may be that government in West Cameroon was not willing to face all the expenses connected in bringing the family from Canada to Africa. It certainly was not for lack of need. We were told that if he were in Cameroon, a contract would easily and readily be received.

GOD'S LOVE BECOMES THE WITNESS

Our ways are often not God's ways. Since the government contract did not come forth in the spring of 1966, Dr. Lemke enrolled for a second year of post-graduate work in surgery. To relieve suffering is his purpose, but he has more in mind. He also said: ". . . and God's love working through me, through my actions and witness, I want to tell of Him who saved me and urge others to follow Him." The additional year has added to his preparation, and the year of waiting has opened the door of service within our mission.

After two years of service which began in 1956, Dr. and Mrs. Eugene R. Stockdale felt led to submit their resignation as our missionaries at Bamenda New Hope Settlement in Cameroon. The responsibility to their growing children and the problems of edu-

cation for them have been major factors which led them this way. We deeply appreciate their service which they rendered since 1956, and we recognize God's leading in their lives in this decision as well. Their resignation created a vacancy in our medical missionary staff. God had already prepared his servant, Dr. Lemke, to fill this vacancy, and his timing is perfect. At the annual session of the Board of Missions, April, 1967, the Board re-affirmed the appointment of Dr. and Mrs. Dieter W. Lemke, but this time within our mission and not on loan to government.

On June 25 their home church in Edmonton, the Immanuel Baptist Church, held a commissioning and farewell service for Dr. and Mrs. Lemke. This is the third time within the past four years that this church has sent forth its young people. In 1963 Dr. Lothar G. Lichtenfeld and in 1966 Mr. and Mrs. Berndt E. Lemke were commissioned to missionary service by this church. At the General Conference in Detroit, Michigan, Dr. and Mrs. Lemke were among those who were commissioned to missionary service on Sunday afternoon, July 16, 1967. The following day they left as a family from Detroit for West Cameroon, West Africa, spending about a week in Germany visiting other friends and relatives.

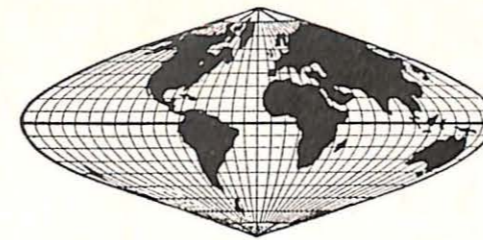
Dr. Dieter W. Lemke is to relieve Dr. J. C. Fluth at Bamenda New Hope Settlement during the furlough time of Dr. Fluth. Following that he is to relieve Dr. Peter E. Fehr at Bansa Baptist Hospital during the furlough time of Dr. Fehr. At both of these places there will be ample opportunity to witness concerning the love of God which called them to become his witnesses in a ministry which is to heal both body and soul.

Dr. Richard Schilke is the General Missionary Secretary, NABGC.

ADDRESS CHANGES

- Bender, Rev. Oliver, Donna, Tex. 78537.
- Bergatt, Miss Ingrid G., 6083 North Naples Ave., Chicago, Ill. 60631.
- Borchert, Dr. Gerald L., 1605 South Euclid Ave., Sioux Falls, S. D. 57105.
- Bretschneider, Dr. Albert, 168 Highland Ave., Apt. C-16, Rochester, N.Y. 14620.
- Faul, Rev. Ervin J., Box 836, Linton, N. D. 58552.
- Forsch, Miss Ida, BTTC, P. O. Box 65, Buea, West Cameroon, Federal Republic of Cameroon, West Africa.
- Herrmann, Rev. Rubin, 4853 Garfield Road, Auburn, Mich. 48651.
- Hood, Jesse, 44 Briar Lane, Beech Grove, Ind. 46107.
- Kiemele, Rev. LeRoy, 20112 S. E. 152nd Street, Renton, Wash. 98056.
- Kramer, Rev. Mervin J., % Forest Park Baptist Church, Dixon and Harlem, Forest Park, Ill. 60130.
- Patzia, Rev. Arthur G., Apt. 1, 2251 Mountainside Drive, Burlington, Ont., Canada.
- Pritzkau, Rev. Edward John, 2714 Newell Drive, Faulkland Heights, Wilmington, Del. 19808.

(Continued on page 12)



NEWS AND VIEWS

WOMEN'S CHURCH TASKS. A woman minister of the United Church of Christ has challenged women to find more meaningful church tasks than sewing, baking and studying floral arrangements. Mrs. Joan Forsberg told an interreligious conference at Albertus Magnus College, New Haven, Connecticut, she believes a radical departure from traditional women's church tasks is needed.

"Refuse to sew for the bazaar in order to raise money to buy something for the church building," she counseled. "How about saying, 'I won't cook for the bake sale but I will devote my spare time to tutoring children in the inner city, to taking children to museums, forums and the like.' This is a real eye-opening ministry.

"Volunteer to be a friend and counselor to an unwed teen-age mother. Help her find housing. Let her pour out her hostilities to you," continued Mrs. Forsberg. "Make a decision to plant your life in the ghetto and raise your family there. Go and be available. This is the ministry of presence and intercession. Be involved where God is already involved. Engage in study and stretching of your mind.

"Instead of floral arrangements, study bills currently before the legislature, bills dealing with education, drug addiction. Prepare for changes in society which are coming faster than we realize. Let us increase our own humanness, not as 'good' people going to that dirty place to do something for these people. Go there non-judgmentally; give help with no blame attached. Learn about our own faith."

CHURCH PROPERTY TAXED? The nation's church members soon may find themselves face to face with a knotty problem. Should their churches pay taxes? For years the question was not even raised. But now with pressures mounting at all levels of government to find new sources of revenue, hungry eyes are being turned on tax-exempt religious holdings. First is the question of what is meant by taxes—income, excise, sales, real estate, social security, any of a dozen others. Then what is meant by church property—the house of worship, the Sunday School plant, the denominational printing house, the church-related college, the parking lot, the church-operated hotel, apartment house, radio station?

There's a lot of money at stake; nobody knows precisely how much. The big trouble is that government is being caught in a vise while the tax-exempt holdings of churches grow. Result—an increasing share of the load

falls on other tax-payers.—*Christian Herald.*

CHRISTIANITY IN JAPAN. Protestant Christianity was introduced to Japan 108 years ago. Today only 0.6 per cent of the country's 110 million citizens are full church members.

CAMBRIDGE, MASS. (ABNS) After a four-day meeting 80 delegates representing 10 denominations were unable to agree on a plan for church union that would solve organizational problems.

Consultation leaders cited as obstacles to finding an appropriate structure were: the multiplicity of new forms of experimental ministry; the problem of the power of the episcopacy and the appointment of the ministry; the role of autonomy of the local congregation; the definition of a region; and the kind of government and the nature and number of representatives.

SALEM, ORE. (ABNS) Oregon Methodists have petitioned the national Church to strike "legalistic proscriptions against drinking and smoking from its discipline in action taken at the final session of the Oregon annual conference here.

Conference officials voiced support of the traditional Methodist position against the use of alcohol but noted that "the social evils of our times are more complex than can be ascribed to alcohol. . . . Such widespread social cancers as gambling, drugs and sexual abuses need attention."

The petition also asked the General Conference of The Methodist Church to apply the same standards to ministers, and laymen alike.

"We believe," the statement said, "that ethically there should be no distinction between the moral conduct of Christian laymen and ministers," who currently are required to take a pledge that they will neither smoke nor drink.

CAMBRIDGE, MASS. (ABNS) Dr. Samuel Miller, a Baptist and Dean of Harvard Divinity School, defined the church's main task as helping man to find God amid all the distractions of a technological society. In a society which has stripped nature of religious implications, in a world of techniques in which the self is not involved, it is difficult to find meaning, he said. "I've seen men shine their cars with greater devotion than I've seen in the sanctuary," Dr. Miller said. He called for the church to help man find "ultimate reality," and to celebrate present experience with "all the rip-snorting joy that comes to a man" when he knows that reality.

Mr. Saul Atinsky, a community or-

ganizer, who has been employed by church groups to organize poverty programs, called on the church to serve its "prime function," and preserve political democracy, if it is to help the poor.

He criticized the church for failing to take more aggressive action in the war on poverty and accused churchmen of being "scared to death" of action. "You've been paying me to take action for you," he said.

He also challenged the Christian doctrine of reconciliation. "Reconciliation means only one thing," he said, "—when one side gets enough power, then the other side gets reconciled to it. Then you get a dialogue going."

He called for organization rather than dialogue, which he termed a "current fashion," but pointed out that it will create controversy, friction, and heat, since organization rouses people out of apathy, and since it gives them potential power, starts them thinking.

Instead of asking if there is "Life after death" Mr. Alinsky said, the church today must ask if there is "Life after birth," and must play its part in seeing that there is.

THE LOSS OF TWO LEADERS. Death came to two leading contributors to evangelical Christian thought, Edward John Carnell and J. Theodore Mueller, the former at 47 and the latter at 82.

INDIA. A group of militant Hindus has been stepping up the tempo of agitation against Christians in India and has called on the Government to enact legislation making the conversion of Hindus to any other faith a penal offense.

INTER-VARSITY'S 1967 CONVENTION. As plans develop for its eighth Missionary Convention at Urbana, Illinois, December 27-31, Inter-Varsity Christian Fellowship's missions director announced a slate of speakers.

Eric Fife reported that once again Dr. John R. W. Stott, rector of All Souls Church, London, England, will bring morning Bible expositions to the more than 7000 students expected. IVCF convenes the meeting triennially on the University of Illinois campus, "to reach each student generation," said Mr. Fife.

Also speaking will be: Akira Hatori, converted Buddhist and leading Japanese evangelical; George VerWer, coordinator of "Send the Light" (Operation Mobilization); Warren Webster, Conservative Baptist missionary to Pakistan; Dr. C. Stacey Woods, general secretary of the International Fellowship of Evangelical Students; Dr. John W. Alexander, IVCF director; Paul Little and Wilbur Sutherland (Canada), both of Inter-Varsity.

WASHINGTON, D. C. (ABNS) Billy Graham, world-renowned Southern Baptist evangelist, came to Capitol Hill here and proclaimed, "I am a convert" to the nation's War on Poverty. "This is the first time in 17 years," Graham said, "that I have come to Washington to speak for or against a govern-

(Continued on page 24)

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.

ON RACIAL PREJUDICE

Dear Dr. Ihrie,

Two thoughts came to my mind after reading the recent report on racial prejudice in the "Speak Up" of the *Baptist Herald* of May 1, 1967.

First, isn't it important for us as adults to note the movement of our young people who are conscious of and want to solve the problem of ethnic and racial barriers in our American social system. As such, they are the ones who are making the evident step of identification. It is they who with some experimentation, rightly or wrongly, are getting themselves involved with these groups. Their action is most commendable. Unfortunately, it is we, the adults, who are missing out in this great human adventure. As young people, they still need and want our adult guidance, but we find we are in no place to give it, because we haven't experienced the problem ourselves.

Secondly, as you know I am one of our N.A.B. missionaries ministering to the Spanish-Americans, a minority group and so called "second class citizen group," in the state of Colorado. I consider it a great privilege and honor to be officially delegated and called to this work. The privilege is mine to find and experience a wonderfully free and gracious loving spirit in these neglected ones of our "Other America." I have come to believe that it is the "we" of our middle and upper class America who are the ones to feel sorry for. It is our anonymity, selfishness and exclusiveness and even isolation which is to be pitied. We in reality, are the hypocrites while playing our false multiple actor roles in the home, church and business. We are the schizophrenics, not the poor.

I have come to thrill in the realization that the Christians of all people can move and work casually, naturally and effectually on all social levels. As the Apostle Paul said, "I am become all things to all men." . . . "I can both be abased and abound." This is our Christ-given genius for glorifying him. In our comfortable pews it has become a lost Christian ability or talent.

May I commend David Wick and the young people of Minnesota for heralding this challenge of our false stereotyping of people and conditions in our N.A.B. fellowship. May we as a denomination dispense with our fear of meeting and involving ourselves with those not in our "IN GROUP" and let us taste the pleasure of the variety and wholesomeness of the "OUT GROUP," and thus in reality communicate Christ.

Earl H. Ahrens

Dr. Ihrie's Comment:

Thank you, Earl, for your stimulating remarks as well as your testimony among us. It has always seemed to me that missionaries have especially clear insights into life for several reasons. For one thing, they have lived in more than one culture and are capable of being objective in their comparisons. For another, they serve Christ without the trappings and gadgetry of our American customs and are compelled to trust "the raw Gospel of Christ" if I may put it that way. It always seems as though our racial attitudes are quite different from those who live in places like Africa or Japan or South America. Apparently we have a lot to learn. Thank you for helping us.

ON PASTORS' HOUSING

Dear Dr. Ihrie,

Recently, a church member suggested to me that some of the customs or traditional procedures of the past have placed a type of stigma upon the minister. One of these traditions is that of a church-provided parsonage for the minister. Perhaps this is one reason why it is heard about the minister that, "He is among us but not really of us." Would we possibly be a step ahead if we let the pastor buy his own home?

Realistically speaking, I believe a minister owning his own home in a community of which his church is a part would help him to better reach the lives of his congregation. It may be a good thing for a pastor to know what it means to pay real estate taxes, be eligible to serve on a jury and be exposed to the typical exigency of home maintenance. Of course, this would increase some of the pressures upon the pastor, but in another sense it would alleviate other pressures.

A minister would benefit from owning his own home in several ways. He would have a better chance of having his home where he wants it. If he wanted to build a patio or perhaps take in grandmother over the winter, he would not have to debate his personal family life with a church board. He could possibly choose a home he prefers, perhaps in a community of his choice or near a particular school. It can be suggested here, too, that a home owner is likely to be more respected than a tenant; although this is not always the case.

A pastor-owned home may also have considerable advantages over a church-owned parsonage for the church congregation itself. Many a "church headache" has come directly from its involvement in the "real estate business," specifically in reference to a church-

owned parsonage. Perhaps a housing allowance included in the pastor's salary would both lift the pastor's salary to a favorable comparison with the salaries of the church members and also simplify the burden of the congregation. The parsonage allowance would be income tax free to the minister and worry free to the church. It may, in a long run, be cheaper for the church to pay a fair housing allowance than to cope with property depreciation, utility bills, upkeep and maintenance plus the initial purchase costs, not to mention unexpected redecoration or repair bills.

In our present-day society a pastor-owned home is far from impractical. It is obvious that the idea of a church-owned parsonage has its roots in another era. Today, the minister is perhaps less mobile than many members of his congregation. Because of the constant population shift, houses are fairly easy to buy or rent. Many young business executives own several houses in the first few years of employment.

To implement a change from the church-owned parsonage to the pastor-owned home may involve more than is implied and perhaps in some instances is quite impractical. In general, though, I believe it to be quite workable. A step like this, whether taken on a local or denominational level, could help the minister to more fully become a part of the community. It would perhaps give the ministry an increased measure of personal freedom and dignity. Sincerely in him,
Rudy E. Lemke

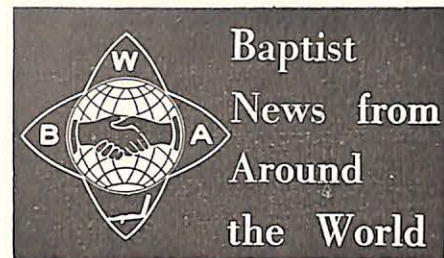
Comment:

Thank you, Brother, for your expression of concern for the housing of the ministers. As you point out, not every situation is the same. In some cases it may be a very good thing for the pastor to purchase his own place of residence with a "housing allowance." In other settings, this might not be practical at all.

ADDRESS CHANGES

(Continued from page 10)

Richardson, Rev. Aibert, Odessa, Wash. 99159.
Schacher, Rev. James, Route 1, Stafford, Kan. 67578.
Tobin, Miss Sharon, % Riverview Baptist Church, 14 East Moreland Ave., West St. Paul, Minn. 55118.
Tonn, Rev. Klaus H., 2 Evergreen Place, Winnipeg 13, Man., Canada.
Wedel, Rev. H. C., 291 South Hewes St., Orange, Calif. 92667.
Ziegler, Rev. John, 2626 Subilble Ave., Burlington, Iowa 52061.
Zoschke, Paul F., 400 Western Ave., Benton Harbor, Michigan 49022.
Bender, Rev. Oliver, Donna, Tex. 78537.
Kramer, Rev. Thomas, 7310 South Wedgewood Dr., Lincoln, Neb. 68510.
Lemke, Werner, North Freedom, Wis. 53951.
Samf, 1st Lt. David A., Chaplain, 825th Support Group, Little Rock Air Force Base, Ark. 72076.



BAPTISTS — CZECHOSLOVAKIA.

"One of the problems of Baptist Churches in Czechoslovakia is the danger of spiritual isolation," a report to the yearly conference of the Baptist Union stated. The danger appears in two ways: First, in the lack of interest in the world, as well as in public events; and second, the "dangerous trend" to isolate faith and spiritual life within the homes and church buildings, which "leads to spiritual egoism," the report continued. "We are in danger of losing the most specific trait of the Baptist movement—the missionary interest in every human soul." A special committee was appointed to study the problem. In spite of many difficulties, the number of Baptists increased in the last year, there having been 116 baptisms compared with 91 in 1965.

MINNEAPOLIS, MINN. (ABNS) The Conservative Baptists, a group which originally split off from American Baptists, have suffered a split in their own ranks, resulting in a new national organization and a new Minnesota fellowship.

Known as the New Testament Association of Independent Baptist Churches of America, the new group was formed by conservatives who felt that their leaders were becoming too ecumenical. They also objected to the "new evangelism."

In a resolution adopted in a recent meeting at Stillwater, Minn., the Conservative Baptist Fellowship of Minnesota expressed hope that Northwestern College would become a Conservative Baptist institution.

With the new split, Minnesota's 60,000 Baptists are divided into five state organizations.

LAGOS, NIGERIA. (ABNS) Addressing an annual meeting of 1500 delegates, the president-general of the Nigerian Baptist Convention called for Christians in authority to strive for preservation of the nation as a unified country.

Dr. E. A. Dahunsi warned that if his strife-torn country breaks up now, it may never come together again, "except perhaps through a general war—an Armageddon."

He called for repentance, sacrifice, and forgiveness on both national and individual levels. Christians should discourage the idea of pulling apart, as well as any provocative acts, edicts, or decrees between different political regions. He particularly appealed to all members of the Baptist Mission in Nigeria and "all true citizens" there to contribute to rehabilitation campaigns to resettle persons displaced by political turmoil.

August 1, 1967

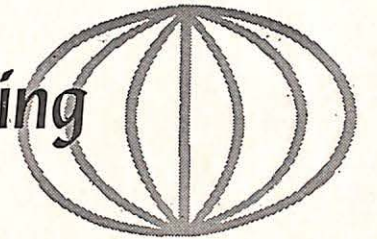
● **Rev. Dan Kolke**, pastor of the Second German Baptist Church, New York, N. Y., (now known as the Valley Stream Baptist Church, Valley Stream, N. Y.) resigned as the pastor of the church, effective June 25, 1967.

● **Rev. Douglas H. Gallagher**, pastor of the Parma Heights Baptist Church, Cleveland, Ohio, since 1963, has accepted the call to become the pastor of the Immanuel Baptist Church, Kankakee, Illinois, effective Sept. 1, 1967.

● **Oliver Bender** was ordained into the Gospel ministry on the evening of June 23, 1967, by the Venturia Baptist Church, Venturia, N. D. During the afternoon the ordination council with Rev. Carl Weisser, moderator, and Rev. Ervin J. Faul, secretary, met and heard the candidate's presentation. After questioning, it was unanimously agreed that Mr. Bender be ordained into the Gospel ministry.

Dr. George A. Lang, North American Baptist Seminary, Sioux Falls,

what's happening



50TH ANNIVERSARY, FIRST BAPTIST, PLEVNA, MONT.

The First Baptist Church of Plevna, Montana, is observing the 50th Anniversary of its organization as a church on September 7-10, 1967. All former members of the church are invited to attend these festive days or to send greetings to the church.

Rev. Edward A. Kopf
Plevna, Montana 59344

● **Mr. Kenneth Chatlos** terminated his service with the Grace Baptist Church, Grand Forks, N. D., on June 4. He had been a part-time youth worker in the church there.

● **On June 9, 1967**, the Napoleon Baptist Church, Napoleon, N. D., called an ordination council for the purpose of examining two candidates for the Gospel ministry, *Mervin and Thomas Kramer* of Napoleon. Rev. Iver Walker was elected moderator and Rev. Ervin Faul as secretary.

Deacon Gideon Oldenberger stated that in the 117 years of the North American Baptist Seminary, this was a first: the first time twins have graduated and were being ordained simultaneously for the Gospel ministry. They stated their call to the ministry was individually determined and first related one to another after graduation from high school. Following the presentations from each candidate the council unanimously agreed that the church proceed with the ordination.

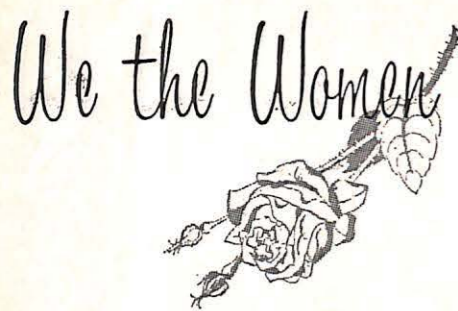
The service of ordination was held that evening with Dr. Donald Madvig of the North American Baptist Seminary, Sioux Falls, S. D., and Rev. Henry Lang of Durham, Kansas, bringing the ordination messages. Rev. Iver Walker, Rev. Carl Weisser, and Rev. A. J. Borchardt also participated in the service. (Ervin J. Faul, Council Secretary.)

S. D., brought the ordination message. Rev. Roy Harfst, Rev. Daniel Heringer, and Rev. Arthur Fischer also participated in the service of ordination.

● **Angelo A. Fiorello**, pastor of a Community Church, was ordained by the Temple Baptist Church, Buffalo, N. Y., on May 7, 1967. An ordination council consisting of delegates from surrounding North American Baptist churches met on May 4 to consider the propriety of setting apart Mr. Fiorello to the work of the Gospel ministry and recommended that he be ordained. Those participating in the service of ordination were Mrs. Judson Stumpf, Mrs. Walter Hodgson, Rev. John von Harten, Temple Baptist Church Choir with Mrs. Jothan Benke, director, Rev. Walter C. Damrau (ordination message), Rev. George W. Zinz, Sr., Rev. Jothan G. Benke, Rev. William E. Christensen, Rev. Wilmer Quiring, Mr. Gus Fey, and Rev. Angelo A. Fiorello. (Fred W. Mashner, Clerk.)

● **Harry Johnson**, 1967 graduate of the North American Baptist Seminary, Sioux Falls, South Dakota, has accepted the call to become the pastor of the First Baptist Church of Goodrich, North Dakota, effective August 13, 1967. In the July 1, 1967, *Baptist Herald* it was incorrectly stated that he had accepted the call from the Bethany Baptist Church, Hunter, Kansas. We are sorry for this error.

● **Rev. Philip Grabke**, pastor of the Fellowship Baptist Church, Camrose, Alberta, since 1962, presented his resignation to the church effective August 15, 1967. He will enter another ministry as the Director of Preventative Social Services, a new program beginning in the province of Alberta. Mr. Grabke will continue to serve in the pulpit ministry as he fills various pulpits in the area. He and his family will continue to live in Camrose.



NEW CAMPUS CHAPLAINS APPOINTED

ARE YOU INVOLVED?

by Betty Draewell, W.M.U.

General Council Representative, 1964-67

Recently I heard a man on the radio discuss the topic of becoming involved. That word "involvement" seems to be a very common word these days with regard to our church activities, community projects, and so forth. We are always being encouraged to become involved.

I am sure you would all agree that the more you do become involved in your church, school or community activities, the more you know about them. This can also be true in relation to your local, regional and general conference WMU activities.

When I attended my first local and general conferences as a pastor's wife, I knew little of our WMU activities in comparison to what I learned in the years following. I would like to say "thank you" now for the privilege of serving on the Executive Committee of the WMU for the past nine years. By being so involved, I learned to know more about our conference and, particularly, the wonderful qualities of our women who are so willing to co-operate and work. If we are to continue to advance in our WMU, we need many more women to be involved, those who will faithfully attend and work in the local societies and all the way through the organization to those who serve on the national Executive Committee.

The challenges before our conference have never seemed greater to me. This year as reports and recommendations were brought to the General Council there seemed to be no limit to the opportunities that Christ would give to us as North American Baptists to expand and further his kingdom. These recommendations have been printed in the *Baptist Herald* earlier for you to study. Decisions made at the conference this year will be important ones for the years to come.

During the days of the General Conference, our women were also challenged with new goals for the next triennium. The theme, which you will hear quite often, is this: Greater Works Shall Ye Do, and the theme verse is John 14:12. Before we can do greater works, we must have greater faith, for the first part of this verse reads: "He that believeth on me. . ." We can praise God for the yesterdays, but we must face the tomorrows! We are God's opportunity in our day. We must do the work for him. Let us do it with increased faith, more involvement and harder work.



Photo by Robert Wright

Rev. Milton Zeeb, pastor of the Pilgrim Baptist Church, Philadelphia, Pa., has accepted the appointment to serve as a part-time campus chaplain for the Philadelphia area.

Fourteen part-time N. A. B. Campus Chaplains now minister to our college and university students. They are as follows:

- Rev. Arthur Boymook—Greater New York Area
- Rev. Arthur Brust—Oregon Area
- Rev. Robert Cahill—Southern California Area
- (To be appointed)—Calgary, Alberta, Area
- Rev. Charles Littman—Edmonton, Alberta, Area



Mr. John Thielenhaus, South Dakota Area



Cooper Studio

Rev. Willis Potratz, pastor of the Grace Baptist Church, Grand Forks, N. D., has accepted the appointment to serve as a part-time campus chaplain for the North Dakota area.

- Rev. Willis Potratz—North Dakota Area
- Rev. David Priestley—Kansas Area
- Rev. Mervin Kramer—Illinois Area
- Rev. Donald Richter—Winnipeg, Manitoba, Area
- Rev. Paul Siewert—British Columbia Area
- Rev. Eugene Stroh—Michigan Area
- Rev. John Thielenhaus—South Dakota Area
- Rev. Raymond Yahn—Minnesota Area
- Rev. Milton Zeeb—Philadelphia, Pa., Area



Mr. Mervin Kramer, Illinois Area

For effective planning ahead, we are submitting dates and suggestions for each month. You may wish to consider additional activities in your Christian education program. If you desire further information write to the Department of Christian Education, 7308 Madison Street, Forest Park, Illinois 60130.

AUGUST

- Order Sunday school material for the fall quarter.
- Return Vacation Bible School report.
- Plan dedication service for Christian education staff.
- Order Scripture Memory supplies.
- Order CBYF Training Hour material for the fall quarter.
- Finalize plans for "GOD SPEAKS" Enlargement Campaign for October, or schedule determined by your church. Sample materials mailed to superintendent and pastor.
- Plan monthly workers' conferences for the year.

SEPTEMBER

- Christian Education Week, September 24-October 1, 1967. "Learning To Witness."
- Promote mission projects in Sunday school.
- Invite college and university students in your area to become active participants in your church.
- Plan for leadership education courses for your workers this year.
- Enroll students in Scripture Memory Program.
- Complete plans for Enlargement Campaign on theme, "GOD SPEAKS."
- Analyze your Christian education program and project goals for the coming year. Booklet available from the Department of Christian Education.
- Develop long-range plans to participate in the Triennial Program of Evangelism for North American Baptist churches. Resources available from the Department of Evangelism.

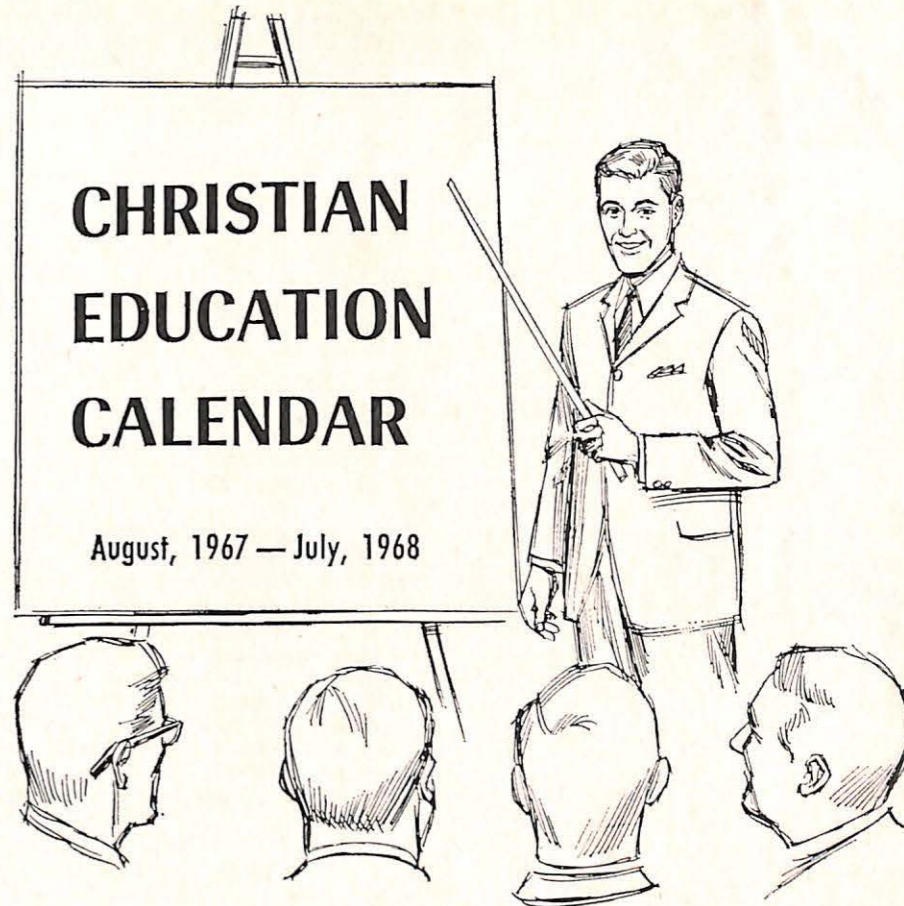
OCTOBER

- Prepare Sunday School Standard Achievement Reports.
- Appoint planning committee for Christmas activities.
- Thanksgiving Day in Canada, October 8.
- Laymen's Sunday, October 15.
- National Bible Week, October 15-22.
- Worldwide Bible Reading, October 15-November 23.
- Universal Bible Sunday, October 22. (Please note this is a change from observance in previous years during month of December.)
- Enlargement Campaign on theme, "GOD SPEAKS."

NOVEMBER

- Place your order for Sunday school and CBYF Training Hour curriculum materials. Order during first

August 1, 1967



- week in November to assure delivery.
- Structure plans for Youth Week observances, January 28-February 4, 1968.
- Continue plans for leadership education courses. *Leadership Curriculum Guide* available.
- Publication Sunday, November 17. Prepare a display of periodicals, books, Bibles, etc.
- Thanksgiving Day—United States, November 23.
- Conserve results from the Enlargement Campaign.
- Finalize plans for Christmas program.

DECEMBER

- Develop a schedule of all Christmas events.
- Have a Christmas offering for children on our North American Baptist mission fields.
- Plan a meaningful Watchnight Service.
- Plan for Christmas vacation activities for college students.
- Complete plans for leadership training classes to be held in January or February.
- Follow-up on plans for Youth Week, January 28-February 4, 1968.

JANUARY

- Week of Prayer—January 7-12.
- Youth Week—January 28-February 4.
- Evaluating 1967 Vacation Bible School and setting dates for 1968.

- Develop plans for the Triennial Program of Evangelism. Resources available from the Department of Evangelism.
- Promote Laymen's Family Conference, July 6-13, 1968, to be held at Green Lake, Wisconsin.
- Promote interest in the 7th Baptist Youth World Conference, to be held in Berne, Switzerland, July 22-28, 1968. Information available from the Department of Christian Education.

FEBRUARY

- BWA Sunday, February 4.
- Provide for leadership education through one or more study courses.
- Order supplies for the next quarter.
- Select Vacation Bible School materials and outline plans for school.
- Plan for observance of Library Week in April.

(Continued on page 22)

SUNDAY SCHOOL MISSION PROJECTS

Recommended by the General Christian Education Committee:

Campus Ministry and Student Service—No. 1130

Ndu Bible Training Center—Cameroon—No. 1131

Church Extension—No. 640

Your contributions should be designated for the projects as listed. Additional posters are available upon request from the Department of Christian Education.



sunday school lessons

B. C. SCHREIBER

A TEACHING GUIDE

Date: August 6, 1967

Theme: THE TRUE AND LIVING GOD

Scripture: Acts 17:22-31

THE CENTRAL THOUGHT. The true and living God can best be recognized in the lives of those in whom he is living.

INTRODUCTION. Although Paul was a Christian and was often persecuted and beaten, he was also aware on occasion that he had some civil rights. When it was necessary, he stood upon his rights as a Roman citizen and demanded that he be treated as one. In Philippi, you recall, he and Silas would not leave the prison unless the magistrates came and released them personally. "They have beaten us openly uncondemned... let them fetch us out" (Acts 16:35-40). Even though they practically begged them to leave the city, Paul took time to meet the brethren in the house of Lydia to comfort them before their departure. It seems strange that Paul was always comforting others no matter in what condition or place he found himself. Not once did he complain about the pain and discomfort when he was beaten or stoned. In the Philippian jail Paul and Silas prayed and sang praises at midnight when ordinary men would have been moaning and groaning and perhaps cursing their fate.

The time came for them to take leave of the Philippian brethren, and they decided to go to Thessalonica where they again barely escaped with their lives after a successful missionary endeavor in the Jewish synagogue. Their next stop was Berea, where it was said, "they were more noble than those in Thessalonica." It was not until they were followed that they realized it was impossible to remain there any longer. Silas and Timothy remained while Paul was escorted to Athens where we find him today.

I. PAUL PROCLAIMS THE UNKNOWN GOD. Acts 17:22-26.

It is strange that people in such a highly intellectual center should at the same time have so much faith in foolish religious beliefs and practices. Historians tell us that during Paul's time there were so many statues and altars that there were more gods than people. They were blindly seeking their favor and hoping and praying that they would not offend any member of the deity. Just to make sure that they did not overlook any of them in their worship, the people reared up altars to unknown gods. To neglect one god was thought of as the greatest of calamities.

This was Paul's starting point, for

the unknown god whom they ignorantly worshiped was not only the greatest but the only God. He began by ascribing to him the fact of creation—something made by God and not by man.

II. PAUL PROCLAIMS A LIVING GOD. Acts 17:27-30.

God's purpose for creating man was to have fellowship with him. Sin broke that fellowship, and now it is man's chief aim to seek God through Jesus Christ.

Paul could not quote the Old Testament Scriptures, because they were unfamiliar with them. Therefore, he turned their own witnesses against them. They were pagan poets, but they had unusual insights. Even Socrates, who lived four hundred years before Christ, was convinced of love, truth, virtue and immortality, even though he had to die for his beliefs. Surely God must not have been far from him. If only he had known God through Jesus Christ.

We do not know what Paul had in mind when he said that "the times of this ignorance God winked at." God certainly does not take sin lightly. The apostle was trying to convey to these people that ignorance will no longer be an excuse, and it will not stand up in judgment. The call and command now is to repent.

III. PAUL PROCLAIMS THE RESURRECTION. Acts 17:31.

Even though Paul mentioned the resurrection the message as a whole sounds a little weak on the surface. But it is foolish to say that the message was altogether in vain. There were a number of believers, and we may wonder why Paul never returned to Athens and tried to build on this small success. To win a few to the Lord Jesus Christ in the citadel of paganism and idolatry was a victory. But one sermon is not enough. We must return repeatedly to win the lost to Christ and to help them grow in their Christian life.

Questions for Discussion

- (1) Do we have the impression that God is more real in a church than in a home or in a life?
- (2) What is the difference between religious superstition and religious faith?
- (3) Why is it important to understand people's beliefs and customs when presenting the gospel?

A TEACHING GUIDE

Date: August 13, 1967

Theme: PARTNERS IN THE GOSPEL

Scripture: Acts 18:18-28

THE CENTRAL THOUGHT. It is a blessed experience to know that Christ

is always with us, but we are human enough to appreciate and desire fellowship with co-workers in the gospel.

INTRODUCTION. One would have thought that Athens would be more of a challenge for Paul and that he would remain a little longer in order to put these so-called philosophers in place. There was little fear or danger of persecution here, because the Athenians were more interested in a battle of wits than in a battle of muscles. Then, too, they were more interested in talking about something new than in accepting something new. Paul probably felt that he would waste too much time talking in circles with these people, and he wouldn't get anywhere. He would rather endure hardship and persecution and get some action than talk in circles about philosophies and not get any response.

He wasted no more time, and soon he was on his way to another large city. This time he chose Corinth, one of the most sinful cities in the world. Here he met some of the most hostile Jews in all of his journeys. The blasphemy was so severe that Paul finally gave up his mission to the Jews and went to the Gentiles. In spite of the intense opposition, the ruler of the synagogue was converted, including his household, and many others were baptized. Sin was strong but the power of the Holy Spirit was stronger.

I. WORKING TOGETHER FOR CHRIST. Acts 18:18-20.

In Corinth Paul met some of his best partners in the gospel—Priscilla and Aquila. They had just recently arrived, because the Roman emperor, Claudius, expelled all the Jews from Rome. They were tentmakers or weavers of tent curtains. Since this was also Paul's occupation, he felt right at home with them, and they worked together. Priscilla and Aquila did not claim to be called of God to be preachers. They were, however, wholly dedicated to the work of the Lord wherever they went, in Corinth, in Ephesus and in Rome.

Further proof that they were some of Paul's best co-workers is the fact that he mentions them so often in his writings. On two occasions he makes mention of the church which was in their house. Their love for Jesus Christ and for Paul must have been strong and deep. The apostle said that they even risked their necks for his life. For further information on this wonderful Christian couple, see Romans 16:3-5; I Corinthians 16:19; II Timothy 4:19.

II. INDIVIDUAL RESPONSIBILITY. Acts 18:21-23.

Although Paul enjoyed the pleasure of working with other like-minded per-

(Continued on page 22)

BAPTIST HERALD

our denomination in action

anniversaries



MR. AND MRS. ALFRED BREDIN CELEBRATE GOLDEN ANNIVERSARY

Mr. and Mrs. Alfred Bredin, faithful members of the Trinity Baptist Church, Kelowna, B. C., celebrated their Golden Wedding Anniversary on May 27, 1967.

They have been residents of Kelowna for 30 years, having come here from Beausejour, Man., in 1937. They have four sons and two daughters, all of whom were in Kelowna to mark this important event. Twelve of their fifteen grandchildren were also present as well as three of their four great-grandchildren.

Their children with their families gathered at the Bredin home in the morning to present them with a Garden tête-a-tête set and memory book. Mrs. Bredin received a corsage, and Mr. Bredin a boutonniere.

In the afternoon friends and relatives honored the happy couple at open house. Tea was served in their lovely garden by their children. The memory book, depicting glimpses of the couple's life from their wedding to the present day, was on display as were the lovely gifts and greeting cards.

In the evening a buggy and team of horses took them to the church in the same fashion as they traveled to their wedding ceremony fifty years ago.

A program at Trinity Baptist Church honored Mr. and Mrs. Bredin. The church was filled with their many friends, neighbors and relatives. The



The Pioneer Girls of the East Burlington Baptist Church, Ontario, with Rev. Walter Kerber, pastor, and Mrs. D. Herd, Miss A. Neufeld, Mrs. E. Hellam and Miss S. Brownhill.

August 1, 1967

church band, directed by Waldemar Remple, played; the sons and daughters with their families presented a very interesting program; Mr. Otto Schlenker, for the church, congratulated the couple and presented them with a coffee service; Mrs. Ruth Epp, president of the Ladies' Guild, presented a floral arrangement to Mrs. Bredin; and the Trinity Male Chorus, directed by Walter Hait, sang. (Christina Hufnagel, Reporter.)

EAST BURLINGTON, ONT. The East Burlington Baptist Church, Ontario, has now had its first birthday. As we look back it has been a year full of rich experiences and a deep consciousness of the Lord's guidance. There is much for which we should glorify and thank the Lord. In all phases of our work we see this growth: Sunday school—from 14 to a present average attendance of 100; worship services—from 15 to a present average attendance of 65; Women's Missionary Society has 12 ladies; Young People's Fellowship has 25 young people; Junior Choir has 25 boys and girls, and Pioneer Girls, the latest venture of our church started on April 20, has 32 girls at the weekly meetings.

We commemorated our first birthday by having special services in which the various groups of the Church took part: Gaylia Boerchers on behalf of the Sunday school; Ingrid from the Young People's Fellowship; the Ladies' Choir from the Missionary Society; Mr. Harold Hellam, as well as the congregation. The Pastor reviewed the work over the past year.

The Pioneer Girls, dressed in their new uniforms told about the Pioneer Girls in story and song. One of the highlights of the evening was the dedication of the Christian flag by Pastor Kerber. The pastor spoke to the girls on the subject, "Christ—a Teenager."

Pray with us that the Lord will continue to guide our pastor as he leads this new flock in East Burlington Church extension is no easy task, and we cannot do this on our own. We need the prayers and support of all God's people. (Mrs. D. Herd, Reporter.)

baptism—evangelism

ANAHEIM, CALIF., MAGNOLIA. Upon completion of studies in the Pastor's class, six dear ones followed our Lord in baptism, and nine came into membership by letter during the month of May, making a total membership of 871. We pray we will be a good witness to our area. (Rosemary Query, Reporter.)

WEST ST. PAUL MINN. During a time of refreshment in the fellowship hall, new members were welcomed who have been received into the church fellowship since the coming of the pastor. They included Mr. and Mrs. Kirk Woodworth and David Woodworth, Mr. and Mrs. Douglas Van Aken, Mr. and Mrs. Howard Salisbury, Mr. and Mrs. Herb Erhart, Mr. and Mrs. David Ylkanen, Mr. and Mrs. Ken Hamen, Mr. and Mrs. Kenneth Briggs, Mr. and Mrs. Roger Jentink, Miss Marna Rachner, Kim Peterson, Patricia Jackson, and Jack Hildebrandt. The last five were baptized at the Sunday evening service, May 21. Mark Yahn was to have been baptized at that time but could not because of having had surgery performed the previous week. Rev. Raymond Yahn is the pastor. (Mrs. Gerald Miller, Reporter.)



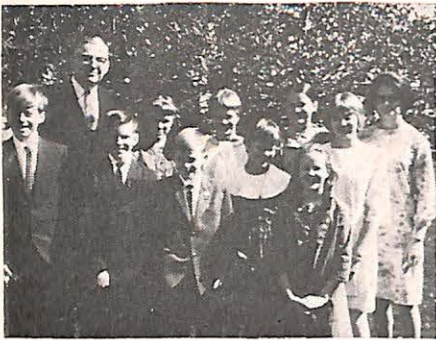
New members recently baptized by former pastor, Rev. David Unruh at the Golden Prairie Baptist Church, Saskatchewan.

GOLDEN PRAIRIE, SASK. On May 17, nine precious souls followed the Lord in baptism. The baptismal service was held in conjunction with a service of the Grace Baptist Church, Medicine Hat, Alberta.

On May 14 the hand of fellowship was extended to them. We praise God for these young lives and pray that God should see fit to use each one in his service. The pastor is Rev. David Unruh. (Mrs. R. Kohls, Reporter.)

DALLAS, OREGON. During the past several months we at Salt Creek Baptist, Dallas, Ore., have had many special and rich blessings.

On Sunday evening, April 23, following the message, "Be Ye Baptized," by our pastor, Rev. Hans Wilcke, ten



Recently baptized at the Salt Creek Baptist Church, Dallas, Ore., by the pastor, Rev. Hans J. Wilcke (back row, 1. to r.) are Lorna Atkins, Channon Lacey, Connie Atkins, Maribeth Buhler, April Javens; (front row) Craig Holmes, Melvin Lange, Clifford Berger, Janice Wiensz, and Kathryn Lange.

of our young people followed the Lord in baptism.

On Sunday morning, May 7, our pastor presented another challenging message, "Meeting Our Spiritual Needs." During the observance of the Lord's Supper, which followed, the hand of fellowship was extended to those who had been baptized.

We thank and praise God for his many blessings to us. (Mrs. Ernest Villwock, Reporter.)

STARTUP, WASH. On the evening of April 23 the members of the Startup Baptist Church traveled to the Cypress Baptist Church at Alderwood Manor to witness the baptism of sev-



New members of the Startup Baptist Church, Washington, are (back row, 1. to r.) Beverly Renschler, Charles Crain, Peggy McCullough, Shannon McCullough, Pastor Gould; (front row, 1. to r.) Daniel Erdman, Patty McCullough, Jodi Micon.



The new members received into First Baptist Church, Arnprior, Ontario, are (first row 1. to r.) Keith Buntz, Mark Weber, Gordon Runtz, Kevin Runtz, Pamela Scheel, Dana Scheel; (second row) Stephen McIntyre, Michael McIntyre, Bert Gunn, Charles Phillips, Chris Scheel; (third row) Brent Woermke, Gary McIntyre, Ronald Kuehl, Mervin McIntyre and the pastor, Rev. Loren Weber.

en candidates from Startup.

Following the baptismal ceremony, the candidates were extended the hand of fellowship by Pastor Gould. The Startup and Cypress churches then joined the candidates in an impressive communion service. (Ellen Love, Reporter.)

ARNPRIOR, ONT. A baptismal service was held in the First Baptist Church, Arnprior, Ont., on Sunday, June 4, at which time 15 candidates were baptized.

In the evening, during the communion service, Pastor Loren Weber and the members of the Board of Deacons welcomed the new members into the fellowship of the church. (Elsie Frieda, Reporter.)

NORTH SEATTLE, WASH., CYPRESS. Eighteen new members were given the hand of fellowship by the pastor, Rev. Richard Grabke, following a baptismal service on the third anniversary of the church.

Three years ago, 19 members met in the pastor's home to organize into a church. More than 100 members have joined in the three years, and some of these have gone into foreign missionary work and pastoral work. The church now is planning an addition to accommodate the growth experienced in the church. (Mrs. R. E. Grabke, Reporter.)

christian education activities

MADISON, S. D. Vacation Bible School was held at the West Center Street Baptist Church, Madison, S. D., from June 5-10, with an enrollment of 56. Teachers were: pre-school—Mrs. Arville Mohrman and Mrs. Harry Dirksen; grades 1-3—Mrs. Clarence Heidenshield and Miss Linda Michelke; grades 4-6—Mrs. Ronald Mayforth and Mrs. Gene DeMent; and grades 7-9—Rev. Mayforth.

Parents and friends were invited to a program given by the children Sunday evening, June 11.

The Men's Fellowship served refreshments after the program. (Mrs. Carl Frautschy, Reporter.)

EMERY, S. D. The First Baptist Sunday School, at Emery, S. D., held an eight day Bible school this year, May 31-June 9. There was an average student attendance of 100 and a staff of 30 teachers and helpers. The mission offering of \$132.00 was divided between the Spanish field, Colorado, and the Indian field, Canada, to be used in sponsoring VBS in each field.

The theme, "Explore God's Hidden

Wonders," was carried out in the lessons that were taught in the six departments. Samples of the handwork were displayed at the closing program on June 11. The youth group, of which the pastor, Rev. M. D. Wolff, was superintendent, rolled White Cross bandages and planted petunias on the church grounds for their project.

Mrs. Otto Bleeker was the director and Mrs. Jake Roskens the secretary. Mrs. Wolff was song leader and Miss Arlys Tammen pianist. The VBS committee included Mrs. Herman Tammen, Mrs. Allen Terveen, Mrs. Floyd Weeldreyer and Mrs. Otto Bleeker. Lunches were served each morning by the five adult Sunday school classes. (Mrs. Walter Heitzman, Reporter.)

GOODRICH, N. D. "God's Hidden Wonders" was the theme of the community Vacation Bible School held from May 29-June 2 at Goodrich, N. D. A total of 75 children were enrolled with an average attendance of 70 and 14 teachers and helpers.

The boys' and girls' mission contest was of daily interest. Our total mission giving was \$81.53 which was designated for the American Bible Society.

Rev. Jacob Ehman, pastor, was in charge of the Bible school. Mrs. Jacob Ehman had charge of the opening exercises each morning.

A program was given on Friday evening by the children portraying "God's Hidden Wonders." The children displayed their handwork for the parents to view.

Lunch was served daily by two of our church ladies.

We praise God for the spiritual blessings we have received during this week. One decision was made for Christ. (Mrs. Albert Schmidt, Reporter.)

TYNDALL AND DANZIG, S. D. The joint Vacation Bible School sponsored by the Tyndall and Danzig Baptist Sunday Schools was held in the Danzig Baptist Church with all day sessions from June 5-9, using the theme, "Explore God's Hidden Wonders." Rev. David Zimmerman, pastor, was the director.

A total of 45 pupils were enrolled with 42 having perfect attendance in five departments: pre-school—Mrs. Clifton Hubner, Mrs. Laurence Burfiendt, Linda Radaek and Julia Burfiendt; grades 1 and 2—Janet Janssen and Eunice Zimmerman; grades 3 and 4—Mrs. Charles Campbell, Gwenda Berndt and Kayleen Finck; grades 5 and 6—Mrs. Wilbert Buchholz, Barbara Berndt and Gladys Oorlog; grades 7 and 8—Mrs. George B. Lubbers, Mrs. David Zimmerman and Diane Kaul. A specially made "chest" for the daily mission offering was made by Mrs. Dee Watson; song leader for the school was Mrs. James Janssen, and Mrs. Richard Voigt was pianist.

A picnic dinner was served on Friday noon to pupils and teachers, and a closing program and display of handwork was held on Friday evening. (Mrs. David Zimmerman, Reporter.)

conferences

DAKOTA CONFERENCE. The sessions of the Fifty-ninth Annual Dakota Conference were held June 13-15 at Carrington, North Dakota. The Calvary Baptist Church of Carrington hosted the conference with regular sessions being held at the Federated Church, due to the larger seating capacity. Rev. Jack Christensen is the pastor of Calvary Baptist Church.

The conference theme was "Every Man's Need... Our Business," with the Scripture theme based on Acts 20:20-26.

Special guests leading in conference topics were Rev. David Draewell, secretary of stewardship and higher education; Rev. and Mrs. Gary Schroeder, missionaries to Cameroon, Africa, and Mr. Solomon Gwei, Cameroon student who has recently completed a program of study at Princeton University.

The following are the newly elected officers for the Dakota Conference: moderator—Allan Strohschein, Bismarck, N. D.; vice-moderator—Will Dachtler, Minot, N. D.; recording secretary—Isadore Faszer, Ashley, N. D.; statistical secretary—Hugo Zepik, Selby, S. Dak. (Rev. John Hisel, Reporter.)

NORTHERN CONFERENCE The 64th Annual Northern Conference met at the McKernan Baptist Church, Edmonton, Alberta, April 12-16, 1967. The theme of the conference was "Committed Discipleship." Rev. Henry Schumacher was the moderator.

Each conference day was begun with a session of prayer. Throughout the day various pastors lectured on different aspects of Christian commitment. Guest speaker was Rev. David Draewell of Forest Park.

A keen interest in the program of the Conference served to break long-time attendance records.

Conference business included the receiving of four new churches into the membership of the Northern Conference: Creston Baptist Church, Creston, B. C.; Ellice Avenue Baptist Church, Winnipeg, Man.; German Baptist Mission, Whitemouth, Man.; and Parkdale Baptist Church, Drumheller, Alberta. Six new pastors were welcomed into the Northern Conference fellowship. Reports were heard from various departments of the Conference. All expressed notes of progress and a challenge with regard to the future.

The most interesting item of business was the question of the relocation of the Christian Training Institute. Following a report by the Board of Trustees of C.T.I., a lengthy discussion period was held. A resolution proposing that the Christian Training Institute be relocated on the twenty-seven acre lot provided by the Alumni Association in South Edmonton was passed. This resolution was to be presented to the North American Baptist Conference at its General Conference sessions in Detroit in July.

Nominations of the Northern Con-

ference executive included Rev. Henry Schumacher as moderator and Rev. G. G. Rauser as vice-moderator.

The closing meeting of the conference took the form of a Missionary Rally, led by the Mission Committee on Sunday afternoon. An estimated 1,000 people were in attendance. Music was presented by a mixed mass choir, whose ministry included the singing of "The Greatest Story Yet Untold." Rev. Wm. Sturhahn spoke on the topic, "Committed To Missions."

The members of the McKernan Baptist Church and their pastor, Rev. Charles Littmann, are to be highly commended for their gracious hospitality and for making our conference such an enjoyable one. (Rev. Morley Schultz, Reporter.)

church building

DEDICATION OF THE VALLEY STREAM BAPTIST CHURCH

Two comments were made which sort of highlighted the Dedication Service of the newly formed Valley Stream Baptist Church. Mr. E. Marklein called it "a wonderful marriage between two groups," and Dr. A. C. Hull described it as "two streams meeting in Valley Stream."

Indeed there was a long dating before the marriage of the Second German Church and the Alden Terrace Baptist Church in Valley Stream took place. The Second Church made history in that it went through five different sales in two years before it found a new home with the Alden Terrace people.

Present at the Service of Dedication on June 4, 1967, were more than 300 people and many dignitaries from the area. Participating in the order of service were Rev. E. Hoffmann, Rev. J. Lottey, Rev. R. Kern, Dr. Frank Venninga, Mr. E. Marklein, Dr. A. C. Hull, Rev. W. Porter, Mr. V. Gurge, Rev. A. Lamprecht, the Valley Stream Baptist Choir, and the pastor, Rev. D. Kolke.

For this occasion the sanctuary was remodeled. The fellowship hall was decorated in the form of a garden with a large wedding cake engraved in Durer's Golden Hands of Prayer.

The entire day somehow spoke of



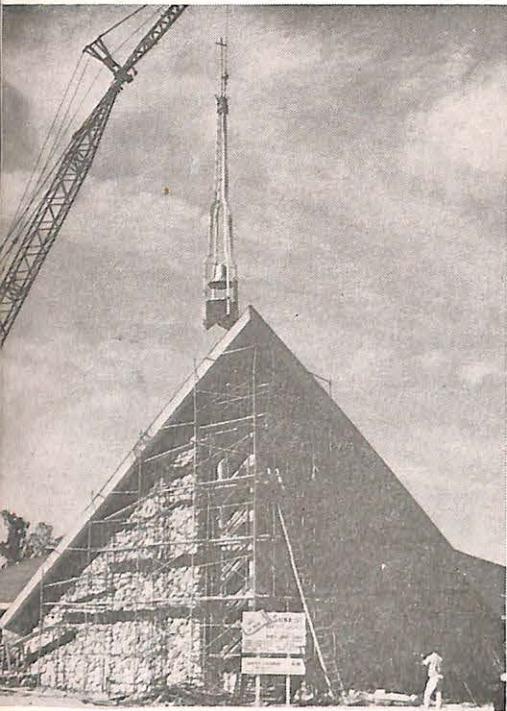
The new parsonage of the Namoo Park Baptist Church, Edmonton, Alberta.

God's loving favor between the marriage of two groups who "bring with them a rich background of love and heritage. The Valley Stream Baptist Church has a bright future with a great Lord to bless it." (Mrs. Dan Kolke, Reporter.)

EDMONTON, ALTA., NAMA O PARK. On April 30, 1967, Namao Park Baptist Church, Edmonton, Alberta, happily celebrated the occasion of dedication of their spacious and fully modern parsonage which the Fred Pahl's now call "home."

The members and many friends enjoyed a well planned program of songs, prayers and reports. The chosen Scripture was Nehemiah 4:1-6, and Rev. Hohensee brought a message entitled "The Mind to Work."

After the program everyone was invited to take a tour through the parsonage and then come back to the church for refreshments and a time of fellowship. (Mrs. H. Mandzie, Reporter.)



ANAHEIM, CALIF., SUNKIST. The new Sunkist Baptist Church building passed a milestone in its construction last week—the steel spire with its ten-foot gold-leaf cross and carillon bells was erected. June 18 was tentatively set as the opening Sunday for worship. Total cost of construction is estimated at over \$320,000. The "American" Carillon bells consist of 75 miniature bell units of bronze bell metal, which are struck by metal hammers, producing exact true bell tones almost inaudible to the human ear. Those bell vibrations are then amplified over one million times by special electronic equipment to produce true bell music. They will be played from a keyboard located at the organ or from a separate console. Selector switches will permit the bells to be heard within the building alone, from the tower alone, or both together. The installation includes an automatic hour toll to strike the hours throughout each day. The Rev. Wm. Hoover is the pastor. (Ruth Mellen, Reporter.)

receptions—farewells

GOLDEN PRAIRIE, SASK. Rev. David Unrau has resigned from the church in Golden Prairie, Sask. His farewell service was on May 22. Rev. and Mrs. Unrau went to Ochre River, Manitoba, from here. (Mrs. R. Kohls, Reporter.)

OCHRE RIVER, MAN. On June 4, 1967, it was a great joy for us as members and friends of Grace Baptist Church, Ochre River, Manitoba, to welcome to our church and community Rev. and Mrs. David Unrau. Rev. James Talbot, First Baptist (English), Dauphin, and Mr. Roy Fordyce spoke at the services while we were without a pastor. Rev. Talbot and Roy Fordyce spoke words of welcome. Our deacon, Mr. Herman Schroeder, presided. Mr. O. Paetzold, Sr., represented the church in welcoming the new pastor. A representative of each branch also spoke a few words. We had the joy of having our Northern District secretary, Rev. Wm. Sturhahn, in our midst. Mrs. Sturhahn sang "Each Step I Take." After this Rev. and Mrs. Unrau expressed their joy in being with us. They thanked the church for the pantry and freezer shower supplied by the ladies' society. (Mrs. Ranko Roos, Church secretary.)

WEST ST. PAUL, MINN. Members and friends of the Riverview Baptist Church, West St. Paul, Minnesota, held a combination reception for new members and choir appreciation night on June 4 following an evening concert by the choir. It was the farewell service for Kent Lundholm who has served as minister of music for the past two years and has been such a blessing to the church through his able direction of the choirs and his own talented singing.

Although the church is losing one staff member, it welcomed another in Miss Sharon Tobin, a recent graduate of St. Paul Bible College, who began her work as Director of Christian Education on June 1. (Mrs. Gerald Miller, Reporter.)

special events

ANAHEIM, CALIF., SUNKIST. Sunday evening, June 2, the Sunkist Baptist Church Choir, Anaheim, was privileged to be featured in the Senior Recital of one of its members, Miss Marion Stevens, a music major at California State College. She was a student of composition of Donal Michalsky. Choir numbers sung were all compositions of Miss Stevens: "Three Psalms For Chorus," S.A.T.B. (Psalms 100, 117 and 1) conducted by Miss Stevens accompanied by Mrs. Jo Anne Connors, pianist.

Soloists were Mrs. Dan Chiles, so-

prano; Mrs. Ernest Sherrill, alto; Mr. Harold Stormfeltz, tenor and Dr. Dan Chiles, basso. There were additional program compositions by Miss Stevens. Miss Carol Hull was a soloist and S. J. Cartledge, flutist. (Ruth Mellen, reporter.)

ANAHEIM, CALIF., MAGNOLIA. Describing the Wilderness Tabernacle as "a great picture book illustrating the plan of salvation before the Bible was written," the Rev. R. H. Mount, a professional engineer, interpreted the prophetic truths revealed in its construction. A scale model, "authentic even to materials," was employed before an average evening attendance of 450 during a week of special services at Magnolia Church. In bringing this timely and unique study to a close, a second and full scale model was used to present a dramatic portrayal of the "rending of the veil."

Attired in the apparel of the high priest, Mr. Mount, on the final evening, defined the Scriptural significance of each garment.

The services were opened with special numbers by Mrs. Mount. Homework assignments were received. Twelve year old Kent Turner was awarded a framed picture of the Wilderness Tabernacle for building and submitting the most accurate of twenty-three models entered in competition. (Rosemary Query, Reporter.)

PARKSTON, S. D. Deeper Life Meetings were held at the Parkston Baptist Church, March 27-31, with Rev. and Mrs. Walter Hoffman, Plum Creek Baptist Church, Emery, S. D., and Rev. and Mrs. Ronald Mayforth, West Center Street Baptist Church, Madison, S. D., as guests. Both families presented special music and participated in the messages. The services were well attended.

On April 5 we were privileged to have Miss Berneice Westerman with us. She recounted, in message and slides, God's blessings on the work in Africa, as well as challenging us to more earnest prayer support.

It was with a sense of deep regret that we received the resignation of our pastor, Rev. John Hisel, on May 28. After August 6, he and Mrs. Hisel will be moving to Redmond, Wash., to begin a new church extension project. Our prayers will go with them. (Ruth Fuller, Reporter.)

WINNIPEG, MAN., GRANT PARK. Mother's Day was a special day of rejoicing for, not only did we honor our mothers, but we were able to receive 13 new members into our fellowship. Three of these members joined our church through the waters of baptism, the others by letters of transfer. Our total membership is now 128.

On June 12, 75 ladies and "young ladies" thoroughly enjoyed a Mother-Daughter Banquet which was ably catered by the men of our church. The theme of the banquet was "Pattern of Life," and Mrs. Walter Stein, pastor's wife, McDermot Avenue Baptist Church, Winnipeg, spoke to us.

The City of Winnipeg has just com-

pleted one week of spiritual history in the form of the Billy Graham Centennial Crusade. Many of our members participated actively in the crusade. Our congregation alone has seen 16 conversions and four rededications. We praise the Lord for his workings among us. (Bernieta Nickel, Reporter.)

women's missionary societies

ANAHEIM, CALIF., SUNKIST. The Women's Missionary Society of Sunkist Baptist Church, held its first anniversary program, June 11. Featured speaker on the program was Miss Ardice Ziolkowski, missionary nurse, Cameroons, Africa. The five Sunkist missionary circles contribute White Cross materials to this hospital through the NAB Forest Park headquarters.

Other program features were duet numbers sung by Mrs. Rheinhard Kwast and Mrs. Helmuth Reichert, and songs from the Ladies' Chorus, directed by Mrs. Dan Chiles.

Installation of new officers was held with Mrs. William Hoover taking over the presidency from Mrs. Joe Quast, outgoing president. All of the other officers from the previous year will continue to assist Mrs. Hoover in their respective duties. These are Mrs. Kenneth Kesse, vice-president; Mrs. Frank Cole, recording secretary; Mrs. August Litz, corresponding secretary; Mrs. Duane Craig, treasurer; Mrs. Leonard Justus, assistant treasurer; Mrs. Dayton Smith, song leader; Mrs. Phil Boettcher, assistant song leader; Mrs. Miles Devore, pianist, and Mrs. Ernest Sherrill, assistant pianist. Program ushers were the new circle chairwomen: Mrs. John Bowling; Mrs. Henry Nordheimer; Mrs. Nels Nelson; Mrs. Phil Boettcher and Mrs. Martha Zachay. (Ruth Mellen, Reporter.)

LODI, CALIF., TEMPLE. A record crowd of mothers and daughters attended the Mother-Daughter Banquet of Temple Baptist Church, Lodi, Calif. The theme was "A Parade Of Roses." Through the words of the narrator we were acquainted with sixteen different varieties of roses, as babies, children, young girls, teenagers, young mothers, grandmothers, and great-grandmothers stood under a rose covered arbor each carrying a different variety of rose. The beauty of these many varieties of full grown, mature roses reminded us again of how with God's guidance we can each have the beauty of a full grown and mature Christian. Each one received a devotional booklet, "Moments With Mother," written or contributed by the women or daughters of our WMS.

Awards were given to Mrs. Eldon Schroeder, our pastor's wife; Mrs. Robert Radcliffe, the wife of our DCE; Mrs. John Mueller, having the youngest grandchild; Mrs. Sidney Goehring, the youngest child present; Mrs. David

Melcher, the most granddaughters; Lori Ann Scott the most great-grandmothers present; and Mrs. Gordon MacDonald the most boys in the service at this time. Mrs. Walter Howen was the chairlady of the banquet committee.

We had a Parade of Poses via slides of the various activities of our WMS during the past year. We must remember our theme, "AND GO QUICKLY." (Mrs. Leonard J. Fischer, Reporter.)

MADISON, S. D. The Women's Missionary Society, West Center Street Baptist Church, Madison, S. D., held a "Guest Day" with each member inviting a guest to the regular monthly meeting in April.

Devotions were led by the president, Mrs. A. Krombein. Mrs. Alden Jung gave the program assisted by Mrs. Anna Jones and Mrs. Clarence Heidenshield. A duet was sung by Mrs. Graydon Rohrer and Mrs. Ronald Mayforth. A delicious lunch was served by the hostesses.

The Ann of Ava Guild entertained mothers of the church and Guild members at a Mother's Day dinner in the church parlors on May 16, 1967.

Seventy women attended the dinner which was prepared by the kitchen committee.

After the dinner a short program was given using the theme, "Ship's Log," with Mrs. Elmer Moose as program chairman and mistress of ceremonies.

Decorations and serving were also under the direction of Mrs. Elmer Moose and her committee. (Mrs. Carl Frautschy, Reporter.)

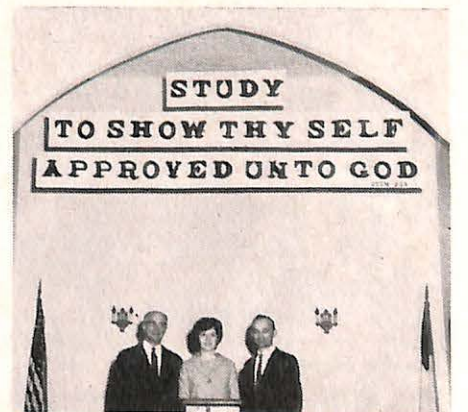
youth activities



Dr. Paul W. Brand discusses volunteer service with Mounds-Midway School of Nursing graduate Mary Jo Emery, daughter of Mr. and Mrs. William H. Emery, Mound, Minnesota. Miss Emery, who received her diploma June 11, volunteered her professional services to the Federal Government and has been accepted by VISTA (Volunteers In Service To Ameri-

ca) as of January 1. Until then she plans to work at North Memorial Hospital in Robbinsdale, Minnesota. Dr. Brand, for many years a missionary physician in Vellore, India, was speaker for the Mounds-Midway School of Nursing commencement. Mounds-Midway is sponsored by the Baptist Hospital Fund of St. Paul, Minnesota. Miss Emery is a member of Minnestrista Church of St. Bonifacious, Minnesota.

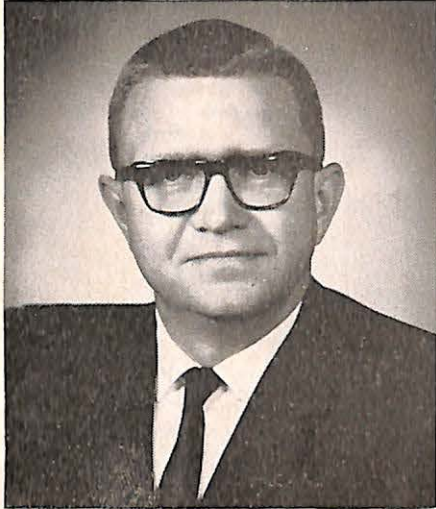
FESSENDEN, N. D. The weekend of April 21-23 was an interesting one for the young people of the Northern North Dakota Association Churches. This was the time of a special youth rally at Fessenden, N. D. The guest speakers were Dr. Roy Seibel, Seminary; Rev. Arnold Rapske, C.T.I., Edmonton; and Miss Danise Hagan, Chancellor, S. D. Miss Hagan showed slides and spoke about her work at the Spanish-American field last summer as a student worker. The entire rally centered around the theme of finding God's will. Prof. Seibel spoke on "God's Will for My Life—What Is It?" and "What are the Possibilities for Christian Service Today?" "My Vocational Preparation Through Education" was Prof. Rapske's topic. After each topic the young people formed four groups in which they discussed what the speaker had said, after this they reassembled and questioned each speaker. At the banquet Prof. Rapske spoke on the theme, "Commitment to Christ and His Service." At the closing service Prof. Seibel spoke on "Where Do I Look for Me?" It was a "mountain top" experience for all who attended this rally. We are sure that the challenges presented by our guest speakers will have a rewarding effect upon our young people. (Dennis Hoffman, CBYF President)



Speakers at the Northern North Dakota Youth Rally, Fessenden, N. D., (l. to r.): Dr. Roy Seibel, Miss Danise Hagan and Rev. Arnold Rapske.

KANKAKEE, ILL. Mr. Philip Pucek, son of Mr. and Mrs. Darwynne Pucek, and Mr. Wayne Salzman, son of Mr. and Mrs. Arthur Salzman from the Immanuel Baptist Church, Kankakee, Ill., left for Colorado on June 7 to assist Rev. and Mrs. Earl Ahrens in the Spanish-American field there. This is the second year that the Board of Deacons has sponsored young men in this mission effort. The purpose is to have young people receive first hand experiences and learn of the problems

yes,
I Tithed!



Mr. Paul H. Stolz

In a business partnership where one partner had a ten percent interest and the other a ninety percent interest, the ten percent partner would be considered a "minor partner," and his interest would be considered a "minor interest." Why does the ten percent look so big when we are asked to call it God's share? Perhaps we are putting the emphasis on the wrong part. What about the 90%? Is it really ours?

Stewardship begins with the realization that everything we have and everything we are belongs one hundred percent to Jesus Christ. If this is not true, then we have not made him Lord of our lives. If we begin with the premise that everything belongs to the

Lord, it is much easier to have a proper perspective of the portion we contribute in support of the Lord's work.

In the sixth grade, I obtained my first job which consisted of a paper route. I purposed in my heart at that time to always give to the Lord's work substantially more than the tithe. With the Lord's help, I always have.

I do not believe that God needs our money. The important thing is that we need to give. In order for us to realize spiritual growth in our lives, it is essential that we learn to discipline ourselves to give without thought of personal reward or compensation of any kind.

The blessings which I have received over the years from tithing are difficult to put in words. Although the Lord has given me material blessings far beyond my expectations, this would still be no measure of the blessings which are ours through giving. The peace and joy which is a part of a fully committed life is the blessing which the world can never understand, and it is ours when everything belongs to him.

Paul H. Stolz, a certified public accountant, is a partner in the firm of Johnson, Paulson and Stolz with offices in Tacoma and Lakewood, Wash., and Anchorage, Alaska. He is a member of the Board of Trustees, North American Baptist Seminary, Sioux Falls, S.D., and the general Sunday school superintendent of the Calvary Baptist Church, Tacoma, Wash.

NEWS AND VIEWS

(Continued from page 11)

ment program." But now, he continued, "I have come to speak to various Congressmen in favor of the poverty program."

Graham was outspoken in defense of Shriver whom he described as one of the most dedicated men in America. He was equally as enthusiastic about the War on Poverty. Proclaiming that the War on Poverty should not be bogged down in partisan politics, Gra-

ham said that this is a national need that requires the action of government. He said that there was a time when individuals and small groups could deliver themselves from poverty conditions. "But this is impossible now," he said, "and only by government action can we win the poverty war."

When the War on Poverty first began, he explained, "I was against it, but now I am for it." The reason for his conversion, he said, was an intense study of the Bible on the subject of poverty coupled with a study of the program of the Office of Economic Opportunity. Graham read Deuteronomy 15:7-11 to the Congressmen and businessmen. This is a passage that commands care for the poor and needy. There are 175 more such passages in the Bible he said, that teach the same thing, making anti-poverty efforts a major teaching of the Bible.

Avowing close adherence to separation of church and state, the Baptist evangelist nevertheless said that there are many ways in which churches and government can and should work together to help eliminate poverty.

WASHINGTON, D. C. (C/SNS) Suit was filed here June 20 against Postmaster General Lawrence F. O'Brien to prevent the issuance by the United States Post Office Department of the 1967 Madonna, Child, and Missal stamp for use in the Christmas season.

Plaintiffs in the case are Americans United for Separation of Church and State and several of the organization's top executives, including Executive Director Glen L. Archer and Associate Director C. Stanley Lowell.

This year's Christmas stamp is the same as the 1966 stamp except that it will be almost twice as large. Americans United and several other organizations and individuals protested the stamp last year on the grounds that it was not only religious but actually sectarian.

CONTRIBUTIONS SUMMARY

June 1967

CONTRIBUTIONS FOR ALL PURPOSES

Conference	June 1967	June 1966	June 1965
Atlantic	\$ 4,031.99	\$ 3,973.74	\$ 4,574.40
Central	20,805.48	16,528.02	14,638.31
Dakota	9,366.77	6,508.44	6,719.10
Eastern	1,373.60	801.57	953.32
Northern	3,307.35	16,141.54	4,183.47
Northwestern	8,478.97	5,720.74	6,311.54
Pacific	16,043.18	14,940.55	16,911.77
Southern	887.29	199.76	104.40
Southwestern	3,979.98	3,386.08	3,470.43
Inter-Conference	2,022.93	1,567.29	2,322.05
Total Contributions	\$ 70,297.54	\$ 69,767.73	\$ 60,188.79

CONTRIBUTION RECEIVED

	Budget	Other	Total
For June 1967	\$ 61,984.37	\$ 8,313.17	\$ 70,297.54
For June 1966	66,829.10	2,938.63	69,767.73
For June 1965	56,579.07	3,609.72	60,188.79

CONTRIBUTIONS FOR THE FISCAL YEAR

For June 1967	\$181,234.57	\$ 23,262.87	\$204,497.44
For June 1966	195,862.80	14,262.99	210,125.79
For June 1965	164,033.00	9,897.08	173,930.08

OUR STEWARDSHIP RECORD

N.A.B. MISSION PROGRAM
April-June, 1967

\$1,250,000 Approved Goal

